

A  
Summons  
TO THE  
GRAVE  
OR,  
The Necessity of a Timely Preparation for DEATH.  
Demonstrated in a  
SERMON  
Preached at  
The FUNERAL of that most Eminent and Faithful Servant of Jesus Christ Mr. JOHN NORCOT.  
Who Departed this Life *March 24. 1676*

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By *BENJAMIN KEACH*, a Cordial and an unfeigned Lover of the Deceased.  
*MIC. 7. 2. The good man is Perished out of the Earth.*

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LONDON,  
Printed for *Ben. Harris* at the *Stationers Arms* in *Sweethings Rents*, near the *Royal Exchange*. 1676.

*To all Sincere Christians that were the Hearers of this Sermon, but more especially to that poor, afflicted, and sorrowful Congregation, which is in God the Father, and in our Lord Jesus Christ, meeting in Old Gravel-Lane, near Wapping, London.*

WHEN I think of that Separation Death hath made between you and your beloved Pastor (my dear Brother) it causes sadness to seiz my spirit; Sure, such Stroaks of the Almighty should bring us upon our Knees; I wish you are not hereafter made more sensible of the Nature of these sore Rebukes, then at present you can be; however let us learn this Lesson by it, not to overprize or value any thing or Person short of Jesus Christ; 'Tis good in all things to labour against inordinateness of affection; We can't, 'tis true, love God too much, nor Christ too much, but we may love Ministers too much, nay, idolize them, esteem them above what is meet, as many in former times have done, or we may esteem them not enough; whether any of you have bin guilty herein or no, will now I am perswaded be discovered; if duty to God, our solemn Vow and Covenant with God and the Church, and our Love to Jesus Christ, will not make us to know and keep our Places, what may we judge of our selves, or others judge of us: I am not without fears I speak of some in respect of temptations of this kind, I pray God deliver them from it, lest they bring up a reproach upon the good ways of God; You had or would be looked upon all of you, to have a real and cordial love for him that is now taken from you, O then do nothing after his death that would have grieved his soul were he alive; Labour to live in love, and strive to keep the unity of the Spirit in the Bond of Peace; I having this opportunity, thought it not amiss to give a hint or two of this Nature

And now beloved, as concerning this Sermon, had it not been Preached in part to fulfil the desire of the deceased, I should not have presumed to have taken so weighty a work upon me, especially in the Presence of so many able and worthy Ministers, as I am not so, (the Lord knows, I look upon my self no ways meet, or fitly qualified and capacitated for such a weighty work I am called to) And truly, brethren, 'tis not any excellency and worth that is in this broken Sermon that is the cause of its Publication, 'tis the desire and importunity of several amongst you, and some others, that hath brought it forth; I do think, nevertheless, for the sake of him at whose Desire and at who'e Funeral it was Preached, you will entertain it though never so poor and mean a work.

I told you what sorrow had seized my spirit, I Preached with a heavy heart, and with a mournful spirit, I know you fate under the hearing of it; alas, I cannot blame you for your mourning, he was a most sweet and choice Preacher, most excellent skill had he to dive into Gospel-Mysteries; he saw, if I may say without offence, as far into a Text of Scripture, as most men now surviving, and as careful in dividing of the Word that every one might have a portion in season; O how sweetly has this Trumpet sounded in your ears, what spiritual joy hath it raised in your hearts! O how powerful in Prayer hath he been! Hath not his prayers and Tears over sinking sinners, tended to melt their Adamant hearts! O the thronging there hath been about him, no marvel he had precious bread always to break unto the children; he knew how to feed with milk, and how and when to feed with strong meat; It was his delight, I am satisfied, to do his Masters work, and in doing of it, I may say, he loved not his life unto the death.

He is gone to eat the fruit of his labour, and I wish, that all those Choice Sermons you have heard from his lips may not be buried with him, I hope the fruit of them will be seen in your lives; and could some of them be made publick, they might be very serviceable unto the People of God and others in general. I shall at present say no more, but earnestly desiring the Lord to continue the Labourer you have, and send some other in due time amongst you, to the making up that great loss which at present you do sustain, so that sinners may be in the midst of you converted, and true believers strengthened, encouraged and comforted, and all built up together in love, to the end that

you may be found without blemish in the day of Jesus Christ, and that it may be so, is the desire,  
and shall be the Prayer of him

*Who is willing to serve you to  
his Power, for Christ and his  
Truths sake,*

BENJAMIN KEACH.

## To the READER.

Impartial Reader,

*Supposing thee to be One that was not at this late Funeral; or if thou wert there, could'st not have the opportunity to hear the Sermon (by reason of the straightness of the place, and the multitude of People) and perceiving it is partly for thy sake, the Printing of it has bin so much desired, I thought it might not be unnecessary to offer a word or two briefly unto thee, whether it deserves such a Publication or not, it will come now under thy Censure; however, if thou knowest the Person that taught it, I am satisfied, thou wilt not lose thy expectation, nothing excellent thou dost expect, considering the weakness and shallowness of the Preacher, how shouldst thou; yet if thou hast nothing of Prejudice in thy heart against him, from that contemptible apprehensions thou and others have of that he is not wholly without hopes, but that some small profit thou mayst gain hereby; Let the consideration of the subject prevail upon thee, however to give it the reading; 'tis, you hear, a Summons to the Grave: thou canst never hear too often of death; and sure this Sermon will not offend thee, if thou art one that dost live, I mean, live indeed, in the sight and stedfast belief of a future life, an eternity of happiness or misery; I have read, that Philip King of Macedon, commanded one of his Pages to awake him every Morning and call aloud to him, Sir, remember you are a man: This great Monarch did not disdain to be rouzed every day from sleep with the News of death, though it was but by the Mouth of his poor sorry Page, and shall any of us slight the Message, through want of affection to the Messenger; but perhaps, thou mayst be one that likes neither, may be thou dost not care to hear of the tidings of dying, and art ready to judge them melancholy fools that break their sleep about it; Those who are indeed prepared for it, have no cause to be disquieted in thoughts of it; but what wilt thou do when death comes, that hast a guilty conscience; have you not heard of that poor soul, who cried out in horror and distress of spirit upon his death-bed, O what shall I do, I am so sick that I cannot live, and yet so unprepared that I dare not die: Remember, that the thoughts of death, when it comes, will abate thy courage, 'twill make the proudest heart to stoop; 'Tis a pretty Passage that I remember of a certain King of Hungary, who being on a time very sad, his Brother (a Jolly Courtier) would needs know what ailed him, O Brother (said he) I have bin a great sinner against God and I know not how to die, nor appear before God in Judgment; These are (said his Brother) melancholy thoughts, and withal made a jest at them; the King replied nothing for the present but the custom of the Countrey was, that if the Executioner came and sounded his Trumpet before any mans door, he was presently to be led out to the Place of Execution; the King in the dead time of the Night, sends the Headsman to sound his Trumpet before his Brothers door, who hearing it, and seeing the Messenger of death, springs in pale and trembling into the Kings Presence, beseeching him to tell him wherein he had offended; O Brother (replied the King) you have never offended me, and is this Executioner so dreadful, and shall not I that have greatly and grievously offended God, fear to be brought before the Judgement Seat of Christ; Death amazes none more when it comes, as it doth them who think not of it; the Egyptians used to carry about the Table a Deaths Head at their Feasts; 'tis good in the midst of all our delights and enjoyments, to be put in minde of the Grave; And if this Sermon spake no more power fully to thee then a Deaths-Head to awaken thee, it may be worth thy Pains to read it, God may bless weak endeavors to great advantage; Jesus Christ could make five Barley loaves and two Fishes to feed five thousand men, and yet the fragments that were left might satisfie many a poor hungry soul: what though thou art afterly served, God can heat it by his Spirit, God can make it wholesom food for thy soul: if thou hast but an appetite I do not much fear thy relishing of it, for though the full stomach loaths the Honey-comb, yet to the hungry soul every bitter thing is sweet.*

*But because I would not weary thee, I shall only now give thee a summary Account of the particular things insisted upon, and then commit thee to God.*

1. *Thou hast the certainty of Death amplified, or briefly enlarged upon.*
2. *Some awaking Considerations and Motives to a speedy and effectual Preparation for it.*
3. *Several Directions and Cautions in order to it.*
4. *You have dying Ministers lamented, or several sad grounds of Lamentation upon that account.*
5. *Then fifthly and lastly, you have comfort against Death, or how true Christians may stay and support themselves in the hour of death, or in parting with godly relations: and because nothing is more effectual in order to this, then that comfortable assurance of present enjoyment, or being with Christ at that very instant, when the breath leaves us; something was offered to confirm the souls immortality, it was but a little which was said, had it been more it would not have bin too much: It was not delivered as it is matter of controversie, to grieve any who are differently perswaded: but as 'tis matter of comfort, suiting with the occasion, that so sorrowful spirits might be consoled, having for several years found the usefulness and sweetness of the doctrine under the like dispensation my self: What is more plainly laid down in holy Scripture then this: and those Arguments that so much establish me in the beleef hereof are many, one is taken from our Saviours own words, Because man cannot kill the soul Mat. 10. 28. If men cannot kill it then 'tis not mortal: As also the consideration of its nature being spirit, might I not reason thus, If the noble part of man somtimes called soul be spirit, then 'tis immortal: but 'tis called spirit in several places: and again, doth not the name of spirit declare its nature: a spirit in its nature is invisible, and its very essence is life, if it should cease to live, if would be spirit no more. Thirdly, the Scripture shews, that at death the body goes one way, and the spirit goes another, namely, to God that gave it: we may judge also of the nature of the spirit or soul of man, if we consider how nothing but God himself can satisfie it, lives upon divine and immortal food, and therefore sure must be of like nature: what does shew more clearly that our bodies are earthly, or made of earth, as the consideration of their being fed, and sustained from the earth, so say I on the contrary hand in respect of the soul; 'tis fed with spiritual and immortal food, ergo such is its nature; but not to trouble you with things of this kinde further, Reader, let it be thy chief care to prepare for thy eternal state, for be sure it will be but a little while, and thou wilt find either to thy everlasting joy and comfort, or else to thy everlasting wo and sorrow: the truth of this doctrine of the Souls Immortality, and the effects thereof; And that this broken Sermon may prove, through Gods blessing someways for thy Souls advantage and profit, is the sincere desire of*

Thy Affectionate and Cordial  
Friend and Servant in  
the Lord Jesus  
B. K.

An *ELEGY* on the Death of that most Laborious and Painful Minister of the Gospel Mr. JOHN NORCOT, who fell asleep in the Lord the 24th of this instant March 1675/6.

HOW doth my troubled Soul amused stand,  
On thoughts of God's most sore Chastising hand  
Let Heaven assist my Pen, and help indite  
This Mournful Elegy I'm mov'd to write.  
My griev'd heart knows not what way to take,  
Its love to shew and lamentation make.  
*David* for *Jonathan* was sore distress,  
And in like sort has sorrow seiz'd my Breast.  
Beloved *John* is gone, dear *Norcot's* dead;  
That *Man of God*, who hath so often fed  
Our precious Souls with Manna from above:  
Whose powerful preaching did ingage our love  
To *Jesus Christ*. O! he had care and skill  
To feed poor souls and do his Master's will.  
But is he from us also took away,  
What, breach still upon breach! Lord *Jesus* stay  
Thy hand such stroaks are hardly born,  
Here's cause for hundreds to lament and mourn.  
The loss is great the Churches do sustain,  
Poor sinners too like cause have to complain.  
There's few like him surviving to arouse  
Their sluggish souls cut of their sinful drouse.  
They now may sleep secure and not awake,  
Until they fall into the *Stygian* Lake.  
This Golden Trumpet's stopt, 'twill sound no more,  
To warn them of what danger's at their door.  
To win sinners to Christ he did not spare  
His strength nor time, thought nothing was too dear  
To part withall, if any wayes he might,  
Their Souls turn from false ways unto the right,  
Like as a Candle which much light doth give,  
Doth wast itself, whilst from it we receive  
Much benefit; so did he clearly burn,  
To the wasting of himself unto the urn.  
This godly Preacher in a little space.  
Much work did do, he swiftly run his race;  
With's might perform'd what e'r he found to do.  
God graciously did bless his work also,  
Yea few (I think) have had the like success,  
In turning sinners unto righteousness.  
O were the worth of this good man but known,  
It might produce an universal groan.  
Let Brethren dear of different minds lament,  
For he for you in prayers much time has spent;  
He lov'd you all, though I have cause to fear,  
The like affection some did scarcely bear.  
'Twould pierce ones heart to think in such a time,

Obedience unto Christ should be a crime:  
 Or that offence should in the least be took,  
 'Cause from Gods word he durst not turn nor look.  
 He would own nought but what *thus faith the Lord*,  
 Add would not he nor minish from Gods Word.  
 Come let us live in love, we shall agree,  
 When at his Port we all arrived be.  
 Let sinners mourn, who shall their loss repair,  
 Who for their Souls so naturally did care.  
 Well may ye fear God will proclaim new wars,  
 When he calls home his choice Embassadors.  
 What may a *Sodome* look for from above,  
 When such who stood i'th' gap, God doth remove,  
 O tremble City, what is God about  
 Look for new flames, thy *Lots* are calling out.  
 And now chastized flock a word or two,  
 I've double sorrow when I think of you.  
 When that the Harvest doth for Reapers call.  
 To lose your Labourer, this wound's not small.  
 O who shall bear the burthen of the day,  
 If God doth take the Labourers thus away.  
 When Pylots dye, how shall the Seamen steer,  
 'Mong'st Rocks and Sands, when storms also appear.  
 Have we not cause to think the crafty Fox,  
 We'l out abroad and play upon the flocks.  
 And Ravening Wolves also will grow more bold,  
 And scare some silly Lambs out of the fold;  
 If God proceed to call the Shepherds home,  
 O what will of so many flocks become.  
 Ith midst of all, in this doth comfort lie,  
 The chiefest Shepherds lives when others dye.  
 And he be sure who for the Sheep did bleed,  
 Will stick to them in times of greatest need.  
 Come cease your grief, don't you know very well,  
 Then care God has on his own *Israell*.  
 And its no more which now is come to pass,  
 The what by you some time expected was.  
 And what is done is but our Fathers will,  
 Therefore be silent every one be still:  
 For should we yield to passion I have fears,  
 We should grieve Christ and wound our Souls with tears.  
 The narrow Sluces too of dribling eyes,  
 Would be too streight for those great Springs that rise.  
 But since our Vessels fills up to the top.  
 Lets empty them, for every sin a drop.  
 For it lets wish we were compos'd of Snow,  
 Instead of flesh, yea made of Ice, that so  
 We might in sense of sin and its loathing,  
 Melt with hot love to Christ, yea, thaw to nothing.  
 And should our sins deprive our Souls of him,

Let tears run from our Eyes till Couches swim.  
Yet let's not grudge him that most happy bliss,  
Who now in glory with Christ Jesus is.  
He did his work apace, his Race is run,  
He as touch'd the Gole, yea, and the Prize hath won.

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## AN EPITAPH.

*A Sweet and Godly Preacher doth lie here,  
Who did his Master Jesus love so dear;  
And Sinners Souls, that he his strength did spend.  
And did thereby (tis thought) hasten his end,  
He brought himself by Preaching to the Grave,  
The Precious souls of Sinners for to save.  
He lies but here asleep, he is not dead:  
To God he lives, to Christ his Soul is fled,  
And o're a while must he awake again,  
And evermore with Christ in Glory reign.*

By B. K.

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*Another Elegiack POEM by a Young Man that dearly loved him.*

WAVes upon WAVes, Methinks, begins to roule,  
Some strange Alarm afflicts my troubled soul,  
VVhich grieves my heart, by sounding in mine Ears  
And makes my Eyes to flow in Brinish tears.  
VVhat Tragedy is this: Death hold thy hand,  
VVhy, must the good man perish from the Land.  
Is NORCOT dead, suffer me then to mourn,  
For now he's gone, but never well return.  
Oh father father, whither dost thou fly,  
And leave my soul, in this perplexity.  
And if that I dear Lord must stay behind,  
A portit of his Spirit let me find.  
Oh send thy Spirit now into my heart  
That it may Gospell grace, to me Impart  
And that it may, likewise anynt mine Eyes,  
For to Conceave those glorious misteries.  
Of thy most sacred Kingdom, heaven above,  
VVhere NORCOT s swallowed, in Eternal Love,  
Faith Love and Zeal, did his brave Soul adorn,  
And this did manifest, he was new born.  
NORCOT (a Boanerges) was Indeed  
Could make the heart, of sturdy sinners Bleed.  
And yet and Evangelicas, did prove  
VVith Sovereign Balm of sweet Gospell Love.  
Great reverence dear soul, he used to Bear  
To things that sacred, and Cœlestial were.  
Oh with what gravity and Zeal did he  
Declare to sinners their sad misery.  
In Praying Preaching, Christ alone he Fyed,  
And when he had done, the will of God he dyed.  
A Panegyrick, I do not intend

Neither with *Parasites*, for to Contend.  
 Yet much as to his Vertues, I might say  
 Did I not know, the humors of the day.  
 Doubtless on whom. God honour doth confer,  
 In our affections we highly should prefer.  
 Dear NORCOT's gone, that worthy man of God,  
 Lord this aloud; bespeaks our Ichabod.  
 My Soul Cease for to mourn, he is not dead,  
 He into Everlasting Bliss is fled.  
 VVhole troops of Angels, did his soul attend,  
 VVhen he to Jesus Christ, did it commend.  
 He now is swallowed up, in Glory above,  
 Embrac'd in Arms of Everlasting love:  
 And now dear soul he's gone, his race is run,  
 And faithfully his Fathers work he hath done.  
 The veil of Enmity hath been removed,  
 He could not love more then he is Beloved.  
 The veil of Blindness that is ta'en away,  
 And now with his dear soul 'tis perfect day,  
 The veil's Removed he seeth, as he is seen,  
 And praiseth him that did his soul Redeem.  
 He now sings Hallehujahs heavenly hymnes,  
 Amongst Cœlesticall glorious Seraphims.  
 He hath fought the Fight, the Crown hath gain'd,  
 Yea, and to perfect Visions hath attain'd;  
 And you his Mourners here, the Word doth say.  
 The Righteous from bad times are snatch'd away;  
 A Prince and a great man you all can tell  
 This day is fallen in our *Israel*.  
 Oh *Israel* mourn, thy Chariots flee away,  
 Thy Horsemen leave thee in an evil day.  
 The Godly fail, and ceaseth for to be,  
 Lord, is not this for our iniquity?  
 Let's tremble then, black Clouds hang o're our heads,  
 Whilst we securely lie upon our Beds:  
 Rouse, rouse my soul for shame, what sleepy still,  
 Hast thou not of luke-warmness had thy fill?  
 Hark, dost not hear the Bridegroom very nigh,  
 Oh then, by faith, thy self to him apply:  
 Get oyl, more oyl, thy heart to purifie,  
 For now, methinks, I hear a louder cry,  
 Thousands there are which to the forme attain'd  
 Of Godliness, yet without grace remain'd:  
 They cry and howl, *Lord, Open Heavens Gate*,  
 But he saith, *No, you now are come too late*.  
 Oh *Norcot, Norcot*, if it were but free  
 To envy any, I would envy thee,  
 Because thou now invested art with glory,  
 Whilst I behind do write this mournful story.  
 But stay my soul, pray why so passionate grown,

Wilt thou not suffer him to reap his own?  
He sowed in tears, but now he reaps in joy,  
Don't then by murmuring thy self annoy;  
Must he all day be labouring in the Field,  
And now 'tis night, dost grudge him Rest to yield:  
Rather lament and mourn for thy own sin,  
And that's the way for thee to follow him;  
Dost hear him call, *Mourn for thy self, not me,*  
*I from Death, Sin, and Sickness now am free.*  
Farewel, blest Saint, farewell; thou art fled away,  
And left us in a black and stormy day;  
And yet we hope to see thy face again,  
That so with thee in glory we may reign.

ACROSTICK.

*I* s Norcot dead? (No) he is fallen asleep,  
*O* h then my soul, cease to lament and weep;  
*H* e now in Glory clearly doth behold  
*N* ought else but Joys that never can be told:

*N* ever more grieve for him: what is thy loss,  
*O* 'tis his gain, for he hath left but dross.  
*R* epent, oh England, I filled am with fears,  
*C* ompel me not to mix my thoughts with tears.  
*O* Gospel-Grace will haster, if you scoff;  
*T* o a Nation bringing forth the fruit thereof.

E. P.

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AN EPITAPH on his *Tomb-stone*.

*H*ERE underneath this Stone lieth the Dust  
of NORCOT; whilst the Rising of the Just.  
*H*is Soul to Heaven is fled, and there doth stand  
*W*ith Christ and all the Saints at his Right Hand.  
*A*nd when on Earth he was, he did not spare  
*H*is Life for Christ, it was his daily care,  
*T*o Pray and Preach, and unto God to crave,  
*T*hat Sinners might repent their souls to save;  
*H*is Work was done, his Glass is run, and we  
*M*ay all conclude he's Blest t'Eternitie.

B. H.

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A  
SERMON  
ached at the Funeral of  
Mr. *JOHN NORCOT*,  
*March the 28th. 1676.*

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I Need not tell you the ground and occasion of this present Meeting; Certain I am this is a sorrowful Assembly: Whether I am fit to preach or no I cannot tell, but sure I am ripe to mourn. May I not on this occasion use the words of *David* upon *Abner's* death, *2 Sam. 3. 38. Know ye not that there is a Prince and a great man fallen this day in Israel?* Who more worthy of honour than those God confers honour upon (and to be employed as Christs Embassadors) to treat in his stead with poor sinners about their eternal estate and condition, is no small dignity; and to be deprived of such a one, what greater ground for grief and mourning? But not to take up your time in a way of Introduction, I shall commend to you that portion of holy Scripture, which shall be the ground of my present discourse;

Psal. 89. 48. *What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? Selah.*

The Psalmist in the verses that doth precede is pleading with God under great afflictions and the hidings of Gods face, upon consideration of the shortness of his dayes: *How long wilt thou hide thy self? for ever shall thy wrath burn like fire?* and ver. 47. *Remember how short my time is;* as if he should say, Lord I have but a little while to live, my time on earth is short; let me therefore enjoy thy favor: let the remainder of my dayes (the days of my pilgrimage) be good dayes: Let me see thy face, have the light of thy countenance; let them not be dayes of sorrow and darkness. From hence note this, That a gracious soul, whilst on earth, desires nothing more than the enjoyment of Gods favor. Communion with God is the onely thing his soul longs and breaths after. They having a sense of the shortness of their dayes, resolve to live well and to make good improvement of their time: They would not onely have the full enjoyment of God hereafter, but a sight of his presence and favour whilst here. And indeed those who would live with God in heaven, must first live to God on earth. Now it is not thus with the unregenerate, if wicked men have a sight of the shortness of their lives, it hath not this effect upon their hearts; they many times the more pursue their lusts: they endeavor to get as much pleasure as they can, and to gratifie their covetous, ambitious, and carnal appetites, and suck out what sweetness they can out of this perishing world; they resolve to have it as sweet as outward enjoyments can make it; they know no higher or better good then what is earthly and sensual. Oh miserable deceived Creatures, how is their understandings darkened, having never attained a saving knowledge of God, nor spiritual relish of his grace and love, nor a sight of his favour and kindness towards them. They are dreadfully involved in Egyptian darkness, they are ignorant of the satisfaction, joy and sweetness that is in him; hence they cry not after God, nor seek after him here, that they might be made happy with him hereafter.

But that I may come to the words that I have read to you, in the Text you have a twofold Interrogation or Negative Questions.

1. *What man is he that liveth and shall not see death?*
2. *Can he deliver his soul from the power of the grave? Selah.*

The meaning is no man can avoid it, none can escape the grave, whatever he be. Many such kind of questions are put forth and thus answered in Holy Scripture. Here are two terms, before I proceed to any observation, that I judge needful to speak to by way of Explication:

First, What is meant by the word *soul* in this place? Doth the soul go to the grave? I answer, *Soul* in holy Scripture bears divers acceptations; sometimes by it is intended one thing, sometimes another; and from hence I judge it is, that so many persons miss in their understandings about the noble and superiour part of the Creature.

1. By it is intended the whole man, *Gen. 46. 27. And the sons of Joseph which were born him in Egypt, were two souls; all the souls of the house of Jacob, which came into Egypt, were threescore and ten souls;* the like you have in *Acts 7. 14. And Joseph called his father Jacob to him and all his kindred, threescore and fifteen souls;* that is so many persons: in *Acts 27. 37. all that were with Paul in the ship, are said to be two hundred and threescore and sixteen souls.*

2. It is taken for the life of the body, *Psal. 7. 5. Let the wicked persecute my soul and take it, yea let him tread down my life upon the earth.*

3. It is taken for the affections, desire, or heart of the Creature, *1 Sam. 1. 15. And Hannah answered and said, no my Lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.* And in chap. 18. it is said, *the soul of Jonathan was knit to the soul of David;* that is, his affections were set and fastened upon him. In many other places, by soul we find some one or more faculty of the soul is intended.

4. It is taken for the stomach, *Prov. 27. 7. The full soul loatheth an honey-comb, but to the hungry soul every bitter thing is sweet.*

5. By it is meant oftentimes the noble and superiour part of man, distinct from the body; for this see *Psal. 19. 7. The law of the Lord is perfect, converting the soul;* *Mat. 10. 28. Fear not them which can kill the body, but are not able to kill the soul.* But probably some may say, if the word soul hath so many various acceptations, how may we know when the spirit or principal part is in Scripture meant hereby. *Answ.* I shall briefly lay down three or four Rules, whereby you may know:

1. When you read of soul, as that wherein conversion is wrought, it can intend nothing else save the noble or immortal part; for Conversion is a change onely of the evil qualities of man's better or superior part; *Psal. 19. 7. The law of the Lord is perfect, converting the soul.* Conversion to God changes not the defects and qualities of the outward man. If a man be attended with such and such a disease, or distemper before Conversion, he may be truly converted, and yet retain the same diseases; the same lameness, blindness, deafness, crookedness, or what ever other blemish he may have of the like nature.

2. When you read of soul as that which rejoyceth in God, delights in God, longs and thirsts after God, lives and feeds upon God and Christ, and united to and hath communion with God, cloathed and adorned with the holy Spirit; it always holds forth the glorious spirit or soul of man: let me onely direct you to one or two Scriptures upon this account, *Luke 1. 46. My soul doth magnifie the Lord and my spirit rejoyceth in God my Saviour,* *Psal. 94. 19. In the multitude of my thoughts within me, thy comforts delight my soul.* *Psal. 42. 1, 2. As the hart panteth after the water brooks, so panteth my soul after thee, O God; my soul thirsteth for God, for the living God; when shall I come and appear before him.* *Psal. 73. 26. My heart and my flesh faileth me, but God is the strength of my soul, and my portion for ever.*

3. When you read of soul, as that which men cannot kill or destroy, is always intended this excellent part; see *Matth. 10. 28. Fear not them that kill the body but cannot kill the soul.*

4. Lastly, When you read of soul, as that which lives when the body dies, or is commended into the hands of God at death; you must always take it in those Scriptures for the same.

6. By soul sometimes is meant only the body distinct from the spirit or immortal part; see *Josh. 10. 28, 37. And the king thereof he utterly destroyed, and all the souls that were therein; and they smote the king thereof and all the souls that were therein;* and in this sense soul is to be taken in this place. But that I may proceed, a word to explain the other term, to wit, *the hand of the grave.* By hand, beloved, often in Scripture is meant power, *Isa. 50. 2. Is my hand shortned, that it cannot redeem?* that is, Have I lost my power to redeem? so *Acts 4. 3. My Text thus briefly opened, I shall proceed as most suiting with our present occasion, to take notice of one Doctrinal Truth from the words which take as followeth.*

Doct. *That all men must die.*

Or thus, *That no man whatsoever, can escape the power of the grave.*

I shall, God assisting, endeavor to demonstrate and confirm the truth of this Proposition. The holy Spirit doth not slightly pass it by, but puts a *Remora* to it; viz. that Emphatical signal word *Selah*, which shews us that this word calls for meditation and our diligent attention; it doth lay a kind of an arrest upon our spirits, not passing from it till we have seriously weighed the matter. *What man is he that liveth, and shall not see death?* Death will be too hard for him, and too powerful to resist; there is no withstanding the strength of this King, he will bring all into subjection: he is said in *Rom. 5. 12, 14. to reign over all, and so he is called the terror of Kings as well as King of terrors, he is so to the wicked; and what King hath as many subjects as Death hath? And that I may demonstrate it, consider Age cannot rescue any man from the hand of Death; the oldest man must die. All those that lived before the Flood are dead. Methuselah lived nine hundred sixty nine years, Gen. 5. 27. but alas at last the words tell you, and he died; he lived near a thousand years, but at last was forced to subject to the grave.*

2. As the oldest man must die, so must the strongest. *Sampson* was a mighty man, yet *Sampson* must die. Death will make the stoutest hearts to faint, and the strongest legs to tremble. One dieth in his full strength, being wholly at ease and quiet; his breasts are full of milk and his bones are moistned with marrow, *Job 21. 23, 24.* If any were likely to encounter or grapple with Death, we may suppose that this is the man; he who is in his perfect strength, free from distempers; signified by that word, *wholly at ease and quiet:* yet alas all will not do, this man was forced to yield, he is made Deaths Captive.

3. The wisdom and policy of man cannot deliver from the power of the grave. The wisest prince that ever sate upon a Throne was forced to stoop to the sovereign hand of Death. *Wise men die,* saith the Psalmist, *likewise the fool,* *Psal. 49. 10. In death there is no remembrance of the wise more than the fool,* *Eccl. 2. 16.* The most grave and politick in all ages of the world, after all their famous and deep contrivances, have been overcome by death.

4. Riches cannot deliver from Death, if it could we should have few rich men die; doubtless they would give their all to save themselves from the grave: they would leave but little to Friends or Executors, could they but bribe Death with their Silver and Gold. I have read of one who would make a tryal, and so called for a Bag of Gold, when on a Sick-bed, and laid it to his trembling heart;

but presently cried out, *Away, away with it; it will not do.* Oh my Beloved, Riches will not avail you in the day of wrath, *Prov. 11. 4.* and as it will not in the Day of Judgement, so it will not in the hour of Death. The brutish person dies and leaves his wealth behind him, *Psal. 49. 10.* The Cardinal of *Winchester*, who procured the death of the good Duke of *Glocester* in the Reign of King *Henry the Sixth*, was shortly after taken with a grievous Disease; who understanding by his Physicians that he could not live, murmuring and repining thereat, he cried out, *(Fie) will not Death be hired? Will money do nothing, must I die, that have so great riches? If the whole Realm would save my life, either by policy I can get it, or by riches I can buy it.* But yet all would not do, the proud Cardinal must submit to death.

5. As Riches will not deliver from the power of the grave, so likewise earthly power and worldly sovereignty and greatness, cannot do it; all the mighty Potentates and Monarchs, the holy Scripture and ancient Histories acquaint us of, where are they? hath not Death subdued them all? After all their grandeur and pomp they were all cut down by Deaths all-conquering hand, and now their glory lies in the dust. *Augustus Cæsar* one day triumphs in the greatness of his strength, the next day is stabbed to death with Bodkins *Herod King of the Jews*, one hour is admired as a God, the next hour is made a Feast for Worms, *Acts 12. 22, 23.* The great Conqueror *Alexander*. who subdued he greatest part of the World, is at last overcome by Death. Death makes no difference between the King in his Royalty on the Throne, and the Beggar in Rags upon the Dunghill. *Alexander* having received 2 wounds at the siege of a great City in *India*, finding himself to be sore wounded, was in some measure made sensible of his own fragillty; and cried out to his flattering followers, *You call me the Son of Jupiter, but I perceive I am subject to wounds and death as well as other men.* Death bringeth down the loftiest looks of man. I have read that in the Library of *Dublin* there is a Globe at the one end and at the other end the picture of Death, to shew that though man was Lord of the whole Universe, i.e must submit to Death. Thus you see that all the pomp and glory of the world hath been cut down by the power of the grave. But again,

6. As Worldly Dignities cannot deliver from the power of the Grave, so glorious Titles will not do it.

Those Worthies that God conferred glorious Titles upon, yea so far as to give his own name unto them; to be called gods. One would think that this, if any were the most likeliest to exempt a man from the grave, and yet it will not do, *Psal. 82. 6, 7. I have said ye are gods,* but with the same breath adds, *ye shall die like men, and fall like one of the princes.* But,

7. Eminency in grace and spiritual endowments, or divine qualifacations, will not be able to rescue a soul from the power of the grave. All the Patriarchs of old they are gone; where are all those choice and renowned in grace that we read of, who shined in their day like the stars in the firmament? Oh! where are those Troops of Israelites that excelled in patience, chastity, temperance, holiness and humility? these could not deliver themselves from death. *The righteous perish, and no man layeth it to heart; and merciful men are taken away: none considering that the righteous are taken away from the evil to come,* *Isa. 57. 1.*

8. Lastly, No spiritual Dignity, Office, or Place, can deliver from the hand of the grave; though a person be never so much in the favour of God, and honoured by Christ Jesus; though never so laborious for the good of souls, as to be an Ambassador of Peace and Minister of the Gospel, yet these will not exempt from death: your Fathers where are they and the Prophets, do they live for ever? *Zech. 1. 5.*

Thus you have heard the Doctrine made good and confirmed, *That there is no man living that shall not see death, or be able to deliver himself from the power of the grave.* I shall onely give you two or three reasons of the point, and so proceed to the Application. If you question why all must die, take two or three things for an Answer.

1. *Reas.* Because all have sinned. Sin and Death came into the world together. Death came by the fall in the Garden, 'tis part of the punishment due to us for that transgression; *Rom. 5. 12. Wherefore as by one man sin entred into the world, and death by sin, so death passed upon all men; for that all have sinned; the wages of sin is death,* *Rom. 6. 23.* We may cry out in the words of a holy man, *O sin, sin, 'tis thou, which by thy just deserts hast caused all the funerals that ever have been.* Thus you see all must die, because all have sinned.

2. *Reas.* Because God hath decreed that all men must die, *Heb. 9. 27. And as it is appointed for men once to die, and after that to judgement.* Though death be natural and the punishment of our sins, yet we die by Gods appointment. We let in death by our sin, and God causeth death to proceed upon us, to make good the justice and severity of his own threatning. *I know,* saith Job, *thou wilt bring me to death, to the house appointed for all living,* *Job 30. 23. On the day thou eatest thereof thou shalt surely die; dust thou art, and to dust shalt thou return;* *Gen. 2. 17. 3. 19.*

3. *Reas.* Lastly, Why God will bring all men to the grave; and I shall add no more, Because he would thereby magnifie his glorious Attributes; as first out of infinite grace, commiseration and goodness, he brings his own children to the grave, knowing the miseries, sad afflictions and troubles that doth attend them in this life. Here most times poor Saints, with *Lazarus*, have their evil things; many are their afflictions, and this way God takes to deliver them out of them all. Death opens a door to glory to every gracious soul; and secondly God by death prepares the bodies of his Saints for eternal bliss and happiness. He brings the body to the grave, that it may be purified and made a glorious and most amiable body; 'tis sown, that it might be raised more glorious, *1 Cor. 15. 42, 43, 44.* God doth with the bodies of his Saints, with reverence be it spoken, as they do with their Earthen Vessels in *China*, they bury them in the earth for many years, and when they take them out, the nature and worth of them is far transcendent. 2. The ungodly must die, that God may magnifie on them his own infinite Justice. Death having seized their body, their souls must go to its place, to suffer the intollerable pains and incensed wrath of the Almighty; and that their bodies also, with their souls, when they shall hereafter meet together again, might he made fit fuel for eternal flames to kindle upon: for now as they are in this mortal state they cannot endure the terrible wrath of God, but would soon be freed of all bodily pain and extremity, were they cast into that Lake that burns with fire and brimstone.

Thus much for the Reasons of the Point; more might be said, but I must hasten to the application.

I have onely four Uses to make of it, as first an Use of Exhortation, secondly an Use of Direction, thirdly an Use of Lamentation, fourthly an Use of Consolation.

First, By way of Exhortation, Is it so Beloved, must all men die? Can none deliver his own soul from the power of the grave? Must every Mothers child of us take up our Lodging there? Is the dark grave the appointed house for all living? Shall the proudest and loftiest be brought down to the dust? Must that little cool house under ground hold us all? Then poor sinners shall I prevail with you to prepare for death? Let me exhort you to look about you and get ready. I remember, when the Prophet came to good King *Hezekiah*, *Isa. 38. 1.* with that doleful tidings (as upon some consideration and circumstances it might then appear to that holy man) he bids him set his house in order, make provision for eternity: and this is the message that is brought to you this day: You must



die and not live. And that I might enforce this word upon you, let me lay before you a few Motives and awakening Considerations.

First, Consider what a great favour and mercy it is that God hath let you and I live so long. Others are long ago cut down and sent to the grave; he hath not it may be given many half of those dayes which thou hast had: Look upon this as a mercy indeed, considering thy life was forfeited before thou wert born. Sirs we came into the World with the Sentence of death upon us; and if *Jehovah* had cut us down in our sins many years ago, it would have been but a piece of Justice. And what is the end of God in sparing of us, but that we might be fitted for the place whither we are going. Oh how unwilling is God to strike the fatal blow, to cut men down before they are prepared for death. He is not willing they should perish, and that is the reason of his patience, long-suffering, and forbearance, sinners lay it to heart.

Secondly, Consider what dreadful provocations you and I have given him to take us away, and command death in his name to arrest us. Have we not grieved, burdened, yea even wearied him with our iniquities? Nay, have we not pierced him? May he not cry out, as being pressed as a Cart is pressed that is full of sheaves, *Amos* 2. 13. Is it not a sad and most lamentable thing, thus to deal with a loving and gracious God?

Thirdly, How often hath the Lord called you, and yet you have rebelled? Hath not he stretched out his hand all the day long, and yet you have not hearkned; but have rejected his counsel and cast his word and reproofs behind you; yea, and often resisted his Holy Spirit in the common motions and workings thereof? Have you not many of you refused his Grace, Son, and divers sweet and precious Calls and Offers of Love. And certain I am, you have had many of these in this place. Nay, how many warnings have you had of the near approach of death? Nay, awakening summons to prepare for the grave, as you would answer it before the dreadful Judge of Heaven and Earth; by my dear Brother that is fallen asleep; whom we shall hear no more? Oh what pains did he take with some of you, that so you might be ready? Have not you and I notwithstanding all this hearkened to a base deceitful heart, and inticeing and tempting Devil? Have you stouted it out against all Pains and Endeavours used for Spiritual awakenings, and are you yet alive? Then consider how much this calls upon you to be ready to die? Will any dare, that are sensible of the worth of their Immortal Souls, neglect this concern any longer?

4. Consider, That the abuse of Mercy and Goodness will greatly aggravate thy misery in the day of wrath: Oh remember what it is to sin against Light, Love, and Patience. Shall the goodness of God, that should lead to repentance, encourage and harden thee in thy iniquity? How dost thou think to escape the Judgement of God? Or *despisest thou*, as saith the Apostle, *the rich's of his goodness, forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance; but aftey thy hardness and impenitent heart treasurest up wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds*, *Rom.* 2. 4. 5, 6. *Sentence is past against a sinner, but because it is not speedily executed, therefore the hearts of men are fully set within them to do wickedly*, *Eccl.* 8. 11. Christ knocks at the door and yet sinners will not hear. Christ may speak of sinners as God speaks of *Israel* of old, *My people will have none of me*, *Psal.* 81. 11. Oh what have you to answer for abused mercy and favour! What What will you do hereafter, when Christ, who waits upon you now to save you, will then turn his face from you in the day of your calamity, and plead against you to condemn you? see *Prov.* 1. 28.

5. Consider for Christs sake of those advantages you have had and still have: If some had the like, we may conclude they would have made better use and improvement of them then some of you have done. Hath not God afforded you the Gospel beyond what he hath to divers parts of the world?

Nay, what a gracious and powerful ministration of it hath there been continued for some time in this place? You have had helps above thousands, God hath taken much pains with you that have attended upon the word here. Where God gives many talents, he requires the improvement of them; what will become of *Jerusalem* and *Capernaum* in the day of Judgement? And hath not Gods spirit striven with you also? Nay, and hath not Conscience endeavoured to awaken you? Have you not had Summons and Calls from thence? Hath not that often reproved you for neglect of Seasons, slighting of Sermons, and indulging your selves in iniquity and secret lusts and omissions of duty? Oh! how many sharp checks and rebukes have you had from within? Nay, and besides all this, what awakening Judgements to prepare for the grave, have you and I had; dreadful Plague, Fire and Sword: and what further means could God make use of in an ordinary way for allarming and stirring of us up to prepare for our change, and turning of our souls to himself, and fitting of us for Eternity? And shall none of these work upon you? Shall all means fail? Shall the Gospel be preached in vain? Shall Ministers spend their study, their breath, nay their strength, to no purpose: what will you do then in the end?

6. Do you know that you shall have all these helps continued to you? Will God still suffer his holy Spirit to strive with you? Alass, Death may soon have Commission to seize you and carry you into the other world; but should you live, are you sure God will still wait upon you: upon such rebels, who have slighted and undervalued his Grace, Son, and Gospel? Sirs, I must tell you, alluding to that in *Genesis* 6. which hath often been upon my heart; that the blessed Spirit shall not alwayes strive with man: Means and advantages are like to be taken away. God ere long may say to Conscience, Be still, reprove that man, that woman no more: You may be left to commit wickedness without remorse or trouble. God may give you up to a hardened and sordid heart, to a seared and filthy Conscience, yea, and refuse in mercy to afflict you any more; see *Hosea* 4. 14. May not he that hath taken away a Minister, an able one, a sweet and precious Labourer, take away ere long a sweet and precious Gospel; and what will become of your souls then?

7. Do you know for certain the Gospel shall be continued to this Land? Be you sure you shall hear the joyful sound? Let me tell you my thoughts freely, though I pretend not to a spirit of Prophecie; yet mark what follows: I tremble to think what is coming upon us as a punishment of our sins. I fear, Beloved, the Gospel is a going. *Ephraim* hath grey hairs here and there, though he know it not; and grey hairs are a sign that our morning or best days are gone; secondly, they commonly bring a wrinkled face, or a decay of Beauty; our goodness, like *Ephraims*, are even like the morning dew: thirdly, they bring feebleness, or a decay of strength: fourthly, they shew that death and mortality draws near. We have heard, some of us, that he was grey a great while ago; I doubt he is white, by this time. There are sad symptomes upon us, I know not how soon we may have cause to cry *Ichabod*, because the glory is departed. Are we not in danger to be over-spread with Popery, Confusion, and Darkness; for if the Gospel should continue, and Gods people resolve to do their best, by their prayers and prizings of it, to hold it fast; yet are you sure you shall have Ministers to preach unto you? Many have been taken of late away, and one at this time before your eyes is gone, a faithful and able one; whom now you shall hear no more. But should there be Ministers and opportunities, yet you may be left to your selves, to ripen for Hell and ruin? Nay, Is not Christ already crying over you, as he did over *Jerusalem*; *Oh that thou hadst known in this thy day the things that belongeth to thy peace; but now they are hid from eyes*; *Luke* 19. 42. Oh that these things might take hold and touch your Consciences.

8. Consider of the shortness and uncertainty of your dayes? Alas, what is your life, you know not how soon death may come and knock at your doors, or look in at your windows? It may be some of you have had many years, but this consider of, you know not how few the rest may be behind; you have no promise from God, no lease or assurance that you have one year more; where hath God told

you that you shall? nay one half year? You cannot assure your self you shall have one month, no not one week, no not one day. You may be stricken by death before you return home. *Boast not thy self of too morrow, for thou knowest not what a day may bring forth*, Pro. 27. 1. Many that are young, hope that they may have many years; the child thinks to be a youth, and the youth to be a man, and a man till he is full of dayes: But alas, they consider not how brittle they are; they do not lay to heart the uncertainty of their lives. *David* desired to know his end and the measure of his days, *that he might know how frail he was*, Psal. 39. 4, 5. Many do not take a right measure of their dayes, they measure not by a lawful Rule. What say some, my Father and Grandfather lived to a good old age, and I hope to attain to their years. Others measure by their present health, they are not diseased nor sickly; but of a good healthful Constitution: but alas, this is no sure Rule, thou mayest notwithstanding all this be quickly in the grave; such sometimes death makes to stoop on a sudden, they go many times before sickly persons. Others measure their dayes by their present strength, they fear not death upon that account; yet they die as you have heard; though wholly at ease: these do not go by the Kings Standard neither. Let me tell you what is a right and true measure for your dayes, account them then by the morning dew and flower of the field. *Man that is born of a woman*, saith holy *Job*, *is but of few dayes; he cometh forth like a flower and is cut down: and flieth away like a shadow and continueth not*. Job 14. 12. Naturalists tells us of a plant that lasts but for a day, this plant thou or I may be. The Heathen hath observed that the Rose grows old in its very budding. Mankind is like *Jonah's* Gourd, that came up in a night and perished in a night. Nothing fades sooner than a flower, oh measure thy dayes by that and by the vapour that appeareth for a little while and then vanisheth away; the Spiders Web, the Swift Post, the Weavers Shuttle, or a Ship under sail. Persons never so rich or great, never so beautiful, never so weak or strong, wise or foolish, vertuous or vicious, as thou hast heard, must die. May not the thoughts of this move thee to a preparedness for the grave?

9. Consider how you have loytered hitherto and lost much of your precious time which God hath lent you to prepare for the grave. Upon the improvement of your present time doth your eternal happiness depend, and if it be squandered away, what will become of your immortal and never dying souls? If a man hath much work to do, work of the weightiest concern that must be done, or the man undone: business that would take up all his day, and it should so fall out that he had lost the morning, nay above half his day; would it not concern him to set about the work with all his might, so as if possible to do two hours works in one; lest the Sun go down before the work is finished. *Redeem the time, because the days are evil*, Eph. 5. 16. Alas Sirs, are not the shadows of the evening upon some of you? the Lord help you to lay it to heart. Do not think the whole work of your lives can be done upon a Dying Bed. Oh consider Old age is unfit for labour, and it is folly with a witness to think 'tis time enough to sow when thou shouldest reap. Delays proves the ruin of many thousands; *The night cometh*, saith Christ, *when no man can work*.

10. And lastly, Consider what will become of your precious souls, if death takes you before you are ready; for it will not stay for you: Will he be bribed or perswaded to come another time? I remember a young Maid in the Countrey that was sick, and as she grew near her end, she cried out to be spared one quarter of a year, one month; but when that would not be granted; rather than fail, one week: but die she did, greedy death will have no denial. Oh what a sad sight is it to see a Christless soul a dying! When death sits upon your trembling lips, and you not prepared, what would you give for peace and pardon then? When pale death comes upon thee like a sturdy Sergeant, and doth arrest thee in the name of the great King of Heaven and Earth, he will hale you along; to prison you must go. Death comes upon a wicked man like a hungry Lyon, tearing their souls from their bodies; to such he is indeed the King of Terrors: He comes on them like a fiery Serpent, with his venomous sting; with which he wounds them and lays them a bleeding to all

Eternity. Oh to have the soul dragged out of the body and cast into hell, is of a dreadful and amazing Consideration. With this I shall conclude the Use of Exhortation.

The next is an use of Direction to poor sinners and all others that would be prepared for the grave, if this be so.

First, Doth not some poor soul hear say, Oh what shall I do that I may be prepared for the grave? Have you a heart, a mind, a desire indeed to be fitted for that hour? Then in the first place labour to get a full sight and sense of your sins, and of your lost and undone condition by nature. Oh what a miserable creature hath sin made man, or rather man by sin made himself? That must needs be the greatest evil, that deprives man of the greatest good. God is mans chief good, sin deprives man of this good; sin makes man hated of God, and causeth man to resemble Satan; who is the opposite of God. The carnal mind is enmity against God, this enmity must be removed, *Unless a man be born again, he cannot see the Kingdom of God*, John 3. 3.

Secondly, Labour to get Brokenness of heart, oh strive to melt in the sight and sense of your iniquity. Sinner what hast thou done, wilt thou sin away thy mercies, sin away thy Ministers? Gods hand is lifted up, we are under sore rebukes of the Almighty, though I fear few are sensible that it is the fruit of their transgressions. May we not say with the Prophet, *No man repenteth him of his wickedness, saying, What have I done?* Jer. 8. 6. God expects and looks for tears of Repentance, *A broken and a contrite heart is a sacrifice that he will not despise*. If you are not broken in the sense of the odious and abominable nature of sin, broken into pieces now, you are like to be broken with horror under the weight of the punishment hereafter. Oh! Is it not better to be smitten and broken in a way of mercy, in order to healing; then to be broken in a way of wrath and judgement, when there will be no help nor cure for you.

Thirdly, Labour to get an interest in Jesus Christ. Oh that this opportunity might have some tendency this way! *Unless ye believe that I am he, saith Jesus Christ, you shall die in your sins*. Soul never rest and be satisfied, till thou canst say with *Thomas, My Lord and my God*, John 20. 28. Can you still stand it out against such precious patience and offers of grace? Will you not yet open to Christ? Shall he call and cry to you and will you give him no entertainment? Can you close in with a better friend? How long hath he stood knocking at the doors of your hearts? Was he not graciously calling upon you the last Lords day? and now in mercy he is giving you another knock. Oh fear lest he depart! Is he not ready to take his farewell of you? Have you not let him stand till his *head was wet with the dew, and his locks with the drops of the night?* Sinner, sinner, hasten to him, and open the door, do'st not hear that lovely voice that was spoken to the blind man, *Be of good comfort, rise, he calleth thee*, Mark 10. 49. It may be you will ask where? I'll tell thee, if thou art a weary and burdened soul, that feelest the weight of thy sin, there is a precious word spoken for thy sake, take hold of it; Matth. 11. 28. *Come unto me all you that are weary and heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart; and you shall find rest for your souls*. Oh the sweetness of that word, take it and receive it down.

Fourthly, Labour in the strength of Christ to oppose every sin. See that there be no sweet morsel hid, no *Dalilah*, no pleasant nor profitable lust spared. O cry with *David, Search me, O Lord, and try my heart; prove me, and know my thoughts; Psal. 139. 23.*

Fifthly, Take heed you do not sin against Light. Neglect no Conviction either of Sin or Duty, if you would be prepared for the grave: *Then shall I not, saith David, be ashamed, when I have respect to all thy commandments; Psal. 119. 6.*

Sixthly, Never be satisfied until you have all your sins subdued. Sin must be crucified, or the soul must die, *Rom. 8. 13.* To this I might add (for I cannot enlarge) make it your business also to get your sins pardoned; so that you may have the feeling sense of the forgiveness of them in your own hearts.

Seventhly, Labour after a pure Conscience. What will stand your souls in greater stead, when you come to die than this? *Paul's* great care and endeavour was, to keep a *Conscience void of offence towards God and toward men*, *Acts 24. 16.* I must tell you, An accusing Conscience will be a bad Death-bed Companion. I remember what our dear Friend spake to me in the time of his Sickness. *Oh Brother*, said he, *a good conscience is the best refuge.* That was his rejoycing, alluding to that Text, *2 Cor. 1. 12. the testimony of his conscience, that in simplicity and godly sincerity; not with fleshly wisdom, but by the grace of God he had his conversation in the world.* It matters not who reproach us, if Conscience doth not? Conscience, as I told some of you lately, will be your best friend; if a friend, a friend indeed, a friend in adversity; a friend at death, and a friend in the day of judgement. Oh what would some men give for such a friend? But if Conscience be an enemy, he is the worst of enemies. Conscience is a secret enemy, an enemy that is privy to all we have done; he knows all our thoughts, yea those secret lusts and evils, that lie in our hearts; and he will not be flattered. He will tell the truth and all the truth. Conscience will lay all open in the dreadful day of Account before Angels and Men, *Rom. 2. 15.* Holy *Job* resolved to hold his integrity fast and not to let it go; his heart should not reproach him as long as he lived, *Job 27. 5, 6.* Sincerity of heart and a good conscience will be a good sanctuary at the hour of death. The Lord help you to lay these things to heart. I might give you more directions which I am forced to omit, because of time. Onely this, if thou wouldst be prepared for the grave, take this one, which was not then delivered; which I am sorry I did omit.

Eightly, Beware of resting in the form of godliness without the power. 'Tis an easie thing to conform to the outward part of Religion; to take up Ordinances and come into Churches: but oh what will become of the foolish Virgins. Sinners in *Zion* ere long will be afraid, and fearfulness will surprize the hypocrites. Many of you heard those excellent soul-searching Sermons of your dear Pastor now deceased on *2 Tim. 3. 5.*

Oh that you would labour to call them to mind! and those upon a well-ordered Conversation; from *Psal. 50.* and the last verse. What pains did he take with you, that you might not deceive your selves and miss at last of eternal life? I think there was never more formality amongst Christians and carnality amongst Professors in the Churches, than in these dayes: No marvel if God bring a day of dreadful tryals and afflictions upon us, that those that are approved, may be made manifest. Tremble sinners, for God is a coming forth to refine his people; *he will search Jerusalem with candles*; *Zeph. 1. 12.* And woe to them that are at ease in *Zion*; however you appear now to men, your sins ere long will find you out.

I now must come to the third Use, which must be an Use of Lamentation; and indeed I know not well how to enter upon it, my heart is full. Is it so? Must all die? Can none deliver their own souls from the power of the grave? Must Husbands die, dear Husbands? Must Fathers die, yea tender Fathers? Must Friends, our dearest Friends die? Ministers, nay, our choice and godly Pastors, must they die too? Oh greedy Death! oh cruel Tirant! Oh that ever we sinned! This may well be for a Lamentation. *Samuel* died, and *Israel* made great Lamentations for him. Your *Samuel* is gone, but no asking for him again, he cannot come. In *Acts 8. 2.* it is said *Devout men carried Stephen to his burial, and made great lamentation over him.*

O spare me a little, you have lost one who laboured to do the work of his generations in faithfulness. Let me lay down some grounds that we have for a Lamentation.

1. Oh it's grievous to loose a godly Preacher, a Pastor, a faithful Labourer. 'Tis a day of Mourning, my soul as well as yours is full. Alas there is but few of them! We have need of more, and Lord do'st thou take away these we have?

2. But if any should say we have many yet left behind, I must say not many such, who make it their main work and business to bring souls to Jesus Christ. There are but few who naturally care for the Flock: Few preach Christ for Christs sake, that are willing to spend and be spent for his Name sake; like our dear Brother, now with the Lord. May I not say with *Paul*, some preach Christ out of envy, and some of strife; onely with this variation, Are there not many who preach Jesus Christ not sincerely, but have self and sinister ends at the bottom. But to leave that, however, if God proceed and go on after this rate to take our Preachers away, there will be few enough ere long.

3. You have not onely lost a Pastor, a Shepherd, a tender one, but you have lost a Father. Many of you must follow your Father this day to the grave. You have many Instructors in Christ, yet not many Fathers. He hath been an Instrument through the Word and the operation of the Spiri[t] in his Ministry, to beget many of you to Jesus Christ. May you not cry out with *Elisha* when *Elijah* was taken up from him, *My father, my father, the horsemen of Israel and the chariots thereof; and he saw him no more*, 2 Kings 2. 12. He is now gone, you will hear him no more, see him no more. This golden Trumpet is now stopped, you will hear it sound no more.

4. Consider the time in which God hath taken him away, when the harvest is white, or when the fields are ripe to harvest; when many sinners are ready to be brought in to Jesus Christ. The loss is great, oh how shall it be repaired? How shall the harvest be gathered in, when the chief Labourer in this field is gone?

5. Ministers are and fitly may be compared to Pilots; the Church to a Ship passing through a troublesome Ocean, amongst many Rocks and Sands; and when such die, how shall the poor Marriners steer, especially, considering the dangerous and grievous stormes that do now appear: is not this a ground of lamentation

6. Ministers are compared to Shepherds, that are to keep the flock and watch over them to take care of the tender lambs; and let me tell you, ravenous wolves are abroad, yea and the cunning Fox, nay as crafty Foxes as ever were in the world; and the Shepherd being gone, may we not fear that which will follow; is not the flock in danger to be scattered.

7. Ministers of the Gospel may be compared to Captains, to encourage us in our spiritual warfare, and now alas your Leader is gone, he is taken from you, and are we not surrounded with enemies? May we not say with *Leah* in another case, *Gen. 30. 11. a troop cometh*; a troop of troubles, a troop of afflictions, a troop of temptations, a troop of miseries and persecutions; I wish it prove not a troop of division to the scattering of us: the Lord I hope will prevent it.

8. Ministers of the Gospel are compared to Trees, *the trees of the Lord are full of sap*. Psal. 104. 16. *the lip of the righteous feed many* (saith *Solomon*); and this was a fruitful tree. Oh the sweet fruit it did bear, most precious fruit it yielded us for many years. Oh what good have many gathered out of the branches thereof. But now alas it is (*cut down*) it will bear fruit for you no more; you shall hear him pray no more, preach no more; and is not this a ground of lamentation.

9. Saints and Ministers of the Gospel are the interest of the Nation, City, or Place where they live. Was not *Lot* the interest of *Sodom*? *I cannot do any thing till thou be come thither*, Gen. 19. 22. Till *Lot* was gone, fire and brimstone could not come upon that miserable City. Oh what love hath God to the poor Preachers of righteousness. But again, Was not *Jacob* the interest of *Labans* family? How did God bless him for *Jacobs* sake? The like might be minded of *Joseph* to the *Egyptians*. *Ye*, saith our blessed Saviour, *are the light of the world and the salt of the earth*. To whom did he speak but to his Disciples, his holy Apostles, that he sent forth to preach glad tydings of great joy unto the Nations. I might shew you wherein they are the interest of the place where they are, but I must hasten: Take onely two or three brief hints.

1. They stand in the gap or in the breach. Ours is a great one, the Lord look upon us. They plead with God: When *Moses* hands are up *Israel* prevails, and when he lets down his hands *Amalek* prevails, *Exod.* 17. 11. Oh how doth he cry out for a provoking generation. When *Jehovah* cries, *Let me alone, that I may destroy them*, *Exod.* 32. 10. Oh, saith *Joshua*, *what wilt thou do for thy great name? If thou wilt not forgive their sin, saith Moses, blot me out of thy Book*. Nay though God promised to make of him a great Nation, yet he still lifts up a cry for them, *Exod.* 32. 10, 11, 32.

2. They are the interest of the Nation where they are, by counselling, warning, and admonishing.

3. By their holy and exemplary conversations. *Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom and should have been like unto Gomorrah*, *Isa.* 1. 9.

10. Ground of Lamentation, is because sin usually is the cause why God removes his faithful Embassadors. He sends to treat with sinners about the concerns of their souls. I wish this stroke be not in judgement to some of your souls. The Message they bring is often slighted, and thereby sinners slight and reject the King himself. They cry and lift up their voice like a trumpet, fore-warning of danger; but none lays it to heart. They spend their strength and weaken their bodies for the good of sinners souls; but sinners slight it: Nay, if they should sweat drops of blood it would not do, it would not work in them remorse of Conscience and repentance unto life. Well, saith God, now I'll wait upon thee no more, him that you despised and contemned, or neglected to hear, or whose counsel you did not regard, you shall hear no more. The taking away of faithful Preachers is one of the greatest judgement that can come upon sinners. But alas, it may not only be for the sins of the ungodly world upon unconverted sinners, but a punishment upon Professors and Church Members for their iniquity; they may not prize the mercy nor walk worthy of the blessing. They may not carry it as they ought to do to the Labourer that is amongst them: They may grieve and wound his heart by their disorderly walking; and God may from hence be provoked to take him a way. Nay they may on the other hand overvalue him, they may idolize their Teachers and look upon them above what is meet; though sinful, yet 'tis possible to eye man more than God by man. God may remove them. Upon this account the Apostle speaks of some that had mens persons in admiration. I am satisfied there is too great extreams in the world. We should have a care we do not receive the Truth for the sake of a man, or to please men, because such and such says it; but out of Love to Jesus Christ, and because God hath commanded it. Beloved, it may not be amiss to lay these things to heart, 'tis good to hear the Rod and to know who it is, and for what it is appointed. I do not charge any in particular.

11. And lastly, Here is cause of lamentation, because evil and dark dayes many times follows the removal of Gods Worthies. When God take away so many faithful ones, what may we expect to look for. I might give divers instances of the sad effects, or what hath followed the taking godly

persons & sincere Labourers away\*. But I am afraid I have been too tedious already, remember what the Prophet saith, *The righteous perisheth, and no man layeth it to heart; Merciful men are taken away; and none considering that the righteous is taken away from the evil to come.* Isa. 57. 1.

Thus much by way of Lamentation and Consolation.

I have onely one Use more, which shall be in the fourth place by way of Comfort and Consolation.

1. Must all dye, the godly as well as the wicked? Is the Grave the place prepared for all Living? Must Fathers, Husbands, Wives, Children, Ministers, and the dearest Friends we have dye? How shall we then comfort our selves against death? If thou art a Beleiver, I I have a word of comfort for thee; there is none I am sure for Christless Souls.

2. Consider death cannot hurt thee; it cannot hurt those that are Believers, because it hath lost his sting. Death may hiss but cannot hurt: Nothing makes death terrible to an ungodly man but it's Sting. *The sting of death is sin*, but this is taken away from Believers by Jesus Christ. *Oh death where is thy sting? O grave where is thy victory?* 1. Cor. 15. 55, 56.

2. Death cannot hurt a Believer, because it cannot bring an annihilation of the body, though it bring an alteration upon the state and condition of the body, yea and though the body be dissolved to dust, yet it shall not be lost, it shall rise to life again.

3. Death cannot dissolve or break that blessed union there is between Jesus Christ and believers. Though it may separate soul and body, yet it cannot separate either from Jesus Christ, and the soul immediately will be in a more glorious enjoyment of Christ; and though the body for a while must lie in the grave, yet that dust is precious dust in Christs sight.

4. Consider Death cannot keep the body long under its power, nor keep soul and body apart; 'tis but a little while and they will meet again. Death and the Grave are conquered enemies. Saints by faith can now, through Jesus Christ triumph over them, and shall have a compleat, a full Conquest, over a short space.

5. Death has not power to cast into hell, if Conscience condemns thee not, if the Word convicts thee not, if God passeth not the Sentence upon thee, Death has no power to do it. Death can but bring to the grave, 'tis sin that casteth the soul into hell.

6. Consider Death is thine, that is, 'twill be for thy profit and advantage every way. Remember that sweet word of *Paul* to the *Corinthians*, 1. Cor. 3. 22. *Whether Paul or Apollo, or Cephas, or life, or death, or things present, or things to come, all are yours*; it will be every way for thy good. Consider what freedom thou wilt gain thereby. 1. It will free thee from a body of sin and death, that often makes thee go with a sorrowful heart. Oh! hath it not oft made thee to cry out with *St. Paul*, *Oh wretched man that I am, who shall deliver me from this body of sin and death?* Oh what is a greater trouble to a Child of God than indwelling sin? He cannot do the things he would do. But now comes death and frees thee of all these soul perplexities and disquietments. Sin makes a Saint to groan, being burthened; but now thou shalt grieve Christ and his spirit, nor thy own soul no more. Is not this that a poor Saint longs for?

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\*Mr *Clark* gives us several instances how the death of the righteous hath been the Fore-runner of sad and lamentable Judgements: Begins with *Methuselah* before the Flood, whose very name was very significant upon this account. Also I lately met with a Sermon of a godly Minister in *New England* that was preached sometimes before their late calamities and miseries broke forth there, and amongst their other sign of approaching judgement, that he seemed to be very apprehensive of, he minds that of the dropping away of many holy and godly persons. Oh how many able and godly preachers and others have we lost in a short space? We may look upon it as one sad sign or symptome of approaching evil.



2. 'Twill free thee from a poor crazy, diseased, or distempered Body. There will then be no crying out of back or bone, nor head nor heart any more; 'twill be with thee as with the Church in the glorious day to come, *Rev. 21. 4. There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.*

3. It will free thee from an evil and wicked world. Oh what a defiling, ensnaring, and bewitching world is this? What hinders us of our joy and peace in Christ more than it? What greater vexation to us? Oh how many precious Saints are clogged and imprisoned by the cares of the world, which many times is ready to choak the seed of holy desires after Christ: But by Death thou shalt be delivered.

4. It will free thee out of the hands of persecutors. Thou wilt, (with our dear Brother) be out of their reach then: they shall not disquiet thee, imprison thee, nor torment thee any more. *There, saith Job (speaking of the grave) the wicked cease from troubling; and there the weary be at rest; there the prisoners rest together, they hear not the voice of the oppressor, Job 3. 17, 18.*

5. Death will free thee from an envious raging and tempting Devil. He will have not more power to disturb thee, accuse thee, nor by his cursed suggestions, to vex and perplex thy soul; no, nor any other ways to hurt or annoy thee. O will not this be to thy great advantage? Who would be unwilling to die, that hath an interest in Jesus Christ?

6. Thou wilt hereby also be freed from all the discords and troubles that rise amongst Brethren. The unworthy and disorderly lives of Professors shall sadden thy heart then no more. This was that which worried and grieved the blessed Apostle, *Phil. 3. 18.* Our dear Brother is set at liberty from all these things, disorders in the Church, no loose walking of Members thereof, will burden nor trouble him again.

7. Nay and Death will free thee of all that trouble that riseth from those inward becloudings and hideings of God's face. It will never be night with the soul any more; thou wilt then be with Christ and behold his face with joy for ever.

8. And lastly, Thou wilt also be freed of all thy toilsome pains and labour, of what nature soever it be. O how good is rest to a weary soul? *Blessed are the dead which die in the Lord, yea, saith the Spirit, that they may rest from their labours, and their works do follow them, Rev. 14. 13.*

But then once again, Consider what a blessed state thy soul will be in at death. If thou art a true believer, thou shalt not onely have hereby a negative good, it will not simply a freedom from all those sorrows and troubles thou hast heard, but thy soul shall immediately receive transcendent joy with Jesus Christ. *For me to live, saith Paul, is Christ, and to die is gain.* The advantage the soul receives upon this account, made *Paul* so much desire to depart and be with Christ; which he says is far better, *Phil. 1. 21.* Pray observe his words, he doth not say it will be gain to him when he rises again, no, but *to die is gain*\*. I shall receive more joy, more consolation, more of the fulness of God and Christ (as if he should say) when I die, then I can whilst I am in this body.

Mind that passage in *2 Cor. 5. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*

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\* Some probably may object the dead are not sensible of time, 'tis but as a sleep to them; they die and their resurrection to them immediately follows; no distance of time between Death and Judgement to the dead, and so *Paul's* gain he speaks of, might not be till the resurrection?

Answ. Though it be granted death to the body is but as a sleep, yet 'tis not so to the soul. But that this is not the intent or meaning of the Apostle, is plain; which I make out thus: *Paul* plainly shews that if he did presently depart or die, it would be gain to him; now if that which you say were true, he would have lost by death, 'tis easie to see how. Suppose he might live twenty or thirty year longer on earth, would not thirty years sweet enjoyment of Jesus Christ be worth nothing? Is not one day with God, beholding his lovely face, better than a thousand? All know, that if he died presently, he should never the sooner obtain the resurrection of this body, than if he had lived a hundred years longer; this being well weighed, to die presently would have been his great loss, were not the soul in a present enjoyment of Christ at death.

Compare this with ver. 6. *Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord.* The Apostle doth not say we know when this earthly house is broken down and raised up again, we have a building with God, eternal in the heavens. (Pray consider it) but plainly when it is dissolved, when it is turned to its dusty crums: (*We have*) that is our souls, he can intend nothing else. By (*we*) he means their better part, which he compares to an inhabiter, and the body to the house or tabernacle in which it dwels. Oh what an excellent thing is the soul of man over the body.

And now beloved, That the soul or better part is capable of being separated from the body, and in its separate state from the body, capable of glorious enjoyments of God and high raptures of joy with Jesus Christ, doth appear most evident from that passage of the Apostle in 2 *Cor.* 12. 1, 2, 3. *It is not expedient for me doubtless, to glory, I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, whether in the body, I cannot tell; God knoweth: such a one caught up to the third heaven.* ver. 4. says, *he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter.* The soul or spirit then it appears may be separate from the body. I from this place thus argue,

1. If the soul or spirit of man be not capable of being separated from the house of clay or earthly tabernacle, then *Paul* might have boldly and safely have said the whole man was taken up, a soul and body together, and not one without the other, because it is impossible to separate them: but since *Paul* says he knows not whether in the body or out of the body, he plainly shews what opinion he was of.

And then secondly, I may from what he says, reason after this manner, viz. If the soul in its separated state from the body, be not able or capable to enjoy or take in heavenly comforts or consolations of Jesus Christ, *Paul* might boldly and positively have said he was taken up in the body, because however he was caught up, whether within or without the body, he heard and saw unexpressible things; he had high and soul-filling raptures of joy. The Lord Jesus promised the penitent Thief that he should (that is his chief or better part) be that day with him in Paradise. *Lord Jesus* (saith *Stephen*) *receive my spirit.* O what a blessed thing it is to die in Christ? O what a happy estate is our friend in, the gain is exceeding great. Some may say what doth a godly man gain by death?

I answer, First, They gain a glorious place, heaven, the glorious Paradise of God, the Mansions of glory that are in our Fathers House! Who is able to conceive what a glorious place heaven is? But then,

Secondly, They shall enjoy glorious company too. They shall be with Jesus Christ, have his company, *in whose presence there is fulness of joy, and at whose right hand there be pleasures for evermore;* be with Christ, holy Angels, and glorious spirits of just men made perfect. O what a blessed state and condition of soul have they gained that are gone thither!

Thirdly, We shall gain sweet peace. 'Tis not onely peace in Christ (that Gods people have as their portion here) but it shall be peace with Christ. A Woman that has a dear Husband who is gone to Sea, he is it may be in another Countrey, yet she hears from him, receives tokens of love, she has much satisfaction of the stedfastness of his love, cordialness of his affection; in this she has peace and comfort, but alas what is this peace to that when he comes home, when she has him, enjoys his company? O we shall see Christ, enjoy him, yea lie in his arms to all eternity. *Enter thou,* saith Christ, *into the joy of thy Lord.* That joy is too much to enter into us, therefore we must enter into

that. *Mark the perfect man and behold the upright, for the end of that man is peace.* He has peace in death, peace beyond death, yea and peace to all eternity.

And now one word more particularly to you that have lost your Pastor: Your loss I must confess is great (though he hath gained hereby) and it may be some of you are crying out, What shall we do? Beloved, you must labour for a quiet frame, strive for contentedness of heart; 'tis the Lords hand upon you, 'tis what he has done; remember *David, I was dumb, I opened not my mouth, because thou didst it,* Psal. 39. 9.

2. Consider also your loss is not so great, but God is able to repair it and make it up to you, though you may not see which way it can be done, let it be your care to wait upon God; cry to him, look up to the Lord of the Harvest, and patiently wait to see what he will do for you.

3. To support you under this sore affliction, Consider the great Shepherd of the Sheep never dyes, he lives for ever; and sure he that dyed for the Sheep whose own Sheep they are, will take care of them; he will feed them and preserve them from danger, *Isa. 23. 1, 2, 3. The Lord is my Shepherd, saith David, I shall not want: He maketh me to lie down in green Pastures: he leadeth me besides the still waters: he restoreth my Soul: he leadeth me in the paths of Righteousness, for his Names sake.* And from hence he takes courage, *Yea, though I walk thorow the valley of the shadow of death, I will fear no evil.* Oh what a blessed thing it is to have confidence in God, and to have such a Shepherd; the keeper of *Israel* never slumbers nor sleepeth.

*And now to conclude one word to dear Relations, and to comfort us all under the present dispensation.*

1. Consider death shall not separate us long, we shall see one another again over a short time, he is gone but a little before; let us think upon that glorious Meeting we shall have ere long in the Air, read *1 Thes. 4. 13, &c. I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died, and rose again; even so them which sleep in Jesus, will God bring with him: for this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep: for the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the trumpet of God: and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord: wherefore comfort one another with these words.* What can I speak that may be more seasonable for comfort, then that which the holy Spirit hath left upon record, upon that very account it will be but a little while and we shall see him again, we shall have a joyful meeting and never part more.

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O therefore be quieted, consider what you have heard what death is to a Believer.

Shall not our Friend go to rest? Alas he hath laboured hard, and O how sweet is this rest to him. When a man hath worked hard all day and wearied himself, how willing is he to go to bed at night? Alas he is but gone to sleep, to take sweet and quiet rest until the Morning.

2. Shall not we be willing he should have enlargement to be freed out of Prison. Alas our Souls are as it were but in Prison whilst we dwell here below in these Houses of Clay; Death as a Porter opens a door into that Glorious Palace above He is but gone home to his Fathers House, and how earnest was he to depart, that he might be present with the Lord.

3. Shall not he eat the fruit of his labour, he that soweth in tears shall reap in joy, those that go forth weeping bearing precious seed, shall doubtless come again rejoicing and bring their Sheaves with them.

4. He having overcome, shall not he receive the Crown? *Paul* having fought the good fight of faith, knew there was laid up for him a Crown of Righteousness: *To him that overcometh*, saith our Saviour, *will I grant to sit with me in my throne. even as I also overcame, and am set down with my Father in his throne*, Rev. 3. 21.

5. And now in the last place and to shut up all, consider, uncertain is thy life, and mind; you know not but that in a very few dayes you may go after, it will not be long be sure, and thither we all must go: For, *What man is he, that liveth and shall not see death? Shall he deliver his Soul from the hand of the grave? Selah.*

FINIS

ERATA.

PAg. 4. l. 9. blot forth *cut*, p. 4. l. 10. also blot forth *out*, p. 9. l. 25 for *is* read *it*, p. 11. l. 14. blot out *word*, p. 15. for *Augustus Cæsar* r. *Julius Cæsar*, p. 17. l. 2. for *if* r. *of*, p. 18. for *question* r. *query*, p. 32. l. 8. blot out *And*, p. 32. l. 9. for *And* r. *For*, p. 58. l. 8. blot out *and Consolation*, which escaped in s[o]me Copies.

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