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# SERMON

ON THE VICTORY OF CHRIST OVER DEATH,

PREACHED AT THE FUNERAL

OF THE

REV. WILLIAM BOYD,

IN THE CHURCH OF LAMINGTON, MAY THE SEVEN-  
TEENTH, A. D. EIGHTEEN HUNDRED AND SEVEN.

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BY THE REV. ROBERT FINLEY, A. M.

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*For as in Adam all die, even so in Christ  
shall all be made alive.—1 Cor. xv. 22:*

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Jesus said unto her, I am the resurrection and the  
life: he that believeth in me, though he were dead,  
yet shall he live.—John xi. 25.

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TO THE CONGREGATION OF  
LAMINGTON.

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*Grace, mercy and peace, from God the Father, and from our  
Lord Jesus Christ.*

When many of you desired me to publish the sermon which I delivered at the funeral of the Rev. William Boyd, your late pastor, and my much revered friend, I determined at once to comply with your desire. The memory of my departed friend was so dear to me that I took a pleasure in the thought of keeping alive the remembrance of a man, who has been so useful in the Church of Christ. And though I could not flatter myself that any thing I could do would have any effect to revive the dying recollection of this excellent man, to any considerable extent; yet I indulged a fond hope that, among you and a few others I might occasionally recall the recollection of my departed friend. Nor was it without design that I wished to recall him to your thoughts. I wished to awaken in your hearts by the remembrance of the man, the many precious truths, and feeling exhortations, and tender importunities, which while alive he addressed to you. How much to be lamented, that he was not regarded while he was alive and cast his longing eyes upon you and breathed out the feelings of his affectionate heart! But if you will hear him now, that he being dead still speaketh through his living friend, it may prevent the dreadful ruin of perishing in spite of his clear and solemn instruction. If the sight of his funeral discourse should seem to bring him up from death, to repeat again in your ears the holy counsels of his life—If you that turned a deaf ear to him while alive should be constrained to hear him now that he is made to speak from the dead, how happy for your souls! Nor was I without a degree of hope that the discourse itself would be of service to you, both in refreshing the pious heart and in awakening sinners. Confident in your affectionate esteem, I had no doubt that any thing of mine would be well received by the most of you.

But why in a case like this, do I speak of being well received? My concern is not so much to escape your censure, nor even to obtain your approbation; as it is to move your hearts and bring about your comfort and salvation. I knew that God, without regarding means whether they were weak or strong, blessed them according to his pleasure. I have prayed over this discourse that God may make it a lasting good to your hearts. It has seemed impossible that a discourse at the funeral of your minister should be lost—that a discourse of death should be without effect on dying creatures is painful to believe, and that a display of the victory of our king and captain, over our last and dreadful enemy should be without any interest, seems incredible. I hope the aged man of God, who is ready to enter the conflict with the king of terrors, will have his soul revived and his tongue set in motion to sing the praise of his all-conquering king. May I not also hope that some thoughtless hearts may be awakened to think of their situation, and of their need of his protection who conquers death. That we may be all prepared with composure and courage to meet death our last enemy, and in our last hours be filled with confidence in our victorious Lord, is the earnest prayer of your servant in Jesus Christ.

ROBERT FINLEY.

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## SERMON

### ON THE VICTORY OF CHRIST OVER DEATH.

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#### 1 CORINTHIANS XV. 54.

SO WHEN THIS CORRUPTIBLE SHALL HAVE PUT ON INCORRUPTION, AND THIS MORTAL SHALL HAVE PUT ON IMMORTALITY, THEN SHALL BE BROUGHT TO PASS THE SAYING THAT IS WRITTEN, DEATH IS SWALLOWED UP IN VICTORY.

**D**EATH is the occasion of our present meeting, and death shall be the subject of this discourse. I shall speak of that which will shortly shut my mouth, and you shall hear of that which will speedily close your ears for ever. We shall briefly speak of the terrors and conquests of death; and also at some length of the period that must be put to his authority, and of the complete conquest of his wide domain, when death shall be swallowed up in victory.

At the present, like some dread warrior, he goes abroad among the human race, cutting down all indiscriminately. He has carried on a successful warfare from Adam to Moses, and from Moses to the present time. His ardour has not ceased, nor his success diminished. The various means which have been so faithfully and constantly resorted to, have had no success in destroying his power, defeating his plans or repelling his assaults. The tall, the wise, the *reverend* head fall together, or in thick succession are laid low, by the power of his hand. He sports himself not only with the fulness of his power to kill, but with the great variety of means which subserve his cruel and deadly purposes. The sun and moon at his will carry death upon their rays. The fogs and mists, the gentle dews and purifying rains are subject to his dominion, and at his pleasure carry dissolution.

Heat and cold, exposure and confinement, labour and ease are enlisted in his armies and execute his orders. The very appetites of the body, and passions of the soul are held in bondage by this dread king, and employed in carrying on the work of destroying man. He has employed the lusts and appetites of many to bring them to their graves. He has excited grief, to make it wear off the brittle thread of life, and joy, by its convulsive motion, to break asunder the slender cord. How many has he laid prostrate, using as his instruments the loves, the hatreds, the revenge, the jealousies and envyings of the soul. The human race are his prey, the earth and air and water, the light and darkness, the mists and vapours, spirit and body are his servants. How terrible his power! And while he has a thousand instruments, his methods of attack are no less numerous. He heats or chills the blood. He attacks the head or heart or sides or reins or lungs, and completes with equal ease his destructive work. He affects a limb or single muscle, or assaults the whole frame, and pulls the body down. How absolute his sway! He sometimes retreats a little, as if he would be overcome; but he returns again and ceases not, till he has laid his object prostrate. And even those whom he cannot at once destroy, he often frightens by his threatening aspect. God has reserved in his own hand the measure of our days, and as he has given to his Son, in charge, to sap and hereafter to overturn the kingdom of the destroyer, so he now hinders him for a season from making sure his prey. But though his deadly gripe is often broken loose, he still disturbs and terrifies the race of men. As if he enjoyed a cruel pleasure, he goes about every where, looks into doors and windows where he is forbid to enter, and approaches the bed of those whom he is not allowed to destroy. Sometimes to affright the more, he reaches a stroke with his cruel spear, which being warded off, only succeeds to wound and terrify. The sons of men, conscious of his power, retreat appalled before him, and look pale whensoever they suppose him near. Pleased to disturb, and keep alive a sense of his power, he is always near, in pains, in sickness, in lassitude, in paleness, in accidents and in dangers.

His dominion seems secure. Nothing stands before him and prevails. Time has not rusted his spear, nor an hundred million strokes blunted its edge. It still does execution

as before. His visage, pale and meagre, covers a constitution on which time itself makes no ravages. All climes and nations are submission to his dominion—and those, who have fallen by his stroke, lie still. None complain of the victory gained upon them, and of their overthrow. None struggle to regain the existence they have lost, nor to drive the tyrant king from his encroachments. When living, they had not power to retain their lives, and they now despair of being able to command the graves to open their mouths and restore the prey. “None of them can by any means redeem his brother, nor give to God a ransom for themselves. How long have our first parents lain still, submissive to the authority of death! How long have all before the flood been mingled with the silent dust! It seems as if the tyranny was secure and all hope was lost. It is true, an Enoch escaped from his hand, “and was not found by him,” being taken up by the great conqueror of death. “And Elijah too was translated that he should not see death.” And so was the body of Jesus. And some of his chosen, have been delivered also. But these so few instances seem scarcely to challenge the security of his kingdom. For though, at the resurrection of Jesus Christ, the gates and bars of death were struck in such a manner, as for a moment to throw them open and terrify the terrific king upon his throne; yet the gates closed quick again, and he resumed his courage. How long have the apostles and earliest saints lain still, and left to death an undisturbed dominion!

But though he seems secure, and has long enjoyed his honours, he must at the proper time surrender up. When he shall have enjoyed his triumphs still a thousand years, it will not put him, nor any of his prey, beyond the reach of the Lord of life. “When after so long a time, he shall begin to say peace and safety, then sudden destruction shall come upon him and his kingdom, and he shall not escape.” He undertook with Adam and his posterity, and they have fallen a most easy prey before him. He undertook with the human nature of Jesus, and *that seemed, but only seemed to fall before him.* That dissolved, not so much by *the power of death* as by *the will of him* who had assumed a body. He took not his flesh in a way of natural generation, and he laid it down, not strictly in a way of natural dissolution. “I have power to lay down my life and I have power to take it up again.” In this *power* lies the *resurrection* and the *life*.

In this power is reserved the means, by which the empire of death shall be overturned, when time and universal submission shall have acknowledged and confirmed his power.

In this chapter the apostle treats of death; and discourses at large of the resurrection, affirming many things concerning the glory of that change which shall pass upon the redeemed sons of men, when the earth and sea shall give up their dead. He grows warm with the thought, that flesh and blood shall not inherit the kingdom of God. He tells concerning the incorruptibility and immortality of the risen nature, and breaks out in the strong language of the ancient prophecy, "Death is swallowed up in victory." Is so completely overcome and beaten from the field and compelled to restore, that the traces of his kingdom and his power shall be swept away.

On this decisive and glorious victory over death, we are now to fix our thoughts and gladdened hearts—concerning it, we remark the following things:

I. The time at which the victory shall be gained, "*When this mortal shall have put on immortality.*"

II. The nature of the victory. "*Death shall be swallowed up in victory.*"

I. As to the time of this victory. It shall be at the end of the world, at the grand consummation of all things beneath the sun. As was already remarked, there was an escape from death in the cases of Enoch and Elijah. And a stroke upon him which for a moment shook him on his throne, when the Lord Jesus Christ arose, leading captivity captive. But notwithstanding, the strong man armed keeps the house, and death continues his successful reign. And so he will continue to do, till that period, "when this corruptible shall have put on incorruption and this mortal inhaled immortality," that is till the end of time and the general restoration.

Why God does not gradually destroy the kingdom of death, and raise up his saints one by one, as soon as they have tasted the bitter cup, it does not become us scrupulously to enquire. Secret things belong unto God, and he best knoweth *their* fitness and *his own* glory. But even concerning secret things we may speak with reverence. And God doth not hinder us, with desire and holy fear to look within the veil. It was most fitting then that this victory should be at the end of the world for this double reason; that death may be, what it was intended to be, *a curse*.—And because the victory will

be the more glorious, after death has been so long and so securely seated on his throne. The proper time for destroying death, seems not to be, till Adam's sons shall all have fallen. Death was to be a curse. So it was pronounced. To this end, he must remain the king of terrors. He was to be so to the last generations of the world as well as to the first, and to the last equally with the first. This purpose would be much defeated, if God should immediately break up the grave and raise the bodies of the saints. It would make the curse far less than was designed by the Lord, to those who die, and also to the survivors. If death were passed through and overcome at once, it would not be that prison which it is designed to be, and the dread upon the living would be done away. This then is not the place of controlling death, much less destroying him with final overthrow. Before the flood, God so far in mercy arrested death, as taught the world by Enoch's translation the certainty of the resurrection and a future life.—And since the flood, the same was taught by the taking up of Elijah in the fiery charriot. And to do becoming honour to the Lord of life, some bodies of saints arose as trophies, attendant on the King immortal and invisible. With these exceptions death must of necessity continue his power 'till the end of time, that is 'till the last saint and sinner shall have felt the appointed dread and pangs of dissolution or of change. And then shall the last enemy be destroyed.

It is farther, most fitting that this victory should be at the end of the world, because it will then be most glorious. This dread king will then be smitten at once in all his borders, and, that too after he appeared securely seated on his throne. His domain is wide as earth and spread through the islands of the sea; and this delay to enter into conflict with him 'till he has filled all places with his power, affords an opportunity to him who came to destroy death, to do it in a manner most glorious and worthy of himself. Struck in all his dominions at once, and his kingdom uprooted in every corner, he shall afford a sight worthy of attending angels. The godly on the earth bewail the wide dominion of death and his long continuance. The souls in paradise beneath the throne of God cry "How long O Lord just and holy dost not thou avenge us of the destroyer of our bodies?" They must continue yet a little longer, 'till others, like themselves, have shivered in the cold floods, and sunk down

in the deep waters of death ; and 'till he, that has been so long seated on his throne, shall become secure. Then with an overflowing flood shall he be swept away, and nothing of all his power appear. How bright the scene, and how great a victory shall ensue, when he that led captive the human race, shall be led himself a captive and perish beneath the power of the captain of our salvation. Stable like the everlasting hills, appears the dominion of death ; but though confirmed by ages, it shall pass away like a vision, when Christ shall avenge himself for being made a prisoner.

II. We proceed to shew the greatness of this victory. It shall be complete. For all things must be put under the conqueror's feet. And the last enemy that shall be put under him is death : Death shall be *swallowed up* in victory. Nothing hath death set up, but it shall be pulled down and put entirely away. All the desolations he has occasioned shall be restored. Nay his very kingdom shall be blotted out, and the smallest traces thereof disappear. Let us attend to this in a few particulars.

1. There shall be an overwhelming victory over death by the resurrection of the bodies of all which have fallen by his hand. However long buried in the dust, they still remain and shall come forth. However profound the sleep they shall be awakened. However strong the chains in which they lie fast bound, these chains shall and will be broken. However dark the way, the prisoner will trace it out and come forth. The time is come when judgment must begin at this great destroyer, and the first attack is upon the grave, the residence of his captives. How vast the number of his prisoners none can tell, but he who numbers the sands. Yet not one is to be lost or left behind. He is determined on a perfect conquest, and with a perfect victory he will begin upon the tomb. The grave must deliver up. He shall not retain a beggar in his bondage, more than the loftiest monarch. Nor shall a little babe be left with infant cries to moan the continuance of its prison, more than the man who was strong and aged. Not an idiot vassal more than the wisest sage, shall remain to grace the ruins of this devoted kingdom of death. Not one, even of those who have madly rushed into the arms of death, shall be allowed to tarry, lest proud death should triumph. No, not even one lost and unhappy sinner shall continue to lie still, benumbed by his power, more than the most exalted

saint. They shall rise to different ends. But to complete the conquest of death they must all be brought forth. They shall be divided afterwards. The names of all who have been delivered into his hands, stand plain on record, and they shall, each by name, receive a summons. Even they that were too young or too obscure to have a name among their fellows, are not without a mark in God's remembrance, that they may be called up in the day of victory and conquest. —What pains death has taken to secure his authority, and hide his captives from the conqueror's eye! He has hidden some in common graves of earth, and so long since, has assimilated them, earth to earth, ashes to ashes, and dust to dust, that not a trace of prison, nor consequently of prisoner appears. Some he has locked up in pyramids and shut them in with massy blocks of marble. Some he has sunk in watry prisons, and others in the deep dens and caverns of the earth. Some he hath commanded to lie down in paths untrodden, except by those who died there, and on others he hath commanded the earth to open and swallow them up, deep near its centre. But all this caution will not secure against the conqueror, whose power is equalled only by his knowledge, and both infinite. He will make death deliver up even a parted muscle or a disjointed limb. As if resolved on retaining something, though were it but the smallest part of his kingdom, death has carried on his attacks on many in a partial manner, and completed his conquest by degrees. He has torn away a muscle and laid it down in secret. In some far distant land he hath severed a limb and buried it in a place unknown and unobserved. But these must be all produced. His kingdom must be upturned and every limb and every member of the just must come forth to glory, and of the wicked to their true award. "He in whose book all our members are written, and who in continuance of time fashioned them, when as yet there were none of them, keeps them still written in his book that none of them may be lost and forgotten." Death is an usurper, and the last and least of his conquests must be yielded up. When the celestial conqueror shall see the time of conquest come, he shall give command, the archangel shout, the trumpet sound, death and hell shall give up their dead, the sea shall give up its dead and the grave in every form and state surrender up. And not only bodies entire, but limbs shall feel the impulse, and haste through lands and seas to

join their proper bodies. What crossings without confusion shall there be in the day of victory. What hastenings to escape from the dominion of death. And when the last member shall be restored to its place, death himself, affrighted at the universal ruin of his kingdom, shall hasten from the conqueror's presence, and hastening, shall expire.

This very body of our beloved friend around which we are gathered to lament, shall hear the call and come forth; shall see the prison walls fall down and make his glad escape. While his fellow servant, now speaks near his lifeless corpse he does not hear. But when the voice of the conqueror, the Son of God shall utter itself, he shall hear and come forth. When the hands of his weeping friends just now handled him, he did not awake; the deadly charm of death has made him still, that he may be quiet in his grave. But when Christ, who is our life, shall appear in the clouds of heaven, the charm shall be dissolved and this body rise. Unhurt by the operation of death, or by the change of dissolving nature, it shall be restored. What Jesus Christ said to Martha concerning Lazarus, "Thy brother shall rise again," is equally applicable to this once loved body. Verily it shall rise again. It pined and wasted insensibly away. But though death made his conquest thus by slow approaches, he shall give up more quickly. To give lustre to this conquest, it shall be gained in a moment, in the twinkling of an eye, and the dead in Christ shall rise first. Among the rest, in some humble, happy place, shall stand this body just committed to the prison of the grave; committed in certain hope of redemption, when death shall be swallowed up in victory.

2. The glory of this victory will be the more complete for the new array in which the bodies of the saints shall appear. Death's captives shall not only be wrested from his hands, but they shall be dressed in garments of honour and of victory. When death leads captive the human race, he strips them of the little beauty that sin had left, and casts them into most loathsome dungeons. Companions for corruption and worms, and dwellers in silence and in night, they are altogether deformed. Deformity and loathsomeness are proper badges of this grisly and gloomy king. But when his captives are brought forth, they shall in his presence be stripped of their filthy garments, and clothed in the

garments of light and joy. To redeem captivity, and in the face of haughty oppressors put palms of victory in their redeemed hands, and crowns of victory on their redeemed heads, makes victory complete indeed. And so it will be when death is overcome. Whatsoever marks death has put upon his prisoners shall be taken off, and all deformities effaced. Leanness and wasting and paleness, distortion and dislocation, bruises and lacerations, are removed completely from the bodies of the saints; and the body, fair and beautiful and strong comes forth. Earth and worms have but refined the flesh, and now the mighty conqueror causes it to be assumed in a more perfect state. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then, and not 'till then, the victory will be complete over the grave. "So also is the resurrection of the dead; it is sown in dishonour, it is raised in glory; it is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. 1. Cor. xv. 42. 43. Concerning this very victory, hear the apostle speaking "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Phil. iii. 21. What despite to the enemy of our nature to rescue from his hands a world, and as many as are sanctified, adorn, with perfect beauty and immortal garments. O what a victory over him who had enfeebled our nature and cut its duration short, to rescue that nature from his control, take out the seeds of corruption and put an immortal spring within. Now though he should stretch out his blasting withering hand toward those who are rescued by Jesus Christ, he can afflict with no disease, for the inhabitant of that land is never sick. His wound would not engender death, because there will exist no corruption in the body once rescued from the grave. When Christ cometh forth to the conflict, he calls the prisoner out, and has all things ready to adorn him. When that very body just closed in the grave, shall by the trump of God and by the quickening of the spirit, rise up and come forth, how new and excellent shall he appear! When it shall be fashioned into a resemblance to the glorious body of Jesus Christ,

what shall be its excellent form ! We saw it emaciated and wasted, and no longer like itself. Hereafter we shall see it a prodigy of glory, unwasting as incorruption, and lively as immortality ; no more like itself, but resembling the glorious body of Jesus Christ.

3. To carry on the victory ; the soul and body shall be united by the conqueror's will and power. It was one part of the tyranny and violence of death, to cut the slender but most feeling tie which bound together soul and body. The spirit groaned to see its ancient residence diseased and broken down by the power of death. It grieved also to think of living alone, as a wanderer and fugitive. The soul escapes like those who flee, to avoid the hard hand of captivity, and remains without her ancient habitation. Death retains the body which falls into his possession and puts to flight the better part. But in that vast victory which shall at last be gotten, the scattered and fugitive shall be gathered, and fellow meet again his parted fellow. God hath taken the parting, trembling spirit, to himself. " His banished, he has recalled home." And what honours he has heaped, on the redeemed soul while remaining separate, is not yet seen. We are sure, however, that as great a change has passed on the happy soul, as that of the body, from corruption and mortality, to incorruption and immortality. The former union shall be restored. The soul shall know its perfected residence, and the body shall receive the long departed spirit. When the several strings of life shall begin to unite again, and the loosened cords to form a new and indissoluble tie, shall not the victory be carried forward, and the conquest become very glorious ? With what sublime emotions shall these companions unite, after a painful separation, both refined and exalted during their disunion ? With what elevated songs shall they sing, when, entering into each other's embrace, they celebrate the victory of their all conquering Lord ? Death shall have no more power to separate the veriest friends, and especially those dear companions, the soul and the body. When they unite again, they unite with everlasting union. When they embrace again, they hold each other in a gentle, but immortal clasp. Oh Death ! the victory over thy sceptre will be near complete, when high on a royal seat, the conqueror shall appear, and restore his banished and give each one his proper residence, raised from death, and rescued from the grave.

4. The united soul and body pass in judgment before God, and are solemnly justified. And this advances the victory almost to its highest state. Sin and death are in league in the dread work of destruction. Sin passed sentence of condemnation on the united soul and body, and death dissolved the connection, hastening ruin to the body, and eagerly pressing the soul to the judgment seat. Sin alone could never have fully procured the wrath of God upon the sinner, had not death lent his aid, to take the necessary steps to bring the soul to judgment. It is he who arraigns and urges on to the bar of justice. To this end he kills, that he may cast the soul also into hell-fire, and make it die the second death. But herein the victorious king of saints, swallows up death in victory. He justifies and saves from condemnation. As subjects that have deserted, tremble when brought before their proper lord, so the sons of men, recovered from the place of their desertion and captivity, stand exposed to the anger and curse of their eternal king: while death, who has lost them as his subjects, would rejoice to see them punished by their heavenly prince. But this, the great undertaker for the souls of men and conqueror of death, foresaw, and he has provided, not only a ransom, but also a justifying plea. Our malignant enemy shall neither for ever keep Christ's people in their bondage, nor see those who are washed in his blood, destroyed by the righteous judge. When the Lord of life went down into the caverns of death to search for the throne of the grim tyrant and shake it down, he did at the same time shed forth his blood to wash sin away, and bear upon himself, in that land of darkness, the dreadful curses of the law of God. As he entered and returned through the vale of death, his obedience and sufferings procured a ransom for the soul, and full justification in the day of judgment. No enemy shall, nor shall this last enemy, see one believer exposed to the second death. The conqueror hath taken charge of this. When death was compelled to open his gates, and let the ransomed of the Lord go free, it was then decided, that in no point should he ever prevail. He made his subjects fast in chains, with many a sin apparently upon them. But they are risen up again, and when their sins are searched for, they are not found. The glorious conqueror on his throne challenges the enemy and death the last witness of his people's sins and weakness. Who shall lay any thing to the charge of God's elect?

It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who also maketh intercession."

5. Death is completely swallowed up in victory when the saints enter into glory, and take possession of that place, whence death is excluded, and whence sorrow and sighing forever flee. It was the aim of Satan, through sin and death, for ever to hinder the children of men from the heavenly world. And his aim had been obtained, had a less exalted personage than our Immanuel, undertaken the deliverance of our race. But he who hath the keys of death and hell, hath also the key of paradise to admit whomsoever he will. And now, those whom he hath justified and sanctified, and raised from the dead, he will glorify. He takes them up from the earth, where the region of death is, and of his gloomy reign, and admits them to a place where death's name was never heard, his face never seen, and where his power shall be never felt. He takes them from the clouds, the place where corruption works, and death engenders, to the land where pestilence neither walketh by noon day, nor stealeth in darkness on the lives of men. When our former tyrant sees his ancient captives enter heaven, smitten with despair, he pines and dies. Can the saints die any more? What should make them die? They live, where everlasting spring abides and never withering flowers. There the air is health and the rolling ages bring nothing but fresh accessions of divine and heavenly life. There is the tree of life, the touch of the leaves of which, puts away disease for ever; and whose fruit nourishes both soul and body with the feelings of immortality. There is the river of life, in which the glorified being may bathe and rest, and be prepared for the labours of eternity. There *he is*, who said, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live." There is that *uncreated being, eternal and immortal*, the light of lights and the life of life. And shall death any more prevail? No! he has ceased, he is vanquished, he is *swallowed up in victory*.

We have followed our Lord, proceeding in his victory, till it is complete. Let us now make some improvement of this delightful subject, with a view to fix deeper the meditation in our hearts. And,

1. Let us prepare a song of thankfulness to our conquering Lord and victorious King. Live glorious Lord; live

blessed Immanuel and receive the worship of the redeemed! This deliverance and joy of the saints, cometh not by chance or in common providence. It is the fruit of victory and blood bought victory. With what consuming zeal and steady ardour, the captain of salvation came down to this place of death, to search for our enemies, to bleed in the dreadful conflict, and to overthrow them all! How he sweated blood! How he fainted under his cross! How he lamented, "my soul is exceeding sorrowful even unto death." How he drank the dregs of the cup which his father mixed! How he bowed his head and vanquished death, even in his own dominions, since he could be conquered no where else! Such was the love of our Captain and our King. Such the method that he took to vanquish all our foes. And does not this demand our song? While we live we will sing his praise, and when we have done with time, praise shall employ our noble powers, while we have any being. "Unto him that loved us and washed us in his own blood, who hath brought us off more than conquerors, be glory and honour. Unto him that sitteth on the throne, and to the Lamb, be honour and glory eternal.

2. Let the children and mourning friends of this man of God find consolation in his death, since death, though a seeming conqueror, is in reality a vanquished enemy. Children, your father's spirit hath departed; but it hath gone to its own place, in the realms of light, where God, the judge of all, dwells; where Jesus the mediator of the new covenant abides, and where the blood of sprinkling is uncovered to view. As to the body, we shed a tear upon it and put it in its bed; but we do it in full belief of another life, and glorious resurrection. It must be removed from our sight, as dearly as it was once loved; but it shall come forth *again*. We must allow it to be made food for worms; but though they may dissolve its texture, they shall not destroy its hope of appearing again hereafter. There is a necessity for the ancient building to be taken down, in order to its being repaired and thoroughly restored. Weep not then beyond a moderate grief, for the sad solemnity of this day. Your dead shall live again. That flesh, feeble and worn down, could not be repaired, unless by dissolution. And now the pins are taken out and the tabernacle will suffer dissolution during the proper time, and then all this dust shall rise again. Why do we tremble to convey the bodies of our friends to the

tomb? Did not the blessed body of the dear Redeemer lie there and leave a long perfume? And did not he arise and gloriously ascend, opening the way for our kindred to arise? Having wept a little over this prisoner of hope, make it your deep and lasting concern to prepare for heaven, and follow him.

3. Let Christians of this church be admonished. The minister of Christ is recalled home. He that spake to you of God, will speak no more. He that told you of the way of life, lies silent. He that administered consolation and instruction to your hearts and minds, has ceased from his heavenly work, and entered into his rest. What he could do, or what was allowed him to do for you, is done; and it becomes you to act a becoming part in your bereaved condition. While the accents of your departed minister are still vibrating softly on your ear, treasure up in your remembrance those divine directions, he so often gave you, in more than twenty years, and let them make deep impression on your hearts. While you can yet remember his grave and venerable form, his gentle accents, and his flowing tears, let your hearts be melted down in sweet submission to the will of God; and let your spirits be lifted, in prayer to God, that your past blessings may not be lost upon you. He was to most of you a spiritual father, and for you he travailed in birth 'till Christ was formed in you. And now you are come to take your last farewell, let all his holy counsels revive with power on your hearts, and let them follow you through your lives. Remember too that your church is now bereaved. The place where I now stand is without a possessor, and ye shall hear the voice of this shepherd no more. But he that sent this labourer into this part of his vineyard, hath other labourers at his command. Pray ye therefore the Lord of the harvest, that he would send you another labourer, and that right speedily. Let these walls be continually in your remembrance, when you bend your knees: nay, make special remembrance of them, 'till the Lord return and supply you with one to preach the word and break the bread of life. Meanwhile live as Christians, and while no word of life is spoken in this house, allure your children and neighbours to Jesus Christ, by your heavenly words and your holy life. And ye elders of this church, do you especially watch with tender care over the sheep and lambs of this fold, and let your light shine continually and conspicuously. With heart and hand and

voice stand forth in your attachment to the house of God, and to the interests of the fold of Christ. Whatever else divide you, let there be no division here. While you take becoming care of this bereaved church, Christ, who never forgets his church, may bless your prayers, and owning your labours, give you the unspeakable honour of being workers together with himself.

4. Let the unconverted take warning from this day's solemnity. Long have you sat beneath the sound of the word of God, and many years have you enjoyed doctrine, correction and instruction, from those lips which are now silent in death. You have enjoyed line upon line, and precept upon precept, from his mouth. But it is now for ever done with. As to any thing this man could do, he did it, and now can do no more. As far as your salvation depends on him, "he that is filthy, must remain filthy still, and he that is unrighteous, must remain unrighteous still." He hath gone to give to him that sent him, an account, both of his own fidelity and of the manner in which you received his counsels and reproofs. Must he, when required, not only confess that he was many a time weak and insufficient in his ministrations, but that you resisted his testimony and regarded not his words, even when the zeal of the house of God consumed him? All the day long he stretched out his arms to some, and they regarded not, nor laid it to their heart. Others, pricked in their hearts and reins, made haste to forget the good impression, and the word was choaked.

It is now recorded, as one subject of the coming judgment, that this people had the ordinances of God administered to them in much faithfulness, and without interruption for more than twenty years. Alas! for those who must be judged for a slighted gospel, and for disregarded means. Better for them they had not been born, or had lived in heathen wilds, where the name of Christ was never mentioned, and the footsteps of his ministers were never seen. To have the man, who was so mild and gentle to you all, stand up and witness for his God, to the eternal death of any of you, will be truly fearful. But however mild and gentle he was for your sakes, and in obedience to his Lord; in obedience to that same Lord, he perhaps must give in his testimony, that a few of you have have spoken irreverently of the gospel message; that more made light thereof; that some bartered heaven for earth, and holiness for a lust;

that some were pricked to the heart, but slightly healed their wounds. Lay this matter to your hearts, and while his grave, hardly closed, utters its last whispers, learn once more a last and effectual lesson of death and life, of time and eternity.

Affection and esteem induce me to speak a little of the character of this man of God. In doing this I shall less comply with what is customary on such occasions, than do that, which is pleasant to myself. His Creator endowed him, with an intellect, strong and vigorous, with a mind clear and distinguishing. This combined, with a retentive memory and much early reading, had furnished him as a fit companion for the man, the gentleman and the scholar. He had wit without severity, sprightliness without levity, and knowledge without ostentation. Equally ready for easy conversation or profound investigation, no man ever found himself uneasy in his society. Never in his usual intercourse, either inviting or avoiding contested subjects; few men could boast that they had foiled him in solid argument. The great use which he made of his retentive memory was, to lay up the rich treasures of sacred scriptures. Of these he had gathered perhaps as large a store, as any of his time. And the happy use which he made of his discerning mind was, to be sound in the faith. The doctrines of the reformation were his great delight. They were the theme of his discourse, the objects of his faith, and the comfort of his soul. He preached them while he lived; he rejoiced in them in his dying hours. He was far less concerned to find out new things, than to make a wise improvement of truths already known. He walked in much humility, and was a lively example of the meekness and gentleness of Christ. I came not here, however, so much to praise my friend, as to bury him; not so much to bring his virtues to the light, as to assist in committing his body to the tomb. His burial without pomp, is splendid, all good men attending him. His name is venerable without the praises of funeral address, all good men lamenting his departure. But I cease to speak more of him. His praise hath, long since, been in all the churches, and his name is now embalmed in every Christian heart.