

1418. 9. 27.

*Christ the Pattern of the Christian's
Future Glory.*

A
S E R M O N,

Occasioned by the

D E A T H

Of the late REVEREND

Mr. George Smyth, A. M.

Who departed this Life, *May 8, 1746.*
Aged 57.

Preached *MAY 18,* at *HACKNEY.*

By *SAMUEL CHANDLER.*

Published at the unanimous Request of the Congregation.

L O N D O N :

Printed for J. NOON, in the *Poultry*; and JOSEPH
HIGHMORE, under the *Royal-Exchange*:

(Price Sixpence.)

PHILIP. iii. 21.

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 to himself.

I AM led to the Consideration of these Words, on this solemn Occasion, as they were *the last Subject* spoken from by that worthy Man, and faithful Minister of Christ, on Occasion of whose Death I am called to this Service amongst you; a Service I should have declined on many Accounts, but that I would not appear wanting in any Instance of Respect I was capable of shewing to one, whom I *affectionately loved* whilst living, and whose Memory will ever be grateful to me, as the *Morning Breath* of the balmy Spring, or *the refreshing Fragrancy* of the most generous and rich Perfume; and had not the Respect I owe to you, who knew, who enjoyed, who esteemed his Worth, weighed stronger with me, than the Incapacity I *really feel* to discharge this last Office to my Brother, to my Friend, in the Manner I would wish to do.

His Thoughts were directed to the Subject I have read to you, by the Death of ^a two excellent Men, removed, soon after one another, from their Service to their Reward; and as the Occasion naturally led him, he only considered the Character given by the Apostle of our present Bodies, these *vile Bodies*, these *Bodies of our Humiliation*, intended

^a The Rev. Mr. *Joshua Bays*, and the -Rev. Dr. *Samuel Wight*.

to mortify human Pride, to check all our presumptuous Confidences in any fleshly Advantages, and to persuade us more highly to value, and more diligently to pursue and cultivate the Health, the Beauty, the Ornaments, the Dignity and Happiness of our immortal Spirits, that we may become fit for, and capable of a superiour Life, and of inheriting the substantial Blessings of Immortality. And with what Eloquence and Judgment did he treat the Argument! In how masterly a Manner paint out the numerous Inconveniencies of these earthly Tabernacles! Every Eye was fixed, every Ear became all Attention; and if I may judge of others by myself, there was not a single Heart remained cold and unaffected. Little did we think, that he was (as one who loved him expressed it) *embalming himself with his own Spices*, and that what he then said was a *Prelude* to his Funeral. No! Great was the Pleasure we all promised ourselves from the latter Part of the Subject under his Management; the Change that shall hereafter be made in these humble Bodies by the Power of Christ, when he shall form them after the Pattern of his own glorified Body.

But as it hath pleased God, in the sovereign Disposals of his Providence; to deny us this Satisfaction, it will not I hope be judged improper, if I endeavour, in my imperfect Way, to represent to you this amazing Scene of future Glory, and the blessed Alteration that shall be made in our Bodies, *when the Times of refreshing shall come from the Presence of the Lord*. And I do it with the greater Pleasure, as I have the fullest Persuasion that our deceased Friend, who here dwelt in a Body of deep Humiliation, which by its continual Pains and Disorders was an almost daily Exercise of his Faith and Patience, shall hereafter share in the Honours of this heavenly Change, and put on the Garment
of

of a blessed Immortality. The Promises of the Gospel heighten all the Pleasures of real Friendship, as they secure the Eternal Welfare of those, whose Virtues were the Foundation of the just Honour and Affection that we paid them, and give us the Prospect of a much happier and more intimate Union with them, in Circumstances of an unmixed and perpetual Prosperity.

It is an internal Mark and Evidence of the great Excellency and Divine Original of the Gospel Doctrine and Religion, in that the governing Intention of it is to raise us above the low Interests and Pursuits of a merely Animal Life, and calls us off from sensual Gratifications, and condemns the habitually indulging ourselves in them as our Happiness, as irreconcilable with our Duty and true Welfare, and inconsistent with the Approbation and Acceptance of God. *The End* of such, the Apostle tells us, *is Destruction, whose God is their Belly, whose Glory is in their Shame, and who mind earthly things.* Christianity inspires a nobler View, gives more elevated and worthy Sentiments, and forms those who believe it into a Life and Conduct truly Divine: For *our Conversation is in Heaven.* The Original Word implies, *Our City.* The City, the Community, the Commonwealth, the Government and Polity, to which as Christians we belong, *is in Heaven.* We are of one Society with *the innumerable Company of Angels, and the Spirits of the Just made perfect,* over which God is supreme Lord and Judge; *We are come to Mount Zion, and belong to the City of the living God, the Heavenly Jerusalem, from whence we also look for the Saviour, the Lord Jesus Christ,* to come the second time for the compleat Salvation of his People; even to *change these vile Bodies, that they may be fashioned like to his own glorious Body, according to the work-*

^b Verse 19.

ing whereby he is able to subdue all Things to himself. O glorious Expectation, that gives Life its truest Relish, that is the sweetest Relief under all its Anxieties and Burdens, that creates Patience and Resignation under the acutest Tortures of Body, that takes away the Terrours of Death itself, and causes the sincere Christian deliberately, and in full View of all its possible Consequences, to wish, to pray for, and even triumph in the Approach of it! Blessed Saviour! We rejoice in the Certainty of this thy second Appearance! O may we govern our Tempers and Lives by the believing View of it, behold thee hereafter in all thy Glory, be owned by thee as thy genuine and faithful Disciples, and partake of the Honours and Triumphs of this awful Day of God.

In the Words we have,

I. A Representation of the great Honour and Majesty of the ascended and exalted Saviour. He wears *a Body of Glory*, or appears in Heaven with *a glorious Body*. When he first came into our World, he *took Part of our Flesh and Blood*, that he might *become in all Things like to his Brethren*; had a Body of the same frail Materials and Contexture as ours, that subjected him to Sufferings, Pains and Death, and all the sinless Infirmities of our Condition; that he might know by Experience the Distresses of the present State, become *a faithful and merciful High-Priest*, and be more sensibly *touched with the Feeling of our Infirmities*. But when, after his Sufferings were ended, and sufficient Evidence given to his Apostles of the Truth of his Resurrection, he ascended to God his Father, he left all that was earthly, gross and material behind him; and putting off that humble Body in which he had dwelt and died, he assumed one of a spiritual and celestial Formation, suitable to that high Dignity

to

to which he was advanced, and that heavenly World which was to be his future Habitation; and was invested with a Glory worthy his original Character as *the Word of God*, and his superiour Dignity as the Lord both of Angels and Men. His Condescension, in *emptying himself of that Form of God*, which he possessed with his eternal Father, and in his Obedience to the Death, is thus amply rewarded; and as *he endured the Cross, and despised the Shame for the Joy that was set before him*, he is now in full Possession of it, being sat down at his Father's Right Hand *in the most excellent Glory*; having over all, and in all Things, the Preheminence, he only excepted who constituted him Universal Heir; of whose visible Glory he is *the Shechinah*, the Habitation and perpetual Residence, and in whom is seen refulgent the essential Majesty of the invisible God; who, in the Height of his State, and the Splendour of his Appearance, far exceeds those *Sons of the Morning*, the Holy Angels of God, who are represented bright and quick as *a Flame of Fire*; and is as risen and exalted, in his united Character of Son of God and Son of Man, *the Brightness of his Father's Glory, and the express Image of his Person*. As he was first and greatest in his Submission and Obedience, he is made first and greatest in Dignity, *far above all Principality and Power and Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come*; and all the Shame and Reproach of his Cross is for ever done away by a far more exceeding and eternal Weight of Glory.

Some Specimen of this he gave at his Transfiguration in the Mount, when *the Fashion of his Countenance was altered, his Face shone as the Sun, and his very Garments were white as Light*. Such

ε Ephes. i. 21.

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he appeared to *Saul*, surrounded with such an insupportable Glory, as instantly struck the furious Persecutor blind and speechless to the Ground. *Stephen* also saw him in his exalted State, *standing at the Right-Hand of his Father's Glory*. And the Representation given of him by *St. John*, is extremely awful and grand, who saw *his Eyes appear as a Flame of Fire, his Face as the Sun shining in his full Strength*, and whose *Voice was as the Sound of many Waters*; so that the Apostle fell at *his Feet as dead*, and was restored only by his laying his Right-Hand upon him, and commanding him to live. And how truly Godlike will that Appearance be, when he shall come to Judgment, invested with his great Father's, and surrounded with his own Glory; when he shall be seated on *his Bed of Justice*, his Throne of Righteousness, as his Father's Vicegerent, clothed with that substantial *Form of God* of which he once generously divested himself, that he might be capable of becoming the Saviour of sinful Men; when his faithful Followers shall see him, and rejoice in the Grandeur of his Majesty; when even the Enemies of his Cross shall behold him, and *call on the Hills and Mountains to cover them from his Indignation*, and shall at last be punished with an everlasting Destruction from his Presence, and from the Glory of his Power. Imagination is not now capable of forming any Conceptions, suitable to the Reality of the Thing, nor is it in the Power of Language to describe him *as he is*. It is enough for us to know, that the Weakness of his once mortal and frail Body is now exchanged for Power, his dying Body transformed into an immortal one; that the Man, who was *without Form and Comeliness*,^d so as to have, in the prophetick Description of him, *none to desire him*, now wears a Divine

^d *Isaiah liii. 2.*

and Incorruptible Beauty, and is dear to God as his own most perfect Resemblance; that he who was once arrayed with the mock Ensigns of Royalty, and treated with a thousand Marks of Indignity and impious Scorn, is now invested with the real ones, surrounded with the Pomp of Divine Majesty, and hath all the Host of Heaven for his Retinue, Admirers and Adorers. Thus, Christian, shalt thou hereafter view him to thy unspeakable Satisfaction. Such shall all they who *sleep in Jesus* see him return, when the last Trump shall awaken them out of the Slumbers of the Grave, when they shall leave their Beds of Dust, and in the Morning of the Resurrection arise to the Enjoyment of eternal Day, leave a polluted perishing World behind them, soar up to the Mansions of Bliss, and be allowed to *dwell for ever with the Lord*. O how pleasing is the Foresight of this important Event! How transporting the Prospects of the Christian Faith! With what Diligence should we prepare for and *hasten to this Coming of the Day of God!* But

II. What renders this Return of the glorified Saviour peculiarly desirable is, that our Text assures us, that these frail and mean and humble Bodies of ours shall then *be changed*, brought into a better State, and put on a much more amiable and honourable Appearance, than they have in the present World. They are not to be wholly and for ever lost, but *to be transfigured*, or put on a new Form. Consider here

1. That Christ's changing these humble Bodies implies the Certainty of their future Resurrection, and their being restored to Life from the Ruins of the Grave. Death is the Dissolution of our bodily Frame, and reduceth it to its original Principles of Dust; and whilst it continues under the Power of Corruption, so long we are under the
 Dominion

⁂ Dominion of Death, and must be subject to all the Inconveniencies of it. The Recovery of the Body, as the Habitation of the Spirit, is the Resumption of Life, and the Beginning of a new State of Human Existence.

The Philosophy indeed of the present, as well as ancient Times, would fain persuade us, that the Resurrection of a dead Body is a *Thing impossible*, to which even the Power of God cannot extend. But why should it be judged impossible for that to be effected a second Time, which indisputably hath been done once, or more difficult to raise from Death a Body that hath once lived, than to give Life to a dead Body that hath never before lived at all? The latter must be allowed, without recurring to downright Atheism, or the stupid Supposition of the eternal Succession of the Life and Death of Individuals, or that a constant Series of Objects, each having Beginning and End, can constitute a Duration without Beginning or End. For without this Supposition the Human Body must have been originally created by the Power of God, and unless instantaneously spoken into Being and Life by his Almighty Word, which is the most difficult Hypothesis, formed in its first State, according to the Scripture Account, a dead inactive Lump, and fashioned and compleated in all its Parts, so as to be fit for the Reception of Life, before Life could be actually inspired into it. And, therefore originally, the Human Body, when first animated, was really a dead Body raised up to Life; wherefore the raising it after Death can be no more impossible, than the forming and quickening it at first; for the Power that did and could effect the one, is unquestionably capable of effecting the other also. The two Cases are in reality the same.

And

And as the Resurrection is thus possible, so I am apt to think, that upon the Principles of true Philosophy, as well as Divine Revelation, it is absolutely certain, and that it stands connected with the Certainty of a future State of proper Rewards and Punishments. For whatever may be Reasoned about the Metaphysical Nature of the Soul of Man, and its Spirituality and Incorruptibility, yet this doth not at all alter its particular Nature, nor take away its certain and necessary Dependance on a material Body, as an Instrument or Organ to convey to it proper Sensations and Perceptions of Things. For 'tis evident beyond all dispute, that though the present Body is in many Respects a great Incumbrance on the Mind, yet in many others it is of signal and constant Advantage to it; as it furnishes it with innumerable Objects of Knowledge, and introduces into it proper Subjects for Contemplation, Comparison, forming a suitable Judgment concerning them, and from thence deducing Principles of the most important Truth, and right Maxims and Rules for a Religious and Moral Conduct. And as the Union of the Soul and Body is itself a Demonstration in Experience and Fact, that the Soul is in its Nature fitted and designed by the Original Creator for such an Union; it is also a farther Proof, that the breaking of this Union, or the Dissolution of it by Death, must so far be a real Disadvantage to the Mind, as it destroys many pleasing and valuable Avenues of Knowledge, and thereby greatly obstructs and impairs, limits and straitens the Exercises of its noblest Powers of Reflection and Activity, and shuts up many sources of desirable and substantial Pleasures. And therefore whatever Arguments prove the proper Life and Immortality of Men, will be found also to prove the Probability, the Fitness, and Certainty

of a future Resurrection. For whatever Existence the Soul may have after its Separation from the Body, and I think it hath some Degree of Consciousness in its separate State, yet 'tis an Existence in a State of Death; and was it ever to continue so, as the Bulk of the Heathen World thought, it would be in reality, if I may be forgiven the Abuse of the Word, in a State of *immortal Death*, and by Consequence incapable of proper Rewards and Punishments; Distributions that belong not to the dead but to the living, as our blessed Lord plainly declares, when he tells the *Jews*, in Proof of the Resurrection, that *God is not the God (i. e. the Reward and Portion) of the dead but of the living.* And out of this State of Death the Soul can never emerge, but by a Recovery of it's former Life; and therefore not without a Re-union to an organized Body, on which the peculiar Life of Man doth indisputably depend. But

2. Though the Body or material Vehicle of the Soul is to be restored by a real Resurrection, yet Oh! how shall it be changed from its present Form! With what signal Advantages shall it rise to the Participation of a new and incorruptible Life! The Son of God shall *transfigure* these vile Bodies, wholly remove their present despicable Appearances, and every Circumstance of Dishonour and Misery that attends them. Some of the Heathens reproached this Doctrine of the Resurrection as a mean and unworthy one. *Celsus*, an ancient Enemy of Christianity, called the Hope of the Resurrection of the Body, *The Hope of Worms*,^f fit for none but Worms to entertain, and affirmed it unworthy of God to restore to Life a *dead Carcase, as being viler than the Dung.*^g The
Objection

^e Matt. xxii. 32. ^f Ατεχνως σκωληκων η ελπις. Orig. cont. Cels. l. 5. §. 14. Edit. Benedict.

^g Νεκρες δε, κοπριων εκβλητοτεροι. Σαρκι δε, μεσην των
ψαει

Objection would have been more plausible, had it been a Resurrection of the same corruptible frail and mortal Bodies that we now wear, liable to the same Inconveniencies; and exposing us to the same Pains and Sorrows. Such a Renewal of Life would have innumerable Circumstances to abate the Value of the Gift. But he either knew not the Christian Doctrine, or wickedly misrepresented it. As taught by Christianity 'tis a Doctrine reasonable in its Nature, worthy of God, infinitely desirable in itself, and one of the most sublime that we can form any Conception of. The Description of it by *St. Paul* is truly magnificent, and worthy the Pen of one under the Inspiration of the Spirit of God. *Thus also is the Resurrection of the Dead.*

1. *It is sown in Corruption.* The Body is corruptible in it's Nature, and laid up in the Grave, all it's Parts actually tending to Putrefaction and Rottenness; and becomes even before it's Burial, on this Account, often insupportable to all around it. *But it is raised in Incorruption,* without any gross or morbid Humours to infect it, without Flesh or Blood in its present State to waste and consume, without any Seeds of Distempers to weaken it, without any Principle of Mortality, or Liableness to Death. It shall then be no more that brittle, sickly, diseased, pining, painful, dissoluble Body that it now is. It's Ingredients shall be all of an unperishable Nature, and the Building erected be substantial and durable, *a Building of God, an House not made with Hands, eternal in the Heavens;*^h fit for the Reception of it's Immortal Guest, and above the Danger or Possibility of all future Ruin.

εἴτε εἰτεῖν καλον, αιωνιον ατροσθηναι παραλογον, κτε βελτιοῦται ο θεος, κτε δουνησεται. Orig. cont. Cels. l. 5. §. 14.
Edit. Benedict.

^h 2 Cor. v. 1.

2. *It is sown in Dishonour.* It carries about it whilst living many Marks of a low and abject Condition. Some of its Parts are *uncomely and less honourable.*ⁱ Its perpetual Disorders, and the various Accidents by which 'tis often injured, deformed, and rendered a Burden and Punishment to Mankind, shew that 'tis a poor and despicable thing. It is prepared for and brought down to the Grave by such Circumstances as demonstrate its Wretchedness and Misery, and when once laid level by Death, it soon becomes an Object of extream Aversion and Horror, and as loathsome to our Eyes we cast it from our Sight, and give up the insufferable Carcase as a Prey for the Worm to devour it. *But it is raised in Glory.* As recovered by the Resurrection, every Blemish and Defect shall intirely and for ever be done away; it shall have no dishonourable Parts, nor farther Tokens in it of a divine Displeasure, nor any thing that can render it an ungrateful Object to ourselves, or cause Distaste and Aversion when beheld by God or Man. Under Christ's reviving and repairing Power, it shall arise a lovely amiable Form, be surrounded with an honourable Lustre and Brightness, and arrayed with an heavenly Splendor that shall never fade, to cloath the purer, the fairer, and more glorious Principle that is for ever to be united to it. *The Righteous shall shine forth as the Sun in the Kingdom of their Father.*^k

3. *It is sown in Weakness.* The human Body is naturally infirm, made of weak and slight Materials, wears out by Labour, corrupts by Indulgence and Sloth, is broken by Pain, and becomes feeble and helpless by Old Age: And when seized by Death is at once void of all Sensation; incapable of Motion, Action, or any Kind of Operation; defenceless, and wholly unable to preserve

ⁱ 1 Cor. xii. 23.^k Matt. xiii. 43.

itself from the most vile, mean and contemptible Enemies; without Power to continue even in the State in which Death places it, or to escape an universal Dissolution; without any inward Vigour to recover from the Grave, or resume its former imperfect Life. *But it is raised in Power*; of firm and durable Materials, well compacted and framed, not liable to inward Decays, the Shock of external Accidents, or the Infirmities of Years; with all its Sensories and Powers quick, lively and active; renewed probably in some Measure after the nobler Form of Angels themselves, for *we shall be like Angels*, so as to excell in Strength, to be capable of enduring Celestial Glory, to enter into Society with heavenly Intelligences, and even to see, to converse with and enjoy God, whom no Man in his present State *can behold and live*.

4. *It is sown a Natural Body*; it should rather have been rendered, *It is sown an Animal Body*; like the Bodies of all other Animals, it was produced by the same Laws of Nature, moves and acts by the same Material Principles, grows like theirs, is fed, nourished and supported by the same earthly and animal Food, hath Instincts, Appetites, Inclinations and Passions evidently of the same Kind, and subserving the same Ends and Purposes of an animal and sensual Life, and is liable to all the like Sensations, Casualties and Wants. *But 'tis raised a Spiritual Body*, wholly refined from the Dregs of Matter, cleansed from every gross, heavy, sluggish and inactive Mixture, fashioned by the immediate Power of Christ, and not after the Manner of an earthly Generation, not liable to the Variations of Increase and Diminution, not moving merely by Mechanical Laws of Matter, such as we are now impelled and acted by, no longer indigent of our present Sustenance,

hance, no more subject to the Calls of Appetites; biassed by Inclination, or tossed by Passion; and in Consequence freed from all those dangerous Temptations to Sin, which on these Accounts are continually near us and ever within us; are the Trials of our Constancy, and need our daily Watchfulness and Care.

And what is a farther Advantage arising from this their Transformation into Spiritual Bodies is; that as the Temper greatly depends on the Animal Constitution, many disagreeable Circumstances in it will be absolutely removed, even all such as arise out of the merely animal Crasis, and never more be a Foil to real Excellencies, nor distasteful to those who otherwise value and esteem us. Distant Reserve will probably be wholly lost, the unpleasing Warmth and Eagerness of Conversation no more offend, the Impatience of Contradiction never render insufferable, Hastiness of Disposition and Quickness of Resentment absolutely cease; Peevishness and Fretfulness intirely be worn off; with every other undue Ingredient of Temper, which in Reflection gives Pain to good Minds, and creates Uneasiness to those about us. Religion will do much to mend these Disorders of natural Disposition, and truly pious and virtuous Persons gradually soften and meliorate, as Religious Considerations and Habits take place. But the Spiritualizing these Bodies will thoroughly eradicate them, and free us from every such *Root of Bitterness*, that now too often springs up in us and troubles us.

Add to this a farther happy Consequence of this heavenly Change in our bodily Frame; the Avenues of Knowledge will be more open and extensive, the visual Nerve will be strong and clear, and every remaining Sensory more vigorous and active. Pain and Lassitude, Waste of Spirits,
Decays

Decays of Nature, the Fumes of Indigestion, and all the like Imperfections of Nature, will never more retard, interrupt, and hinder our Pursuits, break off the Thread of our Inquiries, obstruct the strong and nervous Reasonings of our Minds, cloud our Understandings, hinder our Perceptions, or lead us to form an imperfect or biased Judgment. A Spiritual Body will be refined, pure, agile, active, always fit for Service, assistant to the reasonable Principle, carry it from Object to Object, transport it from World to World, help it to penetrate into the remotest and most hidden Properties of Things, to explore the Mysteries of Nature, and trace out ten thousand thousand Wonders of Creative Wisdom, Power and Goodness, now absolutely undiscerned. *Now we see but as through a Glass darkly: Then as distinct and clearly as those who converse Face to Face. Now we know but in Part, but then we shall know even as we are known.*¹ For Bodies thus spiritualized will enable us to endure even the Presence of the eternal Majesty himself; whose substantial Glory will not overpower, sink and destroy human Nature thus fashioned and repaired; to draw clear and certain Knowledge immediately from the boundless Source of Wisdom, to bear the strongest Effluence from his Fulness, and to receive the largest liveliest Communications from his Goodness. By such Impressions from the Brightness of his Glory, by such refreshing Streams from that indefectible, permanent, incorruptible Fountain, eternally enriching us, all the sacred Dispositions of Piety, and the Satisfactions arising from them, shall be confirmed, exalted, and brought to their utmost Perfection and Maturity. What pleasing Wonder, what high Admiration will arise, from viewing ourselves, when thus transformed, refined and immortalized by the Hand of God; from surveying

¹ 1 Cor. xiii. 12.

the Objects which in this second State of our Existence shall every where surround us; all new, infinite in their Variety, and formed for our Entertainment and Delight; and above all from the Contemplation of him, whose Power hath called them into Being, whose Wisdom hath fashioned them, and whose amazing Goodness hath brought us into so near and intimate an Acquaintance with them! To know him as he will then stand confessed in all his Works of Creation; to be let into the now impenetrable Secrets of his providential and moral Government, to find out the Clew of that mysterious Scheme that here often perplexes and distresses us, and to be convinced that the whole was the Contrivance of infinite Wisdom, conducted with the most perfect Equity, and calculated for Purposes of the most substantial and diffusive Goodness; and that every single Incident was necessary to the Connection, Beauty and Perfection of the whole; and especially to see every Difficulty in the Scheme of Redemption clearly solved, the eternal Purposes of Mercy set in the fairest, fullest View, the Person, the Incarnation, Sufferings and Glory of the Son of God, all manifested to our fullest Satisfaction; to be rendered able to account for the Original of Evil, and reconcile the Condemnation and final Destruction of those that perish, with all the acknowledged Attributes of the Father of Mercy; what Adorations, what high Acknowledgments, what cheerful Praises, will such a View inspire! How fervent the Ardours of Devotion be, when this clear Prospect is before us! What warm Affection will such a Scene of Things dictate! How cordial, fixed and enflamed the Love that must actuate every nobler Power and Passion of our Nature! How genuine, large and permanent the Gratitude that must dilate and overflow every Breast! With what

high

high Pleasure will the Soul unite itself by the Exercise of these sacred Dispositions to God! With what full Complacency, with what Firmness of Trust, with what intire Confidence, rest and center in God, as its everlasting Portion and exceeding great Reward! How chearfully engage in every Instance of Service, whereby the Divine Glory may be promoted, and its own intire Resignation and Obedience to God more effectually demonstrated! The reasonable Spirit, when united to a Body formed after its own Resemblance, will find no Impediment to these Divine Employments, nothing gross to indispose it for these heavenly Exercises, or make it complain of the Fatigue or Burthen of them; in a word, no single Circumstance to prevent its nearest Access to God, or its full Perfection and Consummation in his Image and Likeness. Then shall we be, in the noblest Sense, *Holy as God is Holy, and Perfect even as our Father which is in Heaven is Perfect.*

And is this the low, the grovelling, the sordid *Hope of Worms!* Is this a Prospect unworthy of and dishonourable to the Human Nature! Is the raising, the gratifying such an Expectation beneath the Majesty of God, unsuitable to his spotless Purity, or unbecoming the Views and Purposes of his moral Government, and unchangeable Goodness? Can the Imagination of Man form to itself an higher Scene of Dignity and Bliss? Doth not such a Change of Form illustrate the Power, and display the Benevolence of that First and Best of Beings? Is there any Thing we can wish beyond it? Any Thing that can more essentially contribute to the Honour of our Nature, or the Security and Establishment of our Welfare? Let me, however, add

III. What the Text expressly declares, and which is a Circumstance not to be overlooked,

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that

that these humble Bodies shall not only be thus changed, but *fashioned like to the glorious Body of Christ, or made in the same Form with the Body of his Glory, that as we have borne the Image of the Earthly, we also shall bear the Image of the Heavenly; and though it doth not yet fully appear what we hereafter shall be, yet this we know, that when he who is our Life shall appear, we shall be like him, for we shall see him as he is.* He, as the eldest Son, and Heir of all Things, is the most perfect Image and Resemblance of his Father, whose essential Glory is all expressed in him, and in whom all the Treasures of Divine Perfection unite, and the *Fulness of Deity bodily, i. e. substantially resides.* We as Children of the same Father shall have our Share from his Bounty and Affection, and as Brethren with Christ wear his Image, and *be changed into it from Glory to Glory.*

The whole Mediatorial Character of our blessed Saviour hath a plain and certain Relation to, and Influence upon all his faithful Followers. His Life of Obedience was for an Example to us, how to live so as to please God. His Death was to *put an end to Sin by the Sacrifice of himself,* and to introduce *everlasting Righteousness,* and establish our Hopes in the Mercy of God. His Resurrection from the Dead was not merely to secure himself of his promised Reward, but to be a sensible Proof of a future State, to inspire us with the Hope of Triumph over Death; and to be the Pledge of our Resurrection by his Almighty Power. His Ascension into Heaven was to engage us to have our Conversation there, and to prepare those Mansions of Bliss for our final Reception into them. The Change of that mortal Form in which he appeared in the Days of his Humiliation, upon his Ascension to the Right-Hand of God, and the amazing Glory that now surrounds him in his

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united Character of Son of God and Man, was that he might become the Pattern of that Alteration which our Bodies shall hereafter undergo, and to assure us that we shall be changed into his own Resemblance, and be thus prepared for an everlasting Union with him in his heavenly Kingdom.

Mean and humble as our present Condition is; whatever Marks of Shame and Disgrace we now carry, though our Forms have a thousand Circumstances to mortify us, whatever be the Pains and Agonies that distress us, though we find our Bodies every Day decaying. sinking and drawing nearer to the Dissolution of the Grave; yet let thy Heart, Christian; rejoice, and thy Spirit exult for Joy. Thy Redemption is sure. The Day of the Lord shall do away all thy Dishonour. *In a Moment, in the Twinkling of an Eye, at the last Trump, the Dead in Christ shall be raised. We shall be changed. This Corruptible must put on Incorruption, and this Mortal shall be clothed with Immortality.* We shall behold the Face of the Son of God, our Eyes shall see the living Redeemer invested with that Glory which the Father gave him from before the Foundation of the World, we shall receive the strongest Impressions of it upon ourselves, and reflect back the pleasing Lustre, which shall be lasting as our Natures, because eternally supported by his Presence and continued Favour.

It is a noble Resemblance that the faithful Followers of the blessed Jesus bear to him in the present World, as they are Partakers of his Spirit, as the same sacred Dispositions in some good Measure possess and influence them; as they live in the habitual Exercise of the same exalted Graces, the same Love of and Reverence for God, the same Zeal for his Glory and Pleasure in his Work, the same Resignation to his Providence and Submis-

sion to his Will, the same Faith in his Power, and Trust in his Promises, Faithfulness and Goodness, and the same divine Benevolence and Charity towards Men; and as these holy Principles produce in them the same excellent Fruits that appeared on him, and excite them to the habitual Practice of the same amiable and useful Virtues. By their Faith and Hope in him, they learn to *purify themselves as he is pure*, and become Partakers of a Divine Nature, in Knowledge, Righteousness, and true Holiness. And this Conformity to him in moral Rectitude, in Dignity of Temper, and Worth of Behaviour, is a sure Evidence and Pledge of their resembling him hereafter in his exalted State, and being *glorified together with him* in the heavenly Kingdom.

The Description of their future Condition is, that *the Wise shall shine as the Brightness of the Firmament,*ⁿ that the Righteous shall wear a *Crown of Glory that fades not away*, and be cloath'd with *white Robes*, *i. e.* Robes of resplendent Light, by which they shall be distinguished from the unbelieving, impious, and irreclaimably wicked Part of Mankind, and receive the full Demonstration of their being the Children of God, and *Cob heirs with Christ of the heavenly Inheritance*. As they are Citizens of Heaven, and their everlasting Dwelling is allotted them there by the immutable Purpose of God, and as the great End of our Lord's Intercession is more effectually to secure them their Inheritance in this happy World, these corruptible Bodies must be put off, for *Corruption cannot inherit Incorruption*. An earthly Body, composed of such vile Materials, is incompatible with an heavenly State, and there would be too great a Disparity between the Children of the same Father, between the Master and his Disciples, the Saviour

ⁿ Dan. xii. 3.

Saviour and his redeemed ones, was he to appear in all the Brightness of celestial Glory, and they to be for ever confined to those inglorious and (comparatively) despicable Forms. He indeed will in all Things *have the Prebeminence*, as becomes his nearer Relation to God his Father, and the infinitely superiour Dignity of his Nature and Person, and shine forth with that full Majesty of divine Glory, which can never belong to inferior earthly Beings. But that the Merits of his Obedience on Earth, may appear in their full Worth, and his Redemption of his peculiar People may be in all things compleat; that his Love to his Followers may want no Proof, and his Affection for them receive the fullest Demonstration; that he may be confessed as the noblest, brightest, loveliest Image of his eternal Father's Benevolence and Grace; all who are now his genuine Disciples, by embracing his Doctrines, by a Participation of his Temper, and expressing in their Lives the Virtues he taught and practised, shall be finally raised by his Almighty Power from the Dominion of Death, and be entirely rescued from every Thing mortal, become in their whole Constitution *heavenly, as the second Man, the Lord from Heaven*, be allowed to share in the Splendours of his Glory; and I can say no more when I have added, shall want nothing, that his Interest in his Father's Love can procure, his Power can effect, or his Goodness bestow, to render them perfect, glorious and blessed as himself.

The Tenderness of natural Affection, and the Love we justly bear to wise, and good, and useful Persons; the Pleasure we promise ourselves from their Continuance with us, and the Expectations we form of their being longer serviceable in the Stations in which God hath placed them; all conspire to make us who survive, to regret their
Removal

Removal from us by Death ; and tho' we believe with fullest Assurance all these Advantages of their future Change, that I have but feintly represented to you, yet we cannot help feeling our own Loss, and lamenting the Loss of the World in general, when Men of superior Worth and distinguished Abilities are taken from the midst of us. There is indeed a Kind of silent mournful Pleasure, that arises from the Recollection of those Excellencies they possessed whilst living, of their Significancy in the World, of the Fidelity and Honour with which they filled up their Stations, of the Good they did, the Reputation they gained, and the high Esteem and deserved Affection their Abilities, Virtues and Usefulness secured them. The Characters that Men sustain in private Life, and the Relations of Husband, Father, Master and Friend, which Nature and Providence have placed them in, when they have cultivated the Dispositions peculiar to them, and their Behaviour hath been in the main answerable to the Obligations resulting from them ; the Remembrance of them excites a Kind of solemn, serious, melancholy Satisfaction, which though mixed with Anguish, yet at the same time, in some Degrees, refreshes and delights us.

When, besides this, they have shone in publick Life, transacted Affairs of national concern with Integrity and Wisdom, executed with Fidelity the most important Trusts ; when the Husband, the Father, the Friend hath been a Blessing to his Country, a real Patriot, a Support of Liberty, and a prudent and generous Assertor of the Rights and Privileges of Mankind ; when the Minds of surviving Relatives can attend to these Considerations, they, for a Season, beguile them out of all their Anguish, and render them insensible to the Sorrows arising from their Death.

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The Character of a Preacher of Righteousness is, in its Nature, an honourable one; and when I am speaking to you, I know I am speaking to those, by whom that sacred Office is far from being thought unnecessary and contemptible. And though the Removal of such a one, and the Silence imposed on him by Death is a common Loss, yet the Remembrance of his past Services, and his Concern for, and diligent Care to promote the Salvation of those, who were the immediate Objects of his Inspection, will be a grateful Entertainment to them, and in some thoughtful Moments of their Lives furnish them with the most agreeable Reflections. When the Imagination suggests: How did he reign and triumph in such an Argument, how strong, how finely painted was this and the other Description, how perspicuous and nervous was his Reasoning on such a Subject; what Seriousness and Warmth enlivened his Exhortations to Piety and Virtue, how convincing and powerful did the Motives to Religion appear to the Mind when he enforced them; how sensible was I made of such a Defect of Temper, such an Error of Conduct, by his Fidelity in warning me of my Sin and Danger; how did God recover me from my Deviations from the Path of Duty, reduce my wandering Steps into the Way of Safety, convey into my Mind the clearest Sentiments of divine Truth, help me to form and fix my Principles, establish and confirm my best Resolutions, settle and establish my noblest Dispositions, and open my Soul, by his Ministry, to the purest and most valuable Satisfaction! I say, when these Thoughts are suggested and revived, and the solid Advantages we received from his Ministry renew the Memory of his living Worth; it is hard to say which of the two exceeds, the Pleasure that sometimes arises from the Recollection of what he once

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was, or the Pain we feel at other Times, when we think that to us he is now no more; a Pain that in some Instances would admit of almost no Alleviation, were it not for the Assurances of true Religion, which teaches us to commit their Bodies to the Grave, with the sure Expectation of their future Resurrection, and that *they who turn many to Righteousness, shall shine as the Stars for ever and ever;*^o and that we, whom they built up in Knowledge, Faith, Holiness and Comfort, shall be admitted to an eternal Union and Friendship with them, when both they and we shall be restored to Life and Immortality, in Circumstances unspeakably honourable and happy to us all.

It is impossible you should be ignorant, to whom to apply the Characters I have last mentioned; or that any one of you who knew the Worth of your late able and excellent Pastor, the Rev. Mr. *George Smyth*, should not have his Thoughts immediately fixed on him, who was a Credit to our Interest, an Honour to the Ministry in general, and a Blessing to the Church of God; who by extraordinary Talents was in a peculiar Manner furnished for the sacred Service he engaged in, and cheerfully and faithfully employed them all for his Master's Honour, and promoting the Interest of his Kingdom; in the Success and Prevalence of true Religion and Virtue.

He was born of worthy and reputable Parents, and his Father was well known as a Man of distinguished good Sense, and several times heard with the greatest Regard, on Subjects of Importance, before the largest and most honourable Assemblies.

He was of a serious Disposition from his earliest Youth. Religion grew up with him, from the Beginning of his Life insensibly into Habit and Temper;

^o Dan. xii. 3.

Temper ; and he was one of those, the Bent of whose Minds is turn'd to God in Reality, without their being able to fix the exact Period, or assign the Date of that happy Conversion ; escaping all the remarkable Follies and Corruptions of Youth, and passing thro' the whole of Life without any Taint or Infection from the profligate Principles and Manners of the Times he lived in.

As his Designation for the Ministry was early, his Education for it was liberal. The first Care of his Parents was to lay the Foundation of real Piety, as an essential Requisite to his future Usefulness. And as God succeeded them in this, he prosper'd them also in their farther Endeavours to furnish him with all the additional Qualifications of Knowledge and Learning, without which the Station he was intended for can never be supported with Reputation and Dignity.

He discover'd a strong Disposition for Study from his first Part of Life, and was of so extraordinary a Capacity, and had made such quick Improvements, that he was able to read *Greek* before he was nine Years of Age. From the School he went on to higher Pursuits, and received his first Instructions in the nobler Sciences under Dr. *Kerr*, afterwards from those learned Divines, *Spademan*, *Lorimer*, and *Oldfield* ; from them he removed to *Scotland*, where he spent two Years, and received the first Degree that Universities bestow, as an Encouragement to Youth to apply to their Studies, and advance in Learning. After this he spent a considerable Time in *Holland*, under some of the most able Professors there, and brought home with him a rich Furniture of Knowledge, which by receiving constant Additions by daily Application and continued Reading, render'd him an useful Companion, an instructive Friend, and an able Minister of the Gospel.

His first fixed Service was amongst you of this Congregation, a Service originally divided between the late Rev. Mr. *Daniel Mayo* and himself, and which afterwards wholly devolved on him; in which he continued with great Acceptance, and I hope in God (for your Sakes) with abundant Success, till God kindly removed him from his Pains and Labours, and gave him his Dismission to eternal Rest and Peace. He was called amongst you when about 27 Years of Age, in 1716, at the Close of which he was ordained to the Pastoral Office, in the most solemn Manner, and in as large an Assembly in the *Old-Jewry, London*, as I believe ever met together on such an Occasion; an Occasion I hope I shall never forget, as I had the Honour of being then set apart with him to the Ministry of our common Lord. The Gentlemen who lately chose him to be one of the *Tuesday* Lecturers at *Salter's-Hall*, paid a Compliment to their own Judgment, at the same time that they shewed an Instance of deserved Respect to him. Had it pleased God to have spared him longer amongst us, he would have been a great Addition to the Credit and Prosperity of that Lecture, and I think one of the best Models by which our younger Ministers could have learnt to have form'd themselves, and become (what I wish them) serious, polite, and useful Preachers.

His Continuance amongst you hath been of near 30 Years standing; and I believe I may call all of you to witness, that his Conversation hath always been *becoming the Gospel of Christ*, and that he *behaved holily and justly, and unblameably, amongst you that believe*; being continually resident on his Charge, and labouring amongst you *in Season and out of Season*, nor ever backward to any Service or Labour of Love, whereby he might promote your Spiritual Advantage, or help forward your Joy.

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His Sentiments in Religion, and the Principles of Christianity he had settled in his own Mind, were not the Effect of Party Attachment, not drawn from narrow and contracted Systems, not hastily taken up from an imperfect academical Education, nor embraced under the Influence of human Authority. No; they were the Fruits of hard Study, great Learning, long Enquiry, a thorough Examination and critical Knowledge of the sacred Scripture. By these he formed his Judgment, and fixed his Opinions, and was hereby enabled effectually to explain, illustrate and confirm the Doctrines of Revelation, to the Pleasure and Advantage of all that heard him.

Satisfied to embrace and teach others what he thought to be the Truth, he never servilely courted the Reputation and Character of *what is called Orthodoxy*, though he honoured and loved the Thing, whether with the Name, without it, or with a contrary one. He thought it *a small thing to be judged of human Judgment*. He thought it *a sordid Thing*, to disguise or dissemble his Sentiments, or to express himself in such an ambiguous Manner, that he might appear to be what some call *Sound*, when conscious to himself that he was not so. He thought it *impious*, to sacrifice Truth for the Reputation of holding it, and to purchase the Applause of a favourite Character by a Method, that would lose him the better Character of an honest, upright Man. What Detestation have I heard him express often times, in our friendly Hours of Converse, of such a Conduct! and if his Censures were ever severe, it was when he was censuring this Practice, which he thought absolutely inconsistent with *Simplicity and godly Sincerity*.

As a Preacher he had none that excelled him, few that equalled him. The Strength of his Judgment, and the Warmth of his Imagination (happy Qua-

fications that seldom meet together) made him equally capable of instructing and pleasing ; and so deep was the Vein of good Sense that enriched him, so great the Copiousness of his Thought on religious and moral Arguments, that he used to complain to me, that the usual Time allotted for publick Discourses was so confined, as that he was often obliged to conclude, before he had said almost any Thing upon his Subject, as the Nature of it required and deserved.

The Manner of his publick Instruction had something in it peculiarly striking and attractive. The Gravity, the graceful Solemnity of his Person, the Management, the Turn and Alterations and various Cadencies in his Voice, which would have been unnatural and displeasing in Imitation, in him all conspired to secure Attention, to enforce the Things he spoke, and to awaken the best Affections in them that heard him. He appeared always to be in earnest. What he spoke seemed the immediate Dictate of an Heart, strongly impress'd with the Belief of its Reality and Importance, and to flow from the sincerest Desires to bring Men to the Knowledge and Love of God, that they might be saved.

His Compositions were laboured and well studied, and as he himself more than once assured me, a large Part of every Week was allotted for that Service. He made Conscience of preparing for the Work of the House of God, and durst not bring into the Pulpit (where he looked upon himself as standing *in Christ's Stead, to persuade Sinners to be reconciled to God*) hasty, immature, undigested Productions, without Connection, Spirit, or Dignity. And indeed this was visible in his whole Course of Preaching, in which he always appeared to have so thorough a Knowledge of his Subject, to treat it in so masterly a Manner, to

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cloath it with that delightful Polish of Expression, and so artfully to mix together the rational and pathetick, as evidently shewed that they were the real Productions of much Thought and diligent Application.

And indeed he was in this much to be blamed, as being guilty of a real Excess, for which I have taken the Liberty to reprove him; *viz.* too great an Assiduity in his Studies, and impairing his Constitution, and I believe increasing the Seeds of the Disorder, that frequently put him to such exquisite Pain, by an over sedentary and thoughtful Life. But Peace be with his Memory! Tread softly, Christian, on his Grave! Forgive him this Excess. 'Twas almost the only one he had, and there is but little Danger that the Influence of his Example will prove to any considerable Number of those who survive him mortal. But with him the Improvement of his own Mind, and the Endeavour to be more extensively useful in his Station, were really the Things that engaged his Heart, employed his Thoughts, secluded him too often from his Friends, and engrossed, if possible, too much of his Attention and Time.

His natural Disposition had the Appearance of Reserve, and I believe this was his constitutional Cast of Mind. And I am apt to think 'twas increased in him by observing, in what the general Run of modern Conversation consists. I have heard him reflect with a real Concern upon the low, trifling, uninteresting Subjects with which Men entertain one another in common Life; especially when something of an higher and more useful Nature might be expected from Mens Circumstances, Stations and Characters in the World. The Truth is, that he thought human Nature not made for Trifles only, and he had an absolute Hatred of Impertinence and Folly; and he therefore chose rather to undergo the undeserved Cen-
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sure of a morose Disposition, than to countenance by his Example, what he thought *the Waste* of Time, and too frequently *the Abuse* of it. And though possibly it might have rendered him in some Instances a more agreeable Companion, had he accommodated himself more to *the innocent Impertinencies* of Conversation, for such I think there are; yet Gravity and Reserve of Temper is in general more becoming the Ministerial Character, and in our late Friend may be the more easily overlooked, as it was not only natural, but in him the real Excess, if an Excess, of superiour Excellency and Virtue.

But then there were Times when he opened all his Treasures, and bore a noble Part in the Conversation of his Friends. If any Subject of Consequence came before him, any Debate in which Religion, Virtue, Learning were concern'd, arose; here he was as communicative as Heart could wish, entered into the Conversation with Spirit and Freedom, enlivened it by his good Sense and solid Reflections; all his Reserve immediately vanished, and he instantly appeared the wise, the understanding and the agreeable Man that he really was. In many Conversations of this kind I have had the Pleasure of a Share with him, and I know of no Man living that I would sooner have consulted upon any Question of Difficulty than him, nor to whose Judgment I would have paid more Deference than his. And as he had a very clear Understanding, he had an happy Way of conveying his Sentiments, and cloathing them with the most easy, proper and intelligible Manner of Expression.

He was one of the first Acquaintance that Providence kindly threw me into upon my first coming to the great City, and as our Friendship hath been growing for above thirty Years, 'twas never interrupted but once; and (for which Reason only I mention this Incident) soon renewed by a Discourse
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of his at *Tunbridge-Wells*, where we both were, from *James iii. 17.* a Discourse, which if Malice itself had attended to, must have made her detest her own Form, and have disposed the most deeply resenting Breast to return to the Pleasures of Friendship and Love. It is commending myself when I farther add, that the more intimately I knew him, I the more revered him and loved him, and that every time I heard him from the Pulpit, I learned something to make me either a wiser, or that strongly disposed me to become a better Man. 'Twas indeed impossible to have any Degree of Acquaintance with him, without conceiving a very high Esteem for him. Amongst his own Brethren he was universally looked on as holding the first Rank in Merit. Nor did those of the Establishment, who knew him, less value and honour him. He lived in Terms of constant Friendship with the Reverend and Worthy Minister of this Parish, of which I have heard our Friend speak with Pleasure; and I have good Reason to say that that Gentleman is amongst those who truly regret his Death: and indeed wise and good Men, amongst all Parties, are taught by their own good Sense and Christianity, not to confine either to any single one, nor to like them the less in any one, upon account of those lesser Differences in external Circumstances that are of no real Consequence to either.

He appeared through the whole of Life to be a Man of undissembled Piety, and as he firmly believed and highly admired the Christian Religion, well understood its Principles, and was thoroughly able to defend it; so it pleased God that, in the last Years of his Life especially, he stood in need of those Divine Consolations, which the Doctrine of Christ alone is able to inspire the Mind of Man with. The Pains he endured were almost perpetual,

tual, and sometimes so severe as to be scarcely tolerable; and yet in the midst of the extremest Torture he betrayed no Token of Impatience or Discontent with God's Disposals, and those sharp Trials which he permitted this eminent Servant of his to be exercised with; setting him hereby as an exemplary Pattern of quiet Resignation to God, to his Friends, his Family and all his Acquaintance, and suffering the vile, the humble Body continually to mortify and vex him, that the Rest which remained for him might become more grateful, and the future Change of it fill him with a more exquisite Joy, and cause him more abundantly to triumph in the Grace and Power of the Redeemer. I should not wonder if the Agonies he endured should at Seasons create some lesser Degrees of Fretfulness, especially when they made him incapable of attending to his own Principles and Hopes. 'Tis scarce in Human Nature, when in such Circumstances of Disorder, to avoid them; and they should be placed, if any such there were, to the Force of that Disorder, and will be reckoned to it by all that know how to sympathize with afflicted Goodness, and are not themselves destitute of the tender Sentiments of Humanity, good Nature and Christian Benevolence.

In his last Illness he behaved with a noble Fortitude, Composure of Mind, and Submission to the Will of God. He apprehended the Consequence would be what it was; and when he felt the most racking and acute Pains, suppressed his own Complaints by saying, *Why should I complain? The Will of God be done*; and prayed, *Lord less Pain, or grant me greater Patience*; leaving the Determination to God himself, as one that had subdued his own Will into an intire Obedience to the Divine. No wonder he could say in his last Hours, to those that were about him: *I have examined myself to the bottom.*

bottom; and amidst all my Imperfections find; all is right between God and my Soul; recommending Religion and a continued Faith and Trust in God to his mournful Family; who though they are deprived of the most valuable Friend; will have his many Excellencies and Virtues to preserve in them the most grateful Remembrance of his Name; and the Pleasure to assure themselves, that his Reputation and Character will survive his Funeral; and ever be reflected on to his and their Honour; whilst there are any remaining who knew the Man; and understand how to value substantial and distinguished Merit.

The State of his Body; inspected after his Death; was such; as made his Removal appear to be an Instance of great Mercy to himself; and his longer Continuance here undesirable on his Account, even to his nearest Relations; and most interested Friends. Had his Life been lengthened; it must have been protracted in continual Misery; and given a constant Distress to those; who must have had a tender Share in all his Sufferings. And thus far their losing him is to them also a Mercy. Let them therefore comfort themselves with this Thought: That the Husband; the Father; the Friend they loved; the Man of Integrity, Wisdom and Worth they honoured, now suffers; groans, and dies daily no more. The Trial of his Faith and Patience and Submission to God is both ended and approved. He needs not their Pity. He is above their Compassion. Let them rejoice that he has entered into eternal Rest. Let them be careful to act worthy their Relation to him; and his Children especially never deviate from those Principles he taught them; nor from that Holiness of Conversation, of which he was so unblameable an Example. Thus they will add to a Father's Joy in the Morning of the Resurrection,

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if they will enable him to say, to his and their Judge: *Here Lord I am, and the Children thou hast given me.*

To you that were his stated Hearers: Remember how he laboured amongst you, and admonished and warned you as a Father, doth his Children, not shunning to declare to you the whole Counsel of God. You will bear him Witness, that he was a Workman that needed not to be ashamed, rightly dividing the Word of Truth, reproving, rebuking, exhorting with all long Suffering and Doctrine; a good Example to the Flock he fed, taking heed to himself as well as to his Doctrine, that he might save himself as well as you who heard him. The greater his Ministerial Abilities were, the more you have to answer for who were blessed with them; and the more careful he was to fulfill that Ministry which he received of the Lord, the more strict will your future Account be, as to the Improvements you have made under it. Let therefore your Faith in God and the great Redeemer be fixed and immutable, your Love and Regard to true Religion be universal, warm and permanent, your Virtue unblameable and without Rebuke, and in all Things walk worthy of the Lord, who hath call'd you to his Kingdom and Glory. And thus you will manifest the kindest Respect and the best Esteem for his Memory, be his Crown of Rejoicing at the last Great Day, and with him be presented Holy and Blameless, by the glorified Redeemer, before his heavenly Father's Presence, with exceeding Joy.

F I N I S.