The
Blessedness of the Death of those
that die in the Lord, and more
especially in ane evil time;

Excellently discursoft in seven very searching,
but very sweet Sermons, on

Wherein, several weighty cases relating to death in
General, and to dying in the Lord in particular,
are succinctly, solidly, and satisfiengly
handled.

By that Faithful, Fruitful, and Famous Minister of the
Gospel, Mr. JAMES DURHAM, sometime
Preacher thereof at Glasgow.

Job 14. v. 14. All the days of my appointed
time will I wait, till my change come.
Psal. 90. v. 12. So teach us to number our days, that
we may apply our hearts to wisdom.

Nunc age, quid moriturus agat.

Whereunto, at the desire of the worthy Widow
and other Judicious Christian Friends of that singu-
larly successful Minister of the Gospel, Mr. Wil-
liam Guthry, there is affixed a vindication of his sweet
smelling memory, from the high injury done
thereto, by the pitifully ignorant, and
grossely non-sensical mis-printing of
some of his Sermons.

Printed in the Year 1681.
To the Very much
HONOURED
and Vertuous,
LADY
MADAM
JEAN COKBURNE,
Lady to the Right Honourable
Sir ROBERT HEPBURN
OF
KEITH-MARESCHAL
In East-Lothian, Knight.

MADAM,

When I was casting in my thoughts, to whom
I should address the dedication of these few
following Sermons, your Ladyship's felic
readily

*2
The Epistle Dedicatory.

readily offered, being a person to whom I am upon many accounts singularly obliged, As I am likewise unto your Honourable Husband; Having also had the retirement and convenience not far from you, for revising and making them ready for the Press, which, as you partly know, and as others may conjecture, was not so very easy a piece of work, considering that they were not taken from the Author’s Pen, but from his mouth when preaching, by one of his ordinary hearers no Scolar, and afterwards transcribed by another person of lefle Judgment: Your Lady being withall a genuine and undegenerat Daughter of the Ancient, Honourable, and Loyal Family of Orme-Isoune, eminently instrumental in our beautiful and blessed, in our great and glorious, work of Reformation from Popery, and famous (as it is hoped it will through grace still continue to be, if the like sad occasion, as we wish it never may, should again occur) for ready and cheerful receiving, berbouring, cherishing, and encouraging the faithful Servants of God and Martyrs of Jesus; particularly of renowned Mr. George Witheye, who was thence taken under trust by the unhappy Earle of Bothwel, now extinct and his memorial with him (the mentioning whereof, I know your Honourable Husband Sir Robert’s just regard for the Reformed Protestant Religion, will easily persuade him to bear with, though he may be, for anything I know, one of the neereft relations of that some-time great Nobleman now surviving).
The Epistle Dedicatory.

Riving) while the house of Ormesboune stands and
flourisheth still; which Mr. Wittart, I say, was
taken thence; and thereafter most cruelly murd-
ered at Saint-Andrewes, the then seat of Cardinal
Beaton, who in great state and much pompuous
pride, looking out of the Window of his Castle
there, now almost levelled with the ground
fell his lustful eyes with the horrid and pitiful,
but to him pleasing, spectacle, of that eminent
Saint and Servant of Christ, his bête brune alive
and consumed into ashes: The measure that Ma-
lster Patrick Hamilton, that notable person nobly
descended, having been * nephew by his Father
to the Earle of Arran, and by the Mother to
the Duke of Albany (no blood being too noble
or precious to be let by these butchers, or to be
sucked by these blood-thirsty leeches) met
with at the hands of Arch-Prelat Beaton, Uncle
to the said Cardinal, not many years before in
that same place. O, terrible traitorous and Tra-
gical happenings, yet such as may be enacted amongst
us, if ever (as God forbid) the Roman Antichrist
that scarlet coloured beast drunk with the blood
of the Saints, and Martyrs of Jesus, shall
again recover his interest in these Kingdoms,
now the Kingdomes of the Lord and of his
Christ.

But it may be some care leas and unconcerned
Gallions, will, for silenceing and satisfying us, say
that these things were done by Law; As we are

told;

* See Spotswood's Hist. pag. 52.
The Epistle Dedicatory.

told by a late petulant and prophane pamphleteer, that all these horrid and hideous persecutions raised and prosecuted against many Protestants in the neighbouring Kingdom of England, in the short but very bloody reign of Queen Mary, notwithstanding her solemne Professions made to the Northfolk and Suffolk Gentlemen, and in plaine Counsel, to the contrary; were according to Law, so that the Martyres in her days can no more be accounted such, then those who suffered since the late Papish plot; (above 200. of whom, being in all but 277, according to his reckonings, (though he reckoneth amiss) were, as he flatly and impudently allledged, executed as profligate persons, speaking this malicious and grossly calumnious lie purely out of his own, in exact imitation of the Father of lies; for famous Mr. Fox that indefatigably laborious searcher after all occurrences of that nature, gives us no such account; of whose exact scrutiny in the sufferings of the Martyres under Queen Mary, ingenuus and impartial Master Fuller speaking in his ecclesiastical History, saith; This point hath been handled already so curiously and copiously by Mr. Fox, that his industry herein hath staved the endeavours of such as shall succeed him, leaving nothing for their pens and pains to feed upon; for what can the man doe that cometh after the King? But that which hath been already done, and Mr. Fox appearing sole Emperor in this subject, all posterity may despair to add any remarkable discoveries which have escaped his observation.
The Epistle Dedicatory:

section, wherefore to handle this subject after him, is to light a candle to the Sun; and further according to his commendable candor, he adds, as if it had been in designed contradiction to this Detractor, And now to take our leaves of these Martyres, what remains but — that we embrace and defend that doctrine which they sealed with their lives, and as occasion shall offer, to vindicate and assert their memories from such scandalous tongues and pens, as have or shall traduce them. Neither doth Doctor Burnet, in his late History of the Reformation of the Church of England, give us any such account; Nay neither Speed nor Baker, whom he most injuriously voucheth for his Authors of this calumny, hint any such thing: But the man hath forgotten, or would not remember, that there have been, may be, and still are in the world, thrones of iniquity which establish mischief by a Law, wherewith God, the great Lawgiver, hath no fellowship; And that the primitive Christian Martyrs, who were most cruelly put to death by the persecuting Pagan-Roman Emperours, particularly by Trajan, Hadrian, the Antonins and Severus, were so dealt with by them, according to the Then-lawes of the Roman Empyre; for which reason, it is very probable that John the Divine in the Revelation, brings in some of these persecutors with a pair of ballances in their hands, intimating thereby, that they pretended to weigh and measure out their persecutions of Christians, by exact Justice according to Law: Who are therefore no more to be accounted

* 4. Martyrs
The Epistle Dedicatory.

Martyrs; Nay, all that have suffered most exquisite torments and cruel deaths on the account of the Protestant Religion, not only in Scotland & England, but in France, Germanie, the Low countries, and elsewhere since the beginning of the Reformation, and our forsaking the Apostate Church of Rome: and in Tholouse, Bohemia, the Valleys of Piedmont, and in other parts of the Christian World before that time, for that very same Religion, tho not under the denomination of Protestant, must needs according to the new doctrine of this pretended protestant Author, be dacht out of the roll and catalogue of the Martyrs of Jesus Christ; because forsooth, they were generally put to death by and according to the lawes of the respective Countries wherein they suffered, tho these humane Lawes were framed on the matter in contempt and defiance of divine Lawes to the contrary. And yet we need neither wonder nor strange to find this man basely bespatterling, as so many profligats, the Protestants who suffered in Queen Mary's days, and ranking them almost in the same class and category, and setting them near by on the same levell with the Papists, that were lately executed for their accession to the horrid and hellish plot, and denying the former to have been Martyres more then the latter; who roundly and boldly in the face of the reformed Churches dar affer, that all the difference betwixt the Popish and Protestant Religion is, in modes and circumstances, and no more in reality; and that
The Epistle Dedicatory.

that the Lawes which established the Protestant, and abolished the Popish Religion, cannot be otherways altered but by one equal power with that from whence they had their being, King and Parliament, who by aggrieving, no more prejudice the publicke in order to Heaven, then they did before, that being only accidental and extrinsical to the substance of Religion, by which alone, and not by forms or ceremonies, men are to be saved. What? are there no material and highly momentous doctrinal differences betwixt Papists and Protestants? As about the Pope his arrogantly claimed & Usurped universal, Civil, & Ecclesiastick supremacy, whereby he taketh on him to transfer Kingdomes, to depose Kings and Emperors, and to loose subjects from their sworn allegiances to them; to interdict as to all sacreds; and on the matter to excommunicat, not only particular persons the greatest crowned heads not excepted, but wholl Christian Kingdoms at his pleasure, none being warranted to say, what, or why doest thou? And all this as Christ's Vicar on earth, whereas indeed he is the Arch-enemy of Christ, even that Antichrist to whom all his characters assigned by the Apostles Paul and John, doe most exactly and punctually agree. About his fondly fancied infallibility, times and ways out of number to the conviction of the World, not only fallibilized, but grossly falsified and belied, as for instance undeniably appears in a matter of very great moment, to wit, the different translation of the old vulgar latine

*5 Bible
The Epistle Dedicatory.

Bible by Pope Sixtus the fifth, and by Pope Clement the eight, some three years only interveening betwixt the one and the other; each of which translations, is in the preface or bull thereto prefixed, declared to be authentic and obligatory of the whole Christian World, to own the same as such; the printing or publishing of any other translation, being under the paine of the greater excommunication severly discharged; and yet these two translations, are not only in a multitude of places, upward of a thousand, different the one from the other, but in many expressly contrary the one to the other; so that the Popes pretended infallibility, doeth infallibly prove fallible, and falls down flat; for if one of those translations be infallibly true, the other must needs be infallibly false, or if they should still say, which it seems they cannot have the effrontery to doe, that they are both infallibly true, then their Popes will not only be made infallible, but (if it did not involve a blasphemous repugnancy) superomnipotent, by attributing to them a power to make, most really, plainly, and palpably contradictory propositions true at once (So that we need not henceforth wonder, that their Canon-law stileth the Pope, Our Lord God the Pope); besides that several of these pretended infallible Popes, have by the published confessions of their own writers, been found respectively

†See Mr. Thomas James his Bellum Papale, and his Defence thereof.
The Epistle Dedicatory.

respectively guilty of grosseft Heresy, Simony, Perjury, Adultery, Sodomy, Necromancy, Sacrificing to Idols and Devils, and of other most vile and abominable villanies; yea, their great Champion Baronius at the year 897; expressly sayeth, that for the space of an hundred and fifty years together, the Popes were rather Apostats than Apostolicks, and that they were thrust into the papal chair, by the power of harlots, and by the violence of the Princes of Tuscany; which sandy fundation of alleged infallibility being overthrown, all the rotten and tottering superstructure of his false doctrines rear’d up thereon, as so many castles of come-downe, until needs fall to the ground; It is indeed a wonder that any rational man should have the confidence to own such a fancie, but a greater wonder that any professing himselfe to be a Christian, should make it a grand article of his belief, and a basis of the eternal salvation of his immortal soul; alace! its to be feared that one evil conscience cauterized, and some predisposition to Atheisme, are with many, the great inducives to it. About the authority of the sacred Scriptures, which they will have wholly as to us, to depend upon the authority of the Church, that is to say at bottom, of the Popes, blasphemously alleadging, that the authority of the Pope is above the authority of the Scriptures, that no book, nay, nor chapter in the whole Bible, is to be held for canonical, without the Popes authority, and that the authority of the Scriptures is no more to be valued
The Epistle Dediatory.

valued then Æsops Fables, unlese it were for the Testimony of their Church. And about the perfection and perspicuity thereof in all things necessary to Salvation, which they endeavour to disgrace, by the impious imputations of imperfection and obscurity, calling them a Black Gospel, Inken Divinity, and a Noce of Wax*. About the necessity of unwritten traditions in matters of faith, as proceeding from the same divine authority, and to be received with the same divine belief, and under the same paine of divine wrath and damnation, that the divinely and infallibly inspired Scriptures are; For the Counel, or rather cautelously cursting Convneticle, at Trent, sayeth, that they are to be received with the same reverence. About the unwarrantableness of translating the Scriptures into vulgar languages, and of the people's reading of them, in point blank-contradiction to the Scriptures themselves; and whatever be pretended, mainly intended to keep them still in grosse ignorance of divine Scripture-truths, and in utter incapacity to discover, defall, and abandon their abominable errors; and how dar the people presume to read the Scriptures? Since his holinesse Pope Innocent belloweth out like a beast this fine infallible interpretation of that Scripture, anent the beasts not touching the mountaine whereon the Law was given, This mountaine (faith he)

* See Pighius ibid. lib. 3. cap. 3.
The Epistle Dedicatory.

he which must not be touched by the beast, is the high and holy Scriptures, which the unlearned must not read: And their Doctors commonly affirm, that the People must not be suffered to read the Scriptures, because forsooth, We must not give holy things to dogs, nor cast pearls before swine: such account make these Pastors of the people, as to rank them amongst beasts even the vilest of them, dogs and swine; which sayeth, such Pastors are fitter to feed and keep dogs and swine, then to feed and watch over rational men and women that have immortal souls: And one of them, Alphonse de Castro, afferts, that from the reading of the Scriptures, all heresies come; though this hath been ordinarily more through the fault of learned men then of the common people, and in neither, through any fault of the Scriptures; They are so mad angry at the translation of the Bible into vulgar languages, that some of them have boldly belched out this blasphemy, That peoples being permitted to read the Bible, was the invention of the Devil *; there is an English Pamphlet printed Anno 1663, intituled, The Reconciler of Religions, that hath these horrid words, pag. 41. —— The protestant Bible is no more the Word of God, then is the Alchoran or Esops Fables, it is a Diabolicall invention, and a sacrilegious instrument to deceive and damne all such poor soules as beleive it, and therefore worthy to be burnt with fire in the middle of the market at noone, and let all the People

* See Peregrina.
The Epistle Dedicatory.

People say Amen, so be it. About justification by works and inherent righteousness, and not by the imputed righteousness of Christ; whereby sinners have access to boast and glory, as being made their own immediate saviours, and to offer a false sacrifice which God will never accept of, to the great dishonour of the sole Saviour Jesus Christ. About the possibility of not only fulfilling the Law perfectly in this life, tho' the whole Scriptures, the universal experience of all ages, and men's own consciences reclaim; but of out-doing the Law, and doing more than it requireth or obliged men unto, by their works of supererogation; whereby they think to oblige God, and to merit from him not only for themselves, but for others also, and whereby they will needs have the righteousness of one supererogating Saint, to be imputed to other persons, and hold this for a very real truth, while in the mean time they flout at the imputation of Christ's merits and righteousness, as but a putative and meerly imaginary thing, so great is the strength of judicially infatuating delusion. About antiscryptural, irrational, nonsensical, and monstrous Transubstantiation, whereby they will have the bread and wine in the Eucharist turned, and that by the Priest when and as often as he pleaseth, into the very body and blood of Christ, and so will have him, whom the Heavens must receive or contain till the time of the restitution of all things, to be corporally or bodily present therein, and that in
The Epistle Dedicatory.

thousands of places at once, as to his whole body; and to be chewed with the teeth, digested in the stomach, and sent forth into the draught of the profainelest wretches that partake of that Sacrament; yea, it may be, to be eaten by mice and rats, terrible to be once but thought of. And their abominable unbloody sacrifice of the Mass, offered daily for the sins of the Living and of the Dead, highly derogatory unto that one propitiatory and Justice-attoneing bloody sacrifice, offered up once for all unto God by Jesus Christ the great high Priest, on the golden Altar of his divine nature, by which sacrifice he hath perfected for ever them that are sanctified. Above the Sacraments conferring grace on such as receive them by the very deed done; and the necessity of a right intention in the administrator of them, not only as to the fruit and effect, but as to the validity and very being of them; whereby not only their Opus operatum is overturned, but most things in popery as such, namely their Transubstantiation, and sacrifice of the Mass, nay the very Papacy itself (as some of their own noted writers seem to be convinced) are rendered utterly uncertain; and in truth nothing left certain.

† See Puteanus, who in 22. q. i. art. 6. teacheth that it is not absolutely of faith, that the existing Pope (v. g.) Paul the 5th is the true Vicar of Christ, and Successor of Peter, because it supposeth two propositions, Paul is baptized (N. B.) and Paul is canonically elected, neither of which is absolutely of Faith.
The Epistle Dedicatory.

certaine among them but this, that there is ane uncertainty of most, if not of all things. About their halfe-communion, whereby, on most frivolous and foolish reasons, such as their fear lest some of the wine or blood as they call it, should remaine on the Laiks beards or mustachoes, they sacrilegiously rob the people of the cup, most expressly contrary to Christ's allowance thereof on them, in the divine unalterable institution of that most precious ordinance, appointed for the spiritual nourishment of his people. And the absolute necessity of baptism in order to salvation; whereby all the Children of them who believe no other place that souls departed goe to after death but Heaven or Hell, are for the meer want thereof, tho' neither neglected nor contemned by the parents (for of such contempt or neglect the infants themselves are incapable) are most cruelly damned to Hell fire for ever. About purgatory, a meerable and figment, but indeed a very serviceable fire for the Popes Kitchine; whereby the alone, purely, and perfectly purging vertue of Christ's precious blood is mightily disparaged. And about the Popes pardons and indulgences (or rather emulgences or purfe-milking and emptying devyces) offered to all who will give money for them on their sayling of so many Ave Marry's, and Pater-noster's, and doeing other such poor, childish, and foolish faytes; and manyest to them that give most money, but utterly denied to those poor wretched soules that have no-

thing.
The Epistle Dedicatory.

thing to give. About their praying publicly in the Church, in a language utterly unknown to the generality of the common people; whereby he that should be their mouth to God is a Barbarian to them, and they incapacitate to join with him understandingly, or to give their assent to what he prays; in plain and palpable contradiction to what is most clearly and convincingly discoursed in the Scripture to this purpose. About praying to Angels and Saints departed, not without deep and dishonourable reflections on the intercession of Jesus Christ, our alone Mediator. And about praying for the dead, who are by death put into an eternal unalterable state, and so set quit without the reach of the benefit of the prayers of the living. About worshiping of images with religious and divine worship; which if any of them for shame should deny, their great Angelick Doctor, Thomas of Aquin, will give them the lie, who expressly sayes, that the same reverence is given to the Image of Christ, which is given to himselfe, and because Christ is worshiped by the worship Latria (which is the highest worship) his image therefore is to be worshiped with the same worship Latria; he affirms the like of worship given to the crosse of Christ, or the Crucifix of whatever matter it be made. And on the matter about the obligation of the Second Command, which because it cannot be bowed nor bended, no not by the plenitude of the Pope's power

** See Thomas in 3. q. 25. Art. 3. 4. **
The Epistle Dedicatory.

power, to patronize nor in the least to favour their grofsly Idolatrous image-worship, they will need not only break it, but dash it quit out of the decalogue in despite of the great Law giver, who hath so vexed and confounded them by that Command, that they cannot evite the dint of it; and hath involved them into such a Labyrinth that they cannot extricat nor bring themselves out of it, no not by the clew of the smallest Spun-thread of their most subtile distincions. About the Apostacy of the Saints, and the uncertainty of their Salvation, the very cut-throats of the comfort that is allowed by Jesus Christ on them that unfainely believe in him; and about many moe weighty things. Are all these but Ceremonies and Circumstances in Religion? Can the man be so grofsly ignorant as to think so, or so wickedly prejudicat to say so when he thinks otherwayes? Are all the very substantial differences betwixt Protestantisme and Popery thus dwindled away into mere Modes, and Circumstances, Formes, and Ceremonies? And shall we look on the great multituds of Protestants, who on the sole account of their Religion have been putt to so many various, exquifit tortures and molt cruel deaths, as a company of silly shallow-pated ridiculs, rather to be pitied then as paterns to be imitated, who knew not how to distingishe betwixt the substance and mere modes and circumstances of Religion, but would needs injudicionsly and foolishly throw away their lives, burne quick, and run them-
selves
The Epistle Dedicatory.

selves into so many extreme sufferings, for their
obstinat adhering to modes and circumstances of Rel-
igion, wherein the substance of it was not at all
concerned, nor so much as trench’d upon or
touched? God forbid that we should dar, espe-
cially at so high a rate, to offend against, and
condemne the generation of, these righteous
persons, who overcame by the blood of the
Lamb, by the word of their Testimony, and by
not loveing their lives unto the death; or suffer
ourselves to be whidled into such a finifter and
perverse beliefe of these witnesses and wor-
thies, of whom the world was not worthy,
and that upon the bare and unproved affer-
tions, and maligne whispers, of this truck-
ker after, and trafficker for, Rome; who, yet
if ye will trust him, never was, nor is like to be, ad-
dicted to popey, he is not sure but he may be, and
who I pray that is not over credulous will beleive
him, or any other man of his Kidney, that looks
at all differences betwixt Protestants and Papists, as
matters of mere Mode, Circumstance, and Cere-
mony, but that he will be easily prevailed with,
to forgoe the one and to embrace the other Reli-
gion, both being in his account the very same
for substance, if especially by the change he may
come to a little more substance in the world?

However, since such industrious endeavours are
used to disparage, disgrace; and vilifie sufferers
and Martyres for the Protestant Religion, and to
make little and light of all the great and weighty

**
The Epistle Dedicatory.

differences betwixt Protestantisme and Popery, 
It should alarme, as with sound of trumpet, 
your L: and all sound and upright hearted Pro-
testants in Scotland, to rouze ourselves, and by 
all sueteable, finleffe, and warrantable wayes 
earnestly to contend for the reformed Protestant 
Religion, the very faith once for all delivered by 
Jesu Christ and his Apostles to the Saints, (I lay 
the very faith so delivered, because we reformed 
Protestants heartily own all the doctrine of faith 
contained in the sacred Scriptures, and own no-
thing as necessary to be beleived or practised in 
order to salvation, that is not contained there, 
either in expressse words, or that is not deducible 
therefrom by genuine, uncontrain, and ne-
cessary consequence) that hath been signe-
ally seal'd from Heaven by the conversion, edifica-
tion, and salvation of multitudes of souls; That 
that hath been confirm'd by the sufferings & deaths of 
many thousands of Martyres thorrow the world, 
and of not a few in these Kingdomes; That faith 
for which our noble and renowned Ancestor did 
do strenuously strive and wrestle, by all lawful 
means and wayes, that the same might be handed 
down to us; And which God and they have com-
mitt'd to our trust and custody as a most precious 
depositum, oblidging us under all highest paines, 
even of his eternal wrath and curse, that we en-
deavour to transmit the same intier and untainted 
to them that shall come after us; And that faith 
which we are withall by solemne ingadgements, 
taken
The Epistle Dedicatory:
taken on before God and the World, indispen-
sibly obliged to maintain, profess, avouch,
and bear testimony unto, at any rate or ha-
azard, as we are called to it, It being indeed
the true glory of a testimony, to give it when
God calls for it in the face of danger; Let us there-
fore be prevailed with, and persuaded by all
these and other such considerations, earnestly to
contend for this faith, and to stand fast in the li-
berity wherewith Christ hath made us free, that
we be not again intangled with the yoke of Anti-
christian bondage. And that we may thornow
grace, be the better disposed and capacitated to
doe so; We would endeavour, 1. Thoroughly to
know, and to be well acquainted with, the prin-
ciples of the Religion which we profess, that
we may be able and ready alwayes, with meek-
ness and fear, to answer every one that asketh us
a reason of our faith and hope; even to have our
loins girt about with the truth. 2. We would
seek to be fully assured and persuaded of the in-
fallible truth and divine authority of the sacred
Scriptures wherein our Religion is contained, and
that from the inward work of the Spirit of God
bearing testimony thereof unto our Spirits accord-
ing to the Scriptures. 3. We would yet more then
ever endeavour to receive the love of the truth,
or to receive the truth in love, for the neglect
whereof many have been, and more, if God pre-
vent not, will be, given up to strong delusion to
believe lies. 4. We would covet earnestly to feel

***
The Epistle Dedicatory.

the power and more and yet more of the power of our Religion upon our hearts, captivating us to its obedience, and mightily influencing our practice to an universal exact conformity to it, that no part nor point of the truth may be detained in unrighteousness, nor made, as it were, a prisoner of, by sitting a guard of corrupt affections about it, not suffering it to look out and shew itself in our practice. 5. We would study to be and abide near God, not only to make sure on good grounds, that we who were sometime far off, are now made nigh through the blood of Christ's cross as to our state, but by all appointed means to endeavour to draw nigh as to our frame, disposition, and walk, (for though it be impossible that there can be any drawing nigh to God in respect of frame where the distance of state remaineth still, yet there may be, as many doleful experiences of the saints put beyond all reach of debate, great distance of disposition and frame where there is nearness of state) that we may hear this to be the unanimous voice of all the occurring providences of these days, that its good for us that we draw nigh to God; it was sure always good but never better, always necessary but never more necessary then at such a time, wherein distance from God, usually attended with darkness and deadness, is singularly dangerous and portends sadly. 6. We would endeavour to have the honour and glory of Jesus Christ much endeared to our hearts; To have, and to keep
The Epistle Dedicatory.

keep up, a high and superlative esteime of him as transcendentely and incomparably precious, and of the worth and excellency of our Religion, as coming from him, as conforming us to his image, and as disposing and fitting us for the enjoyment of him; that in comparison of the excellency of the knowledge of him, by and according to Scripture-Religion which we profess, all things in this world, pleasure, profit, and honour, may in our estime be degraded, and detruded into the very lowest degree of baseness and vilenesse, even to be accounted but as losse and dung; which will notably predispose to part with, forgoe, and actually to suffer the losse of them, when any of them or all of them together shall presume to compare or come in competition with the excellency of Jesus Christ, and of the Christian reformed Protestant Religion: This is a time, wherein all the lovers of Christ and of their Religion amongst us, are in an especial manner called to have such a low esteime of all these things in this competition, to cry down the market and to let the prices of them fall, to sitt very loose of them, to be very denied to them, and to be ready on a call to let them all goe, when we cannot brooke them and Christ and our Religion together. 7. We would sett ourselves down with greater and more grave deliberation then ever, to count what Christ and our Religion may coste us; And to this purpose we would cast up (to say so) the Kings Book of Rates, the Book of the

** The holy
The Epistle Dedicatory.

holy Scriptures, that there we may see what all the followers of Christ are most expressly called to lay their reckoning with the loss of, for his and the Gospels sake, and what Christ and the very same Religion which we profess, hath cost many of the Saints recorded there; We would also review, as we have access, humane writings concerning the many various, great, and grievous losses and sufferings of the Martyrs of Jesus, for him and for our Religion, that we may thence further see what they have been put to expend on that noble and non-such account, who yet all reckoned their greatest expence and cost infinitely below the worth of the cause for which they were put to it; We have generally hitherto, and that for a considerable time, held and possessed our Religion at mighty easy and cheap rates, it hath cost us but very little; It may be, yea, its probable that the rates will be raised, that the market will be up; Which calls aloud on us to sit down seriously and soberly and count the cost, whether we will be able to finish and go through with our undertaking, and that thorrow the neglect and defect of such previous deliberat reckoning, we be not with the surprising and unexpected change and cost put to give over in the midst of our work, and so expose ourselves to be the objects of the scorne and defision of all observing passers-by. 8. We would believingly take Christs bond and obligation, for his gracious and free compen sing of all losses that shall
The Epistle Dedicatory.

shall be honestly undergone for his and the Gospels sake, even a Hundred fold in this present time as to what is infinitely better then that which is lost, and life eternal in the world to come, with the comfortable clause non obstante persecutione, with or notwithstanding of persecutione, and to shew that he is not complementing sincere sufferers for his sake, by giving them this his bond for upmaking of their losses, nor putting an emptie spoon into their mouth, but speaks his very heart to them, he hath ordered the recording or regestrating of it by three of his Evangelists, and in every drawght of it (which is worthie observation) he hath prefixed a grave afleveration, verily; O! highly valid, good, and sufficient security, given with such sincerity by to infinitly Responfal a person, whom God hath trusted as great Surry and Cautioner for the debt and duty of all the elect, who can never breck or be unable to pay his debr; And who is willing his people should beleivingly, prayerfully, and humbly sue him, in the court of Heaven for implementation of his bond for compenstion, and will never refuse the debt, nor will he suffer his bond to ly untaken up, nor will he take it up till he hath compleatly paid all that he hath most freely become debitor for by his bond and obligation; And when that shall be done, then sure, all losses for Christ and the Gospel, for true Religions sake, shall be fully, superaboundantly, and to ane infinit overplus, made up.

** 5 **

Madam,
The Epistle Dedicatory.

Madam, I am the more encouraged to address the dedication of these few Sermons on this sweet, serious, and savoury subject to your La: that I know you will read them concernedly, as will also your honourable Husband Sir Robert Doe, as being, through grace, more immediately contributive towards his excitement and uplifting, to make ready for his quickly approaching dissolution, walking now betwixt threescore and ten and fourcore years, the utmost ordinary boundary fixed by God in these last ages of the world for the continuance of the short life of man; I know he readeth much, would to God that all the Gentlemen in Scotland old and young, gave themselves as much, when not otherwise necessarily and suitably avocked, to reading of profitable and edifying books as he doeth; they might, through his blessing, be much more accomplished both men and Christians, and a great deal more fitted to serve their generations, according to the will of God, in their respective capacities and stations. That you both may be helped of God, to live more and more so as you may have the well-grounded, lively, and soul-refreshing hope of dicing the blessed death of them that die in the Lord, who rest from their labours and whose works follow them, is the very serious desire of Madam

Your La: very much obliged Servant,
July and hearty Well-wisher in the Lord
1681.

J. C. To
To the Christian Reader.

Any and various are the vicissitudes and changes to which sin hath sadly subjected us poor, transient, itinerant, miserable Mortals, grieving, groaning, dwindling, and decaying nothings; the Reward of all which changes is at length brought up by Death, that last, great, and vastly momentous change, which puts a final period to all the changes that shall ever befal us in this world; and whereby every one of us without exception of sexe, age, descent, degree, calling or capacity, will be put into an eternally unchangeable state of happinesse or of misery: If so, then sure it is very sad, and never enough to be lamented, if it were with tears of blood, that men and women who have rational and immortal souls endued with a discursing faculty, and capable of eternal happinesse in the enjoyment of God, and of eternal misery in separation and destruction from his presence, should for most part, so much abstain from the serious thoughts of that most important change, followed with so long a train of everlastingly concerning consequents, and in their retired meditations, take so few turns in this long gallery of Eternity; As if all that the divinely inspired Scriptures say of it, and that many every day experience the truth of, were a mere Romance, or cunningly devised fable: And yet notwithstanding Death is most incontrovertibly certain, all men being by Divine appointment concluded under a necessity of dying; which appointment taketh in not only the infallible certainty of the thing, but the determination of the precise time, when, of the place, where, and of the manner, how; whether by a violent or natural death, whether by a more sudden and surprising, or by a more lent and lingering, death: For
To the Reader.

For our times are in the hand of the Lord, the years, moneths, weeks, dayes, and moments of them, with all their incident changes and revolutions are at his dispose; There is an appointed time to man on earth, he hath determined the times before appointed; the times and seasons are kept in the Father's owne power; our dayes are determined, the number of our Moneths is with him, he hath set bounds to us which we cannot transgress: There is no possibility of circumscribing the day prefixed to the continuance of our life by his appointment (which is not at all gainfai'd by what the Psalmist sayth of bloody and deceitful men, that they shall not have, or live our halfe their dayes, that is, they shall often not live halfe or near so long as they might according to the ordinary course of nature, or not halfe or near so long as they desired, designed, and expected, or, they shall be cut off in the throng of their business, and in the midst of their projects and designs; nor by that sentence of death of a diseased mortal in its own nature, denounced against King Hezekiah, and the addition of 15 years to his life, which imports only the change and reverse of a tacitly conditional commination and sentence (as in that against the Ninivites, and that against Abimelech in the matter of Sarai) but no change at all of Gods purpose and decree, who is not as man that he should repent, whose counsel stands and with whom there is no variableness nor shadow of turning, who had decreed in his eternal purpose the drawing forth of Hezekiah's life that length, and had by his decree infallibly ensured the performance of the condition; to wit, Hezekiah praying, humbling himselfe, and routing up of himselfe yet more to the seriovs exercise of Godlineffe, and his ueueing prescribed means for the recovery of his health; Nor is it gainfai'd by any other scripture rightly understood. So that it seemes to be (to say no worse) Atheologic, and no thing consentient to Divine Scripture-dictats, positively and peremptory
To the Reader.

Emptorily to deny that the outmost term and period of this mortal life is unalterably fixed in the eternal purpose of God: It being very unreasonable to substract and exempt so concerning and important a rising as the last term of man's life, or the precise time of his death, which in the Scripture is by way of eminency above and beyond all other changes called His Change, even that whereby he steps over the border of time into eternity, from the sovereign influence of his decree and of his Providence that doth most vigilantly and accurately inspect the infrutable execution thereof; since they reach the least momentous and most minute things, even the numbering of our hair, and the falling of a sparrow to the ground. Beside, whatever is or can be said against this, seems with equal strength to militat against the immutability of the divine purposes and decrees about the everlasting state of men; and to infer as great an uncertainty of the latter as of the former. And indeed it is worthy Observation that those who most violently maintain (I say most violently; because I know there are some otherways Ortho dose who demurr in this) that the term of humane life is unfixed, mutable, and ambulatory, even in the eternal decree and fore-knowledge of God, as well as it is contingent and uncertain in respect of natural and second causes, do also patronize and peremptorily plead for the murability and conditionality (for both come to the same amount) of God's decrees about men's spiritual and everlasting state; making him either dayly to acquire new knowledge, though knowne to him be all his workes from the beginning, or at least to be doubtful and irresolved in his purposes till new emergents arising from an uncontrolled and selfe-governing Free-will cause him take new measures and resolutions: Which is a doctrine jufilly exploded by all truly Ortho dose Divines, as being unworthy of, and injurious to, the infinitely
To the Reader.

infinitely wise and absolutely supreme Governor of the World; And as having a tendency (however it may be masked and phatfered over with specious and splendid pretences of somewhat else) to narrow and limit the sovereign dominion and will of the infinit Majesty of God the Creator, that the will of the finite and feckle Creature may have the greater scope and latitude of liberty; which yet is no liberty indeed, nor worthy the name of liberty; because it is not that wherewith the Son of God makes free: And to take the crown of the glory of the conversion and salvation of sinners off the head of free grace, and to set it most sacrilegiously on the head of their own Lord Paramount Free-will: And in downe right contradiction to the Scriptures of truth, to make poor man proudly boast, that it is not God, but he himselfe, who hath made him to differ from others; and that he is more obllged in the Matter of his conversion and salvation to his own toward, tractable, gentle, courteous, complyant, and obsequious Free-will, then to God's decree of election, and the efficacious, omnipotently sweet, and sweetly omnipotent, infallibly and necessarily will-inclining and determining, though not forcibly violating, or compulsory coacting, influence of soveraignly free grace: If wantonly curious, superciliously insolent, tumultuously mutinous, corrupt humane Reason (ambitiously affecting to take up and comprehend the great Abyss, the inarticulate, bottomless, and incomprehensible Ocean of the Decrees and Providence of God within it's owne hile and shallow cockle-shell-capacity) would suffer its selfe to be sobered and becalmed into a humble and just consideration of things, all those high and haughty reasonings and debates against the unalterable fixednesse of the last terme of mans natural life, and against the immutability of his Decrees in reference to their spiritual and everlasting state.
To the Reader.

Rats, would quickly be let fall; for then it would easily see the great congruity, and pleasing suitableness that is in subjecting all, and particularly the rational Creatures being but derivat and borrowed bits of being from that first fountain, and original being, that being of beings, in all the events that befal them, and in all their motions, acts, and operations, according to their respective natures, entitatively, morally, or graciously good; And all the adhering anomalies, ataxies, and vitiosities of them, to the Majesty of the most high God, as to his efficient producing of the one, and as to his permitting, bounding, ordering, and directing of the other, to his owne holy and blessed ends; without being justly chargeable with any the least culpable accesion to them, who is, by the most absolute perfection of his purest nature, infinitely removed from all possibility of being reached by any tincture or touch of pollution: It would also see clearly the most profoundly and admirably wise connexion, that in these Decrees of God, and in the execution of them by his all eye-providence, is ordered betwixt the ends, and all the several middles leading thereto; it being evident beyond all hazard of rational contradiction, that the boundary of the life of Ahab, and of that unbelieving Samaritan Lord who was trode to death in the gate of Samaria, and of our blessed Lord Jesus himselfe, was determinately prefixed, since it was expressly fore-told, as the Scripture clears; And it is simply impossible that Divine predilections can prove false; And yet the man that shot at Ahab acted freely in so doing: Tho' he who trampled that Lord to death were not forced by any to gather themselves together into such a crowd, or to be so regardlesse of a person of honour; and the Murderers of Christ were not a whit the lese guilty, that they did nothing but what God's hand and counsel determined before to be done, nor yet did our Lord any thing
To the Reader.

thing that was irrational or foolish, in using lawful and fit means for his own preservation, in so frequent retiring and hiding himself from the Jews' violence as he did, though as the Scripture often makes mention, His hour was not yet come; by which instances it is very clear, that the determinatenesse of the decrees of God, doth no ways violent or infringe the native freedome of the wills of Men, nor yet is it any excuse for their sin, or encouragement to their neglect of means, since it is by the using rightly or neglecting of these, that God causeth his unalterable decrees to take their designed effect.

As then it is most indubitably certain, that we must die, so the time for the continuance of our life and days here, is very short, even but as an hand-breadth, and our age as nothing before him, our days are spent as a vale that is sold, they are as a shadow on the earth, and there is none abiding; they are swifter than a Post, they flee away and see no good; they are passed away as the swift Ships; as the Eagle that hasteth to the prey, they are swifter than a Weaver's shuttle; our life is even as a vapour that appeareth for a little time, and then vanishes away; as a little warme breath, that is turned in and out at our nostrils, which is very easily and quickly stopped. The precife time also of the expiring of this breath of life is (however to God, to whom (as is said) are knowne all his works from the beginning, most infallibly certain) to us most uncertain; death comes on us ordinarily, in such an hour as we do not think of; it comes on us as a thief in the night, We are now strong and in good health, and on the sudden we grow weak and fitten. Now we live, and by & by we die, & see men no more in the land of the living. All which, to wit, the certainty of our death, the exceeding brevity of our frail and brittle life, with the great uncertainty of the precife time of our dieing, do with one voice unanimously call aloud unto us seriously to mind
To the Reader.

mind, and with all our might to make for another life; to make sure peace and friendship with God through the blood of Christ's cross; to secure an interest in him (the choice and wale of all interests, the only everlastingly durable interest, in comparison of which, all other interests are but petty and inconsiderable, to which they all ought to cede and give place, and, as it were, to strike their flag and lower their top-sail) by sincere closing with Jesus Christ on his own terms, and cordially confenting to, and taking hold of, the Covenant of Grace; and to live so as it becomes them, who are very certain that we shall die, and very uncertain how long we shall live: To endeavour thorow grace to have our loines girded, to have our affections, as it were, trussed up that they may not hang down and trailing on the earth, and to have our lights burning, not only to make sure on solide and good grounds that we have a flock of habitual grace, but to endeavour to have it lively and vigorous in its excercit, even as it were burning into a flame; that we may be as men that wait for the coming of their Lord, that in whatsoever watch he shall come, we may be ready to open to him immediately, even at the very first knock, were it on a night's, or a day's, or an hour's, yea, were it but on a moment's warning, having our house (to say so) in such order, and the spirituall affaires of our soules so well disposed of, and in so good a sort and state, that we may not be taken tardy or napping, nor be the sudden sadly surprised to our unpeakeable prejudice; even to be in that most desirable and delightful condition, that to us to live may be Christ, that the very principal scope and end which we propose to ourselves in desiring life and health, may be the honour and glory.
To the Reader.

glory of Jesus Christ; looking at life with all the external conveynies and comforts of it, as but little valuable and unworthy to be desired were it not mainly in order to this end: And then we may confidently and comfortably conclude, that death whenever, wherever, and however it should overtake us, would be gain to us, by putting a final and eternal period to all the remainders of indwelling sin, to all tentations to sin, to all delerion, and to all complaints and fears of delerion and hydings of God's face; to all doubtings about our gracious estate and about our interest in God; to all fearars of backsliding, and of offending, or of giving offence; to all trouble, sorrow, sadnesse, and sighing on whatsoever account; to all indisposition to serve, worship, and glorify God; to all interruptions of fellowship with him, and to all fellowship that is but mediar and in part: To all sinful ignorance and imperfect knowledge, or but in part; These great Theologues there read all their divinity without book, and without any the least difficulty in that beatificall immediat Vision of God's face: And by ushering us in to that blest estate, wherein we shall be satisfied with his likeness, and that both objectively and subjectively: being then admitted to see him in himselfe as he is, face to face, even to full, immediat, and never to be interrupted fellowship with him; and being priviledged to see him in ourselves, perfectly conformed to his image in holiness according to Creature-capacity; and put in cafe to serve him there, where his Servants serve him as well as ever we desired to serve him in the best frames we were ever in, and in the best houres we ever had on earth in the most countennanced publick ordinances, or in the sweetest secret duties of his worship; Nay,
To the Reader.

Nay, which is yet more, where we shall serve him as well as ever he commanded us to serve him, or shall desire us to serve him, that sure will be in such spiritually noble state as we never before served him while we sojourned here on earth. Alas! How few, how very few, how lamentably few are there, even amongst the great multitudes of professing Christians, of pretenders to godliness, and to the hope of that gain and blessedness which attends them that die in the Lord, who make it the great business of their life to live thus? even all the days of their appointed time; to wait till their change come; coveting and crying in prayer to God that he would graciously and effectually teach them to number their days, that they may apply their hearts to wisdom? How many are there that may at their death sadly complain, as it is storied of one Similis Captain of the Roman Emperor Hadrian his Guard, who having lived long in the City and at Court, and having some seven years before his death retired himself unto a private Country-house, where he thought, it is like, he enjoyed himself more, being freed from the avocations, distractions, noise, and cumber some converse of a Court-life, commanded that after his death it should be written over his grave, Here lyeth Similis who was many years, but lived only seven: How many Professors of Religion are there, I say, that may thus sadly and sorrowfully complain of themselves when they come to die, Ah! we have been many years; but have lived either none at all, or but very few years: For that life that is not lived to God, and to the honour and glory of Jesus Christ, is not at all worthy the denomination of life, since we are all the time we live so, but dead while we live; It is astonishing to think that Reasonable  

* * *  
Men
To the Reader.

Men and Women professing they have immortal souls, living especially under the clear light and sun-shine of the Gospel, who do not at all design nor endeavour to live to God, nor to live the life that they now live in the flesh by the faith of the Son of God, should foolishly fancy themselves to live, and fondly flatter themselves in a golden dream, that they shall be well at death, and die in the Lord, and so be blessed with them that die thus; who rest from their labours, and whose works follow them; who enter into peace and rest in their beds, every one walking in his uprightnesse; O! fools Paradise; O! deplorable and damnable delusion. Who ever therefor would be, (as all of us are unspeakably concerned to be) undeceived as to this felle-murthering and soul-ruining grosse practical error and mistake, and seriously and sincerely desire to live so as they may have the well-grounded hope of dieing in the Lord, and of being truly blessed at and after their death; (without which it had been much better for them never to have lived at all, or to have lived the life of brutes, even of the most abject, vile, contemptible, and abominable brutes, which when they are dead are done, annihilated, and gone) Let them diligently peruse, and gravely ponder these few following Sermons, and pray for the blessing of them; The Designe whereof (excellently driven by the Author, who did most edifyingly and exemplarily, most convincingly and comfortably, live and diethus) is to rectify such miserable mistakes; and to airth right (which he doth by a most admirably divine arte) towards the only sure and safe way of dieing happily, which is by living holy.

I doubt not, Christian Reader, of thy having read several other Tracts on this subject, but I suppose.
To the Reader.

Suppose thou hast hardly read any more solidly and succintly, more pertinently, powerfully, and pungently written, and withall, more suited to the various cases and conditions of all sorts of Readers, than this. As for me, while I was revising these Sermons, and making them ready for the press, I was sometimes, as I still am, made to doubt (I shall not deny but my little acquaintance with other men's writings may considerably influence this doubt) whether any ordinary Minister of the Gospel, hath readily to this purpose handled so many notable purposes to better purpose, several of them surprizing, yet all of them clearly dependent upon, and natively consequent unto, one another, in so few words.

Read then this little Book (which is Mr. Dur-{}-Ham's, from whose pen or mouth, no thing hath hitherto dropped into the press, that hath been unfavourable or unacceptable to the Churches of Christ) again and again, and digest it well, and I think I may with humble boldness say, that if thou shouldst read nothing else on this concerning subject but it, and what is written thereof in the book of the sacred Scriptures, (which in this and all the other purposes treated of in it, doth infinitely transcend all the writings of the ablest and holiest men in the world) thou mayst, through God's blessing, be sufficiently instructed thence; how to die the blessed Death of them that die in the Lord. Now blessed eternally be our blessed Lord Jesus who by his accursed, but most blessed Death, hath procured all this Blessedness that attends and follows the death of them that die in him; Who are all blessed and shall be blessed in despit of the Devil, of the World, and of the Remainder of Corruption dwelling in them till their dying day; He himself hath pronounced this blessing on them, and who shall, who dare, who can reverence it?
To the Reader.

It? They are all blessed that live and die in the Lord, and none but they; all true blessedness is entailed upon, ingrossed and monopolized unto, this honorable Society; Not a drahme-weight of it (to say so) being to be found all the World over beside; Whatever ignorant, deluded, and befooled men may fancy to the contrary. That thou mayst be found associated with this blessed Company, is the earnest desire of

Thy Servant in the Gospel

J. C.
SERMON I.


And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, faith the Spirit, that they may rest from their Labors, and their works do follow them.

These words are singularly useful, material and momentous in themselves, and it is not for nought that the Spirit of God puts such a mark on them, and that a special commission is given to John to write them; we have therefore thought it neit to speak a word of them beyond what we can easily reach in the lecture, they including a truth too verie concerning to us even the right way of dying and the happiness that follows them that die in the Lord; blessedness hath in all ages beene thought of and sought after by men; though alace many have sadly mistaken it, and the way how to come at it, here is the nearest step and doore to it, even to die rightely and well, and that is to die in the Lord.

That we may a little open up the meaning of the words we would consider that this verse sett down by way of transition coupleth the two last parts of the chapter together; for when John hath spoken of the warneing and advertisement given to the world by the
Sermon I.

Ministers of the Gospel, ere he come to denounce Judgment for defying of the preached Gospel, these sweet words are interjected by a voice from heaven, written sayes he, blessed are the dead which die in the Lord.

The scope of them then is this, since there were sad and doolfull dayes coming and Judgments were like to be very universal after God's beginning to reckon for defying of the Gospel, that he may both sat out the greatness and terribleness of the Judgments and comfort the Godlie against them, the Lord bids John write downe this, that none who die in him needs to be afraid of them; as if he had said, though these Judgments that are coming will be very great and though many will be removed and swept away by them, and though withall the coming calamities will be such that the Godlie will be readie to think them happy that were taken away, yet notwithstanding, all these that die in me are blessed.

There are 4 things considerable in this verse, 1. A preface, I heard a voice from heaven, saying unto me write, importing the weightiness of the matter and commotion, for it is sent from heaven to John and he is bidden write it, it is a heavenly message sent by Christ to his Church and even to his Church in these tymes and dayes wherein we live. 2. A plaine maxim, conclusion, or general doctrine laid downe as a most certaine truth, written sayeth he, blessed are the dead which die in the Lord, registre and record this saying Christ, it has beene and shall be a most infallible certaine truth to the end of the world, let never to many confusions come and let Kingdoms be turned upside down, they are blessed that die in me. 3. There is a qualification of this truth not denying the universalitie of it, but seeming to apply it as especiallie verified in such a tyme, from henceforth, yea a faith the Spirit. We cannot to expone those words as if the mea-
Sermon I.

meaning of them were, that from the tyme of their death they are blessed who die in the Lord though that be a truth, 1. Because it agreis not with the scope, these words being a diversion relating to this time, and intended for a peculiar comfort to the Godlie against the evils of judgment coming in this tyme. 2. Because it will not agrie with the particle here used, from henceforth or now, (as it is in the originally) to expone it to, for then it would have beene said, from thenceforth, that is from their death forward; but it is from henceforth, that is now in this sad time that is coming and any should ask what shall be the singular Happinnesse that these shall have who after this time shall die in the Lord? The answer may be drawn from the reason that is subjoined, which is the thing in the text, that they may rest from their Labors and their works doe follow them; this implyeth a speciall tosembling and troublesome time coming, and fayes this much, that its verie good to be in heaven ere that time come; and out of this reason we may see a threefold respect wherein their Happinnesse that die in the Lord is applicable to this tyme, and they doe all agrie to the scope. 1. They are freed from much toilling toil and trouble that the surviving godly would be involved in, who should have a hard & toilome life of it under the coming judgments (for the scope is to sett out the greatnesse of the approching judgments); and they are happy that are taken away from the evil to come, as Solomon fayes Eccles 4:2. I praised the dead which are alreadie dead, more then the living, which are alive, meaning they are freed from these troubles vanities & vexations that the living wer waited with; they are (as if the Spirit had fayd) freed from a toilome and troublesome world, more so now and at this tyme then at other times. 2. They are happie in this respect, that now when the Gospell is brooken out, they die with more confidence, being freed from the fear.
Sermon I.

fear of purgatory, being clear in the matter of their salvation, and assured of their going immediately to paradise; and this is holden forth in the end of the words in that it is said their works do follow them; though they have no expectation to receive anything by way of merit, yet it shall be well with them who have kept a good conscience, for they shall eat the fruit of their doings, as it is Isai. 3, for though God give not any thing to his people for their works, yet he rewards them according to their works, so proportioning his proceeding with them as nothing shall be found to have been done by them for him for nought; and this is a special part of their happiness, that they shall be freed from the anxiety that the darkness of these superstitious times kept men under being now cleared by the light of the Gospel. 3. Comparing this with vers. 11, they are blessed that die now in the Lord after life and immortality are brought to light by the Gospel, because they are freed from the scrupling hell that these gott who worshiped the beast, now when the light is come are they not blessed who die in the Lord and are freed from that which they would have met with if they had not lived and died in him but in darkness and ignorance of him? And so the words say, that when the Gospel breaketh forth men must resolve to live and die in Christ, or to live and die in a more damnable condition than the Heathens that lived before them without the Gospel.

In this conclusion or general doctrine we have those three things implied, 1. Something common to all, and that is dying, good and bad have that lot, all must die. 2. That there is a difference in dying as to some, though death be common to all, and then to die in the Lord. 3. That there is a peculiar effect or advantage to them that die with this qualification, and that is happiness or blessedness, and these
Sermon I.

These two last imply that there are many who die not in the Lord, and that consequently they are accursed who neither live nor die in him.

The general doctrine is plain and it greatly concerns every one to take notice of it; it were good that this text were engraven in deep & legible characters on our hearts that we may learn to reckon blessedness nor so much from our life as from our living and dying jointly together; be what we will in our life if we die not in Christ there is a great loss and manchke in our happiness, a curse in stead of a blessing, and if this indispensable requisite qualification be in it, it intitles us to this blessedness; O! therefore let these plain words and the necessity of the doctrine speak home to you.

First then it is implied here that there is a necessity of dying lying on all, for whill it is said, blessed are the dead, that die in the Lord, it says plainly that there is a sort of dying that is in the Lord, and a sort of dying that is out of the Lord, and all sorts of men and women die one of these ways, as if he had said, would ye know who are indeed happy? Its not all who dy, but such onlie as die in the Lord; ye know what death is, we need not describe it to you, and ye are disposed to think that this needs not to be proved that all must dy, and we with it needed no proof, however see 1. Heb. 9:27. Its appointed to men once to die and Rom. 5. where it is said, that death hath passed upon all men and that death reigns over all men, vers. 12. and 14. And 2. it is certaine from the cause of death, which is sin and Gods curse for sin, death is the wages of sin, and where sin is as the cause death must be as the effect, yea 3. it may be confirmed from near 6000 years experience, wherein none that have been born throughout all generations but they have died; we speak not of these extraordinary examples of Enoch & Elias who were particularly and singularly...
Sermon I.

Lestly by the soveraigne dominion of God exempted from death, neither will we speak of what the Lord did to them in the place of death or for putting them in capacitie to sustaine immortalitie; Gods ordinary way of dealing with menis that which we are called to look to, its enough that they have putt off mortality and putt on immortalitie though we know not the manner and way; but look on the race of mankind and ye will find that those who lived longest died at last as Adam, Enoch, Cainan, Mahalaleel, Jared, Gen. 5. and Methuselah who though he lived nyne Hundred Sixty and nyne years yet died, and its saith Eccles 8.8. There is no man that hath power over the Spirit to retaine it; neither hath he power in the day of death: and there is no discharge in that war, neither shall wickednesse deliver those that are given to it; there is no man that hath power to keep his soul in his body, there is no dimission or forloffe in that war, no way to escape death, the profoundest man that puts death fortheft off from him shall nor shifft it; and seeing he takes it forgranted & all generations have proved the truth of it, we shall infift no further on the proof of it but come to the use.

Use I. It serveth to lette and fixe the impression of the truth of this point deeply upon us, and withall to reprove our living so much from under and without it; alse we take generall truths ordinarie for granted, but as for any lastable use or application of them in our practice we live for most part as if they wer untruthes; we live as mortall in respect of sickness, infirmities and feares, but we live as immortal in respect of the eyed thoughts of a world to come; let me therefor pose you in sober sadnesse, how often doe ye think seriously of dying? When laid ye your reckoning lately for it? When descended ye into your hearts to see how it would be with you at death? How often have you made your testament this way to say to? and when tooke ye your leave and farewell of the thing
Sermon I.

things of a world and laid them some way by, on this consideration that death will make a final separation betwixt you and them. Take these two or three evidences that ye doe not indeed mind death and mortality. 1. The stupid securitie we generallie live under and our great unwatchfulness fayeth plainly that we doe not really mind death, if we were thinking on death would we be so carelesse in counting with God and so little affrayed what will become of the immortal soul and live as if there wer not a life eternall and as these of the old world did who eated and drank and never to say so once altered their pace? Ah! Is it not so with the most part now? Death lieth like a falcon out of the air on the most part of men unaware, because this generall truth is not practically beleived, there could not be such deep and sefllesse securitie if there wer serious thoughts and real beleif of dying.

2. The great earthily mindednesse and unappetite coveting and lusty after the things of the world as if men wer perpetually to abyd with them, clearly and convincingly speake out this, beleive me, serious thoughts of dicing would much wean and estrange from these things; men alacfeek after a happinesse here in tymne as if they wer to have ane eternall aboad in the world, as that poor rich man in the Gospel did who brutishly said to his soul, soul take thee rest for thou hast much good's laid up for many years eat and drink & be mery; if men wer on their wing looking for death, sure they would not thus glut themselves with these worldlie emtie things, hugely disproportioned objects for satisfieing the vaft appetite of ane immortal soul which by its constitution is elevated to the capacitie of an happinesse of a higher and more excellent nature then these things can possibly amount unto; take this then for a palpable evidence of your Atheisme and unbeliefe in this concerning point, and let the thoughts of death come in to bound and moderate your eager and inordi-
Sermon I.

8. The great and intollerable pryde and lothinesse of men and women is a demonstration of this, if ye minded death in good earnest and believed that it were near even at the doore, and that your breath is in your nostriles, it would make you humble in your walking with God and in your converse with one another. 4. Little preparation for dying and for the life to come, if there were no more fayres plainly and undeniably that ye lay not death seriously to heart, which if ye did ye would be seeking more to lay up treasures in heaven and to be fitting (to say so) your affections thither and towards things above and to be calling your anchor within the vail.

Use 2. In opposition to the former securitie and stupid unconcernednesse let me beseech you to mind this more seriously which is so certaine & to take more pains to the preparing of yourselves for it, eternitie is long O vauntie and incomprehensible long, heaven and hell are matters of great unspeakable great moment and consequeunce, when the master or goodman of the house is (to say so) laid downe and hath shutt the door there will thenceforth be no opening; its now your summer, provide O provide for your long winter, its ill thrift to leave that which is of greatest concernement hindmost, and to put over the securing of your eternall state till the tyme of sickness & death, ye know not if ever ye shall gett advertisment by any leinthened disease; and sickness will have much to doe with it selfe, neither know ye but ye may be scattered away in a moment on the sudden, and believe it, its no common thing to die well, and to have death as the entrie and door to happinesse.

Therefore to stir you up seriously and timeously to mind dying that ye may not with the sluggard say yet a little sleep yet a little flumber, and yet a little folding of the hands to sleep, whereby the fool is slaine, consider 1. that it will not be bare will, es that will make you
you die well, Balaam had many such wishes to die the death of the righteous and yet was nothing the better of them, spend not your days idle, trifle not away your time unprofitable, for death is always coming on and will not stay and wait for your preparation when it comes; seek therefore to be found in a watchful and praying frame, blest is that servant who when his master comes is found in that posture waiting for the coming of his Lord and ready to open to him immediately (or at the very first knock) as it is, Luke 12. ver. 36. O! Strangely emphatic word!

2. Consider how few they are who at death are ready and how few they are who at death get the libertie and blessing to make themselves ready; some I grant as one theif on the cross finds mercy, that none may despair, yet its but one that none may presume, but that all may be alarmed to look well and watchfullie to themselves; many will goe to hell no doubt who will seek to enter into heaven and yet will not be able, a sort of whining and youlling at death may be in verie godliffe and Atheistical persons, because they did not begin in time to seek to enter, as the scope of that parable theweth; if ye heard the language of many in hell. O! How would they to the life preach this point? - Beware of dallieing and putting off the time, many that are there did ye hear them speake would readily say. O! That was our ruine and did undoe us; but if the word of God do not affect you, nor work you up to the serious consideration of this though one should rise from the dead and preach to you, it would not affect you to any advantage. 3. Consider that the longer ye be of thinking on death it will be the terribler when it comes, serious and suetable thoughts of death before hand would doe much to mitigate the terror of it, but when death comes violently and suddenly on you and finds you feigned and stiften downe in the world and will needs have you loosed and raised
Sermon I.

It is in that case indeed as the King of terrors, whereas if ye were dying daily and by conversing with death came to have experience as if ye were of little deaths before hand, that would make death itself when it should come much more ease, if especially ye were dying to your lusts and idols, mortified to the world and to the things that are in it, death should have in that case but little to do when it came; for it is the cleaving of your hearts to these things and your being glued to them that makes death so terrible, for it will not try thee nor treat, but suddenly and inexorably separet you and them.

4. Consider the longer ye be a beginning to mind your eternal state and to think seriously of dying ye will have the more to do when death comes; O! There is much more work about dying even to these who have been thinking on it, how to get faith in Christ right, how to get themselves rolled on the everlasting covenant for salvation, how to be in a patient calm and composed frame to encounter the terrors that accompanies death, how to be weaned from the world and to have their affections heavenly; sure the longer ye put off ye will have the more to doe and will readily be the lesser able to doe it; and is it wisdom think ye, to leave your greatest and most necessarie work to your last, weakest, and unfitness time to goe about it? Which yet alace is the lamentable foolish, demened, mousefull, and soul-ruining practice even of many hearers of the Gospel; there is none of these things but it must be done before death or not at all; what's in the bargain or businesse then? O what is in it? It's not ten or twentieth thousand years happiness or misery but an eternity of happiness or misery in the greatest measure and highest degree that can be imagined; and should such a businesse be delayed and putt off? And this is even in the Text by which dying in the Lord is so much commended.

Now before I close this Sermon let me speak a word to
Sermon I.

To what it is to die in the Lord, which is holden forth as the great and necessary qualification of them that die with well grounded confidence and warrantable expect happiness; and there are three Scripture-phrases that conduce verie much to the opening up of it.

1. It implyes a being in Christ as that word is, 2 Cor. 5:17. If any man be in Christ he is a new creature, this holds out union with him by faith, when Christ openeth his arms and takes the soul in to himselfe which fieth to him closeth with, and cleaveth to him lyke a graft that is imped in the flock, or lyke the manlayer sheltered in the cite of refuge; this is the first step and ground of happiness and it hath with it a new nature and a new life. The 2 phrase is Gal. 2:20. I live yet not I but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, and this is a step further, when a man by faith is fled to Christ & improves and makes use of his title to him and interest in him for performing the acts of life; this living in Christ or by the faith of Christ expresseth and holdeth forth a new nature and life in the acts of life in bringing forth the fruits of the Spirit, and makes the person indeed a Christian man or man-christian, doing not only the duties of religion, but all his morall, civil, and natural actions to Christ living thus Christian lyke, as spirituall and from the Spirit, as the word is, 2 Cor. 5:5. Living not to ourselves but to him &c.

3. There is a dieing in the Lord here in the Text which followes upon the former; living in him is the way to happiness and dieing in him is the verie doore through which he entereth into the possession of happiness; now this dieing in the Lord presuppoeth the former and hath somewhat more in it, to witt, as ane act of faith for living in him, so an act of faith for dieing in him; it takes in; 1. a fleeing to Christ a fresh and of new for refuge, as it is Philip 3:8f. 9. A seeking to be found.
Sermon I.

found in him, leaping as it were out of our selves and betaking ourselves to him as our ship to sail in through death to life, renouncing our own righteousness of new and closing with his, yea and renouncing the verie acts of our faith as they are acts. 2. It takes in a giving of credit to Christ for bearing us through death, acquiescing in, and reposing on him on that ground, flicking clefts by our gripes of him, being well content and satisfied to adventure to go thorough death in his hand, and having gotten a word from Christ resolvedly to keep the gripe of it, and with old Simeon to say now let thou thy servant depart in peace; Lord I am content to take shipping, as it were, in Christ & in that bottom to sail through the gulf of death when thou wilt. 3. It taketh in a humble quieting and satisfying of ourselves on this ground, not only dejecting ourselves in him as all sufficient, but comforting ourselves in our thus resting on him & counting ourselves happy in it: something of all these last three we will find holden forth in these called the last words of David his swan-like song when he is going to die, 2 Sam. 23. vers. 5. Although my house be not so with God, yet he hath made with me an everlasting covenant; here is the first step his betaking of himself and fasting for his life to the grace of God in Christ holden out in the covenant. 2. He goes forward and concreets himselfe to and contents himselfe in this covenant calling it a well ordered and sure covenant, able & sufficient to doe his turne. O! its a right vessel that cannot have a leak: as he had said, I may sail thorough death in it safely & not fear. 3. There is his dejecting and satisfying himselfe in it, his acquiescing in it, *this is all my salvation and all my desire its all my heart can wish, its mensura voti, the verie utmost measure of my wishes, I need no more & I desire no more.* Now when we speak of being in the Lord we would have you to take all these three stepses
Sermon I.

There is no possible dying in him without being in him; any
that would be happy by dying in him would by all
means accept of the offer of the Gospel, flee to
Christ for refuge & close with him by faith, and en-
deavour to put that out of question that ye are in him;
O! Make it sure that thou hast given him a soul to
save, and acquiesce in him as thy favour. 2. Live
by faith in him, there is none that can expect to die in
Christ that never seriously sought to live in him, make
it manifest that ye live in him by having another sort
of life than brutish men still in their natural state have;
God may call a thief on the crose and make him
die in Christ that he's not lived in him, but none of you
can comfortably expect that he will deal so with you,
and where one is so dealt with, twentie if not a Hun-
dreth, even very many die without it; and let me
say it if ever at any time God was striking men and
women with stupidity at death, it is palpable he is
striking many so in this time; it may be some of you
may know God's striking some with stupidity that
made a mock of the serious exercise of Godliness in
their life time; therefore I say again, make your being
in Christ sure, evidence your being in him by your living
in him & to him. We shall not insist further at this time
on this subject, God calls us all seriously to think on it;
sickness, finitieing with Judgments and death have not
readily been more frequent; & if ever there was a time
when folk were called to believe and lay to heart such a
doctrine this is the time; it may be there are some here
who ere a few days goe by may experience the truth
of it, and who knows who these some shall be? As ye
expect happiness learn to die, and as to die in Christ so
to live in him; and as the Lord bids John write these
words, so we bid you read them & think often on them,
blessed are the dead, that die in the Lord, from hence-
forth faith the Spirit, that they may rest from their
labours and their works doe follow them.  
S.L. L.
SERMON II.


Blessed are the dead which die in the Lord &c.

There is one thing common to all men and that is a natural inclination to, and an appetite and desire after happiness or blessedness, but there are two things wherein the most part of men do exceedingly err: 1. In seeking blessedness where it is not to be found and in accounting that to be blessedness which is not so, but leaves them eternally miserable. 2. That when some glimpses of happiness and wherein it consists are gotten they grossly mistake the way to come by it; these words give a notable description of true blessedness, and a clear direction towards the way how to come at it, they shew plainly where it lyeth, let the blind and prejudiced world esteem of it as they will, blessed are the dead which die in the Lord, that is only true blessedness which the dead in the Lord enjoy, and that's the only way to true blessedness, to be in Christ & to live & die in him.

This is a most concerning subject and singularly suitable to our times; it being probable with respect to these times that the words are spoken, we shall therefor proceed to add a little to what we said the last day.

The doctrine which we shall now propose and prosecute lyeth plainly and obviously in the very words of the text, they are blessed and happy, yea they are only blessed and happy that are dead in the Lord Christ or shall die in him; a voice from heaven affirms it.
Sermon II.

it to John, and the Spirit adds a confirmation of it, yea says the Spirit, who is the Spirit of Christ and the Spirit of truth; we shall ere we proceed further in a word or two clear these things in the doctrine which are also in the words. 1. What this blessedness is? It is spoken of here as that which is singularly so, its the only happy condition that can be truly thought of in all the world, its even to be fullie and completely blessed. 2. What is the necessary qualification of these persons who are pronounced to be blessed? Its not thee that die, but thee that die in the Lord that are thus blessed; and for clearing of this beside what we said the last day we shall now add, that there are two sorts of dying spoken of in Scripture. 1. There is a dying in sin, if ye believe not in me, ye shall die in your sins, says Christ to the Jewes John 8. ver. 24. and this implies two things. 1. Ye shall die under the guilt of your sins, and under the curse and wrath of God which ye deserve, before death, at death, & after death. 2. Ye shall die in a sinfull estate in opposition to repentance for sin, ye shall slip away and be removed in that sinfull condition, ye shall depart and goe off the world in that sinfull state, O sad & sorrowfull departure! 2. There is a dying in the Lord and this implies two things also just opposit to dying in sin. 1. That persons in the sense of their sin have betaken themselves to Christ and are freed from the guilt of sin by faith in him and are cloathed with his righteousness or with a right and title to it. 2. It implies a breaking off of the course of sin, and the bringing forth the fruits of a new nature and life, by a lively faith in Christ in whom as the true vine they are as so many branches grafted abiding in him and bringing forth fruit to him that his father may be glorified and they manifested to be his disciples John 15. Who as they have union with him by faith, so they have communion with him in the fruits of sanctification; these and these only are thus
Sermon II.

thus blessed, and this blessedness is restricted unto and intailed upon them only, and peremptorily denied to all others and they utterly excluded from it.

In prosecuting the doctrine I shall, I. Clear the truth of this, that they are blessed, exceedingly blessed and only blessed who are dead or shall die in the Lord.

2. I shall offer two or three reasons proving that this blessedness is peculiar to them and not to any other.

3. I shall speak a little to the use and improvement of it.

For clearing of the first, that they are exceedingly blessed that are dead or shall die in the Lord, we need to do no more but to describe happiness or blessedness, & we will find it exactly to agree in all its properties and circumstances to them that are dead or shall die in Christ; O! Sirs look not on this as a florie or some airy notion, but as that which is a great realitie, a thing which some of our Christian acquaintance dead in the Lord doe now enjoy, and which others ere long shall enjoy, and that which by faith in him ye may all enjoy if ye prejudice not yourselves of it; there are two things necessarie to, and constitutive of, true blessedness or happiness, 1. An absolute freedome from all evil, from every thing that troubles or may be the cause of trouble, and from any sinful blameable or unsueteable defect or want, for happiness cannot consist or stand with any thing of that kind.

2. A concurrence of all the good things that are necessarie to compleat blessedness or happiness, both which are enjoyed by all these that die in the Lord and by them only.

For the first part of it they that die in the Lord are perfectlie freed from all evil, which holds true whether we look to it more generally or with more particular respect to the scope; they are freed from all these evills that are evil time hath with it: to descend into the particular consideration of this blessedness would not
Sermon II.

not be easie, let us only therefore look on some general heads to clear it so far forth as concerns the present point. 1. They have freedome from all sin that is the fountain of all evils; the Spirits of self murder made perfect, before the throne no flesh or blood as corrupt is permitted to enter in there, no rebellion in the law of the members against the law of the mind is there, no remainder of the evil heart of unbelief in drawing a back from the living God, nor any wearings of holy duties but a delightfull serving of God day and night, that is, without any the least interruption, for there is not day and night, but constant day in that life, then O! Then is that petition so often put up to him in his peoples prayers, thy will be done as it is in heaven, fulfilled, there is then a most perfect doing of it will, there his servants serve him, in such Spiritually noble state as he was never served by them on earth; this light, vain and unattable heart shall then be established and even fixed as an immovable pillar in the temple of God, the lovenesse of a wavering gauding and wandering mind shall then be quite and forever removed, and the thoughts of it so strongly stayed in the contemplation of that most blessed object that they shall not for so much as one moment be diverted, there will not then be any the least inclination to, nor capacity of a diversion; O! What would some give (wer it to be bought) for this part of happiness? even to be fully and finally delivered from a body of death and from the many full pranks of it, and the dangerous precipices it drives them upon? 2. They have perfect freedome from all temptations to sin, there doeth not in that most clear and serene upper region breath the least air of temptation, there is no temptation to sin from without as there is no inclination to sin from within and consequentlie there is a full freedome from all fear of hazard and danger of sinning, no unclean thing comes within the gates.
Sermon II.

Gates of the new Jerusalem; sin and death & the devil being cast into the lake; there is no evil example there, but on the contrary if there were any need of stirring up, strengthening and encouraging one of another, its there eminently; there is with all there a holy freedome from the difficultie that is in watching here, which though it be a requisit usefulness and necessarie dutie in tojourning saints yet it hath with it a painfullnesse and fear, from which the dead in the Lord even triumphing saints are perfectly freed. 3. They are freed from all challenges for sin, they have there no troublesome nor disquieting exercise of conscience, the immediate enjoyment of God's company is quiet and satisfie with them, that nothing can disquiet them; there they are under no defertion nor fear of defertion, and these are often two sad exercises to the godly here, the challenges of their conscience for sin, and the weights on their spirits because of defertion; there is moreover no lukewarm nor any lyfelesse Spirituall condition there, but a condition always fresh, livlie and at the verie best, they are continually praising in the sense of the love of God overflowing them in duty: the dead in the Lord must then certainly be in a most happie condition when they are freed from all these & from all fear of them. But 4. they are freed from all the effects of sin, there is no curse, no wrath, no ficknesh of body, no anxietie of mind there, no terror nor apprehension of indignation; no poverty no fear, nor want to them of any thing there (how poor forever a life they may have there), but God is all and in all, he by himself immediately fills the soume of all things, and fills up the vastest capacities of the soul; they are also freed from all the tollings and troubles that are here in this lower world, there are no confinings nor tyrannys, no sequestrations nor forefaultures or hazard of loosing estates, no quarterings of soldiers to discompose the quiet and tranquillitie of families.
Sermon II.

lies there, which some would think a piece of hap"piness to be quie of; there is no reproach, no difcre"dit nor disgrace there, but a new name given; there are no mistakes nor jealousies, no alienations nor ani"mosities, no rents nor divisions, no unfruitable pas"sions nor heats there, but a most comely and compleit union and holie harmonie in the praising of God, there is no darkeness of mind there, the understanding being perfectly enlightened, no disorder in the affecti"ons, but a most exact regularity, no perverseness nor backwardness in the will, but a most thorough com"plyance in all things with the will of God, all within the man sweetly conspiring in a holie harmonie & in a due subordination to the head; there is no scandal or offence given nor taken there; there is no fading reports nor ill news there; nay its impossible there can be, since God orders all immediate; and they appro"ve all that he does, they applaud to, and are well satis"fied with all; there are no overturnings of Kin"gdomes and states, nor confusions or desolations in Churches to marr their happiness there; but they being fully acquainted with the infinitely wise proceedings of God, there is nothing that can marr their happiness, suppose they knew all these overturnings confusions and distractions that make us sad here be"low; they cannot be troubled with the want nor with the fear of the want of any thing, and thus they con"tinue to be for ever and ever; yet this is but a little piece of their happiness that die in the Lord, how small a portion of it do we know?

As to the other halfe of their happiness (and O! That ye knew and beleived what the happiness is which they have that are now before the throne) we said in general that there is in it a concurrence of all good things necessarie for making of them com"pleitly happy; and it must have these four things con"curring to this end which are all in their estate who die
Sermon II.

in the Lord. 1. An enjoying of God the cheife good, for no other thing nor person can communicat true happinesse nor make one trulie happie. 2ly. Because there cannot be ane enjoying of him without some futeablenesse to him, therefor a futeablenesse for the enjoyment of God is required, for we could not, we dought not fullie and immedialie enjoy God in the estate wherein we now are. 3ly. It requires full measures and degrees of enjoying God. 4ly. It requires a perpetuall and eternall enjoying of him, and all thir concur, as I said, to compleit the happinesse of them that die in the Lord. 1. They doe fullie enjoy God the cheife good, look where Abraham is there are they, he is in the Kingdome of his father, & so are they, and therefore most happie; hence it is that Christ speaking of bleffednesse to his disciples he tells them that they shall sit with Abraham Isaac and Jacob in the Kingdome of heaven, Matth. 8. vers. 11. they have places among them that stand by, Zech. 3. vers. 7, they see his face and are therefor happie; bleffed are the pure in heart for they shall see God, Matth. 5. vers. 8, when we speak of enjoying God, it is far very far above and beyond what we can expresse; it must sure be a great happinesse and delight when the object of their delight is no created thing, but the infinite and alouficient God, it must be a pure heavenly and excellent delight that flowes from the enjoyment of God with whom is the fountain of life. 2ly. They are made meet and futeable to enjoy him in a full measure and in a high degree; if we would imagine man's understanding to be enlarged to conceive of God, and the inflagmen of it to be verie far beyond that which we can now imagine or conceive, it shall be thus dilated and filled; it shall then have a distinct and fullie satisfyeing knowledge of the great mysterie of the ador-able trinitie, as Christ assures his disciples, Job. 14. vers. 20. At that day ye shall know that I am in the father,
Sermon II.

Father, the affections shall then be made capacious to receive & shall be filled and satisfied with delight in the enjoyment of that clear and distinctly known object; it satisfies Angels and must satisfy the Spirits of just men made perfect, it makes them happy to behold and enjoy him, and the greatest happiness that the Scripture speaks of, is to be in Christ's company, beholding the glory that he has gotten from the father; and if ye could fittably conceive what condition David, Paul, and some that have gone a few years or months since into that blessed rest are in, it would make you long to die in the Lord, and would through grace put you to give all diligence in time to make that happiness sure.

3. As they are made fittable and meet to enjoy God in a full measure and high degree, so they shall enjoy him in a full measure and degree actually, there is no more delayed nor desirous, it is full glory and full joy, none can imagine or wish more, it being a thing to which there can be no accession made according to the capacity that they are put into; for though there be different degrees of glory and some conceive and receive more and some less, yet all are filled even filled with the love and loving-kindness of God with that fulness of joy and these pleasures that are at his right hand; and they have all this not in bare notions but most real and in an incomprehensible way (to us now at least incomprehensible) communicated to them.

4. This enjoying of God is perpetually and eternally, for ever & ever without interruption or intermission, it's not only a full but an everlasting joy and glory, sorrow and sighing shall then for ever flee away; and everlasting joy shall be upon their heads for evermore, the crown is an eternal and inimmovable one even a crown of life that is perpetually flourishing; yet all that we have said falls hugely short of, and as to our manner of expressing it, unworthy to be compared with
Sermon II.

with the happiness of them that die in the Lord; if any of them heard us speak of their condition they would wonder to hear us do it so childishly, poorly, meanly & basily; O! That we could search ourselves to believe that which we cannot do distinctly conceive of this blessedness.

The next thing I proposed to speak a word or two 1o. is the reasons why blessedness is peculiar only to them that die in the Lord and not to any others; I shall shortly hint at three, the 1. whereof is, because only they that die in the Lord Christ are made partakers of his satisfaction, and therefore they and they only are freed from the curse by believing in him, John 3:36. He that believeth on him is not condemned but hath everlasting life, but he that believeth not is condemned already and the wrath of God abideth on him, John 3. vers. 18. or 36. They that believe have gotten a discharge of their debt, the hand-writing that was against them is cancelled; but they that believe not have the bond still standing over their heads, and they for their debt undischarged shall be haled before the Judge and cast in prison where they must lie till they pay the utmost farthing which will never be done.

2. Because they only that are in Christ and die in him are privileged with the adoption of sons, and consequently they only have right to heaven and eternal life, so as many as received him he gave power to become the sons of God, that is, so as many as believe on his name, John 1. 12. And if sons then heirs and joint heirs with Christ, Rom. 8:17. If we be not sons then are we not heirs.

3. Because only they that live and die in Christ are new creatures, if any man be in Christ he is a new creature, 2 Cor 5. vers. 17. And in Christ Jesus nothing availeth but a new creature, Gal. 6:15. Except a man be born again he cannot enter into the kingdom of heaven, John 3. vers. 3. And there being none born again but they that are in Christ, and our regeneration
Sermon II.

1. Of faith and faith in Christ going inseparably together, none can be happier but those that live and die in him.

We come now in the 3rd place according to the method proposed to speak to the use of this doctrine, which must needs have many uses being such a high point as holds forth the right way and the only way to true blessedness.

The first use then is to put us all to more seriously to exert and practice how to die well, & that is to die in the Lord; seeing happiness and such happiness depends on it, and only on it, then sure folk should be exceedingly concerned to walk by this middle, of dying in him as they would meet with happiness at the end. There are many things that preface this; as 1. If peace and tranquillity of mind and conscience be of concernment, then this is of concernment, for how can they possibly have peace that know not whether they shall go to heaven or hell? 2. If comfort in any thing or all things be of concernment, then this is of concernment, for how can men's sleep, meat, drink, apparel, or any thing they enjoy be comfortable to them if they know not that they are in him and shall die in him? This one word may marr all their mirth and happiness, that they that are not in him shall die miserable and lose all other comforts. 3. If it be of concernment to have boldness and confidence to god-wards at death, this is of concernment; for if death should surprise men how can they have peace, confidence or boldness since they are not in him? All the world cannot buy nor purchase a quiet and good conscience to them. 4. If we think heaven or happiness to be of concernment, then this is no doubt of concernment, for heaven and happiness are knit to dying in him; and therefore let me in the name of the Lord lay it upon you, by all suitable means to endeavor to bear it upon your very hearts to have your peace with God made in time, that die when ye will, it may be

made
Sermon II.

made sure that it shall be in him; think ye that to be eternally in heaven or in hell is of little concernment? Is your way of dying that makes the difference, as the tree falls so it will lie; there will be no revoking of that sentence nor any change of your state after death; and knowes any of you when it will come? Are you sure to get time or grace then to make peace with God when faultless and death comes? Are there not many broken with hardness, feeble and confused, becoming faultless at their death? Remember therefore that death is coming and studie to have this much in your eye.

To prosecute this use a little and to reprove the great faultliness that the most part live in as they care not how they die; (lor how live many grable profane and Atheistical men, as if they were to die like beasts?) And how many presumptuous hypocrites are there, that think it a very easy matter to die, yet that it is nothing; and how many are there who have frequent fears and convictions especially at death, who yet never come this length to make it sure on good grounds that their finances are laid on Christ, and to make it their great business to have their corruption mortified by his grace that they may die in him? And how many are there that have some good in them who are very lascivious and careless and who in a manner let death come as it will? We shall (seeing it is of such mighty concernment) press it on you by a familiar laying before you some things that are very ordinarie to men and women at death; we look apace upon death affrighted, but we should bring it near to us and have it always before us, the neglect whereof makes folk very ordinarily to die as they live, and that's not well nor in the Lord; there are four cases or conditions that we must ordinarie meet with in the pluralie of them that die. We find some self-will and stupid without any fear of God or regard to their souls, they lived
Sermon II.

lived a stupid life without all fear and aw of the majesty of God, and they die so; thus Churilish Nabal died as he lived; most stupidly and senseless; it might possible be edifying though verisimil to speak of the lamentable condition of some graceless persons that die among us; therefore put away senselessneffe and stupidity now alounge your life, as ye would not die senseless and stupid. A 2d sort of persons we meet with who have been spending all their days, and will needs perniciously disput it out at their death that all shall be well with them; and though it may be palpable discerned that they are without all due sense of sin and utterly void of grace, yet they will confidently averre that they be saved all their days, and will not quyet their deluding hopes that all shall be well with them now at death; O! Sirs think ye that to be a good condition, to die without sense of sinne, and with wrath, treachery, lifelessness and groundless apprehensions of mercy; dread therefore and depredar presumption; O! But its hard to get some of you convinced of it, and yet it is a special thing that keeps you from coming in good earnest to Christ. A 3d sort are these that die with some little challenges, and at the best with much doubting, and many tears who have had their own convictions fears and doubtings in their life, and yet never laboured in God's way, to be through in the matter of their interest in, and peace with God; they are affrayed to die, and yet die they must, the faith they had misgives them, and the strong apprehensions they have of wrath quite overturns their confidence and hope, the just recompence of living in a doubtfull and doubting condition without serious seeking after sorrow clearness; I grant this condition is somewhat better than any of the former two, and yet are evil and dangerous condition to die in; words spoken to them doe neither satisfy nor settle them, for either they have little judgment or tentations are
Sermon II.

ations are strong and vigorous, or bodily infirmities is growing fast on them. There is a 4th sort of self-righteous persons, that please themselves with a hope of heaven, because they have been good neighbours, and lived harmless; they were not grossly profane, they were not drunkards, swetters, sabbath-breakers nor extortioners &c. But civil and honest, faithfull and just in their dealings and their callings, they had prayer in their families and in seecret, they waited on ordinances &c. And at death they conforme themselves from these grounds that all shall be well; we condemn not duries, God forbid, but its a sad and hazardous case when they are mainly laid weight on and stuck to at death; such self-justifiers are brought in by the Lord Luke 13. saying Lord we have eaten and drunken in thy presence &c. whom yet he boasts away from him; see how the proud and self-justifying Pharisee on such grounds as these he sent away unjustified Luke 18. folkes habituating themselves to these grounds of confidence in their lifetime makes them stick firmly to them at their death, and keeps them from seeing the absolute necessity of Christs imputed righteousness, and from fleeing to it for their justification.

The 2d Use is of exhortation to stir up yourselves from these considerations to think on death more seriously, and how ye may die in the Lord; and to this end we shall propose three questions that ye would lay your account to be put to answer at death.

1. Think how ye will answer the challenges that death will readily bring alonge with it and urge you for a satisfieing answer unto, where there hath been a negligent life there will be many challenges, yea where there hath been a diligent life there will not be challenges wanting; ye would see how to prevent or answer these; I shall instance only in fwayne of them. 2. When this comes, thou hast shifted many good purposes and refo-
Sermon II.

resolutions, or suspended the conscientious execution and practice of them, thou hast delayed and put off from day to day the making of thy peace with God, how wilt thou answer that? When conscience begins to reflect and look back and to ask how is all? Is the house out of order through thy negligence? Tell me man what is the reason thou made not thy peace with God sure before this time? Didst thou shelve by such and such a duty when thou wafted called to it and when it was pressed on thee? Why didst thou forbear to mortifie such and such a lust? Consider, O! Consider how ye will answer such a challenge when ye will not dar to adventure on death; and yet will not be able to put it off, O secure Atheists and contemptors of Godliness: consider in time what ye will say to this. 2. Another challenge will be this, the conscience will lay thou hast been bullied in following after some vain lust, buffle about the bigging of a house, about the gathering of some gear or riches, about making conquest of such a piece of land &c. Now what will all these advantage thee? And what profit hast thou of all these things whereof thou art now ashamed? Why didst thou lift thine eyes on, why bestowed thou so much labour and spent so much time and pains on that which cannot satisfy, on that which is not? What good will they then doe to thee? It shall be laid to thee, fool this night thy soul shall be taken from thee and then whole shall these things be, what advantage is there or can there be in gaining the whole world if thou lese thy own soul? And O! What grounds of such challenges are there in this generation? A thing which when death comes will stick to and gnaw in the consciences of many of you that hear me this day, even that you have been cumbred and careful about many things while in the mean time the one thing necessary hath been postponed and quite neglected. A 3d challenge, the ground whereof
Sermon II.

whereof is alace verie common, will be, carelesse floatsfull and idle trifting away and mishpending of precious time, and neglecting the great work of salvation, easie letting passe without improvement opportunities of getting good and doing good, when ye shall looke back and ask yourselves what have we been doing in this our day? And the conscience will answer and say, ye wer vainly discoufftng or tippling or vauging and wandering thorow the feilds buffed in doing nothing or worse then nothing, then ye will cry but in vaine, O! To have some of these precious opportunities back againe, that we thought little of when we had them; we have past 30. or 40. years time in the world, and yet are no surer of our salvation now then when we came into it, but we have much more sin and guilt then we had; Ah! Will some saie we have lived 50. or 60. years and yet none of all that time hath been well spent. A 4th challenge will be; folks formalitie & hypocrisie in the worship of God, that they came to the Church to hear, but slept or wandred and wer nothing carefull to profite, that they fitt downe and prayed, but wer not in earnest in it, never fought after the Spirit of grace and of supplications, it may be they prayed in their families, and in secret, but when the conscience lookest back and sees that all hath been but formall and hypocritcall work, that they knew not what communion with God was, they knew not neither cared to know whither their persons wer accepted and their prayers heard, they studied not experimentally to be acquainted with the life & power of godlineesse, O! How sad will this be? And how will it all be gote answered? A 5th challenge will be abusding of many means of grace, of many mercies and favourse, such as Sabbaths, Sermons, Conferences &c. that ye lived not under heathnise or Antichristian darkness, but where the pure light of the Gospell shined clearly, that ye might have known the
Sermon II.

the right way and would not, that ye might have
made use of such an Instrument, of such a Sermon,
of such fellowship, of such a book &c. And it would
have been better with you, but ye did not, ye would
not; the conscience will say, here ye were negligent,
there ye dallied, here ye wearied, and there ye sat
up and gave over, and what can ye now answer for all?
There are many in Glasgow and else where, that will
meet with this challenge if not with Gods Judgment
for the finnes whereon it is founded; as ye would die
in the Lord, for Christ's sake, study to prevent such
challenges, and to get them scored out by timeous
turning to God in Christ and seriousnesse in the way of
faith and holinesse; for assuredly death will bring
alonge with it many more and many other challenges
then most have now while they live and are in health,
ye will prick & byt in ane other manner then quick-
lie transtient lighter touches of convictions doe now.

The 2d Question we would propsoe is, how
will ye answer some peculiar tentations that death
useth to bring alonge with it; for tentations are then
more flie and subtile as challenges are more loud and
peirceing, and the devil is then more then ordinarily
buffie; and if tentations be then yielded to, he hath
almost win the cause; O! Consider how ye will
answer these tentations; I shall only instance these
fyrve tentations that use to assault and set upon folk at
death; the 1. is a tentation to fretting against Gods
dispensation in removing and calling away a person at
such a time and under such circumstances, which fretting
floweth from a unwillingnesse to die; O! As
enimitie will be ready to burst out in being angrie at
Gods chopping by death at the man in the midst of
such a designe and project or before he gott such a barg,
gane ended, such a purchase made, or such a child
provysed for &c. And if the devil prevail by this ten-
tation to fretting and repining at divine dispall, it
will
Sermon II.

will marre the fruit of any thing that might be then expected, and will further estrange you from God that ye cannot come near him, and yet O! How rye is such a temptation? Study to walk therefore in a sweet plyableness and readiness to die, for if ye goe on following one designe after another, and one wordlie buffnesse after another without this studie, ye will be taken unawares suddenly surprised in the midst of them as many are, and be in eminent hazard of being prevailed over by this temptation to fretting and grudging at deaths approaching though by the great and righteous Judge his order. A 2d tentation is to Atheisme, for as folke have lived in Atheisme, so the devil assaults them by tentations to Atheisme at their death, to make them despyle death and desperately to harden themselves against it, and with a profaine and damnable sort of delicacy Agag like to throw themselves into the pitt; hence many desperat soules who as they tushed alonge their life at the thoughts of death, so when death comes they trouble not themselves with it, but shake off all fear and studie a sort of godleffe gallantry of Spirit, and seeing they must die they will die, and will not so much as seem to regard it; but will ye that way outface the wrath of God and dar to laugh in taking the cup of his indignation in your hands? It is true, I grant it is a piece of Gods dreadfull justice that these who have not flood in aw of him in their life, should die Judicially hardened, but such will meet with a most fearfull wakening after it. A 3d tentation is to presumption and hypocritie, which prevails especially with civil and formall professours, that ought never abyed to be evened to hell, nor could ever endure to be called naturall folke; as such did presume and were hypocritical in their life, so the same tentation sticks to them and prevails over them at death; and they will it may be, speake somthing of the consolations of God with their mouths when they
Sermon II.

they have no feelling of them in their hearts, and of faith in Christ when yet they never knew the reall exercise of it, and will need like the foolish virgins give forth with the wife to meet the bridgroom, keeping their lamps till their verte death; that same principle of Hypocrisie that made them dissimble in their life will make them speak many good words for a name at their death; therefore beware of it, hunt not after a name of religion, and affect not to be accounted and to be called somebody, but seek to be sincere, to be reallie that which ye seem to be, and when ever a challenge comes for this, rather entertaine it and make some good use of it then shake it off; for though ye could passe away undiscovered by man, God will find you out and discover you; and often not a few of such persons make such discouerie of themselves, that a discerning eye will see them in their own collours; always I say take notice of it as a mightie tentation; when folke take more paines to fair and paint their condition over with fair words and shews, then to be reall before God, and be upon your guard against it.

A 4th tentation is to conceit of selfe-righteousnesse, and which even some holy men at their death have been more troubled with then any other tentation, and it prevails much with formall professours (such as the Pharases wer) who as they lived in conceit of it, so readily it cleaves to them at death, such will be ready to say, I thank God I keepe the Church, I was never heard with my neighbours, I dealt truely and Juustly with all men, it was Gods goodness to me, I was aye on the right side, I read, prayed, keepe the Sabbath &c. These are good in themselves. I grant, but not to be laid weight upon and lippened to neither in life nor at death as the main fundation of salvation and consolation, therefore guard against it as a tentation when ever Satan comes to speak a good word to you in order to merit or desvering. The 5th

and
Sermon 11.

And last is a temptation to doubting, yea to despairation, which is not so frequent I grant, yet it prevails with some who have lived it may be verie secure in their life; and when death comes the devil fayes, ye have never fought God in earnest all your dayes, and now thy time is gone the doore is shut ye will not hear you, this may though grace be answered and it would not be strengthened by refusing the offer of Gods grace even then, especially if God call thick, to say so, and some of the leales it may be begin to fail and to be taken away.

The 3. and last Question is to inquire at you what think ye will be your thoughts at death? And I shall draw forth this also into four or lyve; 1. What will ye then think of the world, of all its pleasures, gaines and honours? In health and prosperous men have big and high thoughts of this and that vanity, project and designe, but what will ye think of all outward prosperities, and of barnes full of corn, of cellars full of wyne, and of houses full of wealth and riches, of high places, honours, credit and repuete in the world when death comes to summond you to leave them all? The mind will not feed upon them then, the glorie and splendor of them will then grow dim and dark, they will then lofe their bloffome and flowr, the tast and sweet relish of them will then quite vanishe, hath not the experience of many men who did sweepe in pleasures and abound in wealth and honour, verified the truth of this? Have they not fouled all then to be but vanitie and vexation of Spirit, and have they not some times proclaimed them to be so? Yea even it may be before death when under some great paine or sickness, or some quick and sharpe challenge of conscience; all the mans riches, pleasures, and honours could not then ease his mind. 2. What will be your thoughts of the chiefest grounds ye have to build your peace on now? Ye can prelume now
Sermon II.

Now and have no doubt of your Salvation, but at death your grounds will be narrowly sifted, and in stead of a solid assurance, ye will scarce get a harleing thought of it, to say so, in stead of faith ye will readily have doubting, and for hope ye will have fear; how many at death have been made to think and even to say, they have been but beguiling themselves; and will not many of you, if God prevent not, think and say so? when ye begin to look on eternity and God's Justice, and to find that many things ye have leaned unto, will not then aby the tryall nor be able to bear the weight of your soules salvation, nor to answer the challenges which they answered, as it might be, in health; Hence is it that many at death will cry for a Minister and for Prayer, that cared little for their Companie and for that dutie alonge their life, and when the Minister is come they will then tell him they can doe nothing, and indeed they can doe nothing till grace freely give both to will and to doe, but this bids you beware of putting off till death. 3. When ye draw neir your latter end, and death comes to sit downe on your eyes lids, when the eyes and ears begin to fail and eternity stares you in the face (for I suppose the persons to have still the exercise of their judgment) what will be your thoughts then? may we not imagine the thoughts of many will be like these of the poor Heathen Emperor Hadrian, who bespoke his dislodging soule thus, O poor soul whither art thou going? And think with yourselves what ye would give for a Sabbath then; for one Sermon then, and when relations and neighbours will be weeping about you and ye groaning under a burden of sin and fear of wrath, and alfo of paine and sickness, and paine would ye stay but ye may not; the soule must goe and not one hours delay will be granted, what think ye would ye give then, and at that hour to be suffered to come back againe, and stay a while here? and yet that hour is not far off from many
many of you, from some not a year, from other some it may be not a Moneth yea poftible not a week. 4. What think ye will be the condition of the soul when it goes out and dislodgeth from the bodie, and when the sentence shall be passed, and when Legions of Devils shall harle and drag the soul away to hell the place of Torment that was thinking to goe to heaven; what think ye will be the thoughts of such a soul that in the persons lifetime would have disdain & formed to hear a Minister or any other given it to hell, when it shall be thus unexpectedly feazed on and hurried chither? Doe ye think Sirs that there are no souls in hell, or that few or none at all are in hazard of being there eternally? If ye will deny neither but grant both, doe not then think ye, all they infinitely wrong themselves who securely drive over their time and think not seriously on their dying in the Lord? which is the scope of all: This Doctrine layes before you Life and Death, Heaven and Hell, if ye live and die in Christ, ye shall get life and be eternally blessed, but if ye live and die in your sinnes instead of life ye shall without all doubt meet with death, and such a death as ye heard of in the Lecture, a death that hath the Wyne of the Wrath of God without mixture in the Cup of his Indignation, and torment even eternal Torment without any the least intermission or mitigation, whereby ye will be made everlastingly most miserable. Lastlie, is it not think ye of your unspeakable great concernment to think seriously on your living and dying in the Lord before death comes? Let me but put this one question to you; what will be the thoughts of many in Hell, who have gotten fair warning of this ere it come? many of you if grace prevent not will then remember better on this preaching then you will doe a day or two hence; ye may reject and beat back a word now, but ye will not get it beat back then, but it will take hold of you, it will gall and torment
Sermon III.

Blessed are the Dead which die in the Lord, &c.

There are some things of such concernment to us that if we goe suitably, seriously & singly about them, we can be hardly too much in them; and therefore these four things that are called mans last things, Death, Judgment, Heaven and Hell, have been so frequently recommended to Christians as the most constant subjects of their Meditation; and among them all, death ought to have the first place in order at least, it being the door whereby we enter into Judgment; and as men die so they shall rise and may expect a final decision and sentence from the Judge about their eternal state, & the Spirits calling in this to divert John and the Reader a little from following the series of the Historie, does put a commendation on it, and fayes that it is no digression, for his People to bestow some serious thoughts on it.

The last thing we spoke to was a Doctrine from the words
Sermon III.

Words as they lye, that they and they only are blessed who die in the Lord; now ere we further prosecute the main uses of the Doctrine we shall speak a word to that which is manifestly implyed here; and it is this, that as they are blessed who die in the Lord, so they are exceedingly miserable that die out of him in their finnes; for the affirming of the one implyes and supposes the other: and it might follow on the former Doctrine as an use, however its clearly in the words and commends dying in Christ to you all, and serves to flirr you up to be serious to make that sure, and therefore we exhort, beseech, and obste to you to count it of concernment even of the greatest concernment unto you; it is to you Men and Women that we speak and not to walls, to timber and stonest, sleep not neither let your minds vaig and wander; for we are speaking the words of truth, that many of you may be made to find the truth of too late.

In prosecuting this Doctrine, we shall speak a little to the cleiring of both the branches of it, and then come to the use. The first branch is, that there are many that die not in Christ, this is clearly implyed in the words; its looked on as a rare thing in the spreading of the Gospel after the reign of Antichrist to find People dying in the Lord, he is a rare so a happie man that dies in him. The second branch is, that be who they will that die not in him but die out of him in their finnes, they die exceeding miserably: we shall confirme the first, and then speak a little to the explication of the second.

For the first, that there are many that die not in Christ, it appears from Mat. 7. vers. 22. and from Luke 13. vers. 24. These three shall confirme it abounding. 1. the plain words of Scripture where Christ speaketh of Heaven as having, for coming to it, a narrow way & a strait gate so that few enter in thereat, and of Hell and Destruction as having a wide gate and a broad
Sermon III.

A broad way into which many enter, and when he speaks of the day of judgment, he says, many shall come to him in that day and say, Lord, Lord, open to us, to whom he will say depart from me I never knew you, and he will sett the goats on his left hand and send them thence into everlasting fire prepared for the Devil and his Angels; these Scriptures speak not only of such as are without the Church, but also if not mainly of many visible Professors, yea even of such as preached in his name, and yet say of them that they die not in Christ. 2. If ye will look to the ordinary connexion that is betwixt mens living and dying, ye will find that the way of the most part of men declares plainly that they die not in the Lord, for as we shew, mens being and living in Christ must precede their dying in him, before they can die in him they must needs be in him; we do not say that all must be and live so many years in him before they can die in him, but that they must be sometime in him before they can die in him, and that they must live and put forth some acts and breathings of a spiritual life, of the life of Faith in him, if it were but a few words to Gods glory and for others edification, or a few sighs, groans, and looks to him; as we may see in the theft on the Croffe though his time was very short; And if this being and living in Christ must precede dying in him, if ye compare it with the most part of your lives, Ah! how sad a prognostick gives it, of what is like to be your way of dying? How many are there of you that live still in black nature and were never born again? If I could claspe the lives of the most part I would essay it. 1. How many are living like Atheists not calling upon God at all, calling off fear and restraining Prayer before him? And as these live so they die for the most part either securely or desperately. 2. How many live in formalitie and never knew what it was to mortifie the Flesh, or sincerely to a
Sermon III.

aim at the power of godlineffe, and yet sayeth the Holie Ghost Rom. 8:13. If ye live after the flesh ye shall die, but if ye through the Spirit mortifie the deeds of the body ye shall liue; if grace be not in the heart and Kyth nor all in the conversation, ye cannot warrantablie expect to die in Christ; except a man be borne againe he cannot enter into the Kingdome of Heaven. This is a large and great claffe and takes in all that live and die as they were borne, and feek not after another life then that which they brought with them into the World. 3. How many are there that have some outward fairdine and paint and yet have no realitie of Religion within? Whereby they mock God and dissemble with Men: It is to such that Christ speaks John 8: 24. and tells them that they shall die in their sinnes, and against this sort of men he denounceth many woes. 4. Are there not many that live without Faith in Christ? Without which they cannot possiblie please God neither living nor dying, and shall be damned if they continue so, for sayeth the Lord John 3. v. 18. he that believeth not is condemned alreadie. Now when all these classes are laid aside, there will be but few behind; all which proves abundantly the truth of the thing, and that there is but too good ground to think that there are manie, verie manie who die not in Christ. A third ground of confirmation of this sad truth may be drawn from the ordinary way that the most part die in, and passe out of time into eternity; O! how many die securely, stupidly and (as we said before) senselessly, and are no more affected with the thoughts of the immortalitie of their soules then if they had none at all? How many die presumptuously confident? how many found their faith of dieing well on wrong grounds? how many die doubtinglie not knowing what shall become of them? And how many die desperately? So that (alace) there are but few among us that close their eyes like dying Persons in Christ; and
Sermon III.

and though we will not be peremptour in passing judgment upon, or in cenfureing of particular persons as to their final state, yet all this shews that it is no very common nor ordinary thing to die in the Lord.

As for the second branch of the Doctrine, to wit, that those who die out of Christ in their sinnes, die in exceeding great miserie, It is also very clear, for as the happinesse of them that die in Christ is unexpressible great, so the miserie and unhappinesse of them that die not in him is also inexpressible, for they are excluded and shut out from God and from all good, and have his wrath, his furious indig nation, and his most sever Justice pursuing them for ever and ever; we shall onlie consider it briehe in these two generals; 1. They are put out and secluded from the greatest happiness that can be Imagined, and that in all the degrees of it. 2. They are concluded and put under the greatest miserie that can be conceived, and that in all the degrees of it. 1. I say they are shut out from the greatest happiness, and that is, from the fellowship of God who is the chief good, from conversing with the Lamb, glorious Angels and Saints, they shall not have one Saint in all their Company, there is nor nor shall be the least evidence of the love of God among all the thousands in Hell, not one drop of cold water to cool the tongue of any of them who are tormented in these flames, they have Judgment without the least mixture of mercy, Lam. 1. 13, and that for ever without intermission; they shall never have the least glimmering of light nor the least flaking or mitigation of their paine, they shall have no rest night nor day; and which aggreggeth all even to the verie hight and extremitie, they have nooute gate nor hope of it, but lye in utter desperation under that felt eternal torment; it would be some lightening to the damned in Hell if their torment wer to continue but for some thousands of years, yea or but for some
Sermon III.

millions of thousands of years, as poor Spira said, that it would have been a comfort to him if Hell had been but for twenty thousand years; but it is for ever. And 2, If we look to the other part of it, they are in this hopelesse condition under the greatest misterie drinking for ever of the Wyne of the wrath of God without mixture in the cup of his indignation, which shall be both their meate and their drink; and their companie shall be the Devil and his Angels; O! that we wer serious in speaking and hearing and thinking of these things; the Odds and Difference is both great and strange, in head of sharing in the Glorie of God, of Christ, and of his Angels, to be sharing of the Torment of the Devil and his Angels; If it be a verie evil, may the verie worst condition, for a Person to have enimitie at God in the hight, and to have God ane everlastingely irreconcilable enemie furiously persueing his quarrel, though without all passion in him, yet with wonderful horror in the person that is thus plagued. It cannot be told to the full; how inconceavably evil and miserable their condition is that die out of Christ, nor what the hazard is that many of you are in, in reference to it.

The first use of this is, for exhorting you not to think it of light or little concernment how ye die, nor a thing unworthy of your most serios and painefull endeavours to be made sure on good grounds that ye shall die in him; if it be of great concernment to get heaven and to escape hell, to be : Gods companie and not in the devills for ever, to have love and not hatred to God for ever, and to have Gods love to you & not his hatred for ever (for death casts the ballance); set, O! Sett yourselves seriouslie to obtaine the one and eshew the other; and there is no way to win at it but by being, living, and dieing in Christ.

A 2d use, serves wonderfullie to check and reprove the fennelesse secture multitude that have the common pro-
Sermon III.

profession of the faith of these things, and yet are utterly careless to have this most concerning question clearly, distinctly, convincingly, and satisfactorily answered, whither they shall die in the Lord? Certainly there are many of you when your souls shall dislodge that will find yourselves exceedingly mistaken in this matter; O! If we could pitie and lament over the lamentable condition of many of you who are so femeleff, stupid, and unconcerned, that what ever is spoken of the life to come and of the necessitie of making your peace with God through Jesus Christ, it is as if it were spoken to so many stocks or stones as to any suitabe effect it hath upon you, for who of many of you quit their prophanesse, formalitie, hypocrisy, and securitie? Who through grace mends any thing faultie and amisse? Or lets more timeously and seriously about the learning of this great lesson of dying in the Lord? The supine, lasse, and grosse neglect of all which, bids you look for and lay your account to meet with the deeper, forer, and fader challenges at your death and appearance before God's terrible tribunall.

But it may be asked here, what is the reason that so many die out of Christ? How can this be, seeing they have no happinesse, but so much and so great miferie by it? How cometh it to passe that so many take the one way of living and dying out of him, and so few choife the other way of living to him and of dying in him? To insist longe and at large in answer- ing of this question would lead us to give reasons why men shun and decline the fluidie of holinesse and will be prophan, why they despyfe the Gospel and embrace the world and their lufts; but to leave such generalls we shall speak a word or two more particularly and closly to this; why it is that so few die in the Lord? And the Reason is this, because the faith of these generall truths that there is a heaven and a hell, a life eternall and a Judgment to come, is scarcely receaved...
Sermon III.

ed by the multitude of the hearers of the Gospel, yea the very faith of their own dying in particular (though they know they will die and though experience may teach them the same daily) fincks not into their hearts; who are they that believe practically and with particular application that they will die and come to Judgment, and that they shall be put into an eternal unchangeable condition after death? And if this be not indeed believed then to allude to the Apostles words 1 Cor. 15, our preaching is in vain and your faith is but vain; that these things are not reallie beleived we hinted before when we began to speak on this words, and the practice of most undeniable proves it; for though all in word profess to believe that they will die, yet who are they that on the matter mind not to outlive this day, and the next day, and the day following and so on? So that in effect it turns to this, they would live eternallie here; and this is a root-evil or an evil root that destroyes many foules; most people are like to these spoken of in the days of Noah, Math. 24. eating and drinking, marrying and giving in marriage, suffering one day to come and another to goe till death come and surprize them or they be awar, and then are they confounded and put through other, to say so, with the very first thoughts and appearances of it: if men were seriously thinking on death and Judgment and a particular reckoning with God and were reallie beleiving these things, is it possible they would thus delay themselves in their sinful lusts and pleasures and have their affections so glued to a present world? No certainly, the thoughts of death and Judgment would put gall and worme-wood in these things and imbitter them. A 2d reason may be drawn from peoples grosse mistakes about the right way of dying, they take dying in the Lord to be quite another thing then indeed it is, for even as folke mistake all other duties, so they
Sermon III.

they mistake this, they take that for repentance, for faith, and for holiness, which is not repentance, nor faith, nor holiness indeed; so they take that to be dying in the Lord which is not dying in him: and here we shall touch on two or three things which we conceive many take for dying in the Lord wherein yet they are exceeding much mistaken. 1. They think if they can die without any publick scandal or known sin, or without challenges, and if they can get their presumptuous conceit and good opinion of themselves keep up to their grave (as if it were enough to say Lord Lord open to us) and if they can go away calmly and quietly like these spoken of, Psal. 73. vers. 4. Who have no bands in their death; that then they are well enough and die well, but this is a great mistake. 2. They throw they die well if they die with a sort of hope that it shall be well with them, and for this they will roughly debate, and when Christ comes and tells them they are beguiled they will hardly throw him, but rather as it were alleadg'd that he is mistaken and they are not the men, what? Have we not eaten and drunken in thy presence, have we not heard thee preach in our streets, have we not been at many preachings and communions? We have always had a good hope towards God and why should we now fear death? O! The strong presumption that some die with? And this is another great mistake. 3. Some think if they can die after some prayers and convictions and that which they think to be repentance, all will be well, these things indeed if they were real, were good; but how many play the hypocrite egregiously in them? There are not a few that fancy they have the grace of repentance because they have some fainess for sin, or some little anxiety or a few challenges, who yet never took seriously with the corruption of their nature, and the quarrell that God hath with them on that account. Nor ever fled to Christ for
Sermon III.

for refuge, but goe away in their fit of carnall sorrow, and this is another great mistake. 4. Some lay downe a mould of religion of their own, and if they have a civil life with men, and some formalitie of Religion towards God, they think themselves well enough; how many such are there who thus break their neck at death? O! sad mistake.

A third cause of folkes not dieing in Christ may be this, that there are many who have some right thoughts and apprehensions of dieing well, but they never seriously endeavour to bring them to practice, they seek not to have their practice answerable to their light, they in effect make a prisoner of their light, by putting a guard of corrupt affectations about it; for either they take an absolute dispensation to themselves, as to some particular lust or sin, or a libertie for such a time, & when that time is by they intend to quite & abandon such a lust and to think on death, but they will not quite it yet, nor prepare themselves for dieing; they must needs first have their families in such a posture, they must have their children, or such a child provided for & disposed of, they must have such or such a businesse put by their hand first; not knowing or not considering that this hardens them and that they daily become further slaves to such things, and that Judgment may surprize them unawares, before their time come; there are many that will not dente but a strict way of holinesse is requisite, but they do not, they cannot prevail with themselves to fall about it yet; and are like that ill and faithful servant who because the Lord delayed his coming, went to eat and drink and to take his passive, but his Master comes in ane hour when he is not looked for, nor the servant awar, & on the sudden appoints him his portion with Hypocrites; Ah! is it not thus with the most part, who if they get such a sickness put by, or such a cross dispensation over, they think that Christ will byd a while longer, and so still they putt off till it becomes too late.
Sermon III.

A fourth cause may be this, that few are serious in going about these things that concern death, or in minding what will be their own case at death, few very few make conscience to examine themselves and to search their bygone ways, and therefore they know not their hazard; and among the many advantages of self-examination this is a special one, that it notable fits, through God's blessing, for dying in the Lord, whereas when it is neglected, souls are kept still securely sleeping and accounts lye over uncleaned and unadjusted, they neither distinctly know their danger nor their need of the remedie; all their Prayers are by gueste and at hap hafard, as it were, neither can they comfort themselves in any duty they goe about; we name these things not only that ye may know them, but that ye may shun them, and that ye may withall learne to draw some directions and duties out of them for your practice.

We come now to a third and main use of the general Doctrine, seeing it is of such concernment to die in the Lord, as it hath eternal happiness depending upon it, let all of you seriously sett yourselves to fall about such a way of living, as when death comes ye may die in him; As ever ye would attain to this happiness and eschew this miserie whereof ye have been hearing, take I say, such a way of living as death may find you in him.

To clear and presse this a little I shall speak a word to these three things; 1. Somewhat further to what dying in the Lord is; 2. To some rules or directions that all, who would solidly comfort themselves in the hope of dying in the Lord, would make use of, and walk by, in their life. 3. To the necessitie of taking these directions and walking according to them, even as ye would have the comfort of these that die in the Lord; and of doing this speedily without delay or dallying.

For the First, we shall not insist in it having touch-
Sermon III.

ed on it a little before; what we would say of it now, we shall briefly sum up in these two; 1. To some things that are in the affections that accompany a person that dies in the Lord, or in some properties that go along with it. 2. In something of the grounds that these flow from.

For the first, there are these three things or properties that go along with dying in the Lord, or with them that die in him, that are exceedingly desirable; 1. A dying willingly and cheerfully, not going to death as to a prison, but as through a trance to a palace. It is a dying as old Simeon died, Luke 2, 21. Now (faith he) lestest thou thy servant depart in peace for mine eyes have seen thy Salvation; though death be the King of terrors, he heafteneth to it; or it is a dying as Paul died, who desired to be dissolved and to be with Christ, as being best of all. 2. It is a dying with holy confidence and boldness, not with fear and terror or anxiety, doubtfulness disputing what will become of them, but being confidently assured of a mansion in Heaven; We know, saith the Apostle, 2 Cor. 5. v. 1, 2. If the earthly house of this tabernacle be dissolved, we have a building of God an house not made with hands eternal in the Heavens; for in this we groan earneftly, desiring to be clothed upon with our house which is from above; being confident that at death his happy condition was but as it were beginning; to die in Christ makes a man to let himself boldlie against death and all its terrors. 3. It is a dying not only with peace and quietness but with complacency and satisfaction, and even so that if the soul had its wish it desyres no more, the man does not fret nor complaine that he is taken from a good and plentiful estate, from a fine and commodious dwelling, from friends & relations, from honour and repute in the world &c. but he dies with contentment being fullie satisfied with his right and to looke to the fair inheritance above, this we may see in
Sermon III.

47

in David, who sweety layes & sings, 2 Sam. 23: 5: This is all my salvation and all my desire: although he make not my house to grow; and therefore he will Ps. 23: walk resolutly through the Valley of the shadow of death and fear none evil, because the Lord is with him: and indeed it is no small matter to die these three ways, willingly, cheerfully, confidently & boldly, and with quietnesse, contentment, and satisfaction. But secondlie, the grounds that these three flow from doe mainly answer and determine the questione; for its not a counterfeit willingnesse, nor a natural boldnesse or manliness of Spirit; nor a carnallie secure peace and quietnesse flowing from senesceines; but such willingnesse, boldnesse, & quietnesse as come and flow from these 3 pregnant grounds. 1. From peace with God through Jesus Christ, the soul having reallie fled for refuge to Jesus Christ and committed it selwe to him; faith layes, that is a good, sure, thorow; and everlasting bargane, & so the man rests on it and hath peace. 2. From a good conscience giving a good testimoine, which is an excellent ground to come before Gods Judgment with; the testimonie of a good conscience either in respect of an endeavoured blamelesse life, or if the man have not so a good conscience in that respect, but many failings and so many challenges; yet he hath a good conscience in respect of its being sprinkled with the blood of Jesus, through whom all his failings and transgressions are pardoned, which also takes in a good conscience of sincere endeavour to finde holiness. The third ground is, a livlie and distinct frame of Spirit, whereby faith hath some present acting on Christ, and on the everlasting Covenant, even in death, that the soul is by and by to meet with; we will not say but there is a difference amongst thir three; the first of them is simple and absolutive necessarie; and the second is necessarie also in one of the two forementioned respects; the third may not be alwayes
always necessearie (for a beleiver may die in the rage of a fever, in a fitt of high distemper, or in a stupifiing palse) yet it is always to be pursu’d and sought after, with submission to Gods blessed will, and it conduceth much to the beleivers confidence and comfort, to have some present actings of faith in a distinct way on Christ and on the Covenant of grace.

I suppose now that this is such a sweet condition to die in, as there is none of you but would defyre to be in it at your death; but let me say it, the most part takes not the right way to attain it; Therefor in the second place let me speake a little to these rules and directions that ye must needs seriously, and in the strength of grace endeavour to live by, without which ye cannot with well grounded confidence promise to yourselves these comforts at death, and the blessednesse that follows it.

And for the more clarifying of this, I shall first, in a word put by that which is not the way of dieing in the Lord. And then secondly, I shall at greater length propose to you the way wherein ye should walk, in order to the attaining of this defyeable end.

First then, it is not the way of dieing in the Lord, to die in external quietness, and with all our friends about us, or in a sort of calmnesse with little paine or sicknesse, manie heathens, manie carnal and civil men, and manie hypocrites, have died that way; Its but a common outward thing, and manie may, and doe slip quietly into the pitt. Nor 2. Is it to be much taken up with bare wishings and defyreings to die so, may nor with some exteme of dieing in the Lord, it is good indeed in so far, to wish and defyre it, and to exteme of it, but Balaam who had a most miserable exit, and made a verie wretched end, came that length, Numb. 24 and yet this is a great part of many folks Religion, yea, the almost all of it.
Sermon III.

it, who it may be will now and then commend it when in a good mood. Nor 3. is this the way of dying in the Lord, to have some cold strife Prayers to die so, and to be good friends with God, as we use to speak, there are none so graceless but seeing that they must needs leave the world, would rather be in Heaven then in Hell, and will readily have some general desires after it, and words of Prayer for it, but that will not do the turne, for manie will seek to enter, that shall not be able; Luke 13, v. 24, many will pray to be taken to Heaven that never walked, neither loved to walk, in the right way to it; Nor 4. Is this the way of dying in the Lord, to be taking some pains in the externals of holiness, to be hearing preachings, and frequenting Communion, if that be all, it will not do the turne neither: It will not be sufficient that ye heard Christ preach and fast at one table with him; half a being of holiness is no holiness, to be almost a Christian will not make a Christian indeed, there is a necessity of being a Christian altogether; to have half holiness, and to be almost a Christian online, will be but to be half saved, and that will be indeed no salvation, but will period in eternal damnation, and so cannot be dying in the Lord. Nor 5. Is it to die with a persuasion in our own mind, but ill grounded, that we are in him and that all shall be well; many take themselves to be well and in a good and safe condition, because they say, and fancy that they are so, and they are very unwilling and loath to let themselves think ill of themselves: When we speak then of dying in the Lord, it must be such as will abide God's trialle and it is not he that commends himselfe, but he whom God Commends, that will aby his tryal and be approved.

But secondly, what then will doe it? May you say we shall (as we promised) commend to you some rules to walk by, for attaining this end of dying in the
Sermon III.
the Lord; and ye shall take them in several directions, but we will not now in the close of this discourse enter on the particulars, only take this word in the general; that all those who propose this end to themselves, would previously take along with them these necessary antecedents; 1. That they have their peace made with God through faith in Christ, and that they see well they be not living with a standing quarrel betwixt God and them, for its by faith that we are united to him, and without faith we cannot be in him, and so cannot possibly die in him. 2. This would be taken along, not only to have faith in Christ, and our peace made with God through him, but to know that we have it, to know in whom we have believed; It is true this is not essential as the former, yet it is hardly possible to die comfortably and confidently without it, therefore Christians are exhorted, 2 Pet. 1. Give diligence to make your calling and election sure. 3. That they be exercised to keep a good conscience in all things, and always towards God and towards men. It is impossible in an ordinary way to die well except folkes endeavour seriously and singly to keep a good conscience along their life, and to squair the same according to the rule of the word, and walk suitably to their profession; All these three are put together by the Apostle Peter, 2 Pet. 1. v. 5. He wills them to whom he writes, to add to their faith the exercises of the other graces of the Spirit, then, v. 10. he exhorts them to give diligence to make their calling and election sure; and then, by so doing, he assures that an entrance shall be ministered to them to the everlasting Kingdom, which is as if he had said, by fastening your faith on Christ, by the exercise of grace, and by studying to make your calling and election sure by well doing, a wide doore shall be made to you at death to enter into Heaven, and ye shall have the greater comfort and confidence to lay downe your life;
Sermon III.

Life; whereas on the contrary when Christians doe much neglect the fastening and fixing of their faith, the exercise of grace, and the making of their calling and election sure, the entrance is strict and difficult; and others that altogether neglect these things, do find the door quite shut, and no entrance at all. If there were no more spoken but these three words, to be in Christ by faith, to live in him by the exercise of faith and other graces, keeping a good conscience towards God and men, and to make your calling and election sure, they might furnish you with work and duty to take you up all your days; and they may also serve to convince and reprove man who vainly entertain themselves with the hope and expectation of dying in Christ, but do not at all betake themselves to this way of being, and living in him, even to goe with a blest face & a stpoted mouth to the throne of grace; and cordially close with Christ's offer, being content to adhere to him for righteousness, and utterly to renounce their own, and then in a way of diligence in duty, and by the fruits of a new nature and life, to evidence their union with him; this is the very marrow and substance of what we would be at, and that which is the hinge of our salvation, even the right exercise of faith for righteousness, the right exercise of grace for sanctification, and the right setting of ourselves ere death come, to have the grounds of our interest sure and clear; But such of you as have taken no pains to walk in this way, but still walk on, and continue in, your own old carnal way, ye cannot warrantably expect the benefits and comforts that flow from faith in Christ, and from walking in him, and these are, to die in him and to reign with him; now God himself blest this word and make it useful to you.
Sermon IV.


Blessed are the Dead which die in the Lord, &c.

It is an easy matter to speak and hear of the most spiritual and highly concerning truths, in comparison of what it is to make them practicable, and hence it cometh to passe, that so many speake and hear of them, and that so few practise them, and the rather that truths or duties come to press upon us the mortification of our lusts, and to abstract us from the world, or to prepare us for dying, we are the loather and the more reluctant to engage in the practice of them, and to keep close at it; Its a hard and difficult businesse to be both living and dying at once; though everie man living may be said to be dying daily; lie in so far as he is hastening to it: And therefore seeing what followes concernes your practice, and is the maine and most material use of this great doctrine, let one and other hearken diligently and give ear to what we are to say from God on this important subject, with a serious purpose and resolution to practise, for it will not otherways be of advantage to you, and ye would so prepare yourselves though grace to hear, as ye may firmly resolve to keep that which is of so great and everlasting concernment to you.

Well last occasion at an use of exhortation, commending to you the right way of living so as when death comes, ye may have some well grounded hope of dying in the Lord; And we proposed three things in prosecuting this use to be spoken of. I. What we called dying in him, and we shew it was to have solid faith
Sermon IV.

faith and cleirnesse of Interest in Christ, cheerfulnesse and comfort, quietnesse and satisfaction in dying, a most desyreeable and comfortable condition when we enter the lifts with death, even to have this confidence that we are in him and shall die in him.

We come secondly, to some directions that are so many steps in the way to the attaining of this comfortable end of dying in the Lord, we entred on them in General, and now are to prosecute them a little further, through the help of God's grace; Before we could be particular in directions, we shew that these three things behoved to precede; 1. There would be fleeing to Christ by faith, and making peace with God through him; 2. There would be endeavouring to make our calling and election sure by well doing, for though our Justification before God depend not on our cleirnesse in this, yet much of our comfort and confidence depends on it, and it is no doubt our duty to labour to make it sure. 3. There would be a holy walk whereby we may have a good conscience at Christ's appearing, for there can never be boldnesse and confidence where there is a stinking conscience within, and challenges for finning against light.

To proceed then more particularlie to these directions, how to live as ye may die well, wherein if we should be large and say all that might be said to this purpose, it would lead us to speake of all the duties of holiness, and that with respect to all the conditions of our life, sickness and health, prosperitie and adversitie &c; to our particular and general callings, and to all events; for as we carie in these, so we may expect to die, but these being general we shall passe them, and onlie propose some hys or six directions in order to mens dying in Christ, as the great scope of this doctrine.

The first direction is, seek to establish yourselves in the faith of these general truths that concern your
Sermon IV.

dying, especially to be established and confirmed in the faith of death, judgment, and eternitie, wherein it will be either well or ill with you for evermore; And this is not only to have a general conviction of the truth of these, but by meditation to draw them downe to particular application to yourselfes, that ye will die, that after death ye will come to judgment and be eternallie happy or miserable; for as we said before, one of the great evils that cherisheth Atheisme, is mens living as if they were never to die; so then it is a fundament of well doing, solidly to believe death, judgment, and eternitie, and they can never live well who lay not this for a ground, that they will die and come to judgment, and who consider not what will readily be their challenges at death, that they may seek to answer them now, and what may be their tentations, that they may be guarded against them; Therefor ye would be established in the faith of these generalls, and endeavour to draw death and judgment neer to you, you would pursue them close in your meditation; Suppose that death were this very night approaching you, consider with yourselves if ye daint appear before Gods tribunal to be judged; more of this in our thoughts would help us, through Gods blessing, to mortifie lusts, and to give death liele to doe when it comes; But the truth is, the most part never think seriously on death, and because they desire not another life then the present, they shun to think of death; I commend the necessity of this to you from the great averseness the carnal hearts and humours have from the serious and stayed thoughts of it, I pose you that are given to pleasure, can ye indure to think on dying? And you that are glutting and surfeittting yourselves with the world, Dow ye abyd to think on that word, Thou fool this night thy soule shall be taken from thee, and whose shall these things be? And you that are prophane, dow ye think on that sad sound of the trumpet.
Sermon IV.

trumpet, arise dead and come into Judgment; that word of Job is meet to be carried along with you, I know thou wilt bring me unto death, though the good man was mistaken in thinking he would die at that time, yet he knew he would die ere long, and be brought unto Judgment after death, and carried along with him the thoughts of it: And if we would be induced to try our preparing for death by these thoughts, how few of us would be found to mind it, though it be of everlasting concernment? Ah! how few hours are taken to think upon it? if ye were to come before men or an humane court with a cause that much concerned you in the world, how would ye think of it before hand, and think of it again? and yet the most momentous of these are but verie trifles, being compared with this great cause and cafe of conscience, how you shall die, and appear before the great God his Judgment seat.

The second direction is, that though all duties of holinesse be requisit, yet there are some particular duties that ye would in a special manner make conscience of (without neglecting any other called-for duties) as having a special influence on preparation for dieing, and as coming neirest (to say so) to death, though much slighted. As in the duties of selfe-searching and examination, we would be verie impartial in selfe-examination and in computing with God; if men (as Solomon exhorts) should see to the state of their herds and of their flocks, much more should they see to the condition of their souls: Is it possible, think ye, to die confidentlie and comfortablie if ye be not acquainted with the state of your spiritual affairs, and endeavour not to have your accounts with God stated and adjusted? If there be a plague on men it is the neglect of this; and if there be an abuse and restraint on their Spirits from unseetable latitudes and loufnesse, its the conscientable practice of this duty, that which makes
Sermon IV.

makes death so terrible to many, is their living, some 30, some 40, some 50, some 60, years; without having ever endeavoured to fit their accounts with God, let be to have them discharged. 2. The exercise of repentance (which is alack a rare thing even among Christians in these days) is a special duty to be gone about in order to our dying in Christ, that when we see ourselves wrong in anie thing (as manie wrongs may be easilie found in the forementioned search) we lett them not lye over, but be earnest with God till we get a discharge, and that cannot be gotten till repentance be exercised; where this grace of repentance is, it hath faith alwayes with it, and it makes the heart tender, and removes challenges which make death terrible, it is also a great enemy to securitie, presumption, and pryde, and keeps the heart with all melting, and much in pouring out itself before God; the want whereof in these days Kythes in the coldnesse of our duties of worship, and in the carnalsesse of our walk; however they that would die in the Lord, would finde to be found much in the exercise of this grace (we doe here indifferently designe these, duties or graces,) for if repentance be called for when the Kingdom of Heaven is neir, then surely it is called for, when death is neir, and there is nothing more requisite then a kindlie penitent heart as a spur to chase to Jesus Christ, when we are to meet with him at death. 3. A third dutie, is the exercise of mortification, it is a painfull but a profitable dutie, to be crucified to the world, to die to our lusts and carnal delights; by mortification we mean not onlie that which takes away the dominion of sin, and sets on to the fluidie of holinesse, but that which plucks up the roots and sprouns of sin, and lays the motions of it, and as it were, weeds it out of the heart, that which puts you to mortifie your distempers and passions of invy, anger, pryde, inordinat deyres &c. And to seek to have
Sermon IV.

have your affections heavenlie, which notablie fits for dieing in the Lord. A 4. dutie that would be care-
fulie practisid, is sobriete, let your moderation,
fayth the Apostle, be known to all men, the Lord is
at hand, mortification lookest much to things in them-
selves sinful and unlawfull, I say much, though I will
not say onlie, and sobriete looks to things lawful in
themselves, wherein infobrietie is the bain and plague
of manie, who being so glued to the things of a world,
and to these delights and pleasures which are lawful in
themselves, and whereof a moderat use is allowed,
that they are entangled and fettered with them and
made as unfit for dieing, by their infobrietie in them,
as by their doeing of some things that are in themselves
sinfull, O! how doeth inordinat love to children,
friends, lands; houles, farmes, oxen, and to the
married wife, unfit them for dieing, therefore the
Apostle exhorteth Christians, 1 Pet. 1. To gird up the
loins of their mind, to be sober and hope to the end; for
when men are sober in the use of the creatures, they
are like to these that have long garments which take
the feet from them, as it were, and impede them in
their walking and at their work, when the affections
hang loose and drag on the earth and the things that
are in it, and the mind takes libertie to vaie and rove
after these things, the man cannot be busie at his main
work, or make progress in his Journey to Heaven; but
sobriete fits him for his work and makes the way easie
to him, makes him well content with his house or
place and station and with whatever is his condition
and lot in the world, it suffereth not his affections to be
entangled with them, it makes him so to use this world
as not abusing it; As the Apostle exhorteth, 1 Cor. 7.
to have a sort of sanctified deniesnedness to a lawful use
of the creature-comforts, that the heart be not glutted
and surfeitted with them, from which our blessed Lord
Jesus doeth most powerfully diswade, Luke 21. v. 34.

D 5

where
Sermon IV.

where he sayes, take heed least at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and so that day come upon you unawares; where he plainly intimates (which is strange and little beleived and considered) that there is ane overcharge by cares about the things of this life lawful in themselves, as well indisposing and unfitting for death and Judgment, as ane overcharge with surfeiting & drunkenness is. This sobrietie prepares for dieing in the Lord, so which preparation on the contrarie, ane overcharge with worldly cares is a mightie impediment, as thefe words of our Lord put beyond all doubt, especiallie when these two are tryed together, a dissembled mind with such worldly cares within, & manie tentations and stumbling blocks from without.

A third direction is, they that would die in the Lord would carie the thoughts of death along with them, as if every day and moment wer their last, and as if they wer just now to appear before God, and as if they wer holily indifferent what hour or moment he would call upon them, for God hath set (as to our knowledge of it) no time precefly to our living here; it is observed by some on Eccles. 3. that there is a time for everie thing, a time to be borne, a time to die, a time to laugh, and a time to weep, but there is none for living, for none can say I must or I shall live till to morrow, therefore he bids the porter watch, and would have all standing with their Armour on them in a watchful posture, waiting for their Lords coming that he come not on them unawares; nunc age quid moritur agas, doe that now which thou wouldst be found doing when death comes, hath been ane old and excellent saying.

It may be objected or queried here, is it possible that a beleiver can alwaies actually remember Christs coming and carie the thoughts of death along with him? Answer. It is in this dutie as in others, as when
Sermon IV.

It is said "all to the Glory of God," it is not so to be understood as if we could actually mind it all-alonge in every thing we doe, our minds being but finite, and so unable actually to mind many things or different things in the same instant of time or at once, that is impossible, but as there is a habituall minding of the glory of God, so there is a habituall minding of Christ's appearance, which implies these three things.

1. That when in cold blood (to say so) and at ourselves, we resolve to wait for, and care ourselves suitably to the expectacion of his appearing, and to doe nothing that we would shun or think shame of, or would not desire to be found doing, if he were appearing; which is in effect to be continually on our watch.

2. That when ever we take ourselves napping, we stirr up ourselves to one actual minding of it, and endeavour to squair the actions of our life accordingly, asking our own hearts, if we durst doe this or that if he were to appear, and accordingly to be swareyed with the aw of his appearing.

3. That in our ordinary walk, we be often reviving the thoughts of Christ's appearing, putting ourselves often in mind of this rule, even to walk so as if he were immediately to appear; hence believers are often filled in the Scripture, waiters for, and lovers of, his appearing; and hence also the dutie of watching is so frequently commended to them: so then we would not have this so univerfally to be understood, as if believers were to doe nothing more, nor if it were spoken by a voice from heaven that they would presently die, or that Christ were presently to appear, for then they would leave many actions undone, and leave off lawfull Journeys and Voyages; and other actions they are called to, but the meaning is, that we endeavour to be found in, or at, nothing, we will think shame of when he appears, and in all things always to keep a good conscience, a conscience void of offence towards God and towards man.
Sermon IV.

A fourth direction is this, these that would die in the Lord would be timeously acquainting themselves with the crosse of Christ and not seeking after a pampered life, or to have the world at their will, but learning to fold, bow, and floup to difficulties and straits; not that I would have anie procureing crossethes to themselves, but as they would not procure them, so they would not peremptorily determine to eshave them when the Lord calls to take them on, and bear them; but they would carie along a resolution to fold to crossethes when they come. 2. When they come, they would neither with sinful anxieties, seek to shun them, nor would they lye downe discouraged under them, but denye themselves, take up their crosse pleafantlie, and cheerfullie, and follow Christ. 3. They that have personal freedome from crossethes would kindlie sympathize with them that are under the crosse. Hence Solomon sayes, that it is better to be in the house of mourning then in the house of feasting. Eccles. 7. v. 2. there is a greater good to be had there nor in the house where there is banqueting, revelling, and carousing. The reason is, because few living in prosperity are content and disposed to die, and adversitie doeth beft loose folks grips from the world; O! it is hard to be glutting in the things of the world, and to live in a prosperous and plentiful condition, and not to be withdrawn thereby from spiritual things; Therefor is the crosse and dieing to the world so much commended, for little crossethes are, as it were, bits of death or little deaths and pieces of the curse, as well as death itselfe is (though by the death of Christ they are turned into blessings to believers) and if we be habituat to these little deaths, there will be so much easier yeilding to the great death, and leffe to doe when it comes.

A fifth direction is, that we studie to die dayly, and it is drawn from the Apostles words, 1 Cor. 15. 31. I protest by your rejoynce, which I have in Christ Jesus
Sermon IV.

our Lord, I die daily; which not onlie setts out his hazard daylie, but his seeking to prevent death, in dieing while he was living and ere death came, and it implies; 1. a conviction caried along with him of the necessity of dieing. 2. A looking on the continual hazard of dieing; 3. A preparation for, and continual readiness to die; and 4. Ane activenesse in essaying to die, or ane acting of death; in a manner, before death come: We would follow the same way and be frequentlie putting ourselves before God's bar, and considering how we will answer deaths call, bowling our stubborn humour that it may not be found untractable at death, doing that everie day that we would be found doing when death comes, studying to have all things in that order that we would desyre to have them in then, and habituating ourselves (as I said) to dieing: when going to our Prayers in the morning, to put ourselves in such a postur as if we wer no more to goe abroad in the world, and lying down at night, as if we wer not to rise againe in the morning, and when we speak or doe, to speak and doe like men that have not long time to live after our speaking or doeing.

The sixth and last direction shall be this, that ye would put in practice what your own conscience, your light according to the Scriptures, and the means ye have, hold out as necessary for making and keeping of your peace with God, and the keeping off of a quarrel betwixt him and you; This ordinarily is one of the main challenges that meets folkes at death, that they have suspended the practice of manie things they were convinced of, that they have shifted, delayed, and putt off season and opportunities of called-for duties, and have sit down on this side of them; that they have not reformed such faults as they were convinced of &c. It is commonly said of lawes, that we had need of one law to make other good lawes be put in execution, and so have we need of some one di-
recti
Sermon IV.

rextion to help us to make other directions practicable, according to that word, Ecclesiastes 9:10. Whatsoever thy hand findeth to doe, doe it with all thy might, for there is no work, nor knowledge, nor wisedome, nor device in the grave whither thou goest; we are all posting on towards our grave, and there is no doing of duties nor mending of faults there; therefore what ever the light of the word, and of our conscience well informed thereby, clairs to be dute we would be leserious and diligent in the doing of it, and in the doing of it without delay: and if this one thing were made conscience of, it would doe more, through Gods blessing, then many: your consciences are convinced I suppose, that the former directions are verie helpfull, and that such as live thus will die the better, but alace! Many of you doe not so much as think on them let be practiced them; it may be they shall not be in your thoughts till this day eight days, and when it is so to what purpose are all directions, for what use serve they? Are they not, think ye, uselesse unlesse they be put in practice? Therefore put not by this as a thing of little concernment; death is the door to heaven, and death is at the door; and living well is the way to dying well, and as ye would live and die in the Lord, ye would lay weight on these directions, and fall about the practice of them in the strength of his own grace.

But before we proceed any further, though there may be a conviction that what hath been said is all true, yet there will be an inward murmuring against it with many profane persons & readily two objectionyes will be started by such.

The first objection will probably be this, if none die well but such as be take themselves to such a way of livings, who will or can die well? Such a life is impossible to us, therefore we will hold on in our own way and hope well; many when they hear such
Sermon IV.

Doctrine are ready to think and say as they did, John 6. Who after they had murmured at Christ's discourse, said ver. 41. This is a hard saying who can bear it? We shall by this means, will they say, be restrained in our libertie, we shall thus be put to haunt alwayes the house of mourning, and never suffered once to laugh or smile (although that be not our meaning, to keep men from being mirry and cheirfull when called to be so, but to keep from being carnall, and to set just bounds to them in their mirth). But for answer to the mens question, we would:

1. Ask them this Question, is this the truth of God, that such as would die in him must ayme and endeavour to live as we have said? Is living well the way to dying well, and dying well the gate to Glorie? If so, will it then, think ye, be a satsifying answer to God to tell him, that though this way of living is the way chalked out by thee for dying well, yet we cannot cloe with it, we cannot walk in it, its so uneasi and so narrow a way? If it be Gods way will ye put it off for? Or will ye carve out another way then God has carued out to you?

2. Let me ask such, is not the gare strait and the way narrow that leads to heaven and eernall life? Will ye not therefor goe to heaven through such a gate and way? And is not the way of living so as to die well and in the Lord the way to heaven, and must it not have difficultie in it? And yet thirdly let me say to such, that this way is but difficult and uneasi to corrupt nature, to a proud and carnally delicate heart that cannot indure in the least to be disquieted in the enjoyment of its sensuall pleasures and deluys, and to a finfull selfish humour that will not floup to God, yet to such as love to walk in this way, all the duties are possible and the difficulties superable through grace, yea it is thorrow-out a molt plesant path and way, Philip 4. ver. 13, Prov. 3. ver. 17.

They will seconedly object, all yonder things the man
man speaks of may be true, may we cannot deny but they are true, yet we may be doing and yet hope through God's mercy to win to heaven; have not many who have lived even as we do, died well and been saved? And such will readily have the thief on the cross to cast up, which would in reason speak to them for their reclaiming, and from this they profainly conclude that they may hold on their own way, and yet hope to mend and grow better at length and so to get mercy when they die; but for answer, O! Thou graceless and profane wretch is that the use thou makes of mercy, even to sin because God is merciful, and to sin that grace may abound? Is that the end of God's revealing his grace and mercy, to make him a minister of sin? How can ye look mercy in the face that so abuse mercy? And yet O! How y'fe is this among profane foules, to sin because God is merciful, to abuse his grace and make him, as I said, a minister of sin? Consider of it, if ye will dar to look grace and mercy in the face that have thus stumbled and broken your necks on them. Secondly though there be some that God hath given mercy to at their death, yet how many are they who have sinned presumptuously and have gotten mercy? The thief on the cross, it is true, got mercy, but did he ever despise and abuse God's grace and mercy as ye do? It is one thing to sin out of infirmity and humble to pray for, and to expect mercy, and another thing to fret warneings, and profainly to turn the grace of God into wantonness, and yet to have a presumptuous hope of mercy. Thirdly how many are there in hell, and how few are there in heaven who have lived as ye do? God's judgment hath come upon them and surprised them, so that they got never leave to repent nor seek after God's mercy, and they are now smarling for delaying to embrace the offer of mercy, and for their despising of it, and cannot mend it? How many...
Sermon IV.

Manie are like the rich glutton crying in the place of torment, who if they were permitted to speak to you would say, goe, sell these our Brethren that they put not off time, and that they dallie not in their day with the offers of grace and mercie as we did, lest they come into this place of torment with us. Fourthlie, Who ever got mercie to whom their sin hath not been bitter to them? And will ye continue in that which hath been so bitter to others? If ever ye get mercie ye must come to it, thowrow the way of repentance, and by weeping-crosse, to say so, and it shall be more bitter to you soone or lyte; then all the pleasure ye had in sin was sweet to you.

The third and last thing to be spoken to, is some few Considerations to presse the necessitie of taking these directions, and of walking according to these rules, that ye may not be unfruitful hearers but doers of this truth; for it is practise that is the life of Religion, and if anie thing ought to be praified, sure this is it, even to learne the right airt of dicing in the Lord; And therefore that ye may not decline it; Consider, I. Whither, or nor the authority of God and of his Son Jesus Christ lays on this doctrine, if there be a command for it, that all that expect a dicing in Christ should live in him, and if to die in him be a dutie, then to make use of these meanes and directions that conduce to it, must lykewayes be a commanded dutie, and these must be the true and faithful sayings of God; it is a wonder that ye can have anie thing to lay against them, for ye cannot deny them to be the truthes of God, and yet as it is Psal. 50. ye (manie of you I mean) cast them behind your backs, ye will not it may be bow a knee to God in prayer when ye goe home, ye will not so much ask yourselves what past out your soule is in for all that hath been or can be said; re-member that ye will have God and not us to make ane accompt unto; and therefore anie of you that have
Sermon IV.

...confidences and any the least measure of renderneffe in them, mind these duties, or know that ye shall, will ye kill ye, be the more unexcuteable; if we darr confidentialie preffe any truth upon you, Its this aente dieing in Christ, and holinesse as the way to it, as the humour and scope of all our preaching, which will onlie doe you good, as it works to this end; And therefore let us with all earnestneffe obsteft you to think more serioulifie on your dieing in Christ, and in order to that, on your living in him and to him that ye may have boldnesse at his appearing, otherways we doe serioulifie and Solemnlie protest unto you in the Name of God, that you shall never see his blessed face, nor enjoy his blessed fellowship.

The second consideration is taken from your own great advantage, and the mightie concernment that is in giving obedience to these directions, though there be a second death to them who make not ready for the first, yet there is but one death to all of you as to the final sentence, & upon this depends Heaven & Hell & the eternal condition of your immortal soules; whether they shall be under the curse of God drinking of the cup of his Wrath for ever, or under his blessing drinking the cup of his love for ever, whether they shall be in the case of enemies, or in the case of friends, whether they shall enjoy Gods companye or have the companie of Devils; And think ye there is noode difference between these two, blessednesse and miserie? and are ye not concerned which of these two shall befall you and be your lot for ever more, are ye beastes that have no immortal soules? or are ye Heathens that never heard of the right way to Heaven and happinesse, thayye should thus walk on in the broad way that leads to Hell and destruction; and turne your backs upon the narrow way because it is narrow; and so willfullie precipitate yourselves into the bottomesse pits, and into the deep gulle of Gods curse and wrath for ever.

How
Sermon IV.

How little foever ye may think of these things now; yet ye shall, if ye look not to it, to your eternal cost find the certaine and sad truth of them one day.

A third Consideration is drawn from the great work that there is about death, and when it comes to dieing, & when the immortal soul must be dislodged & leave the bodie, and will not possiblie be gott kept any longer in it; ye never made such a voyadge, ye never had such a peecie of work in hand as this will be found to be, when infirmities of the bodie grow on you a-pace, and at a great height, when the encumberance and fathrie (to say so) of the things of the world, when the affection of relations and friends, when eternitytire you in the face, when the Devil the great accuser, not onlie of the brethren but of all other men, with his libels watching on, when the Law in its pathing theentence and curfeing everie transgresfor, when Chritts dreadful sentence, depart from me ye cursed &c. are all to be mett with and encountered at once; and when the conscience within will be clamouring to you that ye wer not at all solicitous and careful to eshow that sad sentence; and besides all these ye will yet have a greater partie to deal with then your conscience; even the great God the just and righteous Judge of all the earth, and O! but it be a fearful thing to fall into the hands of the living God, and when withal ye shall have a multitude of challenges and tentations to enter the lift with, this will be found another sort of thing then a Journey to London, or a voyadge to Holland, France or Spaine, or to the east or west Indies; and think ye who have put by and spent all your life in vanitie, that ane hour or two, or a little time at death will be enough for preparing you to encounter with it? O! sad and soult-ruining mistake, are there not manie poor wretched souls when death comes, who are forced to wish, Oh! if we had another lifetime to live, we would spend it better, and with such a wise
Sermon IV.

as that; poor souls, they slip away.

Consider fourthe, the connexion that God hath established betwixt your dying in the Lord and the following of these directions, betwixt holiness and happiness, now holiness is not the speaking of some good words when ye come to die, otherways why should it be so much pressed in your life? the end of holiness is Heaven and happiness, and the end of the broad way of profanitie and formalitie, is Hell and destruction; It is true, as I have often said, that God may pluck some by a miracle of his grace out of the broad way at their death, but they are verie few with whom he deals so; the way to destruction is broad and easterly, and many walk in it; O! how is this roade beaten by multitudes of passengers, and usually as men live so they die, if they live wickedly they die accursedly, and fall into perdition, hence is that proverb, such a life such an end; a man that is worldly-minded, or presumptuous and selfe-conceited in his life, ordinarily dies so; And can ye promise to yourselves a comfortable death if ye live profanely or hypocritically? be not deceived God will not be mocked, for if ye bow to the flesh alonge your life, ye shall most certainly of the flesh reap corruption at your death; O! know therefore and believe the absolute necessity of living well, of living in, and to the Lord, if ye would die well and in the Lord.

Fifthlie, Consider and think seriously upon the great hazard ye are in of spiritual judgments, if so be ye neglect holiness and the following of these directions in your life, be affrayed of blinding, hardening, of delusion; of a reprobate mind &c., be affrayed that though ye should get a long time before death, that yet ye may never get grace to repent who thus delay and put it off so long; if ye then would die well and prevent such plagues, live holy, or if ye care not to die miserably, go on in your profanitie or in your
Sermon IV.

your presumption notwithstanding of the hazard of being thus plagued, and of perishing at the last, on the fancied hope of mercy, for one of these ways ye must live and die; but we say again, consider what spiritual judgments ye may fall under in your delaying, ye know not but a commission may come forth from God to his word and messengers, to make your heart fast, your eyes blind, and your ears heavy &c. such a sad commission as the Prophet Isaiah gets in the sixth Chapter of his prophesie to many of his then-hearers; it may be a challenge hath been refus'd, or a motion of the Spirit quench'd at this very time, and who knows but ye may never henceforth meet with another that shall doe you good? are there not manie judgments of this kind rained on sinners daily? are not manie preached blind, deaf, and hard, so that the plainest, clearest, and most home-pressed truths have no more influence on them then upon as many stocks or stones? and whence is this I pray? Is it not from your not making use of the light holden forth to you from this Word of God, and from your refusling, stifling, and smothering of challenges and motions of the Spirit ye have had? because of which God finitres you with fenfelesnesse.

Sixthly, Consider what possible advantage there is or can be in delaying this so necessary a work, and what certaine prejudice there is in it. 1. There is no advantage, for the longer ye continue to delay ye are still the further behind, and the further out of the way, and the greater will be the difficultie to gett yourselves recovered, there will still be more guilt contracted, and more challenges to deal with, and the greater labour to gett your Spirits pur into a good frame which ye have so much and so long dissimpered; yea, it will be a piece of a begun hell to you, when ye consider how ye have brought yourselves to such a woeful necessity of hasting, mangleing, and spoyling all that
work and business that ye should have gone about so deliberatly, orderlie, timeously, and carefullie in the time of your health; so that all your advantage will be but more sin, and that will bring on a greater heap of despetat sorrow and wrath. Secondlie, ye will not only have no advantage but ye will have much prejudice by it, for beside what hath been said, ye cannot comfortablie answer deaths call and summons to appear before the tribunal of the great Judge; How manie of you if ye wer to die just now and never to goe out of this Church alive, how manie are there, I say, of you that could not have peace and comfort at your death? If the walls of this house wer shaking, would not horour take hold on you, as pang of a woman in travel? It may be some that are beleivers in Christ would be somewhat disquieted and a little surprised, yet they would soone through grace recollect themselves and be composd, but could the most part of you lay down your life with peace, calmnisse, and comfort if death should thus come upon you now or before to morrow? and you are not sure but it may, for you know not what may befall you ere ye goe home, nor when ye lye downe if ever ye shall rife againe; And is it possible that ye can have peace or comfort on solid grounds when death comes, if ye be not found having your peace made with God through Jesus Christ, and walking in the way of holiness? It will be pur poor and cold comfort then, to think that you have made such an advantageous bargain in the world, that you have such a land-estate or so much mony, such a commodious dwelling-house, so fine orchards or gardings, or such a well furnished house &c. that one word will marr all that comfort, fool this night they shall require thy soul, and whose then shall all these things be?

Seventhlie, Consider the particular crosses, infirmities, and afflictions ye are under and may be shortly un-
Sermon IV.

der, which may put you in mind of dieing, and inv-
vite you to make for a change to the better; now ye
are in health, within a little ye may fall sick; now ye
are in safety, and by and by ye may be in hazard; doe
not so many changes call on you aloud to make for ane
unchangeable estate, and to endeavour to make sure
that it may be a happy one?

And now when we have spoken both to directions,
and considerations pricking and enforcing the practice
of them, for ordering our life and walk with a due re-
gard to dieing, and to dieing in the Lord; we are
affrayed that it shall be but as water spilled on the ground,
and but little further; the conviction and edification of
manie of us, which God onlie can prevent; and
therefore we shall shut up all with a word to two forts
of you; The one is to you that are stricken deaft and
deaf with the spiritual Judgments of God, who no
more regard or mind your immortal soules then if ye
had none at all, who live rather like beasts then like
reasonable men and women, or like pagans rather then
like Christians, what through carnal joelteie and
mirth in some, what through prophanitie & mocking of
piecie in other some, what through idlenesse in a third
fort, what through the earthlie mindednesse & groveling
in the world that is in a fourth fort, and what through
securitie, formalitie, and hypocrisy that reignes in
the greatest part; I assure you in the name of the Lord,
that death is coming and God will not be mocked,
as ye low so ye shall reap: think ye it sufficient prepa-
ration for death, or a suitablie readinesse to die, to
laugh and sport and play over your time, or to have
your buildings going up, and your bargains going
on? beguile not yourselves there is a reckoning quick-
lie coming which will be verie sad, and manie of you
will find yourselves behind and at a losse in the maine
businesse: doe not think, Sirs, that we speak thir
words for the fashion, your cafe requires them all, and
there-
therefore yet againe as ye would shew the evil and misery that follows the lightning of such a warning, does not put it easlie and lightlie by you, for the Lords sake, for it is hugelie above all your greatest concerns in the world, to look for death and to provisions for it. The second word shall be to you that thorow grace have begun to provide for it and are fallen slack, remisslie and negligent, O! be alarmed and rouled up to diligence; Alace! but few carefullie and conscionablelie study the art of dicing well and in the Lord, and make in anie tolerable measure as they ought, for their appearing before Christs tribunal; look Christians to the track of the best of your lives, and how unfuteable it is and how short of that it should be, there is (alace!) much carnalnesse, ruggednesse, and untenderneffe amongst us, much formalie and overlineffe in duties of worship, much earthlie-mindednesse, much passion, much pryde and vanitie; It is a wonder that atie, who have the faith of their appearing before God, should dar to play such untender pranks (to say so) and to take such unfuteable latitudes to themselves beside the rule, and to have so groffe, so carnal, and so uncircumviset a walk as manie of us have; Studie more tenderneffe Christians, for the Lords sake, otherways though you will get your foules for a prey, and will arrive at last sake at that harbour of rest prepared for the people of God, yet ye may and will probablelie have a verie unpleasaffant and uncomfortable voyage not without several tempests and storms sometimes threatening utter shipwrak, and find a verie strait and difficult entring into the port; when death cometh to look you in the face, and when you begin to think of your being so near to ane appearance before God, you may be in considerable fear; now the Lord himselfe, whose word this is, make it effective for your edification and advantage through Jesus Christ.
SERMON V.

Blessed are the dead, which die in the Lord, &c.

It hath been an old saying of many, that none can be called blessed before their death, though possible in the sense that some Heathens took it, it be not found, yet we who are Christians may say, if death be not taken in, and if a man be not blessed at his death he is not blest at all, and though death after a verie short whiles abode in the world puts men out of time, yet it hath a long traine of eternal consequences following it, appearance before God in Judgment, and everlasting well or ill being, are no trivial nor light matters; and yet as men close their eyes in time at death, so they may expect the miserie or comfort that Judgment and eternity will bring along with them; and it is the great scope and designe of this Scripture to commend to you dying well from the blessednesse that accompanies and follows it.

We wer in the forenoon pressing, as we could, the practice of some directions how to prepare for death, and shall now speake a little to one question ere we proceed to make any further use of the doctrine, and it is this.

What shall they doe at death who have quite neglected these directions, or not so minded them as they should have done, and who are brought in a surprize of providence, ere they be aware, near the border and brink of eternity, who have but few days or rather hours to live and cannot promise one to themselves? A verie concerning question, (and O! That

E 5
Sermon V.

That folk would studie to prevent it by minding the former directions in time) & withall a difficult question to answer solidly and cautiously; for indeed it is not easy to speak to dying persons (what ever many may think of it) who when they are living will not hear; and therefore let none make a wrong use of what shall be said to the question, & this certainly is one wrong use of it, to delay time and to shift preparing for death till it come on you; but first, put this question seriously to yourselves, how you should live that ye may not have such a question to ask at your death, and that ye may shew the anxiety that such a question hath with it at such a time; ye will very readily ask the question but heartlessly in sickness, who in your health put it off carelessly till death surprize you, and therefore be rather in holy dread of that time when it may be ye will scarcely get an hour to think on the business, or it may be get none to speak to you to give you clearness about it, or possibly ye may not have libertie for paine and sickness to think on it, or to hear one speak to you anent it, which should in reason stirr you up by all useful meanes to endeavour to be in a good, mean, and ready posture before that time come. But to speak a little in answer to the question, we shall distinguish unpreparedness for dying in three sorts or kinds of it, or there may be three sorts of persons that may be surprised by death in ane unprepared condition, and to each of these we shall speak a word. 1. There is one sort which are absolute and most sinfull so, that never take anie paines at all to be prepared for death till it cometh upon them; we may speak to stones in the wall as well as to manie of you who are such. A second sort is of thefe who have had some tenderness, but they are fallen flacke, negligent, and out of a good frame. A third sort is of such as want feiling and comfort & are without clearness of their interest, and fear to die in that condition.
Sermon V.

As for the first sort, we say to you, it is no wonder that ye slie away securelie, and fall into the pit of destruction that live senselessly and stupidlie till death come upon you, ye that never think of death till ye and it meet, what can ye expect should be spoken to you for your comfort? always we shall lay downe some grounds to be made use of, even in such a deplorable and desperat-like condition, when folk have quite neglected preparation for death in their health, if such have but one hour to live, they would consider t. That repentance is then possible attainable, they are within trying terms with God as long as they are in the land of the living and the sentence not past. Secondlie, That there is then no peace to be had with God, but in the same way it is gotten now, that is by faith in Jesus Christ, which goes along with repentance, and by folks beaking themselves to a new way of living which but in a sincere resolution; Christ is the way the truth and the life, none can come to the father but by him, and without faith there is no union with him, and whoever look for eternal life, must have it through faith in him. Thirdlie, That though a person were to live but one hour, somewhat of these must be, some faith, some repentance, some endeavoured clearness of interest, some peace, some holiness though it were but in the bud, now as to speak but a few words to God, or to others standing by, as we may see in the thief on the cross, grace wherever it comes ver it but of one hours age of standing, is grace and hath the same virtual substantial fruits, or fruits in the bud, as I said, that grace of older age and longer standing hath. Yet fourthlie, where short time is, there is need that there be some difference from what is ordinarie in the death of Christians of longer standing in the state of grace in pursuing of these things; t. In respect of time, to goe the speedier through them, that is, to run (as it were) the more swiftlie
76

Sermon V.

Firstly and speedily through repentance and self-examination, fleeing to Christ, and the fruits of holiness; if time be short these would be contrasted, not that they would be slighted, but there would be endeavouring to put them some way together. The Lord says, Matth. 11. 12. The Kingdom of Heaven suffers violence, and the violent take it by force; there must be a sort of violence even in health in this matter but more at death, that is, if they get not all doubts answered they would know there is an absolute necessity to be at Christ, which must put them to step over these particular difficulties; as the preaching of the moral Law in John's time forced people some way to step over the Ceremonies of the Law to Christ, so by Analogy, persons who have been negligent in their life must use the same violence at death, they must have found repentance and faith, and by these betake themselves to Christ speedily, and this speediness is, as I said, to be understood in respect of time; these things fit and qualify for him and would be made use of speedily to unite to him. 2. A difference would be in respect of the measure, though repentance be in this case shorter, the humiliation would be deeper, though the challenges be shorter, the pangs would be so much the more, the person would be further down in self-loathing and abhorring; regeneration and the new birth in such persons borne again so very late, will readily be with greater pain and sharper pangs, with higher indignation at sin and greater hatred at their own evil ways, than if they had been sooner regenerated.

3. There would be a difference in respect of eagerness and holy broudness, which would be beyond ordinary; it is never good to delay repentance, faith, and holiness, but ye folk may come in to Heaven with a some-what slower pace (to say so) in health, then when they have put off and delayed these till sickness
Sermon V.

sickneße and death come on them, then they would be in a special manner always restless till they be at a point. 4. Having thus exercised faith and repentance, they would die resolving to be more in free graces common and debt, for if any of all Adams posterity be obliged to God, and bound to be the verie humble slaves (if we may speak of) of most soveraignlie free grace, most certainlie these persons are most singularlie fo, who have been rescued and snatched from death, hell, wrath, and the Devil when he was even readie and about to lay presentlie his hands on them, and pull them to the pit with him: And now I say againe, none that are in such a condition, nor anie of you all, have anie the least ground of encouragement given from this doctrine, to put off or delay faith, repentance, and the studye of holiness, let none therefore take anie, least they be put to smarrt for their follie eternellie.

As for the second fort that have had more tenderneße, but are backlidden and fallen negligent and out of frame, they are to take the same way; when death puts them in a slauughter, as it were, and conscience with challenges stairs them in the face, they would renew their repentance and faith in Christ, and the fruits of holiness, the more speedily and eagerly, they would be the more humbled, flee the more hastily to their citie of refuge, come with a more stopp mouth before God, and acknowledge grace to be the freer, and allow it to have the greater glorie.

As for the third fort, who have kept up more tenderneße, and who would faine have their interest and peace clear, and to this day could never attain it, or if once they had it clear its grown somewhat dim and dark, and even in a manner wore away againe, they grow heartleßse when death comes and surpriseth them; to such I would say. I. That beleiv-ers may die without sensible comfort and die well, for
Sermon V.

For as sensible comfort is not essentially necessary to folks' justification, so neither to their dying in Christ; folks may die sleeping, or in a distemper, or in a spiritual fear, and yet that fear have faith and love in the bosom of it; and that condition which marts not Christians' peace once made with God in their life, and is not so sinful, may also be died in; they may be in the dark and yet die well. Secondly, distinguish and put a difference betwixt the sense of the joy of the Spirit, and that comfort and joy which a believer may have from God's word of promise; believers both living and dying may want the one and have the other; though they have not the flowings of the Spirit in sensible comfort and joy, yet they may have solid peace and consolation, because they have God's word of promise to rest on, who have fled to him for their life, and their conscience hath an inward testimony, that they have denied their own righteousness and betaken them to his, and in this they have peace; else how could a believer possibly lye downe in any measure of true quietness under desolation, even for their trial, it may be, more then for their sin? And if we look to David dying though we will not peremptorily determine, yet it is like he had not much comfort, for in these that are called his last words, 2 Sam. 23. 5. He betakes him to God's Covenant, though he did not so feall the fruits of it, and rests there as at an anchor; And therefore thirdly, they that are in this condition would with the more confidence put themselves in over upon, and within the compass of, the Covenant, and make their faith the fickerer because they want sensible comfort; and readily it is and will be so with believers at that time, for then they are most out of conceit with their own righteousness, and in a holy fear and solicitude in themselves; for as he suffers some to be the more untender in their life, and therefore makes them walk without
Sermon V.

without sensible comfort to keep down their vanities
and prides, so may he exercise some at death. Fourthly,
let such so much the more trust God with their
throwing away, and resolve to be the more in his debt,
and they never took shipping thus in deaths boat that
had cause to fear to be drowned and cast away. He is
the believers God and guide not onlie to death but
even throw death; he may goe therefore through the
valey of the shadow of death and fear none evil P. 23.
We are now to add some further uses of the maine
doctrine to these we made before.

And the first use is, seeing they are happy that die
in the Lord, & miserable that die out of him whatever
their externall condition be; 1. Lay the leaffe weight
on the comforts of this-life, and 2. be the leaffe scared
for the afflictions of it O! Believers in Christ; There
are, ye see, two parts of this use, 1. (To begin with
the last) If happiness be the portion of them that die
in the Lord, what needs Believers, who have clear-
nesse of Interest and well grounded hope to die in the
Lord; fear the afflictions or be much troubled with
the ups and downs of a present life? Though they
meet with contempt, reproach, poverty, disgrace,
imprisonment, fineing, confining, exile, manie
challenges &c. These have an end, death will put a
period and close to them all; their great happiness
is not here, it is at the back of death; all your misers
will be soone at one end, and its a far more exceed-
ing and eternall weight of glorye that is laid up for you;
your time here away will not be long; it will be
but 30 or 40 years to some, 10 or 20 years to other
some; some more or fewer, and it may be but one
year to some of you, and then our blessed Lord Jesus
will come and wipe all tears from your eyes; and the
comfortlesse remembrance of these tryalls, troubles,
and toileings shall never enter into heaven with you;
its a shame that believers who have such a hope should
be
be so heartlesse when they meet with crosses, and walk so discourag'dly under them. Secondly, seeing happinesse followes after death, lay not much weight on the comforts of this life; what comfort or satisfaction can ye have in them at death? And seeing they can yeeld you no solid satisfaction then, are ye not farre wide, and much mistaken that beflow your travell and paines in seeking satisfaction among creature-comforts, and never labour to enter into his rest; needs there any more be said to fright you from this foolish course but this, even to tell you that ye leave and forake the fountaine of living waters, and bereave yourselves to the cisternes that can hold no water, and which will dreadfullie beguile and disappoint you; what will riches, pleasures, grandour, honours, and great places doe to you at death? these make but a poor happinesse and will soone have an end, and yet there is no lesion in the world that men and women learnes lesse then this; As all creatures say that wise-dome is not in them; Job 28. So they all cry with one voice that happinesse is not in them; Its not in riches, for they take to themselves wings and flee away; Its not in honour, for man that is in honour and underhandeth not, is like the beast that perisheth, and he, that is high in court to day, may be hanged the morrow; neither is it in pleasures, for the laughter of the fool is madnesse, and hast greife and sadnesse of heart with it and even in the midst of it.

And these is, and it hath other two branches. If happinesse follow them that die in the Lord; 1. It calls for a willingnesse as well as a readiness to die whenever God calls you believers to it. 2. It serves to condemn a general unwillingnesse to die, and possibly somewhat of it, even among the people of God. 1. I say if happinesse be in dieing in Christ, then they that are in the way to it should be ready, willing, and cheerful to die. And 2. It must be an exceeding great dissembl.
Sermon V.

dilemma when folks do not hear of death with patience, and it argues strongly that either folk are out of the way, or not through and clear as to their being in the way; Therefore reflect on your condition, what if God should call any of you this night, are ye willing to die? I believe there is not one amongst many that could heartily say it, there is scarce one among many, but when death comes they would fain shift it, I speak not this to condemn the use of lawful means in sickness for recovering health, but to check our great loathness and unwillingness to die, which is such that we would always suspend and put it off; which speaks either; 1. Little faith of this truth that they are happy who die in the Lord; otherwise it could not be but if it were solidly believed, folk would be more willing to die and to be with Christ, yea, there would be a desire to be there; if it were testified to men by persons worthie of credit, that there were a good, pleasant, and fertile land to be inhabited in such a place of the world, many would repair thither for making a good fortune (as ye use to call it) in this life. And yet for all God's testimony (who cannot possibly lie nor deceive) of the happiness that follows dying in Christ, yet it is not believed, and therefore few are willing or deftly to go through death to enjoy it, very few are like Paul, who deftly to be dissolved and be with Christ which was best of all, weakness of faith makes want of willingness to die. Or 2dly, it speaks our great want of love to Jesus Christ, unwillingness to die is no little sin, but want of love is greater, when folkies prefer the being with Husband, or Wife, or Children, or Friends, to being with Christ; 0! love to Christ strangely lootheth the heart from these, and makes the soul breathe after being with him, as that which is best of all; Or 3dly, It speaks much earthlie mindedness, and addictedness to the things of a present world, hence it is that many
Sermon V.
carnal and earthly minded wretches would never defy a better life, nor another life than their house and
bitt of land in quietness, the fellowship of their natural relations and other external enjoyments.

For clearing of this use further, let us in a word touch on a question or two, 1. If all willingness or
defyre to die be good? 2ly, If a Christian may not sometime be warrantable unwilling to die.

For the first of these, to wit, If all willingness or defyre to die be good? To clear it we would distinguish
and put a difference betwixt these two, a sinful and a commendable willingness.

First there is a sinful willingness or defyre to die in folks carnal fits, and it is threefold, 1. A desperat
willingness; when folks dow not abyde some present horror on their Spirits, or some pained of their
bodies, or some other very heavie and sharpe cross, they will with to be away, and some in such fits dis-
patch themselves by their own hands, so Judas dought; not indure the horror of his own conscience, and
therefore hanged himselfe; but this is rather ane unwillingness to submit to, and bear their present lot
and caze, then any willingness to die: the other two are incident to the Godly if not only to them; The
2d willingness then is, when the Godlie have many crosses that they dow not well bear, and are affrayed
that God be dishonoured through their fainting or other miscarriages, or when they see it going ill with Gods
People and his publick work, and they cannot doe any thing to mend it; they look upon themselves as
ufelie and would faine be away, So Elijah Kings 19. prays, Lord take away my life, because they had slaine
his Prophets, digged down his Altars and he only was left, as he apprehended, and they fought to take away
his life; but the Lord tells him that he was wrong, that he had yet more to doe with him, and that mat-
ters were not so ill as he trowed, for he had reserved
seven
Sermon V.

Seven thousand who had not bowed the knee to Baal; thus some eminent godly men in an evil time, will readily wish to be away, they do not endure to be always fighting, striving, and contending to help and heal, especially since they think they can do no good: And yet sometimes it is not so much the case of the publick, as fear of being straitened or disappointed in some one or other particular of their own, that is the great ground of their fainting and wishing to be gone, as we may see clearly in eminently godly and faithful Baruch, Jer. 45. The 3d willingneffe to die is, when a dispensation or affliction reflects sore on folkes credit, whether they be preachers or more privat professors; or some slip or miscarriage in themselves, or some affront put on them by others, which makes them think they will do no more good (though it may be such a thing hath come sinfullie from others), or it may be from want of success in some work committed to them, or some disappointment met with which they may desire to have removed, as we see in Jonah Cap. 3. where he desires the Lord to take away his life, he conceiving himselfe as a Prophet to be discredited, and he is so headstrong that when the Lord asks him, doest thou well to be angry? He answers pettishly, I doe well to be angry even unto the death; where God hints it to be his passion that precipitated him, and by the gourd lets him see that it was his particular that too much swayed him, & that he was not right in his desyfe of death, or in his willingneffe to die.

For the 2d, The commendable willingneffe, I shall shew you what it is by four or five properties that it hath. 1. Right willingneffe to die is content to die in prosperitie, and is submissive to live in adversitie; when all things prosper with men, its a very rair thing to see them willing to die, though in fits of crosse-dispenfations, they may seem to be willing;
Sermon V.

and to have a submissive mind contented to live in adversity, yea, in the midst of greatest troubles that are incumbent or imminent, is as rare: to be as Paul was, Philip. 1:23, content to abyd or goe as God thinks meet, is a sweet temper and frame of soul; to be willing to live blamed and reproached, and not to be discontented with the down-lookings of honest folkes, and to goe through evil report as well as good report, in all things labouring to keep a good conscience, and in prosperity, as I said, to be content to leave the world and all that is in it, when God calls by death, is a great matter. 2ly, right willingnesse hath this propperitie, that it flowes not so much from a desyre to be quitte of the troubles of the world, as to enjoy Christ and the good which the soul hopes for in and with him; it is not because either the persons own particular croftes grow, or because controversie, distractions, and contentions in the publique increaseth, that they covet to be out of that life and to be gone, but because they long to be with Jesus Christ, 2 Cor. 5:14, 15 that are in this Tabernacle do groan being burdened, and what is the ground? not that we would be uncloathed but cloathed upon; not so much to get the infirmities of the body laid downe, as to have the glorie promised; it is that which seways mainly in the right desyre of death or willingnesse to die. 3. Right willingnesse to die hath much desyre and endeavour after communion with Christ here, and if it cannot come soone enough (so to speake) to full, immediat, and never to be interrupted communion with him in the next life, it feeleth to make it up by preliling much after the nearest communion with him in this life; it is an evil token when folk are desyrous to die and to be away, and yet are found neglecting communion with Christ while they are living; thefe that are rightly willing to die will be much in desyre and longing after fellowship with Christ, and much in the delightful contemplation of Heaven ere it come and in
Sermon V.

in their practice tending thitherward, and very loath to do any thing that may obstruct that so much desyred fellowship; This we may see in David, in the old Testament, and in Paul in the New, O! how doe they pray and pant after, and O! what pains are they at to keep communion with God? and how doe they labour alonge all their conversation so to behave, that no obstruction from them may be laid in the way of their so much longed-for fellowship with him; let none then think that it can be a right willingnesse to die, that putteth not men to be tender in the studie of holiness, and of conformity to Christ, in their life; Therefore it is said of Simon, who was so willing to die, that he was a just and devout man, waiting for the consolation of Israel; and by him and other such godlie persons in his time, was the Temple frequented night and day. 4ly, That is right willingnesse to die, that is not by fits, but continuing and distinct and goes upon solid grounds. I speak not of sensible comfort but of the grounds of faith, of some clearnesse of interest, and of sweet submission to Gods blessed will; for though none needs to wonder much of Simons willingnesse to die, when he hath gotten Christ in his armes, yet it hath this sweet submission to God in it.

The 2d Question is, if even beleivers may be unwilling to die? And if this be warrantable? I answer, They may be sometimes unwilling to die and that not unwarrantably; And for clearing of this we shall speak to two things. 1. To ane unwillingnesse to die upon carnal grounds; 2. To ane unwillingnesse to die upon good grounds; For the first, Beleivers may be unwilling to die from a sinfull unpreparednesse to die, they may have a loathnesse to look death in the face throw the conscience of some, yea much carnalnesse in their life; beside that there is in all naturallic ane avernesse from dieing, beleivers may have sometimes their own carnal desigines that may make them unwilling,
Sermon V.

but this is sinful; for where there is a good conscience sprinkled with Christ's blood, solid faith, and clearness about our peace with God, in so far they will make willingness to die. But 2ly, There is an approved unwillingness that sometimes hath been in the Saints, as in David and Hezekiah, which is rather a sweet submision to live, than a direct desire to live, for other reasons, for if it be a fear about the want of temporal or spiritual things for soul or body, or about any thing that relates to God's publick work, faith will answer these; but there are two reasons that the Saints have gone on, by which they have been induced to this, that made them approved in their unwillingness to die. 1. The great stroak and influence that their removal might have had on the work of God, as it was in Hezekiah, Josiah and Paul, their cause; if the former two should have been removed, it would very probably have overthrown the Work of God, as Paul's removal would have made many sore hearts amongst Christians. 2ly, When their dying in such a case, or under such a dispensation seems to carry some blot with it on innocent godlie persons, or on godliness and the profession of it; As if Job should have died in his affliction, it would have confirmed his Friends in their erroneous opinion or tenet; and David's dying in the hands of his enemies before he came to the crown, would have left some blemish on the faithfulness of God, and on the profession of Religion, and been matter of shame and blushing to the godly; Therefore saies he, For their sakes returne thou on high; And so that unwillingness to die that flowes not from respect to a man's selfe, but from respect to the publick work of God, to his glory and others good or either of them, is warrantable.

A 3d Use is, which hath also two branches, 1. Learne from this Doctrine to try and Judge what true blessedness is, it is even to die in the Lord. 2. Learne,
Sermon V.

to call at that as an unhappy thing, which conduceth not to this end of dying in the Lord. First I say, if ye would try your own hearts, when they are in a spiritual frame, take this as a mark of it, if ye doe really account this to be blessedness; if ye were to hear a voice from Heaven, declaring who is the blessed man, and if ye had the Spirit's Testimony sealing it, here he is, blessed is he that dies in the Lord; It's not they that conquer, and overthrow, and transfer Kingdoms, that obtain many victories, and have great success in their achievements and undertakings, that are blessed; It's not to be a Prince, or sole Governor of Nations, that makes a man blessed, but this is it, to die in the Lord; this is the language of Heaven and that which is laid weight on there, and so should be by you. And 2ly, Lay all the things ye can imagine in this world in the balance with this, they cannot possibly weigh equally with it; let be down weigh it and what follows it; when they are all laid in the balance with dying in the Lord, and with the consequent glory and happiness, they are light as a feather, yea lighter then vanity utterly unworthy to be named in a day with these; As there is therefore no happiness in them so cease to seek it in or from them.

A 4th Use is, and its of other two branches, If there be a necessity of dying and dying in the Lord to them that would be happy; There is nothing so forcible to press the study of holiness. 2. Nothing so forcible to scar from prophanity, which are the great scope of all preaching: I say consider this doctrine rightly and it will be found, 1. To be most powerfully provoking to holiness, the reason is, because dying well, and living well are knit together, and nothing can more demonstrat the absolute necessity of holiness, without which none shall see the Lord; its as necessary as peace with God and Heaven, and wher they be who think not so now, when ever they
shall be summoned to remove, they shall without all peradventure find it to be so. 2ly. Is there any thing more scaring at, and deterring from, profanity and a carnal walk? Gather all that the world can afford whether of sinful pleasures, or of lawful temporal delights immoderately often used, and suppose that ye could come by your very hearts desyre and wish in them, what will they all advantage you when death comes? to have so many thousands or hundred thousands of merks, to have so much land or so many houses, will doe you no good at death; what will it advantage you to spend your time in pleasure, in the lusts of the flesh, in tripling and drunkenesse? And ye that are swelled with prid and ambition, and would have all others backing you, and beckning and bowing to you, what, I say, will these profit you when death shall put an end to them all, and make an eternal divorce betwixt you and them, and when ye must lye downe amongst the dead, and when the wormes must be a covering to you? Its even a wonder (if ought of this kind could be a wonder to our carnal and profaine hearts) considering the necessity of dieing and of dieing in the Lord to all that would die well and happily, with the faith and conviction that we generally profess to have of them, that we think so little seriously of death, and of such a death, and are at so little pains in the study of holiness to prepare for it.

I shall therefore in the last place speak a word or two to several sorts of persons, who should be thinking upon, and preparing for death, but put it far away from them: 1. To them that are young and take a merry life of it, and dow abside nothing but to be carnally Jovial, ah! poor wantouns, is not death fast approaching? Will it not be upon you ere ye be aware, and ere many years goe by? Certainly your life will not be eternall, and who knows but your time may be shorter then ye dreame of? The grave
Sermon V.

may be as soone filled with you that are younger, healthfuller, and stronger, as with the more aged, sick, and infirm, what reason then have ye to be so miry and jovial, when your peace is not made sure with God? It is a most remarkable and alarming word that is spoken to you by the Spirit of God, Eccle. 11. 9. Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, in the sight of thine eyes; but know that for all these things God will bring thee into Judgment: Ye may go on, if you will at your peril, sliging all warnings and admonitions, but be assured Death and Judgment are quickly coming when ye will be called to reckon with God, not only for every open, but for every secret thing good or evil; Therefore be exhorted to review and to call your eye along your youth, and to consider seriously how it hath been spent, and see if there be no reason for your taking the exhortation that follows. Remember now thy creator in the days of thy youth &c. Eccle. 12. 1. and to spend some more time in thinking of, and preparing for, death; 2ly. To them that are exceeding wife in their own generation, very provident for Summer and Winter, and for all seasons of the Year, and who can manage their estates very well and put all things in good order for themselves and for their children, to make them a convenient life in the world, but doe not at all in good earnest mind ane other life; how many such are there, that are very wife for this life, but for the matters of God and their own foules are farke fools the veriest fools in the world? Many like Martha (who though a good woman was nevertheless much prevailed over by this distemper, albeit it did not reigne in her nor obtaine dominion over her, as it doeth over unregenerate persons) are careful, cumbered, and troubled about many things, and neglect the one thing that is needful. Is it not a wonder that such very rational and
Sermon V.

Wife men should waste all their precious time, except what they spend in eating, drinking and sleeping, upon the things of a present life, and not allow so much as one hour of all the week to think seriously on their foules and of death? I appeal to your own consciences if this be reasonable and a practice worthie of rational men having immortal foules capable of eternal happy-
ness and merite? And if your time be not spent on these things which are but vanity, and which at death will doe you no good nor profite you, and concerning which you will then be made to cry, "What profits have we of these things whereof we are now ashamed?" To such as are frequent in their attendance on publique or-
dinances, and in the use of other commanded meanes, and yet never thought nor beleived their foules to be in hazard, nor in good earnest prepared themselves for done; O! think yet upon your hazard, for that is the first spring of making ready for the remedie, O! seek grace to examine yourselves, to beleive in Christ, to repent, and to live as it becomes them that profess themselves to be done people; Its really both strange and wonderful how it comes to passe that ye can so often hear and yet give no obedience to what ye hear, doe ye or can ye think that it is religion enough to hear? Hath not the Scripture said, James 1. That it is not the hearer, but the doer of the word that is blessed in his deed or doing? I beseech you therefore be ye doers of the word, and not hearers only deceiving your own foules, or (as the word is) deluding and playing the Sophist with your own foules. 4ly, To them that have greater parts and abilities, and higher places and power then others, and have withall more opportunities to be preparing for death; who are masters of families and can command their children and servants to read the Scripture, to fast and pray, and seek God; and who know from the word what is right and what is wrong, what is duty and what is fin-
Sermon V.

and yet are so very little in the practice of these directions in order to their preparation for death; Consider I intreat you what your knowledge, parts, places, and power, will do to you or advantage you when ye are dying, if there be not faith and love, and the fruits of both in practice; Its really a wonder that so many men should have light in, and conviction of, these things, and yet should so dally with their light and conviction and not endeavour to make them practicable. 

5ly, To them that are aged and have their one foot as it were in the grave, who are near fifty or sixty, or a very few more years which not many exceeds, and yet are, even when so far on in years, as secure and negligent in preparing for death as if it were an hundredth years from them; consider what ye are doing, age (alice) and years do not necessarily bring along with them more tendereness in soul-concerns, for we see it in experience often-times, that the more aged men are, the more thickened are they in ignorance and senselessnes; certainly if this word speak to any, it speaks to you that should in a manner carry your deaths-cloaths about with you, and be exemplary to others in preparing for death; ye would therefore take it to you. A 6th and the last sort we shall speak to, are these that are in a poor mean and low condition in the world, for all are not rich and wealthy nor have a plentiful outward condition, many can scarcely get their families maintained, and yet even but few of such (which is a wonder) are seriously seeking after Heaven, and preparing for dying in the Lord that leads to it; the rich have temptation that ye want; If any in the world should seek after Heaven it should be you who are poor, and yet how many of you will be miserable, not only here but also eternally hereafter ere ye betake yourselves to the way of holiness? If ye were wise, as ye ought to be, ye would bless God that ever this Gosp
Sermon V.

pel came among you and was preached to the poor, which hath happinesse and everlasting riches in the bottom of it to all that will embrace it: O! take this word to you poor and rich, ye will all most certainly live down in the grave, but this will make the difference, ye will die happy or accursed, as ye die in Christ or out of him. Finally, I must say this word to them that have some acquaintance with God, and some conviction of the recklessness and great deficiency of their endeavours in preparing for death, for their both humbling and further stirring to diligence, that there is amongst us both little leaving of ourselves, little hastening to the coming of the day of God, little going out to meet the bridegroom; Alas! We will, to speak so, take both a part and a call to make us advance towards death, though we be drawing nearer to it daily, yet few of us, as I just now said, are waiting for, and hastening unto the coming of Christ and of the day of God.

I shall close up all with this one word; it may be that many of us shall rest of death before we hear so much spoken of it; take it therefore as an advertisement and call from Heaven to mind more that which is so much forgotten, and yet so necessary to be always remembered, even to live so as we may die in the Lord Christ, and so be eternally and unspeakably blessed.
Sermon VI.


Blessed are the Dead which die in the Lord, &c.

Although we have already spoken at greater length on these words than at first we intended, yet somewhat remains that is useful, and which seemes to be their maine scope; therefore we shall insist a little further. The way that we gather what we are to say is by considering the Spirits purpose and designe in this place, which comes in very remarkably, having no particular dependance (as would seem) on the former words, nor connexion with what followes; what can be the reason that betwixt the denunciation of Judgment before, and the Prophecies of Judgment that follow, there is such ane interruption & breaking off from the series of the Histories made. I heard a voice saying to me, twice, blessed are the dead which die in the Lord, from henceforth, yea, faith the Spirit &c. there must sure be some reason; We shall offer these two reasons that point especially at the scope of the Spirit of God and are insti- nuated in the words, that will be the grounds of two doctrines; The first reason is, That the Lord when he is speaking of sad things to come upon his Church, and of Judgments to come upon the enemies thereof, calls in this as a ground of profitable meditation to his people at such a time, so that whether we looke to Judgments to come on enemies, or to trials and temptations his own people are to meet with, this is cast in reasonably as a practical lesson plaine in it selfe, & profitable to them. A 2d reason is, that God by such a word,
Sermon VI.

when death should be frequent & trouble & confusion should grow, may comfort and encourage his people, that death may not be bitter nor terrible to them since the Lord puts this motto, to say so, on mens dieing in him in the darkest and fairest times, that they are blessed.

These two being the scope, the one to prepare them for dieing, and the other to comfort them against dieing, they yeeld us these two useful points of doctrine, the first whereof we shall speak to at this time, which is this.

Doct. 1. That death and the happiness of them that die in the Lord, is a usefull and profitable subject of the meditation of Gods people, especially in times of difficulty and trouble; this we conceive is clearly implied in the words, certainly the Spirit that is so wise, and who most opportunely timeth and tryeth things for the good of his people, would not so abruptly have broken in on this purpose at this time, if it were not very pertinent and usefull to such a time; there is not in all this book such a remarkable diversion from the series of the History, having such a word prefixed to it, and such a word affixed and subjoyned to it as this; no doubt to stirr up Gods people that have this book to read, when they come to this memorable passage, to think and consider of it the more seriously: To clear the doctrine more generally a little, we will find that these who have been most holy, have been most frequent in the thoughts and meditation of death, so David prayses, Psal. 39. Lord make me to know mine end, and the number of my days, that I may know how frail I am; and Moses, So teach us to number our days, that we may apply our hearts to wisdom, Ps. 90. (the numbering of our days, is this, serious thinking and meditating on approaching death) We may here also look on the example of our blessed Lord Jesus Christ, Luke, 9. 31. who speakes at his transfiguration.
Sermon VI.

ation on the mount with Moses and Elias of his decease, which he was to accomplish at Jerusalem; for though there was something peculiar in his death, yet his speaking of it, and preparing for it, belongeth as a common duty to us, and should be a pattern to us; And O! how doeth Solomon commend the meditating on death, Eccles. 7: v. 2. and x: 8, 9. and Chap. 12. throughout.

But for further and more particular clearing of this doctrine, we shall speak a little to these three contained in it: 1. What is meant, when we say that death is a suitable subject of meditation? 2. What profit or advantage comes to the people of God by it? 3. Why do we say it is especially profitable and advantageous to be thought upon in an evil time?

For the first, when we speak of death as a suitable subject of meditation, it is not to be strictly taken as contradistinguished from other things that precede, accompany, and follow death; But we take in the thoughts of the certainty of dying, and the uncertainty of its time and other circumstances as to us. Its then to think on death as the way of all flesh, as that which no man can get a discharge from, and of the uncertainty of the time and manner of it, how sudden and surprising it may be. 2ly, When we speak of the meditation of death, we take in all that accompanies it, the pain and outward deceases whereby men are made unable to do any profitable work in their generation, as also all the challenges, convictions, tentations, terrors, and anxieties that accompany death, and the estimation of things that we see dying men to have; All these would be taken in as a part of this meditation. 3ly, When we speak of meditating on death, we mean not that it would be meditated on, only as it is a natural thing after the fall of man, but would consider and distinguish it in its several kinds as its dying in sin and dying in the
Lord, the first and second death, we would look upon
death on the one side, as an effect of the curse, and
on the other side, as sweetened with God's love and
as an entry into happiness. And we would add to
this the causes of the one and of the other, what it is
that makes death miserable to one, and happy or
the entry to happiness to another. 4 ly, When we
speak of thinking on death we would take in the effects
and consequents of death, our appearing before God,
Judgment, and Eternity, that are at the back of death;
The entering into an unchangeable estate of well or ill
being, meeting with a sentence that is irrevocable,
the eternal happiness of them that die in Christ, the
eternal misery of them that die in sin, perfection of
Joy, and extremity of sorrow for ever, which men
and Angels are not able to conceive and far less to ex-
press. And when we speak of meditation on death,
we say its a suitable subject to be thinking often and
frequently on all this, not only at more solemn and
fetal times, but even in the midst of our callings and
employments, in the midst of our joy, and of our
grief and sadness, to be taking some serious looks of
this day that will put an end to all these in the way
before spoken of; in your youth. To be considering
that this day of darkness is coming, and in old age
epecially, when the shadow of death sits downe
on the eye lids and the strong men begin to bow them-
selves &c.

As to the second, To commend this duty to you all
consider what advantage flowes from it, though we
spoke of meditation in general at another occasion, and
hinted somewhat at meditation on death, yet it being
so frequently spoken of in Scripture and so profitable
to believers, we shall speak a little to some advantages
that will commend the expediency of the duty, as
well as the necessity of it to you: And 1, Much of
the improvement of the great truths we have been
speak,
Sermon VI.

speaking of to you these dayes past, depends on your meditation on death, and these things that goe before, accompanied, and follow after it; its impossible to know a right, and to beleive how great a task and work it is to die well, and what is the happinesse of them that die so, if we be not taking paines to be cleared and confirmed in it by Scripture and by meditating on it; folks take but a glance at it in the by, but they not to look on the quarrel and controversy that is betwixt God and them, neither doe they consider seriously what is at the back of death, and therefore it surpriseth them when it comes; whereas that man can speak of death boldly and advisedly that hath been acquainting himself with it before hand. 2ly, There is nothing that readily doeth more heighten the estimation of God and of Christ then the thoughts of death, the thoughts of it brings folks closer and nearer to his bair, and make them look on him as judge, they put them to consider their fecklenesse, baleness, and vilenesse upon the one hand, and the greatnesse of the Majestie of God upon the other; O how sublimely doe David and Job speak of God? when in the one word they talke of the grave, and of the cover of wormes there, and in the other word, highly exalt the Majestie and greatnesse of God; Meditation on death brings the thoughts of what God is, and of what we are, very near us, and represents to us before hand what he will be found to be at and after death, and what we will be then; whereas on the contrary, it is given as a root of our despising God, when men put the evil day far away, as no doubt a root of reverence and respect to God, is serious meditation on death. 3ly, More particularly, look to beleivers converseing with others that have grace, or that abound in corruption, we will find it exceeding needful, useful, and advantagious to carie along the thoughts of death; It would make Christians walk

G

lovingly
Sermon VI.

Loveingly and edifyingly with others, loather to doe wrong, more patient when they suffered wrongs, and more easie to forgive, and more ready to forget wrongs; our carnal humours would not get such way, if the thoughts of dying were suitably intertained; and halfe an houre discourse together with the impression of it on us, through Gods blessing, would edifie and profite us mutually, more then many days meeting without it could doe. 4ly, In reference to a mans selfe: 1. More generally, meditation on death is a most quieting and Spirit-lobering thing, it slayes the mind, it divertes from vanities, and removes them from being the object of his perfute, nay it some way crucifies him to them; And hence it is that men are seldom or never in a more sober and in a better frame, then when they are seriously apprehensive of death, as suppose men to be in sicknesse, or in danger at Sea or on Land, they will readily be in another frame then ordinarily they use to be in, and when the danger or strait is by, that impression weares readily much away; but were we more in meditacion of death, this frame might be more constant and lasting. 2ly, More particularly 1. It contributs, through Gods blessing, to rectifie a mans judgment that by original sin is darkened, and accounteth ill good and good ill, the thoughts of death make a man wise, discreet, and condescending; men while they are in health and without these thoughts, will not quote one inch of their will, they will rather wound their conscience then their credit; and to get their barnes full and all going well with them in the world, wholly takes them up, but the serious thoughts of death makes them wise to discern and judge of things, therefore Moses joines these two together, thinking on death and the applying of the heart to wisedome, Psal. 90, when folkes think not on death, they are cumbered with many things, they rune to cisternes and turne their back on the fountaines,
Sermon VI.

taine; whereas serious pondering on death, lets the vanity and emptiness of these things be seen; how many see we daily when dying, counting little of these things they thought much of before, and calling & accounting themselves fools that suffered themselves to be so carried away with them; and however God's Spirit calls them fools that make such a choice. 2ly, As it lightens the Judgment, so it ordereth the affection and rules the passions, therefore when Solomon is speaking to the young man who will be tyed with no bonds, he ironically bids him rejoice and laugh on, but withal wills him to remember that for all these things he will come to Judgment, the meditation of Death and Judgment would say of laughter thou art mad, and of mirth what dost thou? It would make men look on them as vanity, folly, and madness; & these thoughts especially would become folk's prosperity, and in their youth when their humours are more high bended and light, meditation on death is a notable bridle to lightness. 3ly, If we will yet look more particularly forward, its exceeding profitable to advance mortification, to bring us out of the entanglements of a world, and to help us with singleness and denial of these things in following Christ, thou fool, (layes death) this night thy soul may be taken from thee, and whose shall all these things be? It makes mens carouseing and good fellowship (as they call it) teaste and conscience would in that case speak and lay, what if thou die drunken or with the cup in thy hand? this meditation makes a man care little for the world, riches, pleasures, and honour; it would make all to grow very unmercenary, in a word, it mortifies these three which are the worlds trinity, pride, covetousness, carnal lusts. 1. It mortifies pryde, as we may see in David, who layes, Psa. 39. Lord teach me to know my end and the measure of my days, that I may know how frail I am. And in Job, who layes to corruption; it is his G 2 Mother
Sermon VI.

mother, and to the worms, they are his sisters; It puts to lay, dust I am and into dust I shall returne. 2. It mortifies covetousnesse, for the meditation of death wrings the heart from the things of the world, and gives the man other thoughts to think upon; how many when death approaches are forced to lay, they have cumbered themselves with the world and it has beguiled them. 3. It mortifies carnal pleasures, for what can vaine fleshly lufts doe to men that are deing? For as merrie as they are now, lay these thoughts, they must appear within a little before God in judgment, and if this be not a bridle to these lufts, I know not what will be a bridle. 4. It stirs up to the diligent exercise of all duties, and to the going about them soberly and seriously, one preaching or prayer after serious meditation on death would have more weight, and be waited with more advantage, then many others without it; It puts to humiliation, self-examination, self-searching; it furthers the exercise of the fear of God, and brings the soul to stand in awe of him before whom it is to appear shortly; It furthers repentance and prayer, Job 41:25. Because of breakings they purifie themselves; they make themselves for death by repentance, prayer, and the offering of sacrifices even these Heathens in the Ship with Jonah; And if meditation on death put profaine men to the forme of Religion, how much more will it put beleivers to be serious and spiritual, in the exercise of these duties and in the practice of Religion? And if God give them time and serioynesse at dieing, their prayers will be more feckfull and fervent at that time then before. 5. It is exceeding profitable to work kindly submission to crosse-dispenations, and to make folkes goe softly under them; what will a man care, (carefully I mean) that is taken up with meditating on death, for the foresafture of his estate or to have his house brunt, or his land wasted? He knows death.
Sermon VI.

death will put an end to all these things. 6. As it fits for all duties and restrains from all vices; so it exceedingly prepares for death itself, which is the great scope. Solomon describes sickness and old age, Eccl. 12, to make the young man readie for death ere it come; and if there were no other advantage by meditation on death, this is no small one, not to be surprized with it: Yea, it some way also mitigates the bitterness of death, so that it's not so terrible to them that have been thinking on it seriously, as it is to others who have never made it the subject of their meditation. And what wonder is it to see many either mightily terrified or very stupid at death, since they never studied the lesson of dying before it came on them?

But as to the 3d, Why adde we this, that it is especially advantageous in evil times? Which seems to be the very scope of the words, and the godly such as David and others have thought it so; we do not say that meditation on death is especially profitable and advantageous in evil times, as if it were not to be thought on in times of prosperity and peace, but that it is exceedingly necessary, and singularly profitable in an evil time, and in such an one as we now live in; And the great necessity and advantage of this ariseth from three things that accompany an evil time; 1. Many snares and tenterhooks; in an ill time flesh and blood is ready to postpone a good conscience and to prefer self-satisfaction; now living in the meditation of death guards against that; if the temptation say, man spare or save thyself, the soul that is thinking on death will say, I may soone lose my good conscience by yeilding to such a thing for preferration of selfe, and yet it may be myselfe that shall not live a year after it, and though I should live twentieth yet shall I be brought to comt for it, And therefore I will rather hazard on the loss of any thing, yea of life itselfe, then by wounding or ship-wracking my conscience.
Sermon VI.

CONSCIENCE ON PROVOKING GOD. Hence the Apostle tells us, 2 Cor. 5. that he was not swayed with outward things. 2. Another evil accompanies an evil time, and its carnal sorrow, fainting, perplexity, discouragement; meditation on death mitigates these. It says that these things, or any other thing the Godly can suffer, are not eternal. It sweeteneth our grief, it diverteth the mind from carnal thoughts to that which is more profitable, it easeth the mind, and layeth the fowles, and calmeth the confusions, that outward difficulties and troubles raise and awake in it, and gives a profitable use of sad things. 3ly. There is in an evil time ordinarily, much confusion and distraction; that is downe which we think should be up, and that is up which we think should be downe, and our minds are ready to stagger and reill to and fro like a drunken man, because of these confusions; but the thoughts of death stay the mind, and say, that death or long will bring all these things to an end or else an end to us, and will bring them all to be recognized and judged over again. To this purpose compare, v. 16, and 17. of Eccles. 3. where Solomon says, I saw the place of Judgment that wickedness was there; and the place of righteousness that iniquity was there; And what does comfort him against this? I said in my heart, God will Judge the righteous and the wicked; for there is a time there for every purpose and for every work; oftentimes there is not a season for things here; but at death there is a season for every thing, all sentences that have been wrongfully past here will be reduced there, the consideration of this stayeth his heart and comforts him.

The Ufes are two. The first is by way of exhortation, to commend this excellent though much lighted duty, not only meditation in the general, but meditation in particular on this subject of death; folkes have often as little mind of this duty as if it were not in the word of God; and yet it is frequently called for there, and...
and if in any generation, then in this, wherein there is so much confusion, turning of things up and down, and reiling to and fro; so many hairs and so many grounds of griefe and sorrow; when so many are carnally weighted and dejected, and so many are declining and going wrong: And (as we shew before) we think that this text relates to this time of the World, the time of God's beginning to execute his Judgments on Antichrist before the full harvest and vintage come; and therefore we would speak to this use a little more particularly, because its very usefull and a notable mean to make you goe profitably about the practice of all that we have spoken to this purpose, for it puts us in mind of these directions for right living in order to dieing, and it holds us at them; without the minding of death, there can be no minding of them, for these that mind not the end can never mind the middles; because, I say, its thus usefull, We shall therefore for further clearing of it speak a little to two things; 1. To some directions or rules, shewing how ye should think on death. 2. To some helps and means thereto.

For the first, ye remember when we said death was a suitable subject of meditation, we took in death in its circumstances, concomitants, and kinds; And our first direction or rule shall be this, be particular in your meditation, let it not be abstracted from yourselfe in particular, Its not enough to take it for granted that death is common to all; So does Job, cap. 30. 23. I know that thou shalt bring me to death, and so does David, Ps. 39. Lord teach me to know mine end and the number of my days, how frail I am; goe through all the concomitants of death, and consider what may be your case at death, what will be your challenges, tentations, and thoughts; and what will be the effects and consequents of death to you, when ye must with these same eyes and none other for you behold and face your
Sermon VI.

your Judge. 2ly, Cafl a reflexe look on yourselves and your own way in meditation, when ye look to that way that prepares one to die well, look back and see if such a preparation be in you; consider how your way sutes with that which the Scripture holds out to be the way, if such a challenge may meet you at death, and what course is taken with it to answer or prevent it; this was Job's way Chap. 31. where he tells us that he durst not slight the cause of his man-servant or maid-servant when they contended with him, for then he should not have had a good answer to his judge, & that if he had done otherwise, it would have marred his boldness. 3ly, Labour to have your affections moved in your meditation on death; This is a chief end of meditation; otherways we will but run to and fro, and rove up and down to informe the Judgment, and carie the thoughts of death as a common place along with us, but will get no more good of it; the special thing is to have somewhat drooping from it that may melt the heart, as it was with David, Psal. 77. I thought on God and was troubled; and Psal. 62. My soul shall be filled as with marrow and fatness; there is something like this in meditating on death, it affects the heart with terror, when the soul thinks on dying without clearnesse of interest; It affects the heart with comfort and joy, when the soul is clear in its interest; to think on dying in Christ so as thereby to be advanced a step nearer unto it, and to drink in what we have been thinking upon, that is the truly profitable thinking on such a thing; the meditation that is without affecting of the heart, is like the chewing of meat that is presently spit out againe and not swallowed down and digested; or to the looking only on what is profitable without making any further use of it: Such, I say, is all our preaching, hearing, sneaking, and thinking of death, when they doe not affect the heart. 4ly, Study to be practical in your meditation,
Sermon VI.

meditation, that is, to have it tending to some profitable use in your practice as its end; when ye have found out such a thing to be wrong, presently to see about the amending of it; when ye have found out some thing spiritually profitable, resolutely to goe about it and all the meanes to attaine it. 5ly and lastly, Seek to be much in prayer to God, and in dependance on him for direction in this particular, goe about meditation on death as a duty commanded by God, with prayer to him and with dependance on him for his assistance and his blessing on it; many look not on the meditation of death in particular as a peculiar duty, and therefore its so much slighted: When we commend it to you as a duty, we mean these three things; 1. That ye should look upon it as required of God, and as being useful and profitable as well as any other duty: 2ly, That ye should goe about it as in his presence, ordinarily folk take a greater latitude in meditation than in prayer, but ye would remember and consider that he is witness to your meditation as well as to your prayers; that he is the great subject of it, that it is laid on by his command, that inable meditation is and must be wrought by his Spirit, and that ye will and must count to him for your wandlings in it, as well as in prayer. 3ly, That ye should take in all, at least, the general circumstances of it pointed at before, that ye should take time to it, and betake yourselves to it of set purpose, and even now and then when possibly ye might have some other thing to doe that is not necessary for the time; and that ye should by prayer seek Gods guiding in this particular duty as well as in any other duty; as Moses doeth Psal. 90. Teach us to number our days: Be not frighted from it by the apprehended difficulty of it, for as meditation in the general is hard and difficult, so is the particular meditation of death even a subject that we are naturally very averse from; therefore David Prayes, Psal. 39.

G.5 Lord
Lord teach me to know mine end, &c. and indeed, more frequent and habitual exercise and practice of it, would, through God’s blessing, make it more easy.

For the 2d, Because there is difficulty in this duty as we have just now hinted, we shall therefore propose or point at a few things that may be helps to it; There is nothing we have more motives to, nor more memorandums of, to say so, then of this, take then these helps: 1. Consider seriously the frequent deaths and burials among you every day, whereof ye are witnesses and at which ye are present, and possibly of several younger, healthier, and stronger then yourselves, and of whom it might have been thought not many days since, they would have outlived you; And then reflect upon yourselves and see if ye be prepared for death, when ye are in your houses, or going in the streets, and hear the bell giving notice of the death of such and such persons, or see the corpses carried forth to their burial place, think on these things, for they are helpful: Therefore Solomon saith, Better is the day of death then of one’s birth; and he gives the reason, for the living will lay it to heart, that is, the living should lay it to heart. 2ly. Look unto, and consider well, your own infirmities, sicknesses, and diseases of one kind or another: There are none but they have the seed of fewer or of more diseases in them, besides fits of sickness that befal them now and then, and what is the language of all these but this? Dust thou art, and unto dust shalt thou return: When folkes have in their bodies the beginnings of rottenness or of a gangerine, they will spread; ye would hear all these infirmities, diseases, and distempers crying aloud upon you that ye will and must die, for these cry to you every day as that man was cried unto by one whom he appointed to cry at his doore every morneing, thou art mortal. 3ly. Consider the extraordinary events that befal many men and women, some
Sermon VI.

Some are suddenly stricken downe with palfies, some fall downe and never rise, some goe abroad and never returne, some are stricken with fury and madness; and are any of us exempted from these or any of them? Ely, We commend to you frequent reading of, and meditating on, these Scriptures that speak of death, and of other books that treat of that subject, and set forth most lively the shortness of mans life; be often reading of the death of the Saints, many are rather taken up with reading vaine Romances or Stories, that are unprofitable in comparison of this; and others are, it may be, taken up with mysterious, dark, doubtful, and little edifying questions and debates. Ely, We commend to you to think seriously upon the names that death getts in Scripture, and the comparisons whereby it is there holden forth, for there are not many things that we can readily mention or meet with, which may not serve to put us in mind of dying; doe men put off their clothes? Death is compared to that, 2 Cor. 5. doe we lye downe in our beds to take rest? Death is also compared to that Isai. 57. ver. 2. where the Prophet speaking of the righteous, saith, He shall enter into peace, they shall rest in their beds: So to the same purpose death is compared to a sleep, one generation goes and another comes and every one sleepes their sleep Psal. 76. v. 5. would ye but reflect when ye are going to bed and consider what sort your ye are lyeing downe in, and from this bethink yourselves what is out of order, and how ye may be usefully affected with it, and raise up in the morning with a resolution to practice accordingly, it were a profitable meditation; death is also called, the way of all flesh, and can we reckon our age or number our years, but it must at least should put us in mind of death that is fast coming? Yea, can we so much as breath (which is one of the most ordinary things) but it must or at least might put us in mind
mind of death? Thou takest away their breath, they die and return to their dust, saith the Psalmist, Psal. 104. 29. If there were but a stop put to this continual breathing of ours, then our life should be quickly found to be but as a vapour that goes up and returns not again, that appeareth but for a little time and then vaniseth away, as James saith, cap. 4. 14. So that we want not sufficient occasions to put us and keep us in mind of death, but alace! We want heart and affection to the things, and spiritual-mindedness to make use of these occasions; Always we leave it on you not only as a duty, but as a very profitable duty, to meditate more on death and to make use of these and the like means to help you to it, and the Lord himself bless them to you.

2d Use is for reproof and conviction; and O! what ground of reproof and challenge does it bring along with it? Wert this the very time of our going to die, and of our appearance before our judge, how many of us can say, we have made conscience of thinking on our last end? So that the Lord may expostulate with us, as he did with his people of old, Deut. 32. as with a foolish people and unwife, O! that they were wise, O! that they understood this, that they would consider their latter end; many may falsely say, that they scarcely ever reckoned it among their duties, nor the neglect of it among their sins and grounds of challenge, and we fear, which is yet worse and more fatal, that it may be said of many, that they do not relive to ranke and place it amongst their duties! But if ye will not be prevailed with, to make it and mind it as your duty, be assured it shall be your fin and ye shall have it for your challenge. What? Have ye not the command of God enjoying it? Hath not the Saints practising of it so much, some weight with you! The plainness of the duty will make your guilt the greater and you the more inexusable in your neglecting it; there are none of us but we may goe home with many challenges for our being
Sermon VII.

being so much intangled with the things of the world, and for the levity, unsteadiness, unsoberness, and carnalness of our spirits, which make us think so little and speak so little of dying; and if any thoughts of it occur now and then to our minds, they flink not, they affect not, they leave not suitable impressions: If ye would essay it seriously ye should find the fruit of it, it should further holiness, it should sober and compose you, and fit you for any thing that may be coming in an ill time, for doing and for suffering as ye should be called to it, and for death itself; God himself give you so to essay it, as ye may find the blessed fruit and advantage of it.

SERMON VII.

Blessed are the dead, which die in the Lord, &c.

Since sin entered into the world, death hath been one of the most terrible things that the children of men have to meet with, even the most terrible of all terrible things; and indeed it is no wonder that they who know not of one another and better life to come, nor of the way how to come at it, esteem so of it; It is called by Job cap. 18:19. The King of terrors, all other terrors are but petty and inconsiderable in respect of this; and it is one of the believing Christian his great privileges, that he is armed for death, and that death is disarmed as to him; Death is made a kindly friend to the believer, and the terror of it is taken away; & that which the stoutest dar not, dow not, composedly look in the face (though in a fit of manliness as they
they call it, or rather of desperatness indeed, some will endeavour to brave it out against death and to bear downe the terror of it) the true Christian only through faith in Christ is a victor over even over this enemy death: The scope of these words as we shew, is, that the Lord knowing how in these calamities & troubles that are coming, death would be frequent, and that many of the bodies of his Saints would goe among the rest, though their death be very precious in his sight; And knowing also how despicable their death would be in the eyes of the profane world; and how that they would be accounted the only wise and happy men that could best shift suffering for Christ and for his truth; and knowing withal how tempting this would be unto them, he permits this seasonable and sweet word of comfort, Blessed are the dead, which die in the Lord, &c. as if he had said, let not believers in Christ think much of death, it will not mar their happiness but shall rather further and hasten it: So that this word is given to strengthen and comfort the godly against such an evil time.

From which ground we propose this second doctrine: That God hath fully furnished the believer in him with comfort and encouragement against the terribleness of death, so that though death be terrible in itselfe, yet the believer has good and sufficient ground of encouragement against it, and may quietly and comfortably die when God calls him, where and however it shall be, there is nothing in death that needs to fear him, the Word of God hath given him notable grounds of comfort and encouragement to bear him through it most heartily, and in the faith of that word he should walk confidently and comfortably throw the valey of the shaddow of death and fear none ill; There are two things in this doctrine much to the same purpose: 1. That the Lord allows the believer to be comforted in his death, and therefore
Sermon VII.

hes allowed him grounds of strong consolation. 2. That the believer who hath these grounds, should make use of them to bear him cheerfully and comfortably through death; so the Lord speaking of Death and Judgment, Luke 21, 28. says to, and commands, believers in him, When ye shall see these things come to pass, then looke up and lift up your heads for the day of your redemption draweth nigh, besides many other commands that are frequent in the Scriptures to this purpose; and how many of the Saints resting on and improving these grounds have died most willingly, pleasantly, comfortably, and joyfully! Take for instance old Simeon, who sweetly layes, Luke 2. Now lestest thou thy Servant depart in peace, etc. He begs leave to be gone; And if ye look to Paul, O! how earnestly does he long for his peace and dismissal, and how heartily does he welcome the thoughts of it? Philip, 1: 21. To clear the doctrine a little, we shall speak somewhat to these two things. 1. What are the things that ordinarily make death terrible. 2. What are the grounds of comfort and refreshing, or the refreshing considerations that believers have in the way of grace against these grounds of terror; and the latter will be found very far greater then the former; only take this word of caution or warning, that we speak not of death so, as if it were comfortable to die simply, or as if it were to all; no not so, for its terrible to all them that die in sin and out of Christ; but to them that believe in him, and take his own way to this blessed end of dying in him, to all them and to them only, is death comfortable and refreshing, and to none others.

But 1. As to these things that make death terrible and so much to be feared, they are especially these five. 1. There is something natural in death that makes it terrible, and that is, the dissolution of that intime, close, and strait union, which is betwixt the soul and
and the body; which separation of these two great intimates being contrarie to nature, cannot but be abhorrent and terrible to it; and death withal, in its large extent, being a part and fruit of the curse, and a bitter fruit of man's departure from God, 'tis no wonder it be terrible. 2ly, There is something in death that is penal; as it is the wages of sin (just now hinted) it hath challenges flowing from the law with it; which speake in the conscience; this is the fruit of sin, and hath a right with it to dominion over the sinner flowing from the breach of the Law of God; and where there is none, then this in death it might make it terrible to all. Hence its said, 1 Cor. 15: 20. that the sting of death is sin, because it were nothing to die if there were no challenge for sin in it; and the strength of sin is the Law, because the Law curseth every one that continues not in all things that are written in it to do them. Gal. 3: 10. So that by this means death hath dominion over all, and brings all as in their natural condition under wrath. 3ly, There is something that is accidental (if we may so speak) in death, and that is, the greatnesse and greivousnesse of paine that ordinarily takes hold of men and women when death as a King of terrors draws near; and sometimes some other circumstances concurre to make it terrible, as namely, that it comes at such a time, very surprisely, that it comes by such a sort of sicknesse that it may be is loathsome and somewhat thought shame of; that it tryes the person in such a place and among such a company, and it may be at distance from all friends and familiar. 4ly, There is an uncouthnesse and strangenesse in the thing, that makes it terrible; the man that now is a dying never died before, and none can tell him to the full and to the life what and how great a thing it is to lay downe his life; a thing which he never experienced before; for his thoughts, affections, delights, desires, and designes are all much changed and altered from...
Sermon VII.

from what they wer; Yea, that wherein he had pleaure is possibly his bane and torment; his thoughts of the world are quite another thing then sometime they wer; It is then no wonder that folkes fear and be very fearful to adventure on a voyage, whereof none can give them a particular and exact account as having failed it before them, and with which they themselves have never been acquainted, and which hath such terrible effects, especially where faith in Christ is wanting. sly. That which accompanies and followes death makes it terrible, if it were to goe to the durt as the beast doeth, it were nothing so terrible, but to have an immortal soul that must appear before the tribunal of the great God, and must goe through the hands of his holy severe Justice, where the least sin will draw on damnation, and where the sentence that once pass is never to be revoked; O! what a concerning and terrible thing is that? And however while men are in health they think but little of it, yet it hath a broad look at death: Nay if you will consider men as men, much more as having some light of the Gospel, ye would think it matter of admiration, that the serious thoughts of what followeth after death, doeth not put them quite beside themselves, and fright them out of their wits; However, to die carefully and without satisfaction anent any interest in Christ, is doubledly a most terrible thing.

In the 2d place, If ye look to the allowance that believers have, and to their grounds of comfort against these things that are terrible in death, ye will see them to be far greater and stronger then they are terrible; For clearing whereof, Consider, 1. The grounds of the believers peace and comfort in dieing. 2. The fruits that flow from these grounds, which are exceeding refreshing and encouragging, and which ye would carefully gather and lay up against the time of dieing, and take such a way of living as ye may have right to them when ye come to die.
Sermon VII.

First then for the grounds of believers peace and comfort, consider these. 1. Gods over-ruiling providence in the least circumstance that concerns a believers death, Precious in the sight of the Lord is the death of his Saints, Psal. 116. v. 15. He lookes to their death as a matter of special concernment, the time, the sickness, the kind of death, whether a violent or natural, a lingering or sudden death, are all determined & concluded with him. I said, sayes David, thou art my God, my times are in thy hand, deliver me from the hands of mine enemies, Psal. 31. v. 15, his interest in God sweetmeth all to him, and it also comforts him against the persecution of enemies, that it was not in mens hand to put an end to his life when they pleased, but in Gods 2 ly, Consider our Lord Jesus his special commision in reference to death as he is Mediator, whom God hath furnished with all power in Heaven and Earth; Therefore when John is affrayed to die, Revel. 1. v. 18. He laid his hand on him, and said unto him fear not, I have the keys of Hell and Death: The godly need not be surprized with it, as if it could cease or take hold of them without commision, for death hath not the keys of itselfe in keeping, but he beares them all; the world cannot take the bodily life of a Saint from him, till he grant a commision for that effect; Is it not then very comfortable to be in such a blessed estate about which he doeth in a special manner order and command all? Most certainly it is.

A 3d ground of consolation, is taken from our Lords satisfaction and death; and this is a maine one which hath many grounds of comfort in it, he died and was laid in the grave; Hence 1, He hath satisfied the Law and taken away the curse, 2 Cor. 5. v. last. He was made sin for us who knew no sin, that we might be made the righteousness of God in him; Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. 3. 13. Blowing out the hand-writing of ordinances.
Sermon VII.

nances that was against us; and that was contrary to us, taking it out of the way and nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly triumphing over them in it, Col. 2: 14, 15. his death is our victory over death, he disarmed the Devil by his dying, and became the death of death, as it is, Hosea 13. O death I will be thy plagues; O grave I will be thy destruction; He by lyeing in the grave hath sweetned it to believers, so that they need not fear to lye where he lay. 2. His resurrection compleats the consolation, it shewes that death is his captive, that it prevailed not over him, but that he prevailed over it and spoiled it of its power; so that believers may sweetly sing, O death where is thy sting? O grave where is thy victory? Thanks be to God who hath given us the victory, though Christ's resurrection, he having satisfied for them and in their room; this is the ground of the Apostles triumph, Rom. 8. 37. Who shall lay any thing to the charge of God's elect? Is God that justifies, who shall condemn? It is Christ that died, yea rather that is risen again. Let the Law, Justice, the Devil, and sin come forth, they have no just ground of challenge or plea against the believer, for the debt is paid, Christ is dead and risen and hath got a discharge; this is the foundation of a believer's comfort, considering that Christ died to prevent all right in any party or person to challenge or implead him. 3. His intercession yet further compleats the consolation, for he hath not left the believer to die his alone nor to live his alone, but the benefits of his purchase are made forth-coming for him, according to his prayer, John 17. 24. (& he is the same now in Heaven that he was on earth) where he saith, Father, I will that these whom thou hast given me be with me where I am, that they may behold my glory: The fumme of his intercession, is to set believers made conquerours, and it is not fully satisfied till they be compleatly so. This is a very great ground of
Sermon VII.

comfort, that when the believer cannot pray for himself, and possibly his senses fail and are gone, and the prayers of others can be but little refreshing, that even then he is reached by the benefit of Christ's intercession. A 4th ground, is the consideration of God's Covenant, and of his love and faithfulness in keeping Covenant, even in and through death, when David 2 Sam. 23:5, is about to comfort himself against death (which seems to be his scope in these words) he draws his comfort from this ground, that God hath made with him an everlasting Covenant, ordered in all things and sure: And the Covenant holds forth five properties in God, that doth most strongly comfort against death: 1. The Love of God, that is stronger than death, for death will never overcome it, but it overcomes death: Who shall separate us from the Love of God, saith the Apostle, Rom. 8:37 shall tribulation, or distress, or persecution or? Nay in all these things, we are more than conquerors through him that loved us: The love of God gets the victory, and gives the believer the victory over all not only in life but in death, it being of infinitely broad extent and of everlasting duration. 2. His Faithfulness in this Covenant is plighted to the believer, which death takes not away, hence God is said to be the God not of the dead but of the living: Though Abraham be dead yet is he his God still, the covenant-relation is not dissolved, but as he is faithful in keeping Covenant to him while he is alive, so is he at death, which is the prefixed term for making all the promises of the Covenant fully forthcoming, and for entring believers in possession of them. 3d property, is God's Wisdome in framing the Covenant so suitably, that it comports not only in life but at death, therefore its said to be ordered in all things, the promises of grace and mercy in the Covenant, are not only to give pardon here alonge the believers life, but assured quietness at death, even though sense and failing be gone.
Sermon VII.  

gone. A 4th property, is the Justice of God; which though it seem to be most terrible, yet is it comfortable to believers against death. Henceforth is laid up for me, saith the Apostle, 2 Tim. 4. 8. a crown of righteousness, which God the righteous judge shall give to me at that day: For it is just with God to give to believers what Christ hath bought and purchased at so dear a rate for them, to give them comfort who have betaken themselves to him for it; for though he gives nothing to believers on the account of their merit, yet there is a suitable benefit and proportionableness by which he walks towards them, and without all doubt Christ hath merited these great things for them, which God in Justice is obliged to him to bestow on them. The 5th and last property, is the Power of God, which is engaged for the keeping believers to salvation, 1 Pet. 1: 5, he hath spoken the word and he can and will make it good; and there is nothing wherein his power shines forth more conspicuously, than in their sepulture and through-bearing in their death, when temptations are readily strongest. A 5th ground, is the begun operation and work of the Spirit of God, considered either as his comfortable work, as he is the Spirit of adoption bearing witness with their Spirits, or as it is his sanctifying and mortifying work, killing inward lusts, or as it is his strengthening or quickening work, whereby he keeps life in the believer, and gives him an earnest of that which is coming; the more of these he hath he may the more quietly and comfortably die, the seed of God is in him and is kept still alive in him; And now since God in his providence, Christ in his death, resurrection, intercession, and administration of his offices, God’s Covenant and all his prophecies, with the work of his Spirit, are all ingrafted on the believer, what more can be required for his comfortable through-bearing in death? And yet all these are God's allowance on him, even on
Sermon VII.

every one that hath made his peace with God through Jesus Christ; are they not then, O! are they not blessed that die in the Lord?

In the 2d place, take some comfortable considerations so many fruits that spring from these grounds, or as many fruits of God's love and everlasting Covenant. 1. God gives charge to his Angels to attend on believers at death, for convoying their souls to the bosom of Abraham, Luk. 16. for if Angels be ministering Spirits to page and wait on them in their life, they are much more so at their death; God is so tender of them that he hath Angels more than one waiting on them; and though this come not up to the length of the former grounds of comfort, springing more immediately from the Father, the Son, and the Holy Spirit, yet it's exceeding comfortable when neither Minister nor Friend can comfort, that they have glorious Angels to be with them forever, to convoy them to Heaven, which is by them accounted an honourable place of service. 2. The present happiness wherewith the soul is possessed on the back of death, (for its immediately carried as I said, to the bosom of Abraham, or rather to the bosom of Jesus Christ.) Take a word of it in these two (which we spoke to more largely before.) 1. They have a perfect freedom from all its of this life, no sin, no challenges, no accusations, no crosses, no difficulty, no weight, all tears are wiped from their eyes, sorrow and sighing flee away, they have absolute freedom from all the disquietness that is here; 2. They are brought to the possession of their hope, they are brought to the immediate enjoyment of God, and of Christ as man visible, they are furnished with all desirable perfections, nothing is now in part, all is perfect, they are perfect in knowledge, they have a clear resolution to all their doubts, anent things which we dispute long about here with much contention, and seldom come to a clearly sati-
Sermon VII.

A glance of God and of Christ fully satisfieth as to all these: There is one admission to all the privileges of Heaven, a place given among them that stand by, sitting on Thrones with Abraham, Isaac, Jacob, Moses, Samuel, David, and with the rest of the Prophets; with Paul, James, John, and the rest of the Apostles, where they behold the face of God and of the Lamb, and are amongst His attendants ever. Being always without any, least weariness, weight, or burden, without any difficulty or indisposition, and bleeding and praising Him for ever and ever.

And is not this a most heart-some and comfortable life and lot? May not a believer then yield to death, yea and make it very welcome on this ground? Considering what a miserable world he lives in, and how eminently, abundantly, and superexcellently all the vain and vanishing shaddowi of the world are made up, by what is most real, solid, substantial, satisfying, and abiding there. There is, the resurrection of believers' bodies; though this tabernacle be dissolved and gone to the dust, yet up again it must; and that part of Isaiah his song, Cap. 26, is then eminently verified, "Thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in the dust, for their dew is as the dew of herbs; and the earth shall cast out the dead." As in winter the herbs are not seen, yet the roots remain in the ground and they rise again in the spring, so (sayeth faith resting on the word of promise) shall all the bodies of the godly and these that lie downe mortal rise immortal, having agility and aptitude to follow the Lamb whithersoever he goes; these bodies that were fown in corruption & dishonour and which after a while lying in the ground become very loathsome, shall be raised in incorruption and glory, even conforme to the glorious body of Jesus Christ; these bodies that were fown in weakness, even such weakness that they could not
Sermon VII.

go on their own feet to the grave, nay that ver without all life, motion, sense, and feeling, shall be raised in power, as you may see at greater length in these excellently sweet and comfortable words of the Apostle, 1 Cor. 15. wherein not only he clears the great truth of the resurrection, but also shewes what grounds of comfort himselfe and other beleivers had against death in it. 4 ly and lastly, Consider what will be the soules and the bodies case when that desyreable day of the resurrection comes, when these two old intimats shall meet together, and as it were renew their acquaintance againe in much better condition then they parted, there will be no more a wrestling thenceforth between flesh and spirit, but a holy harmony in one unit and joint enjoying of God, in one unit and joint delighting in, and serving of God, and in one unit and joint satisfaction in God and in being with God for evermore, for we shall be for ever with the Lord, saith the Apostle, 1 Th. 4. Wherefore, layeth he, comfort one another with these words; As indeed there is good and non-luch ground to doe: Consider withall the great honour they will have at Judgment, and the happinesse following it. To returne then to what we propos'd, seeing beleivers in Christ have such pregnat and impregnable grounds to comfort them against death, and seeing such sweet and passell-excellent fruits flow from their grounds, and since there is such a begun good at death that hath no end, may they not be very quiet in their life and at their death, and be exceedingly comforted, whatever be the time, the place, or manner, that God in his wisedome shall think fitt to call them by death out of this present evil world?

We come now to the Use of this sweet point of doctrine; And the first use is of exhortation to beleivers: 1. To lay up this comfort, and 2ly, To bless God for this comfort, that he hath provided so very
Sermon VII.

very well for you both in this life, and at and after your death; 3ly, Bless him that ever he was graciously pleased to bring you to this happy condition, when he might have left you altogether comfortless both in life and death, O! bless him that he hath given his Sonne Jesus Christ, that he is come, and that grace is through him extended that broad as to take you in: It should make you cry with holy David in a transport of admiration, what am I, and what is my fathers house, that thou hast brought me hither: 2 Sam. 7. and with him to say, I bless the Lord that hath given me counsel, Psal. 16.

But 2ly, There are two uses we would speak a little more particularly to, the first whereof, is to exhort you to that which is the summe of all we have spoken to you from these words, even to study to live so as ye may die in Christ, which death, hath so many and so strong grounds of consolation waiting it, that all the world cannot possibly parallel or equal them; If here were not another motive to press you to faith in Christ, and to mortification, and to the making of your calling and election sure, this is sufficient, that these things have such comforts at death and against it, which are the most uncontrarietibily sure, stable, and lasting grounds of comfort; other grounds of comfort that goe quite dry and vanishe at death, are but miserable comforters, and like Job's winter-brookes of water, that in summer disappoyne the weary traveller, and send him away ashamed; but these comforts can guard the heart against the law, against challenges for sin, and against the Devil; may let us suppose that there were millions of Devils, and of challenges for sin, and of laws transgressed thereby, to speak and passe sentence against the beleiver in Christ, there is mighty and merveleous ground of comfort for him against them all here, he may appear and appeal and confidentsly say, there are more with me H 5. then
Sermon VII.

then against me; death to him wants its sting, and
fin its strength, and he may stop over the bound-road
(to say so) and border of time into eternity, with a
song of praise and triumph in his mouth, and die as
quietly and confidently as if he were to lye down in his
bed, as it is Isa. 57. v. 1, 2. yea, with a great deal
more quietnesse, confidence, and cheerfulnesse:
Therefore wer ye to choose a way of living, let it be
this, even to live to as ye may die in Christ; This is,
as I said, the great scope of all that we have (spoken
from these words), even to ftirr you up to live to as ye
may be happy at your death, and that is to die in him:
I shall propose but one consideration to inforce this
upon you, and its this, that way of living and dying
hath with it an alteration of the nature of all things;
when a man is an enemy to God, all things are ac-
curred to him, but when he is beloved to God and
in good terms with him, all things are blessed to him,
and work together for his good; Rom. 8. v. 28 and
death comes in amongst these all things; All things are
yours, faith the Apostle, 1 Cor. 3. 18 the close, whi-
ther Paul, or Cephas, life, or death, things present,
or things to come, they are all at your service; they are
all yours as to the best use of them; they work to-
gether for your good, and prove all contributive and sub-
servient to your bringing to glory.

The 2d Use on the other hand, is to let all of you
see what great prejudice ye suffer, and what disad-
vantage ye lye under, that live not so as ye may die
in Christ; ye have nothing to doe with any the least of
all these confections, and therefore in the name of
the Lord ye are inhibited and discharged to meddle
with them; See that none of you who resolve not to
rest on Christ by faith, to live holyly, and to shew
forth his praise, by a shining and exemplary conver-
sation, dar to presume to put forth your hand to touch
these confections; that terrible word in the 7. of Jer-
mie,
Sermon VII.

mies, calls for your consideration, Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this House, and say we are delivered to doe all these abominations? Will ye take your own way of prophane living, and yet expect any benefit of my Covenant, or any favoring fruit of my grace? As God reckoned with profane Israel, so shall he reckon with you, and shall separate you from his people unto a curse, and the anger of God shall smock against you; not one graceless sinner shall be permitted to join himselfe with, or to lurke amongst, the great company and congregation of these godly; Angels shall separate you from them, and the sentence of the judge shall separate you from him and them with that doleful, depart from me, ye workers of iniquity; and that sentence will be as terrible to you as the godlies sentence will be comfortable to them, Come ye blessed of my Father &c. Take notice of this all ye that think ye would faine die well, (and no marvel, for so did prophane Balaam decrye to die the death of the righteous) but have no care to live well; when all this doctrine is summed up, it will draw your happiness on this very hinge and bring it to this issue, whether ye will indeed in the Lords strength let yourselves to live so as ye may die in Christ, then in this case all these consolations, even all the consolations of the Gospel, shall be yours, but not one of them all is yours otherways; To them that die in the Lord and to them only, is happiness promised, but on the contrary to all them that live not to him, and die not in him, God is an enemy in life and in death, his curse follows them here, and cleaves close to them as a girdle doeth to the loines of a man in the grave, so that they shall never be able to shake it off; sins and challenges shall then be multiplied, death shall then put forth its flinge and sin its strength; the grave shall then obtaine full victory over them; it shall feed on them;
Sermon VII.

them; but it shall not be so with the godly, it shall have no dominion over them as it hath over the wicked that die in their sinnes and out of Christ, death and the curse make a moral, as it were, of all that live and die out of Christ, it ears them up & consumes them for evermore; when the first death is over and gone, the second death takes hold of them and never lets goe its hold; so that death will still, even through all eternity pursue the quarrel against them. And therefore let me shut up all with two words; The first whereof is to you who make conscience of being and living in Christ, though ye come short of that which ye much covet and long to be at, and is called for from you, which is your burden and affliction; yet consider what a comfortable allowance ye have from God, who is the God of all consolation, and be comforted in it; what ever be your lot and condition in the world, be what it will or may be, a little time will put it by and to ane end; Therefore I say, take encouragement from these grounds of consolation that God hath given you against the terribleness of death, and walk so as ye may not mar your own comfort; and with all, bless God who hath given you such good ground of hope, ye have more to make a truly comfortable life to you, then all the Kings and great men in the earth have that are out of Christ; ye may be very sinfully defective in this much called for duty of blessing God, who hath provided so notably well for you, and may robe him of the glory that is infinitely due to him from you, on many O! very many accounts, if ye looke not to it.

The 2d word, is to all of you whom we would earnestly beseech, for the Lords sake, and as ye prize these mercies, to take the way that God hath walked out to come by them; dieing in the Lord is the great qualification that hath all these comforts annexed to it, and living in, and to him, is the indispensably re-
Sermon VII.

quiet qualification of all that would die in him, and this is to live by faith in the Son of God, and to live Christ-like, to live so as Christ may live in you and ye may live in him, that the truth and the strictness of your union with him may be evident and apparent by the fruits of it: In a word, to live in continual communication with him, and in the close and constant pursuit of conformity to him; We will dare to say to you that live so, yea, to all of you on condition ye will through grace choose this way of living, that ye shall die happy, for the mouth of the Lord hath spoken it, and will make it good, Blessed are they which die in the Lord, he hath pronounced blessedness on such, in death and after death; And upon the other hand, if ye will betake yourselves to the way of the most part, and live carnally and carelessly, and will not think more on death, and will do no more to prepare and make ready for it, alas! we must say to you, and dare not but say to you, and the Lord will ratifie and confirm it, that ye have nothing to do with these comforts of his people, nor have any part or portion in them: And if so, what have ye to comfort yourselves in, though ye were all Kings and Queens, of the most opulent, potent, and flourishing Kingdoms in the World? God will say to you, that ye had nothing to do, to take his Covenant in your mouths, since ye hated to be reformed: And though poor wretches, ye now live in carnal mirth and jollity, yet your laughter and joy, your singing and dancing, shall by and by be turned into mourning, into weeping, wailing, and grinding of teeth, as your mirth and laughter end, your weeping and hollering shall begin but never end: Is there not then, O! is there not great, vastly great difference betwixt dying in sin and dying in Christ? And all this depends on your way of living, And is there not a necessity, a most absolute and indispensable necessity...
Sermon VII.

cellity of your being in him, and of your living in him and to him, as ye would not to your eternal pre.
judice and losse, be found mistaking or not duly con-
sidering these things that belonge to your peace, till
this your day be over and gone, and matters betwixt
him and you be past all ridding and remedy? Now
the Lord himselfe who only can doe it, powerfully
perswade and prevail with you, so to hve that ye
may have the well-grounded hope of dying in Christ,
since-blessed and only blessed are they who die in the
Lord, who rest from their labours and whole works
follow them.

FINIS.
Advertisement by Agnes Campbell, relict of the decease Mr. William Guthrie, late Minister of the Gospel, to such unto whose hands some printed papers, called Sermons, bearing the said Mr. William Guthrie his name, may come.

Christian Reader.

Being much afflicted with the sight of some printed papers or Sermons, to which the name of my worthy Husband, now with the Lord, is prefixed, by these who have published them, because I found many things therein injurious, not only to his memoria, but to the truth; I was therefore at the paines to cause compare them with his notes I have beside me, and likewise, to interrogate some of his most conscientious and judicious ordinary hearers yet living, anent the same; and after due and serious consideration of the whole, I dar very confidentially declare, that they are not the genuine works and Sermons of my forsaid Husband, which may be very evident to all that knew him, considering the perplexed stile, the confusion and want of connexion, and a multitude of vain repetitions, that are oftentimes to be found therein, as also want of that clear method familiar to him, together with the unsoundness sometimes of the matter, which was known to be far from him, being well instructed in the forme of sound words, which in all discourses to the people be held fast. Moreover, there be many things therein clear nonsense and not
not intelligible by the reader, a fault very far from his way in preaching. But this is to be the less wondered at, seeing that when he was yet alive, some made bold to print some Sermons of his without his knowledge, which he would not own, and therefore was necessar to omit these papers himself, to the advantage of the truth, which otherways had been wronged. It is hoped therefore that every conscientious person will be so far tender of the truth, and of the fame of such a faithful Minister of the Gospel, who is not now to speak for himself, that they will not look upon these printed Sermons as his works, seeing they have been put forth to the public view, without the knowledge or consent of any of his relations, or Brethren of the Ministry, who were particularly acquainted with him and his way of doctrine, and to whom if he had minded anything for the press, he would have left the charge of the oversight thereof: The world hath already had a taste of his gift, and of the Spirit that appeared in him, in that useful little book published by himselfe, and blessed of God to the edification of many, which I hope will easily move the observing and judicious Reader, to have these lately printed under his name in suspicion. I shall add no more but for the future entreat, that nothing bearing his name, may be looked upon as his, that is not attested by his nearest relations, and his Brethren of the ministry.

This from.

Thy Well-wisher

A. C.