

Franckesche Stiftungen zu Halle

Undoubted Certainties. Or, Piety Enlivened From the View Of what the Living Do Certainly Know Of Death Approaching

Mather, Cotton

Boston, 1720

Text

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*What cannot be
doubted of.*

Boston. 5d. IV m. 1720.

ECCLE. IX. 5.

*The Living do know that they
shall Dy.*



BEHOLD One of the Points,
which it very much Be-
comes, and very much Con-
cerns, A Preacher, to insist
upon. And from what is
falling out among us, in
the Death of our Desireable
Ones, it is now very Sea-
sonable, and from the Season of it, it may come
with a Special Cogency and Pungency, and so
most Profitably, to be Preach'd upon.

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IT is an Article drop'd from the Pen of One, who tho' he were a *Monarch*, yet on the Occasion of the *Book* which yields our Text unto us, Chuses to call himself, *The Preacher*. The Hebrew Term used for this, as One of the greatest Criticks for the *Oriental Tongues* in our Days has noted, Signifies, *A Circle*; or, a company of Men gathered together in the form of a *Circle*; That is to say, *A Congregation*. The Book treats of Things, which it was the Desire of the Writer, to have understood by the *whole Congregation*; Yea, as a True Penitent, he is content, that his *Repentance* for the Errors of his Life, be Published in the *whole Congregation*. The Term that seems to carry, *A Recollecting Soul*, in it, leads One to look upon this Penitent, as Engaged in a work of *Recollection*; we have here what he found, and what he thought, upon a *Recollection*.

IT has been Remark'd, That as GOD suffered the *Unbelief* of *Thomas*, for the greater Confirmation of our *Faith*, by the Satisfaction which he received, So, GOD permitted *Solomon* to fall into very Faulty Sensualities, that so from his dear-bought Experience and Recovery we may all be the more confirmed in the Wisdom of Religion.

THE Design of, *The Preacher*, is, To shew wherein

wherein the *Chief Good* of Man does Consist; and as One of the Ancients does Express the Thing, *To set the Mind above the Sense*. He Reflects on the Various Things wherein *Men of Corrupt Minds* place their *Happiness*; and at the End of his Discourse on every One of them, he rejects them, as utterly *Insufficient*, utterly *Insignificant*. But he continues the search, un il he finds where it lies; which at length he declares in this *Epiphonema*; *Fear GOD, and Keep His Commandments*; *For this is the whole of Man*.

THE *Promiscuous Events*, which happen to *Dying Man*, while he *Lives* in this *Transitory World*, are among the Things now reflected on. But, it seems, in the midst of these *Promiscuous Events*, which hold the Children of Men in a continual *Uncertainty*, there is One thing, which all Men may most certainly depend upon; *The Living do know that they shall Dy*. It had just before been asserted, That the *Living* have some *Advantage* above the *Dead*. The *Argument* thus brought for the Assertion seems a very *Strange* one; *For the Living do know that they shall Dy*. But the *Argument* will be found a very *Strong* One, if you will observe where the Force of it lies. Because *the Living do know that they shall Dy*, therefore they will prepare

prepare for *Death*, and by a wise preparation, make sure of an *Happy Death*; which is a Thing that cannot be done after *Death*. Upon this Account, The *Living* are better of it than the *Dead*.

You may be sure, that I shall anon resume this Consideration. In the mean time, I bring you this *DOCTRINE*, as what is at *no Time* Unworthy or Improper for us to hearken to, but what our *GOD* at *this Time* gives us, a very particular call, to hearken to.

EVERY Man Alive, may know, and should know, that he is to Dy.

THERE is no *Living Man*, but what may know, and should know himself to be a *Dying Man*! Tho' no Man ordinarily does know *When* he is to Dy, or *How* he is to Dy, yet every Man may Assuredly Know this, That he is to Dy, and he should affectuously know it. Let a Man be never so Ignorant of other Things, & be there never so many Millions of Things which he does not Know, yet this he may know most certainly, That he is to Dy: He should Know it most Seriously. An Ignorance of this, would be a *Brutishness*, below what the *Beasts of the Field* are sunk into.

'Tis a very plain Truth which we are now upon.

upon. And it looks like a *Satyr* upon, a *Senseless World*, that such a *Plain Truth* should need any Inculcations. But, alas, they are *Needful*: And I shall now Study, that they may be as *Useful*.

THE *Plain Truth* shall have Two Enquiries made upon it.

WE will Enquire,
First. How MAY it be Known by the *Living*, That they are to Dy?

I. O EVERY *Living Man*, Hear the word of the *Everliving GOD*: Hear what the *GOD of thy Life*, does in His Word Speak unto thee. Thou mayst Know That thou shalt Dy; Inasmuch as the *GOD who now holds thy Soul in Life*, has told thee, Thou shalt Dy and not Live. We have that Word of *GOD* for it; *Psal. LXXXIX. 48. What Man is he that Liveth, and shall not see Death?* We have that Word of *GOD* for it; *Heb. IX. 27. It is appointed for Men once to Dy.* The Word of *GOD*, which miscalls nothing, has call'd Men, by the Name of *Mortal Men*. Tho' the Word of *GOD* has assur'd us, That the *Fear of GOD* tendeth to Life, yet we are also assur'd in the Word of *GOD*, That *Good Men* as well as others, must undergo the Stroke of Death. It is a famous Passage; *Job XIV. 1. Man that is born of a Woman, is of Few Days.*
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By, *Man that is born of a Woman*, Some have understood that Religious and Regenerate Part of Mankind, who at the Beginning of the Bible are called, *The Seed of the Woman*; and those who Believe in Him that is the Principal and Promised *Seed of the Woman*. Even, These are thus warned of GOD, That they must see but a *Few Days* in this World, and those *Few* must be *Evil Ones*. The *Wrath* of GOD against *Sin*, first pronounced the Doom of *Death* upon us; And yet, the First Man that ever Dyed, was a *Favourite* of GOD. We have the *Law of Death* declared in those *Lively Oracles*, by that GOD, in whose *Hand our Breath is*, and whose are all our ways; A *Law*, a thousand times more unalterable, than any One of the *Medes* and *Persians*; A *Law*, which upon Thousands, and Myriads, and Millions, has been already Executed. Let us go to the *Law* and to the *Testimony*. 'Tis in Gen. III. 19. *Dust thou art, and unto Dust thou shalt Return*. It was the saying of the Renowned Arabian Judge; Job XXX. 23. *I know, that thou wilt bring me to Death*; It may be rendred, *I know, Thou wilt Return me to Death*. It seems a Reference, and an Allusion, to that ancient *Law of Death*. Job seems to say, *I am Dust, and I shall Return to Dust*. Our *Frame* is broke, and spoilt by our *Sin*. *Death* is by the *Law*

Law

Law of GOD, the Penalty of our Sin. We are all involved in the First Sin of the First Man. Sin is the Sting of Death. 'Tis by our Sin, that we are Stung to Death. Indeed, the Second Adam will deliver us from the Death which the First Adam has brought upon us. But this Deliverance will be by a Resurrection of the Dead. The Word of GOD forbids all Imagination of Immunity from the Stroke of Death, until the Second Adam, who is to Raise the Dead, shall come, and Change, and Judge the World. Then indeed, There shall be no more Death. A Translation, without any Dying, will be the Portion of the Saints, by whom the New Earth shall be Inhabited, and Cultivated. But until that approaching Revolution, which Oh! That our GOD would hasten it — I say, until then, Death will be, Josh. XXIII. 14. The way of all the Earth.

II. YEA, O Man, Dost thou not know, That all the Men who have ever Lived, in the former Generations, have Died before thee? And all in thy own are Dying about thee! What! So many Dead, and Thou never to Dy! O Doting Folly! O Raving Madness! Epidemical Experience gives the Living to Know, That they shall Dy. If all Mankind in every Age has Dyed before us, and is Dying
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every Day about us, what an Extravagancy would it be for any of us to dream, That we shall escape the *Common Lot of Mankind*? We read, Eccl. I. 4. *One Generation passeth away, and another Generation cometh.* Yea, and the *Generation that cometh*, we see also *passing away*. I repeat the Demand made of old, *Your Fathers, where are they?* Since they do not *Live for ever*, surely, *The Living do know that they shall dy.* There have never been above Two, that have escaped for more than Five Thousand Years that have rolled away, since the *Day that G O D made Man upon the Earth.* The Empire of *Death*, we see, 'tis an *Universal Monarchy.* The *King of Terrors* has his Empire Extended so far, that he always has the *Sun*, both Rising and Setting in his Dominions. On the whole Face of the Earth, we will suppose, there may be between *Four and Five Hundred Millions* of People. In a *few Years*, there will not be *One* of them left. When a *Few Years* are past and gone, These (like *Xerxes's Army*) will all be gone. And what is become of them who Peopled the Earth in the Former Ages? *Death, Death*, has melted them all away, *As Drought and Heat Consume the Snow-water.* The *Antediluvians* are not the only Ones, who at last have had their Story, (*As a Tale that is told!*) so wound

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wound up; *And he died! And he died!* We Read, Eccles. VII. 2. *That is the end of all Men; and the living will lay it to his heart.* Oh! That we did so! Oh! That there were such an Heart in us! Our Sinful Earib has never yet afforded any Priviledged Place unto the Children of Men, where the Arrest of Death could not come at them. Have any been exempted for their Holiness? No; The Holy Moses must have it said, *Moses my Servant is dead.* This First Death is not the Death from whence Righteousness will always deliver. Has Courage done it? No; David is dead. Has Vigour done it? No; Sampson is dead. Has Wisdom done it; No; Solomon is dead. Has Riches done it? No; *Ahasuerus* is dead. It is no new thing, to hear it said, *The Rich Man died and was buried.* Have the best Qualities imaginable preserved any Man Invuluerable; that the Arrows of Death should not come at him? No, As Useful, as Humble, as Lovely a Man as *Paul*, must have, *A Time of Departure.* A Man as dear to Our SAVIOUR, as His Apostle *Peter*, must put off *this Earibly Tabernacle.* And they too, whose Profession it is, To Keep others Alive; even these are not suffered to continue by reason of Death. Every Generation feels the fulfilment of that Prophecy; Isa. XX IV. 1. Behold,

The Lord makes the Earth empty: 'Tis emptied of all its old Inhabitants.

To render this Meditation a little the more Impressive, pass over the several Streets of our Neighbourhood, call to mind, who lived in such a place, and who in such a place, but a few Years ago. And, *Where are they now?* They are *Gone!* They are *Gone!* Death has carried them off unto the Eternal World. *The places that have known them, now know them no more.* By this, the *Living* do know, that they also *shall Dye.* We cannot but know, that we *shall go after them.* We know nothing, we are deprived of our Senses, if we don't make that Conclusion, Isa. XX. 6. *And how shall we Escape?*

III. YEA, O Man, dost thou not feel thy self *adying?* Do not the *Living* Feel that in their own *Constitution*, from whence they may *Know* that they *shall Dye?* O my *dying* Friends, The *deadly Blow* is already *Struck*; *Death* has already seized upon us; every Day we may feel *Death* growing upon us. It is got in at our *Windows.* We suck it in with the *Air* we breath in. What are all our *Bodily Distempers*, but so many advances of *Death?* In all the *Maladies* with which we are *Dis-*
tempered,

tempered, we have *Death* hacking & hewing down our *Earthly Tabernacle*. The *Enemy* has broken in, and is breaking down the *Carved work* thereof, with *Axes and Hammers*.

It was the Speech of *Job*, *Thou dissolvest my Substance*. Upon *This* he adds, *I know that thou wilt bring me to Death*. It seems, He knew it from this; He found a *Dissolution* already begun upon him. And so truly may we *All*. if the *Living* will but argue from what they *Feel*, they may *Know*, that they shall *Dy*. It was a Parable of the Ancients: A Man made an Agreement with *Death*, never to call for him till he had first *Warned* him of it. At length, *Death* does call for him; and the Man *Expostulates*, That he was not *Warned* according to Agreement. Say not so, replies *Death*, Say not so! Did not your *Head* ake such a Day? Did not your *Side* ake such a Day? And such a Day, was not your *Stomach* out of order? Those, those are the *Warnings* that I use to give. O *Living People*, if these be the *Warnings* of *Death*, You may know, That you shall *Dy*. These *Warnings* reach to every One of you all. More or less we all have some *Touches* now and then upon our *Health*; and most of us have, like *Timothy*, our *Often Infirmities*. We *dy*, if we do not ever now and then go to *Sleep*. This very *Sleep*, what is it but

but a Lively Image of Death? How Reasonable would it be for us, to fall *Asleep*, with such Contemplations; *I know these Eyes must shortly be closed by Death!* And, *I know, I must shortly ly down in the Grave!* Our Bread is the *Staff of Life*. If it were not for that *Staff*, we should soon fall down, unto the *Earth*, into the *Earth*, from whence we have our *Bread*. Will it always keep us from *Falling*? No, were it *Manna* it self, it must anon be said, *They did Eat it, and are Dead*. A Great part of the *Food* on which we *Live*, is the *Flesh of Dead Creatures*. We have *Death* dish'd out to us, on our *Tables*. O *Feed*, not without this *Fear*, *I know I cannot Live always on the Dead!* *I know, Dead Creatures can't save me always from Death*. By such Means as these, the *Living* may know, What indeed every One cannot but know. Yea, but will an *Unaffecting*, an *Ineffectual*, a *Not Operative Knowledge* be sufficient! By no Means!

WE will Enquire,

Secondly. How SHOULD it be Known by the *Living*, That they are to Dy?

I. THE *Living* do know, that they shall Dy; But, Oh! That we did so Know it, as to *Live* in a *Daily Expectation of Death*. A Good Man could say, *1 Cor. XV. 31. I Dy daily*. One thing

thing in *Dying daily*, is to *Live*, with some suspicious Expectation every day, *That this may be the Day of our Death*. I do not say, That a Man should *Live every day*, as if he *knew it were to be the Day of his Death*. The S^rain of such an Expression should be mended. We may very Truly, and Fairly, and Justly thus Express it ; We should *Live every day*, as not knowing, but that it may be the Day of our Death. The Living who do Know that they shall Dy, may yet say with him ; Gen. XXVII. 2. *I know not the Day of my Death*. Inasmuch as we do Know, that we shall Dy, but GOD has not made known unto us, the Time, we shall Dy we ought always to *Live* Expecting of it. We do not know, but that this Hour may be the Time. Every Prayer we make, we may think, *It may be, this is the Last Prayer that ever I shall make*. Every Sermon we hear, we may think, *It may be, this is the Last Sermon that ever I shall hear*. Every Time we are *Conversing* with One another, we may think, *It may be, this is the Last Conversation*. And every Day, we may think ; *'Tis possible, I may not Live to another Day*. Such Thoughts, they should be very Frequent with us. It looks, as if we did not know, that we shall Dy, if such Thoughts are not very frequent with us.

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II. THE Living do know, that they shall Dy; But, Oh! that we did so know it, as to make while we Live, a Thorough Preparation for Death. It is the counsil of Heaven unto us; Mat. XXIV. 44. Be ye Ready. Since we do know, that we shall Dy, we should be diligent in making Ready for the Dying Hour. And Verily, The Longest Life, is little Enough to be all spent in making Ready for Death. Death, Oh! it requires a mighty Preparation. We ought Immediately, I say, Immediately, to make sure of it, That when we Dy, we shall not pass into an Eternal Wretchedness; That our Death be not the Trap-door to Let us down into Wretched, and Woful, and Hopeless confusion. And what is it, that will Prepare us for Death? In One Word Nothing but a Real and Heartty CONVERSION to GOD: Or, A Principle of PIETY, wherein we shall Begin to Live unto GOD before we Dy: Or, That whereof you are advised, Phil. I. 6. GOD has begun a GOOD WORK in you.

Briefly, This Apprehension, That we shall Dy, should animate us, Presently & Earnestly to Do, what must be done, that we may not be Miserable at our Death. And there are especially Three Points, which our Safety, and our Comfort at our Death will turn upon. O Living Man, Knowing that thou art bynd by to Dy, Let these Three Points be prosecuted Immediately.

THE

THE First Thing to be done, is this; With
 a *Confession* of thy *Sins*, and of the *Terrible*
Destruction deserved by thy *Sins*, importunately
 plead the *Sacrifice* of thy SAVIOUR, to
 be delivered from all the *Wrath* of Heaven
 which thy *Sins* Expose thee to; and plead
 the *Righteousness* of thy SAVIOUR, that so
 thou mayst after thy *Death* inherit the Blef-
 sedness of the *Righteous*. Ask for this *Faith*,
 which is the *Gift of GOD*, and then Try whe-
 ther it be not *given* thee.

THE Second Thing to be done, is this;
 Get thy *Enmity* to GOD subdued; the Image
 of *Satan* extirpated out of thy Soul, and the
 Image of GOD introduced into it: A New,
 Gracious, Divine *Bias* given to thy Soul, that
 shall Incline thee to every Thing that is *Holy*
 and *Just* and *Good*; The *Love* of GOD, and of
 thy Neighbour Planted in thy Mind, as a *Root*
 that shall prove a *Tree of Life* unto thee, in
 the *Paradise* of GOD, after thy *Death* has
 transplanted thee. Cry to GOD for *This*, till
 thou art upon Trial sensible that He has
 heard thy Cry, & Quickened thee from Above.

THE Third Thing to be done, is this;
 Walk with GOD in such a Course of *Obedience*,
 and such a Care to *Keep a Conscience void of*
Offence, that thy *Evidences* for Everlasting
 Life may be kept clear, and the sudden Ap-
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proach of *Death* may not make thee *Afraid* with any *Amazement*: Keep thy *Soul* in such an *Heavenly Frame*, that no sudden Approach of *Death* may find thee indisposed for the *Heavenly World*.

III. THE *Living* do *Know* that they shall *Dy*, but Oh! that we did so *Know* it, as to *Do Now*, what we shall *Wish to have done*, when we come to *Dy*. Our *Death* will bring us to a *Right Sense* of Things; Oh! That we may be brought unto it, by our *Sense of This*, That we are to *Dy*. Men have the *Clearest Sight* of Things, when they have the *Dimness* of the *Shadow of Death* sitting upon their *Eyelids*. The *Thoughts of a Dying Man* are usually the *Soundest* and the *Truest Thoughts* of his *Life*. We do *Know*, that we shall *Dy*: But now let us add the most finished *Wisdom* unto this *Knowledge*. We are so advised; Deut. XXXII. 29. *Oh! that they were wise, that they understood this, that they would consider their Latter End*. There is the most *Consummate Wisdom*, with such as are so well-advised, as to *Consider*, what we shall in the *Latter End*, with most grievous and irksome *Regret* look back upon; and now *Avoid* those things: To *Consider*, what we shall in the *Latter End* with unspeakable *Pleasure* look back

back upon; and now *Perform* those things. O Man, while thou art yet a *Living Man*, Consider, what will strow *Thorns* in thy *Death-bed*, and what will fill thy *Death-bed* with *Foys*; and order thy *Life* accordingly. Suppose thy self in thy *Last Agonies*; Thy *Breath* failing; Thy *Throat* rattling; Thy *Eyes* with a dismal *Cloud* upon them; Thy *Hands* with a *Clammy Sweat* upon them; and the *Turn of the Tide* waited for, as the *Term of thy Expiration*. Consider, O my Soul, what would I wish to have done, or to have left undone, at such a *Critical Time* as this! Because the *Living* does *Know*, that he shall *Dy*, Let every One that *Lives*, *Regulate his Life*, by such *Sentiments*; which the *Children of Wisdom* will for ever *Justify*.

IV. THE *Living* do *Know*, that they shall *Dy*: But we should so *Know* it, as to be *Dead* before we *Dy*. There is an *Excellent Attainment* which every *Christian* must aspire unto; *Christian*, 'Twill be thy *Life*, to arrive unto it! Rom. VI. 8. *Dead with CHRIST*. Since we *Know* that we are to *Dy* it becomes us to anticipate our *Death*, with a *Mortification* towards all the *Things* of this *World*, which at our *Death* we must part withal. We are first of all to become *Dead unto Sin*;

our Inclinations to *Sin*, must be so *Dead*, that we shall not, we durst not, *Live* in any known *Sin*. But more clearly; our *Will* is to *Dy*, and the *Will* of GOD must give Law to us instead of *our own*. This *Death* of thy *Will*, O Man, while thou art yet a *Living Man*, will be the *Life* of thy Soul. We have in us, a *Will* full of *Unjust Appetites*. We are *Sav'd*, when this *Will* of ours is *Kill'd*; and we come to that; Mar. XIV. 36. *Father, Not what I will, but what thou wilt*. What the *Will* of GOD requires from us in His *Precept*, This we must comply withal; utterly Suppressing all Propensities of our own *Will* another way; and saying, *Lord, Thy Commandments are not grievous*! And what the *Will* of GOD orders for us in His *Providence*, we must submit unto it, and quiet those Troubles which rise in our Hearts, when things do not go as we would have them; with such a Submission as this, *Let the Holy One do all His Pleasure*. The *Death* which we must come to is this; O my GOD, and my SAVIOUR, I have no *Will* of my own, that I shall ever any more *in-sist upon*. How is it with the *Dead* in CHRIST? GOD is become *All in All* unto them. We are gloriously *Dead*, when we ask for nothing but GOD; and can be pleas'd with any thing that GOD shall please to give

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to us, that GOD shall please to do with us. To glorify GOD, with our *own will* Abolished, Extinguished, Annihilated; or to have our *will* governed by the *Will* of GOD, and even swallowed up in it; and so to be *willing* that GOD should Strip us of all that we Enjoy among the *Living*, and even render us like the *Dead*, who have *no more a Portion for ever in any thing that is done under the Sun*; This 'tis to Dy, as all they must, that would *Live Eternally*. The best Thing that we can wish for, the best Friend which we have in the World, and which we are most fond of having stay with us in the World, is this; *My Friend, Oh! That I could see thee Dead! I long to see thee Dead! O! may the Living be Thus Dead! How easy would it be then for them to Dy, when their Time comes to Dy!* Since we *Know*, that we shall Dy, Oh! Let us Dy into this *Life of GOD*, before we Dy!

A P P L I C A T I O N.

AND NOW,

I. Do we *Know*, that *We* shall Dy? We then *Know*, that *Ours* also are to Dy. When our Friends Dy, we have no cause to wonder at it: We *Know*, 'tis what must befall us all! It was urged of old, *Quid absurdius quam ut id*

quod

quod scias Omnibus esse Prescriptum, quasi Speciale deploret? The Words are *Ambrose's*. Inasmuch as the *Living* do all *Know*, that they shall *Dy*, in the *Death* of our *Friends*, there happens nothing, but what *All* are to *Meet* withal. 'Tis from this, that there was that *Inference* made; *1 Cor. VII. 30. Those that Weep should be as tho' they wept not.* We have here a *Sponge* for our *Tears*; Our *Griefs* on the *Death* of our *Friends* have here a *Moderation* imposed on them. 'Tis proper for you, *O Friends*, to look for a *Parting Time*: To *Live together*, as those that must not always *Live together*.

WE see People every where *Mourning* over their *Departed Friends*. The *Mourners* go about the *Streets*. One *Laments* with *Ezekiel*, That he has *Lost the Desire of his Eyes*, with a *Stroke*. Another *Laments* with the *Widow* that came to *Elisba*, *My Husband is dead*. Here you have the *Moans* of an *Orphan*, like *David*, *My Father and my Mother forsake me*. Here you shall see a *bereaved Parent*, like, *Rachel*, *Weeping for her Children*, and *refusing to be comforted*. Here the *Sisters* complain, like *Mary and Martha*, *My Brother is dead*. Here a *Moses* is afflicted, because he buries a *Worthy Sister*. Why, *Such Things* are to be look'd for. The *Living* do *Know*, that they are so.

AY,

A Y, Do we *Know* this? Then let us discharge our *Duty* to our Friends, before it comes to *this*. Let us do them all the *Good* that ever we can. Let our carriage to our *Friends* be such, that if they *Dy* before us, We may be able to look back with some Consolation on our *Fidelity*. Sirs, If a Soul Related unto us, be Snatched out of this World by *Death*, and we must own, that we never did any thing for the *Salvation*, or the *Benefit* of that Soul: Oh! the Anguish it must give,--- We cannot but *Know* that it will give, unto us!

THE *Living* do *Know*, that they shall *Dy*. Then *Make Ready* for it: First for our *own Death*; and then for the *Death* of ours; For we *know* not which may in the *Race* come first unto the Goal of *Death*.

II. THE *Living* do *Know*, that they shall *Dy*: But let us *Rejoyce*, in that we *Know*, That we have a Redeemer, who will one day *Save* us from *Death*, and again set us among the *Living*. One thing, that we *Know*, is a *Melancholy* Thing: 'Tis, That we shall *Dy*. But then, we *Know* another thing, that will make Amends for it; Even that *Comfortable* Thing; Job XIX.25. *I know, that my Redeemer Lives; and in my Flesh I shall see G O D. O Welcome Tidings!*

Tidings ! O Joyful Tidings ! What cause have we for those Acclamations, *My Spirit will Rejoyce in GOD my SAVIOUR !* The Children of GOD, in the Days of the *Old Testament*, believed a *Resurrection*. GOD Promised them a share in the Blessings of the Kingdom of the *Messiah*, wherein He would be *Their GOD*. They Dyed before those Promises were accomplished. Hence they inferr'd, *That they must be Raised from the Dead*. Their Faith was, *GOD will Redeem my Soul from the Power of the Grave*. But then, the Gospel of the *New Testament*, has more abundantly brought *Life and Immortality to Light* ; a *Resurrection to a Life of Immortality*. For now, we have seen our Lord JESUS CHRIST Himself *Risen* to such a *Life* ; and so *Risen* as to leave no Room for *Doubt*, that He will also *Raise His Followers* to such a *Life*. He has told us, *He that believeth on me shall not Dy for ever* ; Tho' he Dy, he shall not ly *Dead for ever* : And we have in His *Resurrection*, a most *Victorious Demonstration*, that this *Deliverer of Souls* is a *True Witness* ; we have not been *Deceived* by Him. We may then use those *Anhelations* ; Psal. Cl. 2. *Ob ! When wilt thou come unto me !* Why should we not say, with a *Soul Triumphant over Death* ; *Oh ! When wilt thou come,*
and

and make the Grave yield up her Dead;
 the Earth cast forth her Slain! When wilt
 thou come, to deliver the Lawful Captive, and
 the Prey of the Terrible? Rejoyce not against
 us, O our Enemy, DEATH; For tho' we
 fall, we shall Rise again; when we sit in
 Darknefs, the Lord shall be a Light unto us.

III. THE Living do Know, that they shall
 Dy. Oh! how should we labour to Know,
 that it will not be an Unhappy Death! For
 a Living Man, who Knows that he shall Dy,
 and for ought he Knows, it may be before To
 Morrow; for ought he Knows, it may be to,
 This Night, thy Soul required! For such a
 Man, to be Walking in such Groffer Darknefs,
 that for ought he Knows, his Death may
 Lodge him in the Place of Dragons. O
 dreadful Condition! O rueful Condition!
 And yet, alas, This the Condition of the most
 in the World! Oh! My dear Neighbours,
 Do not Continue in it!

I resume, What I said, I would. Why
 are the Living better of it than the Dead?
 The Living do know, that they shall Dy. But
 then it is to be presumed, That the Living
 will make a proper use of this Knowledge;
 and Redeem their Time, Discern their Time,
 D to

to get into such a Condition, that they may say, *My Death will be no Harm unto me!*

THERE is a Knowledge of which it is affirmed, Joh. XVII. 3. *This is Life Eternal.* Certainly, They who Know, that they shall Dy, should press after such a Knowledge of GOD in our Lord JESUS CHRIST. Oh! Never give over, till we Know Him to be our GOD, and our SAVIOUR; till we Know that He will give us *Life Eternal* after Death.

WHAT a sweet Knowledge is that? 1 Joh. III. 14. *We know, that we are passed from Death to Life.* Certainly, They who do know, that they shall Dy, should be solicitous, that they may have upon them the Infalible MARKS of Souls Passed from Death to Life. O Living Ones, who know that you shall Dy, Be at no Rest until you can say, *I know, that I have CHRIST for my Life, and I shall have Gain by my Death.* Be at no Rest until you can say, *I know, that I Live by the Faith of the Son of GOD, who hath Loved me!*

MY Friends, Dare not, O Dare not, now to remain One day longer without those Necessary Things, which the Word of GOD calls, *The Evident Tokens of Salvation.*

BE

BE Restless, till you are able to say; 'I
' am come to This; That I make it the main
' Design and Business of my Life, to Glorify
' GOD with Perpetual Acknowledgments;
' To Serve and Please the Glorious GOD, and
' walk as having His Eye upon me; and Ac-
' knowledge Him in all my Ways.

BE Restless, till you are able to say; 'I
' am come to This; That I do not indulge in
' my self any Ill Frame towards my Neigh-
' bour; but heartily wish him Well, heartily
' do him Good; heartily Study to deal by
' him, as I would allow him to deal by me.

BE Restless till you are able to say; 'I
' am come to This; That the Calls of the Gos-
' pel are become Effectual to me. When I
' am called upon, To Renounce my Idols, with
' all my Vanities, and Embrace my SAVIOUR,
' in all His Offices, and Resign my self up, to
' be Possessed by the Holy Spirit of GOD,
' my Soul can say, I do most Sincerely Consent
' unto all of this.

O Be Earnest, O Be Speedy, in making
this Provision for Death, All you who do
Know, that you shall Dy. O Let none of
you Delay to provide for this, That your

Death may not find you in your *Sins*, but that you may be found in *CHRIST*, and be found of Him in *Peace* at His Coming.

A L L that now remains, is, To Drop and Leave this Awakening Word upon the Auditory ; If any of you, O our dear People, are found *Unprepared for Death*, when you are overtaken with it, you will be of all People, the most *Inexcusable* !

B U T the more *Inexcusable*, because of the *Counsels* and *Warnings* which our Glorious *GOD* has in the *Works* of His Providence dispensed unto us. Oh ! Let us not be found among those, who *Regard not the works of the Lord, nor the Operation of His Hands*.

Y E A, those who may not *Speak in the Church*, does our Glorious Lord Employ to *Speak* : to *Speak* by us, and *Speak* by what we see in them, such Things as we ought certainly to take much Notice of.

Mrs. ABIGAIL
SEWALL, the
Consort of the Ho-
nourable Judge
SEWALL.

A Gracious Handmaid
of the Lord, is lately gone
from us, who by her Ser-
ious *PIETY*, most affectio-
nately *Choosing that Good*
Part

Part that She found with and in her SAVI-
OUR; by a Singular Goodness of Temper,
which Endear'd her to Every One, and ador-
ned her Profession; and by a zealous Delight
and Study to be a Blessing in the Relations
which GOD assign'd unto her; *Spoke* while
she *Lived*, and *being Dead* She yet *Speaks*; as
One among the *Patterns*, which the *Daugh-*
ters of Zion owe a Respect unto.

BUT then History mentions an Excellent
Person who *dying very Suddenly*; was found
sitting Dead in his Chair. Some would have
made a Rash Interpretation of it. But GOD
ordered it, that he was found with a Book
lying open before him, and his Finger Poin-
ting to those words; *Whatever Death a Righ-*
teous One may be prevented withal, yet he shall
be in Rest.

THIS *Vertuous Woman*, has Dyed very
Suddenly. And by a very *Sudden Death*, —
but unto such a Prepared Soul what an *Hap-*
py Death! — She has also *Spoken* This unto
us. *My Friends, You may be Well One Day,*
Dead the Next! Well at Supper, Dead before
Midnight. Oh! Be ye always Ready. Imme-
diately get into such Good Terms with Heaven,
that you may Dy Rejoycing in the Hope of the
Glory

Glory of G O D. Immediately Dispatch Every
thing, which must be done, that you may Dy
Comfortably. Beware, Lest your Lord coming
Suddenly, may find you in any Point Unprepared
for Him.

T H I S is the Voice of GOD: it Cries unto
the City, in the Death of His Departed Hand-
maid; Well-advised we, To Day if we hear
His Voice unto us.

F I N I S.