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R E V E R E N D *GEORGE DUFFIELD*, D. D.

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A SERMON, &c.

REV. xiv. 13.

And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the LORD, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

THESSE words suggest the best consolation to Christians, when those who have been united with them, in the bonds of the Gospel, are removed by death. It was for this very purpose, that the passage was left on record.

THE Apostle JOHN, in the beginning of the chapter, from which the text is taken, describes the rapturous view which he had, in vision, of those who “were redeemed from among men.” Contrasted with this, a lively representation immediately follows of the miserable state of such, as “shall drink of the wine of the wrath of God, which is poured out without mixture.” In the comparison of two such different prospects he exclaims, with a singular propriety of emphasis, *HERE is the patience of the Saints: HERE are they that keep the commandments of GOD, and the faith of JESUS.* “Behold! here they are found in these happy mansions—Here their patience and obedience have met their vindication and reward. To this glorious issue have tended all those

those afflictions, which were once the scoff of the prophane, and the cross of the pious." But this animating contemplation was not intended for the Apostle only. In the midst of it he hears "a voice from Heaven," charging him in the most solemn and authoritative manner, that, for the support of Christians in every age of the world, he should, in his revelation, with particular exactness and immediate obedience, "Write, Blessed are the dead which die in the LORD, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

LET us then, my brethren, put the words to the important use, for which they were left us. On this melancholy occasion, let us seek both the alleviation and the improvement of our sorrow, for the death of our departed fellow-servant, in contemplating the blessedness of those, who die in the LORD. Of such as are included in this description two things are here asserted;—that they rest from labours; and that their works do follow them.

I.—THEY who die in the LORD, are blessed, because they rest from their labours.

AT present the state of virtue is a suffering state. It appears to be the intention of divine wisdom, by this constitution of things, not only to teach us the evil of sin, but by putting our love of truth and holiness to the test, at once to prove its sincerity, to encrease its rewards, and to render its future felicities the more grateful and desirable. Our Saviour declared to his followers, "that in the
world

world they should have tribulation," and his Apostles "exhorted to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God." Now, death to the righteous is the close of this suffering scene. It is the termination of all their trials; the blessed finishing of all that is painful or disagreeable in their state and expectations.

WHEN they entered on the Christian warfare, how laborious was the undertaking in which they engaged? "The world, the flesh, and the devil," threatened them with many a conflict, and presented them with the prospect of a tedious, as well as a vigorous struggle.

It is an essential doctrine of the Gospel, that "the friendship of this world is enmity with God." Hence originate some of the Christian's severest trials. To hate father and mother, wife and children, when they come in competition with our love to Christ; to forego the affection of the nearest friends, at the very time when, under the reflection of their disobedience to the Saviour, the heart is bleeding with anguish and melting with pity; to endure the trial of cruel mockings from the men of the world, who possess its applause, its wealth, and its honours; to resist the temptations which arise from adversity or from prosperity; from a needy or from an affluent state; to live *above* the world,—to be unseduced by its flattering, and unterrified by its frowning aspect; to withstand the tide of its opinion in the various channels of vice, and against the torrent of fashion; to hold an even and a steady course through good report and bad report, cheerfully sustaining

sustaining the burden of the cross, and patiently enduring even unto the end:—these surely are *labours* whose prospect is alarming, whose endurance is trying, and whose completion is blessedness.

To “crucify the flesh with its affections and lusts,” is another laborious occupation, which the Christian life requires. Through the depravity of our nature, all our affections and passions are prone to perversion and excess; and consequent pain, sickness and death, are the unavoidable lot of humanity. Even the renewed nature of the real saint is not free from the polluting dregs of vice. The “law in his members is constantly warring against the law of his mind, and often bringing him into captivity to the law of sin.” Frequent, sharp and long are the contests, which every believer maintains with his corruptions. Victory, in a single instance, is not conquest. The passion which is vanquished to day, recruits its force by to-morrow, and renews the conflict. To “keep under the body, and bring it into subjection,” is a labour which endures with life. The coldness of the heart, and backwardness to duty, is likewise a fruitful source of toil and sorrow. Bodily disease, also, often calls for the most strenuous exercise of patience, and is with difficulty prevented from producing complaints or emotions, unbecoming and unworthy of the Christian. “The last enemy, death,” is sometimes too formidable for the believer’s faith. The remainders of distrust, in regard to an interest in “the strength of him, who has loved us,” make us tremble at his stroke, even when hastening to a triumph over his sling.

To “ resist the devil,” is likewise a labour, which the Christian is obliged to undergo. “ We wrestle,” says St. Paul, “ not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” “ Be sober, be vigilant,” says another Apostle, “ because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.” Whatever difficulty there may be in discovering or describing the manner in which the prince of darkness operates on the human mind, the fact is established by the strongest evidence of Scripture. From this quarter the Christian meets with many of his most formidable difficulties. To withstand the suggestions, and escape the snares of his great adversary; to oppose, and put him to flight, demands an unceasing exertion. Hard surely must be that business, in which so powerful, so subtle, so experienced, and so assiduous an enemy, is constantly engaged in counteracting every effort and intention; and blessed therefore must be the escape from a situation, which renders these exertions necessary to safety.

SOME, perhaps, will esteem the representation, which has here been given of the lot of one who is a follower of JESUS, gloomy and forbidding. In experience, my hearers, the life of the Christian is supported and sweetened by the aids and consolations of the divine spirit, by the testimony of a good conscience, and by a respect to that recompence of reward, which we are presently to consider. But still we must be careful that we do not soften the representation of it with colours,
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which our LORD himself refused to give it. He estimated the labours of it so highly as to institute a parable to induce us, before entering upon it, seriously to “ sit down, and count the cost,” which it requires. And the declaration, with which he introduced his allegory, was no other than this, “ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.” In a word, my brethren, after all which can, and much which ought to be said of the pleasures of a holy life, it must still be acknowledged, that it retains so much of labour and pain, as to make its conclusion a period which, with all the meaning that the term can carry, is *rest*. It is the completion of a perplexed, a toilsome, and a dangerous journey. The way through the wilderness of this world to the promised land of immortal bliss, was insidious and rugged, thorny, and inhospitable. It was filled with many snares and numerous foes; it required constant vigilance and unabating exertion, to pass it without seduction or injury. But now, it is safely passed. The traveller has arrived at his home; the pilgrim has completed his journey; the way-faring man has found a settled and quiet abode. So ardently did the great Apostle of the Gentiles long after this release from labour, that when he came in view of the goal of his race, he expressed a triumph of joy and exultation, “ I am now ready,” says he, “ to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for

for me a crown of righteousness, which the LORD, the righteous Judge, will give me at that day: and not to me only, but unto all them also, which love his appearing." And did not the faithful Minister of JESUS, whose death we now deplore, love the appearing of his LORD? Was he not ready to be offered? Had he not fought a good fight? Had he not kept the faith?—Small indeed is the number of those, of whom these things could be asserted with such strictness of truth and propriety, as of him. Yes, my brethren, and he has gone to his rest. The laborious, the painful part of his existence, is now all past for ever. He has done with all his toils, his trials, and his sorrows. He has escaped far beyond their reach. He has gained a peaceful region, where the storms of distress never gather, the wind of discontentment never blows. "There the wicked cease from troubling, and there the weary are at rest." But,

II.—THE blessedness of the righteous is more than negative. It doth not consist merely in freedom from labour and pain. It is added in the text, that their "works do follow them."

THE righteousness of the Redeemer is the ground of justification to all the Saints. Their works go not *before* them, to recommend them to GOD, but they follow after as the evidence of their sincerity, and the justness of their reward. Then they find, that every act of disinterested obedience to GOD, and every labour of love for the good of their fellow-men, has not been forgotten, or unprofitable. Others indeed may have been unprofited by it, but useless it shall

never be to the performer. Heretofore their works may have been disgraceful or distressing, but now they are the source of inconceivable honour and ineffable delight. If once it was reproachful to bear testimony for JESUS, “ in the midst of an adulterous and sinful generation,” now the reproach is turned into honour, in “ the presence of God, and of the Holy Angels.” If once it was painful to crucify the flesh, now the remembrance of it produces “ a joy, which is unspeakable and full of glory.” If once it was trying to withstand the assaults of Satan, now the victory is complete, and crown of life is conferred on the conquerors.

To enumerate, in detail, all the works which will follow those who die in the LORD, would be nothing else than to give a complete catalogue of Christian duties. For this there is neither time nor necessity at present. Yet, as the manner of reward, in the future state of our existence, will, from the perfect wisdom of God, proceed on very different principles from those which direct the decisions of men, it may not be improper just to remind you, that “ every secret thing shall then be brought into judgment.” Many virtues derive their excellency from their concealment. Not one of these shall escape its enumeration, or recompence. Every unknown prayer for the good of others, or secret devotion of the soul to God; every private act of charity and benevolence; every patient endurance of injury; every silent act of forgiveness; every quiet submission to the chastisement of Heaven; every plan for the advancement of the Redeemer’s kingdom; nay, even every unsuccessful or abortive wish to do a service

service beyond our power, shall then be taken into the account of God. These duties flowed immediately from love and faith. It was the pure love of God, and goodness, which prompted the believer to perform them. It was faith that gave such a reality to the unseen world, and such a confidence in the promises of Scripture, as supported and encouraged the mind in their discharge. As these works, therefore, pointed immediately to God and Heaven, so, when they shall have followed the Christian thither, they shall fully obtain their object. When Deity assumes a part to act, how shall we conceive of the performance! But of these duties he assumes to act the part of rewarder. With God-like liberality, therefore, shall these objects of his gifts be enriched and distinguished.

As Heaven is a state of perfect blessedness, we cannot suppose that there will be any discontent or dissatisfaction among any of its inhabitants. Envy will there be extinct. All will be glorious, and all will be happy. Yet, we have ground for the firmest persuasion, that those who have laboured, and “loved much,” will possess the pre-eminence. Our LORD seems clearly to intimate this, in the parable of the servants who received different talents, and a recompence, proportionate to the extent and improvement of their gifts. We are likewise told, that “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.” Inconceivably rich and glorious, therefore, will be the requital of such as have “done valiantly” in the cause of CHRIST. They will stand high on mount Zion,

Zion, and throughout the wassless ages of eternity still precede their partners of bliss in the honours, the knowledge, and the enjoyments of Heaven. Wise will their decision then appear, in choosing “ to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season.” With the unutterable emotions of celestial joy will they felicitate themselves on the part, which, through divine grace, they have been induced to prefer, and enabled to act. Mean and contemptible will appear the most splendid actions, or brilliant exploits of men, which sought and received their recompence in this world, in comparison with those works of humble and fervent piety, which now, by the gracious munificence of God, so highly exalt their performers in the kingdom of their Father. Pure and undefiled religion will then appear to have been emphatically “ the one thing needful,” and Christians will be set as the mark of envy to the universe. Then shall every intelligence with rapturous joy, or agonising regret, unite in pronouncing, “ Blessed are the dead which die in the LORD, for they rest from their labours, and their works do follow them.”

We know not fully, indeed, what will be “ the riches of the glory of the inheritance of the Saints.” Reasoning from the nature of the human soul and of human happiness at present, we may conclude, that every faculty will have objects for employment, and that every power will be gradually and eternally enlarging. Of this at least we are certain, that let us form the most noble and flattering ideas of the subject, they will never exceed, but fall short of the reality.

reality. For we are expressly told, that “ eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

O ENVIABLE they who have been “ workers together with CHRIST,” when they “ die in the LORD, and their works do follow them!” O enviable he over whom we lament, whose labours have now followed him to the bosom of his heavenly Father! Great were those labours, and great is now their reward. Who can have forbore to observe, that, in the treatment of this whole subject, we have scarcely been able to mention a circumstance, which is the present evidence, and which will be the future glory of the Christian character, without striking a conspicuous part of his own.—On this account, therefore, & because you knew him well, we shall, in passing to the improvement of the discourse, give but a concise and summary account of this distinguished Minister of JESUS.

FUNERAL panegyric, indeed, has been so much abused, that it has, in a measure, defeated its own design. Extravagant and misapplied encomium, by its frequency and fallacy, has rendered even the truth suspicious. The truth, however, ought to be told; and, on the present occasion, it is our intention to be governed by it, in its rigorous strictness. And, indeed, so much may be said, without going beyond its bounds, that there is little temptation to transgress.

As a man, the reverend doctor DUFFIELD possessed a vigorous, active, firm, and benevolent mind. He
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thought with energy and quickness; and he dreaded not the labour of thinking. In promptitude of conception, and readiness of utterance, few were his equals. These qualities, in early life, enabled him to preach with a frequency, of which the instances are rare: and throughout life, they gave him a consequence and utility in deliberative bodies, to which few can attain.

To the opinions which he formed, he adhered with steadiness. He was neither frightened from them by the number of his opponents, nor soothed by the respectability of their characters or stations. His behaviour, indeed, was at the farthest remove from disrespect: but he was, in an eminent degree, a man of an undaunted spirit. The firmness of his mind was a leading trait, a prominent feature of his whole character. It enabled him, in all the vicissitudes, and under the severest trials of life—and he was familiar to them—to maintain an equanimity of conduct, which seemed to flow from the fortitude of the philosopher, mingled with the patience and resignation of the Christian.

His kindness and benevolence were great and extensive. They were the ornament of his other virtues. As a husband, a father, a brother, a master, and a friend, he was singularly indulgent, tender and affectionate. But his benevolence was not confined to these limits. It led him to be, in a peculiar manner, the friend of the friendless. He espoused their cause, and advanced their interest, with the warmest zeal. In his death, the afflicted, the distressed, and the poor, have lost one of their
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best friends and counsellors, and one of their warmest advocates and most constant visitors. It was this part of his character, which led him to connect himself with the various humane institutions in this city, and which rendered him one of their most active, attentive, and valuable members. It was his benevolent temper of mind, likewise, which rendered him so highly esteemed by almost all denominations of Christians; and which disposed him to unite an extensive charity for those who differed from him in matters of faith or opinion, with an earnest contention for what he esteemed the truth:

As a scholar, he was considerably distinguished. He early discovered a thirst for knowledge, which led him to the pursuit of liberal science. In his academical course, he rose above most of his fellows; and was afterwards employed as a tutor, in the seminary which was the nurse of his juvenile studies. His knowledge was more of the solid, than of the ornamental or polished kind. He was accurate in classic learning: and he loved philosophy in all its branches. For these reasons, he was elected a member of the Philosophical Society, in this place, of which he was a diligent attendant, and a useful member.

As a citizen, he was highly distinguished for public spirit, and the love of liberty, and for the promotion of every design, which had for its object the general welfare. No one was a more zealous and active patriot than he; or in the smaller divisions of society, more sincerely endeavoured to do service to the community.

community. In the late struggle for liberty, in America, he was an early, a decided, and a uniform friend to his country: and since the peace, he has been equally assiduous, in using all his influence to advance the public interest and tranquility.

As a christian, he shone conspicuously. He lived the religion which he professed. The spirit of the gospel seemed to have tinged his whole mind, and to possess a constant and powerful influence on his heart. He was, truly and remarkably, an example of the life of God in the soul of man. His "fellowship with the father of his spirit," and his "conversation with Heaven," appeared to be almost uninterrupted. Nor was he less distinguished in active duty. He sought all occasions of serving his LORD. Of him it may be said with truth, that he "went about doing good."

As a divine, he was thoroughly acquainted with the most approved systems of Calvinistic divinity. He was a warm admirer and advocate of the doctrines of grace. He was ever ready to plead for, and defend them in public and private. Descended from pious parents, "from a child he had known the holy Scriptures:" and he improved his early acquaintance with them, into a familiarity seldom acquired. He read them in their original languages, of which he was no unskilful master. In ecclesiastical history, his knowledge, if not minute, was comprehensive; and in the government and discipline of the Presbyterian church, I believe he hath not left a superior, in an acquaintance with all its parts. He was honoured for these accomplishments with the degree of Doctor in Divinity. *As*

As a preacher of the gospel, he was indefatigable, evangelical, and successful. He was "a workman that needed not to be ashamed, rightly dividing the word of life." In the early part of his ministry, while his imagination retained its fervour, he was remarkably animated in his public addresses, and unusually popular. An intimation that he was to preach, was the sure signal of a crowded auditory. His manner was always warm and forcible, and his instructions always practical. He had a talent of touching the conscience, and seizing the heart, almost peculiar to himself. He dwelt much on the great, plain and essential truths of the Gospel. Yet he was master of a singularly happy method of explaining Scripture, which, in more advanced life, he frequently practised.

His first settlement in the gospel ministry, was at the town of Carlisle, in this state. Here he was abundant in labours. His natural activity and industry enabled him, not only to feed the flock, of which he was the immediate overseer, but to water the vacant parts of his LORD'S vineyard, to which he was contiguous, in almost an incredible degree.

THESE circumstances marked him out as one properly and peculiarly qualified for planting and organizing churches, in places destitute of the regular administration of gospel ordinances. To this important business he was therefore called and appointed, by the Synod of New-York and Philadelphia; and, in company—with the late reverend Mr. BEATTY, spent a year, in visiting the frontiers of the country, to preach the word of life to
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those who were perishing for “lack of knowledge;” and to form them into congregations for the stated reception and support of the Gospel. A printed memorial of this tour has been given to the world; and is a monument of his zeal and labour in the cause of Christ, and for the good of souls. During his residence at Carlisle, his ministry, through the effusion and application of the divine spirit, was made effectual to turn many “from darkness to light and from the power of satan unto God.” But his talents drew him at length into a more public sphere; and placed him as the pastor of this flock. Here, my brethren, you have been witnesses, both of his respectability and fidelity, in his sacred office. You have seen him possess a distinguished weight and influence, in all the judicatures of the church, to which he belonged. You have seen him happily unite “the wisdom of the serpent with the harmlessness of the dove,” in the management of all its concerns and interests. You have seen him called, by the supreme council of the nation, to officiate as one of their chaplains, during the whole of their residence in this city. But—what he was more solicitous about than for all earthly honours, and you should remember with more care and pleasure—you have seen him “instant in season and out of season,” to promote your spiritual and eternal welfare. He has truly “watched for you,” as one that had the charge of souls. He has broken unto you the “bread of life.” He has been to you a faithful and an “able minister of the New Testament.” It was his zeal to do good, that exposed him to the disease, by which he has been called from you.—Such was the man over whom

whom we lament, and whose decease is a loss, not to you only, but to the whole church of Christ. But this review of his character unites with the general strain of the subject in suggesting—

IN the first place--To you who were his nearest relations and friends, the most powerful consolation which, under so affecting a bereavement, you can receive. Your departed father, brother, and friend, has rested from all his labours, and his works, you doubt not, have followed him to a better world. Would you draw him from the abodes of eternal peace to a new engagement with the toils of this militant state? You cannot love him with so cruel an affection. He has left you an example of enduring and improving affliction, which loudly and tenderly calls for your imitation. He has left you instruction and advice, which will be your sure and faithful guide through life. He has left you the influence and protection of his amiable and benevolent character. He has left you the precious legacy of many prayers offered to God, on your behalf. And he has left you all the promises which the word of life contains, to the seed and kindred of the faithful. These considerations should abate the poignancy of your grief, and direct its softer emotions to a serious improvement of the dispensation to teach you the vanity of all earthly enjoyments, and the duty of resignation to the divine will. The lesson we acknowledge is trying. But what you now feel, is one of those *labours* which render Heaven so desirable to those who die in the LORD. It should be converted into a motive to live in constant meetness for this happy and important event. Oh! may it speed your preparation for that
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“ better country,” where there shall be “ no more death, neither sorrow, nor crying,” but where “ God shall wipe away all tears from your eyes”— With undissembled affection we commend you to the grace of God, to the guidance and protection of his providence, and to the “ consolations of his spirit, which are neither few nor small.”

Secondly. LET this subject and occasion, by reminding us all of the present lot and character of the Christian, serve to wean our affections from the world.

You have heard, my brethren, and the word of God is full of this truth, that the whole of the present state is intended to be a continual trial of the faith and patience of the saints—Christians, will you attach yourselves closely to a world which disappoints, which hates, and persecutes you? Will you preserve an intimate union with one of your most dangerous enemies? Will you be wedded to one that is constantly seeking to mar your peace, and to destroy your life? Will you center your hopes and affections on a thing that will betray and desert you in the trying hour? Rather let your hearts be more and more freed from such a dangerous connection. Let them be more and more weaned from every earthly object. The principal reason why the world wounds us so deeply, is, because we grasp it so eagerly. We experience no reluctance or uneasiness in abstaining from, or surrendering up an object, for which we have no affection or attachment. Let us be loosened from the world, and we shall destroy half its power to injure or annoy us. We shall then experience but
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little pain, though it refuse us its possessions, its pleasures, or its applause ; and but little danger though with insidious friendship, it should confer them all upon us. Let us look often to that “ rest which remaineth for the people of God,” as a powerful support under every affliction and temptation. Let us be animated with the frequent recollection, how near is the period of release from labour. A few struggles more, and the conflict will be over. A few more strenuous exertions, and your warfare will issue in eternal peace and rest. On this occasion, instead of “ sorrowing, as those who have no hope,” let us rather be encouraged by the remembrance and example of our departed friend. Let the summons of death find us, as it found him, engaged with zeal in the service of our LORD, that so “ an abundant entrance may be administered to us” into his presence and joy—For this subject and occasion teach us in the most forcible manner,

IN the last place—To aspire after the heavenly inheritance. Is it so glorious? Are the souls of its possessors brought into such an immediate, unclouded and extensive view of God and the Saviour? Are they the heirs of such unspeakable and unknown felicity? With what holy magnanimity and ardour should it elevate and fire the mind! How ought it to annihilate every object that would oppose our passage to the glories which it offers, or seduce our affections from the delights which it affords. How ought it to render all our sufferings but “ light afflictions, while we look not at the things which are seen, and are temporal, but at the things which are unseen and eternal.” Ye weeping Christians! cease your lamentations.

lamentations. Learn to possess this spirit in the degree which he possessed, for whom you grieve, and it shall not be long before you join him in “the general assembly and church of the first-born, whose names are written in Heaven.” Harken to the precept of inspiration. “Remember those who have had the rule over you; who have spoken unto you the word of God; whose faith follow, considering the end of their conversation—JESUS CHRIST—the same yesterday, to-day, and for ever.”

BUT to those who have not yet obeyed the call of the Gospel, I principally desire, in this place, to address myself with fidelity and tenderness—Dear, inconsiderate immortals! Has your faithful Minister gone to his rest, and left you in the path which leads to irremediable woe? This is a reflection of the most alarming and affecting kind. In every death there is a language addressed to the living; but in this death there is a language addressed to *you*, which should alarm the most secure. From this tomb* a voice proceeds, which says, “He preached to you faithfully while he lived. He instructed, he warned, he entreated, he persuaded, he would have “compelled you to come in,” but you would not. He is now dead. God hath taken him from you. The messenger of your peace is gone. The ambassador of Heaven to you is removed. Tremble, lest the strivings of the spirit, and the calls of mercy, be about to cease with his life. Unmoved by his life and by his death, what can alarm you, that you may
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* Dr. Duffield was buried in the broad isle of the church, immediately before and very near to the pulpit.

not remain unmoved for ever." Reject not these ideas; refuse them not an admission to your minds. However harsh they may seem, they come an errand of friendship to your souls. They are the suggestions of providence in this affecting dispensation.—Or are you really disposed to be melted, rather than terrified into duty? Shall I tell you then, that even disobedient children use to relent over a dead parent? If ever a pastor was a parent to his flock, your's was so. Will you not then remember his councils and instruction after his death, though you grieved him with your forwardness while he lived? Shall not his labours for you yet be profitable to your souls? Oh! remember, that soon, very soon, you will follow him to eternity; and can you think of not following him to Heaven. When, at the sound of the last trump, this grave shall surrender up its dust, shall your late Pastor see any of you who have so often filled these seats around him, and heard the offers of salvation from his lips, separated from him to the left hand of his Judge! O intolerable thought! I am ready to imagine that I see his happy spirit bending from the skies, and beseeching you to make your peace with God. He tells you, that *now* he knows better than ever the importance of being prepared for eternity. He tells you, that *now* he finds that God is indeed more worthy to be loved, the Saviour more worthy to be trusted, and Heaven a place more glorious than he has ever been able to represent them to you. He entreats you not to hazard the loss of such discoveries and enjoyments as he finds to be in the heavenly world, by refusing to obey the Gospel any longer. He conjures you to treat spiritual and eternal things as the most solemn and momentous realities, He
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conjures you immediately to fly from every sin; and by faith and repentance, to lay hold of JESUS CHRIST for salvation. He conjures you to believe, that the Saviour is willing, infinitely willing and desirous, to receive you, if you will forsake your lusts, and submit to his laws. He tells you, that there is a reasonableness, an excellence, and a glory in all the commands of God, which he finds that even the Angels cannot fully describe nor sufficiently admire.

THUS, my friends, over the grave of your Minister, would I exhort you to consider him *though dead*, as *yet speaking* to you. Was it thus that over the tombs of their heroes, the speakers of Heathen antiquity were able to animate their citizens to the most arduous attainments? And over the tomb of a champion in the cause of CHRIST, shall we not be able to animate you, who were his own flock and people, to aspire after the nobler attainments of the heavenly state. Would “they do it to obtain a corruptible crown,” and will you not discover equal zeal for one that is “incorruptible?” Yes, my friends, let us hope and pray—and by your conduct give encouragement to our hopes and prayers—that this loud and solemn call of God’s providence, shall not be lost upon you. But that it shall put you in mind of every neglected duty, induce you to recal and recover every forgotten instruction, and lead you to the God and Saviour, whom it is equally your duty and your interest to obey and love. Thus may you expect, that he will send you another pastor after his own heart, and heal the breach which his hand hath made. Amen.

