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B A L A M ' S W I S H :

A
S E R M O N.

Wherein the vanity of desires
without endeavours, in order
to the obtaining the Death
of the Upright, and their last
end, is opened and applied.

First occasionally Preached, and
now at the request of some Published.

By an unworthy Messenger of Christ.

*Pfal. 37. 37. Mark the perfect man, and
behold the upright, for the end of that
man is peace.*

L O N D O N,

Printed by T. Leach for John Sims, and are to be
sold at his Shop near Gresham-Colledge-gate
in Bishops-gate-street, and at his Shop at
Smiths-Alley-end in Cornhill, near
the Royal-Exchange. 1676. X

THE HISTORY OF THE
CITY OF
LONDON

By JOHN STOW
The first Edition
Printed by I. Blount
at the Sign of the Gunne
in St. Dunstons Church
in London

1618

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at the Sign of the Gunne
in St. Dunstons Church
in London

1618



TO THE
RIGHT HONOURABLE
AND ELECT LADIES

The Lady *Anne Clinton*,
The Lady *Eleanora* }
AND } *Holles.*
The Lady *Diana* }

The Author wisheth
Grace and Peace.

Right Honourable,



I is the Nature of
the Blessed God,
not only to give
great things boun-
tifully,

The Epistle

tifully, but also to accept of small things graciously: though he looks for the Gift, yet he looks at the Heart: hence we read in the Law, that the handfull of Meal which the Poor man brought for an Oblation to God, was as gratefull to God as the whole Burnt-offering of the Rich: and in the first of Leviticus, the Reach Nichoach, or sweet savour of rest, is added not only to the Rich mans Oxe, but to the Poor mans Turtle Doves; to shew that it is not so much
how

Dedicatory.

*how much, as from what mind
a Sacrifice is brought to Gods
Altar.*

*Your Ladyships have al-
ready in your Nobleness and
Liberality to me, shewed your
selves to be partakers of the
Divine Nature, and in accept-
ing this poor Pepper-corn pre-
sent will give a further testi-
mony of your Likeness to his
Eternal Majesty: for your ac-
ceptation will evidence more
the goodness of your Lady-
ships, than the desert of this
Discourse. Such as it is, I am
humbly*

The Epistle

humbly bold to offer it to you, taking this publick opportunity to declare my thankfulness so far as I am able, though not so far as I ought. I bow my knees before the Father of our Lord Jesus Christ, begging for you the mercies of his Covenant and Kingdom: The great God lift up the light of his reconciled face upon you, granting you assurance of his Love, and perseverance in his Truth in this World, and a Crown of Glory in a better Life. No more but my earnest request that

Dedicatory.

*that I may obtain the favour
and honour to be*

Your Ladyships

Humblest

Servant, &c.

TO

1870

THE

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OF THE

UNIVERSITY OF

CHICAGO

1870



TO THE
CHRISTIAN READER,

Christian Reader,

THou hast here the
Copy of a Sermon
which was first taken
from the Preacher's mouth by
the Pen of a ready Writer :
the Person who was at the
pains of Transcribing of it,
by his earnest desire hath pre-
vailed with the Author to Re-
view it, and to give him leave
to Publish it. Here is no-
thing

thing added to the Discourse it self, only some things in the Margin, to which some passages in the Sermon have relation. The Author declares he loves not to be in Print, and that these few leaves had never been suffered to come abroad, had not more then ordinary Obligations to comply with the requests of some, been laid upon him.

The Godly will not condemn the Work, because the subject is so serious and profitable; for what can be of greater moment or benefit, than

To the Reader.

than to teach men the Lesson of an holy upright life, as that which paves the way to an happy and comfortable death? or to describe the blessed advantageous death of the righteous, as that which encourages to the gracious and heavenly life of the Godly.

The Wicked will not blame it much, because it is so very short; let him that is most displeas'd with it, turn over but a few Pages, and he will certainly find something that pleaseth him, *viz.* the
END.

The

The Author hath endeavoured to offend no man by this Tractate : for its his design so to speak, write, and live, as first to please God as much as he can, and then to displease man as little as he can.

If thou reapest any benefit by what is here set before thee, give God the praise ; for who should have the Tribute of all Glory, but he that bestows the Treasure of all Grace ? who should have the Fruit, but he that planted the Tree ? Magnifie God for any good this

Sermon

To the Reader.

Sermon shall do thee : for
every good gift, and every
perfect gift, comes from above,
from the Father of Lights.

Farewell.

Balaam's

... from the Father of Light
... gift comes from above
... good gift, and every
... there:

Trinity

Trinity



B A L A A M' S

W I S H,

Numb. XXIII. Vers. 10.

The latter Part.

*Let me Dye the Death of the
Righteous, and let my last
end be like his.*



His Chapter (with
the foregoing and
following) contey-
neth the History of
*Balaam's Journey, Sacrifices,
and Parables*; and in this Nar-
B rative

rative there are two things wonderful and extraordinary recorded, by the Man of God *Moses*; the one whereby the passion, the other whereby the covetousnes of *Balaam* the false Prophet was rebuked and restrained: first *his passion was restrained by Gods putting words into the mouth of his Ass, the dumb Ass, speaking with mans voyce, rebuked the madnes of the Prophet: anger had put the man besides himself, so the Greek word there used signifies, and so it is in all other persons; though Balaam were a wise man, yet when his passion was up, his reason was down; Anger is that feaver of the*

2 Pet.

2. 16.

μαεφθ

vicos.

the soul, that makes the tongue *La cho-*
 talk idly, 'tis a short fury, it *lere est*
 puts the mind into a rage; you *comme*
 may see how he frets and fumes, *une fièvre*
 and chafes and storms and as *chaude,*
 wise as he was, had need to be *qui nous*
 admonished by an Afs, *fait dire*
un infini-
te de cho-
ses ridi-

2ly. His coveteousness was *cules &*
 rebuked by Gods putting words *nous fait*
 into his own mouth; and this *entre-*
 was as great a wonder as the *prendre*
 former, for though at first with *beaucoup*
 some kind of maiden blushes *de sortes*
 and shamefac'd modesty he ex- *actions,*
 cused himself from the work, *dont nous*
 yet he loved the wages of un- *nous re-*
 righteousnes, in so much that *pentons,*
 in the 11 Verse of the Epistle *lors*
 of Jude he is called (in the ori- *qu'elle est*
 ginal) the Balaam of Reward, *passée.*

Jude 11.

Βαλζαμ

μισθῶ

a man who had no other soul but gain; so that he being such a person, it was a great wonder God should so over-rule him as to make his tongue speak that which his heart did least love; thus the preparations of the heart are in man, and the answer of the tongue is from the Lord, So in that speech of Caiphas we read of, *T'is expedient* saith he that one man should dye for the people; and this said he not of himself, but being High Priest that year, he Prophecied that Jesus should dye for that Nation &c. and so here, the Lord put a word into Balaam's mouth saying return unto Balak and thus thou shalt speak: behold how

Prov.
16. 1.

John.
11. 51.

Numb.
23. 5.

how the Lord limits him and tyes him up, to speak not his own words but the Lords: Against the inclination of his covetous heart his tongue must speak: usually out of the abundance of the heart the mouth speaketh, but here it was not so, but from the irresistible hand of God that was upon him, his mouth spake, *the Lord thy God would not hearken unto Balaam, but the Lord thy God* Dent. *turned the curse into a blessing* 23. 5. *because the Lord thy God loved thee; God would not hearken to Balaam, but made Balaam hearken unto God, and so tipp his tongue with blessings, though he had a poisoned and*

envenomed heart, *Saul* went to *Damascus* to persecute, and God converted him to be a Preacher; and *Balaam* went to curse, and God changed his words into a blessing; in the former God changed the heart. the latter God over-ruled the tongue.

The latter of these, *the speeches and parables of Balaam*. is the context; which is the first of his four parables; and indeed when we read this parable, we may well say, who could have expected so sweet a breath, from so foul a stomach, such heavenly notes, from so hellish an instrument, surely *this is the finger of God*; And
you

you may learn by the way, from Gods over-ruling this Prophet, *That God can deal with them, that deal with the Devil*; they which are most studyed in the black Arts of Hell, must forget the language of that infernal pit, and speak the dialect of Heaven, when God will have them; *this is the Lords doing* ^{Psal.} _{118.23.} *and it is marvellous in our eyes.*

The text is the *imposition* the last conclusion and winding up the first parable of *Balaam*, shewing the blessed estate of *Israel*, by his desiring no other condition for himself hereafter than that which they were to enjoy; but enough for the con-

texture, or weaving together of the text with the other parts of this History.

In the words themselves, observe, 1. Somethings generally and secretly implied. 2 Somethings particularly and openly expressed.

1 Somethings implied, which are Two; First *That all those that are partakers of humanity are subject to mortality*: the common law of death is of an imperial and impartial nature; it layes hold on all without exception, all without distinction, bad and good, righteous and unrighteous; this *Balaam* lays down as a foundation that the righteous shall

shall dye, *there is a death even to the righteous.* Even they that are freed from the sting of death are not delivered from the stroak of death: they which are freed by it, are not free from it; our life (like the race of the two Disciples) is towards the sepulcher; as soon as we come out of the grave of the womb we hasten to the womb of the grave: we leave the place where we received life to enter into that where we shall find death; there will be a morning in which we shall not live till evening, or an evening in which we shall not live till morning: this is true of all in generall so as to except none, in
 parti-

John. 20.
 3. 4.

particular: the righteous not exempted; nay we read the first man that ever dyed was righteous *Abel*: the best (at that time) that lived, was the first that dyed.

2^{ly}. This is implied, *that there is a great difference between the nature and consequents of death to the righteous and to the sinner*, there is not only a holy difference before death but a happy difference after death; Therefore saith he, let my last end be like his. And indeed this is a very notable testimony of the immortality the soul, and of future recompences from the mouth of a false Prophet, these words shew,

shew^d, that he held there was a
 reward after death to the just ;
 else why should he here desire
 to be in their state. Man ceaseth
 not to be at death , but his soul
 survives the body, so that he in-
 sinuates thus much, that though
 the righteous dye *as well* as the
 wicked, yet the wicked dye not
so well as the righteous : the
 righteous are taken away from
 sinne , the wicked in their
 sinne ; as to death it self there
 is no difference , but in their
 death there is a difference ;
 therefore, as the Apostle in a like
 case. *They doe it to obteyn a
 corruptible Coown but we an
 incorruptible*, so they dye to
 be damned , we to be saved.

להורות
 שיש
 להם
 שארית
 ותקוה ג
 נפשייה
 אחר
 חמה

R. Schelomoh.

Hamme-
 lach in
 Michlal
 Yophi in
 loc.

I Cor.
 9. 25.

Se-

Secondly here is something expressed, and so the words are a passionate wish, consisting of 2 parts, *the concomitant security*, and *the consequent felicity of a righteous mans death.*

First he wisheth *the concomitant security in death; Let me dye the death of the righteous*, or as it is in the primitive lan-

guage *Let my soul dye the Death of the upright.* (*Let my soul dye*) the meaning of the dying of the soul is the parting of the soul from the body : the phrase doth not import the dying of the rational soul, (which is incorruptible) but the removing of it out of the mansion of the

תמות

נפשי

מות

: ישרים

the body, when it is translated by death.

(The death of the righteous)
 the word *Yasbar* is used in opposition to that which is *warp'd bent, or crooked*, *Let my soul dye the Death of them that are upright and straight* in their principles and practices, and from this root it is you read that *Israel* is called *Jesurun*, because of the sincerity and uprightnes that should be in them: *an Israelite indeed is one* Joh. 1.47 *in whom is no guile*; such whose Lives are straight their Death is safe: though they are tossed upon the waves, yet they are brought into a good and safe harbour by death. Death is the end

ישר

Rectus

end of all humane misery, and the beginning of all divine good to the upright; the Sepulchre is a sanctuary, and death it self a city of refuge to them; therefore, *Let me dye the Death of the righteous*: for that death which to others is *the King of Terrors*, to the upright is the *King of Salem*, that is of peace: the same red sea which was a grave to the Egyptians, was a place through which the Israelites passed with safety, and the same death which conveys the wicked to the belly of hell, carries the godly into the bosom of *Abraham*.

Secondly he wisheth consequent felicity after death, *Let*
my

my last end be like his : last end, אַרְרִית
 the word used in the Hebrew
 denotes sometimes *posterity, and* Dan. I I.
let my posterity be like unto his, 4. Psalm. 109. 19.
 and to this the *Septuagint* Amos. 4. 2.
 had an eye, when they render
 the words, *let my seed become* αὐτῶν σπέρμα
as the seed of these: so Balaam in πύτων
 the former part of the wish, *Septuag.*
 desires, *happyness for himself,*
 in the latter, *for his Children:* this
 exposition is not contrary to
 the Hebrew, nor to be con-
 temned: yet above *seven times*
seventy translators may be pro-
 duced, who here leave the *se-*
venty interpreters, and turn
 the word as we, *Extremum,*
 the last end, the *Arrears,* or
after Payment: and the mea-
 ning

ning is, the Saints of God have not their portion in this world; they have only a pension, there's a great deal of Arrears the people of God shall receive at their death. So the same Hebrew word is used *the end*

Psal. 37. of that man is peace, the last
37. end, the Arrears of that man. So
Prov. 24. there is no Reward to the evill
20. man, he hath nothing to come
Prov. 23. in the other world, but what
18. he hath he hath here, but to the
24. 14. righteous there is an End, the
Utinam he hath he hath here, but to the
post hujus best is behind: So Junius upon
vite exitum, felicitatem this place. O that after my pas-
consequar sage out of this life, I might ob-
his rectis teyn the happines that is laid
repositam. up for these upright ones: so that
Jun. in of Solomon, the wicked is dri-
loc. ven
Pro
14. 32.

ven away in his wickednes but
 the righteous hath hope in his
 death, the meaning of the
 place may be, either the righ-
 teous hath hope in the wicked
 mans death, that is, that
 things will be better when the
 wicked dye: or else he hath
 hope in his own death, be-
 cause there is a reward to the
 righteous. And indeed the *Pfal. 92.*
 happines of the upright is not ^{12.}
 a flower that grows in the gar-
 den of this world, the gold
 which enriches them is not
 fetched from natures mine:
 it is at their last end they have
 their recompence: so the
 Jews note from that of the
 Psalmist, *the Iust shall flour-*

 התמר
 הזה
 צלהר
 רחוק כן
 מתן
 שכר
 של
 צדיקין
 רחוק
 מהם ע
 לעולם
 הבא:

Il savio *rish* like the palm tree : the
Salomone palm tree being a tall strait
chiama tree cast's its shade a great way
nell' Ec- off, from the body of the tree;
clesiaste so say they : the giving of re-
profito c ward to the just is a great way
uant ag- off, even in the world to come:
gio d'uno whatever is on this side eternity
parolache is fleeting and perishing, it can-
significa not be of any great moment be-
romanen- cause it is but for a moment, *that*
te varan- *is of no great value, that is but of*
zo per- *a smal. continuance* : therefore
ciocche in- such a reward will not content
quello che a righteous man ; the *Preacher*
non ri- when he speaks of profit or
name od gain uses a word in the *Hebrew*
advanza *יָרֵד* that imports something
ma scorre which *remains* or *abides*, to
ese con- teach that that which abides
suma non not
c' egua-
ilagno,
hor le cose
transito-
riepassano
sono beni
che vorro-
no e fug-

not is no true gain or profit: now because the upright find not this here, they stay for reward *till their last end*, gonocome
se fossero
alati per
andar se-
ne a volo.
Turretin.

But enough for the unfolding the text, Homil.
3. Supra
Luc. 12.
5, 6. &c.

Now considering together the Wish, the Person wishing and the success of his wishing, we may gather this proposition worthy our observation.

To dye the Death and have the last end of the upright, may be the Wish and desire of such, as for their wickednes shall never obteyn it.

You see Balaam a false Prophet, a Conjuror, one that dealt with the Divil, a reprobate, one that is now fewel

for unquenchable flames, to burn upon to all eternity; wished he might dye the Death of the upright.

*Infer-
nus ple-
nus est
bonis af-
fectibus
& desi-
deriis
Paradi-
sus au-
tem bonis
effectibus
& operi-
bus. Bosq
Consol.
Desper.*

Such being guilty of damnable hyprocrisy may go laden with all their wishes to hell: t'is an expression of a learned (in this no) Papist, that *hell is full of good wishers but all the good workers they go to heaven*: The Scripture is full to this purpose, such were they that said, *Lord Lord open to us, yet, depart from me ye workers of Iniquity*; such are all they whose works and wishes contradict one another, or whose works run not paralel with their wishes. Now such

such persons though they never so earnestly desire yet shall never obtain the death of the righteous : and truly as the great God doth not judge according to our wishes, but our works, so neither wise men; our endeavours are the pulse by which we may learn the state and constitution of our wishes; though there be but one pulse that runs through the whole body, yet the Physician feels it at the hand, and so at the hand in our works we are chiefly to try whether our wishes are true and effectual.

Now to explain this, there are 2 things would be looked into, First *why is the death*

and last end of the righteous desired by the wicked? Secondly how comes it to passe that they do not obteyn it though they do desire it.

For the first of these, *why is the death and last end of the righteous desired by the wicked?*

To answer this, it proceedeth from the conviction of the happines that the godly enjoy in and after death; that death finds and leaveth them in a good estate and lets them in to a better. This is that that is rivited in the natures of all men, they believe it is a great deal better with the godly at their death then it is with the ungodly: there is
in.

in the worst of men a spark of conscience, by the light of which they may read that its more safe to be in the estate of good men when death comes, then in that of the wicked. Conscience is a practical Preacher in the bosomes of men that much presses and applies this doctrine, if men did hearken to its instructions. We need go no further to school, than into our own hearts where this lesson is abundantly taught, conscience being the school Mistress: which made that Atheist (when he was asked which he liked best, the licentious loose lives of the profane, or the strict holy

holy lives of the godly) to answer *cum illis malle* vivere, *cum his mori*, I had rather live with those, and dye with these: he had sayd better, I would chose to live with them, which I would be willing to dye with. The godly then are in and by death made happy in the very apprehensions of the wicked.

In the following of which truth, let us consider, First the happy condition of the Saints in and by death positively, 2ly. relatively.

First positively, now there are three things wicked men are convinced of, that makes a godly mans death so much to be

be preferred and desired, First
a total cessation from suffering,
 and therefore it is called *a rest,*
there remaineth a rest to the
people of God, a Sabbatisme, *Heb. 4.9.*
 a keeping of a Sabbath; death
 unto the Godly is a full stop
 and period to all the miseries of
 the present world: after their
 painful walk there is a per-
 fect rest: in this world we la-
 bour for rest, in that, we rest
 from all our labours. We were
 made by God and can never
 be happy till we are with God,
 we came out of his hands and
 can never rest till wee are in his
 bosom; there is a sweet calm
 from the storms of the world,
 a blessed silence from the cla-
 mours

mous of the world; an absence
 of all evil, *Sorrow shall de-*
part and sighing flee away, saith
 the Prophet, and *tears shall be*
wiped away, God (my friends)
 cannot so much as afflict a
 godly man in the other world.
 I will speak a great word, that
 God that can do all things,
 cannot do this thing, as he
 cannot destroy his People in
 this life, so he cannot so much
 as afflict them in the other.
 It is much with Gods people
 as with the stones that built
 the Temple, they were hewed
 and squared at the Quarry-side
 before they were brought to
 it, and there was no noise of
 Axes and Hammers in the Tem-
 ple,

ple, So there is no disturbance in the Kingdom of God, but a perfect rest after our painful walking, Now this being upon the hearts of all men to know there is such a rest, the wickedest of men cannot but desire it.

Secondly, at the death of a righteous man *he obtaynes a perfect degree of sanctiity*, a consummation of holiness, you know the greatest perfection we can here attain unto, is this, an humble acknowledgment of the imperfections we have, and endeavouring after the perfection we want; but now, though there be never so much imperfection in our state of grace

grace here, yet the death of
 the body is the death of the
 body of death, the funeral of
 all our corruptions. This expe-
 rience teacheth, that whilst the
 soul dwels in the body, sinne
 will dwell in the soul, the
 Saints may cast it down but
 they cannot cast it out, they
 may hinder it from having a
 throne in their hearts; but they
 cannot hinder it from having
 a room there; doe what they
 can there is no full seperation
 between sinne and the soul, be-
 fore a Seperation between the
 body and the soul, there it is
 that *that which is imperfect*
shall be done away, as it is with a
 man that hath been under a long
 fit

Dejicere
possunt
non eji-
cere.

fit of sicknesse, though he be truly recovered from his disease, yet he is a long while before he can come to his full strength, (before he pick up his crummes) so its with the Saints here; though they are delivered from sicknesse of sin that it shall not be to death, yet not from sins of weaknesse until death. Or as it is with one that hath layn a long time in prison, though he be now really set at large, yet he may go limping all his dayes by the hurt he received from the irons when he was in prison, so Gods people have so many corruptions as to make them go halting to their very graves.

in

in the new man there is enough of the old man to make them continually greive and mourne whilst they are here ; and God suffers this , that his people may depend more upon justifying grace, and be quickned to look more after sanctifying grace, and be longing after consummating grace.

Thirdly there is this in the death of a righteous man , that it is to him *an immediate passage to heaven*, *It is a passage*, it is that which brings us to a happy journey's end ; death is the ship that wafts us over to the shoar of a blessed eternity , 'tis that boat that is sent to bring us to the landing stairs

stairs of our fathers house. Much *Gen. 24.*
 like *Abrahams* servant that *57.*
 went to fetch *Rebecca* to be
 married to the son of the pro-
 mise; when they enquired at
 the mouth of the damsel, shee
 willingly and presently gives
 her consent to go with him.

So when death comes with
 his pale horse for a Saint of
 God, he willingly gets up *Gen. 45.*
 behind him; or (as one) *27. 28.*
 death is like the waggons, *Jo-*
seph sent to his father *Jacob*
 out of Egypt; when he saw
 the waggons t'is said the good
 Old-mans heart *revived* within
 him, and he cryed out *Is Jo-*
seph my son yet alive, I will go
down and see him before I dye,
 so.

so when the Saints see the wag-
gons of death, their hearts re-
vive, Jesus is alive, I will go
to Jesus.

2 And as it is a passage, so
an *immediate passage*, that is,
there is no such thing as a Pur-
gatory, any place between
Earth and Heaven where they
are lodged, as soon as Laza-
rus was dead he was directly
carried from dives his gate to
Abrahams bosom: as soon as the
penitent thief was dead he was
carried from the crosse on
which he was crucified, to the
Kingdom where he is glorified;

Luk. 16. 22. *This day thou shalt be with me
in Paradise,* As soon as the
soul is breathed out of the
body,

Luk. 23. 23.

body, it is with God ; there is no temporal punishment held forth in the Scripture after this life, and therefore there is no Purgatory. Purgatory derogates from the blood of Christ, *which purgeth us from all iniquity* : If there be any such thing as Purgatory, (as the Papists dream) you must say one of these two things.

Either Christs blood doth not cleanse from all sins, or not perfectly from some sins ; but both these are false, therefore it follows there is no such thing. Yea what would become of those that shall be alive at the day of Judgement, surely they will have as much need of

Purgatory as others, before they get to Heaven. Besides, our Lord Christ bare all that misery and punishment which the Elect were else to have suffered, but he never bore the do- lours of Purgatory, therefore its evi- dent they are but

Purgatorii dolores cum nec subiisse nec tolerasse legatur Christus, qui ta- men omne genus dolorum pro nobis pertulit eos fictitios esse consequitur, nulli credentium perti- nescendos: sequeretur e- nim aliquos dolores Chri- stum non tulisse nostra causa quod absurdum.
Bucan. loc. com.

feigned sorrows, and not to be dreaded by Believers.

3. *Its an immediate passage to HEAVEN*; it lets the Godly into the Kingdom of glorious bliss; it is *janitor cælorum*, the Porter that opens Heavens gate to the Saints, that they

they may *enter into the joy of their Lord*: a joy so great, that it cannot all enter into them, therefore they are said to enter into it: a joy so great, that nothing shall be found in it but what is desirable, and nothing can be desired in it but it shall be found. I may say of Heaven, the portion of the Godly, what was said by the Queen of the *South*, when she arrived at *Solomons Court*: when she saw the magnificence of his Palace, the Liveries of his Servants, the state of his Attendance, there was no more Spirit left in her, but she breaks forth, *the one half was not told me in my own Country*; thus when the righteous

come to Heaven, when they behold the Palace of Eternity bespangled with Sun-beams of light and glory, when they view the Robes of Immortality, when they see ten thousands that stand at Gods Throne, and ten thousand times ten thousands that Minister before him, they shall burst out into admiration, and come to us Ministers saying, in the other life you did not tell us the half of the glory now revealed in and to us: indeed if every word we speak were a tongue, and every thought we think an heart, yet we should not be able to speak or think how great that glory shall be: I shall therefore spend

no more time on this, but only put you in mind of the good old saying, *Let others study how great the glory is, but let us study how we may best obtain, and be fittest to enjoy it.*

But then Secondly, as we may consider the death of a righteous man absolutely, so comparatively; compare the death of the righteous, with the death of any sort of person you can name, and you shall see the death of a righteous man is to be prefer'd, and that by the light of a wicked mans own reason.

To instance in particulars;
 First, compare *the death of the righteous, with the death of*
 D 3 *the*

the Infant ; there are some persons that having considered the sin, misery, and vanity of this present life, have said, That *the best thing in the world is not to be born, and the next best thing is to dye as soon as we are born* ; and truly the World is like a stormy Ocean, or flame of Fire ; now if you were to go over a tempestuous Sea, you would not say your passage was too short ; so if a man was to run through a flame, he would not stand lingring, but make what hast he could, and the sooner through the better : it is never too soon to dye, but rather alwayes late to leave a miserable sinfull, for a happy sinless

*Non puo
esser trop-
po presto
quello che
e il mig-
liore,
anzi e
sempre
tardo il
lasciar la
vita mi-
sera per
la felice.*

sinless life. Besides, the shorter our lives, the easier our account we are to give to God; so that if some were to dye, they would choose to dye the death of the Infant.

But alas, though our Infancy be the best time to dye in, because the Soul is not stained with actual sin, yet our Infancy is a state of Death; we were born Enemies to God, Children of Hell, *Children of wrath by nature*, and so obnoxious to Gods displeasure, and to be Children under his wrath, which to endure is intollerable, and to avoid is impossible. Eph. 2. 3.

The best of us all was born with a poysoned and infected nature,

nature, we brought enough with us into the World to ruine us; if we should dye in our most innocent estate, yet we are depraved by evil, and destitute of good; there is enough of the Old man in the youngest babe to damn it; when you behold the prophaness of the World, and see the profligate Impieties, Drunkenness, Adultery, Murders, and other sins that are committed; when you hear the cursed and damned Oathes, those dreadfull imprecations of flagitious men, the nature of an harmless Infant is the seed-plot of all this; so that a poor innocent babes death, is more dangerous than the death of the
 righteous;

righteous ; *we may hope well of such babes, but we may believe better of the righteous.*

Secondly, compare *the death of the righteous, with the death of a Patient* ; some persons you know they are often choosing in their discourses what kind of death to dye, whether a sudden and violent death, or a death by the hand of a long sickness ; many persons would choose this latter, because, say they, they have time to repent, time for others to pray for them, and have warning by the languishing condition they are in : But alas consider, God may take this latter time to judge thee in, because thou
tookest

tookest not thy former time to seek him in ; he that has promised life to the penitent, has not promised repentance to every one that is under a long sickness. 'Tis true, thy warnings are a mercy, but better it is to dye the death of the righteous, though thou shouldest dye suddenly : If thou art righteous, thou art habitually prepared ; but if thou hadst never so long sickness, it would be very uncertain whether that would contribute to thy preparation or not.

I have often thought a Minister could not have a better time to speak to, and work upon a people, then when they
are

are sick, but I find the quite contrary, and that they that have neglected the things of their peace in the time of their health, though they have had a great deal of time to prepare themselves, when exercised with a lingering sickness, yet they have not improv'd it: Therefore trust not too much to that.

Christians, If a man have many strong and able Beasts, and he should take the burthen off from these, and should have but one pittifull creature, that was lame and scarce able to go, and should lay it upon this, would you not think this a strange man? Thus it is with many

many

many men. O! the many strong and lusty dayes men have, and yet lay the whole burthen of their repenting and turning unto God, upon the few languishing dayes of sickness; but this I may say, those that forget holiness till sickness, seldom remember it in sickness; we see in such sicknesses usually, when the Physicians have done, the Divine begins; a most dreadfull delusion: Men desire a lingring sickness, but the Devil knows there is not one of ten thousand lets his sin live long with him, but his repentance dyeth with him; remember as God did not love a blind Sacrifice, so not a sick Sacrifice.

Thirdly,

Ubi desinit Medicus, incipit Theologus.

Thirdly, compare *the death of the righteous, with the death of the Honourable*; If many a man were to choose what death he would dye, he would dye the death of a King, or some Great Person, that he might be magnificently entombed, and make posterity to know his renown: But alas, Gods Tribunal and the Grave are no respecters of persons; there is no difference between the Peasant and the Prince, the Leather and the Velvet Coat, the Canvas Suit and the Tunick and Vest, the Presbyter and the Prelate, even then the Kings of the Earth, are but Kings of Earth; you know when Trees grow in

a Wood all together, we can say there stands an Oak, and there an Elme, and there a Cedar, and there a Shrub, but when these Trees are burnt and turned into ashes, which of you can say, this is the ashes of such a Tree, or such a Tree.

Death is that great Leveller that maketh all persons equal: In the mowing of a Field, though some grass be higher, and some flowers bigger than others, yet when they are mowed they lye all flat upon the ground; an Earthen Pot though never so great, is as subject to be broken as a little one. 'Tis a very remarkable obser-

observation the Jews have of ^{1 Kings}
David, in his life time he is ^{1. per totum,}
 seldom mentioned in Scripture ^{compared with}
 without some preface of Ho- ^{1 Kings}
 nour, as *King David, my Lord* ^{2. 1.}
the King, &c. and so he is a- ^{כל ימיו}
 bout forty times called *King* ^{של}
David, and *my Lord the King* ^{דוד}
David, in one Chapter; but ^{נדרה}
 now see what an alteration there ^{מלך}
 is in the first verse of the next ^{שנא}
 Chapter, *When the dayes of Da-* ^{והמלך}
vid drew nigh that he should ^{דוד וקו}
dye; He that was *my Lord the* ^{כיון}
King so often a little before, ^{שהגיע}
 now he comes to dye is plain ^{למיתה}
David; so that you see death ^{אין}
 maketh all equal. Do you ^{כתוב}
 then desire to dye the death of ^{מלכות}
 a Great man! Surely it is not ^{מנין}
 so ^{ויקרבו}
 so ^{ימי דוד}
 so ^{למות:}

So good as to dye in the fear of
 the great God : and therefore
Hezekiab a potent and noble
 Prince, when he had a message
 of death, pleads not, Remem-
 ber Lord that I have been a
 King , that I have worn the
 Crown, and swayed the Scep-
 ter, but *Remember Lord that*
I have walked before thee in
truth, with a perfect heart, and
have done that which is right
in thy sight : its a poor thing
 in death to have been saluted,
Your Lordship, and Your Lady-
ship, Your Honour, and Your
Grace, Your Highness, and
Your Majesty at every word,
 if we cannot see our selves
 to be the persons *whom the*
King

King of Heaven delights to honour.

Fourthly, another had rather *dye the death of the Wealthy*; many persons we see in the World, they toyle, and labour, and sweat, and if you ask them the reason, it must needs be this, that they might leave something behind them when they dye.

Christians, that is not our own, which we cannot carry with us into another World; the rich man in this respect is like a poor man, that is invited to a great mans Table; whilst he is there, he makes use of the Plate, and Silver Spoons, and other things, but he must

E pocket

pocket up none of these, but leavethem behind him when he goes thence; so God gives him a great many things here to use, but he must leave them all at death.

Or just as it is with Travel-
lers, who make use of the mo-
vables of an Inne for that night
they lodge there, but the next
morning they leave them, and
go onward in their journey;

Job 21.
13.

*They spend their dayes in wealth
and in a moment they go down
to the grave:* Who would not
choose to dye the death of the
righteous, rather than of *Na-
bal*, or the *rich man* in the
Gospel? What a vain thing is
man to desire to dye rich? To
leave

leave a portion of Goods behind him, and not to have a good portion in Heaven? Surely the wealth and accommodations of the World, do not make any person the more fit or willing to dye. I remember a story, that when the Duke of *Venice* shewed *Charles* the 5th. at *Venice* his Earthly Paradiſe, ſtately Palace, Gardens, Riches, Furniture, Plate and Jewels, and asked the Emperor what he thought of them; he doth in a moſt Chriſtian manner make no other answer but this, *These are the things that make men unwilling to dye*: Another ſhewing a private Chriſtian the like ſight,

*Hæc ſunt
quæ faci-
unt invi-
tos mori.*

לא
ירעת
איזו רע
ומר
בזמני
מות
העשיר
או הי
העני
Rabb.

expecting to be admired for it, drew this speech from the Christian; *Sir, you had need make sure of heaven, or else you will be a great loser when you dye.* He that has set his heart on these things while he possesses them, they will go to his heart when he is torn from them, he will be unwilling to dye.

Fifthly, let us compare *the death of the righteous, with the death of the Valiant*; some would choose this: what large renown have many that have dyed upon the place, in an engagement against the Enemies of their Country? How doth their fame shine in History, and the

the Chronicles of Nations embalm their Names to posterity? Such as that glorious King of Sweden *Gustavus Adolphus*, *Killed but not Conquered*; and that noble Captain *Consalvo*, who being counselled to retire a little backwards from the Enemy, made this

answer, That he had rather at that time get a span of ground forwards, though he were sure to find his grave

Essendo egli consigliato a voler ritirarsi alquanto indietro, rispose, desiderare d' haver piu tosto al presente la sua sepoltura un palmo di terrerò piu avanti, che col' ritirarsi indietro poche braccia allungar la vita cento anni. Guicciard.

there, then retreat a few yards to lengthen out his life a hundred years. But though this may seem to be a brave and

noble thing to dye so, yet how poor comfort is it to their souls, if they be not *Souldiers of the Lamb, called, chosen, and faithfull?* What does it avail them *to be praised where they are not, and be tormented where they are?* All their courage and resolution, all their valour and magnanimity, what is it to their Salvation without grace and piety? They are laudable Virtues, but not saving Graces: 'Tis true, it is very honourable for a man to dye for his Country, but *let me dye the death of the righteous.*

Sixthly, let us compare *the death of the righteous, with the death of the Learned;* if some
men

men were to choose what death they would dye, they would choose to dye the death of a *Philosopher*; when they have read of *Seneca, Plato, Socrates,* and others, with how much constancy and courage they looked death in the face, they think it brave to dye like one of these; but one spark of Grace is a better Lanthorn to lead you to happiness, than all the reason and wisdom those men had; they were wise to *admiration*, and yet not wise to *salvation*. It was the speech of *St. Austin* in his time, *Un-*
learned men arise and snatch
Heaven away, whilst we with
all our Learning go laden to
 E 4 *Hell.*

Surgunt

indocti

et rapi-

unt cœ-

lum, &c.

Hell. Therefore what will it profit to dye the death of the Learned? I tell you, *Solomons* repentance was better to dye with, than all *Solomons* wisdom; Learning is a poor cordial to a dying man; Scholarship is a rare Ornament, but a miserable Comforter, when you come to dye; a good Handmaid to Godliness, but a bad supplier of the place of it when Godliness is wanting: Therefore what will it profit a man to dye the death of the greatest *Philosopher* that ever was, if that be all.

Seventhly, another it may be would choose to dye the death of the *Antient*; some say, if

if they might choose what death they would dye, they would wish to dye in a good old age, to spin out the thread of their lives to a great length, and to go away at last like a Lamp for want of oyl; gradually to spend the radical moisture of the body, and then without pain to yield unto nature: But unless you dye the death of the righteous, the longer your death is deferred, the greater will be the misery that will be inflicted; the longer a sinner lives, the more wrath he layes up for himself; and therefore excellent is that expression of the Apostle, *According to thy hardness and impenitent* Rom. 2.5

penitent heart thou treasurest up wrath against the day of wrath: What is the meaning of the phrase? 'Tis just like a covetous Miser that is making of a hoard, he is every day adding something to it till it come to a great sum: So thou *treasurest up wrath*; the longer God continues thee, the greater the wrath will be at last which thou must suffer. Or as a man that every day is carrying a stick to a pile of wood, with which at last he is to be burned; the longer he lives the greater the pile, and the more formidable the fire will be: the longer God forbears thee, the more interest thou must

must pay : he will be thy
 forer enemy, because he was
 no sooner thine enemy. If
 thou livest to be an Old man,
 and not a Babe in Christ, thy
 case is most dreadfull : Old age
 in it self is not desirable ; an
 Old man is *an animated grave,* ^{τὸ ζῶν}
a Sepulchre with a little life in ^{ἐμψυχον}
it ; it is the refuge and anvil
for diseases to meet in and beat
upon ; and therefore they are
called evil dayes in which there ^{Eccles.}
is no pleasure. 'Tis true, the ^{12. 1.}
 hoary head (when nature has
 snowed Gray hairs upon a
 man) is *a Crown of Glory,* but ^{Prov. 16.}
 it is no Crown to thee, unless ^{31.}
found in the way of righteous-
ness : Therefore the Text is thus
 read

נצח
in fut.
niph.

read in the Holy tongue, *The hoary head is a Crown of Glory, (of ornament, or comeliness) in the way of righteousness let it be found, or it shall be found;* it is either to be understood as a promise, thus, *in the way of righteousness the Crown of Glory shall be found by the hoary head;* or as a command, thus, *that the Gray head may be a becoming ornament to the antient, let it be found in the way of righteousness;* it is necessary it should be found in that way. What do Old men that are not good so long in the World? What is the advantage they get? Surely only this, *They live to see more evil, and to do more*

more evil, and to deserve more evil than others do, that is all the happiness of an Old man that is not gracious; for it is not the venerable face that will commend to God, nor the snowy head of the Antient, that will make way for him before the Antient of dayes, but to dye the death of the righteous.

To name one more,

Eightly, compare *the death of the righteous, with the death of the Martyrs*; all that dye for such, are not saved, but all that dye righteous they are saved; there are many persons that may *give their bodies to be burned*, and yet their souls shall burn in Hell; many persons

1 Cor.
13. 3.

sons

sons that may be *Martyrs* in our account, who are but *Malefactors* in the account of God: If we dye the death of a *Martyr*, and not of a Godly one, it will be no profit; for it is not the death, nor the cause only, but the heart that makes a *Martyr*.

Three things make a *Martyr*; there must not only be suffering, but a good cause to suffer in, and a good conscience to suffer with; some *Martyrs* that seemed nothing else to us, may really be nothing less, when as no righteous persons, but they are happy: There are some persons that may seem to us, to dye for the
Lord,

Lord, and yet do not dye in the Lord; but all upright men dye in the Lord, and therefore you see, if we make the comparison here, the death of the righteous is much to be preferred: And thus you have the first thing, the reasons why wicked men when they come to dye, desire to dye the death, and have the last end of the righteous.

The second thing is, *How it comes to pass that though they desire it, yet they do not obtain it.* I would not speak now concerning the sins of wicked men, by which they forfeit this desired happiness; if a man should never so much desire health, and yet go immediately
and

and drink off a cup of poison, death would be his portion before health: if a Water-man should never so much desire to be at *Westminster*, and yet row towards *London-bridge*, his desires would be but in vain: Thus it is with sinfull men, they contradict their desires in their practices, therefore their desires further them nothing in the way to happiness, their practices carry them faster to Hell, than their desires can to Heaven. But if you ask me, *Why do those that desire it not obtain it?* My answer is, *Because they do but desire it;* they have nothing but faint velleities, which is too sloath-
full

full a way to get these great things by ; there are many means conscientiously to be used, that this *last end of the upright* may be enjoyed : the Lepers in the Gospel were cured not sitting still, but walking, *as they went they were cleansed* : we must be up and doing : we must be at the charges and expences, not only of many an earnest wish, but of many a salt tear, and many a bitter sigh, and many a deep groan, and many a hard pull before we can obtain this blessing : an happy estate in death, and a glorious life after it, are commodities not to be had at so cheap a rate, as for a wish :

Luke 17:

14.

F

we

we can gain but a little of the Earth, though we take a great deal of pains for it ; and do we think to obtain Heaven with no pains ? It was the saying of an

antient Rabbin,

אם לא השגת מהעולם הזה שאתה רודף אחריו כי אם מעט מועד מה תשיג מהעולם האחר שאתה רודף אחריו :

Rabb.

If thou canst obtain but a little of this World which thou pur-

suest so much, how canst thou look for any thing of the other World which thou followest not at all ? We must then be work-

Lam. 3.

41.

Oratione operatio

& opera-

tione ful-

ciatur o-

ratio.

Hieron.

ing as well as wishing ; therefore 'tis said, Let us lift up our hearts with our hands to God in the Heavens ; our hearts, in praying and wishing, our hands, in acting and doing :

We

We ought to support our praying with our working, and our working with our praying, both these should go together; we must be as well in the operative way, as in the optative mood.

I remember the Fable of the Country man, whose Cart stuck fast in the mire; he falls a praying to *Jupiter* to help it out, but doth nothing else; and *Jupiter* bids him set his shoulder to the wheel, and then cry to *Jupiter*: so we must set our hands to the work, and then desire to dye the death of the righteous. Solomons advice is good, if thou shalt cry *Prov. 2:*
after knowledge, and liftest up 3, 4.
 thy

thy voice for understanding, if thou shalt seek for her as for silver, and search for her as for hid treasure, &c. not only cry and lift up the voice, but seek and search: so the Apostle counsels, to seek the things that are above, as well as to mind the things that are above: hence the Church prayeth in the Psalm, God be mercifull to us, and bless us, and cause his face to shine upon us; the Hebrew is, and cause his face to shine with us; that is, his grace to accompany our endeavours: Gods grace is to be desired, and mans endeavour not to be spared.

Now this may be summed up

Col. 3.

1, 2.

מֵאֲדָמָה

זֶרְעֵי שָׁמַיִם,

וְאֵלֵי אֲדָמָה

קִפְּצוּ עֵינֵינוּ.

Pf. 67. 1.

וְאֵלֵי

שָׁמַיִם

: אֲדָמָה

up in a few words ; here are the two reasons why *they do not obtain, though they do desire.*

First, *They neglect the active obedience of a righteous life ; they neglect the performance of those duties that lead to this end ; Obedience though it be not the cause of Heaven, yet it is the causeway to it ; though it doth not merit, yet it is the means ; when our wishes go without duty, then they are lame and out of joynt ; there must be Faith, Repentance, Holiness, Ordinances, Obedience to the commands of God, &c. 'tis by these we please God : Its said of the Ninivites, and*

F 3 God

לא נאמר באנשי נִינוּהָ
 וירא האלהים את שקם
 ואת תעניתם אלא וירא
 האלהים את מעשיהם
 כי שבו מדרך הרעה:
Seder Maamadot extract.
Sabbath.

God saw their
 works that they
 turned from
 their evil way;
 the Prophet
 saith not, and God saw their
 Sackcloth and their Fasting,
 but their works, that they turn-
 ed from their evil way. Re-
 member this, He that made you
 without your assistance, will not
 save you without your obedi-
 ence; and this obedience is to
 be universal, not only to the
 easier duties, but to the more
 difficult: Some are easie, as to
 believe we must be saved by an
 imputed righteousness, to trust
 to another when we see our own
 imperfection, these we are easily
 per-

perswaded to ; but then *to love our enemies, to mortifie our corruptions, to pull out our right eye, and cut off our right hand,* these are hard sayings ; men will not go to the cost of universal active obedience, and therefore wish and wish, and do not obtain.

Secondly, they decline the passive obedience of a righteous life, and that makes them miscarry ; they would be willing to be saved by the Cross of Christ, but they are not willing to bear the Cross of Christ ; they would be willing to follow Christ to his Kingdom, but they would not follow him to his Cross ; they would fol-

low him into the *Garden* of pleasure, but not to *Golgotha* the place of Sculs ; they would be willing to eat bread with Christ at his Table , but are loath to pledge him in his bitter Cup ; they would be glorified with his Glory, but not be baptized with his Baptism : There's the great reason men do not attain Heaven , they would be willing to *dye the death of the righteous*, but are unwilling to *dye the death for righteousness sake*. Alas ! (Christians) the Lord Jesus Christ will be your head, but it is a head under a Crown of Thorns ; God will be your God, as he was to *Moses*, but he

he will appear to you in the burning Bush; we must first enter into the sorrow of our Lord, before we can enter into the joy of our Lord; there are first those groans that are unutterable, and then those joys that are unspeakable: *He that hath not learned the lesson of the Cross, has not learned his A. B. C. in Religion*: The Scriptures teach, first a suffering with Christ, and then a reigning with him: Now there are few persons willing to suffer, and therefore it is that so few get to Heaven. Few think themselves to be graced (as they in the *Acts*) when they are disgraced; few that count
 them-

themselves dignified, when
 they are villified for Christ;
 few that are convinced, that
 though they lose all for Christ,
 yet they shall lose nothing by
 him; nay, that though they
 lose all for him, yet they may
 find it all again, and more in
 him; few that are like the an-
 cient Christians, that were glad
 they had any thing to lose for
 Jesus Christ; thus should it be
 with us all: we must neither
 neglect the *active*, nor decline
 the *passive* obedience of a righ-
 teous life, if we would *dye the*
death of the upright, and have
our last end like his. Thus
 I have answered the two Que-
 stions; let me now conclude
 in

in a few inferences from the premisses.

And first, this shews us *the wisdom and happiness* of those that make choyce of a righteous life; 'Tis *the best wisdom*, because they only take the right way to ensure a blessed death; they have a prospect into futurity, they consider what is coming, and therefore provide for it. And 'tis *their great happiness*, because they make sure of a heavenly reward after death; therefore how strangely do we argue, when we see a Worldling dandled upon the knees of prosperity? we are prone to think, surely this is one of the Favourites of Heaven,

VEN,

ven, the darling of providence, surely God loveth that man, he makes him so great and rich; and on the other hand, when we see the righteous afflicted in this World, reproached, threatned, impoverished, imprisoned, banished, martyred, we are apt to judge, surely this is not a person that God loves; but it must be the end that must be regarded, and then it will appear who is the happy man; *mark the perfect man, and behold the upright, for the end of that man is Peace*; the happiness of life is to be esteemed of by the end and issue of it: though the righteous mans way be afflicti-

Psa. 37.
37.

on, yet his end is peace; that is, an absence of all evil, and the presence of all good: the Hebrew word for Peace, comes from a root which denotes *perfection*; his end is *perfection* of happiness:

hence the Rabbin tells us, *that the Holy blessed God finds not any ves-*

לֹא מֵצֵא הַקְּבֵרָה כְּלִי
מִחַיִּים בְּרַכָּה לְיִשְׂרָאֵל
אֵלֶּה הַשְּׁלוֹם וְכוּ

Rab. Shimson Ben Chol-
peta misna okatzim sub
finem.

sel that will con-
tain enough of blessing for Is-
rael, but the vessel of Peace,
according to that of the Psalmist, *the Lord shall bless his* Psa. 29:
people with Peace: indeed this ult.
is ALL, therefore Balaam
himself, though a wretch and
a reprobate, wished himself no
more

more happiness, then the righteous should enjoy at death, and in the other life.

○ If an unskilfull man should go to an exquisite Limner, and see him draw the rude draught of a Picture, he would wonder what he intended; but if he would but stay till he had set to his *ultimam manum*, his last hand, and finished the piece, he would see it to be excellent: Thus it is with foolish men, they look upon the rude draught of a Godly mans condition in this World, and misjudge it; but if they had but patience to suspend their judgement till God had finished it, they would find it

excellent, and worthy to be desired.

If a man had been present with God at his first dayes creation, when God began to make the World, when in the *tobu vabobu*, in the indigested *Chaos*, all things lay disorderly and confusedly jumbled together, *fire and water, cold and heat, light and darkness, dry and moist*, if a man had seen this, he would have wondered, what will the wise God make of this piece of confusion; but if this man had staid till the end of the sixth day, he would have said with God, *Behold all is very good*. Thus he that looks upon the troubled estate
of

תהו
ובהו

Gen. 1. 2.

of the righteous, may wonder what God intends with them; but stay to the end, and you will see their condition blessed: wicked men look no further then just before them, to receive their good things in *this life*; but you know there are many persons that may be *coached to Hell*, when others may be *whipped to Heaven*; nay many if they were not kept short of the things of the Earth, would come short of the joyes of Heaven. Doth any person think the Malefactor happy, because he may ride in a gilded Coach to the Gallows? Or the Child to be unhappy, because the Father takes

takes

takes the rod and corrects him? I remember one of the Popish Writers compareth the righteous, and the wicked, to the Hens and Hawks that are kept in Great mens houses; you know whilst the Hen is alive, she is not suffered to come into the house, but to scrape upon the Dunghill, and get her living there; but when the Hen is killed, she is served in to the Masters table: whereas the Hawk whilst alive is kept in the house with great attendance, but when 'tis dead, 'tis good for nothing, but thrown out upon the Dunghill.

So here the wicked have it

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may

may be a great deal of provision, but when they dye there is no more use of them, when as the Godly are preferred: Now I appeal to you which of these is the happiest estate; surely *that is the best that is the best at last*; none would be so mad as to desire first his happiness, and then his misery: which would you choose of these two, either to go through a pleasant Gallery, where are all sorts of Pictures, variety of sweet smells, and all manner of delights, to run through this into a flaming fire; or to run through a flaming fire, to come into a place of liberty, peace, and comfort?

See

See then the wisdom and happiness of those that make choice of a righteous life.

Secondly, we learn hence *the necessity of looking about us, whether our endeavours are suitable to our wishes*, or else (as you see) for all your wishes to dye the death of the righteous, you may dye the death of the reprobate.

Pray think of it, the time will certainly come, and may suddenly come, when nothing but the life of the righteous will yield you comfort; the Physicians they have left thee, the Minister he is to come, (but alas it is too late to send for him, for thou art not ca-
G 2 pable

pable of receiving any instruction) thy reasonable soul, thy precious soul, thy immortal soul sits trembling upon the threshold of thy lips, to take its flight into another World; go backward into this life you cannot, stay here you may not, go forward into another World you dare not. Now this is the time, and if you have not lived the life of the righteous, what a dreadful estate are you in then?

The soul of a man at death, is like a Prince beaten from one strong Hold into another; the soul is first made to fly out of the lower parts of the body, the legs and thighs, and then comes

comes into the upper parts of the body ; but the disease besiegeth it there, and then it flies to the heart, (its last refuge) and cannot hold out long there.

Upon this account it concerns us greatly, to ask every one himself, How have I lead my life ? Where are my Graces ? What have I been doing nothing but wishing for Heaven, and not labouring for it ? O consider how much you should be awakened and allarm'd by this ! you ought to deal honestly with your selves ; it is high time to bestir your selves, you are upon the borders of Eternity ; none of you

but desire to dye the death of the righteous, O labour that your endeavours may be answerable: If there was but one of you that had been wishing and not endeavouring, and so like to be excluded out of blifs, it might greatly startle you all who this might be: When Christ told his Disciples, one of them should betray him, they come and say every one, *Lord is it I?* and when we tell you there are a great many in the World, that do not endeavour, but only wish to be saved, and for this are in danger to be damned, methinks you should every one say, *Lord is it not I?* If there

there was but one man in the whole World that was to be damned, it might awaken us all, lest any of us should be that one man: As if an Army was drawn into a Field, and a voice should come from Heaven, that a Dart should strike one man of that Company dead, and not tell the man, would not every one have cause to be afraid? So have we cause to entertain an holy fear and jealousy, lest we should be of the number of such as shall fall short of the Glory of God.

Thirdly, we learn hence the *duty of adding working to our wishing, in order to our arrival at the death of the righte-*

ous ; and this we are to endeavour both *seriously*, and *seasonably* : *I. seriously* ; Give diligence to make your calling and election sure ; Abound in the work of the Lord ; Whatever thy hand findeth to do , do it with thy might : Be in good earnest for thy precious and immortal soul.

And then *2ly.* do it *seasonably* ; because thou art so uncertain of the continuance of a natural life , therefore be speedy in respect of a spiritual life. We should *make hast* and *not delay to keep Gods Commandments* : there may be cases wherein its not only lawfull, but laudable for him that be-

2 Pet. 1.
10.

1 Cor.
15. ult.
Eccles. 9.
10.

Psa. 119.
60.

believeth to make hast; such a case is this of our souls, in which expedition is highly commendable: 'Tis observed of *Solomon*, that he was but *seven years* in building the ^{1 Kings} House of God, and *thirteen in* ^{6. ult.} ^{7. 13} *building his own*:

R. *Shelomoh Yarchi* writes of it, ^{במלאכת גבוה נודרו} ^{ובשלו נתעאל ובשבה} ^{דבר הכתוב :} that the Scripture ^{*Miclal Yophi in loc.*}

speaks it to his praise, that he was so quick in Gods, and so slow in his own work. It is much with us in respect of our lives, as with men that are sailing in a Ship before the wind, whether they sit or lye, work or be idle, walk or stand still, whatsoever they do, yet the
Ship

Ship is going forward towards the Port it is bound for : So it is here, whether we repent or do not repent, pray or neglect to pray, believe or do not believe, be holy or remain unholy, our lives wear away apace : Therefore we had need look about us, and to quicken our pace in the path of Godliness.

*Non sumus
vita
inopes sed
prodigi.*

Men complain of the shortness of their lives, and yet live as if their lives were too long ; O methinks there is enough in the death and last end of the righteous, to perswade you to the way of the upright ! Be therefore adding working to your wishing ; remember that
of

of Paul, *Be not deceived, God Gal. 6.
is not mocked; according as a 7, 8.
man soweth, so shall he also
reap: He that sows to the flesh,
shall of the flesh reap corrupti-
on; but he that soweth to the
spirit, shall of the spirit reap life
everlasting.* The meaning of
the Apostle is plainly this, that
there is a consonancy betwixt
a mans life and death; such as
his sowing is, such shall his
reaping be.

Lastly, to conclude the
whole, this may be the com-
fort of such as *do live the life,
as well as desire to dye the death
of the upright*; that choose the
former part, as well as the lat-
ter end of the righteous; for
as

*Vita ad
mortem
sic impi-
us vivit,
mors ad
vitam sic
pius mo-
ritur.*

as the wicked go from a tempo-
ral life to an eternal death, so
the righteous go from a tem-
poral death to an eternal life ;
their death is both precious to
God, and advantageous to
themselves : The righteous
may welcome death, for death
to a righteous man, though it
parts two near friends, Soul
and Body, yet it unites two
better friends, the Soul and its
Saviour to all Eternity.

*Dent.
34. 5.*

The Scripture records con-
cerning *Moses*, in the last Chap-
ter of *Deuteronomy*, that *Moses*
the servant of the Lord dyed
according to the word of the
Lord ; the words in the Hebrew
על פיה are, *Moses dyed upon the mouth*
of

of the Lord: The meaning is, say the Jews, *Moses dyed kissing of God*; surely so it is with the Saints of God, their Father gives them a kifs, and so layes them down in the bed of the Grave; therefore they that have lived righteously, may at death smile themselves into a corpse; for the body of a Godly man goes to his Lords bed, and his soul to his Lords bosom; the Grave is perfumed for his body, and Heaven prepared for his soul. I may say of righteousness as *Solomon*, (in a case not much differing) *when thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk*

*l'Empe-
reur pa-
raph.
fach. in
Dan. p.
258.*

*Prov. 6.
22.*

talk with thee; that is, (ac-

cording to the Glos of the Rabbinical Interpreters) when thou goest it shall lead thee, viz. in thy pas-

sage through this World; when thou sleepest it shall keep thee, viz. when thou lyest down in the Grave; and when thou awakest it shall talk with thee, viz. when thou art awakened at the glorious Resurrection.

Well then, (all ye that are upright in heart and life) I bring you glad tydings of great joy; *Verily there is a reward for the righteous, and it shall be well with them that fear God,*

בההלכך הנחמה
וההעולם הזה
השמור עליך
והקיצות היא
לעתיד לבא

Psal. 58.
II.
Eccles.
8, 12.

God, that fear before him : it shall be so well, that none of you shall desire to have it better ; while the languid wishes of the wicked betray them to the pit of Perdition, your holy and earnest endeavours shall deliver you into the Mansion of Glory ; your labour shall not be in vain in the Lord :

1 Cor. 15

ult.

God is too good to suffer himself to be overcome in love ; it shall never be said, there is more love in man to righteousness, than there is love in God to the righteous. Therefore comfort your selves with these words , for you shall in this World certainly obtain a comfortable dissolution, and in the other

Dieu est

trop bon

pour se

laisser

surmon-

ter en a-

mour.

other World a joyfull Resur-
 rection ; You shall dye the
 death of the righteous, and like
 unto his shall be your last

E N D.



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