

to God, and Love to your Soul keep a day, or such a part of that day, in such a retired place, with such a frame of Spirit, onely in Meditation on the Person and Passion of your Lord; my Soul for thine, thus doing Devoutly, Constantly, and in fervent Prayer; the Profit will be unspeakable.

3. Keep up also a constant remembrance of *past-offences*, and *personal-frailties*; And the Good Lord give his Blessing. *Amen.*

CAAP. XXXIX

Demonstrating, that in every Man there is a Master-sin, which must be Killed, or it will Kill; and how in process of Time, this once LOTHED, may come to be again LIKED, with eight Steps, by which it gradually gets new admittance, and four Causes assigned of this Decay, and a necessity asserted of our Mortal Enmity to all Sin.

SIGN: XXXIX

V*V*hen you can remember past sins committed, rather with Liking then Loathing.

By past sins here, I would be understood to intend and mean those sins the Scripture calls right Eye, or right Hand sins, that is, such sins as in time past had the sole Dominion and Government over us, to which we yielded up our Bodies as Servants do to their Masters, or Children to their Parents. And that there is such a thing in the world, or body of Man as chief, or a master-sin, may be very proper to speak somewhat unto
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this place; And in process of time after this sin hath received a deadly wound by way of abhorrency, it may come to receive some healing again, or be remembered with liking rather then loathing, may also be very useful to speak something unto under this head, with some causes assigned *how and why this comes to pass*, and some remedies *how this may be cured where begun, or prevented whereabout to come.* Now to the first thing premised, whether there is or not such a thing in the world (or Body of Man) as some sin that hath Rule and Government in chief, that is, That although every Man in his unregenerate state hath many sins unto which he payeth homage, yet these very sins have as it were a leading or Master sin that doth command in Chief; as there is many Devils, so there is a Belzebub or Prince of Devils, and as there is many humours in the body of Man, so there is some one predominant humour, *Blood, Flegm, Cholar, Melancholy*, are the parts of which we all partake, yet some one of these in all men have a chief propriety; And hence it comes to pass from the predominancy of our Constitutions. These lead us out to affect most some particular Sin; For though it is true, wicked Men love all Sin as it suits with Interest and Inclination, yet they set a chief love upon that Sin as falls most under their natural Constitution; We repute not a Man to be of such a Trade, because he now and then in an Artists shop may use that Artists Tools, but because he is wholly addicted thereunto: Hence we call such a man a Carpenter, Bricklayer, Ironmonger, &c. because each of these are given up by way of constancy thereto; one is constant about his Timber, the other his Bricks, the other in Mettles. In like manner, wicked men in Scripture take their denomination of being called such a sinner, as a Drunkard, Fornicator, Swearer, Ljar, &c. not because they

they have no other sin, for that were preposterous to imagine, that such as *Drunkards, Fornicators, Swearers* and *Lyars*, had not many more sins; but it is because all other sins are as their *Soullion-boys* to these Master-sins; And were the Scripture is silent, experience sufficiently teacheth this, that as in matter of Meats and Drinks, though in the general we have a common affection to all that God hath ordained for food; Yet one man hath a more special respect to this or that meat, some *flesh*, some *fish*; and in the same little family, one child hath a *Joseph* or *Benjamins* part, though the rest of the Children are not thereby exempted from a child-like affection; And as in our natural body, to some members we attribute more care, as they are more useful, and their loss more painful, hence it comes to pass that without any premeditation the Hand (though as truly a part of the Body) yet will receive the blow to secure the Head, as being a more noble part, without which, Nature tells us, the rest of the Body cannot subsist; hence it comes to pass, that as our experience tells us, some Men are naturally more inclined to *Drunkennes* than any other sin, others to *Covetousness*, others to *Pride*, others to *Uncleaness*, others to *Idleness*, others to *Talkativeness*, others to *Passion*, &c. and these may most properly be called the members of our Bodies; the right Eye, or right Hand; thus *David* had his *Absalom*, *Sampson* his *Dallilah*, *Herod* his *Herodias*, *Judas* his *Bag*, &c. How evident is it in Scripture, let the considerate Reader judge? That when once the awakening Spirit of Conviction came to any Sinner, it lead him, to search out, and cry most against that Sin of all other, apprehending that as the Ring-leader of all the Rebellion; and this is noted in Scripture with this Brand, *right Hand sin, right Eye sin; Ah mine Iniquity!*

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his own Iniquity, his own Sickness, his own Sore, the Plague of his own Heart. Mat. 25. 29, 30. 2 Sam. 22: 24. 1 Kings 8. 38. 2 Chron. 6. 29. In like manner, from the very influence of the constitution, persons naturally are addicted to one predominant Virtue more then other; *Moses* for his Meekness, *Job* for his Patience; Who of a more fiery persecuting Spirit then *Saul*; but so soon as his Heat and Collier was turned into the right Channel, who more zealous, labouring more abundantly then the rest, went more Journeys, through more Perils, writ more Epistles, endured more Deaths, as himself saith, *in Deaths often*, as the 2d. of Cor. 11. 23, 24. to the last, at large declares; by all which it may evidently teach us, that certainly we have our chief Corruption or Master-lust. I never met with a Convert in my days, but would knowingly confess he knew his Master-sin; and that one Devil did more predominant in him then the rest of the Legion, and was the object of his Sorrow, Prayers and Fears, more then any other sin; and indeed there is a cause; for generally the right Eye sin is of such affinity, that it even Sociates in the capacity of a member of the same Body.

And this brings me to the next thing premised, that this Master-sin, in process of time, may be remembered with liking, that is, upon reflection of past sinful Acts, not to have such manner of Indignation, Zeal and Revenge, as had been in their espousal day. This is the first Step or In-let, to renew acquaintance with an old Enemy; and at this Door, hath many a poor Soul, admitting of a parley with, what they ought to have fled from, made good the Apostles words, *The Dog is turned to his Vomit again, and the Sow that was washed to her wallowing in the Mire.* If once a right Eye sin, through the Devils Subtilty, and

and our omission to watchfulness, can but gain so much credit in the estimation of that Christian, out of whose heart it was formerly cast. This will be a fairer overture to bring about these eight gradual dangers, step by step to get new possession, and may end in mortal War.

First, To suggest that there is not such a necessity of that utter estrangedness as hath been for a long time; Thus much ground given, lets the Enemy into the outmost works; and now having gained a better opinion in the mind then was, attempts a second step, and that is to put the declining Christian, upon ruminating or entertaining into the fancy, some delectable thoughts of a certain kind of Pleasure, or Profit in renewing this acquaintance; and from hence, sin gains a third step, and that is, consent of the Will; by this time the Field is more then half won, and a strong Combate is now working, the two Powers Light and Darknes. Yet ten to one, but the will is carried Captive, partly complying, partly refraining, the Charms of Sin offering present encouragement. Now doth the external senses, yeild their utmost help to damp Faith, and quicken Sense; Ah! By this means Sin gains a fourth step, and that is, to turn consent into Action; and now with our first Mother, admitting the Tree, pleasant to the Eye, and profitable to make wise; she takes of the Fruit, and Eats, Transgresseth, that is, turns consent into Act; this was the way the Devil took with *Achan*, he first looks upon the accursed thing as Goodly, from thence consented and acted; by admitting sin at first to take these steps, ground is gained to a fifth, sixth and seventh, that is, a reitterating the same Act, into Acts, or a Custom; and then into glorying or turning Acts and Rebukes, into *Solomons* complaint.

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plaint. *Prov.* 14. 9. Fools make a mock at Sin. And this leads to Obduration, or hard-Heartedness, and without a Miracle, ends in final impenitency, from which, Good Lord deliver us. *Amen.*

How weary once was *Israel* of the Land of *Egypt*, and groined under the Bondage of their Task-masters, as appears by the word of truth. *Exod.* 3. 7. *And the Lord said, I have seen the affliction of my People which are in Egypt, and have heard their cry by reason of their Task-masters, for I know their Sorrows. God that saw this did deliver them, by a mighty strong Hand he brought them out, of which they were full glad; yet in process of time, begin to change their opinion, and forget the bitterness of their sinful Bondage saying. Numb.* 11. 5, 6. *We remember the Fish which we did eat in Egypt freely, the Cucumbers, and the Melons, and the Leeks, and the Onions, but now our Soul is dried away, there is nothing at all besides this Mannah before our eyes. Here they slight Angels Food of Gods providing, hankering after their old Bondage again; fulfilling the Decay in this Sign, as witnesseth that grievous complaint. Ezek* 23. 21. *Thus thou calledst to remembrance the leanness of thy Youth, in bruising thy Teats by the Egyptians, for the Paps of thy Youth. Israel is weary of God and his Provision, saying, Let us make a Captive, and return into Egypt again; Nevertheless, I have somewhat against thee, because thou hast left thy first Love. Rev.* 2. 4. 11.

Quest. What may be the Causes of this Decay, that past sins which was once our Sickness, and Sore, may in process of time, gain better reputation in our Hearts.

Ans. First, Forgetfulness of that pinching Bondage, sin in times past brought upon us. Secondly, Our

Our not considering the Sting that still remains in sin; or that there is in the nature of it a constant enmity, both against God and the Soul. Thirdly, Our un-sensibleness of the woeful Issue that will attend the renewing Friendship with Sin. Fourthly, Our not keeping daily in our account, in its Authority the great day of our account. But something to these Causes in order.

And first, Our forgetfulness of that pinching Bondage, sin in times past brought upon us. This may appear by but calling to mind, the Servile, Slavery and Drudgery it put us upon before Conversion, while we served divers lusts, yielding our members Servants to all unrighteousness, adding Iniquity to Iniquity. In our right Wits we should take it with the highest of Indignation, to have inseparably fastened to us a dead mans Body, to carry up and down the Stench and Loathsomeness of it wheresoever we went, at Bed and Board, Court and Camp: such company would render us unmeet company for a Dog, and in it self, more tedious then Death it self; (to us) yet he that trades in sin, is worse beset with worse Loathsomeness, though with the man in the *Proverbs*, he knoweth not that the Dead are there, and that her Guests are in the depths of Hell. Lets but call to remembrance when we lived in Drunkenness or Uncleaness, &c. how sin did debauch and unman us; how many fowl un-beastlike Acts did this Monster SIN Carry us, as so many chained Captives after its filthy Lusts? Do we not upon consideration, loath the very thoughts, and are ashamed even to name the things done then in secret? Oh! The rottenness and *Egyptian* Diseases that Sin hath brought upon us; besides, did we not in this state, mock at God, his Servants and Services, being so followed with an accusing conscience, that

we durst not leave one Sermon of Death, Judgment, Heaven, or Hell; Oh Christian! It is forgetfulness of this, gives sin fresh encouragement to give the new visits, but remember, and the good Lord help thee to remember, though the Cup it presents thee with be gilt, the Liquor in it is mortal Poison.

Secondly, Our not considering the Sting that still remains in sin, or that there is in the nature of it a constant Enmity both against God and the Soul. It is a high piece of deceit wherewith the Devil Trades, as to the Garment put upon sin, as if there were some real pleasure, or real profit in sin, and its Service; neither so Bitter, nor its end so Painful; Who such a Fool as to be perswaded Fire will not Burn us, nor Water Drown us? or believes he can make a League with it, not to hurt him? Is not Fire, *Fire still*? Is not Water, *Water still*? Hath the Sea lost its property, cast thy self upon its proud Waves, or into burning Flames, and try if neither can touch thee? Is not Poison, *Poison still*; because we fancy otherwise? Alas! Alas! Doth not the best of Laws tell us, that this Monster *Sin*, is enmity against God, not capable of changing its nature, and so under no possibility of accepting any terms of Peace. Is it not impossible to make Fire and Oyle dwell together, one must overcome; there is no way to remove this Enmity, but by killing of it, many have thought of killing Sin, by yielding to sin, or killing Greater, by yielding to a Lesser; like the rebellious Son, tempted daily by the Devil to be Drunk, murder his Father, and ravish his Mother; he makes terms with this Enmity, to avoid the two last, submits to the first, which was but a making provision for the Flesh with the more boldness to run into the rest. We think when we take the Devils counsel, we may put out the Fire, by ad-
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dying Fewel; while God saith, Who is Love it self? touch not, tast not, handle not, pass not by it, turn from it, pass another way; whether the Devil in sin, smile or frown, the Enmity is the same. Oh that this were more considered by Professors! It would animate them more with Enmity against this Enmity.

Thirdly, Our unsensibleness of the woeful Issue that will attend the renewing friendship with sin. It had been better never to have known the ways of God, then afterwards to depart from the Holy Commandment; such a state doth greatly aggravate our condemnation; for it leaves us without all manner of excuse. He that never knew better, being not so blame-worthy, as such that knew their Masters will, and did contrary. And this experience gives a woeful account of, saying, the relapsed Disease in the natural body, seldom or never comes but with mortal conquest. In like manner, who so audacious in the acts of sin, as that man that once had escaped its old pollutions. Give our blessed Lord leave to speak here, *When once the unclean Spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none; then he saith, I will return to my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other Spirits more wicked then himself, and they enter in, and dwell there, and the last state of that man is worse then the first.* One Devil bore rule before, imagining it were the Devil of envy. Now Seven worse Devils hath this one Devil brought with him, the man was envious once, and had got the mastery over it; but took no good heed to keep his ground in Gods way, and with Gods strength, in process of time, lost the sense of that bitter fruit, this

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root of envy had brought forth ; now the same man is become a Monster, not barely Envious, but *Implacable, Proud, given to Whoredom, Drunkenness, Idolatry, Covetousness, Blasphemy.* Now all past Convictions, Acknowledgments, Remorse, Sense and sorrow for sin in times past, is turned into Stupidity, and Impenitency, a making light or mock at God, turning Bruitish ; *For whose doth such things shall not inherit the Kingdom of God. Rev. 21. 8. But shall have their part in the Lake which burneth with Fire and Brimstone, which is the second Death ;* from which implacable estate, the good Lord deliver us. *Amen.*

Fourthly, Our not keeping daily in our account, (in its authority) the great day of our account, is the great cause why we can remember past sins, rather with liking then lothing. Professors now a days, content themselves with the bare notion of the *Judgment day to come*, little pondering how great it is, and how near it is ; did we as much concern our selves about this mighty truth, as the man that hath a *gangrenned Arm* to be sawed off from his Body, doth concern himself how he may be fitted for it, and bear the anguish of the Act, and loss of the Limb, it would have more Authority upon our Hearts and Lives, to believe that we shall certainly give an account of all our deeds done in this Body, whether good or bad, is one main principle of the Christian Faith ; and to be ignorant that this account must be very shortly given, is our sin ; for the time is at hand : for Space, it is but a moment, and for pace, it is but two Steps we have to take, the first into the Grave, and that will be shortly, *for the Time is short*, at Night this Step will be taken ; the second Step is to be taken when we awake, and that is in the Morning. Oh ! How little did the man in the Gospel dream, that his Sun was so near being set (this

(this day) *Sou take thine ease, eat, Drink, and be merry : Thou Fool, this night shall thy life be taken from thee.* Can we say welcome to Deaths knock ; I am ready and did wait for this call to be carried to the Judgment, my accounts ate stated, mine house set in order, my stewardship ended. Now Death brings me before the Throne of God, and of the Lamb, that I may hear that blessed voyce, *Thou hast been faithful over a few Talents, I will make thee ruler over many Cities;* Oh ! Lets lay our hands upon our mouths, and ponder inwardly and Constantly, what a moment of time doth yet remain, and that there is but two paces to step ere we be in *Eternity* : For when they shall say (even Professors) *peace and safety, then sudden destruction cometh upon them as Travel upon a woman with Child, and they shall not escape.* 1 Thes. 5. 3.

It is a Sovereign remedy against Temptations, to the most alluring Lust, instead of consenting to carry the assaults, as already acted, to the Judgment-seat, and ask how they will look, and what speak in that day. Surely did but the high-way Man, call first a Court in his own Conscience, and there arraign, condemn, and execute the sentence of Death upon the Malefactor ; it would cool his courage ; and by Gods blessing prove effectual to betake himself to another kind of Life ; such as might give him courage to look the most severe Judge in the Face with Joy ; Doubtless had *Zimri* and *Cosbi*, spent more of their Meditation in the court of their own Conscience ; what would be the consequence of that their filthy sin, and less upon the object of brutish sense, they would surely have chosen a sick bed to weep on, rather then a bed of Down to Solace on, its grateful to the Devil, and prepares grateful baits for sense to put Judgment, or the day of our account farthest off, when the tem-

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tation is nearest. I shall conclude all with that blessed word of the holy Apostle, 2 Cor. 5. 9, 10, 11. *Wherefore we labour, that whether present or absent we may be accepted of God; for we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done whether it be good or bad; knowing therefore the terror of the Lord, we perswade men: From this mighty consideration the Lord God perswade our minds to be given up to a constant Meditation, while it's called to day, that the day of our account will certainly and shortly appear: And so I pass to the Fourtieth and last Sign of Decay in Godliness.*

CHAP. XL.

Calling for grave Considerations when we accompany our Neighbours to the Grave; also proving Death rightly stiled the King of Terrors by three Arguments; and that it is a sad symptome of decay in Godliness, when the sight of Death is not laid to heart, assigning three causes of our not laying it to heart; with seven short Practical Hints to a lasting recovery.

SIGN XL.

WHen you can see spectacles of mortality carrying to their long home, and be as practically unconcerned, as though your selves were exempted from the like state of mortality.

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The great Concern of the Judgement day to come, Heaven, and Hell, rests upon the Authority of our Faith, as to any obliging influence, to a good heart and life; and from hence it becomes so little our onely concern in matter of due preparation, lest we miss the benefit, and meet the woe, *ATHEISM* having so great a share of room in our hearts; and here the Devil hath the more room to play his pranks, and gain credit for his allurements, his trade lying altogether in *present things*, which to sense are most prevalent, especially in conjunction with Pleasure and Profit, desired and best hinted by the Tempter to our constitution, in which he is always careful to prepare meet baits for a *feasting or fasting* condition. A man naturally inclined to Drunkenness, shall not want that sensitive Devil to attend every motion; Sir, here is good ware and clear, what will you buy? And if to Unclean-ness you be inclined, he will paint a Harlots Fore-head, with this saying, *Come, let us take our fill of love until the morning, let us solace our selves with loves*; there is nothing lies in the way, I have drawn the Curtain between the light of Judgment, Heaven, and Hell that cannot see us; for the good man is not at home, he is gone a long journey, Prov. 7. 18, 19. Thus with much fair speech the senses are prevailed upon, to them *stolen waters* being sweet, and bread eaten in secret pleasant; while we see not, that the dead are there, and that his guests are in the depths of Hell: No Council being called in the Court of Conscience, what shall the end of these things be? Hence Satan carries us captive, till a dart strike through our Liver, as a bird hasteth to the snare, not knowing it is for its life.

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But because we shall not want a witness for God in our own Conscience, that may even suit as prevalent with our senses, to summon us into a strict examination about our hereafter state, the Wisdom of Heaven hath ordained, that man shall die even *as it is appointed for men once to die, but after this the judgment*, Heb. 9. 27. Hence comes it to pass, that lest at any time we should let the practical part of this Doctrine slip out of our minds, God presents us with spectacles of Mortality every day; for as soon as our Pallate hath tasted the meat, it is past away into *Deaths Chambers*, and we see it in the kind no more; which to a Wise man in the Contemplation, may yield more honey for his imitation, then the Bee can get from the sweetest flower for its Winters nourishment: Yet because this Meditation may not pierce enough, that every day other Creatures loseth their lives to preserve ours, and we not onely feed *Death*, but truly feed upon *Death*; it pleaseth God in his inestimable love to our everlasting good to beset our senses even with yet nigher concerns; for such a Prince, that in his Royal Apparel sate upon the Throne but the other day, we now see carried to a place of *Rottenness* and dead mens *Skulls*, there to be entombed a companion for Worms, till the *Judgment day*, when all that are in their Graves shall come forth, some to the *Resurrection of Life*, and some to the *Resurrection of Damnation*; with which Reflection Kings and Beggars ought to behold spectacles of Mortality. But because this thought may not be too remote, God pleaseth to admonish us daily by the objects of our intimatest Acquaintance; and lest that should not sufficiently prove our concern, at last comes home to our Bed-side, taking captive our

our Husband, Wife, Child, or Servant, that we seeing them go before us from our arms into a Pit, whither we must also follow shortly, and at such a Providence not to be awakened with all diligence to make ready, having our loins girt about, and our lights burning, as those that know this sensibly, that their Lord is a coming: Oh it's but a while e're we shall hear the Midnight-cry, Behold the Bridegroom cometh, *Trim your Lamps, trim your Lamps*; every days morsel gives hints of this, every Death-bed Relation speaks no less: But to see the mighty brought down, the tall stoop, and the strong become as flax, eyes grow gaily, hands feeble, joynts trembling, beauty turning into rottenness, because man goeth to his long home, and the Mourners going about the streets, may not this be read with lamentation, while we reflect upon this weighty object, that is so visible to our sense, and we as practically unconcerned, as though we from the like state of Mortality were exempted.

Is not this manifest, that even while we are present, and following the *Corpse* to the *Grave*, our Communications, Gestures, and Meditations bespeak us earthly, sensual, and devilish, *James 3. 15.* What meaneth else, that aforehand we care to trim and adorn our worms meat with the best outside we can attain or come at, while barren to think what doth God by this *teach my soul*; Oh the levity and excess where opportunity is given; the impertinent discourse, the distance from gravity, the swelling Pride and Ostentation shewing it self, ready to crave and contend for with disdain a chief seat, as if so solemn a service, of all others the most solemn, were a Theatre to shew our antick fashions, gay

gay trimming, and popular applause, rather than a virtuous soul: When should we more manifest our Crucifixion to this World by the Cross of our Lord, then while we behold the *Mother weeping* for an only Son, *seven Children weeping* bitterly to part with so dear a Father and Mother, whose place they must now know no more, and with their persons converse no more: *Oh death where's thy sting, Oh grave where is thy victory?* I am made a Widow, I fatherless, motherless, childless this day; *Oh Absalom, my son, my son Absalom, would God I had dyed for thee, my son, my son.* Now for spectacles of Mortality to be but like a fit of Tooth-ach, no longer remembred, but while the anguish lasteth: These things premised, are certain marks of a dead state, or deep decay in Godliness, and may seasonably call upon us to enquire.

Quest. What may be the causes of such stupidity under so immediate a concern, as to behold the feet of them that carry my neighbour to the place of darkness to day, must fetch me (as it were) to morrow to the same place.

Answer 1. Looking too slightly at so weighty an object, or a not laying it to heart.

2ly. Omission, to consider how much greater the change shortly will be, that now must follow this great change.

3ly. Inward or hidden Atheism.

First, looking too slightly at so weighty an object, or a not laying it to heart.

Death is not called the *King of Terrours* in vain; for it is in it self terrible in three great respects.

First, It comes upon a terrible message, and doth terrible execution where it fixeth, and carries all the living to a place of terrible darkness; it leaves
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Kingdoms without *Kings*, Cities without *Magistrates*, Houses without *Inhabitants*, Children without *Parents*, and is accompanied in all its Travels with *Lamentations*, and *mourning*, and *woe*.

Secondly, It is terrible, because it spares none where ever it comes, *old or young, rich or poor, free or bond, child or suckling*: If you are white with age and experience, go you must; if green with youth or childhood, stay you cannot. *Jacob* that could wrestle with God, could not out-wrestle Death. *Absalom* could not out-ride it, nor *Pharaoh*, that in the heat of his lust speaks, saying, *I will pursue, I will overtake, I will divide the spoil, my lusts shall be satisfied*, yet could not out-drive Death. The Wisdom of *Solomon*, the Strength of *Samson*, the Riches of *Dives*, must all wither before this terrible one; if the safety of a Kingdom depend upon the life of the King, the hopes of a Family, the fame of a Pedigree, the foundation of Riches or Learning, yet down goes all by this *Sythe of Death*. In our memory, they that conquered *Princes*, and made the Nations tremble, are now lodged in *silence*, and cannot contend with a *grass-hopper*: He that but the other day by power or policy conquered a famous Army, and brought about as strange a change, yet now lodgeth in a place of *Rottenness* and *dead mens Sculls*. I that have written this, and *YOU* that now are reading this, *must, must* all shortly go off the Stage, and turn into *dust*. But,

Thirdly, It is terrible, because it admits of no Ransome; if a King would give his Kingdom, if a General would give his Army, the onely hopes of the famousst Family that ever the world had, cannot offer a sufficient *hostage*: *Oh Death*, thou art terrible. Thou once camest in a *Famine* upon the Land

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Land of Egypt, and though they could not there perpetuate life, yet but to adde days, they became thy bondsmen, bleed, sweat, purge, vomit, flye from City to Countrey, from Countrey to Camp, from Camp to Cottage, from Cottage to a Dungehill; Skin for skin, yea all we have we will give for a life: Gen. 47. 13, 14, 15, 16, 17, 18, 19. read and consider. And there was no bread in all the Land, for the famine was very sore; so that the Land of Egypt, and all the land of Canaan fainted by reason of the famine; and Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaohs house: And when the money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread, for why should we die in thy presence? (mark that) for the money faileth: And Joseph said, Give your cattle, and I will give you bread for your cattle, if money fail; and they brought their cattle unto Joseph: And Joseph gave them bread in exchange for horses, and for their flocks, and for the cattle of their herds, and for the asses; and he fed them with bread for all their cattle for that year: When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent, my lord also hath our herds of cattle, there is not ought left in the sight of my lord, but our bodies and our lands; wherefore shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live, and not die, that the land be not desolate. Here is remarkable that Purchase from the King of *TERRORS*, but a little respite, (for at last dye they must.)

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First, They drain all the Money throughout the Land of *Egypt*, that goes for bread, to keep life a little longer : When that is gone, then

Secondly, They sacrifice their Horses, Flocks, Cattle, and Asses, to keep life a little longer ; Oh *Death*, thou art the *Terrible one*, will not this do ?

Thirdly, Then comes skin for skin, our money is spent, my Lord also hath our Herds of Cattle, we have nothing left but our Lands and our Bodies, why should we dye before thine eyes ? buy us and our Land for Bread ; but nothing can perpetuate life, our all at most can but a little adde minutes to our few frail days ! Oh the sighing, wringing of hands, smiting on the breast, wailing in the streets, that this *Terrible Messenger* causeth ! *Woe, woe, woe*, take my all, spare but my *Isaack*, I will beg with him at a Grate, rather then feast without him at a Pallace : Take a limb, spare but the life ; then we cry, Come, come away Physician for Christs sake, do your utmost, and make what conditions you will, save but life, the *Lading* never so costly, and fetched from far, all the *Sayls* and *Tackle*, yea, and *Ship* it self, let go to preserve a little longer respite from this *King of Terrours* ! Oh Christians, you look too *slightly* at this *weighty object*, that are no more practically reformed by the sight of it : If in good earnest you would live to God while frail life lasteth, look through the *Glass* of your *dead neighbour* into your *own death* ; you see him to day, but must see him no more ; and the same messenger will knock *shortly* at your door. Let the meditation of this object sink deep into your hearts ; unless the common end of the *sight* will quit you from the *taste*, let it not rob you of the *practical sense* ; lay to heart what you see, commune with it upon your bed,

bed, converse with it whithersoever you go, to fast, or feast, ever praying with good *Job*, *Lord teach me so to number my days, that I may apply my heart to true wisdom.* Amen.

But secondly, A second cause why we are no more practically concerned, may be this, Omission, to consider how much greater the change will shortly be, that now must follow this great change! Is the *Servant* thus great, how great then is the *Master*? Is the *Harlinger* so great, how great then is the *Prince*? Is the *Forlorn-hope* so terrible, how terrible then is the whole *Army*? Doth *Death* depopulate Kingdoms, turn the world into a *Chaos*, *Sodom* and *Gomorrhah* into a *Flame*, *Beauty* into *Rottenness*, a *Lion* into contempt, a *King* into ashes: How terrible then must *Deaths DEATH* be? while the first is but the fore-runner of the last: Is the one certainly *Terrible*, the next that follows, is then irreparably *TERRIBLE*; one carries us from a temporal *Pain* to a temporal *Pit*; the other carries us from this *Pit* to an *ETERNAL PAIN*, where the worm shall never cease gnawing, and the fire shall never cease burning. Do we now see wringings of hands, shakings of heads, tremblings of joynts, fearfulness of spirits, anguish of soul! *Death* being but the in-let into a worse place; for the lofty that now saith to God, *Depart from us, for we desire not the knowledge of thy Law*: There is but two states to follow *Death*, but Oh how weighty are they! one worth all our study to know it in the joys of it, the other worth all our meditation to avoid it in the woes of it: Can you pass to the *Grave* side, and behold your neighbour laid in it, taken from his bed of *Down*, laid in his bed of *Dust*, and not be heart-full with Consideration,

tion, saying, Is this great work the last, or shall the Judgment follow after this, and Heaven or Hell after that? Heed and meditate what the Spirit saith, *Rev. 20. 11. 12. 15.* And I saw a great white Throne, and him that sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead small and great stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works: And whosoever was not found written in the book of life, was cast into the lake of fire. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains, saying to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? *Chap. 6. 15, 16, 17.* As sure as now we read this, we shall hear and see this; yea, and except timely laid to heart, shall also feel this. If the Heavens be all full of blackness, we ask the meaning, if terrible Thunder and Lightning, or the earth full of Barrenness, or the City full of Flames, or its Inhabitants full of Deaths; or if we hear the noise of Cannon like Thunder and Lightning, we ask, What is the matter; and shall we see Mourners go about the streets carrying him to his long home, to be lodged with worms, that but the other day sat upon a stately Throne in great and terrible Majesty, and not reflect that we shall follow, and what will follow after? Do we undertake a War, and not count our Strength? Or

do we build a House and not consider the Cost; or do we take a long and dangerous Voyage by Sea, and not foresee the casualties? *The wise foresee the evil, and hide themselves;* Do we know to Death we owe a debt, and he will shortly knock at our door, and call us to deliver up our Captives, and shall we not ask what will come after? Will not *Ignorance* here prove *Damnation*, and are we unconcerned? Oh! the lifting and labouring, and running hither and thither to save our own House from burning, when we see our neighbours House on Fire? do we thus for *Temporals*, and shall we do less for *eternals*? do we thus for a Body, and shall we do less for a Soul? *Watch ye therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man,* Luke 21. 35.

But Thirdly, A third Cause why we can see Spectacles of Mortality carrying to their long whom, and be as practically unconcerned, as though from the like state we were exempted may be this, Inward or Hidden Atheism.

The grand design of the Devil in all Ages, is to keep persons from the knowledge of God, or at least, so to conceive, and comprehend him, as to pay no religious Reverence to his being, and sovereignty over Mankind; There are two things seeks to bear each contrary rule in Man, the one is Reason, the other is Sense. The first of these, in its Authority having dominion, leads us out into a rational enquiry, into the original or first Cause of all things; and this brings to the acknowledgment of a Deity. The last of these, Man is most familiar with, and aptest to be led by: Hence it comes to pass so many in the world turn Brutish, living onely after the dictates of sense, and even in the best of men, & in the best of their services to a Deity there

will not some mixtures of inward or hidden Atheism be wanting; for in the *Corinth Church*, some had not the knowledge of God in the right notion of it; but upon visibles, had no further object or end; Hence one is of *Paul*, and another of *Apollo*, a third of *Cephas*, thus turning the life of Religion into outside chiefly, being led by the prevalency of sense, which is that that keeps Reason under Bondage; we see every day the Beasts of the field seek their food, and having found it, live upon it, never further making enquiry, how or whence it came; this sense teacheth, but God hath endued man with a more noble faculty of understanding, which puts him upon this great enquiry.

How things come to be in the posture they now are, and whether they had beginning, and from what cause. By this way of giving Reason its full scope, we come to enquire into the truth and original of our being, how and whence it was, and come to understand the Author of our being; and this leads us into an enquiry into the ends wherefore we were made, whether as the Beasts, onely to Eat and Drink, and Sleep, and Die, and so no more, or whether the Author of our being, did not design some nobler end in our Creation.

Thus First, Being rationally satisfied that our being is from God; we from hence are necessitated to grant God hath the like part and property in us, to govern and dispose, as we account in Reason and Justice we have in whatsoever we truly make and are the original of; Hence every man lays claim and propriety to his own, to dispose and order after the intent of its original, and would men but give Reason its full exercise, God would gain more ground; and Sense the door of Atheism, be more kept in the station God

designed it too. Reason being a noble principle that will know as that man is, so what man is, and wherefore; and this sight of mans rationality, brings him also to a sense and feeling of his own frailty. Hence seeing Mortality is writ in his Fore-head; and that in process of time, he must come to be sick and die; and not onely leave his noble parts, but also his achievements, or fruits of all his Travel, and labour in the World. By these means men come to enquire into the nature of that death or annihilation which doth befall them, and whether it shall be eternal or not.

Thus Religion gains ground upon the rational part of mankind, and Atheism is kept under; and this brings not only a Deity into reverence and adoration, but what helps or means soever this Deity hath afforded, are sought after with inward desire to the fullest attainment possible. Thus the holy Scripture, where met with, are had in high estimation, their precepts Obedied, their promises Loved, their threatnings Feared, thus step by step, we ascend to the knowledge of future things, and so come to concern our selves, and be conversant about the one thing needful or thoughts of eternal Weal or Woe; and now every thing of God, heard or seen, hath some soveraign tendency this way; *Sun, Moon, and Stars, Fruits and Plants, Summer and Winter, Night and Day.* Psal 19. *Yea the Heavens declare the glory of God, and the Firmament sheweth his handy work, day unto day uttereth speech, night unto night sheweth knowledge, his Law perfect, converting the Soul, his Testimonies sure, making wise the simple; moreover, by these man is bounded, and understandeth that in keeping the same, is great reward.*

Thus mans Frailty, and death being understood, *a Resurrection and Judgment believed, a Heaven and Hell*

Hell in measure comprehended, with desirable delight; an increase of knowledge in these great premises; the Author of them GOD, the way and means of them JESUS CHRIST, is now more and more thirsted after, and this leads to a practical sight of those daily spectacles of Mortality, shutting the door of *Atheism* and *Sense*, keeping open the door of *Faith* and *Hope* in the comfort of its object *Heaven*, and evidence of its presence, as not onely certain, but at hand.

I shall now close all with a few short Meditations to all such, as upon the through perusal of this my poor labour, find their hearts so much warmed in the general, as to be affectionately willing for furtherance in their everlasting journey, to accept and practically keep company with these few following Hints.

1. Be ever learning that *ESSENTIAL* (ever to be learning, but never learnt) Lesson, *SELF-DENIAL*.
2. Read much, Meditate more.
3. *P R A Y* to obtain Life, *W A T C H* as to avoid Death.
4. Be often retired, and there talking with God.
5. Trust your own Hearts, as much as you will trust the Devil.
6. Avoid the appearance of the least sin, as you would the greatest Poison.
7. Live to God a little while, and you shall live with God to all Eternity.

I shall now break off writing, having cast my poor Mite into Gods publick Treasury, as one lift, (if God will,) to encourage the Growing Christian, and reduce the Decaying Christian; if any be bettered by it, I have my end. Give God the Glory; to whom through Jesus Christ by the help of the holy Spirit, be all due praises ascribed in Heart, with Tongue and Conversation for ever and ever. Amen.



T H E
POSTSCRIPT.

W Hereas it is commonly said (and it may be to the prejudice of me in my Credit, Trade, and livelihood) that I have yearly a'lowance for Preaching, and that my losses by several Imprisonments, and the suspending of my Trade for some Moneths, upon the late severe Act against Meetings, have been made up and repaired by Contribution from others. These are to let all understand whom it doth or may any ways concern, that the aforesaid reports, are against all truth and justice; For I do here publickly declare, that I never received for Preaching
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one way or other, to the value of ten Pounds, these twenty Years. And that for my ten several Imprisonments, one of which cost me Sixscore and Twelve Pounds, besides twenty six Weeks close confinement from Shop, and Trade, that I never received any thing towards the repair of that loss more then fourteen Pounds by the hand of a particular Friend. Another time, several Months extream Sickness, occasioned onely by another restraint, which cost me above fifty Pounds, besides Keepers Fees, whi'e reduced so low by a violent Feaver, as to be distracted several days, and all visible hope of Life departed, being held in my Bed, by strength of Hands many days. As to my Damages sustained in shutting up my Shop so many Moneths, upon the aforesaid account, I openly averr, that I never received any thing of any person or persons towards reparation therein, though I can faithfully affirm, that an hundred Pound would not have

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done it. This Publication I make to this purpose, that such persons as have otherwise conceived and spoken of me, may be undeceived therein, and so Farewell.

FRANCIS SMITH.

June 15. 1672.

F I N I S.

