

DILIGENCE IN THE WORK OF GOD,
AND,
ACTIVITY DURING LIFE.

A

S E R M O N,

OCCASIONED by the MUCH-LAMENTED

D E A T H

OF THE REVEREND

Mr. AARON BURR, A. M.

PRESIDENT OF THE COLLEGE

O F

N E W - J E R S E Y.

Who died SEPTEMBER 24, M,DCC,LVII.

I N T H E

FORTY-THIRD Year of his Age.

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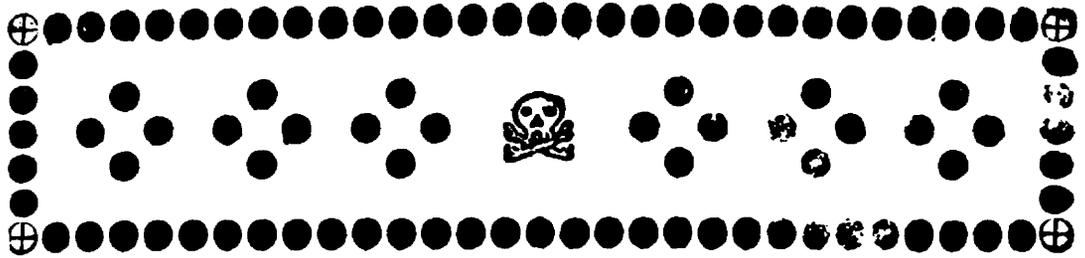
By CALEB SMITH, A. M.

ECCLES. ix. 10. Whatsoever thy Hand findeth to do, do it
with thy Might ; for there is no Work, nor Device, nor
Knowledge, nor Wisdom, in the Grave, whither thou goest.
MATTH. xxv. 21. His Lord said unto him, well done, thou
good and faithful Servant ; thou hast been faithful over a
few Things, I will make thee Ruler over many Things :
Enter thou into the Joy of thy Lord.

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*Diligence in the WORK of GOD, and
Activity during LIFE :*

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S^r E R M O N, &c.

J O H N ix. 4.

*I must work the Works of him that sent me, while it is
Day; the Night cometh when no Man can work.*

IN this Chapter the Evangelist gives us the remarkable History of a Man who was blind from his Birth, toward whom our blessed LORD exercised Compassion, and miraculously conferred upon him the Sense of Seeing. When this Object of Pity fell under the Observation of CHRIST, his Disciples started a curious Question, viz. *Whether he himself, or his Father, had sinned, that he was born blind?* An Enquiry which favours somewhat of the Opinion of a *Metempsychosis*, or pre-existent State of the human Soul. A Doctrine much celebrated in the School of **Pythagoras**, and which it is said that Philosopher learned in *Egypt*; from one or the other of which heathen Sources, it is supposed to have been imbibed by some learned Men among the Jews. To this Question **JESUS answered, neither hath this Man sinned**

4 DILIGENCE in the WORK of GOD :

sinned, nor his Parents ; but that the Works of God should be made manifest in him. That is, “ You are not to ascribe this Man’s deplorable Blindness to any Sin of his own, or of his immediate Progenitors ; it being never designed to mark them out as greater Transgressors than others ; but was permitted and so ordered by a Providence consummately wise, that a fit Opportunity might be exhibited for my displaying the Works of GOD, and glorifying the Power and Mercy of my FATHER.” Had there not been a Number of such distressed pitiable Objects in the Days of CHRIST, neither his nor his Father’s Compassions would have appeared so attracting and illustrious, as they now do in the Gospel-History ; and Christianity must have failed of one of its most engaging and powerful Evidences.

OUR blessed LORD calls the important Business he had to transact in this World, *the Work of GOD*, because it was what his Father had assigned him. And a great and glorious WORK it was ! a Work that needed a benevolent and compassionate Heart to engage in, and a divine Hand to execute ; and in which the Glory of GOD, and the Happiness of Mankind were greatly interested. CHRIST came to accomplish a marvelous Design of Mercy, to the fallen Posterity of ADAM, and thereby to illustrate the Perfections of GOD in the most glorious Manner. The Father had appointed the Son a peculiar Work, and he consider’d himself under the greatest Obligations to perform it : He applied himself to it with the utmost Fervor and Diligence, improving every Opportunity to manifest the Glory of GOD and do Good to the Children of Men. For he knew that his Time on Earth would be short, and that he should quickly ascend up to the Father, when his working Season in the Flesh, and in the lowly Form of Manhood, would be at an End. *I must work*
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the Works of him that sent me while it is Day, the Night cometh when no Man can Work. Now the same Mind ought to be in us, that was in CHRIST, and we may reasonably conclude, that he designed his Example in this weighty Particular should be imitated by his People, and that the same Consideration should serve to excite them to the like diligent Application to all the Duties of Life. In this View I shall now attempt to consider and improve the Words, which naturally point out the following Observations.

I. GOD has assigned us all our proper Work.

II. It behoves us with Diligence and Engagedness to apply ourselves to this Work of God in the present Life, because at Death our working Time will be over.

OBS. I. GOD *has assigned us all our proper Work.*

HE who is Lord of the Universe, and sole Proprietor of the Creation, and who is infinite in Wisdom and Understanding, exacts a Tribute of Service from every rational Creature; and such as neglect their appointed Work, or do not accomplish it in its proper Season, are chargeable with a Violation of that Order which ought to be maintained among intelligent Subjects of the divine Government; and will be found at last among slothful Servants, who have, in Effect, hid their Lord's Talents, by refusing to improve them.

WHEN GOD sent his only begotten SON into the World, it was not to put on a pompous Appearance, or take to himself the idle State, so common in earthly Mortals; but to be employed in Business of utmost Consequence, and to engage in Services which would reflect the highest Honor upon GOD, and have the most friendly Aspect upon the Happiness of Mankind. And as we are endowed with a Capacity of Action, and with intellectual Powers, GOD hath appointed us Bu-
siness

sinefs correspondant to our Circumstances, and not left us to spend our Days in uselefs Ease and Indolence. We hold the Rank of reasonable Beings, and it is incumbent upon us to act as becomes such Creatures towards their great and glorious CREATOR. For the Pleasure of GOD all Things now exist and were originally made, and it should be our first and greatest Concern to honor and please that GOD, whose Property we are, and to whom we owe our Being and our utmost Homage. The very Design of our Existence is that GOD may be glorified by us, and that we may be made happy in the Enjoyment of him. We shall answer the great End for which we are sent into the World, if we sincerely endeavour to render all due Honor to the NAME OF GOD, and act with an ultimate View to please and glorify HIM in all Things. *Whether we eat or drink, or whatsoever we do**, it is our Duty to *do all to the Glory of GOD*. His Name we must *sanctify in our Hearts*, and our whole Conversation and Conduct should be under the Influence of a supreme Regard to him.

MOREOVER GOD has made it our Duty, and it is a great Branch of that Work we have to do in the World, to secure our own immortal Welfare. It is required of us that we should *work out our own Salvation with Fear and Trembling*, even tho' it is GOD that must *work in us to will and to do, of his own good Pleasure* ||. We have Souls formed for *endless Existance*, and capable of exalted *Happiness*; the *former* neither we nor the united Power of the whole Creation can prevent; for which Reason, to ascertain the *latter* is a Matter of infinite Concern, as well as indispensable Duty. All the Injunctions of Heaven coincide with the Happiness of Men, and if rightly considered and understood, will be found to

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* 1 Cor. x. 31. || Phil. ii. 12.

terminate in the Fulfilment of that grand Law of our Nature, which is deeply wrought into every Constitution, namely, *A Desire of being happy, and that for ever.* The great Reproach of fallen Men is that they are lost as to any just Sense wherein their own true Happiness consists. Their Shame and Misery lies in this that *they have forsaken GOD, the Fountain of living Waters, and bewed them out Cisterns, broken Cisterns that can hold no Water †.* We have deeply revolted from GOD, and by following after *lying Vanities* have forsaken the Way of Peace and Happiness. The Religion of JESUS is designed to recover us from this fatal Error, and to bring us back to GOD, the only Source of true Blessedness. Therefore that we may be made wise to Salvation, the Scriptures of Truth direct us to the *Faith of CHRIST*; and teach us that the first sure Step toward Happiness is to believe on him, who has declared himself to be *the Way, the Truth and the Life ¶.*

THIS therefore is another eminent Part of that Work which we have to do in this World; for *This is by Way of Emphasis, the Commandment of GOD* to us who hear the Gospel, *that we should believe on the Name of his Son JESUS CHRIST §.* Our Lord himself asserts *abiding Faith* in him to be the *Work of GOD*; for when the People said unto him, *what shall we do that we might work the Works of GOD?* JESUS answered and said unto them, *This is the Work of GOD, that ye believe on him whom he hath sent †.* By Faith the Soul is united to CHRIST, and invested with that *everlasting Righteousness* that he hath brought in, which is to all Intents sufficient for our Justification before a GOD of spotless Purity and strict Justice. Hereby we are brought from being *under the Law to be under Grace*, and are introduced
into

† Jer. ii. 13. ¶ John xiv. 6. § 1 John iii. 23.

† John vi. 28, 29.

into a State of Peace and Favour with GOD, and are also enabled to perform a sincere and acceptable Obedience; for Faith in CHRIST is a powerful Principle of holy Living; it works by Love, purifies the Heart and overcomes the World. The Christian-indeed, governs himself by Maxims derived from a Source superior to that of the Senses; and walks by Faith in *Things unseen, which are eternal*, and not by the View of *Things seen, which are temporal*.

REPENTANCE toward GOD is another Work which we are all to do, *for God now commands all Men every where to repent*. Let us have lived ever so free from the gross outward-Pollutions which are lamentably prevalent in the World, and maintained a Character clear and not tarnished with any scandalous Vice; yet *except we repent we shall surely perish*, even as those who have been abandoned to open Acts of Immorality and Wickedness. The Fallow-ground of every Heart must be broken up, and we must all sow in godly Sorrow and penitential Tears, or never hope to reap in Mercy, or bring forth our Sheaves with Rejoicing. Our present fallen depraved State, in Consequence of which we have all come greatly *short of the Glory of GOD*, renders a Renovation of Nature, deep Humiliation, and unfeigned Repentance absolutely necessary, in Order to our being effectually disposed to the Service of GOD here, or fitted for the Enjoyment of him hereafter. Our Work is to offer unto GOD the *Sacrifice of a broken Heart and a contrite Spirit*‡. We must commence a resolute War against the Enemies of GOD and our Souls, and by the Help of divine Grace carry it on perpetually with Vigor and unfainting Perseverance to the End of our Days. There is much Work of a spiritual Kind, that now lyes upon our Hands, which there would have been no Place for, in a State of
Uprightness

Uprightness and perfect Purity. Our first and great Concern now, should be, to get the *Tree made good*, that so *the Fruit may be good*; or, in other Words, to obtain such a new Temper of Mind, Renovation of Nature, and Change of Heart, as is implied in true Repentance; and then it should be our constant Care to *do Works meet* for such a Repentance. The *old Man which is corrupt*, must be *put off, with his deceitful Lusts*, we must be *renewed in the Spirit of our Minds*, and put *on the new Man, which is after God, created in Righteousness, and true Holiness* †.

THE original Apostacy hath brought such Corruption upon all our Faculties, that Religion in the Power of it, is thereby rendered a continual Warfare, even to those who are renewed by the Power of divine Grace, and in some Measure restored to the lost Image of God, wherefore the Work we are farther called out to, is to combat evil Appetites, and vitiated Affections. Those sinful Habits must be counteracted and broke off, which to part with, is by our Saviour compared to *cutting off a right Hand*, and *plucking out a right Eye* ||. The Practice of Mortification and Self-Denial, is one of the first Lessons in the School of Christ. The *Body must be kept under*, and the *Flesh crucified with its Affections and Lust* †. We have so many Enemies to encounter, and such Obstacles to surmount, that from the first Moment we set out in the Ways of God, we are engaged in a perpetual Struggle, and are obliged to row against the Stream.

MOREOVER, the Work appointed us, is to get our Souls enriched with the pure Gold of Holiness, and adorned with all the Graces of the divine Spirit; for these beautiful Garments, are the Ornaments of Christians, the Badges of God's true and faithful Servants, the Sealing of the Holy Ghost, the Earnest of future Blessedness,

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and

† *Eph. iv. 22, 23, 24.* || *Matt. v. 29, 30.* † *Gal. v. 24.*

and the sure Pledges of compleat Redemption. We are to labour, that we may abound in Fruitfulness towards God; whose *Mercies should constrain us to present our Bodies to him a living Sacrifice, holy and acceptable, which is our reasonable Service* †. Our Business in this World, is to live to God; and we ought in all Things to act with an ultimate Respect to his Authority and Will; making the Intimations of his Pleasure, the Rule of our Conduct, *proving what is that good and acceptable, and perfect Will of God* †. We are under infinite Obligations to be wholly devoted to God; for we are not our own, but *are bought with a Price*, and therefore ought to serve and glorify God with our Bodies and Spirits *, which are the Purchase of his Son's invaluable Blood.

It may be further observed, That living to God, takes in the whole Compass of Duty, for unto him we live not only when engaged in Things strictly religious, and in Addresses directed immediately to the Majesty of Heaven; but also when from a Principle of Conscience, and Sense of Duty toward God, we discharge any of the Duties of the relative and civil Life, which are among those Things that are both *acceptable to God and approved of Men* ||. No small Part of the Beauty and attractive Lustre of a Christian Character, depends upon a ready and universal Compliance with those Duties which arise from the various Connections we have with our Fellow-Men. Indeed, it affords a convincing and most engaging Evidence, that our holy Religion was really instituted, by that infinitely wise, and excellent Being, who formed our Nature, and ordained the several Relations of Life; when we consider how exactly the Precepts of it quadrate with our present Circumstances, and how admirably the whole Class of relative Duties, is therein adjusted. A due
 Observance

† *Rom. xii. 1.* † *Rom. xii. 2.* * *1 Cor. vi. 19, 20.* || *Rom. xiv. 18,*

Observance of *these*, greatly contributes to the Happiness of Individuals, the Welfare and Peace of Families, and the Benefit and Harmony of Societies in general.

THERE is likewise much Work for us to do, that takes its Rise from the Stations we fill, and the respective Callings assigned us by Providence. And whatever these are, the Duties of them are to be attended upon with Faithfulness and Diligence, and that with *Singleness of Heart*, as becomes those who are in all Things to *serve the Lord*.

IN a Word, we have a wide Field of Duty before us; the Work assigned us, is great and important, and God requires that we should exert ourselves in the Performance of it. This we are under the greatest possible Obligations to endeavour; for it is the Work of God, even of him who sent us into the World, and we can no otherwise answer the Design of our Being; yea, it is that on which the Welfare of our immortal Souls depends, of Consequence it demands our solemn Attention, and the utmost Exertion of all our Powers. Not that we are sufficient for this great Work of ourselves; for in order to its being done effectually, and to the divine Acceptance, we stand in absolute Need of the constant Aids of the Grace of Christ, *without whom we can do nothing* ¶. Humbly sensible of our own utter Impotence, we must apply to him for Strength, and the assisting Influences of his Spirit; but yet engage as vigorously in this Work, as if it were wholly within the Compass of our own Abilities. This brings me to the

IId. Obs. *It behoves us with Diligence and Engagedness, to apply ourselves to this Work of God in the present Life, because at Death, our working Time will cease for ever.*

THERE is a remarkable Energy and Spirit in the Words of the Text, *I must work the Works of him that sent me.* I must labour in them; they must be diligently wrought out by me. The Original is peculiarly spirited, and emphatical, ΕΜΕ ΔΕΙ ΕΡΓΑΖΕΣΘΑΙ ΤΑ ΕΡΓΑ; which is very happily imitated by our Translation. The Expression carries in it Force and Vigour, and imports the Necessity of Industry and vehement Engagedness. The Importance of these Affairs we have to transact in the World, calls aloud for vigorous Application; and especially if it be considered, that this Work of everlasting Consequence, **must be accomplished now**, in the short, and to us uncertain Space, allotted us in the present Life, or else remain for ever undone; it sets the evident Necessity of assiduous and fervent Diligence in a yet stronger, and more affecting Light. We must be abandoned to Stupidity and Folly, or this alarming Consideration must surely stimulate us to engage immediately, and with utmost Earnestness to get our Work done.

The Work before us, is of unspeakable Moment; the Honour of God, the Interest of the Redeemer's Kingdom, the Good of our Fellow-men, and the Salvation of our own Souls, are all nearly concerned in it. What pressing Need then of Diligence, since this Life is the only Season when it can be done. We have the greatest Reason to be up, and doing, before our *Feet stumble upon the dark Mountains §*, and the Shadows of an endless Night, put a full Period to our *accepted Time, and Day of Salvation †*.

LET us view the Argument of our Text a little more distinctly, that if it be possible, our Hearts may be lifted up, and our Souls roused to Diligence, Activity, and a becoming Zeal in the Things of God.

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§ *Jer.* xiii. 16.

† *2 Cor.* vi. 2.

WE may consider, first, *That now is the proper Time for doing the Work which God hath assigned us.* For every Thing there is a Time and Season; and this is our Space of Trial, the Lord having now entrusted us with Talents of fundry Sorts, and commanded us to occupy those Gifts, and make diligent Improvement of his manifold Grace, until he shall be pleased to call us to an Account. If I may so express it, we are here furnished with a Stock to trade with for God; he hath put certain Goods into our Hands, and now is the proper Time for us to employ ourselves in the Management of them. We have various Powers of Body and Mind, to be appropriated to such Exercise and Uses, as are peculiar to the State we are now in. This is the Day in which God allows us to seek Reconciliation to himself, and secure his Grace, in order to which we are favoured with the precious Gospel of Christ, and have Means in a rich Abundance; which are excellently adapted to subserve the Purposes of our Salvation. The Door of Mercy is now open to Sinners, and Proclamations of Peace and Pardon are issued out to all such as will cast down the Weapons of their Rebellion, and humbly submit themselves to God, in the Way of the Gospel. In this Time, we have an Opportunity, not only to ascertain our own eternal Well-being, but also to do such Services in the Cause of God, and our Redeemer, as are only suited to the present State of Things. This Earth is the Place, and while the Lamp of Life burns, is the Season, to speak forth with our Lips, the high Praises of God, to perishing Mankind, to endeavour the Conversion of Sinners, and the Demolition of Satan's Kingdom, usurped over the Children of Men. Now is the Time for us to spread abroad the Savour of Christian Knowledge, and to sound forth the Glories of a Mediator's Name among guilty Mortals. The like

like may be said of all Designs calculated for public Benefit and the Advantage of future Generations ; what furtherance we contribute to them, must be while we are here.

AGAIN. *Our Day of Life, is both short and uncertain.* Which is a Consideration that adds great Force to the Motive which our Text contains, to urge upon us a diligent Activity in the Ways and Works of God.

THE Time appointed to Man on Earth, our working Day to lay up in Store for Eternity, is not long. *The Days of our Years are threescore Years and Ten ; and if by Reason of Strength, or the Favour of a good Constitution, they be fourscore Years, yet is their Strength Labour and Sorrow ; for it is soon cut off, and we fly away**. What an Inch or two of Time, doth the longest Life appear, when viewed with that Eternity that is before us ! Should we be spared, we should quickly arrive at the furthest Extreme of human Life, and find, like good old *Jacob*, that *few and evil* had been our *Days* ¶. A Sense of this should awaken us to improve the flying Moments upon which an Eternity hangs. Days, Months and Years are passing fast away, and we have but a little Time for a great deal of Work which is of inexpressible Weight. The holy Psalmist was very sensible how much his religious Interest would be promoted, by an affecting Knowledge of the short Date of his bodily Life ; therefore prays, *Lord, make me to know my End, and the Measure of my Days, what it is, that I may know how frail I am. Behold, thou hast made my Days as an Hand-Breadth, and mine Age as nothing before thee ; verily, every Man at his best Estate, is altogether Vanity* †. Our Lives are but as a Vapour or Shadow, and as the Grains and fading Flowers of the Field, we quickly decay, and perish from of the Earth. This demands Speediness and Dispatch ;

* *Psalm* xc. 10. ¶ *Gen.* xlvii. 9. † *Psalm* xxxix. 4, 5.

patch; we have no Time for Delays; but have Need to *gird up the Loins of our Minds*, for the Shadows of a long Night will soon spread themselves over us. Christ saith in the Text, *the Night cometh*, Death is approaching, and will quickly overtake us; and what may serve for a yet greater Incitement to Engagedness in the Concerns of God, and our Souls, is, that we have no Certainty of Life, not for a Day or an Hour; for ought we know to the Contrary, our *Souls* may be *this Night required of us*. A solemn Thought! which, if duly pondered, must surely awaken to the greatest Solicitude, that we may be found always ready. We *know not what will be on the Morrow †*, or *what a Day may bring forth †*. We have Reason to work with all Diligence, seeing our Time for it, is both short and uncertain. Our Days may be extinct before we have gained the Meridian of Life; and our whole Season for laying up *Treasure in Heaven*, and doing Good in the World, may terminate within a few Days or Hours. Surely then it must be a Matter of infinite Moment, that we apply ourselves with Ardor of Spirit to the grand Business for which we had our Existence. Once more,

It may be considered, that *Death will entirely finish our Season for working. The Night cometh, in which no Man can work. When Man lyeth down in the Dust of Death, he riseth not till the Heavens be no more **. There will be no returning from the Grave, to make up past Deficiencies. Nothing of that Work which belongs to this Life, can be effected after Death hath closed our Eyes in Darkness, and broke the Connection betwixt Soul and Body. This furnished the two royal Suppliants, *David* and *Hezekiah*, with the Pleas they made use, that God would prolong their Lives. *In Death there is no Remembrance of thee || ; in the Grave,*
who

† *James iv. 14.* † *Prov. xx. vii. 1.* * *Job xiv. 12.* || *Pf. vi. 5.*

who shall give thee Thanks?---The Grave cannot praise thee, Death cannot celebrate thee; they that go down into the Pit, cannot hope for thy Truth; the Living, the Living, he shall praise thee, as I do this Day; the Father to the Children shall make known thy Truth ||. Death will put us beyond a Capacity of making known the Praises of God to our Fellow-Men, and of doing any Thing for the Service of our Generation. Life is the Time for the Work we have to do, and the only Time in which it can be done; for the Moment our *Breath goeth forth*, all our *Thoughts perish*. There is no *Work, nor Device, nor Knowledge, nor Wisdom, in the Grave, whether we go* †; which is the Argument by which the wise Preacher enforces the Necessity of active Diligence, and resolute Engagedness in every incumbent Duty, or that we should *do with our Might whatsoever our Hands find to do*.

HAVING thus discussed the Observations made on the Text, it remains that I direct you to some proper Improvement of this important Subject.

1st REFLECTION. *We ought seriously to consider on what Design we were sent into the World.* The Subject treated of, suggests the Necessity, that we search diligently into the End of our Being, and come to right Conclusions about the great Work to which we are to apply ourselves on Earth. The elaborate Disquisitions of some Men, into Points of curious Speculation, or the less useful Branches of refined and abstruse Science, would be infinitely better employed in fixing the main Business of Life, in what Way they might best please, and most honour God, do greatest Good in the World, and with most Certainty assure to themselves an happy Immortality. A Man who, as to the Intention of his Being, and the chief Point of Duty, is ever more to seek, can but blunder on in the Dark,
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|| *Isaiab xxxviii. 18, 19.* † *Eccles. ix. 10.*

and there is more than a Thousand Chances to one, that he will stumble to his own wounding, if not fall irrecoverably down a fatal Precipice.----What was I sent into the World for? What Work have I here to do? What Service doth the glorious Being who made me, require at my Hands? Are Questions every one ought with utmost Seriousness, to put to himself, with a proportionable Concern to obtain a right Resolution of them, for an Eternity lies at Stake. Happy would it be for some Men, had their studious Pains centered here, who have made industrious Researches into Matters, comparatively but of trifling Moment, while they have over-looked, and quite neglected, *the one Thing needful.*

2d REFLECTION. *This Subject and Discourse, administers Reproof to all who are slothful in the Concerns of God, and their Souls.* It is well indeed, if the Consciences of us all have not Matter of just Charge against us, for faulty Supineness, if not a Degree of criminal Negligence, in the Things of Religion. The great Author of our holy Persuasion, made a Business of the Work for which he was sent; he wrought diligently to *fulfill all Righteousness*, and accomplish every Part of his Fa'ier's Service. Now, tho' this be what the Imperfections of our fallen Nature forbid us to expect; yet it is what every sincere Christian, from the Influence and natural Tendency of that Grace which is wrought in him, will ardently aspire after. For there is no real Saint but aims at Perfection, and uses unfeigned Endeavours to attain it. But have we not all Cause to be ashamed, that our Aspirations have been so languid, and our Endeavours no more engaged. Christ was ready to forego his necessary Food, and Hours of Rest, to be about his Father's Work, and could say, *The Zeal of thine House hath eaten me up †.* But, how
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little Fervour have we had in the Paths of Godliness? How much have we left undone, that we might have done for the Honour of God, the Service of Mankind, and the Benefit of our own Souls? And how much of what some of us have done, has failed of its Efficacy and Usefulness, thro' a Want of suitable Affection and Earnestness? We have proved like a *deceitful Bow*, that doth not carry its Arrow to the intended Mark. How greatly short have we fell of that ardent Application, which is proportioned to the Weight of eternal Things? Here doubtless we must all yield to the Challenges of Conscience, and with Hands upon our Hearts confess guilty before God.

SUCH in an especial Manner, have a solemn Admonition from this Subject, who have not begun at all in Earnest, to run in the Ways of God's Commands; and are crying a little more Sleep, a little more Slumber, and Folding the Hands to Sleep. These seem as if they would defeat the Design of their Being, and never realize what a tremendous Repremand they will meet with at the Bar of Judgment, for having totally forgot the End of their Existence. Awake! Awake! ye sluggish Souls! It is high Time to shake off your Slumbers, and engage in the Work of God, for your Day-Light of Life wastes away, and the dark Night of Death will soon call you to a *long Home*.

3d REFLECTION. *WE have hence suggested to us the great Importance of living in the near Views of approaching Death.* Putting the *evil Day far away*, has proved the utter Ruin of Multitudes; for while they have cried *Peace and Safety*, sudden Destruction has come upon them, and they have found no Way of Escape. §. Could the Thoughtless be brought to realize the Uncertainty of Life, and Nearness of Death, it would quickly alarm his Fears to such a Degree, that he would be
ready

ready with incessant Importunity, to scale the Walls of Heaven, and press into the Kingdom with sacred Violence.

EVERY Christian would be more like to imitate the Example of our Saviour's diligent and arduous Application to the Things of God, by maintaining a continued Sense that Death was near at Hand. I remember Mr. *Baxter*, a Man, as memorable for his great Wisdom, eminent Piety, and abundant Labours, as most who have lived in these latter Ages, some where in his Writings, "blesseth God, who, for a Number of Years had enabled him to preach like a dying Man, to a dying People."---Had Ministers in general a more affecting Impression of their own exceeding Frailty, it could not fail of exciting them to greater Assiduity, and Thankfulness, in all the Duties of their sacred Office. The Cause of Christ, and the Salvation of Souls, would be more effectually promoted by such strenuous Endeavours. That Air of real Sincerity, deep Concern, and undissembled Solemnity, which would naturally appear in a Preacher, not only conscious that he must die, but fully persuaded that his Dissolution was near at Hand, would add Weight and Energy to all he delivered. Such an Apprehension and View, would inspire him with greater Solicitude and Zeal, when his Addresses would of Course become more practical and pungent, and so the better adapted to prick the Heart, and penetrate the Consciences of a secure People.

4. *WE may take Occasion hence to reflect, with what different Resentment the Death of an active, fruitful Christian, is to be viewed by Survivors, from that of the slothful Servant, and barren Professor. He, who has had a Name to live, while he has been in Reality dead, to all the Purposes of a Christian Life, which by necessary Implication, is a useful One, cannot be justly lamented*

at Death, on Account of any Loss which the Church, or the religious Interests of Mankind, will sustain by his being taken out of the World. *A Form of Godliness* where there is nothing of the Power of it, or of the true genuine Spirit of Christianity appearing in the Temper and Life, as it will be so far from insuring Peace and Happiness to those who put it on, that it will, on the Contrary, but enhance their future Condemnation; so likewise the Want of Persons of such a useless and contradictory Character, cannot be regretted in any religious View. When he who has been as a dead dry Tree, is cut down, it is only the Removal of that which cumbered the Ground. The Vine loseth nothing by having its fruitless Branches pruned off. True it is, such Deaths have a most dreadful and shocking Appearance, as to themselves; their mourning Friends, and all compassionate Persons, who are firmly persuaded of the solemn Realities of a future State, will also be filled with painful Apprehensions about their final Lot. But when one falls by the Stroke of Death, who has patterned after his divine Master, in a Life actively spent in the Work of God, and in the Ways of Usefulness to Mankind, Survivors are loudly called to resent the Blow, and grieve unfeignedly at the Loss sustained by themselves, but not by the deceased, who is *blessed* with those that *die in the Lord*, *rest from their Labours*, and have *their Works* wrought out here, *follow them*, in order to a glorious Recompence of Reward, thro' the rich Bounty of God and Virtue of the Redeemer's Merits. This brings me to that mournful Occasion, which hath led my Thoughts to the present Subject; an Occasion, as lamentable, I believe, as ever fell under the Observation of any among us. This Assembly must be too sensible of its own, and the Publick's Loss, not to know that the Death of *President BURR* is the melancholly

cholly Providence to which I refer. The Removal of One, who hath for a Number of Years, been our Admiration, for his excellent Words, and many worthy Deeds, loudly demands our Sorrow. If when God thus *smites*, we will not *grieve*, or when he has *wasted* away by Death, such a rich and distinguished Blessing, should refuse to feel and *receive the Correction* of his Hand, it will argue extreme Stupidity, and be a flagrant Proof against us, That we have hardned our *Faces like a Rock*.

I AM very sensible, that I am utterly unqualified to give a finished Character of this learned and pious Man, or do entire Justice to that Merit which is so highly celebrated by every Tongue. This requires a Genius and Abilities liker his own. His Picture, I fear, will suffer so much by the rough Touches of my unskilful Hand, that the Features will appear disfigured which I shall attempt to delineate.

ALL who knew, must acknowledge, That in the present Case, uncommon Gifts, superior Accomplishments, high Attainments in Grace, and a wide-spreading Usefulness, not only render an Apology for such a Design, needless ; but, in Justice, call for an Offering of Gratitude and Praise, to the great Fountain of all these ; and at the same Time, a proper Tribute of Respect to the Memory of him whom his Lord thus delighted both to honour and improve.

THE God of Nature saw fit to endow the late *President* BURR, with great Powers of Mind, a large intellectual Capacity, an Apprehension surprizingly quick, and a Genius truly penetrating. With wonderful Ease and Celerity, he made himself Master of Subjects, which would cost others much Labour and Pains. A lively Invention, joined to an excellent Understanding, tenacious Memory meeting with a
good

good Judgment, laid the Foundation for great Acquirements.

FROM his Childhood, he had a strong Inclination to Learning, which was happily indulged. While at *Yale-College*, he made swift Advances in accaderical Literature; was a laudable Proficient in the liberal Sciences, and excelled in the learned Languages, as is acknowledged by those who were his Contemporaries. He ever thirsted for Knowledge; read the best Authors, and applied himself to Study, which, in Conjunction with that extraordinary Quickness of Parts which peculiarly distinguished his natural Character, were the Means of his treasuring up a great Stock of useful Knowledge, both human and divine. It would lay me under an Imputation of Vanity, should I presume to estimate his literary Accomplishments; but may hope to be excused, if I speak no more than is granted on all Hands, *viz.* That he was well-studied in all the most useful Branches of Learning, and has a just Claim to have his Name handed down to future Times, as a great Man, and an excellent universal Scholar, by whose Death a very considerable Lots is sustained by the Republick of Letters in this Country.

DIVINITY was the Study to which his Mind was early bent, and in this was his greatest Delight, after that remarkable *Æra* of his Life, which I shall introduce here. The Year after he took his first Degree, he spent in the *College*, and supposed that he then met with a saving Change of Heart, and became not only almost, but altogether a Christian. The Relation of this important Event, I have extracted out of his private Papers, and shall give you in his own Words, as follows:

“ THIS Year God saw fit to open my Eyes, and
 “ shew me what a miserable Creature I was. Till
 “ then I had spent my Life in a Dream; and as to the
 “ great

“ great Design of my Being, had lived in vain. Tho’
 “ before I had been under frequent Convictions, and
 “ was drove to a Form of Religion, yet I knew no-
 “ thing as I ought to know. But then I was brought
 “ to the Footstool of sovereign Grace, saw myself
 “ polluted by Nature, and Practice; had affecting
 “ Views of the divine Wrath I deserved; was made
 “ to despair of Help in myself, and almost concluded,
 “ that my Day of Grace was past. These Convictions
 “ held for some Months, greater at some Seasons than
 “ at others; but I never revealed them to any, which
 “ I have much lamented since. It pleased God, at
 “ length, to reveal his Son to me in the Gospel, an
 “ All-sufficient and willing Saviour, and I hope incli-
 “ ned me to receive him on the Terms of the Gospel.
 “ I received some Consolation, and found a great
 “ Change in myself. Before this, I was strongly
 “ attached to the Armenian Scheme, but then was
 “ made to see those Things in a different Light,
 “ and seemingly felt the Truth of the Calvinian
 “ Doctrines.” Upon this new turn of Mind,
 wherein he seems to have become a *Vessel of Gold,*
made unto Honour, sanctified and meet for the Master’s
Use, and prepared unto every good Work. † He found
 in himself an uncommon Inclination to the *Gospel*
Ministry, and not long after became a licensed Candi-
 date. Happily for these Churches divine Providence
 inclined him to make a Visit into these Parts; when
 the People of New-ark quickly cast their Eyes upon
 so promising a *Plant*, which since hath proved of great
Renown thro’ the Land. It was then a Day of Temp-
 tation and Darkness in that Church, but his Com-
 ing soon dispersed the Cloud which hung over them,
 and they in a short Time gave him a unanimous Call
 to the pastoral Office. Within a few Years after his
 Settlement

† 2 *Tim.* ii. 20, 21.

Settlement in that Congregation, God was pleased greatly to smile upon his Labours. Numbers, but chiefly of the younger Sort, came to him with that grand Enquiry, *What shall we do to be saved?* And in a Judgment of Charity, he had not a few given him as the Seals of his Ministry, who with others, whom he hath since been the happy Instrument of winning to Christ, will be the *Crown of his Rejoicing* in the Day of our Lord's appearing, when he will doubtless *shine as the Brightness of the Firmament, and as the Stars for ever and ever.* † He was a watchful Shepherd over his Flock, and like a *Pastor* after God's own *Heart, fed them carefully with Knowledge and Understanding.* He by no Means, neglected the Gifts that were in him, but *meditated upon the Things of his Ministry, being much given up to them, and his Profiting appeared very evident to all.* The People whom he served were not insensible of his great Worth, and in general regretted his occasional Absence, tho' the Pulpit was not meanly supplied by another. They thought themselves so well entertained by their stated *Steward of the Mysteries of God,* that they could scarce have a tolerable Relish for any Change of spiritual Fare. There was the most entire Harmony betwixt him, and his People; he discovered on all Occasions, an affectionate Regard to them; and they in Return, were fondly attached both to his Person and Ministry.

It may not be improper here to take a more distinct View of his Character as a *Divine,* and his Qualifications as a *Preacher.* He was certainly an Adept in Divinity, a *Scribe, well instructed unto the Kingdom of Heaven,* who, *out of his plentiful Treasure, could bring forth Things new and old**. In the Scriptures of Truth he was thoroughly versed; read them by Turns, with the Eye of a Critic, to search out their Sense, and in a
 devotional

† *Dan.* xii. 3. * *Mat.* xiii. 52.

devotional Way, to obtain their salutary Influence on his own Heart. The Oracles of God were the Standard of his Divinity, his ultimate Confession of Faith, the Measure of his Practice, and *the Men of his Counsel* in all the Parts of his Ministry. He was greatly a Master of *systemical, casuistical, and practical* Divinity; understood *polemical*, but cared not much to wield the Sword of religious Controversy. His Inclination led him to a Field which wore a milder Face, and where there is less Danger of hurting that Faith which is our own, and losing a good Conscience ourselves, while we are attempting to rectify the Faith, and mend the Consciences of others.

IN the *Pulpit* he verily shone like a Star of the first Magnitude, and appeared a *wise Master Builder* in the House of God. He dwelt upon Things of the highest Moment, and cautiously built, not with *Wood, Hay, and Stubble*, but with *Gold, Silver, and precious Stones*. His publick Discourses were calculated to convey Light to the Mind, Warmth to the Affections, and Health to the Heart. His Subjects being well chosen, were handled with Judgment and Solidity; for he had to an eminent Degree, a masterly Skill in *dividing the Word of Truth*, and gave with Wisdom and Faithfulness, *a Portion to each in their Season*.

WHEN Leisure would permit, his Sermons were usually pen'd at large; yet, if Duty call'd, and he was not otherwise provided, he would cheerfully enter the Pulpit without his Notes. And, indeed, so very extraordinary was his Talent at extemporary Preaching, that the most competent Judges approved his Conduct, and heard him with Pleasure and Profit. A rich Fund of divine Knowledge, Command of his Thoughts, surpassing Quickness of Invention, and remarkable Readiness of Expression, together with an

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Heart commonly warm in the Cause of God, and engaged by Desires of doing Good to the Souls of Men, rendered him truly a Master-Piece in Performances of this Kind.

HE never ascended the Desk, but those who knew him, had raised Expectations, which were rarely, if ever, disappointed, and often exceeded. His Gesture in the Pulpit was easy and natural, and there was an Air of mild Gravity, and genuine Benignity, in his Aspect, that tended greatly to engage the favourable Regard of his Hearers. He was blessed with an easy *Door of Utterance*, and his Delivery was graceful and harmonious; like *Ezekiel* the Prophet, he was *unto his Auditors, as a very lovely Song, of one that had a pleasant Voice, and could play well on an Instrument* *. His Diction was expressive, and his Style neat and flowing; his Language was well suited to the Business of a Christian Orator: When he thought proper, and Occasion required, it was either plain or polished; for he could speak freely with such Simplicity as a Child might understand, or with Elegance that would please the politest Ear.

IN the Gift of *Prayer*, he much excelled; for a *Spirit of Prayer and Supplication*, seemed always to rest upon him; and there appeared such Marks of unfeigned Sincerity, suitable Affection and Fervency, added to a rich Variety and exact Pertinency of Expression, on all Occasions, in his Performance of this Duty; that few, if any, were more fit to lead in public Acts of Devotion, or be the Mouth of others to God. It may also be observed here, that in all the Exercises of Religion, both in Public, and the Family, he carefully avoided a tiresome Prolixity, and was rather short and animated.

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* *Ezek. xxxiii 32.*

IF we now turn and survey the Figure which this worthy Man made in another great Employment; I mean as *President* of this *School of the Prophets*, we shall find no less Cause to admire his Character, revere his Memory, and lament his Death.

WHEN he entered upon this Station, tho' he had then a large Stock of Learning of the scholastic Kind, having been before for a Number of Years, a constant Instructor of Youth in the learned Languages and liberal Arts; nevertheless he applied himself more closely to those Branches of Literature which he judged a Man ought to be accurately acquainted with, in order to discharge the Trust faithfully, or appear with Reputation, and a requisite Dignity as a Head Teacher in such a publick School. He also viewed it, not as a Post of Ease, but of weighty Business, and accordingly filled it with Application and unwearied Industry, much to the Benefit of the Students, Satisfaction of the Trustees, Credit of the College, and his own Honour.

THE abundant Store of useful Knowledge, with which he had been carefully enriching himself from his Youth up, and to which he was continually making large Additions, was here improved to the most valuable Purpose. His Mind was well replenished with Ideas; and these he had an inimitable Faculty of communicating with Clearness and Ease. His *Aptness to teach*, was almost without Parralel, and peculiarly qualified him for this Business. He had in all Respects a singular Turn for Instruction; it was what he much delighted in, and attended upon, as a very important Part of his Duty. He laboured exceedingly, that the Youth committed to his Tuition and Care, might be sent abroad with such a Foundation of Knowledge, as might be honorary to the Place of their Education, and fit them for future Service in Church or State; and it was a real Grief to him, when these his painful Endeavours

deavours failed of their desired Success, which it can hardly be supposed, but they too often did.

As the Piety of *President BURR* was as conspicuous as his Erudition ; his Love of Christ, and the Souls of Men, as much a Reality, as his Love of Letters ; he took indefatigable Pains to cultivate the Hearts of his Pupils, as well as their Heads ; and equally concerned himself to dismiss them at once good Christians and good Scholars. They who have had the Happiness of being educated under his Inspection, can bear Witness with what Zeal, Solitude, and parental Affection, he has often pressed upon them the Care of their Souls, and in the most moving Manner, even with melting Tenderness, urged the Importance of their becoming the true Disciples of a holy Jesus. A gracious God was mercifully pleased, as we trust, to grant Success in some Instances, to these pious Attempts, for he had good Hope concerning a Number that they were really initiated into the School of Christ. The Winter Season of the last Year of his Life, was his most joyful Harvest, when a very remarkable divine Influence appeared among the Students in this House ; the good Impressions that were then made, we have Grounds to believe, Glory to divine Grace, are yet abiding with many. May their holy watchful Walk, and fruitful Lives, bear long Testimony to the World, *that God was then here of a Truth.*

IN Matters of *Government* in the *College*, he discovered great Wisdom and Sagacity. In Judgment and natural Temper, he was inclined to soft and moderate Measures ; but where these failed of their desired Efficacy, he gave Way to a requisite Severity. In some nice and delicate Instances, where one would have judged a Grain of Partiality almost pardonable, and where he had the strongest Inducements to it, from foreign Considerations, he hath been known to thwart
his

his constitutional Biass to Lenity, and go on with an inflexible Resolution in the impartial Distribution of that Species of Justice which is appropriated to such Kind of Societies. In short, he was determined at all Adventures, to support the Authority of the *College*, and maintain Virtue and good Order among the Pupils to the utmost of his Power ; wherein all must acknowledge, he was greatly to be commended. And I believe, that in no *College* upon the Continent, the Morals of the Students have been more narrowly inspected, carefully watched, and prudently guarded ; or Vice and mischievous Practices of every Kind, more effectually searched out, detected, discountenanced and suppressed.

As to the Manner of his presiding at the public *Commencements*, I imagine none who were fit Judges, but will readily acknowledge, that in moderating the Disputes, and all the other Exercises which on those Days belonged to his Office, he acquitted himself with high Honour and deserved Applause.

HIS *Self-Denial*, and *Disinterestedness* in Regard to the *College*, justly claims an honourable Mention. He ever seem'd more solicitous to secure Property for *that*, than for himself. The Stock of which the Corporation is possessed, is greatly owing either to Resources of his projecting, or Schemes which were carried into Execution principally by his consummate Address, steadfast Perseverance, and unexampled Activity.

THE chief Weight of many great Affairs which nearly concerned the very Being of this *College*, has lain upon his Shoulders. He had a Genius wonderfully adapted to the busy Scenes of Life, and could with Skill and amazing Dispatch, manage a Variety of Concerns ; and with this Peculiarity, that he could readily turn himself from one Kind to another, as he was often called to do, without appearing to be thrown

out of his proper Byass. Herein Heaven moulded his Constitution in a more exquisite Manner, than is common ; and this one Advantage qualified him for a Multiplicity of Affairs, and enabled him to do as much Business, and that of different Sorts, as would employ two or three Men of an ordinary Make the same Space of Time. This *Seminary*, in its unsettled and unprovided Circumstances, has been signally benefited by this extraordinary Talent of his, both in procuring and adjusting its Funds, erecting its stately Edifice, and many other Ways not proper to be enumerated in this Place.

THE Welfare of the *College* lay always very near his Heart, and he industriously consulted it in every View. All laudable Methods to advance its Interest, he made use of, and seem'd perpetually casting about, for new Expedients to help it forward from its *Day of small Things*. He must be allowed, under God, to have had a principal Hand in bringing it into Existence, then fixing it upon a solid Basis, and at length rearing it up to that respectable Condition, and flourishing State, in which we have the Satisfaction to see it now ; forgive me the Word, *flourishing*, since his auspicious Influence is no more !

UPON the Whole, I am persuaded, scarce any *College* hath been served by a *President*, more constantly intent upon its universal Welfare, more faithful and active in the Duties of his Office, that had greater Expertness in the Business of Instruction, was more beloved by his Pupils, or in whom they found a kinder Friend. Therefore, while the *College* of *New-Jersey* has a Being, or there is left in this massy and spacious *Building*, one Stone lying upon another, a large Tribute of Gratitude will remain due to the Name of *President BURR*.

BEAR with me a little longer, while I proceed to cast a few miscellaneous Sketches upon some different Parts of his Character. As to his *Country*; if I may give my Opinion on such a Subject, he understood its Interest well; was a sincere Friend to it, and honestly consulted what would make for its Peace and Prosperity, as far as came within the Province assigned him in Life. He had much of that patriot Spirit which is ornamental even to a Christian Minister; but very cautiously intermeddled with any Matters of a political Nature, being sensible what invidious Constructions are commonly put upon the most unexceptionable Attempts, which are made by Men of his Cloth, to promote the public Good, or save a sinking State.---For a considerable Time before his Death, he discovered great Anxiety about the Issue of the present War, and was much affected with the dark Appearances in the Face of our public Affairs; but of this the World hath sufficient Notice in two or three of his printed Discourses.

In *ecclesiastical Judicatures and Councils*, his Assistance was desired, and his Judgment deservedly esteemed. He was cool and dispassionate in all Debates, and had the Felicity in general, to have his Sentiments embraced, or at least his Measures come into; for there seldom an Occasion presented, but he either overcame those who were of an opposite Opinion, by the Force of his reasoning, or won them by such engaging Persuasions, as few were able to resist.

HE was a great Friend to *Liberty*, both civil and religious, and generously espoused this noble Cause, on every suitable Occasion. As he abhorred *Tyranny* in the *State*, so he detested *Persecution* in the *Church*, and all those *Antichristian Methods* which have been used by most prevailing Parties, some how or other, to enslave the Consciences of their dissenting Brethren. He

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was very far from indulging a Party-Spirit, and hated *Bigotry* in all its odious Shapes. His Arms were open to a good Man of any Denomination, however he might in Principle differ, or in Practice disagree, as to what he himself in the lesser Matters of Religion, judged to be preferable. He was no Man for Contention, and at a wide Remove from a wrangling Disputant, these bitter Ingredients came not into the Composition of his amiable Character. His Moderation was well known to all Men that knew any Thing of him. A Sweetness of Temper, obliging Courtesy, and Mildness of Behaviour, added to an engaging Candour of Sentiment, spread a Glory over his Reputation, endeared his Person to all his Acquaintance, and recommended his Ministry and whole Profession, to Mankind in general, and greatly contributed to his extensive Usefulness.

HE stood very high in the *Esteem* and *Affection* of his Brethren ; and such as were young in the Ministry or preparing for that sacred Work, ever found him a condescending Friend. He nourished them under his Wings, forwarded them in their important Undertaking, and took a peculiar Complacency in a Prospect of their being useful in their Day. He was particularly applied to for a Supply of Candidates, by Churches at a great Distance, and like holy Paul, *the Care of the Churches came daily upon him.*†

HE had a large Correspondence by Letters abroad, and was personally known to many Gentlemen of principal Note and Influence both in Church and State, throughout these Provinces ; which he improved to sundry valuable Ends, and particularly very much to the Advantage of the *College*. However to discharge the numerous Obligations he lay under from this Quarter, laid such a heavy Tax upon his Time
that

that he sometimes regretted. For few were more sensible of the Preciousness of Time, or careful to redeem it for the best Purposes; and indeed it is to be feared that his Health was much injured by his redeeming so much of it as he often did from the proper Hours of Rest; yet it may be remarked, that the Intercourse he kept up with his Acquaintance and Correspondents, obliged him to sacrifice less Time to maintain it, than would have been expended by most other Men. For his frequent Visits, and long Journies, were performed with his wonted Expedition. And, as to his Letters, they, and indeed every kind of Composition he took in Hand, were dispatched with a marvelous Quickness, owing to the Swiftmess of his Pen, in Connection with his scarce ever being at a Loss either for Matter or Expression.

THE *social Virtues* which adorned his Life, do likewise demand a Mark of Distinction; and here, I believe, all present, who had Opportunity to know, will do him the Justice to say, that *St. Paul's* Requisites for a Scripture Bishop, were in Reality found in him, viz. *That he was Blameless as the Steward of God, not Self-willed, not soon angry, not given to Wine, no Striker, not given to filthy Lucre; but a Lover of Hospitality, a Lover of good Men, sober, just, holy, temperate †.* His *Temperance* seemed to border upon a kind of continued Abstinence; yet no Man more *liberal* in the Entertainment of others, or who received his Guests with a more graceful and cordial Welcome; for he was truly by Way of Eminence, a *Lover of Hospitality*.

MANY likewise found him a *bountiful Benefactor*, as his Substance from his first setting out in the World, would better admit of such Acts of Generosity, than most of his Brethren's. He very freely *cast his Bread upon the Waters*, refreshed the *Bowels of the Poor*, and

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† *Tit. i. 7, 8.*

caused the Widow's Heart to sing for Joy. And as he thus *honoured the Lord with his Substance*, so it may be said, that the *Secret of the Lord* was upon him, and gave him (all Things considered) a large Increase.

IN *Conversation*, he was free, open and instructive, and seem'd to be perfectly Master of the Art of pleasing in Company. At proper Seasons, he would indulge a little to Humour, and render himself innocently facetious, but was scarce ever known to aim at a Turn of Wit. He was uncommonly easy of Access, and had a Soul formed for the pleasurable Entertainments of virtuous *Friendship*, that wholesome cheering Cordial, in this otherwise gloomy World. And none whom I have ever had the Happiness to know, were loved by more in Life, or mourned by more at Death, in the Character of a *Friend*. His Disposition was to an eminent Degree benevolent, and he generously strove to diffuse Happiness to all around him.----He was both an humane and Christian *Master*, to the Servants of his House.---In that most intimate Relation of an *Husband*, his Carriage was obliging and affectionate, with the Dignity of a Gentleman; for he appeared to behave with a manly Tenderness, as far removed from a negligent Coldness or cynical Indifference, as from the disgusting Indecorums of its contrary Extreme.----As a *Parent*, alas, the invaluable Worth of such a Father, his infant Orphans will never know !

AFTER he began to be confined by his last Illness, he quickly concluded *his Work was done*, and that the *Time was come when he must die* ! He congratulated the Hour, and went forth to meet the *King of Terrors* with calm Resignation to the Will of God; yea, with a joyful Prospect of that blessed World, where he should soon begin to sing the *Praises of God and the Lamb*. Some Days before his Death, the fatal Disease had ravaged

vaged the noble Seat of Intelligence, and despoiled Reason of its Throne, so that here I am prevented.---
A sovereign God has done as seemed Good to himself, and we ought to adore his righteous Hand!

WHAT we are now especially called to, is not only to mourn, saying, *Lover and Friend hath God put far from me, and mine Acquaintance into Darknes* †! but chiefly to be anxious that we rightly *consider* this awful *Work of God*, duly regard and improve this alarming *Operation* of his Hand. The setting of this bright Star has happened in a most critical Season, both as to Church and State. A Life greatly needed in many important Respects, is cut short. His Sun has gone down at Noon, when it is as dark a Day as ever passed over this *Land*;---God grant it be not a sad Presage of much greater Darknes yet to come!----God has plucked up a main Stake in our Hedge, and made a wide Breach in our Wall. O let the Inhabitants of this Country seriously *lay it to Heart, considering that the Righteous is taken away, from the Evil to come* *.

THE *Praises* of this great and good Man, *have been in all these Churches*; and it is unto them an humbling Stroke, when such a conspicuous Luminary is put out, especially as it might, according to a common Course of Nature, have yet shone for many Years to come.

THE Ministry in general, and we in particular, my *Fathers* and *Brethren*, who had so much Opportunity to know his Worth and share his Usefulness, are awfully rebuked by his Removal. He was indeed our *beloved Brother in Christ*; a *faithful Minister*, and *fellow Servant in the Lord*, our *fellow Worker unto the Kingdom of God*, which hath been a *Comforter unto us*, and a *Helper of our Joy* §. We justly accounted him the Beauty of our Israel, our Glory and Strength, and may now adopt the Language of the *wailing Prophet*,
and

† *Psalms* lxxxviii. 1 S. * *Isaiab* lvii. 1. § *Col.* iv. 7, 11.

and say, *How is the Gold become dim? How is the most fine Gold changed? The Joy of our Heart is ceased, our Dance is turned into Mourning, the Crown is fallen from our Head: Woe unto us that we have sinned; for this our Heart is faint and our Eyes are dim* §. Activity in the Service of his divine Lord, and in the Ways of doing good in the World, was eminently his Character. As he excelled in Gifts, and was richly adorned with the Graces of Christianity, so he bear much Fruit to God, and distinguished himself in being profitable to Men. His zealous Labours have been *grey Hairs*, and his Usefulness more than *Length of Days*. Wherefore as a Period is now put to his Services, let us double our Diligence in the *Work of God*, following *him*, even as *he followed* the Example of Christ. This will be the most acceptable Offering to God, and the best Sacrifice we can pay to the Memory of his deceased Servant.

THIS wounding Stroke of the Hand of God, falls most heavy on the *bereaved Family*. The mournful *Widow*, may assume the lamenting Strain of *Jeremiah*, for *this I weep, mine Eye, mine Eye, runneth down with Water* ¶. Yet consider, *Madam*, for your Support, that there is a great and glorious Comforter ever present with you. Tho' he be dead who was *the Guide of your Youth*, still his God and Saviour ever lives, to whose Grace and Guardianship you may commit yourself, and your Fatherless Offspring. And in Regard to him whom God hath taken from you, be comforted, with a View of that distinguished Crown of Glory, we have all imaginable Reason to conclude he hath gone to receive, as a gracious Reward for his having diligently improved the many Talents with which his Lord had intrusted him.

ALL

§ *Lam.* iv. 5, 13, 16, 17. ¶ *Lam.* i. 16.

ALL the Members of the College are also bound to eye the Hand of God in this holy Visitation. God has come to the Sons of the Prophets here, and taken their Master from their Head, and they may reasonably lament after him, in the Words of Elisha, after the great ascended Elijah. *My Father! my Father! the Chariot of Israel, and the Horsemen thereof †.* May the Youth of this Society, for whom, and their Predecessors, he has been by Day and Night a wrestling *Jacob*, now they are no longer to be privileged with his fervent Prayers, pious Intreaties, and excellent Instructions, both in Learning and Religion; be awakened by his Death, and the Remembrance of what they have heard and known of him, to make the same Enquiry which Elisha did, when he came to Jordan with the Mantle of his Master, *Where is the Lord God of Elijah ¶?* The Favour and gracious Presence of that God whom your departed President served with such Zeal and Faithfulness, and by whose Help *he did good in Israel, both towards God and towards his House ‡,* will be infinitely preferable to all the Advantages which he, or any Man could confer upon you.

WITH what Words of Respect and Sympathy shall I now address myself to the *Gentlemen Trustees* of the College: You *Honoured and Reverend Sirs,* are very nearly affected by this awful Stroke of divine Providence, as it is a most heavy Blow upon the great Object of that Trust which is reposed in you. May that God, to whose Honour you have greatest Cause to set up an *Ebenezer, saying hitherto hath the Lord helped us **, still be your Confidence, and go on to encourage your Hearts and strengthen your Hands in this glorious Undertaking,

† 2 Kings, ii. 12. ¶ 2 Kings, ii. 14. ‡ 2 Chron. xxiv. 16.

* 1 Sam. vii. 12.

Undertaking, notwithstanding the frowning Aspect which this Dispensation seems to wear. The high Estimate you made of the late *President's* Merit, and particularly of his great Fidelity and unequalled Diligence in the Discharge of his Duty in that Station, has been made apparent many Ways by yourselves, while he lived, and since his Death. And with Freedom and Confidence, I may appeal to you as the fittest Vouchers for the Truth of what has now been said in his Praise. The Sense you had of the large Indebtmments of Gratitude, the *College* lay under to his Memory, and the distinguished Honours which were due to his Name for his extraordinary Services, you have taken the most effectual Care to perpetuate the Remembrance of, to latest Posterity. When *his* Successors in future Times, shall follow the Example of his Disinterestedness and assiduous Diligence, and in other Respects, render their Merit as illustrious in Favour of the *College*; then also may *your's* in a like Case, reduce to a Precedent what you have done toward him; otherwise it is to be hoped they never will.

To conclude, let all present be exhorted to improve this heavy Rebuke of divine Providence, with the preceeding Subject, as an Incitement to speedy and vigorous Application to the Concerns of God and Religion.

Now it is Light, and you may Work; soon it will be Dark, and you cannot. Be persuaded therefore to hear the Advice of *St. Peter*, and be found giving all Diligence: Add to your Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly Kindness, and to Brotherly Kindness, Charity;

rity; for if these Things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the Knowledge of our Lord JESUS CHRIST.

That we may all thus do, God of his infinite Mercy grant. AMEN.

|| 2 Peter, i. 5, 6, 7, 8.



F I N I S.



Smata

*Page 4 toward the Bottom all letters in the name
Page 14 line 16 Thou shalt not with Thy neighbor*