

Bartholomew A. McClary

The successful Minister of Christ distinguished in Glory.

A
S E R M O N,

Occasioned by the DEATH of the late Reverend
Mr. GILBERT TENNENT,
Pastor of the Second *Presbyterian Congregation*, in PHILADELPHIA.

Preached on the 2d Day of *September*, 1764.

BY SAMUEL FINLEY, D. D.
PRESIDENT of the College of *New-Jersey*.

He was a burning and a shining Light.
JOHN, V. 25.

P H I L A D E L P H I A.

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MDCCLXIV.

1764

T O

Mrs. SARAH TENNENT,

The DISTRESSED RELICT---

And the Revd. Messrs.

WILLIAM & CHARLES TENNENT,

The BRETHREN of the DECEASED:

ALSO TO THE

WORTHY MEMBERS

Of the Second *Presbyterian Congregation*
In PHILADELPHIA,

LATELY HIS PASTORAL CHARGE,

Whose generous and affectionate RESPECT for his
M E M O R Y,

Merits high Commendation.

T H E

Following DISCOURSE,

Drawn up amidst many Interruptions and Avocations,
Preached, and now Published by their Desire, is
presented by

their most cordial Friend

and humble Servant

THE AUTHOR.

A SERMON; &c.

Dan. xii. 13. *And they that be wise shall shine as the Brightness of the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever.*

I

Tis the glory of Christianity, that by it *Life and Immortality are brought to light*; and the Happiness of Christians, that upon the Death of their pious Relatives, they *mourn not as others, who have no Hope*: For the well-grounded persuasion, that their tenderly beloved Friends with whom they reluctantly parted, are completely happy, and will be so for ever, must not only support, but greatly cheer their drooping Spirits, upon every serious Reflection. And such is the strong Consolation which our Text in particular affords, to all who loved the reverend and blessed Man, whose Departure from our World has occasioned the following Discourse; whilst, at the same Time, it suggests the most animating Motives to us who survive, to be *followers of those, who through faith and patience, have inherited the promises*. Nothing could be more pertinently

nently offered, for encouraging the pious to fidelity and constancy, in *a time of trouble, such as never was since there was a nation, even to that same time* ver. 1. than to represent, in so lively a manner, the general Resurrection, and the exact distribution of Rewards and Punishments in the last judgment, as in ver. 2. and to subjoin the glorious promise in our text: For by these, the afflicted and oppressed are fully instructed, that *it is a righteous thing with God to recompense tribulation to those who trouble them, and to themselves, who are troubled, eternal Rest, when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel:—When he shall come to be glorified in his Saints, and admired in all them that believe. * For then they that be wise shall shine as the Brightness of the Firmament; and they that turn many to Righteousness, as the stars for ever and ever.*

By the *Wise* some understand pious in general, because they only are *wise to Salvation*; and thus make them a different Class from those *who turn many to Righteousness*; a Character which, as all agree, is peculiarly applicable to successful preachers of the Gospel: And it is true, that sincere Christians shall as certainly be glorified as faithful Ministers.

But others take the Word in an Active Sense, as denoting those who by Instruction make others Wise: And thus taken, it is of the same Import with those

who

* 2 Thes. 1, 7, 8, 10.

who turn many to Righteousness. The *Hebrew* literally translated, is, *who justify Many*: that is, by teaching them the true Method of becoming righteous before God, are Instruments of their Justification; and justify them in the same Sense, as *Timothy*, by following *Paul's* Directions, would *both save himself and his Hearers.* 1 Tim. iv. 16. Now as they, who thus justify many, make them Wise, and are wise themselves; to consider both Terms as designing the same Persons, is not only most agreeable to the Manner of the Hebrew Prophets, who often make the following Sentence explicative of the preceding; but also to Chapter 11. 33. *they that understand among the People, shall instruct Many.* And ver. 35. *and some of them of understanding shall fall to try them, and to purge, and to make them white, even to the the Time of the End.* And in Prov. 11. 30. it is asserted in General, *He that winneth Souls is Wise.* Wisdom is an essential Requisite in Gospel Ministers, who as Stewards are to distribute to *every one his Portion in due Season*; so that when our Lord would give us a concise, but comprehensive Character of such a one, it is that of *a faithful and wise Servant*, Mat. xxiv. 45. It is also observable; that to take the *Wise* for Christians in Common, would be, in Effect to say, contrary to the Design of the Text, that greater Glory is promised to those who are Taught, than to the Teachers: For the Brightness of the Firmament comprehends that of all the other Luminaries united, together with the Stars.

THE Brightness of the Firmament, and of the Stars, as they are high above the Earth, can denote nothing less

less than heavenly Glory; of which, however, they are such a faint Resemblance, that there seems to be an implicit Contrast between these metaphorical, and the literal Stars: For the latter, with respect to us, set periodically, and suffer Eclipses; but the former shines *for ever and ever*.

MINISTERS of the Gospel are often compared to Stars, as in Rev. i. 20. and are called, in Mat. v. 14. *the Light of the World*, to intimate that Purity of Doctrine, and eminent Holiness of Life, by which they do, or should shine in the World; tho', like the Stars, with different Degrees of Brightness, according to the Measure of the Gift of Christ.

FROM this view of the Text we easily collect.

I. THAT a Minister of the Gospel is a grand and illustrious Character.

II. THAT such as are faithful and successful, shall be distinguished in Glory, according to their various Measures of Grace and Usefulness.

THESE Assertions I propose to confirm and illustrate.

I. A MINISTER of the Gospel is a grand and illustrious Character.

To prevent all possible Mistake, I beg Leave to premise, that nothing I shall say on this Head, is to be construed as intending, that extraordinary civil Respect is to be paid to Gospel Ministers, or that the Deference due,

due. and ordinarily given to Men, according to their Rank in Society, is either to be blamed or diminished; and that I would be understood to speak only of those, who are Ministers of Christ in Deed and in Truth, and not merely in Name. Under these Guards I shall prove the Proposition to be true, from the Titles given to such Ministers: the Qualifications required in them: the Object of their Office: and the moral Characters of those whom God immediately called to exercise it.

1. The *Titles* given them are magnificent, and such as import Dignity and Eminence. They are *Men of God*. 1 Tim. vi. 11. Solemply consecrated to his Service; employed, protected, and succeeded by him. Or, if we consider the Expression as an Hebraism, then *Men of God* will signify most excellent Men. †

Stewards are Servants of high Rank, and their Greatness is proportioned to the Glory of their Master and his Family, and the Importance of the Things entrusted to their Charge. Ministers are *Stewards of no less than the Mysteries of God*. 1 Cor. iv. 1.

An *Ambassador* represents the Person of the Prince who sends him; negotiates the great Affairs of his Kingdom with foreign States; is considered as his Friend and Favourite, and honoured according to his Dignity. Now Gospel Ministers are *Ambassadors of*
B
Christ.

† The Hebrews often expressed the Superlative Eminence of any thing, by Appropriating it to God: as *the Hill of God*, is a very high Hill: *the Sleep of God*, a very deep Sleep: *a City great to God*, a very great City. Psa. LXXVIII. 15. 1 Sam. XXVI. 12. Jonah III. 2.

Christ. 2 Cor. v. 20. The *Angels* are Superior Intelligences, who *excell in Strength*, and *stand before the God of the whole Earth*, Zech. vi. 5. And Ministers are the *Angels of the Churches*. Rev. i. 20.

FINALLY, both in our Text, and many other Scriptures, they are compared to celestial Stars, the Ornaments of the visible Heavens; which plainly intimates the Lustre of their Character. This will be more evident by observing,

2. THAT the Qualifications required in them are very eminent. They must be *Men of extensive Learning*, especially in things pertaining to the Kingdom of God:-----furnished with a rich Treasury of various Knowledge, from whence, as occasion requires, they may *bring forth things New and Old*: for being public authorized Teachers of Mankind, and that in the most important Matters, they cannot be Novices without the most shocking Absurdity.

As Stewards, who, with an equal Hand, without Respect of Persons, are to dispense Threatnings, Consolations, Reproofs, Admonitions, and Instructions, as every one's Case shall appear to require, *Fidelity and Wisdom* are their distinguishing Characteristics. They must be skilful in explaining, and dextrous in applying, the Word of God to the Consciences of their Hearers; and use the most prudent Methods to guard the unwary,----relieve afflicted Minds,----encourage the timorous,----comfort the Mourners in Zion, and alarm the Secure by *convincing them of Sin*.

By this I intend more than only convincing them that they have sinned. This they acknowledge with Ease, knowing that *there is not a just Man on Earth, who doeth Good only, and sinneth not*; and they fondly presume, that their allowed Iniquities are but such common Infirmities, as consist with saving Grace; and that *their Spot is the Spot of God's Children*. Deut. xxxv. 5. Hence it is necessary to produce their *evil Courses* as Evidences of the Badness of their *State*, otherwise no important End is accomplished. Many gross Transgressors can bear a Preacher's lashing their favourite Vices, provided he shall so genteely palliate the Matter, as to allow them to have good Hearts, and to stand as fair for Heaven as those who are most consciencious. But to demonstrate, that their Hearts are filthy, deceitful, and desperately Wicked;---that their Way is not only dangerous but destructive, and themselves immediately exposed to the dreadful Wrath of Almighty God;---this they cannot endure; and it will either humble them, or excite their bitterest Enmity against the Preacher.

HENCE we may clearly see, that a Minister of the Gospel must be a Man of *great Fortitude, a Lover of God, ardently zealous for his Glory, and anxious for the Salvation of Sinners*. Without such Dispositions he will be negligent of his Business, cold in his Addresses, and shrink from known Duty, rather than run the Risk of offending the Wicked. He is afraid, tho' God himself commands, to *lift up his voice like a Trumpet*, and shew them their Sins, with the fatal Issue of such Courses. And this farther proves that a Minister should be *strong in Faith*; able to trust God with his Reputation, his

temporal Support, and all his Concernments, while engaged in his Service; and, by the whole Tenor of his Conduct, convince Mankind, that their Frowns or Favours cannot, in the least, prevail to make him partial and unfaithful. Thus the great Apostle *Paul*, tho' poor in worldly things, yet truly sublime in Sentiment, considered himself as being so independant, that he was *free from all Men*; but not less *the Servant of all*, than if his dependance had been on them alone. 1 Cor. ix. 19.

FINALLY, as Ministers are to be Examples to their Flocks, *in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity*. Tim. iv. 12. It is necessarily required, that they *be holy*, and by their Life adorn the Doctrine they preach, Now it will be acknowledged by all, that Learning, Wisdom, Fidelity, Benevolence, Courage, exemplary Piety, and discreet Zeal, all united in one, constitute a shining Character. And it will appear, that all these Qualifications are indispensable, when we observe.

3. THAT the Ministerial Office is conversant about the greatest things in universal Nature:---Things which are infinitely more important than all the Kingdoms and Empires on Earth. *The high and lofty One that inhabiteth Eternity*, has committed to Gospel Ministers what is most dear to him, *his Name and his Truth*, and has, as it were, made his declarative Glory, in a Measure dependant on their Management;---than which a greater Honour, and more striking Motive to fidelity, can hardly be conceived. If any thing is more affecting, it must be this, that *Jesus Christ* has entrusted to their Care, those immortal Souls, for whose Salvation he suffered

suffered the most cruel Tortures, and for whom he expired on the Cross. These, so dearly bought, are to him as the most precious *Jewels*, nay, *as the Apple of his Eye*; and these *they* are to feed and conduct to Glory. The Comfort and Edification of Christians, their Safety amidst the Dangers and Temptations that are in the World and preparation for Heaven; as also the Regularity and Peace of the Redeemer's Kingdom, are all connected with the due Exercise of the Ministry. How grand are all the Objects---! and how tremendous the Consequences of the sacred Office!

4. LET it be observed, that in this Function, God employed the most excellent Men on Earth: Men of superior Gifts and most amiable Dispositions, who had *the Spirit of Power, of Love, and of a sound Mind*:-----Men of true Fortitude; who, in obedience to his Will, could *set their Faces as a Flint* against the boldest haughtiest Sinners, nor *feared the wrath* even of Kings, ever so absolute:-----Men, who prosecuted the glorious Ends of their Ministry, *by Pureness, by Knowledge, by Long-Suffering, 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.* II Cor. vi. 7. 8. O, the Firmness of Spirit---! the Faith---! the Integrity---! the Generosity, Bravery, and Holiness of such Men!

BUT what is more than all, in this Office JEHOVAH employed his own co-equal Son, *the Brightness of Glory*, whom he constituted *Heir of all things, and Judge of the World.*

World. This divine Person was a *Minister of the Sanctuary*---Heb. viii. 2. He preached the Gospel, and both instituted and administered it's Ordinances. Well said a good Divine, "God had but one Son, and he made him a Minister." And can the Office, after this, ever be mean? No, The glorious God our Saviour has put an eternal Honour upon it, by executing it in his own Person.

Go to, then, all ye who despise it in Comparison of earthly Honour and Power; and think it only becomes the meanest of the People, who have no better shift to procure a Living! And why this Contempt? Because it is not attended with external Poms, and temporal Riches? O abject, and groveling Souls! Do you believe that *the Judgment of God is according to Truth?* You assent. And does not he, in his Word, manifest a greater regard to his faithful Ministers, than to proud and impious Monarchs? *Yea, he reprov'd Kings for their Sakes, saying, touch not mine Anointed, and do my Prophets no Harm.* Psa. cv. 14. 15. He often gives *the Kingdoms of the Earth to the vilest of Men*, but the Dispensation of his Gospel to the best. And does not the thing itself declare, that to administer and promote the Kingdom of Christ, erected at the immense Cost of his invaluable Life, must be of more moment, than to raise and govern an Empire like *that of Alexander the Great, or---Julius Cesar?* Nay, one Soul is of far more value than the whole World. Mat. xvi. 26. and consequently, to save but one Soul from eternal Destruction, is an infinitely greater thing than to obtain an imperial Crown, for which the Redeemer would never have shed his Blood.

BUT

BUT the more awful and important this Function is, the more terrible are the Woes impending on such as bear it, but by their unhallowed Conduct degrade, and bring it into Contempt:---who, regarding the Honour and Emolument, in some Places annexed to it, more than its original Design, exert not, spend not, themselves in doing Good, nor make it at all their Business to turn *any* to Righteousness. They *have Men's Persons in Admiration, because of some present Advantage;* and meanly truckle to their Humours for the *sake of filthy Lucre;* while others debate it to the lowest Degree, by their Ignorance, Errors, and Profanity of Life. O with what an aggravated Ruin will they fall, who thus prostitute sacred Things! It had been good for them they had never been born.

How unaccountably are we muffled up, and blinded by the Dust of this World! We see not things in their true point of Light, and therefore value them in a disproportionate Manner. We are prone to regard the Tinsel of State, the Glare of earthly Pomp, as true and substantial Good, tho' but a Phantom or Bubble; and lightly esteem the glory of being Christians, and the Happiness that flows from a humble Mind, and a peaceful Conscience. But let us look a little forward to that Day, when *the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men,-----shall say to the Mountains and to the Rocks, fall on us, and hide us from the Face of him that sitteth on the Throne, and from the wrath of the Lamb.* Rev. vi. 15. and see, in wonderful Contrast, the once despised Servants of the most High God, crowned with

with unfading Glory, and shining as *the Brightness of the Firmament, and as the Stars for ever and ever!* This leads me to shew,

II. THAT faithful and successful Ministers of Christ shall be distinguished in Glory, according to their various Measures of Grace and Usefulness.

THAT there will be different Degrees of Glory in Heaven, is here supposed, and seems proveable from the divine Conduct in this Life. It is evident, that God gives different Gifts, and the same Gifts in different Measures, to his People and Servants. They are of various Ages and Statures; some being compared to old---, some to young Men, and others to little Children: And like the Members in the natural Body, some are more, and some less important and honourable, tho' all are useful and necessary to the Beauty of the whole. Now there is such uniformity in God's Dispensations, that, in many Cases, from what he has done, and does, we may infer what he Designs to do, and that with the highest Probability, if not Certainty: And since he distinguishes some from others by their greater Holiness and Usefulness here, we conclude he will also distinguish them by superior Glory hereafter.

THIS reasoning appears perfectly agreeable to Scripture: for in Luke XIX. 17. 19. the Servants, who had improved their respective Talents, have rewards assigned them in exact proportion to the Talents and their improvement of them. He that gained ten, was set over ten Cities; and he who gained five, over five Cities. The same Doctrine is plainly intimated in 1 Cor.

xv. 41. 42. *There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars; for one Star differeth from another Star in Glory: So also is the Resurrection from the Dead.* Since, therefore, the Thing itself is fit and congruous, and the sacred Oracles declare so much, we have no Reason to doubt, but that Christians in general will be glorious in different Degrees.

BUT pious and successful Ministers will be peculiarly distinguished. *God will honour those who honour him,* and this they do who magnify his Institutions. Now as turning Sinners to Righteousness is the End of the Ministry, success must be it's Ornament and Glory, as Fruit is the ornament of a Tree, which was planted for that purpose: And what is the native Glory of the Office now, will necessarily be so for ever.

AND this Distinction will be farther evident, when it is considered, that Ministers of the Gospel will not only have that Glory which is proper to all of equal Holiness with them, but also partake in the Glory of those who were saved by their Instrumentality. I see not that less can be understood by *Paul's* calling his Converts his *Joy and Crown.* Phil. iv. 1. and his *Hope, Joy, Glory, and Crown of Rejoicing, in the presence of our Lord Jesus Christ at his Coming.* 1 Thes. ii. 19. 20. for how can this be, unless their Glory and Joy make an addition to his own?

Now upon this Principle, what ineffable Degrees of Glory will *they* possess, who have been the happy Instruments of turning thousands from the *Error of their*

Ways to the Knowledge of the Just? This will unavoidably raise such above others who were honest and faithful. Nor can any, on that Account, justly censure the Ways of God as unequal, or say unto him, *what doest thou?* He gives to one ten Talents, to another but five, *dividing to every Man severally as he will;* and is it not lawful for him to do what he will with his own? All is of pure Grace; and he who has---and does most, has merited no more than another: But God *Sovereignly gives,* and *graciously crowns* his own Gifts.

You will naturally judge, my Brethren, that I have chosen the present Text on this Occasion, because it is eminently applicable to your late reverend and piquis Pastor; whose Memory, I doubt not, you have in just Veneration, as one whom God highly honoured with remarkable Success in his Ministry. Altho' the History of his useful and important Life might be of special Service in various Respects; yet the ordinary Limit of a Sermon forbids my attempting it here, and confines me to a few general Sketches of his Character, according to my own Conceptions of it; and which I believe will be agreeable to the Judgments of every one, who had the like Opportunities of being acquainted with him.

In this Case, it will easily be granted, that we are not to make our Estimate from that Stage of Life, when broken with bodily Infirmities, his Powers were weakened; any more than we should judge of the vigour of his Constitution by examining it on a Sick-Bed: But we are to consider him in his ordinary State, when fully Himself.

THAT

THAT, being one of the fallen Race, he had Imperfections is not the Discovery of a Secret: But it can be truly said that his very Imperfections indicated a Desire to do good; and that if he failed, he failed in a *Design* worthy of a Christian, not thro' Defect of Honesty or Zeal, but Mistake. *

As to his Person, he was taller than the common Size, and every way Proportionable. His Aspect was grave and venerable; and tho' at first View he seemed distant and reserved, yet upon nearer Acquaintance, he was ever found to be eminently affable, condescending, and communicative: And what greatly endeared his Conversation was an openness, and undisguised Honesty, at the greatest remove from Artifice and Dissimulation, which were the Abhorrence of his Soul while he lived. Besides he was tender, loving, and compassionate; kind and agreeable in every Relation; an assured Friend to such as he esteemed worthy of his Regards; and a common Patron to all who he apprehended were injured, or distressed.

He was of a truly publick Spirit, and seemed to feel the various Cases of Mankind in General; but very sensibly partook in all the good or ill, that befell his Country: And while he guarded against being unministerially pragmatical, yet so far as he judged it consistent with his Character, he warmly interested himself in whatever seemed to contribute to the Safety and Advantage

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tage

* It may be of general Use to observe, that tho' whatever is wrong is to be condemned; yet we cannot, *in Justice*, form the same Judgment of the Person, who, zealous for Truth and Goodness, fails thro' human Infirmary, as of another who does the same thro' Dishonesty, or aversion to what is Right.

tage of this Province in particular. He needed no other motive to exert himself, than only to be persuaded, that the Matter in Question was an important public Good: And in such Cases he was much regarded, not only because of his known Integrity, but his generous and catholic Disposition. For altho' he was a great lover of Truth, and very zealous for it's Propagation, yet he was so far above a narrow party Spirit, that he loved and honoured all, who seemed to have *the Root of the Matter* in them, and made it their Business to promote the essentials of Religion, tho' they were, in various Points, opposed to his own Sentiments.

He was, moreover, an Example of great Fortitude and unshaken Resolution. Whatever appeared to him subservient to the Advancement of the Redeemer's Kingdom, the Salvation of Souls, or the common good of Mankind, he pursued with Spirit; and *what he did, he did it with his might*. If the End seemed to be attainable, great Obstructions and Difficulties in the way were so far from dispiriting, that they rather animated him in his Efforts; nor would he give up the Point while one Glimpse of Hope remained. Hence he accomplished many important Matters, which one less determined and enterprizing would presently have abandoned as desperate. * He would go thro' Honour and Dishonour, thro'

* From among many Instances of his Firmness and Perseverance I shall select only two. First, the new Presbyterian Church in *Philadelphia*, a large, elegant, and stately Fabric, owes its Erection to his Influence and indefatigable Industry, by which he procured the greatest part of the Money in benefactions, tho' the House and burying Ground cost some thousands. And notwithstanding he met with various Rebuffs, and a rough Reception from some; yet he desisted not until he gained his Purpose. The other Instance was his undertaking a Mission to great Britain

thro evil Report, and good Report: And tho' he had sensibility with respect to his personal Character as well as other Men; yet if preserving it seemed, at any Time, to require the Omission of Duty or sinful Compliances, he readily determined to expose himself to all Risks; and if adhering to the Will of God should be accounted *vile*, he resolved he *would yet be more vile*.

A GREAT Part of his Life was a Scene of unremitted Labour. He studied hard, travelled much, and preached often, while his Health and other Circumstances permitted. He was *instant, in Season, and out of Season*; always about his Master's Business. They who have journied, or been often with him in Company, could not but observe his constant Endeavours to do good by his Conversation; to introduce some convincing or edifying Topics; and his watching for proper Occasions for speaking of God: And very faithful was he in warning Sinners of their Danger, and persuading them to seek Salvation in earnest. Thus he plainly shewed how much Religion was his Element, and promoting it the delightful Business of his Life: How benevolent towards Mankind he was, and how precious immortal Souls were in his esteem. Every Advantage accruing to them, to the Interests of Religion in General, he reckoned as clear Gain to himself; nor were they *who divide the Spoil* ever more joyful, than

Britain and Ireland, in order to solicit Benefactions for the College of *New-Jersey*, of which he was an original and zealous Trustee. In the Execution of this, especially at the Beginning, he encountred numberless Discouragements; yet resolutely persisted in the Face of them all, and was finally successful beyond all Expectation. His List of Benefactions demonstrated the amazing Pains and Fatigue which the procuring them had cost him; and this too in an advanced Age.

than I have known him to be, on occasion of the hopeful Conversion of Sinners, whither by his own or the Ministry of others; and often has his *Soul wept in secret Places, for the Pride and Obstinacy* of those who refused to be reclaimed.

His great reading, with his various and long Experience of the Workings both of Grace and Corruption in the Heart, made him a wise and skilful Casuist; who could resolve perplexing Exercises of Mind with Clearness, and *Comfort others with those Consolations, wherewith he himself, in like cases, had been Comforted of God.*

He was a faithful Attendant on the Judicatures of the Church, as is natural for one so anxiously concerned for the Interest of Religion as he was; and having accurately observed the effects of a lax and negligent Government in some Churches, he became a more strenuous Assertor of due and strict Discipline. But above other things the Purity of the Ministry was his Care; and therefore, at the Hazard of the Displeasure of many, and in the Face of Reproach, he zealously urged every Scriptural Method, by which carnal and earthly-minded Men might be kept from entering into it, and Men of Piety and Zeal, as well as Learning, introduced.

As a Preacher few equalled him in his vigorous Days. His reasoning Powers were strong; his Thoughts nervous and often Sublime; his Style flowry and diffusive; his Manner of Address warm and pathetic, such as must convince his Audience that he was in earnest; and his
Voice

Voice clear and commanding: And, in a Word, all things conspired to make him a judicious, zealous popular and pungent Preacher. With admirable Dexterity he detected the bold Presumer, discovered the vanity of his Confidence, and exposed the formal Hypocrite to his own View. *

Did he set himself to alarm the secure Sinner? Hell, from beneath, was laid open before him, and Destruction had no covering; while *the Heavens* above gathered *Blackness*, and a Tempest of Wrath seemed ready to be hurled on the guilty Head. Many a Sinner has trembled, *the Visage of his Countenance changed, and his Knees have smitten one against another*; while this Man of God reasoned of *Righteousness, Temperance, and the Judgment to come*. To this purpose the Revd. learned, and pious Mr. Prince speaks of him, in his *Christian History*, page, 385. “He seemed to have such a lively View of the
 “divine Majesty; the spirituality, purity; extensive-
 “ness, and strictness of his Law, with his glorious Holiness

* The Reverend Mr. Prince of Boston, a Minister eminent both for deep Learning and exemplary Piety, in his *Christian History*, pag, 384- says of Mr. Tennent, “In private Conversation with him, I found him to
 “be a Man of considerable Parts and Learning; Free, Gentle, and
 “Condescending; and from his own various Experience, reading the
 “most eminent Writers on experimental Divinity, as well as the Scrip-
 “tures, and conversing with many who had been awakened by his Mi-
 “nistry in New-Jersey, he seemed to have as deep an acquaintance with
 “the experimental Part of Religion, as any I have conversed with,
 “and his Preaching was as searching and rousing as ever I heard.” And
 in Pag. 390. he says, “His (Mr. Tennent’s) laying open their many
 “vain and secret Shifts and Refuges, counterfeit Resemblances of
 “Grace, delusive and damning Hopes, their utter Impotence and im-
 “pending Danger of Destruction; whereby they found all their Hopes
 “and Refuges of Lies to fail them, and themselves exposed to eternal
 “Ruin, unable to help themselves, and in a lost Condition. This search-
 “ing Preaching was the suitable and principal Means of their Con-
 “viction.

“ nefs, and Displeasure at Sin; his Justice, Truth, and
 “ Power in punishing the Damned; that the very Ter-
 “ rors of God seemed to arise in his Mind afresh, when
 “ he displayed and brandished them in the Eyes of un-
 “ reconciled Sinners. ”

DID he comfort the mourners in Zion, and encourage the Timorous and Self-diffident? The atoning Blood of a Redeemer, that only sovereign Balsam, was applied to their recent or festering Wounds. Heaven smiled, the Clouds were dispelled, the Sky became serene, *the almighty God* was shewn to be *their Refuge, and underneath were the everlasting Arms.* Then his exhilarating Words dropped upon them like the Dew.

As his Preaching was rightly calculated, so God blessed it abundantly, and made him the Instrument of turning *Many* to Righteousness. The Seals of his ministry, in *New-Brunswick*, and Parts adjacent, where he first exercised it, were very numerous. Many have I known, in those, and in other Parts, where he only preached occasionally, whose Piety was unquestioned, who owned him for their Spiritual Father: And many I have heard of in different Places.

In his Journey thro' *New-England* A. D. 1740-1. Multitudes were given him for his Joy and Crown. This was testified by many eminent Ministers of Christ in Boston, and other Parts, who far from envying, rejoiced in the Grace given to him; and, unmoved by selfish Principles, honoured him the more. Particularly the aforementioned excellent Mr. Prince, in his
 Christian

Christian History, Page, 390. after shewing the Nature of genuine Convictions of Sin by the Holy Spirit, he says, "Such was the Convictions wrought in
 " many Hundreds in this Town by Mr. Tennent's
 " searching Ministry; and such was the Case of those
 " many Scores of several other Congregations as well
 " as mine, who came to me and others for Direction
 " under them." Much more to the same purpose may be seen in the aforesaid History. So highly did it please God to honour this his faithful Servant, not only in blessing him but making him a public Blessing.

As he lived to the Lord, his Death was his unspeakable Gain; and his being conscious of it made him ardently wish for the pleasing Hour, when he would *enter into the Joy of his Lord*. So the Hireling earnestly desires the *Shade*, the Retreat from his wearisome Labour. He had an habitual, unshaken Assurance of his Interest in redeeming Love, for the Space of more than forty Years: But above eight Days before his Death, he got a more clear and feeling Sense of it than ordinary. And tho' he lamented that he had done so little for God, and that his Life had been comparatively so unprofitable, yet he triumphed in the Grace of Jesus Christ, who had pardoned all his Sins; and said his Assurance of Salvation was built upon the Scriptures, and was more firm than the Sun and Moon. Surely Brethren, Jesus Christ gave you of this Congregation, a vastly precious Gift, the fruit of his merits and Intercession, when he sent you a *Pastor after his own Heart*, to whom he vouchsafed his gracious Presence, that he might *feed you with Knowledge and Understanding*. His having been such,
 D should

should excite you the more closely and seriously to examine how his Ministry has been improved. Are there yet some *in the Gall of Bitterness*, in Darkness and Security, after all his clear, searching, alarming, and animating Sermons? Hear the awfull Judgement of Christ himself upon such a Case as this, in Mat. 11. 23. *and thou Capernaum, which art exalted to Heaven, shall be brought down to Hell*: For the better-adapted the Ministry was, the guilt of neglecting it is the more aggravated.

Here he now lies; his Lips, sealed in Death, will never warm, invite, or persuade you any more. But from hence he will arise at the last Day, and be a swift Witness against the careless and impenitent, who heard his Exhortations, but regarded them not. Think Sinner, how thou wilt bear to see him who so earnestly strove to bring thee to Glory, when he *shall shine as the Brightness of the Firmament*; and thou *arisest to Shame and everlasting Contempt*.

BUT for you who have been either converted, comforted, or helped on in your christian Course, by his Ministry; you will have a most joyful Meeting with him in the Presence of the Lord. O what Triumph! What mutual Congratulations will be there! All hail, happy Saints! You shall shine in Glory with him, and pass in Company to that House of God *not made with Hands, eternal in the Heavens*. May God grant you, Brethren, another Pastor of equal Talents, Fidelity, Piety, and Zeal; and forbid that any, but one whom he approves, should ever be intrusted with the Care of your Souls!

ON this Occasion, I beg Leave to say, that the very generous Respect you have manifested to the Memory of your once dear and venerable Minister, sets you in a very amiable Point of Light; and is a rational Encouragement to any other Man of God, cheerfully to take the oversight of you in the Lord.

As to you, Madam, the mournful Relict of the deceased, I shall only say, Tho' God has taken away your earthly Husband, he does not intend you shall thereby finally be a Loser. He will not only *make all Things work together for spiritual Good*: But, according to his Word, will himself be your Husband, and a Father to your Children. Besides, 'tis but a little while, and you shall, I trust, see the loved Mr. Tennent in more blissful Regions, and in happier Circumstances than ever before: And Eternity will be long enough to enjoy the Society of Friends, in a State where all is Perfection, and nothing amiss for ever.

FINALLY, † how animating is the Prospect of this Glory our Text mentions, to us of the sacred Character? may we be excited to follow *this Servant of the most high God*, as he followed Christ; and like him be zealous and faithful in promoting pure and undefiled Religion! Let us *magnify our Office*, not by Pride and Ostentation; not by courting the Honour which men can give; but as honest Embassadors naturally seek the Glory of the Prince who sent them; so let us seek the Glory of God our Saviour! Let it be manifest, that we set a due Value on the Office ourselves; and by our

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Diligence

† THIS Paragraph was drawn up, but as the Sermon was not preached till sometime after the Funeral, and on a Sabbath Day, when no Ministers could be present, it was not delivered.

Diligence and Zeal, make it appear important! For he who is slothful and negligent, renders not only himself but his Business despicable, while his Conduct represents it as unworthy of much Attention. As nothing is more congruous than a Zeal proportioned to the Importance of Things; Coldness and Indifference about the greatest of all is infinitely absurd. Propriety is the greatest Elegance, and Elegance is ornamental to every Profession; and whatever is ornamental is contained in *setting up the Character*. Let us shew ourselves above truckling to any, and behave like those who have nothing to hope, and nothing to fear from this World, but are wholly dependent on our Master's Favour: For if we be *the Servants of Men*, we are no more the Servants of God. And if their Servants, pray what can they do for us when our Work is done? Do we labour only for a present Reward? If not, can those Sinners whom we flattered, and by flattering their Corruptions ruined them; can they Glorify us at last; and make us *shine like the Brightness of the Firmament, and as the Stars for ever and ever*? Could we but see that bright World, as Paul once did; it would engage us, as it did him, *gladly to spend, and be spent*, in striving to turn many to Righteousness: We would *rejoice in Tribulation, resist unto Blood; bear all things; and not count our Lives themselves dear to us, so that we might finish our course with Joy*. The love of Christ, and love of Souls, would animate all our Endeavours, and make us both burn and shine to the End. May God, for Jesus' sake, give us such a Heart! Amen.

APPENDIX.

AS the Publication of the preceding Sermon was expected sooner by several Weeks; an Apology for the Delay seems not improper. It was occasioned partly by the Author's constant Engagedness in the Business of his Station, and being for some Time necessarily abroad; and partly by his waiting for some Anecdotes, without which the late Revd. Mr. Tennent's Character would have appeared less compleat.

A READER is naturally inquisitive about every Circumstance respecting a Man of so great Note in the Church of Christ as he was, and so deservedly honoured: But the few Moments I, as it were, steal from other important Affairs, constrain me to wave such an Undertaking, and to relate some Particulars only, with all due Brevity.

I PASS over his truly respectable Parentage;---his early Piety;---his intense application to Study, and Success in it, as being mentioned by another Hand in the *Eulogy*, which I had the Pleasure of perusing. Let it here suffice to observe, that he was born on the 5th Day of *February*, A. D. 1703, in the County of *Armagh*

magh in Ireland. He began to be seriously concerned for the Salvation of his Soul when he was about the Age of fourteen, and continued so for several Years, being often in great Agony of Spirit, until it pleased God to give him the Light of the Knowledge of his Glory in the Face of Jesus Christ.

HAVING begun the Study of Divinity in those Days, while under the Conviction that his spiritual State was bad, he durst not persist in it with any View to the Ministry; but betook himself to the Study of Physic for the Space of a Year, before he was satisfied as to his Interest in the divine Favour.

AFTER a due Course of Presbyterial Trials, in which he acquitted himself to the great Satisfaction of all concerned, he was licensed to preach the Gospel in May, A. D. 1725; and was ordained in *New-Brunswick*, A. D. 1726, in Autumn.

His Ministrations, for a considerable Time at first, were very highly esteemed by all who had the Privilege of enjoying them. He was not only the Delight of the Sober and Pious, but loved and honoured even by the Profane; *to whom he was like a very lovely Song of one that hath a pleasant Voice, and can play well on an Instrument:* And his Character was as unblemished as any Man's. But it is remarkable, that as soon as God began to bless his Ministry to the Awakening of secure Sinners, and *turning them from Darkness to Light;* (the first eminent Instance of which, was on *Staten-Island*) he then presently lost the good Opinion of carnal Professors; his Name was loaded with Reproaches; he was charged with Blasphemy, as assuming the divine Prerogative of being a Searcher of Hearts, and pretending to know, by seeing a Man's Face, whether he would be saved or damned; the grossest Immoralities were

were imputed to him, and, in a World, *all manner of evil was spoken of him falsely*, for Christ's Sake. But *none of these Things* in the least moved him; neither did he count his Life itself dear to him, that he might finish his Course with Joy. He delighted in the Cross of Christ far more than in the Applause of all Mankind; and cheerfully bore the malignant Treatment of Sinners.

I AM sensible that the Character of this great *Man of God*, was drawn up in too much Haste to have done it Justice; even the most shining Parts of it could be but slightly touched. To display his noble and disinterested Zeal in the Cause of God;---his sublime religious Sentiments;---the humble self-abasing Thoughts he entertained respecting his Attainments and Progress in Piety;---his courageous Faith and fervency of Spirit; and his Honesty in Friendship, &c. would require a Volume. But after all, Description itself would be more languid than the genuine Expression of his Temper and Sensations, in his private Letters to his most intimate Friends; where he breathes his very Heart in greatest Simplicity, without Suspicion or Design; and therefore unawares characterises himself more justly than any other can. Instances unnumbered might be collected, but I shall content myself with a few Extracts from some of them, and chiefly those written to Mrs. Tennent, and his own Brother, in which none can suspect but he spoke with unbounded Freedom.

He wrote the following Things, on several occasions, to his beloved Spouse, when abroad.

- “ My great Matter yet continues to be surprizingly
- “ Gracious to, and familiar with, his meanest Servant.
- “ This Morning has been exceeding sweet to my
- “ Soul. Blessed be Jehovah for his gracious Grace!

In another. “ My great Master makes my Heart
 “ glad with his condescending, amazing Goodness and
 “ Grace. I feel myself encircled in his Arms, covered
 “ with his Wings, and refreshed with Streams of Life
 “ and Sweetness from the Throne of God and the
 “ Lamb.”

In another. “ *Cast all your Care on God; for he careth*
 “ *for you. Trust in the Lord for ever; for in the Lord*
 “ *Jehovah is everlasting Strength. O he is a hiding Place*
 “ *from the Wind, and Covert from the Tempest; as Ri-*
 “ *vers of Waters in a dry Place; and as the Shadow of a*
 “ *great Rock in a weary Land. Jehovah Jesus is a pre-*
 “ *sent Help in Time of Trouble, and will not fail the*
 “ *Soul that trusts in him, and tries to be in every*
 “ *thing faithful to him. O, how sweet---! how*
 “ *sweet---! how sweet is the Cross of our dear, vene-*
 “ *rable, and glorious Lord Jesus Christ! Verily his*
 “ *Reproach is better than the Treasures of Egypt. It*
 “ *is a high Honour to suffer for his Sake from Good*
 “ *and Bad. O, he makes the Spirit of Glory and of*
 “ *God to rest upon such!*”

In another. “ My great Master is exceeding gra-
 “ cious to the meanest of his Servants, and favours me
 “ with his Presence almost continually: So that I am
 “ justly astonished at his condescending gracious Good-
 “ ness; and know not how to think, or speak, or
 “ write about it. What shall I render to thee, O thou
 “ God of Love and Grace? I feel myself under in-
 “ finite and endearing Obligations to thee, which I
 “ shall never be able to requite, either on Earth or in
 “ Heaven to all Eternity. It is impossible for a Crea-
 “ ture to make equal Returns for infinite Love. O,
 “ if every Hair of my Head was a Life, a grateful
 “ Sense of thy Kindness would incline me to lay them
 “ all down for thee. But even in this Situation, the
 “ Return

“ Return would be languid, the Disproportion infinite.
 “ But, dear Lord! thou art Self-sufficient, and need-
 “ est not our Returns. Our goodness extends not
 “ unto thee. Well; but blessed Father! let me have
 “ the Privilege to acknowledge my innumerable O-
 “ bligations to thy Majesty!---The Privilege to lisp
 “ the Honours of thy Excellency and thy Grace!---
 “ The Honour and Privilege to reverence thee!---To
 “ trust in thee!---And to love and serve thee with all
 “ the Vehemence of my Soul, till my dying Breath!---
 “ To weep and blush that I do not serve thee bet-
 “ ter! &c.”-----

THE following are Extracts from Letters to his Bro-
 ther the Revd, Mr. *William Tennent*, of various Dates,
 fro. A. D. 1733.

My dear Brother,

“ YOUR Letter has been refreshing to me.-----
 “ Keep drawing by the golden Bucket of Faith! Keep
 “ one Eye on the Mark, and the other inward upon
 “ yourself, and you will increase with the Increase of
 “ God. There is enough in Jesus, my dear Brother,
 “ for the whole Earth. The Springs of Life that are
 “ in him, cannot be drawn dry. How amiable is that
 “ dear God Emanuel!---O thou that camest to save
 “ murdered Souls at the Expence of thy Life---! thou
 “ Darling of God---! thou Wonder of Angels---! thou
 “ Centre, in which all the Lines of Beauty and Per-
 “ fection meet! come to us, and dwell with us! O
 “ dear Lamb of God, what shall we do for thee? Let
 “ our Strength languish and waste in honouring and
 “ serving thee! My dear Brother, let us join Heart and
 “ Hand in seeking the Interest of Christ’s Kingdom!
 “ The Time is short, the Work great, the Crown of
 “ Life near: Let our Hearts flame with Love, and
 “ our Lives shine with Holiness! Come,---come,---

“ come, eternal Son of God, and take everlasting
 “ Possession of our Breasts! Holy Jesus what do we
 “ here without thee? O, poor, dark Wilderness, how
 “ empty are all thy Possessions! how vanishing all thy
 “ Sweets----! how black all thy Beauty, without
 “ my Jesus! O my Lord! my Life! my Love! my
 “ All! how Gracious art thou! Very dear Brother,
 “ my dearest Jesus has been very kind to me of late.
 “ O that my Heart might burn and blaze with Love,
 “ and my Lips utter Hofannas! Let Heavens, and
 “ Earth, and Sea join in Concert, and exalt my high
 “ God! and the Rocks break their long Silence, and
 “ speak his Praise! Grace be with you! Pray for
 “ me.”

In another Letter, after mentioning certain Mea-
 sures and Modes of Proceeding, which appeared to him
 the Effects of carnal Policy, and Coldness or Cowardice
 in the Cause of Religion; he says, “ O my dear Bro-
 “ ther, the Prudence of Hypocrites, and many of the
 “ Pious of this Generation, though it be highly e-
 “ steemed among Men, is an Abomination in the Sight
 “ of God; a meer Mystery of selfish, sneaking, cow-
 “ ardly Iniquity. They get by this a good Name a-
 “ mongst the Wicked, which they call *Character*: But
 “ what Good do they with it? And what Comfort have
 “ they in it? For my Part, I look on a Character so
 “ got, and so kept, to be a Scandal and a Reproach.
 “ Away with the Abomination of *carnal Cunning*! Let
 “ us come out for God as Flames of Fire, and say
 “ with gallant *Lutber*, *Madness is better than Mildness*
 “ in the Cause of God! Let us imitate dear and noble
 “ *Zuinglius*, who, when mortally Wounded in the
 “ Field of Battle, triumphed over his bloody papal
 “ Enemies, yea, and over Death itself, in these ever
 “ memorable Strains of Heroism, *Quidni hoc Infortunii?*
 “ ● primitive Simplicity, and divine Fortitude, whi-
 “ ther

“ ther are ye fled? Surely all Flesh have corrupted
 “ their Way; and there is none Upright among Men!
 “ Surely, surely there is no Reason to be scared at the
 “ precious Cross of our dear and venerable Lord Jesus,
 “ or to contrive, or come into, soft Methods to please
 “ the Ungodly, and screen us from the utmost Weight
 “ of Suffering that Men or Devils can inflict. O, it
 “ is honourable, it is ravishing, to suffer for our dear-
 “ est Lord; it is a small Expression of grateful Love
 “ to our great and good Master, in Return for his
 “ unmerited, immense, and condescending Love to
 “ us; and therefore, if God so please, let good and
 “ bad, Men and Devils, roar and rage---; yea, let
 “ the whole Creation come against us, with all it’s
 “ Fury and Force;---strip us of every thing that is
 “ naturally dear to Mankind;---curse us;---condemn
 “ us;---tear us to Pieces; or grind us to Powder; it
 “ is sweet, it is lovely, it is precious. All kinds of
 “ Sufferings, and that in the highest Degree that ever
 “ were, or can be, inflicted by the Sons of Men, are
 “ welcome, dear Lord Jesus Christ, for thee; and in-
 “ finitely too little in Return for thy Love. The Tes-
 “ timony of our Consciences, enlightned by the Holy
 “ Ghost, that in Simplicity and godly Sincerity, not
 “ with *fleshly Wisdom*, but by the Grace of God, we
 “ have had our Conversation in the World, is infinite-
 “ ly better and sweeter than the Applause of the whole
 “ Earth. *Nullâ pallefcere Culpâ---Murus----*. The
 “ Apostles did more Good to Mankind, under the
 “ greatest Reproach and Contempt, than we do with
 “ all our *fine Character*. Our good Name among the
 “ Ungodly, and the fleshly Christians of this adulter-
 “ ous Generation, gotten by carnal Compliances, is to
 “ our Reproach. For if we did what we should, and
 “ as we should, they would fall upon us and beat us
 “ for God’s Sake.

“ BUT I must stop my Pen, which, from the Fulness
 “ of my Heart, would write a Volume instead of a
 “ Letter, and return to observe, that the aforesaid
 “ heavenly-Light * opened to my View, the divine
 “ Perfections, both Natural and Moral, especially the
 “ latter, arrayed with such superior, transcendent, and
 “ inexpressible Charms, as made all the Beauty of
 “ Men and Angels, compared therewith, to appear as
 “ Darkness and Deformity. This View of the Divine
 “ Excellency, (the grand Source and Origin of Being
 “ and Good) considered in the Deity himself, and as
 “ expressed in the works of Creation, Providence, and
 “ Redemption, inspired my Soul with Admiration,
 “ Reverence, Humility, and Love; and by its mag-
 “ netic Force, attracted ardent Aspirations of Heart
 “ after God as my chief Good, last End, Centre, and
 “ Pattern. I was inclined to revere *Jehovah*, and to
 “ love him Supremely, meerly because of his own in-
 “ trinsic Amiability, Purity, and Worth, without
 “ any Regard to myself at all. I could not but love
 “ him, if he had never loved me, or shewn me any
 “ Kindness, nor ever would in Time to come. In the
 “ mean while, I felt the gentle Violence of innumera-
 “ ble, invaluable, and unmerited Benefits shed on me,
 “ in a rich and unwearied Profusion, together with
 “ personal Engagements and immortal Hopes, super-
 “ added to the former disinterested Attractives. All
 “ those in Coniunction fired my Soul, and struck eve-
 “ ry Spring of Motion. Then was I inclined afresh
 “ to turn my Back on all Creatures, and embrace the
 “ Fountain and Origin of Beauty and Blessedness; in
 “ whom I clearly saw that compleat Happiness was to
 “ be found, amidst all the Vicissitudes and Miseries of
 “ the present Life, and in him alone: So that if there
 “ was no future State of Existence at all, no future
 “ Recompence

* This was mentioned in the first part of the Letter, not here transcribed.

“ Recompence, sincere Piety is it’s own Reward; yea,
 “ such a one as all the Honours, Pleasures, and Emo-
 “ luments of this World, amassed in the Possession of
 “ one Man, cannot ballance or parallel; it’s Sweets
 “ are so sublime, rational, satisfactory, and noble.

“ AMONG the Train of Graces, two have appeared
 “ to me, for some Time, attended with overcoming
 “ and endearing Charms, viz. *primitive Simplicity*, and
 “ *heroic Fortitude in the Cause of God*, in which the *He-*
 “ *brew Heroes*, and the *Christians* of the first three Cen-
 “ turies, have greatly excelled their Successors. O,
 “ when I think on these, the *selfish, sneaking Cunning*,
 “ the *Trimming* and *Cowardice* of most Professors in the
 “ present Day, appear extremely odious and despicable
 “ to me. It seems as if they had forgotten the Terms
 “ of Christianity, and imagined that by their *fleshy*
 “ *Wisdom* they could compound the Matter between
 “ God and the Devil; between *the seed of the Woman*,
 “ and *the seed of the Serpent*, and find a new Way to
 “ Heaven which Christ and his Apostles never trod,
 “ yea, a Way contrary to their express Declaration.
 “ For my own Part, I cannot but hate with a perfect
 “ Hatred the *Lukewarmness* of this Generation, though
 “ covered with the specious Pretext of *Moderation* and
 “ *good Temper*; and I am sure my dear Master is of the
 “ same Mind. Rev. III. 16.

“ THE Day after you went away, the divine Com-
 “ munications filled my Soul with unutterable Sweet-
 “ ness, and Liberty in my dear Saviour: I sensibly
 “ felt myself freed from, and lifted up above this low-
 “ er World, and was willing to endure all it’s Con-
 “ tempt and Opposition for his Sake, and that with
 “ great Gladness of Heart, if God should so order it.
 “ In a Word, I had a Heaven in my Soul, and spent
 “ a good Part of the Day in Singing. I felt a strong
 “ Disposition!

“ Disposition towards a *child-like Simplicity* and *heroic*
 “ *Fortitude*; and am resolved, in the Strength of the
 “ Lord, to try for growth in, and exercise of, these
 “ lovely Graces. This intercourse with the Deity has
 “ continued in a greater or lesser Degree ever since.
 “ What the Lord is about to do with me I know not,
 “ but I am sure that all will be well. I have no fear
 “ of any thing but Sin. I leave all Events with Free-
 “ dom and Pleasure to my Father’s Management, who
 “ I am sure never did, nor ever will, do amiss.

AFTER mentioning some Fatigues and Grievs, he
 adds, “ Brother, the promised Rest is at Hand: We
 “ shall soon see our God without a Glass; be perfectly
 “ assimilated to him; eternally sing his Praise with the
 “ heavenly Host; and sin and sigh no more, no more
 “ for ever!”

IN another Letter, after several admirably complai-
 sant and affectionate Expressions, on a special Occasion,
 towards the Conclusion he has these Words, “ Brother,
 “ shall I tell you an astonishing Instance of the glori-
 “ ous Grace of the Lord Jesus? It is this; that one of
 “ the meanest of his Servants has had his presence eve-
 “ ry Day, in some Degree, for above eleven Weeks:
 “ Nor is the great good Master yet gone. I did
 “ not think, that one who had backslidden so far,
 “ would ever have got such a Visit upon this Earth:
 “ But God’s Thoughts are not as ours. Now I see,
 “ more than ever before, that the Grace of Christ is
 “ free, rich, and glorious, beyond the Words and
 “ Thoughts of Men and Angels; and that *where Ini-*
 “ *quity has abounded, there does Grace much more a-*
 “ *bound.*-----O that I may be kept from grieving
 “ the Holy Spirit! O Brother, it is a Heaven upon
 “ Earth to live near God! Verily our Comfort does
 “ not depend so much upon our outward Situation as
 “ is

“ is generally supposed : No, a Saviour’s Love is all
 “ in all. O this will make any situation sweet, and turn
 “ the thickest Darkness into Day.”

ON Occasion of the Death of a dear Friend, having mentioned his Persuasion of the sad Event the Day before it happened, he writes thus; “ A View of the
 “ shortness of the Time I had to strive for her in, put
 “ my Soul in an Agony. I abhorred Food and set myself to seek the Lord with all my Might, and wept
 “ before him. And when I found my sorrowing Soul beginning to pray for itself, I checked it, and would not suffer it to dwell there: For I thought my present Business, in that short Time, was not for myself. And this I think I may safely say, that in all my Life I never had more of a Spirit of Prayer, more vehement Writings with the most high God, or more child-like Familiarity with him as a Father, than that Day. My Sympathy, and Sorrow, and Prayers for her, continued in some Degree till she died; and then my Heart was peaceful and calm, much like as it was with King *David*, after the Child was removed. What I have now mentioned is a great Support to me in the present Distress, and what I have great Cause to bless *Jehovah* for to my dying Breath.-----O how vain is this World, and all its Enjoyments! An inexpressible, transcendent Vanity! not worth an anxious Thought. Meer childish Rubish and Rattles. How uncertain our Lives! How short, how short our Time! and how great our Work! O may we serve the Lord with all the Strength of our Souls, and die to all but him! May we be helped to strike a noble Stroke for God before we die, if we must live here longer! O it is well worth while: He is a blessed Master indeed, a faithful trusty Friend, who will not fail us in the Hour of Extremity;---a most compassionate, most tender,
 and

“ and very dear Father. O there is none like Christ!
 “ There are no Bowels so tender as those of God him-
 “ self. O his Love is matchless and ravishing! and
 “ who can speak enough of his pure---, his rich,---and
 “ his glorious Grace? O that we may obtain Mercy to
 “ be faithful to him to the Death!”

I HAVE transcribed part of this Letter, written on
 an interesting Occasion, that the venerable Author may
 be seen in a different Attitude; and to shew that he
 had the same general Temper, the same Savour of
 Religion, in all the Changes of Life. In another
 Letter, speaking of his earnest Intercession for the
 Conversion and Salvation of a Youth, on whom his
 Heart was greatly set, he has these Words, “ The
 “ greatness and holiness of God, together with the vast
 “ moment of the Errand I was upon, and likewise a
 “ Sense of my own Meanness and Vileness, and my
 “ earnest Desire and Resolution to plead for the Salva-
 “ tion of the Child filled me with an awe of God, and
 “ fear of his Displeasure. I therefore entreated the
 “ great Sovereign, that he would not be angry with
 “ me for my Boldness in coming so near to his Presence,
 “ who am such polluted Dust and Ashes; but that he
 “ would be pleased to give me Liberty to plead, and
 “ grant my Request. The Dread of the divine Majes-
 “ ty being removed, I was graciously allowed the Li-
 “ berty to come near to my great good Father, and
 “ to beg of him the eternal Salvation of the Child,
 “ with the utmost Vehemence and Importunity, and to
 “ plead, as for my Life, that the most dear Sovereign
 “ would give me this important Request, which I
 “ could not give up. The Fruits and Consequences
 “ of these uncommon Exercises of Soul, have been
 “ Peace and sweetness in my own Mind, nearness to
 “ Jehovah, and a Persuasion that I shall obtain what
 “ I asked. I have had but a few of such vehement
 “ Wrestlings

“ Wrestlings for particular Persons, in my whole
 “ Life; and they have never, that I know of, failed
 “ my Expectation in one Instance.-----

“ THE Almighty, blessed be his Name! has lately,
 “ at Times, given me such Views of his Attributes, as
 “ have made the whole Creation sink into a contempti-
 “ ble Atom, in Comparison of him, as well as render-
 “ ed the Cross of Christ exceeding amiable:---Such as
 “ have inspired me with the firmest Fortitude, and
 “ greatest Readiness to face any Dangers, endure any
 “ Difficulties, be they what they will, the greater the
 “ better; or perform any Duty I may be called to,
 “ for the Sake of the dear Redeemer. Sometimes I
 “ have been made to blush at the Thoughts of the di-
 “ vine Goodness, and to speak in such Language as
 “ this; *Why dear Lord! dost thou love me, and follow,*
 “ *with thy continued amazing Kindness, a poor, worth-*
 “ *less, sinful, backsliding, and ungrateful Creature?-----*
 “ *One of the worst of all thy Creation; and the very least,*
 “ *and most unkind of all the Children ever Jehovah had,*
 “ *or has upon the Earth?* The Light communicated
 “ from Heaven, has made the sacred Scriptures more
 “ lovely in my Eyes, as well as strongly fired my public
 “ Discourses, and helped me to speak as *a Messenger*
 “ *of God, and a Witness* for him, with Authority; the
 “ Effects of which I know but little of as yet; how-
 “ ever it is a Comfort to me, in the mean Time,
 “ that I am enabled to bear a faithful Testimony
 “ for God. As to Success, it is his Province, not
 “ mine; and that which pleases him, will certainly
 “ be best.”

I might multiply Quotations from other Letters to
 the same Purpose; but presume these are Sufficient to
 shew what was the general Bent of his Mind; and that
 he had no dark, malignant party Scheme in View;

but was honestly set for promoting the Salvation of Mankind, and the Redeemer's Kingdom.

It would also be easy, would Time permit, to manifest, that the highest Flights of Devotion, mentioned in these Letters, are Scriptural; and that none can consistently reject these as Enthusiasm, who believe the Old and New Testament to be a divine Revelation; and admit the Experiences of the Saints, there recorded, to be genuine.

To trace him through all the several Stages of his active and useful Life; to display his indefatigable Pains in all, to advance his Matters highest Honour, and promote the best Interest of Mankind; to recount the many striking Instances of disinterested Zeal for the one, and uncommon Labour for the other; or commemorate the many gracious Manifestations of the Divine Approbation, whereby he was supported throughout the whole Course of his Ministry, neither Time nor Room will permit; let it suffice therefore to view him in the last Scenes of it; and see how that important honest Season found him. As the Death-bed Joys and Speeches of eminent Christians are peculiarly pleasant and animating; they have always been preserved with Care, by surviving Friends, as having most deeply impressed their Hearts. It will therefore, I presume, be agreeable to the Reader that I give a fuller Narration of our venerable Mr. *Tennent's* Sayings on that Occasion, as I received them from his Brother, the Revd. Mr. *William Tennent*; who was present a Part of the Time while he was speaking.

“ About eight Days before his Death, being filled
 “ with the Fulness of God, with much Affection and
 “ many Tears, he spoke of the Love of God in Jesus
 “ Christ to poor fallen Man. And, to the Praise of
 “ glorious

“ glorious Grace, he told those Present, that it was
 “ above forty-one Years since *the Lord* confirmed his
 “ Love to his Soul; from which Time, to that Day
 “ he never was afraid to call him *Father*. This, said
 “ he, was not owing to any Goodness in me: No, no:
 “ God knows I am one of the vilest and basest in the
 “ Creation: But of meer Grace he has done it. Lest
 “ any should misapprehend the Cause of his abundant
 “ Weeping, he said, I do not weep through Fear of
 “ Death, but from Love to Christ. My Evidences
 “ for Heaven are more sure than the Sun and Moon!
 “ They are founded on the Scriptures, and I as little
 “ doubt them.”

His Brother finding his Pulse to change through the
 ardent Exercise of his Mind, prayed him to remember
 his weak State. He replied; “ I know it hurts me,
 “ my dear Brother; but I cannot restrain. O, I am
 “ overcome with the Love of God! I did not expect
 “ such a renewed Manifestation of his Love in this
 “ World; but he has graciously prevented me. O how
 “ inexpressibly great is his Compassion!-----Only
 “ these few of the many excellent things he spoke,
 “ have been with certainty recollected. He died Sa-
 turday, July 23, 1764, in the sixty-first Year of his
 Age; and was buried the Sunday following with much
 Decency, in the front Isle of his own Church.

THE END OF THE APPENDIX.

A
FUNERAL
EULOGY,

Sacred to the Memory of the late Reverend

GILBERT TENNENT, A. M.

Pastor of the *Second Presbyterian Church, in*

PHILADELPHIA.



AS the following Eulogy, wrote immediately after Mr. Tennent's Death, by a young Gentleman of Philadelphia, is a strong Confirmation of what is related in the preceding Sermon and Appendix, we hope the sub-joining of it, will not be disagreeable to the Public.



A FUNERAL

EULOGY, &c.

IT was an Observation of the celebrated *Rollin*,
 “ that nothing had a greater Tendency to improve
 “ and stir up in the Minds of Men, a noble Ambition in
 “ the Cause of Virtue, than to transmit to future Ages
 “ the Memories and Virtues of such as have done Ho-
 “ nour to themselves by their Merit, Bravery, and
 “ Usefulness in the World.---As we thereby establish
 “ a living Example of the Beauty and Excellence of
 “ Virtue, which sometimes beyond all the Pomp and
 “ Power of Eloquence serves to inspire generous Souls
 “ with a laudable Ardor of imitating the Excellencies
 “ they admire.”

HEROES and Conquerors who have fought in De-
 fence of Liberty, have through every Age been en-
 rolled in the Records of Fame, and have survived the
 Ruins of the Countries where they flourished; and even
 the good Legislator who made the Rights and Liber-
 ties of his People his peculiar Care, and rescued his
 Country from the Encroachments of Tyranny and U-
 surpation, has never wanted a *Plutarch* to waft his
 Name down the Stream of Time.

BUT

BUT shall the Hero, who bleeds with Transport for his Country, alone engross our Attention? Shall the wise Legislator, who with a generous Wisdom plans the Good of Mankind, and gives a Sanction to his Laws by his own steady upright Deportment, alone employ the Biographer's Pen, and swell the Page of History?----Shall the firm Patriot, who unbribed by Avarice, and unbiassed by party Interest strove to promote the Honour of his King, become the Subject of almost divine Homage and Adoration?----And shall the Minister of the everlasting Gospel, (than which Character there can be none more grand and honourable) who made it his Study to recommend Virtue and Religion, as the only thing that would elevate Man to his native Dignity, and restore the lost Image of his Maker on his Soul? Shall he, I say, be suffered to die unnoticed? And shall the Tomb where humble Merit lies interred, be passed by without dropping one Tear of Sorrow and Distress? No!----Come, then, ye that would see true Piety exemplified in a Course of unremitted Perseverance,---ye that would see a faithful Watchman standing on the Walls of ZION, crying aloud and not sparing;---instant in Season and out of Season;---a Man soaring above the World---living by Faith on the Son of God---benevolent to all Men---great without Ostentation---zealous without Enthusiasm,---adorning the Christian Life to a remote Period of his Time, and at last expiring in Victory and Triumph.---Come and attend a few Minutes, while we endeavour to portray the Character, and present to the public View a few golden Threads from the sacred Mantle of the late Reverend Mr. GILBERT TENNENT.

ALTHOUGH Children derive no real Merit from the Virtue of their Progenitors, yet it is a just Tribute to the Memories of the Deceased, to take Notice of the Descent of such, whose Fore-fathers have distinguished themselves

themselves in the Service of their Generation, inas-
 much as it furnishes Instances of the happy Effects of
 the good Example and Instructions of Parents, as also
 of the Obedience and Resignation of Children. And
 such was the Case of the Revd. Mr. TENNENT.----He
 was descended from the Reverend Mr. William Ten-
 nent, a truly pious and good Man, who many Years
 ago left his native Country, to visit the uncultivated
 Wilds of *America*, prompted by no other Motives than
 those of promoting the Cause of Religion in these re-
 mote Corners of the World, where the Predominance
 of Ignorance and Profanity loudly demanded his pious
 Labours. After some time he settled a few Miles from
 Philadelphia, where he became Master of a flourishing
 little Academy, and had the Pleasure of seeing many
 of his Pupils, and in particular four of his own Sons
 enter into the Ministry, several Years before his grey
 Hairs came down with Peace and Joy to the Grave.

HE whose Memory these Pages are intended to ce-
 lebrate, was distinguished in a very remarkable Man-
 ner by his eminent Endowments of Mind,—a love of
 Learning that nothing could abate,—an intense Appli-
 cation that no Recreations could divert,---and his great
 Proficiency in the several Branches of Literature, while
 the Powers of his Soul were but just opening, raised
 the expectations of all that knew him;—and what
 recommended these amiable Accomplishments was,
 that they were early adorned with the Charms of divine
 Grace. It was his Study to remember his Creator in
 the Days of his Youth; and as he often inculcated the
 Necessity and manifold Advantages of early Piety; so
 he might with propriety have added his own Experi-
 ence of them, as an Inducement to the Votaries of
 Gaiety and Pleasure to embrace the Joys that flow
 from true Religion.

He had no sooner experienced what it was to pass from Death unto Life, from a State of Nature to a State of Grace, than he formed a Resolution of spending his Time, his Talents, and his All, in the Service of God in his Sanctuary, previous to the Accomplishment of which Design, he devoted himself wholly to the Study of the sacred Scriptures, and his own Heart, and not merely a dry System of speculative Notions. He was too sensible of the Importance of that arduous Office to rush into it without suitable Preparation; and that the best Preparative to engage Sinners to the pure and hallowed Pleasures of Virtue and Religion, was to know from Experience that *the Ways of Wisdom are Pleasantness, and all her Paths Peace*. He knew too well the Worth of precious immortal Souls, to recommend any other Foundation for the Hopes of their future Happiness, than what he was well assured would stand the Test of beating Rains and descending Showers; and he too often reviewed the awful Denunciation of God to the Prophet of old, to undertake the Instruction of his People, without taking special Care that their Blood should not be required *at his Hands*.

THE Manner in which he usually preached, and the Indifference with which he treated all secular Advantages, abundantly evinced, that neither a Love of popular Applause, nor a Desire of promoting his own Affluence or Ease, could have been any inducement to him to assume that holy Function; but on the contrary, an ardent Love to God, and a Desire to advance his Glory in the World, by proclaiming Pardon and Reconciliation through the atoning Blood of his crucified Son, were his only Motives to the Choice of that noble disinterested Profession.

As he entered into the Ministry in the Prime of Life, when his bodily Constitution was in its full Vigour, so
he

he devoted his juyenile Strength and Ardour of Mind to the Service of the Church, at a Time when their Exertion was of the greatest Importance,----Few that knew Mr. *Tennent* in that Season of Life, can speak of him without some pleasing Emotions,----The good old Puritan Spirit, that had for a Series of Years been asleep, seemed to revive and blaze forth in him with a genuine Lustre ;---he was indeed, like the Harbinger of his Master, a burning and shining Light in the Church. His undissembled Piety,---his fervent Zeal,---his pungency of Address,---and his indefatigable Assiduity in the performance of every ministerial Duty, were remarkably eminent. He might truly be stiled a *Boanerges*. As he knew the Composition and make of the human Heart, so he knew how to speak to it, and all his Discourses were aimed at that Fountain of Impurity and Sin---he knew that a Reformation that did not take its rise in the Heart, could not be of long Continuance, or pleasing in the Sight of God; and therefore always strove to convince his Hearers, that a thorough Renovation of it was necessary to Salvation.

As his Presence was venerable, and his Voice commanding, so his very Appearance in the Pulpit filled the Minds of his Hearers with a kind of religious Awe. Tho' he was not bred upon Mount *EBAL*, and took little Pleasure in pronouncing the *Anathemas* of his God, yet a deep Sense of the Purity and Holiness of the divine Nature,---the Justice and Beauty of the divine Law, and Man's Degeneracy from them, led him frequently to make use of the Apostle's Language, and cry *curst is he that continueth not in all things written in the Book of the Law to do them*,----the Thunders and mighty Vociferations of Mount Sinai seemed to roar from the sacred Desk when he denounced the Wrath of God against him that offended by a breach of but one of his Commandments. God's Law he

knew to be spiritual, and that nothing but a perfect Obedience (which Man in his fallen State is unable to perform) would satisfy its Demands.-----Hence he made it his constant Practice to sound the Alarm of God's Curse abiding on the whole human Race, and that to doom Man to everlasting Misery would be highly consistent with the Mercy and Justice of JEHOVAH.

BUT while he enforced that Truth of Inspiration, *that in Adam all died*; so he was no less warm in proclaiming that, *in Christ all are made alive*.---And he as knew how to wound, so he knew how to pour the Oyl of Consolation on the bleeding Conscience. The Blood of Jesus, that sacred healing Balm, was his grand *Catholic* for sin-sick Souls. This only was what he recommended as sufficient to procure Ease to the trembling Sinner,-----when the Love of God to Man, in pouring so much of Deity on guilty Dust,---in sending his darling Son into the World, to redeem a Race of rebel Sinners, by bearing on the accursed Tree the heavy Punishment due to Man's enormous Crimes, in Order to translate him to the Regions of eternal Joy,----when the Thoughts of Pardon offered to the Sons of Men,---Pardon bought with Blood----with the divine Blood of him we made our Foe----and persisted to provoke----though woeed by the tender Allurements of Mercy.----When these heavenly Themes (I say) were the Subjects of his Sermons, his whole Soul seemed to kindle into a divine Ardor, his Countenance spoke what he felt, and like the Servant of God, when he descended from the Mount of old, his very Face burnished, as it were, in the Contemplation of such infinite, such stupendous Love.

THE beginning of his Ministry was employed in long and tedious Itinerations, and wherever he had a Prospect of doing Good, however remote the Place
might

might be from his Friends, and however repugnant to his own Ease, he needed no other Inducement but cheerfully undertook the pleasing Task. Fatigues and Toils, from which worldly Men, even in the Prosecution of an earthly Good shrink back, he joyfully engaged in; and with a Degree of Perseverance peculiar to himself, bravely overcame those Difficulties, which to some Minds appeared at once insurmountable. We justly admire and love the Ambassador, who goes delegated by his Sovereign to negotiate a Peace between jarring Nations, and put a Stop to the Effusion of human Blood: But with how much greater Veneration should we view the Man, who goes forth from the Court of the King of Kings, with the Proffers of Pardon, Peace and eternal Happiness to the guilty Sons of Men! When we view Mr. *Tennent* in this Light, how should our Esteem for his Memory and Character increase! It pleased God in a very gracious Manner to crown his Labours with Success,-----the Energy of the divine Spirit accompanied his Ministrations,-----wherever he went the Kingdom of Satan trembled,-----the desolate and solitary Places bloomed like a Rose before him,----and he became the happy Instrument of turning many from the Error of their Ways to the living God. *

His Knowledge in Divinity, in which he made great Proficiency, was wholly derived from his Bible. And whatever Truth he enforced, or Duty he inculcated, his Arguments for the one, and Motives to the other, were all taken from those inspired Pages, which he prized above all human Writings; and valued as the Charter by which he possessed the Hope, and ere' long expected the full Enjoyment of a blessed Immortality.

SENSIBLE

* For a particular Account of the Success of Mr. *Tennent's* Preaching, especially in *Boston* and other Parts of *New-England*, see the 2d Volume of *Gilles's* History of the Success of the Gospel.

SENSIBLE how much Man is dependent upon God for every Blessing he enjoys, and that the best way to keep the Flame of Devotion alive in his own Soul, was to maintain a constant Intercourse with Heaven, he made **PRAYER** his chief and most delightful Employment.---- This was the very Breath of his Soul,---this was the the Assylum of all his Frailties,---his Heart, like the Prophets Face, was ever fixed towards Jerusalem.---- His Manner of Praying was such as evidenced it to be, not the mere Language of the Passions, but a rational, solemn and animated Address to the Great Father of Spirits.

AFTER having laboured for many Years with much Success in *New-Brunswick*, where he was first settled, by the Advice of his Brethren, he accepted of an urgent Call from the Second Presbyterian Church in *Philadelphia*, while that Society was in its infant State, and continued to exercise his pastoral Function there for upwards of twenty Years, with a Degree of Watchfulness and Fidelity scarcely to be paralleled. He considered himself as the Shepherd of his Flock, and made it his Practice to lead them to the green Pastures, and living Fountains of Salvation, with the Care of *One* that knew he must render an Account of them at the last Day. Nay he considered himself as the Father of his People, and as his beloved Children he counselled, warned and reproved them with all the Tenderness and Solitude of a Father's Heart. He was indeed a faithful Watchman that never failed to give Warning of impending Danger. The Rich, and the Poor, Black, and White had equally free Access to his Person, and ever found him ready to hear their Complaints and solve their Doubts.-----Yes, happy Souls! Ye who sat under his refreshing Ministry,----Ye who were the Objects of his Love and tenderest Care,---Ye can witness with what Diligence and Fidelity he watched over you,
but

but now Alas! your dear Minister, who loved you as he loved his own Soul,----who spent his Life in promoting your Interest and Happiness,----and who led many of you (I trust) to the Arms of redeeming Love, and taught you, after him, to tread the narrow Way that leads to Heaven,---he has winged his Way to Emmanuel's Kingdom, and mingled with kindred Spirits above the Skies.-----For this your Eyes drop the mournful Tear.-----But cease to lament his joyful Transition, and rather congratulate him on his Arrival on the Coasts of Bliss,-----See him landed on the happy Shore, and beckoning to you, yet tossed on the troubled Ocean, to hasten to the wish'd for Port, where, as soon as you arrive, *Jesus* shall wipe away all Tears from your Eyes, and your Interveiw with him shall no more be interrupted by the intrusion of Death.

THE Duty and Obedience which he ever paid to his King, and the Love he bore for his Country, abundantly evinced that the Christian is the best Subject, and he that loves God cannot fail loving his fellow Men. He had a truly Patriotic Soul. The Liberties and Constitution of his Country he ever held in the highest Veneration; and always endeavoured to promote a vigorous Defence of them, when the Invasions of the Enemies of *Britain* made it necessary. With what pleasure did he behold his sacred Majesty *George* the third--the British Hezekiah--the Father of his People--the Patron and Friend of every thing that's Good--ascend the Throne in the prime of Life, and early make it his Study to recommend Virtue and Religion by his own royal Example and Encouragement! And with what Exultation did he behold *Britannia's* Arms riding in Triumph across the world, and making even the remote *Indies* tremble at her name! His Soul was extended towards the whole human race, and he ever estimated his Happiness in proportion to his usefulness

fulness in the world; But his Countrymen were the more immediate Object of his Benevolence. How did his Heart bleed with Compassion, at the Thoughts of our poor, helpless, frontier Inhabitants being so long exposed, unpitied, to the Ravages and Depradations of ruthless blood-thirsty *Indians*. The distant Shrieks of Infants, snatched from their weeping, affrighted Mother's Arms, and dashed with unrelenting Cruelty against the Stones, peirced his tender Soul; and with Grief he heard the free born Sons of Britain groaning away their Lives in cruel Bondage to Savage Masters;-----his heroic Soul kindled at the Thought, and he could not but express his just Indignation, when he beheld their Perfidy and Ingratitude pass unchastised: But he never suffered himself to be transported by a Spirit of Revenge and Cruelty.-----He looked for the time when the Heathen should be given to *Jesus* for his Inheritance, and the uttermost parts of the Earth for his Possession; and therefore ardently longed, and prayed that the Day-Spring from on high might arise and shine on the benighted Natives of *America*. This he knew would only tame their savage Tempers, and teach them to drop the murdering Hatchet, and let fall the poisoned Arrow; and instead of filling their Haunts with the Whoops and Cries of War render them divinely vocal with the Praises of the Lamb of God.

WHAT he preached in the Pulpit, his Life preached out of it.---His Disposition, (Naturally calm) was still more sweetened with that holy Temper which the Gospel of Christ inspires,---a genuine Serenity and Cheerfulness dwelt upon his Countenance, which he never failed to diffuse on all around him.---He was charitable to the Poor,---kind to all Men---a Lover of all that loved the Lord *Jesus*, whatever Mode of Worship they professed, and much beloved in all the tender Endearments of domestic Life, as a Husband---a Father,---a Master,---and a Friend.

T H E R E

THERE is nothing in the World, methinks, more grand or illustrious, than the old Age of a Man that has devoted his whole Time, and spent his whole Life, in promoting the spiritual Interests of his fellow Creatures. We look upon the Warrior, who has fought for his King and Country, with Admiration; and view his Scars and shattered Limbs with encreasing Wonder, but with how much greater Veneration should we behold him, who has worn out his Strength and Constitution in the Service of the King of Kings.----The Review of Life fills his Soul with a Pleasure, which none but such as experience it can express.----Whilst he sees no ill-spent Time to sting his Conscience with Remorse,---nor does he feel any Attachment to the transitory Things of this World.----Before him he beholds a calm Haven, prepared for his Repose, where the Storms and Billows of Affliction can reach him no more.----He sees a Crown of Glory sparkling with celestial Diamonds, ready to encircle his Temples, which fills him with the most unspeakable and glorious Joy.-----In this Light should we contemplate Mr. *Tennent*;-----His Soul, like the setting Sun, broke through the Clouds of Infirmary,----There was a Dignity and Grandeur in his old Age,---Wisdom, the best of Wisdom, bloomed upon his silver Locks,---and while the cold Hand of Time snowed upon his Head, his Heart glowed with redoubled Love for the Church.----His Conversation, which like the Grecian Sages resembled Honey for its Sweetness, grew more and more heavenly every Day, and as he had a full Assurance of being received into the Bosom of his divine Master, as soon as he should resign his Breath;---the Rivers of Joy that flow at God's right Hand became now the principal Subject of his Meditations.

Not more dreadful to the Man at Ease in his Possessions, is the Approach of the King of Terrors, than he

was welcome to this eminent Servant of God.---Every Symptom of his approaching Dissolution, instead of filling his Soul with Alarms, rather filled him with Comfort, and made him impatiently long for the kind Stroke that should dismiss his Soul.----After having bore a long and tedious Illness with the most invincible Fortitude and Resignation, the friendly Messenger at last came with the joyful Summons. Good MR. ADDISON a little before he expired said to a beloved Relation standing by his Bed-side “ See! in what Peace a Christian may die.”---But I invite you “ O ye timorous Souls, who are terrified at a passing Bell, and turn pale at the sight of an opened Grave, and can scarce behold a Coffin or a Scull without a shuddering Horror” to come and see in what TRIUMPH a Christian may die. In order to judge of the Reality of true Goodness, tis necessary to undraw the Curtain of the Death-Bed. For whatever Characters Men may assume in the World, if not agreeable to their Consciences, they will abjure and renounce in the honest Hours of Death.----Come then and let us ascend Mount *Pisgab*, and behold him, whom our Thoughts have traced through Life, in his dying Moments; and in the Prospect of the promised Land, see him conflicting and conquering the universal Conqueror.

Is there any thing within the Compass of human Thought of greater Importance in the solemn Moments of disrupting Nature, than a well-grounded Hope of future Happiness?----What would it have availed his parting Spirit, just hovering on the Confines of Eternity, to have possessed all the Riches--Honour, and Grandeur of the World? Could the most extensive Empire, or even an *Alexander's* Fame, have afforded him any Ease, or in the least Degree sweetned the Bitterness of Death?----No, nothing but a Conscience sprinkled from Guilt by redeeming Love, and a firm Reliance
on

on the Promises of the Gospel supported his Hopes, and bore him up above the Waves of Terror and Despair.----This like a divine Light irradiated the gloomy Vale,----and made the grisly Tyrant wear an Angel's Face.

UNDAMP'D by Doubt, undarkened by Despair, in that solemn Hour which sheds horror on human Nature, like some mighty Rock, amidst a dreadful Inundation, he stood unmoved. Come blessed Jesus!----and why tarry thy Chariot Wheels!----seemed to be the silent Breathing of his Soul.——And with full Confidence in the Merits and Atonement of his dear Redeemer, he gently fell asleep.

*Softly his fainting Head he lay
Upon his Maker's Breast,
His Maker kiss'd his Soul away
And laid his Flesh to rest.*

*In God's own Arms he gave the Breath,
Which God's own Spirit gave,
His, was the noblest Road to Death,
And his, the sweetest Grave.*

BLESSED are the dead which die in the Lord, ye saith the Spirit, for they rest from their Labours, and their Works do follow them.——Yes happy Saint! thy Prayers are now turned into Praises——thy expectation is now perfect Fruition——thou art now in the full Possession of those Joys thy Soul so often hungered after——and thou art now beholding the Glory of him, whose Face, tho' dimly seen thro' a Veil, was thy Support and Consolation in thy Pilgrimage through Life!-----

METHINKS, I behold his Soul ascending the wide Expanse, amidst the Congratulations of surrounding Angels! *Lift up your Heads ye Gates, and be ye lifted*

*lifted up ye everlasting Doors, that an Heir of Glory may enter in----See! how the Spirits of just Men made perfect, cluster around him, and hail his Admittance into the New-Jerusalem!----With what grateful Transport he reviews the Paths of Life he once trod here below, beset with Snares and Dangers!----Now he explores the Wonders of redeeming Love---and Hark!---Methinks, I hear him singing the Song of Moses and the Lamb, and crying out *holy, holy, holy Lord God Almighty, which was, which is, and which is to come, worthy art thou to receive all Honours and Praises, for thou wast slain, and hast redeemed us with thy Blood, and hast made us Priests and Kings to our God.**

F I N I S.