

*The Christian Warrior finishing his Course.*

A  
S E R M O N

OCCASIONED BY THE DEATH  
OF THE  
Rev. Mr. JOSEPH HART,

PREACHED IN  
JEWIN-STREET,  
JUNE 5, 1768.

BY JOHN HUGHES,  
Brother-In-Law to Mr. HART.

AND AN  
O R A T I O N

DELIVERED  
AT HIS INTERMENT  
BY ANDREW KINSMAN.

*Published at the Request of the Church for the Benefit of the Family.*

L O N D O N,

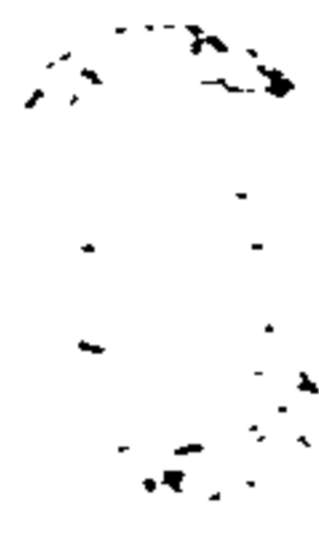
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## Advertisement.

**A**S the professed design of publishing this sermon, is to inform the benevolent of the state of Mr. HART's family, they are desired to take notice that Mr. HART has left a *widow* and *five* children entirely unprovided for, except the subscription lately made for himself, and *this* for his family.

The widow has been for some months in a bad state of health, and is now incapable of doing any thing.

Four of the children are unable to get their living, viz.

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A boy

A boy of fourteen, almost stupid by epileptic fits.

Two boys, one eight, the other ten years old, and an infant of sixteen months.

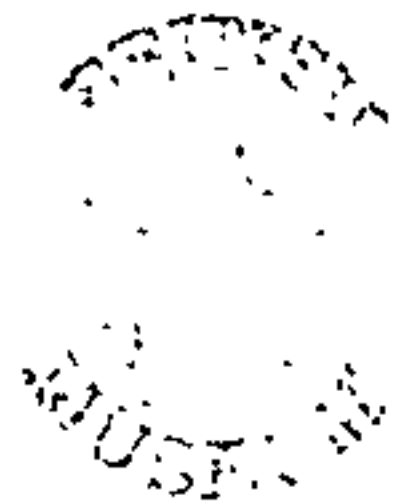
Subscriptions for Mr. HART'S family will be thankfully received by the following gentlemen ;

Dr. Ford, No. 25, Old Jewry, Cheapside ;

Mr. Justis, Well Yard, Little Britain ;

Mr. Abington, Beauford's Buildings, Strand ;

Who are appointed Trustees to his Family.



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T H E

P R E F A C E.

*T*HE great abuse of funeral discourses, having given many sober, honest, and well-meaning people, such a dislike to that sort of solemnity, that some of them are ready to say, we are weary of hearing such frothy orations, as usually are made on such occasions; and therefore think proper to leave them to injudicious and light-minded persons to attend them; and so much the more, (perhaps) because it may be, they have been told by some, that it is no scriptural practice; but that it is originally heathenish; and was first introduced by proud and wicked men; such as heathen emperours, kings, and generals of armies; who (as it was well known to the

a 2 generation

generation in which they lived) acted a part in this world, more like devils than men; yet, to make the common people believe they should be translated to heaven (that is to say, among the gods) left money to certain orators, to preach the people into a belief that for their feigned virtues, while their bodies were burning on the fiery pile, their souls were ascending up in that flame to heaven. And the orator, in the mean time, used to tell as many fine smooth stories of the deceased, as he could artfully invent; and many such things, too numerous to repeat in this place. How much of this is true let them who are read in heathen-story judge: But whether false or true, I am sorry to say, too much of this is practised in our protestant nation; and that from some of the same motives, it is to be feared, for a sum of money. But nevertheless, this will not overthrow the pious practice of a public lamentation, for our godly departed friends; (especially ministers) and to make a sober, grave rehearsal of their faith and practice, in order to stir up others thereby, to follow their holy examples; and tread in their steps. And further, as this may be a means in  
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the hand of God, to comfort the relative mourners of the deceased; together with the church, of which they are a part; who can no more lose a beloved friend, without sorrow, than a human body can a member without pain. I say, to give up such a profitable practice, because shamefully abused by some, we may as well, by the same parity of reason, cast away our faith, because it is so much abused by libertines and hypocrites. What though we differ a little from our forefathers in the solemnity, will it follow there is no scripture to support such a thing? Did not David, the king, preach Jonathan's funeral sermon, when he fell down slain on mount Gilboa? neither did he leave out Saul, his implacable father, but gave him the honours due to his sword, as a valiant man; and moreover, commanded the daughters of Israel to weep for him. Did not David, at another time, when mourning for that great general Abner, follow the bier to the grave weeping? and closed his moving sentences on that occasion with this solemn expression, that this day is a prince, and great man fallen in Israel. Shall David mourn publicly for the loss of a martial general, and shall not we mourn in like manner  
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for the loss of a general of the Lord's host? One who fought his master's battles valiantly, against those gigantic errors, which daily wound and grieve the church of Christ. What was it less than Tabitha's funeral; when the widows (her weeping friends) brought the coats and garments which she had made for the poor, and shewed them to Peter and all that were with him? And hath not our dear departed friend, been made an instrument in the hand of God for several years, to bring out of the magazine of Jesus Christ, cloaths for the naked, food for the hungry, physic for the sick, and a sharp rod for the hypocrite and impenitently wicked.

In a word; may I not be permitted to suppose that the glorious ordinance of the supper of the Lord, hath some resemblance of a mournful funeral sermon; shewing forth his dying love? together with the other great designs of that institution, in which glorious ordinance, our dear departed friend, was known to have much of the power, and presence of the dear Lord Jesus.

It is true, our brother was a singular man: but it seems, God had singular work for him to do; and that his labour hath not been in vain in the Lord, thousands of souls in this kingdom are living witnesses. His plain, simple, but experi-  
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mental and comfortable hymns, have been a means of refreshing and strengthening the souls of many, who have been ready to give up all soul-affairs for lost; and many poor prodigals, who have long fed on husks, and have been almost starved, have ventured with him, to arise and go to their father; and say, father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son; and with him have received their father's kiss; and have had their poor wandering feet shod with the gospel-shoes; and the best robe (even that of Christ's righteousness) put on them; and on the right hand of their faith, the ring of everlasting Love.

I have thought sometimes that as he was much beloved of God, therefore he gave him a poetical turn, to please him in his solitary path; and though he never made a profession of that art, yet I doubt not, but when God shall make up the grand concert, he will be found among the sweet singers of Israel. It is true, it was his lot in the days of his pilgrimage, to sing chiefly the bass; but those who are skilled in music tell us, that it is the ground-work of that science.

To be sure his writings are but few (when compared with those of other eminent servants of God) but then, it must be observed, that he had his livelihood to get at his civil calling; which was that of teaching the learned languages; and writing much in that way; well knowing, that it is the duty of every man, to work with his hands or his mind (if need be) for the support of his family, being taught by the word of truth, that he who will not work must not eat.

As to any weaknesses, that some may seem to have discovered (either in his writings or preaching) I shall make no other apology for them than what the great apostle St. Paul has made; who says, that we (even apostles) know but in part; and prophecy but in part; but when that which is perfect is come, then that which is in part shall be done away. Even so, come Lord Jesus, come quickly, which is the earnest prayer, of a poor unworthy servant of Jesus Christ.

JOHN HUGHES.

2 TIMOTHY IV. 7.

*I have fought a good fight, I have finished my course, I have kept the faith.*

**T**HE apostle being a prisoner at Rome when this epistle was wrote; and having been brought twice before *Nero* for examination, could clearly foresee (for God had shewed it to him) that he was now ready to be offered; and that the time of his departure was at hand. For though he was delivered the first time out of the mouth of the lion *Nero*, yet the second time (it seems) that tyrant gave him his death's wound. And as the care of all the churches lay close to his heart, together with that of the bishops and elders, he endeavours to improve, that little respite allowed him before his death, in writing several epistles to the churches, among whom he had gone preaching, in order to comfort and strengthen them in the faith of our Lord Jesus; and in the several

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gospel-truths which he had delivered to them from time to time. Among which, his two epistles to his beloved son *Timothy*, in the faith, seem intended to direct him into the plan and government of a gospel-church; together with several prophecies of the dreadful errors and perverse spirits that would arise in the churches after his decease, and also in the latter days. And as he had ordained *Timothy* bishop (or overseer) of the church of *Ephesus*, and he being as yet but young, he writes this last epistle to him, as a directory for his future conduct; well knowing that he would need as well the wisdom of the serpent, as the harmlessness of the dove. And, among other things, he seems to insinuate to *Timothy*, in the words of our text, what he must expect if he continued to his life's end a preacher of sound doctrine. But to comfort him in so doing, he lets him know that the Lord Jesus would surely reward him in the end with a crown of righteousness; and not only him, but all those that love and wait for his appearing. He, moreover, lets him know what a multitude

tude of men of great profession had fallen off and forsaken him; and in this he prepares *Timothy* to expect the same; and that when it came to pass, he should not be startled at it. For *Timothy* being as yet but a young overseer of a church of Christ, and he well knowing his own sincerity in the cause of Christ, and perhaps the love of his master burning in his heart, (as appears by his being so steadfast to *Paul*) might think every one like himself; but of this the apostle bids him beware, for all men have not faith, (that works by love) no, nor all professors; for it is plain, that many of them neither fight the good fight, nor finish their course, neither do they keep the faith.

Thus much by way of preparative to a further enlargement on the words under consideration: I shall now come to speak to the words themselves. In the opening of which (according to the order in which they lay) I shall first of all endeavour to shew, What is to be understood by a good fight. Secondly, When it may be said a person has finished his course. Thirdly,

What that faith is, that must, and is to be kept. Then, fourthly and lastly, make an application of the whole, in a funeral-way, suitable to this solemn occasion. In all which I shall choose to be as brief as may be.

And, first, I shall choose to shew, negatively, in three particulars, What is not the fighting intended by the apostle in the text.

That it is not the fighting of Christian brother against brother, about things in no wise essential to salvation, is plain from the apostle's own words; who says, "Happy is the man who condemneth not himself in the thing which he alloweth." And, moreover, it is plain from the words of the apostle *James*, that such wars and fightings proceed meerly from our own lusts.

If Christians must never love the brethren until they see with their eyes, in all points of religion; that glorious grace of love will have but very little business to do in the church of Christ on earth; and I am sure, to give liberty to such a base and selfish

fish thought, is to break the Christian religion almost into as many parties as there are Christian men in the world; the evil tendency of which our dear departed brother clearly saw, and stily opposed it in his preaching: for it is well known, that it is almost as hard a thing to find two Christians alike in all things, as it is to find two things exactly alike in nature. Besides, the scripture has largely provided relief for us, in these our dark conceptions of the mind of God contained therein; by telling the best of us all, that we see but through a glass darkly; and that our knowledge, though ever so keen, is but in part; and that our prophecy is but in part also; and, until that which is perfect is come, (and which, I think, will not be till the Lord comes himself) it is our duty to bear one another's burdens, and so fulfil the law of Christ.

These things, well considered, may serve to shew, that this is not the fighting intended by the apostle.

Secondly. Neither is it the fighting of the people of God against their ministers  
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(because of their own barrenness under their ministry) to be thought to be it: the issue of which is found to have a very bad tendency; for we are no more tolerated to rebel against the ministry, (provided the minister preaches sound doctrine, supported by the scriptures) than we are to rebel against God himself: for Christ hath said to his ministers, “he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.”

Some peevish Christians behave to their ministers, much like *Rachel* to *Jacob*; who cried give me children or else I die; whereas, her husband answered her prudently, by saying, “Am I in the place of God?” And if *Rachel* had not taken a better course than thus to grieve her husband, she might (for any thing I can see) have gone childless to her grave. But, upon discovering of her error, she found she must take another method: that is to say, fervent prayer to God; if she should be fruitful; and so she did; for the word expressly says, that “God hearkened to her, and opened her womb:” which rationally implies, that she had made her prayer  
to



to God. The like method I would commend to all who, like *Rachel*, are peevish, barren Christians.

Thirdly, and lastly. It is not the fighting of Christians (especially Protestant Christians) against the government they live under, to obtain (as they fondly dream) a fancied liberty; which thing, if they had it, if it were not given them of God, would prove but a curse to them and not a blessing. And that God will give liberty to any people, to destroy his own ordinances, till better are provided by himself for them, can never be proved from scripture; which ought to be the true Christians guide in all things; neither will right reason, in any man, dare to make such a motion.

I know the great apostle Paul, gives such sanction to civil powers, that he says, whoever resisteth them, resisteth the ordinance of God; and shall receive to themselves damnation.

If any should say, they wonder I should introduce such discourse in a funeral sermon, I answer, that I find myself under a necessity so to do; and that for two reasons.

First,

First, As I am a minister of Jesus Christ, I find it in my commission to be a peacemaker, and not a neuter; and, secondly, I cannot do justice to the memory of our dear departed brother without it; for I am told, by those who visited him in his illness, that he should say, the tumults which were abroad in the land had a wrathful aspect in them; and that they grieved him to the heart. Therefore, as I see a numerous audience around me, I hope a short word of admonition, to such as may have erred in this matter, (but by what they have already heard may now see better) may not be lost labour.

Dear Christian Brethren: If there be any here amongst us, that have been fomenters of riotous tumults, let me here intreat you for the Lord's sake, to do so no more: for Christians that fear God, have a better way of righting themselves, if wronged, than to fly in the face of government with horrid blasphemies. They know it is their duty to spread their case before the Lord, who is King of Kings, and Lord of Lords, and  
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who holds the reins of government throughout the whole earth in his own hands.

Therefore, O Christian! if thou wouldst be of any service to thy brethren and countrymen, in this calamitous time of dearth, make it a matter of earnest prayer; and cease not until thou hast found the good effects of it. I thought it my duty to drop these few words in so suitable a place; and, I hope, the Lord will give his blessing to them.

I shall in the next place (as God shall help me) endeavour to shew positively, in few words, what is the good fight, and who are the parties engaged therein.

And, first of all, I judge it the safest way in all our searches, into the sense of the scriptures, to let the inspired writers, whether prophets or apostles, expound themselves; and, in so doing, there is no call for us to go any farther than our apostle's first epistle to *Timothy*, vi. 12. in which, among other things, he charges him to fight the good fight of *faith*, in order to lay hold of eternal life. Here then we fix the sense accord-

ing to the apostle's own words ; nor are we under any necessity to search for a better, seeing it is not possible to obtain it.

In the next place, it remains to shew, what this faith is, whence it comes, and who are its adversaries.

It is known to all who read and believe the scriptures, that the precious faith, by which we are converted, is not a natural principle ; but comes from above ; and is the free gift of God alone to them on whom he is pleased to bestow it. Now, when this precious gift of faith is given to any soul ; that soul, together with this faith, receives the spirit of Christ ; for these two are inseparable ; so that if you have faith, you have Christ in you ; and if you have the spirit of Christ, you cannot be without faith : and as the human nature of Christ receives all its power from the Godhead being united to it ; so faith receives all its power from Christ being united to the believer by the bands of everlasting love, never to be broken ; for whom Christ loves, he loves unto the end : but the ways by which God conveys this heavenly treasure

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into the soul are different; as also the times of life in which it is received. Sometimes the Lord gives it to children in early life as to *Samuel* and others: sometimes to those of riper years; and sometimes to those of grey hairs: but to whomsoever he gives it, we are assured both by scripture and experience, that it causeth both war and peace in that soul. War with every thing that will not submit to be obedient to Christ, the eternal Son of God, as revealed in his word; and peace to those who are made to submit to his government: and all other peace which any of the sons and daughters of *Adam* seem to enjoy, short of that which Christ gives by faith in himself, is but a delusion; and so will certainly prove in the end; either in the hour of death, or at the last eternal judgment. And that these were our deceased brother's principles will clearly appear by his writings; together with the testimony of many witnesses, who have reason to bless God that they were taught by his ministry to conceive of divine things in this light.

Now the natural man (for so we all are before conversion) being fallen from God,

there is not one power or faculty of his soul but what is at enmity with him ; though man in his natural state perceives it not. And as faith (which is now supposed to be in the soul, and is always at peace with God) meets with every thing in the soul opposite to itself ; from hence arises the war ; which will never cease till all the rational powers are found obedient to it. For reason, however valuable in the direction of moral actions, can never be in true fellowship with God, till it submits to, conceives of, and worships God according to the dictates of this divine principle ; which is Christ dwelling and ruling in our hearts by faith ; and as it ever wars and strives for the mastery in that little world the soul and body of a child of God ; so it ever fights with whatever is opposite to it in the outward and visible world ; except when foiled by sin, and overcome by temptations, which was for sometime the unhappy lot of our poor departed brother, But he that hath said, all things shall work together for good to them that love God, so ordered it, that it was a means of making him through the super-abundant

grace

grace of God, experimentally wise and humble. The like effect it had on *Solomon* of old; who, though he had the greatest stock of infused wisdom of any man living, yet it was not made perfect in him (neither can it in any fallen creature) unless experimental wisdom be added to it; for we are told, our Lord Jesus himself was made perfect by the things which he suffered, though it was for the sins of others. It is true, our poor deceased brother, for a time, like *Nebuchadnezzar*, ran wild with the beasts of the field, till seven times had passed over him; yet his body was all the while wet with the dew of heaven, to keep him from being utterly consumed in the fire of sin; and his roots, like *Nebuchadnezzars*, were left in the earth with a band of iron and brass, until his reason returned; and being subdued by faith, was made to acknowledge, that the most high God ruleth in the kingdoms of men, and giveth them to whomsoever he will.

It is, and hath been of old, the good pleasure of God, for example to others, oftentimes to expose the sins of his beloved  
saints;

saints ; and it is plain the thing is of God ; for man left to himself would never do it : witness *David*, who strove, to hide his sin, with all the subtlety the devil could help him to ; and so will every man, till God sends some prophet to him, to give him spiritual physic, to bring him to repentance ; neither can he be cleared of them any other way, to his soul's comfort. For, though the natural man may think to hide his sin, with his body in the grave, yet the regenerate man knows from the word of God, it must not, nor can it be so. For he finds God will make him vomit up his sweet morsel of sins by reprov- ing, convicting and setting them in order before his eyes, *Psal.* l. 21. For God, if he pleaseth, can appear to us as tearing us in pieces, and none can deliver.

I come now to enquire, what may be understood by a child of God's finishing his course.

What the course of the open prophane is, and what it tends to, the moral man sees by the light of nature ; especially, if



if brightened up by the light of the letter of the word of truth. What the course of the self-seeking formalist is, and what it also tends to, the spiritual man sees by the light of the spirit of Christ shining in him through the written word: but what the course of a spiritual man is, none but God and the truly godly know.

To treat of these things separately with advantage, cannot be done at this time; so shall attempt only to speak, as the Lord shall further help me, something of the course of a man ordained by God to fight the good fight of faith.

And first of all, it is plain from the scriptures and experience, that every man's Christian course is not alike; either for length, or painfulness of travel: neither do all men proceed therein with the same spiritual motion. Some are swift, others are slow; nevertheless, every regenerate man shall surely finish his course before he leaves this world; otherwise, the infinitely wise God (which is blasphemy once to conceive) might be charged with folly; for he hath  
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undertaken to be our guard and guide quits through our toilsome way, and to see us safe home.

The course of our apostle, ordained for him of God, was long, and exceeding rugged; for though the way of every Christian be strait, (which way is appointed) yet our path is sometimes up, at other times down; sometimes on the top of *Pisgab*, then down again into the valley of the shadow of death. One day perhaps with *Paul*, as it were, in the third heavens, where we hear unspeakable words of comfort, for the refreshment of our souls; the next (it may be) we are down as low as hell; buffeted by Satan, and hear unspeakable words of blasphemy and wickedness, not lawful for a man to utter for horribleness; and all to try the strength and truth of our faith, whether we will keep it, or let it go. For when the apostle says he had kept the faith, he intimates thereby, that it was as difficult a task as any he had to perform; well knowing, that the world, the flesh, and the devil, all in combination, were resolved, if possible, to rob him (as well as every Christian)

Christian) of that precious jewel of faith ; for if a child of God once lets go his faith, he then, like *Sampson* shorn of his locks, becomes weak and like another man.

But O ! for thy comfort, thou poor back-sliding trembling soul, if thou findest in thy heart so much as a desire to return home; thy God will make, like *Sampson's*, thy hair to grow again ; and who can tell, but that with our dear departed brother, thou mayest be enabled to take vengeance on the *Philistines*, thy corruptions, for the loss of thy two eyes of faith and love ; and farther, to lay thy hands on the two pillars of unbelief and pride, which support Dagon's or the devil's temple, and lay them level with the dust ; neither will it be any dishonour to thee, if, thy body by death should be crushed in the ruins thereof as *Sampson's* was ; and this is the way for a backslider to fight the good fight, finish his course, and keep the faith.

A word to you who have not foully backslidden, but have stood to your colours, ever since you took the king of heaven's bounty. I know you have reason to glory, but remember, that he who glorieth is charged to glory only in the Lord. Who

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kept thee where thou art, and what hast thou, that thou hast not received? That might have been thy lot through thy folly, which some of thy poor foolish brethren have plunged themselves into.

Therefore, go not thou to the top of thine house with *David*, to view the large dominions God hath given thee in thy obedient state; lest thou smart for it in the end as he did. I tell thee it is much safer for thee to be in the camp, with the Lord's host fighting his battles, than on the battlements of that sumptuous building, proud prosperity.

Hath the Lord slain all thine enemies within thy borders, that is to say, thy corruptions? then look for Satan in an angelic form to tempt thee to be careless, and puff thee up with pride, and a vain conceit, that thou art got beyond the reach of danger. But O! beware, beware, lest subtil Satan cometh and findeth thee sleeping; and thus I leave thee with our Saviour's words, "What I say to thee, I say to all, watch." I suppose, by this time, some may be impatient for the application of this discourse in a funeral-way, relating to our dear departed

parted

parted brother; and here I shall endeavour to shew, that our dear deceased brother had a right to the honour of such a solemnity; but could have been heartily glad, if some more worthy and able person had been employed in this service.

And first of all, it is well known, to many, that he came into the work of the ministry in much weakness and brokenness of soul; and labouring under many deep temptations, of a dreadful nature; for though the Lord was pleased to confirm him in his everlasting love to his soul; yet (to my knowledge) he was at times so left to the buffetings of Satan, for the trial of his faith, and to such clouds and darkness on his soul, that he has been oftentimes obliged to preach to the church with sense and reason flying in his own face; and his faith at the same time like a bruised reed; insomuch that he has often done by the church, as the widow of *Zarephath* did to the prophet *Elijah*, who made him a cake of that little she had, when she herself seemed at the very point of starving. There-

fore for this, O ye saints of God, he has a right to be remembered of you all.

In the second place, he gave a proof of the soundness of his faith, by the soundness of his repentance; openly confessing his sins to all the world, and forsaking them; and though he knew assuredly that his sins were for ever pardoned, yet he was contented to stand in the porch of the house of the Lord all his days alone, bearing his shame; that others might learn to fear the Lord by the things which he suffered. Therefore for this, O ye saints of God, he has a right to be remembered of you all.

Moreover, his undaunted courage in stoutly defending, with all his might, the peculiar doctrines of the gospel, viz. the Trinity in unity; the electing love of God; the free justification of the sinner by the imputation of Christ's righteousness, and salvation alone by his precious blood; the new birth and final perseverance of the saints; always insisting upon a life and conversation becoming the Gospel; contending earnestly for the faith once delivered to the saints; who were chosen to be holy, and without blame,  
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before him in love; being watchful over you, as a shepherd over his flock, lest the bear, or wild boar of the wood should scatter you. And for this also, O ye faints of God, he hath a right to be remembered of you all.

And, lastly, he was like the laborious ox that dies with his yoke on his neck; so did he with the yoke of Christ on his neck; neither would he suffer it to be taken off; for you are witnessess that he preached Christ to you with the arrows of death sticking in him. And for this also, O ye faints of God, he hath a right to be remembered of you all.

I turn me now to the weeping, sorrowful widow of our departed brother, with her five fatherless children.

As the turtle-dove that loseth her mate, so is a loving, virtuous woman that loseth her husband. Thou, that wast once bone of his bone, and flesh of his flesh, for whom such floods of tears are now shed, thou seemest to thyself to be left alone, with thy sweet babes, in a wilderness-world; but O! for thy comfort, I have now to tell thee, that  
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thou art not alone, for God is with thee. He that was thy husband's God, is the God of the widow, and the fatherless; and has said in his word, "leave thy fatherless children, I will preserve them alive; and let thy widows trust in me, *Jer.* xlix 11."

Thou hast often heard thy dear husband preach the glory of a life of faith, and now the time is come for thee to make trial of the truths he recommended; and (as I trust) the banners of faith and repentance have been published in thy heart, betwixt thee and thy heavenly husband Christ Jesus, thou hast a lawful right to sue to him for a maintenance both for thee and thy fatherless children; and I doubt not, but in thy so doing, God will open the hearts of some of his dear children to deal kindly with the living for the sake of the dead. Only walk thou before God as a widow indeed; and follow the steps of good *Anna*, who departed not from the house of God, but served him with fasting and prayer night and day; and so shalt thou be blessed of the Lord.

Next, to the weeping babes I turn my thoughts, and say, Weep not, sweet babes; your father is not dead but sleepeth; and  
when



when he wakes again, shall shine in beauty like the glorious sun. Think not, my lambs, that you are left alone; for God will send his angels to protect you. If any thing, at any time, should grieve you, then fall upon your knees, make known your wants to God, and tell him your distress; and he will surely help you in your time of need. These were the very steps your father took; who in his troubles always sought to God. God was his helper, God alone his friend.

But O! the hardest task is yet to come. For where, and how shall I begin to comfort this church of Christ, with all her weeping children?

The Lord indeed hath covered thee, O daughter of *Zion*, with a cloud, in taking away thy pastor; but, I hope, it is not in anger: nevertheless, it behoveth you all, in this dark day of mourning, earnestly to implore the God of heaven, with one heart, and one soul, that he would please to repair this breach: for it is well known to many, that a great man is fallen in *Israel*. But be not utterly cast down, for there is yet hope; for though death hath slain an officer in the armies of *Israel*,  
yet

yet remember, your captain-general, the Lord of hosts, stands fast: death hath no power over him, nor ever shall to all eternity. Therefore, go on in the invincible might of the Lord Jesus; for it is but a short time, and the last enemy shall be destroyed, even death itself.

I know you have been blessed with the dew of heaven from above, for many days; and that you have had for your nourishment the finest of the wheat; and that your drink hath been the pure blood of the grape; and remember also, that your late pastor hath laid up a stock of good things for you, for your nourishment after his death; and, if you look carefully, you shall find a goodly portion in his repository, which he took out of the hand of the *Amorite*, with his sword and with his bow; that is to say, his godly experiences; which have cost him dear, very dear indeed: for the archers sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of *Jacob*. But now he hath sheathed his sword, and hath nothing more to do with war; having fought

fought

fought a good fight, finished his course, and kept the faith; and is gone to possess that crown of righteousness, which the Lord, the righteous judge, hath freely given him; and will give not to him only, but unto all those that love his appearing.

Therefore, my beloved brethren, stand fast; quit yourselves like men in the Lord, and be strong in the grace which is in Christ Jesus; and may the God of heaven and earth raise you up a man that shall valiantly go before you; and that shall take up the sword that death hath struck out of our dear departed brother's hand; and God Almighty go before that man conquering, and to conquer; and may he follow after his master, taking the spoil, and freely part it among you all, for your soul's refreshment.

And now, brethren, I commit you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified.

A few words more and I have done:—

My dearly beloved friends:—If ever there was a time for mourning and la-

mentation in the churches of Christ, surely it is now; for the Lord seems to appear, with a drawn sword in his hand, stretched out over *Jerusalem*; and to begin with the eminent ministers of God first; and what the end of this will be, God only knows; but, surely, it is the duty of all God's faithful ministers to "blow the trumpet in *Zion*, and sanctify a fast, and call a solemn assembly, and gather the people, and sanctify the congregation, and assemble the elders, and gather the children, and all those that suck the breasts; and let the bridegroom go forth out of his chamber, and the bride out of her closet: let the priests, the ministers of the Lord, weep between the porch and the altar; and say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, where is their God."

Now, to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. *Amen.*

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T H E

P R E F A C E

T O T H E

O R A T I O N.

*NOTHING but the prospect of being, in some small measure, serviceable to the widow and fatherless children of his departed friend and brother; could have induced the author to send this oration to the press; being sensible, not only of the meanness of the performance in the learned, and the critic's eye; but the vast difference between such discourses, when dropt warm and alive from the lip, to an auditory whose affections, with his own, were previously moved by the solemn scene then before them, and when the*

*same sentences lie cool, and unadorned, before the reader's eye.——*

*But as the warmest exhortations, and most pathetic expostulations from the pulpit, need the divine influence to make them truly profitable to the soul; he would humbly hope, and earnestly pray, that this influence may, in some measure, attend the reading of these lines; and if what is here advanced, should, by the divine blessing, be made conducive to beget serious impressions upon the mind of but one of his fellow-mortals; it will more than compensate for any censure which may be cast thereon. And if the benevolent and charitable are by this method led to make a small addition, towards the support of the helpless offspring of the deceased, it will give real pleasure to him, who desires to be theirs to be thine, and the church's servant in Christ Jesus.*

ANDREW KINSMAN.

THE

A N

# O R A T I O N,

DELIVERED AT THE INTERMENT.

**N**EVER, never did a more solemn sentence drop from mortal tongue than that which the prophet *Isaiab* uttered, by the immediate command of God, (xl. 6.) *The voice said, Cry: What shall I cry? All flesh is grass; and the goodliness thereof as the flower of the field: which (saith David) in the morning is green and flourisheth; and in the evening is cut down and withereth.*

This truth is confirmed by every days experience; and the solemn and mournful occasion of our assembling in this place, proclaims, as with a loud voice, these things are so.—Indeed, it hath been objected, that for funeral orations we have no scripture command or precedent: was this to be allowed, yet to know the *voice of God*, and learn his will from the various dispensations of his providence, I apprehend is our duty as rational creatures; and to attempt, at least, some improvement of such peculiar visitations

tions *as this*, for the spiritual benefit of our fellow mortals is the undoubted privilege of all who bear the Christian name, especially, of such as sustain the ministerial character, who are authorised to preach the word in season and out of season.

Death and eternity are subjects of meditation, saith bishop *Hopkins*, never unseasonable; since it is the unalterable appointment of heaven for all men once to die; the decree is gone forth, the sentence passed on all the human race, and to the grave we are all hastening.

Yet such is the depravity of human nature, so great and stupifying the effects of sin, that men in general are not only careless and unconcerned about the awful event, but the vicious and profane endeavour frequently, by every method their carnal hearts can devise, to banish the dreary and melancholy scene from their minds; till perhaps the dread messenger creeps into their chambers, and snatches part of themselves away. It was a sense of this perhaps made *Moses* pathetically cry out and say, *O that men were wise, that they understood this, and considered their latter end.*—

Happy will it be, if this affecting providence, the alarming death of a faithful minister, should be in any measure conducive to this end.—How would our departed friend and brother,

cher,



ther, who laboured hard when on earth, for the conversion of souls, join with the heavenly harpers above, in their exalted strains of celestial praise, if but one sinner should be brought to repentance by means of that dispensation which brought him to the grave. Come then, ye dear people of his charge, and you who frequently attended his public ministrations; help me, by your prayers, whilst with *me* you drop a friendly tear. Behold, if you can without a deep and secret sigh, a throbbing heart and weeping eyes, the dear lips, on which you frequently hung with deep attention, closed and sealed up by death! That tongue, which in soft and pleasing accents, and with *words truly his own*, so often! so lately! proclaimed to your listening ears, the glories of the incarnate Saviour, and his finished redemption, *now silenced, for ever silenced*, in this lower world.—And would it be amiss for me, at *this* time, and in *this* place, to call upon you to remember the frequent warning he gave you to flee from the wrath to come, to renounce your own righteousness, and put on the Lord Jesus Christ, and to be ready also, as we know not the hour when the Son of man cometh. Your dear pastor is now no more to preach on earth the exceeding riches of that grace he himself was the happy monument of. And may I not venture to say, though worms destroy this  
body,

body, now interred, yet, *being begotten again to a lively hope by the resurrection of Jesus Christ from the dead*, we believe he will surely come forth, at the general resurrection, with a glorious body, raised in incorruption, and join with the triumphant song of the Lord's redeemed ones. Come also ye, the dear partner of his joys and cares, with the other branches of his family, Come and see this *opening grave*, wherein we have deposited the precious remains of a dear husband, an indulgent and affectionate father, pastor and friend. You may be indulged to drop some few tears of conjugal and filial affection; for on such an occasion, *JESUS wept!*— But let me exhort you, not to sorrow as those without hope, *For if ye believe that Jesus died and rose again, even so them also that sleep in Jesus, will God bring with him,* 1 Theff. iv. 14. and among them our departed brother; who after his remarkable conversion, or what he himself calls *his re-conversion to God*, you well know, not only preached free grace, but are witnesses he lived free grace, and adorned it by an exemplary life and conversation; be assured then he now sings free grace above. His theme is not altered, the subject of these songs of praise, which he published and put into our hands here below, he is now continuing in more exalted and seraphic strains, whilst mingling with those  
before

before the throne, in crying worthy, worthy is the Lamb that was slain to receive power, and riches, and strength, and honour, and glory, and blessing.

One word more to you, the surrounding multitude, who are come hither from various motives; and different views; some to shew respect to their deceased minister and friend, others only expecting to hear what may be spoken of the dead. But what, say some, can a stranger say? one who is come from far; and, consequently, knew but little of him. Stop man, be not too hasty in thy censure, you mistake perhaps, in some measure, herein. Though called upon suddenly by his surviving friends to shew this respect to my departed brother, I can tell you; I had the pleasure of knowing, and I will say the honour too of preaching the gospel to his aged parents, who both died in the faith. I knew him to be the son of many prayers, years ago; and, from this knowledge, as soon as I read his experience and hymns, (believing his tender parents earnest addresses to the throne of grace for him were, in some measure, answered,) I found my heart *warmed* with the relation, and my soul knit to the author. This love led me eagerly to seek after a personal interview, and from the year 1759 a religious, literary correspondence ensued: O! how full were his epistles of sound  
F
experience!

experience! How sweetly did he write of Jesus, and his great salvation! (Eut need I speak thus? may it not be said of many present, *We are his epistle, known and read of all men*, 2 Cor. iii. 2.) since that, we have loved as brethren, and servants of the same master. I am sensible that I am unequal to the work now assigned me; and cannot pronounce, with becoming eloquence, those encomiums which his character justly deserves; I must therefore refer you to a fresh perusal of his experience; his own pen hath given the best and truest account of this once despised, but in truth now happy man.

I choose, from principle, to stop here; having often observed, that no sooner doth a fellow-mortal leave this world, but immediately men in general pass their judgment, and each gives his verdict: some an ignorant one, some a censorious and bitter one, others more moderate and charitable, and many perhaps a most confident one. But, alas! what signifies all this? It avails not what ministers or people say. The man is nothing more, yea, he is only that which he is in God's own sight and account. Indeed, was I to indulge my own affections, I should act, perhaps, imprudently in this particular:—I would speak,—and, as I spoke, would weep, yea, *weep* a flood;—if *tears* would do him good:—But how can I when that delightful sentence sounds  
from

from the sacred volume, *Write from henceforth, blessed are the dead that die in the Lord, even so saith the Spirit, for they rest from their labours.*— I would leave him then with his fathers God, with his own God, with his covenant-God; and imagine I heard him speaking to this weeping auditory, in the language of his master, *Weep not for me, but for yourselves and your children.* I would turn my thoughts then; and, instead of weeping over the dead body of a departed saint, choose rather to drop a tear over the vast multitude<sup>22</sup> of immortal souls before me; amongst whom are many dead souls in living bodies: it is to be feared very many, who are dead while they live; and, knowing the terrors of the Lord, I would persuade thee, O man, whoever thou art, *to work while it is day; the night cometh wherein no man can work:—while it is called to-day O harden not thy heart.* Sinner, thou knowest not but a raging fever may suddenly seize thy vitals, and carry thee off:—and then, if a stranger to Jesus, if out of Christ, and in an unregenerate state, O whither, whither wilt thou fly? *Awake then, thou that sleepest, arise from the dead!* Fly to Jesus, ere it be too late! Behold, by such awakening dispensations, he calleth thee to arise: depart, saith he, this is not your rest; the fashion

<sup>22</sup> Supposed to be more than 20,000 souls present.

of this world passeth away. You see we have here no continuing *city*; it is but a little while, and our great change must come:—O consider we also are but dust. Indeed, were we to form our judgment of what man is, from the conduct and behaviour of our fellow-mortals, we might (from that pride and vaunting, that contempt of God's law, and neglect of religion) be tempted to imagine we are all independent, invulnerable and immortal creatures; for most live as without God in the world: but alas! a short life, with common observation therein, will teach us, that man is a *vain shew*; and the characters given in the holy scriptures to be infallibly true; a *worm*, a *shadow*; and, as *Solomon* expresses it, in his best state but *vanity*.

I think the Lord intimates enough to humble the proudest heart, when he bid *Isaiab* cry and tell the world *all flesh*, the *strong and robust*, the young and gay, rich or poor, prince or peasant, *All flesh is grass*. How soon will pale disease shake and reduce the human frame, and make the pillars of this tabernacle tremble. A slight touch from the chastising rod of the Almighty, makes the stoutest mortal faint; and soon convinces him, who gloried in his strength, that he hath *no might* even to help himself; and when death comes, all fall alike to his conquering arm; to his universal sceptre (however unwilling) we must submit,

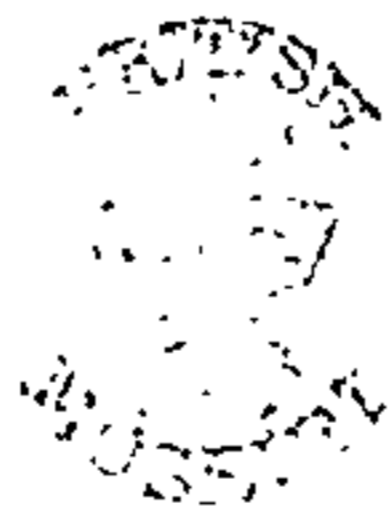
submit. You see, by this instance, that faithful, laborious, useful ministers, are cut down as the grass, and as soon *dryed up and withered*.—

O may this striking providence be sanctified, and these broken hints be attended with a divine influence, that some may be led to seek after Jesus, and an interest in him; and learn to number their days, and apply their hearts to true wisdom; that, being now risen from the grave of sin, when the dead shall be raised, and Christ, who is our life, shall appear, they may also appear with him in glory.—

Thou knowest not, O man, but thy funeral may be the *next*; the Lord may send his summons which cannot be evaded or put off, the solemn sentence may be soon pronounced, this night thy soul shall be required of thee. This was the case with the rich fool in the gospel; he had been adding house to house, and calling his lands after his own name; he had formed new plans of pulling down his barns, and building greater; and we may suppose went to bed seemingly well; but in the morning how great the change! *he is gone*,—and his place known no more!—Think on this all ye that forget God!—Boast not sinner of to-morrow; the present moment is all thou canst call thy own; *Now is the accepted time, now is the day of salvation*:—Kiss  
*the*

*the Son lest he be angry, and thou perish from the way.*

Thou hast been often told, and I now, in the name of Christ my master, tell thee, that pardon, peace, and compleat falvation, are freely tendered to the hungry, thirsty, sensible sinner in the gospel: yea, *the Spirit and the bride saith come; and whoever will, let him come, and take of the waters of life freely.* God the Father still waits to be gracious; God the Son still bears the character of being the friend of sinners; God the Holy Ghost is now ready to execute his blessed office; for it is by the agency of the Holy Spirit, that sinners are plucked as brands out of the burning: may he now put his own hand to the work, and it shall create joy in the very angels of God, who rejoyce over one sinner that repenteth; but I can add no more:— May you consider what hath been said, and the Lord give you understanding in all things. *Amen.*



H Y M N



47

# H Y M N

COMPOSED BY THE DECEASED, AND SUNG AT THE  
GRAVE.

- 1 SONS of God, by blest adoption,  
View the dead with steady eyes.  
What is sown thus in corruption,  
Shall in incorruption rise.  
What is sown in death's dishonour,  
Shall revive to glory's light.  
What is sown in this weak manner,  
Shall be rais'd in matchless might.
  
- 2 Earthly cavern, to thy keeping,  
We commit our *brother's* dust:  
Keep it safely, softly sleeping,  
Till our Lord demand thy trust.  
Sweetly sleep; dear faint, in Jesus,  
Thou with us, shalt wake from death.  
Hold he cannot, though he seize us;  
We his power defy by faith.
  
- 3 Jesus, thy rich consolations  
To thy mourning people send:  
May we all, with faith and patience,  
Wait for our approaching end.  
Keep from courage, vain or vaunted,  
For our change our hearts prepare;  
Give us confidence undaunted,  
Chearful hope, and godly fear.

*The Church's last Leave of their beloved  
Pastor at the Grave.*

- 1 SLEEP on bless'd man, in Jesus sleep;  
Thy toilsome days are o'er;  
We have no cause for thee to weep,  
Who dost thy God adore.
- 2 Thy body of corruption, thou  
Hast left with us below:  
Whilst thou before the throne dost bow,  
Whence living waters flow.
- 3 Not in a glass, but face to face  
Thou dost thy saviour see;  
Who suffer'd shame, and foul disgrace,  
And bled and died for thee.
- 4 Now lean thy head, thou turtle dove,  
Upon thy Saviour's breast;  
And sink in everlasting love,  
To everlasting rest.

F I N I S.