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Mr. *Edwards's*

S E R M O N

On the *Death* of

Mr. *Brainerd.*



True Saints, when absent from the
Body, are present with the LORD.

A
S E R M O N

Preached on the Day of the *Funeral* of the
Rev. Mr. DAVID BRAINERD,

Missionary to the *Indians*, from the Honourable Society
in *Scotland* for the Propagation of Christian Knowledge, and Pastor of a Church of Christian *Indians* in
New-Jersey; Who died at *Northampton* in *New-Eng-
land*, Octob. 9th. 1747, in the 30th Year of his Age,
and was interred on the 12th following.

CONTAINING

Some Account of his Character, and Manner of Life,
and remarkable Speeches and Behaviour at Death.

By *Jonathan Edwards*, A.M.
Pastor of the first Church in *Northampton*. *K*

*Psal. cii. 11, 12, 13. My Days are like a Shadow that de-
clineth, and I am withered like Grass: But thou, O
LORD, shalt endure forever, and thy Remembrance unto
all Generations: Thou shalt arise, and have Mercy upon
Zion.——*

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1. The great future Privilege, which the Apostle hoped for that of being *present with CHRIST*. The Words in the Original properly signify dwelling with Christ, as in the same Country or City, or making an Home with CHRIST.

2. When the Apostle looked for this Privilege, *viz.* when he should be *absent from the Body*. Not to wait for it till the Resurrection, when Soul and Body should be united again. He signifies the same Thing in his Epistle to the *Philippians*, Chap. i. 22, 23. *But if I live in the Flesh, this is the Fruit of my Labour. Yet what I shall chuse, I wot not. For I am in a Strait between two; having a Desire to depart, and to be with CHRIST.*

3. The Value the Apostle set on this Privilege. It was such, that for the Sake of it, he chose to be absent from the Body. He was *willing rather*, or (as the Word properly signifies) *it were more pleasing to him*, to part with the present Life, and all its Enjoyments, and be possessed of this great Benefit, than to continue here.

4. The present Benefit, which the Apostle had by his Faith and Hope of this future Privilege, and of his great Value for it; *viz.* that hence he received Courage, Assurance and Constancy of Mind: agreeable to the proper Import of the Word that is render'd, *we are confident*. The Apostle is now giving a Reason of that Fortitude and immovable Stability of Mind, with which he went through those extreme Labours, Hardships and Dangers, which he mentions in this Discourse; so that in the midst of all, he did not faint, was not discouraged, but had constant Light, and inward Support, Strength and Comfort in the midst of all: agreeable to the 10 v. of the foregoing Chapter, *For which Cause, we faint not: But tho' our outward Man perish, yet the inward Man is renewed Day by Day.* And the same is expressed more particularly in the 8, 9, and 10 Verses of that Chap. *We are troubled on every Side, yet not distressed; we are perplexed, but not in Despair; persecuted, but not forsaken; cast down, but not destroyed: always bearing about in the Body the dying of the LORD JESUS, that the Life also of JESUS might be made manifest in our mortal Flesh.* And in the next Chap. v.

4. --- 10. *In all Things approving our selves as Ministers of GOD, in much Patience, in Afflictions, in Necessities, in Distresses, in Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings; by Pureness, by Knowledge, by Longsuffering, by Kindness, by the HOLY GHOST, by Love unfeigned, by the Word of Truth, by the Power of GOD, by the Armour of Righteousness*

on the Right Hand and on the Left, by Honour and Dishonour ; by evil Report and good Report : as Deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold we live ; as chasten'd, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all Things.

Among the many useful Observations there might be raised from the Text, I shall at this Time only insist on that which lies most plainly before us in the Words ; viz. This,

The Souls of true Saints, when they leave their Bodies at Death, go to be with CHRIST.

Departed Souls of Saints go to be with CHRIST, in the following Respects :

I. They go to dwell in the same blessed Abode with the glorified human Nature of CHRIST.

The human Nature of CHRIST is yet in Being. He still continues, and will continue to all Eternity, to be both GOD and Man. His whole human Nature remains : not only his human Soul, but also his human Body. His dead Body rose from the Dead ; and the same that was raised from the Dead, is exalted and glorified at GOD's Right Hand ; That which was dead, is now alive, and lives for evermore.

And therefore there is a certain Place, a particular Part of the external Creation, to which CHRIST is gone, and where He remains. And this Place is that which we call the *highest Heaven*, or the *Heaven of Heavens* : a Place beyond all the visible Heavens. Eph. iv. 9, 10. *Now that he ascended, what is it, but that he also descended first, into the lower Parts of the Earth ? He that descended, is the same also that ascended up, far above all Heavens.* This is the same which the Apostle calls *The third Heaven*, 2 Cor. xii. 2. reckoning the Aerial Heaven as the first, the starry Heaven as the second, and the highest Heaven as the third. This is the Abode of the holy Angels : they are called *the Angels of Heaven*, Matt. xxiv. 36. *The Angels which are in Heaven*, Mark xiii. 32, *The Angels of GOD in Heaven*, Matt. xxii. 30. and Mark xii. 25. They are said *always to behold the Face of the Father which is in Heaven*, Mat. xviii. 10. And they are elsewhere often represented as before the Throne of GOD, or surrounding his Throne in Heaven, and sent from thence, and descending from thence on Messages

to this World. And thither it is that the Souls of departed Saints are conducted, when they die. They are not reserved in some Abode distinct from the highest Heaven; a Place of Rest, which they are kept in, till the Day of Judgment; such as some imagine, which they call the *Hades of the happy*: but they go directly to Heaven itself. This is the Saints Home, being their Father's House: they are Pilgrims and Strangers on the Earth, and this is the other and better Country that they are travelling to: (Heb. xi. 13----16.) This is the City they belong to; Philip. iii. 20. *Our Conversation, or (as the Word properly signifies) Citizenship, is in Heaven.* Therefore this undoubtedly is the Place the Apostle has respect to in my Text, when he says, *We are willing to forsake our former House, the Body, and to dwell in the same House, City or Country, wherein CHRIST dwells;* (which is the proper Import of the Words of the Original.) What can this House or City or Country be, but that House, which is elsewhere spoken of, as their proper Home, and their Father's House, and the City and Country to which they properly belong, and whither they are travelling all the while they continue in this World, and the House, City and Country where we know the human Nature of CHRIST is? This is the Saints Rest; here their Hearts are while they live; and here their Treasure is: *The Inheritance incorruptible, and undefiled, and that fadeth not away, that is designed for them, is reserved in Heaven;* (1 Pet. i. 4.) and therefore they never can have their proper and full Rest till they come here. So that undoubtedly their Souls, when absent from their Bodies, (when the Scriptures represent them as in a State of perfect Rest) arrive hither. Those two Saints, that left this World, to go to their Rest in another World, without dying, viz. *Enoch and Elijah*, went to Heaven. *Elijah* was seen ascending up to Heaven, as CHRIST was. And to the same resting Place, is there all Reason to think, that those Saints go, that leave the World, to go to their Rest, by Death. *Moses*, when he died in the Top of the Mount, ascended to the same glorious Abode with *Elias*, who ascended without dying. They are Companions in another World; as they appeared together at CHRIST's Transfiguration. They were together, at that Time, with CHRIST, in the Mount, when there was a Specimen or Sample of his Glorification in Heaven. And doubtless they were also together afterwards, with him, when he was actually fully glorified in Heaven. And thither undoubtedly it was, that the Soul of *Stephen* ascended, when he expired. The Circumstances

circumstances of his Death demonstrate it, as we have an Account of it Acts vii. 55 &c. *He being full of the HOLY GHOST, looked up steadfastly into Heaven, and saw the Glory of GOD, and JESUS standing on the Right Hand of GOD; and said, behold, I see the Heavens opened, and the Son of Man [i. e. JESUS in his human Nature] standing on the Right Hand of GOD. Then they cried out with a loud Voice, and stopped their Ears, and ran upon him with one Accord, and cast him out of the City, and stoned him. --- And they stoned Stephen, calling upon GOD, and saying, LORD JESUS receive my Spirit.* Before his Death he had an extraordinary View of the Glory that his Saviour had received in Heaven, not only for himself, but for him, and all his faithful Followers; that he might be encouraged by the Hopes of this Glory, cheerfully to lay down his Life for his Sake. Accordingly he dies in the Hope of this; saying, LORD JESUS, receive my Spirit. By which doubtless he meant, "receive my Spirit to be with thee, in that Glory, wherein I have now seen thee, in Heaven, at the Right Hand of GOD." And thither it was that the Soul of the penitent Thief on the Cross ascended. CHRIST said to him, *to Day, shall thou be with me in Paradise.* Paradise is the same with the third Heaven; as appears by 2 Cor. xii. 2, 3, 4. There that which is called the *third Heaven* in the 2d Verse, in the 4th Verse is called *Paradise*. The departed Souls of the Apostles and Prophets are in Heaven; as is manifest from Rev. xviii. 20. *Rejoyce over her, thou Heaven, and ye holy Apostles and Prophets.* The Church of GOD is distinguished in Scripture, from Time to Time, into these two Parts; that Part of it that is in Heaven, and that which is in Earth; Eph. iii. 14, 15. *JESUS CHRIST, of whom the whole Family in Heaven and Earth is named.* Col. i. 20. *And having made Peace by the Blood of his Cross, by him to reconcile all Things to himself; by him, I say, whether they be Things in Earth, or Things in Heaven.* Now what Things in Heaven are they for whom Peace has been made by the Blood of CHRIST's Cross, and who have by him been reconciled to GOD, but the Saints in Heaven? In like manner we read (Eph. i. 10. of GOD's gathering together in one, all Things, in CHRIST; both which are in Heaven, and which are on Earth; even in him. *The Spirits of just Men made perfect* are in the same City of the living GOD, and heavenly Jerusalem, with the innumerable Company of Angels, and JESUS the Mediator of the new Covenant; as is manifest by Heb. xii. 22, 23, 24. The Church of GOD is often in Scripture called by the Name of

Jerusalem : and the Apostle speaks of *the Jerusalem which is above, or which is in Heaven, as the Mother of us all* : But if no Part of the Church be in Heaven, or none but *Enoch and Elias*, 'tis not likely that the Church would be called *the Jerusalem which is in Heaven*.

II. The Souls of true Saints, when they leave their Bodies at Death, go to be with CHRIST, as they go to dwell in the immediate, full and constant Sight or View of him.

When we are absent from our dear Friends, they are out of Sight ; but when we are with them, we have the Opportunity and Satisfaction of seeing them. So while the Saints are in the Body, and are absent from the Lord, he is in several Respects out of Sight ; 1 Pet. i. 8. *Whom having not seen, ye love : In whom, though now ye see him not, yet believing, &c.* They have indeed, in this World, a spiritual Sight of CHRIST ; but they see through a Glass darkly, and with great Interruption : But in Heaven, they see him Face to Face, 1 Cor. xiii. 12. *The Pure in Heart are blessed ; for they shall see GOD,* Matth. v. 8. Their beatifical Vision of GOD is in CHRIST, who is that Brightness or Effulgence of GOD's Glory, by which his Glory shines forth in Heaven, to the View of Saints and Angels there, as well as here on Earth. This is the Sun of Righteousness, that is not only the Light of this World, but is also the Sun that enlightens the heavenly *Jerusalem* ; by whose bright Beams it is that the Glory of GOD shines forth there, to the enlightning and making happy all the glorious Inhabitants. *The Lamb is the Light thereof* ; and so the *Glory of GOD doth lighten it* ; Rev. xxi. 23. None sees GOD the Father immediately, who is the King Eternal, Immortal, Invisible : CHRIST is the *Image of that Invisible GOD*, by which he is seen by all Elect Creatures. *The only-begotten Son that is in the Bosom of the Father, he hath declared him, and manifested him. None has ever immediately seen the Father, but the Son* ; and none else sees the Father any other Way, than by *the Son's revealing him*. And in Heaven, the Spirits of just Men made perfect do see him as he is. They behold his Glory. They see the Glory of his divine Nature, consisting in all the Glory of the Godhead, the Beauty of all his Perfections ; his great Majesty, almighty Power, his infinite Wisdom, Holiness and Grace, and they see the Beauty of his glorified human Nature, and the Glory which the Father hath given him, as GOD-Man and Mediator. For this End CHRIST desired that his
Saints

Saints might *be with him, that they might behold his Glory*, Joh. xvii. 24. And when the Souls of the Saints leave their Bodies, to go to be with CHRIST, they behold the marvellous Glory of that great Work of his, the Work of Redemption, and of the glorious Way of Salvation by him; which the Angels desire to look into. They have a most clear View of the unfathomable Depths of the manifold Wisdom and Knowledge of GOD; and the most bright Displays of the infinite Purity and Holiness of GOD, that do appear in that Way and Work: And see in another-guess Manner, than the Saints do here, what is the Breadth and Length and Depth and Height of the Grace and Love of CHRIST, appearing in his Redemption. And as they see the unspeakable Riches and Glory of the Attribute of GOD's Grace, so they most clearly behold and understand CHRIST's eternal and unmeasurable dying Love to them in particular. And in short they see every Thing in CHRIST that tends to kindle and enflame Love, and every Thing that tends to gratify Love, and every Thing that tends to satisfy them: And that in the most clear and glorious Manner, without any Darkness or Delusion, without any Impediment or Interruption. Now the Saints, while in the Body, see something of CHRIST's Glory and Love; as we, in the Dawning of the Morning, see something of the reflected Light of the Sun mingled with Darkness: But when separated from the Body, they see their glorious and loving Redeemer, as we see the Sun when risen, and shewing his whole Disk above the Horizon, by his direct Beams, in a clear Hemisphere, and with perfect Day.

III. The Souls of true Saints, when absent from the Body, go to be with JESUS CHRIST, as they are brought into a most perfect Conformity *to*, and Union *with* him. Their spiritual Conformity is begun while they are in the Body; here beholding as in a Glass, the Glory of the LORD, they are changed into the same Image: But when they come to see him as he is, in Heaven, then they become like him, in another Manner. That perfect Sight will abolish all Remains of Deformity, Disagreement and sinful Unlikeness; as all Darkness is abolished before the full Blaze of the Sun's Meridian Light: It is impossible that the least Degree of Obscurity should remain before such Light; so it is impossible the least Degree of Sin and spiritual Deformity should remain, in such a View of the spiritual Beauty and Glory of CHRIST, as the Saints enjoy in

Heaven, when they see that Sun of Righteousness without a Cloud, they themselves shine forth as the Sun, and shall be as little Suns, without a Spot. For then is come the Time when CHRIST presents his Saints to himself, in glorious Beauty; not having Spot or Wrinkle, or any such Thing; and having Holiness without a Blemish. And then the Saints Union with CHRIST is perfected. This also is begun in this World. The relative Union is both begun and perfected at once, when the Soul first closes with CHRIST by Faith: The real Union, consisting in the Union of Hearts and Affections, and in the vital Union, is begun in this World, and perfected in the next. The Union of the Heart of a Believer to CHRIST is begun when his Heart is drawn to CHRIST, by the first Discovery of divine Excellency, at Conversion; and consequent on this Drawing and Closing of his Heart with CHRIST, is established a vital Union with CHRIST; whereby the Believer becomes a living Branch of the true Vine, living by a Communication of the Sap and vital Juice of the Stock and Root; and a Member of CHRIST's mystical Body, living by a Communication of spiritual and vital Influences from the Head, and by a Kind of Participation of CHRIST's own Life. But while the Saints are in the Body, there is much remaining Distance between CHRIST and them: There are Reminders of Alienation, and the vital Union is very imperfect; and so consequently, are the Communication of spiritual Life and vital Influences: There is much between CHRIST and Believers to keep them asunder, much indwelling Sin, much Temptation, an heavy-molded frail Body, and a World of carnal Objects, to keep off the Soul from CHRIST, and hinder a perfect Coalescence. But when the Soul leaves the Body, all these Clogs and Hindrances shall be removed, every Separating Wall shall be broken down, and every Impediment taken out of the Way, and all Distance shall cease; the Heart shall be wholly and perfectly drawn, and most firmly and forever attached and bound to him, by a perfect View of his Glory. And the vital Union shall then be brought to Perfection: The Soul shall live perfectly in and upon CHRIST, being perfectly fill'd with his Spirit, and animated by his vital Influences; living as it were only by CHRIST's Life, without any Remainder of spiritual Death, or carnal Life.

IV. Departed Souls of Saints are with CHRIST, as they enjoy a glorious and immediate Intercourse and Converse with him.

While

While we are present with our Friends, we have Opportunity for that free and immediate Conversation with them, which we cannot have in Absence from them. And therefore, by Reason of the vastly more free, perfect and immediate Intercourse with CHRIST, which the Saints enjoy when absent from the Body, they are fitly represented as present with him.

The most intimate Intercourse becomes that Relation that the Saints stand in to JESUS CHRIST : and especially becomes that most perfect and glorious Union they shall be brought into with him in Heaven. They are not merely CHRIST'S Servants, but his Friends (*John xv. 15.*) His Brethren and Companions ; (*Psal. cxxii. 8.*) yea they are the Spouse of CHRIST. They are espoused or betrothed to CHRIST while in the Body ; but when they go to Heaven, they enter into the King's Palace, their Marriage with him is come, and the King brings them into his Chambers indeed. They then go to dwell with CHRIST constantly to enjoy the most perfect Converse with him. CHRIST conversed in the most friendly Manner with his Disciples on Earth ; he admitted one of them to lean on his Bosom : But they are admitted much more fully and freely to Converse with him in Heaven. Though CHRIST be there in a State of glorious Exaltation, reigning in the Majesty and Glory of the Sovereign LORD and GOD of Heaven and Earth, Angels and Men ; yet this will not hinder Intimacy and Freedom of Intercourse, but rather promote it. For he is thus exalted, not only for himself, but for them ; he is instated in this Glory of Head over all Things for their Sakes, that they might be exalted and glorified, and when they go to Heaven where he is, they are exalted and glorified with him ; and shall not be kept at a more awful Distance from CHRIST, but shall be admitted nearer, and to a greater Intimacy. For they shall be unspeakably more fit for it, and CHRIST in more fit Circumstances to bestow on them this Blessedness. Their seeing the great Glory of their Friend and Redeemer, will not awe them to a Distance, and make them afraid of a near Approach ; but on the contrary, will most powerfully draw them near ; and encourage and engage them to holy Freedom. For they will know that it is he that is their own Redeemer, and beloved Friend and Bridegroom ; the very same that loved them with a dying Love, and redeemed them to GOD by his Blood ; *Matt. xiv. 27. It is I ; be not afraid. Rev. i. 17, 18. Fear not : ---- I am he that liveth, and was dead.* And the Nature of this Glory of CHRIST that they shall see, will be such as will

will draw and encourage them, for they will not only see infinite Majesty and Greatness; but infinite Grace, Condescension and Mildness, and Gentleness and Sweetness, equal to his Majesty. For he appears in Heaven, not only as *the Lion of the Tribe of Judah*, but as *the Lamb*, and *the Lamb in the midst of the Throne*; (Rev. v. 5; 6.) and this Lamb in the midst of the Throne shall be their Shepherd, to feed them, and lead them to living Fountains of Waters; Rev. vii. 17. so that the Sight of CHRIST's great kingly Majesty will be no Terror to them; but will only serve the more to heighten their Pleasure and Surprize. When *Mary* was about to embrace CHRIST, being full of Joy at the Sight of him again alive after his Crucifixion, CHRIST forbids her to do it, for the present; because he was not yet ascended; John xx. 16, 17. *Jesus saith unto her, Mary. She turned her self, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, touch me not: for I am not yet ascended to my Father. But go to my Brethren, and say unto them, I ascend unto my Father and your Father, to my GOD and your GOD.* As if he had said, "This is not the Time and Place for that Freedom, your Love to me desires: That is appointed in Heaven, after my Ascension. I am going thither: and you that are my true Disciples, shall, as my Brethren and Companions, soon be there with me in my Glory. And then there shall be no Restraint. That is the Place appointed for the most perfect Expressions of Complacency and Endearment, and full Enjoyment of mutual Love." And accordingly the Souls of departed Saints with CHRIST in Heaven, shall have CHRIST as it were unbosomed unto them, manifesting those infinite Riches of Love towards them, that have been there from Eternity: And they shall be enabled to express their Love to him, in an infinitely better Manner than ever they could while in the Body. Thus they shall eat and drink abundantly, and swim in the Ocean of Love, and be eternally swallowed up on the infinitely bright, and infinitely mild and sweet Beams of divine Love; eternally receiving that Light, eternally full of it, and eternally compassed round with it, and everlastingly reflecting it back again to the Fountain of it.

V. The Souls of the Saints, when they leave their Bodies at Death, go to be with CHRIST, as they are received to a glorious Fellowship with CHRIST in his Blessedness.

As the Wife is received to a joint Possession of her Husband's Estate, and as the Wife of a Prince partakes with him in his princely

princely Possessions and Honours ; so the Church, the Spouse of CHRIST, when the Marriage comes, and she is received to dwell with him in Heaven, shall partake with him in his Glory. When CHRIST rose from the Dead, and took Possession of eternal Life ; this was not as a private Person ; but as the publick Head of all his redeemed People. He took Possession of it for them, as well as for himself ; and *they are quickned together with him, and raised up together.* And so when he ascended into Heaven, and was exalted to great Glory there, this also was as a publick Person : He took Possession of Heaven not only for himself, but his People, as their Forerunner and Head, that they might ascend also, and *sit together in heavenly Places with him ;* Eph. ii. 5, 6. CHRIST writes upon them *his New Name,* Rev. iii. 12. i. e. He makes them Partakers of his own Glory and Exaltation in Heaven. His *new Name* is that new Honour and Glory that the Father invested him with, when he set him on his own right Hand : As a Prince, when he advances any one to new Dignity in his Kingdom, gives him a new Title. CHRIST and his Saints shall be glorified together. Rom. viii. 17.

The Saints in Heaven have Communion, a or joint Participation with CHRIST in his Glory and Blessedness in Heaven, in the following Respects more especially.

1. They partake with him in the ineffable Delights he has in Heaven, in the Enjoyment of his Father.

When CHRIST ascended into Heaven, he was received to a glorious and peculiar Joy and Blessedness in the Enjoyment of his Father, who in his Passion hid his Face from him ; such an Enjoyment as became the Relation he stood in to the Father, and such as was a meet Reward for the great and hard Service he had performed on Earth. Then GOD *shewed him the Path of Life,* and brought him into *his Presence, where is Fulness of Joy, and to sit on his Right-Hand, where there are Pleasures for evermore,* as is said of CHRIST, Psal. xvi. 11. Then the Father *made him most blessed forever : He made him exceeding glad with his Countenance ;* as in Psal. xxi. 6. The Saints by Virtue of their Union with CHRIST, and being his Members, do in some Sort, partake of his Child-like Relation to the Father ; and so are Heirs with him of his Happiness in the Enjoyment of his Father ; as seems to be intimated by the Apostle in Gal. iv. 4--7. The Spouse of CHRIST, by Virtue of her Espousals to that only begotten SON of GOD, is as it were, a Partaker of his filial Relation to GOD, and becomes the

King's

King's Daughter ; Pſal. xlv. 13. and ſo partakes with her divine Husband in his Enjoyment of his Father and her Father, his GOD and her GOD. A Promise of this ſeems to be implied in thoſe Words of CHRIST to *Mary*, *John* xx. 17. Thus CHRIST's faithful Servants *enter into the Joy of their LORD* ; *Matth.* xxv. 21, 23. and *CHRIST's Joy remains in them* ; agreeable to thoſe Words of CHRIST, *John* xv. 11. CHRIST from Eternity is as it were in the Boſom of the Father, as the Object of his infinite Complacence. In him is the Father's eternal Happineſs. Before the World was, he was with the Father, in the Enjoyment of his infinite Love ; and had infinite Delight and Bleſſedneſs in that Enjoyment ; as he declares of himſelf in *Prov.* viii. 30. *Then I was by him, as one brought up with him ; and I was daily his Delight, rejoicing always before him.* And when CHRIST aſcended to the Father after his Paſſion, he went to him, to the Enjoyment of the ſame Glory and Bleſſedneſs in the Enjoyment of his Love ; agreeable to his Prayer, the Evening before his Crucifixion, *John* xvii. 5. *And now, O Father, glorify me with thine own ſelf, with the Glory I had with thee, before the World was.* And in the ſame Prayer, he manifeſts it to be his Will, that his true Diſciples ſhould be with him in the Enjoyment of that Joy and Glory, which he then asked for himſelf ; *Ver.* 13. *That my Joy might be fulfilled in themſelves.* *Ver.* 22. *And the Glory which thou gaveſt me, have I given them.* This Glory and Joy of CHRIST, which the Saints are to enjoy with him, is that which he has in the Enjoyment of the Father's infinite Love to him ; as appears by the laſt Words of that Prayer of our LORD, *Ver.* 26. --- *That the Love wherewith thou haſt loved me, may be in them, and I in them.* The Love which the Father has to his Son is great indeed ; the Deity does as it were wholly and entirely flow out in a Stream of Love to CHRIST ; and the Joy and Pleaſure of CHRIST is proportionably great. This is the Stream of CHRIST's Delights, the River of his infinite Pleaſure ; which he will make his Saints to drink of with him ; agreeable to *Pſal.* xxxvi. 8, 9. *They ſhall be abundantly ſatisfied with the Fatneſs of thy Houſe : Thou ſhalt make them drink of the River of THY Pleaſures : For with thee is the Fountain of Life : in THY Light ſhall we ſee Light.* The Saints ſhall have Pleaſure, in partaking with CHRIST in his Pleaſure, and ſhall ſee Light in his Light. They ſhall partake with CHRIST of the ſame *River of Pleaſure* ; ſhall drink of the ſame *Water of Life* ; and of the ſame *new Wine in Chriſt's Father's Kingdom* ; *Matt.* xxvi. 29. *That new*

Wine is especially that Joy and Happiness that CHRIST and his true Disciples shall partake of together in Glory, which is the Purchase of CHRIST's Blood, or the Reward of his Obedience unto Death. CHRIST, at his Ascension into Heaven, received everlasting Pleasures at his Father's Right-Hand, and in the Enjoyment of his Father's Love, as the Reward of his own Death, or Obedience unto Death. But the same Righteousness is reckon'd to both Head and Members; and both shall have Fellowship in the same Reward, each according to their distinct Capacity.

That the Saints in Heaven have such a Communion with CHRIST in his Joy, and do so partake with him in his own Enjoyment of the Father, does greatly manifest the transcendent Excellency of their Happiness, and their being admitted to a vastly higher Privilege in Glory than the Angels.

2. The Saints in Heaven are received to a Fellowship, or Participation with CHRIST, in the Glory of that Dominion to which the Father hath exalted him.

The Saints, when they ascend to Heaven as CHRIST ascended, and are made to sit together with him in heavenly Places, and are Partakers of the Glory of his Exaltation, are exalted to *reign with him*. They are through him made Kings and Priests, and reign with him, and in him, over the same Kingdom. As the Father hath appointed unto him a Kingdom, so he has appointed to them. The Father has appointed the Son to reign over his own Kingdom, and the Son appoints his Saints to reign in his. The Father has given to CHRIST *to sit with him on his Throne*, and Christ gives to the Saints *to sit with him on his Throne*; agreeable to CHRIST's Promise Rev. iii. 21. CHRIST, as GOD's Son, is the Heir of his Kingdom; and the Saints are Joint-Heirs with CHRIST; which implies that they are Heirs of the same Inheritance, to possess the same Kingdom, in and with him, according to their Capacity. CHRIST in his Kingdom reigns over Heaven and Earth; he is appointed the Heir of all Things; and so *all Things are the Saints*; whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things present, or Things to come, all are theirs; because they are CHRIST's, and united to him; 1 Cor. iii. 21, 22, 23. The Angels are given to CHRIST, as a Part of his Dominion; they are all given to wait upon him, as ministering Spirits to him: so also they are all, even the highest and most dignified of them, *ministering Spirits, to minister to them who are the*

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Heirs of Salvation. They are CHRIST's Angels, and they are also *their Angels*. Such is the Saints Union with CHRIST, and their Interest in him, that what he possesses, they possess, in a much more perfect and blessed Manner, than if all Things were given to them separately and by themselves, to be disposed of according to their Discretion. They are now disposed of so, as in every Respect, to be most for their Blessedness, by an infinitely better Discretion than their own; and in being disposed of by their Head and Husband, between whom and them there is the most perfect Union of Hearts, and so the most perfect Union of Wills; and who are most perfectly each other's.

As the glorified Spouse of this great King reigns with and in him, in his Dominion over the Universe, so more especially does she partake with him, in the Joy and Glory of his Reign in his Kingdom of Grace; which is more peculiarly the Kingdom that he possesses as Head of the Church, and is that Kingdom wherein she is more especially interested. It was especially to reign in this Kingdom, that GOD the Father exalted him to his Throne in Heaven: He set his King on his holy Hill of *Zion*, especially that he might reign over *Zion*, or over his Church, in his Kingdom of Grace; and that he might be under the best Advantages to carry on the Designs of his Love, in this lower World. And therefore undoubtedly the Saints in Heaven are Partakers with CHRIST in the Joy and Glory of the Advancement and Prosperity of his Kingdom of Grace on Earth, and Success of his Gospel here, which he looks on as the peculiar Glory of his Reign. *The good Shepherd rejoices when he finds but one Sheep that was lost; and his Friends and Neighbours in Heaven rejoice with him on that Occasion.* That Part of the Family that is in Heaven, are surely not unacquainted with the Affairs of that Part of the same Family that is on Earth. They that are with the King, and are next to him, the Royal Family, that dwell in his Palace, are not kept in Ignorance of the Affairs of his Kingdom. The Saints in Heaven are with the Angels, the King's Ministers, by which he manages the Affairs of his Kingdom, and who are continually ascending and descending from Heaven to the Earth, and one or other of them daily employed as ministering Spirits to each individual Member of the Church below: Besides the continual ascending of the Souls of departed Saints, from all Parts of the militant Church. On these Accounts the Saints in Heaven must needs be under a Thousand Times greater Advantage

vantage than we here, for a full View of the State of the Church on Earth, and a speedy, direct and certain Acquaintance with all its Affairs, in every Part. And that which gives them much greater Advantage for such an Acquaintance, than the Things already mentioned, is their being constantly in the immediate Presence of CHRIST, and in the Enjoyment of the most perfect Intercourse with him, who is the King who manages all these Affairs, and has an absolutely perfect Knowledge of them. CHRIST is the Head of the whole glorified Assembly; they are mystically his glorified Body: and what the Head sees, it sees for the Information of the whole Body, according to its Capacity: and what the Head enjoys, is for the Joy of the whole Body. The Saints, in leaving this World, and ascending to Heaven, do not go out of Sight of Things appertaining to CHRIST's Kingdom on Earth; but on the contrary, they go out of a State of Obscurity, and ascend above the Mists and Clouds, into the clearest Light; to a Pinnacle, in the very Center of Light, where every Thing appears in clear View. They have as much greater Advantage to view the State of CHRIST's Kingdom, and the Works of the new Creation here, than while they were in this World, as a Man that ascends to the Top of an high Mountain, has greater Advantage to view the Face of the Earth, than he had while he was in a deep Valley, or thick Forest below, surrounded on every Side with those Things that impeded and limited his Sight. Nor do they view as indifferent or unconcerned Spectators, any more than CHRIST himself is an unconcerned Spectator. The Happiness of the Saints in Heaven consists very much in beholding the Glory of GOD appearing in the Work of Redemption: for 'tis by this chiefly that GOD manifests his Glory, the Glory of his Wisdom, Holiness, Grace and other Perfections, to both Saints and Angels; as is apparent by many Scriptures. And therefore undoubtedly their Happiness consists very much in beholding the Progress of this Work, in its Application and Success, and the Steps by which infinite Power and Wisdom brings it to its Consummation. And the Saints in Heaven are under unspeakably greater Advantage, to take the Pleasure of beholding the Progress of this Work on Earth, than we are that are here; as they are under greater Advantages to see and understand the marvellous Steps, that divine Wisdom takes in all that is done, and the glorious Ends he obtains, the Opposition Satan makes, and how he is baffled and overthrown: They can better see the Connection

of one Event with another, and the beautiful Order of all Things that come to pass in the Church in different Ages, that to us appear like Confusion. Nor do they only view these Things, and rejoyce in them, as a glorious and beautiful Sight, but as Persons interested, as CHRIST is interested; as possessing these Things in CHRIST, and reigning with him, in this Kingdom. CHRIST's Success in his Work of Redemption, in bringing home Souls to himself, applying his saving Benefits by his Spirit, and the Advancement of the Kingdom of Grace in the World, is the Reward especially promised to him by his Father in the Covenant of Redemption, for the hard and difficult Service he performed while in the Form of a Servant; as is manifest by *Isai. liii. 10, 11, 12.* But the Saints shall be rewarded with him: They shall partake with him in the Joy of this Reward; for this Obedience that is thus rewarded, is reckon'd to them, as they are his Members, as was before observed. This was especially the Joy that was set before CHRIST, for the sake of which he endured the Cross and despised the Shame. And his Joy is the Joy of all Heaven. They that are with him in Heaven are under much the greatest Advantages to partake with him in this Joy: For they have a perfect Communion with him, through whom, and in Fellowship with whom, they enjoy and possess their whole Inheritance, all their heavenly Happiness; as much as the whole Body has all it's Pleasure of Musick by the Ear, and all the Pleasure of its Food by the Mouth and Stomach; and all the Benefit and Refreshment of the Air by the Lungs. The Saints while on Earth pray and labour for the same Thing that CHRIST laboured for, *viz.* the Advancement of the Kingdom of GOD among Men, the promoting the Prosperity of *Zion* and flourishing of Religion in this World, and most of them have suffered for that End, as CHRIST did; have been made Partakers with their Head in his Sufferings, and filled up (as the Apostle expresses it) *that which is behind of the Sufferings of CHRIST*: And therefore they shall partake with him of the Glory and Joy of the End obtain'd; *Rom. viii. 17. We are Joint-Heirs with CHRIST; if so be that we suffer with him, that we may be also glorified together. 2 Tim. ii. 12. If we suffer with him, we shall also reign with him.* CHRIST when his Sufferings were past, and he left the Earth, and ascended into Heaven, was so far from having done with his Kingdom in this World, that it was, as it were, but then begun: And he ascended for that very End, that he might more fully possess and enjoy this Kingdom, that he might reign in

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it, and be under the best Advantages for it ; as much as a King ascends a Throne in Order to reign over his People, and receive the Honour and Glory of his Dominion. No more have the Saints done with CHRIST's Kingdom on Earth, when they leave the Earth, and ascend into Heaven. CHRIST came (i. e. ascended) with Clouds of Heaven, and came to the Ancient of Days, and was brought near before him, to the very End, that He might receive Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him, (Dan. vii. 13, 14.) Which shall be eminently fulfilled, after the Ruin of Antichrist ; which is especially the Time of CHRIST's Kingdom. And the same is the Time when the Kingdom, and Dominion, and Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most high GOD. (Aq. Ver. 27. in the same Chapter) It is because they shall reign in, and with CHRIST, the most High ; as seems intimated in the Words that follow ; whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him. This Verse is true not only of the Saints on Earth, but also the Saints in Heaven. Hence the Saints in Heaven, having respect to this Time, do sing, in Rev. v. 10. *We shall reign on the Earth.* And agreeable hereto 'tis afterwards represented that when the foremention'd Time comes, the Souls of them that in former Ages had suffered with CHRIST, do reign with CHRIST ; having as it were given to them, new Life and Joy, in that spiritual blessed Resurrection, which shall then be of the Church of GOD on Earth, and thus it is that it is said, Mat. v. 5. *The Meek (those that meekly and patiently suffer with CHRIST, and for his Sake) shall inherit the Earth :* they shall inherit it, and reign on Earth with CHRIST. CHRIST is the Heir of the World ; and when the appointed Time of his Kingdom comes, his Inheritance shall be given him, and then the meek, who are joint Heirs, shall inherit the Earth. The Place in the Old Testament, whence the Words are taken, leads to a true Interpretation of them ; Psal. xxxvii. 11. *The Meek shall inherit the Earth, and shall delight themselves in the Abundance of Peace.* That there is Reference in these latter Words, *The Abundance of Peace*, to the Peace and Blessedness of the latter Days, we may be satisfied by comparing these Words with Psal. lxxii. 7. *In his Days shall be Abundance of Peace, so long as the Moon endureth.* And Jer. xxxiii. 6. *I will reveal to them the Abundance of Peace and Truth.* Also Isai. ii. 4. Mic. iv. 3. Isai. xi. 6 ---- 9. and many other parallel Places. The Saints in Heaven

Heaven will be as much with CHRIST in reigning over the Nations, and in the Glory of his Dominion at that Time, as they will be with him in the Honour of judging the World at the last Day. That Promise of CHRIST to his Disciples *Matth.* xix. 28, 29. seems to have a special Respect to the former of these. In *Ver.* 28. CHRIST promises to the Disciples that hereafter, *when the Son of Man shall sit on the Throne of his Glory, they shall sit on twelve Thrones, judging the twelve Tribes of Israel.* The Saints in Heaven reigning on Earth, in the glorious latter Day, is described in Language accommodated to this Promise of CHRIST, *Rev.* xx. 4. *And I saw Thrones, and they sat upon them; and Judgment was given them. --- And they reigned with CHRIST.* And the Promise in the next Verse in that sixth of *Matth.* seems to have its Fulfilment at the same Time; *And every one that hath forsaken Houses, or Brethren, or Sisters, or Fathers, or Wife, or Children, or Lands, for my Name Sake, shall receive an Hundred fold, and shall inherit everlasting Life, i. e.* in the Time when the Saints shall inherit the Earth and reign on Earth, the Earth with all its Blessings and good Things, shall be given, in great Abundance, to the Church, to be possessed by the Saints. This shall they receive in this present World; and in the Time to come, everlasting Life. The Saints in Heaven shall partake with CHRIST in the Triumph and Glory of those Victories that he shall obtain in that future glorious Time, over the Kings and Nations of the World, that are sometimes represented by his ruling them with a Rod of Iron, and dashing them in Pieces as a Potter's Vessel. Which doubtless there is Respect to in *Rev.* ii. 26, 27. *He that overcometh, and keepeth my Words to the End, to him will I give Power over the Nations; and he shall rule them with a Rod of Iron, as the Vessels of a Potter shall they be broken to Shivers; even as I received of my Father.* And *Psal.* cxlix. 5. to the End, *Let the Saints be joyful in Glory; let them sing aloud upon their Beds;* (i. e. in their separate State after Death, compare *Isai.* lvii. 1, 2.) *Let the high Praises of GOD be in their Mouth, and a two-edge Sword in their Hand, to execute Vengeance upon the Heathen, and Punishments upon the People, to bind their Kings with Chains, and their Nobles with Fetters of Iron, to execute upon them the Judgment written.* This Honour have all the Saints, Accordingly when CHRIST appears riding forth to his Victory over Antichrist, *Rev.* xix. The Hosts of Heaven appear going forth with him in Robes of Triumph, *Ver.* 14. And when Antichrist is destroyed, the Inhabitants of Heaven, and the

holy Apostles and Prophets are called upon to rejoyce, Chap. xviii. 20. And accordingly, the whole Multitude of the Inhabitants of Heaven, on that Occasion, do appear to exult and praise GOD with exceeding Joy; *Chap. xix. 1 ---- 8. and Chap. xi. 15.* And are also represented as greatly rejoycing on Occasion of the Ruin of the Heathen Empire, in the Days of *Constantine*; *Chap. xii. 10.* And 'tis observable all along in the Visions of that Book, the Hosts of Heaven appear as much concerned and interested in the Events appertaining to the Kingdom of CHRIST here below, as the Saints on Earth. The Day of the Commencement of the Church's latter-day Glory is eminently *The Day of CHRIST's Espousals, The Day of the Gladness of his Heart, when as the Bridegroom rejoyceth over the Bride, so he will rejoyce over his Church.* And then will all Heaven exceedingly rejoyce with him. And therefore they say at that Time, *Rev. xix. 7. Let us be glad, and rejoyce, and give Glory to him; for the Marriage of the Lamb is come.*

Thus *Abraham* enjoys these Things, when they come to pass, that were of old promised to him, and that he saw beforehand, and rejoyced in. He will enjoy the Fulfilment of the Promise of *all the Families of the Earth being blessed in his Seed*, when it shall be accomplished. And all the antient Patriarchs, *who died in Faith* of Promises of glorious Things that should be accomplished in this World, *who had not received the Promises, but saw them afar off, and were perswaded of them, and embraced them*; do actually enjoy them when fulfilled. *David* actually saw and enjoyed the Fulfilment of that Promise, in its due Time, which was made to him many hundred Years before, and was all his Salvation and all his Desire. Thus *Daniel* shall stand in his Lot at the End of the Days pointed out by his own Prophecy. Thus the Saints of old, that *died in Faith, not having received the Promise, are made perfect*, and have their Faith crowned, by the better Things accomplished in these latter Days of the Gospel, *Heb. xi. 39, 40.* which they see and enjoy in their Time.

3. The departed Souls of Saints have Fellowship with CHRIST, in his blessed and eternal Employment of glorifying the Father.

The Happiness of Heaven consists not only in Contemplation, and a meer passive Enjoyment; but consists very much in Action. And particularly, in actively serving and glorifying GOD. This is expressly mention'd as a great Part of the Blessedness of the Saints in their most perfect State, *Rev. xxii. 3.*

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And there shall be no more Curse; but the Throne of GOD and of the Lamb shall be in it; and his Servants shall serve him. The Angels are as a Flame of Fire, in their Ardour and Activity in GOD's Service: The four Animals; Rev. iv. (which are generally supposed to signify the Angels) are represented as continually giving Praise and Glory to GOD, and are said *not to rest Day nor Night*, Ver. 8. The Souls of departed Saints are doubtless become as the Angels of GOD in Heaven in this Respect. And JESUS CHRIST is the Head of the whole glorious Assembly; as in other Things, appertaining to their blessed State, so in this of their praising and glorifying the Father. When CHRIST, the Night before he was crucified, prayed for his Exaltation to Glory, it was that he might glorify the Father; Joh. 17. 1. *These Words spake JESUS, and lift up his Eyes to Heaven, and said, Father, the Hour is come, glorify thy Son, that thy Son also may glorify thee.* And this he doubtless does, now he is in Heaven; not only in fulfilling the Father's Will, in what he does as Head of the Church, and Ruler of the Universe, but also in leading the heavenly Assembly in their Praises. When CHRIST instituted the LORD's Supper, and eat and drank with his Disciples at his Table (giving them therein a Representation and Pledge of their future Feasting with him, and drinking new Wine in his heavenly Father's Kingdom) he at that Time led them in their Praises to GOD, in that Hymn that they sang. And so doubtless he leads his glorified Disciples in Heaven. *David* was the sweet Psalmist of *Israel*, and led the great Congregation of GOD's People, in their Songs of Praise. Herein, as well as in innumerable other Things, he was a Type of CHRIST, who is often spoken of in Scripture by the Name of *David*. And many of the Psalms that *David* penned, were Songs of Praise, that he, by the Spirit of Prophecy, uttered in the Name of CHRIST, as Head of the Church and leading the Saints in their Praises. CHRIST in Heaven leads the glorious Assembly in their Praises to GOD, as *Moses* did the Congregation of *Israel* at the Red-Sea: Which is implied in its being said, that *they sing the Song of Moses and the Lamb*, Rev. xv. 2, 3. In Rev. xix. 5. *John* tells us, That he heard a Voice come out of the Throne, saying, Praise OUR GOD, all ye his Servants, and ye that fear him, both small and great. Who can it be that utters this Voice OUT OF THE THRONE, but the Lamb, that is in the midst of the Throne, calling on the glorious Assembly of Saints, to praise his Father and their Father, his GOD and their GOD? And what the

Consequence.

Consequence of this Voice is, we have an Account in the next Words ; *And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thundrings, saying, Alleluia ; for the LORD GOD Omnipotent reigneth.*

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

The Use that I would make of what has been said on this Subject, is of *Exhortation*. Let us all be exhorted hence earnestly to seek after that great Privilege that has been spoken of ; that when *we are absent from the Body, we may be present with the LORD*. We can't continue always in these earthly Tabernacles : They are very frail, and will soon decay, and fall ; and are continually liable to be overthrown, by innumerable Means : Our Souls must soon leave them, and go into the eternal World. O how infinitely great will the Privilege and Happiness of such be, who at that Time shall go to be with CHRIST in his Glory, in the Manner that has been represented ! The Privilege of the twelve Disciples' was great, in being so constantly with CHRIST as his Family, in his State of Humiliation. The Privilege of those three Disciples was great, who were with him in the Mount of his Transfiguration ; where was exhibited to them some little Semblance of his future Glory in Heaven, such as they might behold in the present frail, feeble and sinful State : They were greatly entertained and delighted with what they saw ; and were for making Tabernacles to dwell there, and return no more down the Mount. And great was the Privilege of *Moses*, when he was with CHRIST in Mount *Sinai*, and besought him to shew him his Glory, and he saw his Back-Parts, as he passed by, and proclaimed his Name. But is not that Privilege infinitely greater, that has now been spoken of, the Privilege of being with CHRIST in Heaven, where he sits on the right Hand of GOD, in the Glory of the KING and GOD of Angels, and of the whole Universe, shining forth as the great Light, the bright Sun of that World of Glory, there to dwell in the full, constant and everlasting View of his Beauty and Brightness, there most freely and intimately to converse with him, and fully to enjoy his Love, as his Friends and Spouse, there to have Fellowship with him in the infinite Pleasure and Joy he has in the Enjoyment of his Father, there to sit with him on his Throne, and reign with him in the Possession of all Things, and partake with him

in the Joy and Glory of his Victory over his Enemies, and the Advancement of his Kingdom in the World, and to join with him in joyful Songs of Praise to his Father and their Father, to his GOD and their GOD, forever and ever ? Is not such a Privilege worth the seeking after ?

But here, as a special Enforcement of this Exhortation, I would improve that Dispensation of GOD's holy Providence, that is the sorrowful Occasion of our coming together at this Time ; viz. The Death of that eminent Servant of JESUS CHRIST, in the Work of the Gospel-Ministry, whose Funeral is this Day to be attended ; together with what was observable in him, living and dying.

In this Dispensation of Providence, GOD puts us in Mind of our MORTALITY, and forewarns us that the Time is approaching, when we must be absent from the Body, and *must all appear* (as the Apostle observes, in the next Verse but one to my Text) *before the Judgment-Seat of CHRIST, that every one of us may receive the Things done in the Body, according to what we have done, whether it be good or bad.*

And in him, whose Death we are now called to consider and improve, we have not only an Instance of Mortality ; but an Instance of one, that being absent from the Body, is present with the LORD ; as we have all imaginable Reason to conclude. And that, whether we consider the Nature of the Operations he was under, about the Time whence he dates his Conversion, or the Nature and Course of his inward Exercises from that Time forward, or his outward Conversation and Practice in Life, or his Frame and Behaviour during the whole of that long Space wherein he looked Death in the Face.

His Convictions of Sin, preceeding his first Consolations in CHRIST (as appears by a written Account he has left of his inward Exercises and Experiences) were exceeding deep and thorough : His Trouble and Exercise of Mind, through a Sense of Guilt and Misery, very great and long-continued ; but yet sound and solid ; consisting in no unsteady, violent, and unaccountable Hurries and Frights, and strange Perturbations of Mind ; but arising from the most serious Consideration, and proper Illumination of the Conscience, to discern and consider the true State of Things. And the Light let into his Mind at Conversion, and the Influences and Exercises that his Mind was subject to at that Time, appear very agreeable to Reason, and the Gospel of JESUS CHRIST ; the Change very great and remarkable, without any Appearance of strong Im-

pressions

pressions on the Imagination, sudden Flights and Pangs of the Affections, and vehement Emotions in animal Nature; but attended with proper intellectual Views of the supream Glory of the divine Being, consisting in the infinite Dignity and Beauty of the Perfections of his Nature; and of the transcendant Excellency of the Way of Salvation by CHRIST.---- This was about eight Years ago, when he was about 21 Years of Age.

Thus GOD sanctified, and made meet for his Use, that Vessel that he intended to make eminently a Vessel of Honour in his House, and which he had made of large Capacity, having endowed him with very uncommon Abilities and Gifts of Nature. He was a singular Instance, of a ready Invention, natural Eloquence, easy flowing Expression, sprightly Apprehension, quick Discerning, and very strong Memory; and yet of a very penetrating Genius, close and clear Thought, and piercing Judgment. He had an exact Taste: His Understanding was (if I may so express it) of a quick, strong and distinguishing Scent.

His Learning was very considerable: He had a great Taste for Learning; and applied himself to his Studies, in so close a Manner when he was at College, that he much injured his Health; and was obliged on that Account, for a while to leave the College, throw by his Studies, and return Home. He was esteemed one that excelled in Learning, in that Society.

He had an extraordinary Knowledge of Men, as well as Things. Had a great Insight into human Nature, and excelled most that ever I knew, in a communicative Faculty: He had a peculiar Talent, at accommodating himself to the Capacities, Tempers and Circumstances of those that he would instruct or counsel.

He had extraordinary Gifts for the Pulpit: I never had Opportunity to hear him preach, but have often heard him pray: And I think his Manner of addressing himself to GOD, and expressing himself before him, in that Duty, almost inimitable; such (so far as I may judge) as I have very rarely known equalled. He expressed himself with that exact Propriety and Pertinency, in such significant, weighty, pungent Expressions; with that decent Appearance of Sincerity, Reverence and Solemnity, and great Distance from all Affectation, as forgetting the Presence of Men, and as being in the immediate Presence of a great and holy GOD, that I have scarcely ever known parallel'd. And his Manner of Preaching, by what I have often heard of it from good Judges, was no less excellent; being clear and instructive
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natural, nervous, forceable and moving, and very searching and convincing. He nauseated an affected Noisiness, and violent Boisterousness in the Pulpit; and yet much disrelished a flat cold Delivery, when the Subject of Discourse, and Matter deliver'd, required Affection and Earnestness.

Not only had he excellent Talents for the Study and the Pulpit, but also for Conversation. He was of a sociable Disposition; and was remarkably free, entertaining and profitable in his ordinary Discourse: And had much of a Faculty of disputing, defending Truth and confuting Error.

As he excelled in his Judgment and Knowledge of Things in general, so especially in Divinity. He was truly, for one of his Standing, an extraordinary Divine. But above all, in Matters relating to experimental Religion. In this, I know I have the concurring Opinion of some that have had a Name for Persons of the best Judgment. And according to what Ability I have to judge of Things of this Nature, and according to my Opportunities, which of late have been very great, I never knew his Equal, of his Age and Standing, for clear, accurate Notions of the Nature and Essence of true Religion, and its Distinctions from its various false Appearances; which I suppose to be owing to these three Things, meeting together in him; the Strength of his natural Genius; and the great Opportunities he had of Observation of others, in various Parts, both white People and Indians; and his own great Experience.

His Experiences of the holy Influences of GOD's Spirit were not only great, at his first Conversion; but they were so, in a continued Course, from that Time forward; as appears by a Record, or private Journal, he kept of his daily inward Exercises, from the Time of his Conversion, 'till he was disabled, by the failing of his Strength, a few Days before his Death. The Change which he looked upon as his Conversion, was not only a great Change of the present Views, Affections, and Frame of his Mind; but was evidently the Beginning of that Work of GOD on his Heart, which GOD carried on, in a very wonderful Manner, from that Time, to his dying Day.*

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* This more abundantly appears, by further Opportunity of Acquaintance with his private Journal or Diary, since this Sermon was delivered. Grace in him seems to have been almost continually, with scarcely the Intermision of a Day, in very sensible, and indeed vigorous and

He greatly abhor'd the Way of such, as live on their first Work, as though they had now got through their Work, and are thenceforward, by Degrees, settled in a cold, lifeless, negligent, worldly Frame; he had an ill Opinion of such Person's Religion.

His Experiences were very diverse from many Things, that have lately obtained the Reputation, with Multitudes, of the very Height of Christian Experience. About the Time that that false Religion, which arises chiefly from Impressions on the Imagination, began first to make a very great Appearance in the Land, he was for a little while deceived with it, so as to think highly of it. And though he knew he never had such Experiences as others told of, he thought it was because others Attainments were beyond his; and so coveted them, and sought after them, but could never obtain them. He told me, that he never had what is called an *Impulse*, or a strong Impression on his Imagination, in Things of Religion, in his Life. But owned, that during the short Time that he thought well

and powerful Exercise, in one Respect or other. His Heart appears to have been exercised, in a continued Course, in such Things as these that follow: The most ardent and pure Love to GOD; great Weanedness from the World, and Sense of its Vanity; great Humiliation; a most abasing Sense of his own Vileness; a deep Sense of indwelling Sin, which indeed was most evidently, by far, the greatest Burden of his Life, and more than all other Afflictions that he met with, put together; great Brokenness of Heart before GOD, for his small Attainments in Grace, that he loved GOD so little, &c. mourning that he was so unprofitable; Longings and earnest Reachings of Soul after Holiness; earnest Desires that GOD might be glorified, and that CHRIST'S Kingdom might be advanced in the World; Wrestlings with GOD in Prayer for these Things; Delight in the Gospel of JESUS CHRIST, and the Way of Salvation by him; sweet Complacency in those whose Conversation favoured of true Holiness; Compassion to the Souls of Men, and earnest Intercessions in secret for them; great Resignation to the Will of GOD; a very frequent, most sensible, renewed Renunciation of all Things for CHRIST, and giving up himself wholly to GOD, in Soul and Body; great Distrust of his own Heart, and universal Dependance on GOD; Longings after full Deliverance from the Body of Sin and Death, and perfect Conformity to GOD, and perfectly glorifying him in Heaven; clear Views of Eternity, almost as though he were actually out of the Body, and had his Eyes open in another World; constant Watchfulness over his own Heart, and continual Earnestness in his inward Warfare with Sin; together with great Care, to the utmost, to improve Time for GOD, in his Service, and to his Glory.

of these Things, he was tinged with that Spirit of false Zeal that is wont to attend them. But said that, even in this Time, he was not in his Element, but as a Fish out of Water. And when, after a little while, he came clearly to see the Vanity and Perniciousness of such Things, it cost him Abundance of Sorrow and Distress of Mind, and to my Knowledge he afterwards freely and openly confess'd the Errors in Conduct that he had run into, and laid himself low before them that he had offended. And since his Conviction of his Error in those Respects, he has ever had a peculiar Abhorrence of that Kind of bitter Zeal, and those delusive Experiences that have been the principal Source of it. He detested Enthusiasm in all its Forms and Operations; and abhor'd whatever in Opinion or Experience seem'd to verge towards *Antinomianism*; as, the Experiences of those whose first Faith consists in *believing that CHRIST died for them* in particular; and their first Love, in loving GOD, because they supposed they were the Objects of his Love; and their Assurance of their good Estate from some immediate Testimony, or Suggestion, either with, or without Texts of Scripture, that their Sins are forgiven, that GOD loves them, &c. And the Joys of such as rejoiced more in their own supposed Distinction from others, in Honour and Privileges and high Experiences, than in GOD's Excellency and CHRIST's Beauty; and the spiritual Pride of such *Lay-Men*, that are for setting up themselves as *publick Teachers*, and cry down human Learning, and a learned Ministry. He greatly nauseated a Disposition in Persons to much Noise and Show in Religion, and affecting to be abundant in publishing and proclaiming their own Experiences. Though he did not condemn, but approved of Christians speaking of their Experiences, on some Occasions, and to some Persons, with Modesty, Discretion and Reserve. He abominated the Spirit and Practice of the Generality of the Separatists in this Land. I heard him say, once and again, that he had been much with this Kind of People, and was acquainted with many of them, in various Parts; and that by this Acquaintance, he knew that what was chiefly and most generally in Repute amongst them, as the Power of Godliness, was intirely a different Thing from that vital Piety recommended in the Scripture, and had nothing in it of that Nature. He never was more full in condemning these Things, than in his last Illness, and after he ceased to have any Expectation of Life: And particularly when he had the greatest and nearest Views of approaching Eternity; and several Times,

when he thought himself actually dying, and expected in a few Minutes to be in the eternal World, as he himself told me.*

As

* Since this Sermon was preach'd, I find this that follows, in his Diary for the last Summer.

" *Thursday June 18.* I was this Day taken exceeding ill, and bro't to the Gates of Death.--- In this extreme weak State I continued for several Weeks; and was frequently reduced so low as to be utterly speechless, and not able so much as to whisper a Word. And even after I had so far reviv'd, as to walk about House, and to step out of Doors, I was exercised, every Day, with a faint Turn, which continued usually four or five Hours. At which Times, though I was not utterly speechless, so but that I could say *yes* or *no*; yet, I could not converse at all, nor speak one Sentence without making Stops for Breath. And divers Times, in this Season, my Friends gathered round my Bed, to see me breathe my last; which they look'd for every Moment, as I myself also did.

" How I was the first Day or two of my Illness, with Regard to the Exercise of Reason, I scarcely know: But I believe I was something shatter'd, with the Violence of the Fever, at Times. But the third Day of my Illness, and constantly afterwards, for four or five Weeks together, I enjoyed as much Serenity of Mind, and Clearness of Thought, as perhaps I ever did in my Life. And I think my Mind never penetrated with so much Ease and Freedom into divine Things, as at this Time; and I never felt so capable of demonstrating the Truth of many important Doctrines of the Gospel as now.

" And as I saw clearly the Truth of those great Doctrines, which are justly stiled the DOCTRINES of GRACE; so I saw with no less Clearness, that the Essence of true Religion consisted in the Soul's Conformity to GOD, and acting above all selfish Views, for his Glory, longing to be for him, to live to him, and please and honour him in all Things; and that, from a clear View of his infinite Excellency and Worthiness, in himself, to be loved, adored, worshipped and served, by all intelligent Creatures. Thus I saw that when a Soul loves GOD with a supreme Love, he therein acts like the blessed GOD himself, who most justly loves himself in that Manner; so when GOD's Interest and his are become one, and he longs that GOD should be glorified, and rejoices to think that he is unchangeably possess'd of the highest Glory and Blessedness, herein also he acts in Conformity to GOD. In like manner, when the Soul is fully resigned to, and rests satisfied and contented with the divine Will, here he is also conformed to GOD.

" I saw further that as this divine Temper, whereby the Soul exalts GOD, and treads it self in the Dust, is wrought in the Soul by GOD's discovering his own glorious Perfections, in the Face of JESUS CHRIST, to it, by the special Influences of his HOLY SPIRIT;

As his inward Experiences appear to have been of the right Kind, and were very remarkable as to their Degree, so was his outward

“ so he could not but have regard to it, as his own Work: And as it
 “ is his Image in the Soul, he could not but take Delight in it. Then
 “ I saw again that if GOD should slight and reject his own moral
 “ Image, he must needs deny himself; which he cannot do. And thus I
 “ saw the Stability and Infallibility of this Religion; and that those
 “ who were truly possessed of it, had the most compleat and satisfying
 “ Evidence of their being interested in all the Benefits of CHRIST’s
 “ Redemption, having their Hearts conformed to him; and that these,
 “ and these only were qualified for the Employments and Entertain-
 “ ments of GOD’s Kingdom of Glory; as none but these would
 “ have any Relish of the Busines of Heaven, which is to ascribe Glo-
 “ ry to GOD, and not to themselves; and that GOD (though I
 “ would speak it with great Reverence of his Name and Perfections)
 “ could not, without denying himself, finally cast such away.

“ The next Thing I had then to do, was to enquire whether this
 “ was my Religion. And here GOD was pleased to help me to the
 “ most easy Remembrance, and critical Review of what had passed in
 “ Course, of a religious Nature, through several of the latter Years
 “ of my Life. And altho’ I could discover much Corruption attending
 “ my best Duties, many selfish Views and carnal Ends, much spiritual
 “ Pride, and Self-Exaltation, and innumerable other Evils which com-
 “ passed me about; I say, altho’ I now discerned the Sins of my holy
 “ Things, as well as other Actions; yet GOD was pleased, as I was re-
 “ viewing, quickly to put this Question out of doubt, by shewing me
 “ that I had, from Time to Time, acted above the utmost Influence
 “ of meer Self-Love; that I had longed to please and glorify him, as
 “ my highest Happiness, &c. And this Review was through Grace
 “ attended with a present Feeling of the same divine Temper of
 “ Mind. I felt now pleas’d to think of the Glory of GOD; and
 “ long’d for Heaven, as a State wherein I might glorify GOD per-
 “ fectly, rather than a Place of Happiness for myself. And this Feel-
 “ ing of the Love of GOD in my Heart, which I trust the SPIRIT of
 “ GOD excited in me afresh, was sufficient to give me full Satisfaction,
 “ and make me long, as I had many Times before done, to be with
 “ CHRIST. I did not now want any of the — *sudden* Suggestions,
 “ that many are so pleased with, That CHRIST and his Benefits are
 “ mine, That GOD loves me, in Order to give me Satisfaction about
 “ my State. No, my Soul now abhor’d those Delusions of Satan;
 “ which are thought to be the immediate Witness of the Spirit, while
 “ there is nothing but an empty Suggestion of a certain Fact, without
 “ any gracious Discovery of the divine Glory, or of the Spirit’s Work
 “ in their own Hearts. I saw the awful Delusion of this Kind of
 “ Confidences; as well as of the whole of that Religion, which they
 “ usually spring from, or at least, are the Attendants of; the false
 “ Religion

outward Behaviour and Practice agreeable. He in his whole Course acted as one who had indeed sold all for CHRIST, and had entirely devoted himself to GOD, and made his Glory his highest End, and was fully determined to spend his whole Time and Strength in his Service. He was lively in Religion, in the right Way: Lively, not only, nor chiefly, with his Tongue, in professing and talking; but lively in the Work and Business of Religion. He was not one of those which are for contriving Ways to shun the Cross, and get to Heaven with Ease and Sloth; but was such an Instance of one living a Life of Labour and Self-Denial, and spending his Strength and Substance, in pursuing that great End, the Glory of his REDEEMER, that perhaps is scarcely to be parallel'd in this Age, in these Parts of the World. Much of this may be perceived by any one that reads his printed Journal; but much more has been learn'd by long intimate Acquaintance with him, and by looking into his Diary since his Death, that he purposely concealed in what he published.

And as his Desires and Labours for the Advancement of CHRIST's Kingdom were great, so was his Success. GOD was pleas'd to make him the Instrument of bringing to pass the most remarkable Things among the poor Salvages, in enlightning, awakening, reforming and changing their Disposition and

“ Religion of the late Day, though a Day of wondrous Grace; the
“ Imaginations and Impressions made only on the animal Affections;
“ together with the sudden Suggestions, made to the Mind by Satan
“ transform'd into an Angel of Light, of certain Facts, not revealed
“ in Scripture.: These, I say, and many like Things, I fear have
“ made up the greater Part of the religious Appearances in many
“ Places.

“ These Things I saw with great Clearness, when I was thought
“ to be dying, and GOD gave me great Concern for his Church and
“ Interest in the World at this Time: Not so much because the late
“ remarkable Influence upon the Minds of People was abated, and al-
“ most wholly gone, as because of the false Religion, the Heats of
“ Imagination, and wild and selfish Commotions of the animal Affec-
“ tions, which attended the Work of Grace, had prevailed so far. This
“ was that which my Mind dwelt upon, almost Day and Night:
“ And this, to me, was the darkest Appearance, respecting Religion,
“ in the Land. For 'twas this chiefly that had prejudiced the World
“ against inward Religion. And this I saw was the great Misery of
“ all, that so few saw any Manner of Difference between those Exer-
“ cises that were spiritual and holy, and those which have Self Love
“ only, for their Beginning, Center and End.”

Manners, and wonderfully transforming them, that perhaps any Instance can be produced of, in these latter Ages of the World. An Account of which has been given the Publick, in his Journals, drawn up by Order of the Honourable Society in *Scotland*, that employed him : Which I would recommend to the Perusal of all such as take Pleasure in the wonderful Works of GOD's Grace, and would read that which will peculiarly tend both to entertain, and profit a Christian Mind.

No less extraordinary than the Things already mentioned of him in Life, was his constant Calmness, Peace, Assurance and Joy in GOD, during the long Time he look'd Death in the Face, without the least Hope of Recovery ; continuing without Interruption to the last ; while his Distemper very sensibly prey'd upon his Vitals, from Day to Day, and often brought him to that State, that he look'd upon himself, and was thought by others, to be dying. The Thoughts of approaching Death never seem'd in the least to damp him, but rather to encourage him, and exhilarate his Mind. And the nearer Death approach'd, the more desirous he seem'd to be of it. He said, not long before his Death, that " the Consideration of the Day of Death, and the Day of Judgment, had a long Time been peculiarly sweet to him." And at another Time, that " he could not but think of the Meetness there was in throwing such a rotten Carcass as his into the Grave : It seem'd to him to be the Right Way of disposing of it." He often us'd the Epithet *Glorious*, when speaking of the Day of his Death, calling it *that glorious Day*. On a Sabbath-Day-Morning, *Sept. 27.* feeling an unusual violent Appetite to Food, and looking on it as a Sign of approaching Death, he said " he should look on it as a Favour, if this might be his dying Day, and that he longed for the Time." He had before expressed himself desirous of seeing his Brother again, whose Return had been expected from the *Ferseys* ; but then (speaking of him) he said, " I am willing to go, and never see him again : I care not what I part with, to be forever with the LORD." Being asked, that Morning, how he did ; he answered, " I am almost in Eternity : GOD knows, I long to be there. My Work is done : I have done with all my Friends : All the World is nothing to me." On the Evening of the next Day, when he thought himself dying, and was apprehended to be so by others, and he could utter himself only by broken Whispers, he often repeated the Word *Eternity* ; and said, " I shall soon be with the holy Angels." ---

“ He will come; he will not tarry.”---He told me one Night, as he went to Bed, that “ he expected to die that Night :” And added, “ I am not at all afraid, I am willing to go this Night, if it be the Will of GOD. Death is what I long for.” He sometimes expressed himself as “ having nothing to do but to die ; and being willing to go that Minute, if it was the Will of GOD. He sometimes used that Expression, “ O why is his Chariot so long in coming !

He seem'd to have remarkable Exercises of Resignation to the Will of GOD. He once told me, that “ he had longed for the Out-pouring of the HOLY SPIRIT of GOD, and the glorious Times of the Church ; and hoped they were coming ; and should have been willing to have lived to promote Religion at that Time, if that had been the Will of GOD. But (says he) I am willing it should be as it is : I would not have the Choice to make for my self for Ten Thousand Worlds.” *

He several Times spake of the different Kinds of Willingness to die : And spoke of it as an ignoble mean Kind of Willingness to die, to be willing, only to get rid of Pain, or to go to Heaven only to get Honour and Advancement there. His own Longings for Death seemed to be quite of a different Kind, and for nobler Ends. When he was first taken with something like a Diarrhea, which is looked upon as one of the last and most fatal Symptoms in a Consumption, he said, “ O now the glorious Time is coming ! I have longed to serve GOD perfectly ; and GOD will gratify these Desires.” And at one Time and another, in the latter Part of his Illness, he uttered these Expressions. “ My Heaven is, to please GOD, and glorify him, and give all to him, and to be wholly devoted to his Glory : That is the Heaven I long for : That is my Religion ; and that is my Happiness ; and always was, ever since I supposed I had any true Religion : And all those that are of that Religion, shall meet me in Heaven. ---I don't go to Heaven to be advanced, but to give Honour to GOD. 'Tis no Matter where I shall be station'd in

* He writes thus in his Diary, “ Aug. 23. 1747: In the Week past, I had divers Turns of inward Retreshing. Though my Body was inexpressibly weak, followed continually with Agues and Fevers, sometimes my Soul center'd in GOD as my only Portion ; and I felt I should be forever unhappy, if he did not reign. I saw the Sweetness and Happiness of being his Subject, at his Disposal. This made all my Difficulties quickly vanish,

" Heaven, whether I have a high or low Seat there, but to love
 " and please and glorify GOD.---If I had a Thousand Souls,
 " if they were worth any Thing, I would give 'em all to
 " GOD : But I have nothing to give, when all is done. ---
 " It is impossible for any rational Creature to be happy with-
 " out acting all for GOD : GOD himself could not maké
 " me happy any other Way.---I long to be in Heaven, praif-
 " ing and glorifying GOD with the holy Angels ; all my
 " Desire is to glorify GOD.---My Heart goes out to the Bu-
 " rying-Place, it seems to me a desirable Place : But O to
 " glorify GOD ! That is it ! That is above all !--- 'Tis a
 " great Comfort to me to think that I have done a little for
 " GOD in the World : 'Tis but a very small Matter ; yet
 " I have done a little ; and I lament it that I have not done
 " more for him.---There is nothing in the World worth living
 " for, but doing Good, and finishing God's Work, doing the
 " Work that CHRIST did. I see nothing else in the World
 " that can yield any Satisfaction, besides living to GOD, pleas-
 " ing him, and doing his whole Will.---My greatest Joy and
 " Comfort has been to do something for promoting the Inter-
 " est of Religion, and the Souls of particular Persons." *

After

* In his Diary he writes thus ; " Sept. 7. 1747, When I was in
 " great Distress of Body, my Soul desired that GOD should be glori-
 " fied. I saw there was no Heaven but this. I could not but speak
 " to the By-standers then, of the only Happiness, viz. Pleasing GOD.
 " O that I could forever live to GOD ! The Day, I trust, is at
 " Hand, --- 'The perfect Day ! O the Day of Deliverance from all
 " Sin !"

" Sept. 19. Near Night, while I attempted to walk a little, my
 " Thoughts turned thus ; How infinitely sweet it is to love GOD,
 " and be all for him ! Upon which it was suggested to me, *You are*
 " *not an Angel, not lively and active.* To which my whole Soul im-
 " mediately reply'd, *I as sincerely desire to love and glorify GOD, as*
 " *any Angel in Heaven.* Upon which it was suggested again, *But you*
 " *are filthy, not fit for Heaven.* Hereupon instantly appeared the
 " blessed Robes of CHRIST's Righteousness, which I could not but
 " exult and triumph in. I view'd the infinite Excellency of GOD ;
 " and my Soul even broke with Longings, that GOD should be glori-
 " fied. I thought of Dignity in Heaven : But instantly the Tho't
 " returned, I don't go to Heaven to get Honour, but to give all pos-
 " sible Glory and Praise. O how I longed that GOD should be
 " glorified on Earth also ! O I was made, for Eternity, if GOD
 " might be glorified ! Bodily Pains I cared not for ; though I was

After he came to be in so low a State, that he ceased to have the least Expectation of Recovery, his Mind was peculiarly carried forth with earnest Concern for the Prosperity of the Church of GOD on Earth: Which seem'd very manifestly to arise from a pure disinterested Love to CHRIST, and Desire of his Glory. The Prosperity of *Zion*, was a Theme that he dwelt much upon, and spake much of; and more and more, the nearer Death approach'd. He told me when near his End, that "he never, in all his Life, had his Mind so led forth in Desires and earnest Prayers for the flourishing of CHRIST's Kingdom on Earth, as since he was brought so exceeding low at *Boston*." He seem'd much to wonder, that there appeared no more of a Disposition in Ministers and People, to pray for the flourishing of Religion through the World. And particularly, he several Times express'd his Wonder, that there appear'd no more Forwardness to comply with the Proposal lately made from *Scotland*, for united extraordinary Prayer among GOD's People, for the Coming of CHRIST's Kingdom, and sent it as his dying Advice to his own Congregation, that they should practise agreeable to that Proposal.

But a little before his Death, he said to me, as I came into the Room, "My Thoughts have been employed on the old dear Theme, the Prosperity of GOD's Church on Earth. As I waked out of Sleep (said he) I was led to cry for the pouring out of GOD's Spirit, and the Advancement of CHRIST's Kingdom, which the dear Redeemer did and suffered so much for: 'Tis that especially makes me long for it."

"then in Extremity, I never felt easier; I felt willing to glorify GOD in that State of bodily Distress, as long as he pleas'd I should continue so. The Grave appeared really sweet, and I longed to lodge my weary Bones in it: But O that GOD might be glorified! This was the Burden of all my Cry. O I knew I should be active as an Angel in Heaven, and that I should be stripp'd of my filthy Garments! So that there was no Objection. But O to love and praise GOD more, to please him forever! This my Soul panted after, and even now pants for, while I write. O that GOD may be glorified in the whole Earth! LORD, let thy Kingdom come. I longed for a Spirit of Preaching to descend and rest on Ministers, that they might address the Consciences of Men with Closeness and Power. I saw, GOD had the Residue of the Spirit; and my Soul longed it should be poured out from on high. I could not but plead with GOD for my dear Congregation, that he would preserve it, and not suffer his great Name to lose its Glory in that Work; My Soul still longing, that GOD might be glorified."

But

But a few Days before his Death, he desired us to sing a Psalm that was concerning the Prosperity of *Zion*; which, he signified that his Mind was engaged in the Thoughts of, and Desires after, above all Things; and at his Desire we sang a Part of the 102 Psalm. And when we had done, though he was then so low that he could scarcely speak, he so exerted himself, that he made a Prayer, very audibly, wherein, besides praying for those present, and for his own Congregation, he earnestly prayed for the reviving and flourishing of Religion in the World.

His own Congregation especially lay much on his Heart. He often spake of them: And commonly when he did so, it was with extraordinary Tenderness; so that his Speech was interrupted and drowned with Weeping.

Thus I have endeavoured to represent something of the Character and Behaviour of that excellent Servant of CHRIST, whose Funeral is now to be attended. Though I have done it very imperfectly; yet I have endeavoured to do it faithfully, and as in the Presence and Fear of GOD, without Flattery; which surely is to be abhorred in Ministers of the Gospel, when speaking as Messengers of the LORD of Hosts.

Such Reason have we to be satisfied that the Person that has been spoken of, now he is absent from the Body, is present with the LORD. And not only so, but also, with him, now wears a Crown of Glory, of distinguish'd Brightness,

And how much is there in the Consideration of such an Example, and so blessed an End, to excite us, who are yet alive, with the greatest Diligence and Earnestness, to improve the Time of Life, that we also may go to be with CHRIST, when we forsake the Body? The Time is coming, and will soon come, we know not how soon, when we must eternally take Leave of all Things here below, to enter on a fixed unalterable State in the eternal World. O, how well is it worth the while to labour and suffer and deny our selves, to lay up in Store a good Foundation of Support and Supply, against that Time! How much is such a Peace, as we have heard of, worth at such a Time! And how dismal would it be, to be in such Circumstances, under the outward Distresses of a consuming, dissolving Frame, and looking Death in the Face from Day to Day, with Hearts uncleaned, and Sin unpardon'd, under a dreadful Load of Guilt and divine Wrath, having much Sorrow and Wrath in our Sickness, and nothing to comfort and support our Minds, nothing before us but a speedy Appearance, before

the Judgment-Seat of an almighty, infinitely holy, and angry GOD, and an endless Eternity in suffering his Wrath without Pity or Mercy ! The Person we have been speaking of, had a great Sense of this. He said, not long before his Death, " 'Tis sweet to me to think of Eternity : The Endlessness of it makes it sweet. But, Oh what shall I say to the Eternity of the Wicked !---I can't mention it, nor think of it !--- The Thought is too dreadful !"---At another Time, speaking of an Heart devoted to GOD and his Glory, he said, " O of what Importance is it to have such a Frame of Mind, such an Heart as this, when we come to die ! 'Tis this now that gives me Peace."

How much is there, in particular, in the Things that have been observed of this eminent Minister of CHRIST, to excite us, who are called to the same great Work of the Gospel-Ministry, to earnest Care and Endeavours, that we may be in like Manner faithful in our Work ; that we may be fill'd with the same Spirit, animated with the like pure and fervent Flame of Love to GOD, and the like earnest Concern to advance the Kingdom and Glory of our LORD and Master, and the Prosperity of Zion ? How amiable did these Principles render this Servant of CHRIST in his Life, and how blessed in his End ? The Time will soon come, when we also must leave our earthly Tabernacles, and go to our LORD that sent us to labour in his Harvest, to render an Account of our selves to him. O how does it concern us so to run as not uncertainly ; so to fight, not as those that beat the Air ? And should not what we have heard excite us to Care to depend on GOD for his Help and Assistance in our great Work, and to be much in seeking the Influences of his Spirit, and Success in our Labours, by Fasting and Prayer ; which the Person that has been spoken of was abundant in ? This Practice he earnestly recommended on his Death-Bed, from his own Experience of the great Benefits of it, to some Candidates for the Ministry that stood by his Bed-Side : And was often speaking of the great Need Ministers have of much of the Spirit of CHRIST in their Work, and how little Good they are like to do without it ; and how " when Ministers were under the special Influences of the Spirit of GOD, it assisted them to come at the Consciences of Men, and (as he expressed it) as it were to handle them with Hands : Whereas, without the Spirit of GOD, (said he) whatever Reason and Oratory we make Use of, we do but make Use of Stumps, instead of Hands."

O that the Things that were seen and heard in this extraordinary Person, his Holiness, Heavenliness, Labour and Self-denial in Life, his so remarkable devoting himself and his All, in Heart and Practice, to the Glory of GOD, and the wonderful Frame of Mind manifested, in so stedfast a Manner, under the Expectation of Death, and the Pains and Agonies that brought it on, may excite in us all, both Ministers and People, a due Sense of the Greatness of the Work we have to do in the World, the Excellency and Amiability of thorough Religion in Experience and Practice, and the Blessedness of the End of such, whose Death finishes such a Life, and the infinite Value of their eternal Reward, when absent from the Body and present with the LORD; and effectually stir us up to Endeavours that in the Way of such an holy Life, we may at last come to so blessed an End. *Amen.*

F I N I S.



A D V E R T I S E M E N T.

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CEDRIC CHIVERS BATH. 1989



