

ing their iniquities, redeeming their lives from destruction, and crowning them with loving kindness and tender mercies. And the thought of this, that they shall see his face no more, or him concerned in such delightful services, makes their hearts to bleed within them. But,

II. I go on to shew the nature of that sorrow which is, or may be expressed on such an occasion. And,

I. When it is properly expressed, and kept within due bounds, it is not criminal, but lawful: it is not in the least suggested, that the persons in the text sinned in doing what they did, nor does the divine historian leave any censure upon them for it. Religion does not strip us of our affections, or destroy them, but regulates and directs, to the proper use of them^k; it does not teach us, or form us into, a Stoical apathy, a stupid indolence, and brutal insensibility: it is neither unmanly nor unchristian to weep for deceased friends and relations, or for any good man, and especially for the loss of a Gospel-minister. The God of nature has placed the affections in us for proper uses, and christianity leads
unto

^k Quare non in eo fita est perfectio fidelium, ut affectus omne: exuant, sed ut eos ex justis tantum causis suscipiant & moderentur. *Calvin. in loc.*

unto them, and assists in them; it is not counter-acting the man, or the christian, to express a proper degree of sorrow on such an occasion: persons of the most brave and heroic spirits, of the greatest firmness and resolution of mind, have shown a tenderness of spirit, and have been melted into tears on a like account. The Apostle *Paul*, that man of spirit, and greatness of soul, suggests, that had *Epaphroditus* died, he should have had sorrow upon sorrow; such a load of it, as would be scarcely bearable: devout men carried out *Stephen*, when dead, to his grave, and lamented over him; and even our Lord Jesus Christ, when he saw the *Jews* and *Mary* weeping at the grave of *Lazarus*, not only groaned in spirit, and was troubled, but wept over him himself.

2. Such sorrow is not worldly, but spiritual; there is the sorrow of the world, which worketh death, a sorrow which worldly men have, and for the loss of worldly things; as for loss of trade, and loss in trade, and for the loss of a man that is a good neighbour, and a good customer; but of this nature is not the sorrow expressed in our text, there was no worldly loss sustained by parting with the apostle; but there was a spiritual one, and on that account the sorrow was: and so when a

gospel-minister is removed by death, the sorrow for him is of a spiritual nature ; it is because he has been a spiritual father to some, and has been of use for the spiritual welfare of others : and a sorrow on this account is not blameworthy, when it does not hinder the exercise of spiritual graces, as faith, hope, patience, resignation and submission to the will of God.

3. This sorrow was universal ; as they all wept, they all sorrowed ; there was not a dry eye in the whole assembly ; it was a general loss, a loss to them all, and it occasioned a general lamentation : so the loss of a gospel-minister is a general loss, a loss not only to his family, and to that particular church, and every member of it to whom he ministered, but to the whole interest of Christ : when a great man is fallen in *Israel*, all *Israel* will be concerned for it ; when a prophet dies, there will be a general weeping for him ; when *Samuel* the prophet died, all the *Israelites* gathered together, and lamented him¹.

4. This sorrow was very painful ; the elders found great pain and uneasiness in their breasts, when they were told by the apostle they should see his face no more. The word,
by

¹ 2 Sam. iii. 38. 1 Sam. xxv. 1.

by which it is here expressed, is used to set forth that anguish of spirit, and distress of mind, which were in *Joseph* and *Mary*, when they had lost, and were seeking for the young child Jesus ; yea, it is used of the most excruciating torments^m : the sensation here felt, and the sorrow they were filled with, were like the pains and sorrow of a woman in travail ; by which our Lord sets forth the sorrow of the disciples when he should be taken from them, and they should not see his face for a whileⁿ : and such like sorrow is occasioned by the death of a gospel-minister to his people ; it is like separating the nearest relations, husband and wife, parents and children ; it is like plucking the flesh from the bones, and rending one member from another ; so exceeding afflicting and painful is it. But I proceed,

III. To assign the reasons which induce a people to sorrow after this manner, upon the death of a gospel-minister ; and which will serve to justify such sorrow when it is kept within due bounds. And,

I. The characters which a minister of the Gospel bears, lay a foundation for such sorrow,

^m ὀδυνημένους. See Luke ii. 48. and xvi. 24, 25.

ⁿ John xvi. 19, 20, 21.

row, and furnish out a reason for it: he is a *servant of the most high God*; not only by creation, as all men are, and by grace, as every saint is, but by his office as a minister; whose work and business it is to shew unto men the way of salvation: he is a *minister of Christ*; of his appointing and sending, of his calling and qualifying, and whom he owns and makes useful: he is a *steward of the mysteries of God*, and of his *manifold grace*; and if he is faithful, which is required of stewards, and also wise, and gives to every one their portion of meat in due season, as on that account he is highly esteemed and valued in the family, so his loss will be justly lamented. He is an *ambassador of Christ*; personates him, stands in his stead, and speaks in his name, bringing a message, being sent on an embassy of peace, from him: he is a *spiritual guide and governour* in the church, whose faith is to be followed, and the end of his conversation considered, which is Christ, the same to-day, yesterday, and for ever. And now in proportion to the characters he bears, is the loss of him, and in proportion to the loss of him, is sorrow for him; persons of figure and character, as in the state, so in the church, the death of them is to be lamented.

2. The relations which a gospel-minister stands in to his people, are another reason why they do, and why they may sorrow for him after a godly sort, and in moderation, when he is parted from them by death, and they cannot see his face any more: he stands in the relation of a father to them; of a spiritual father to some of them, as he has been the instrument of begetting them again to Christ by the Gospel; so that he is not only an instructor of them, but a father to them; as he also is to the rest that are under his care, he having a paternal affection for them, and a fatherly regard to them: he lays up for them on week-days, as parents do for their children, and then he freely spends it on them on Lord's-days, and most gladly spends, and is spent, for them; though the more he loves, the less is he loved by them. And, O how does he exhort, comfort, and charge them, as a father does his children! and therefore when he is removed from them by death, who can blame them for weeping and crying out, *My father, my father, the chariot of Israel, and the horsemen thereof!* Likewise he stands in the relation of a shepherd to them; as he is their father, and they his family, he's their pastor, and they his flock, whom he has willingly took the over-

fight and charge of; and whom he feeds with knowledge and understanding, and watches over, and for their souls, that he may give an account of them with joy, and not with grief; and when therefore he is taken from them, can it be otherwise, but that they must be filled with grief and sorrow on account of it?

3. The work of a gospel-minister, from which he is taken off by death, is such, that when it is seriously considered, and thoroughly thought of, will justly occasion sorrow in those among whom he has laboured. His business is to deliver out the pure Gospel of Christ, to publish salvation by him, to proclaim peace by his blood, to preach pardon and righteousness through him, and every other important truth; to state and defend the same, and to shew the influence they have, and the argument they carry in them, to engage to holiness of life and conversation: and as he is highly to be esteemed of for his work sake, and to be accounted worthy of double honour, especially if he labours in the word and doctrine; and if he is a workman approved of God, and that needeth not to be ashamed, rightly dividing the word of truth, as he won't fail

fail of meeting with respect and value from those who love the truth, as it is in Jesus; so when he comes to die, and has done his work, his death will be bewailed for the same reason, for which he was highly esteemed in life.

4. The usefulness of a gospel-minister is another reason of sorrow with those to whom his labours of love have been acceptable and serviceable. Such an one is made use of by the Lord to turn men from darkness to light, and from the power of Satan unto God; to convert sinners from the evil of their ways, whereby souls are saved from death, and a multitude of sins covered; he is a minister by whom others believe in Christ, and have peace and comfort; the word preached by him is the means by which faith comes, and the holy spirit with his several graces is received. He is a *Boanerges*, a son of thunder, to some, to awaken and convince them of their sins, and of their dangerous state and condition by nature; and he is a *Barnabas*, a son of consolation, to others, through whose ministry their distressed minds are relieved, their disconsolate souls are comforted, their faith is increased, the joy of it furthered, and they are fed, nourished, refreshed, and edified: when therefore it is the pleasure of the

Lord to call home such an useful servant of his, and take him off from his work and usefulness, and especially in the midst of it, it must be very afflicting and grieving, to such particularly, who have received much spiritual benefit and advantage by him.

5. It increases the sorrow, when at such a time as this, a gospel-minister is removed, in which there are not many of that character, and so small a prospect of more. The harvest is great, and faithful and painful labourers are few. There are scarce any that naturally care for the estate and souls of men, and are heartily concerned for their spiritual and eternal welfare; all comparatively seek their own things, their honour and applause from men, their ease, reputation, and riches, and none or few the things that are Jesus Christ's, or relate to his honour, glory, kingdom and interest in the world; and what adds to the sorrow is, that there are so few rising up to fill up the places of those that are removed; few that come forth with the same spirit, and are zealously attached to the truths of the everlasting Gospel: blessed be God, there is here and there one that promises usefulness, or otherwise the sorrow and grief, at the loss of gospel-ministers, would be insupportable.

To

To all which may be added, that a faithful minister of the Gospel can be very ill spared at this time of day, when errors and heresies of all kinds are rampant among us ; it is the last day, and there are many Antichrists in the world, many false prophets are gone forth into it ; there are many saying, Lo here is Christ, and lo there, to the great confusion and distraction of the weak and simple. These come not in privily, as they formerly did, bringing in damnable heresies, denying the Lord that bought them, but openly spread their poison, and declare for their wretched schemes with fury and rancour, charitably scattering firebrands, arrows, and death ; raging waves of the sea they are, foaming out their own shame ; there is scarce an error or heresy that has appeared in the world from the first ages of Christianity, but what is revived in this ; and there is no truth of the Gospel, but what is opposed and denied : and to lose an able and zealous defender of them, at such a time as this, is a double loss, and can't fail of affecting the minds of such who heartily espouse the Redeemer's cause. But,

IV. Give me leave to offer some few things to prevent immoderate sorrow, to restrain

grief, and keep it within due bounds and limits; though it is lawful, and there is cause for it, yet care should be taken that it is not exceeded, and even in this your particular case, who have so lately lost your dear pastor. And,

1. Let it be observed, that it is the will of God that so it should be, and you ought to acquiesce in it; the will of the Lord is done, and it can't be undone: when the disciples had endeavoured to dissuade the apostle from going up to *Jerusalem*, and could not prevail, they *ceased, saying, the will of the Lord be done* °: so you have been praying and intreating the Lord to spare the life of your pastor, but he has not thought fit to grant your request; and it now becomes you to cease, and be still, and not complain and murmur, since the will of the Lord is done; who does all things not only after his own will, but after the *counsel* of it; he does all things well and wisely, for the best, for his own glory, and his people's good; and there is nothing in which you can more imitate Christ, and be like unto him, than by resigning your wills to the will of God, who said ^p, *not my will, but thine be done*; you should remember that God is a sovereign, and must be sub-
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° Acts xxi. 14.

^p Luke xxii. 42.

mitted to : he does according to his will in heaven above, and in the earth below, and none can stay his hand, nor ought any to say to him, what doest thou ? Good old *Eli* said, with respect to a case more afflicting, more distressing, and more severe than yours, *it is the Lord, let him do what seemeth him good*[¶] ; he has a right to do what he will with his own, and he does so without giving any account of his matters to the children of men : the Lord gave you your minister, and he gave him his gifts for the ministry, and all his usefulness was owing to him ; and now he has taken him away, and you should be still, and know, own, and acknowledge that he is a sovereign God, and does as he pleases ; and with *David* it becomes you to be dumb, and not open your mouth, in a way of complaint against him, because he has done it[†].

2. Your minister's work was done, which was appointed for him to do. There is nothing that more manifestly falls under the decrees and determinations of heaven than a minister's life and work ; it is appointed of God where he shall minister, to whom, and how long ; how many souls shall be converted by him, and what comforts shall be
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[¶] 1 Sam. iii. 18.

[†] Ps. xlvi. 10. and xxxix. 9.

administred thro' his means, and to what length of time he must continue in his service. Now there was not one sinner more to be converted by your minister, nor any more comforts to be conveyed to you thro' his hands; all the work that was cut out for him was done by him: but this can't be better expressed than in his own words; and because these will, in all probability, have a greater influence upon you, and more weight with you, than any thing I can say, give me leave to read a passage or two out of a discourse^s, published by him. “ God, “ says he, never calls home an useful mi- “ nister till his work is done, till every sinner “ is brought in, whom he was in any degree “ to be instrumental to awaken, convince, “ or direct to Jesus; and till every sinner is “ so far instructed, edified, and comforted “ by him, as was settled and agreed in the “ divine counsels, when God was pleased “ to determine and appoint, that he should “ be called to labour in his vineyard. — “ And as all the names of the elect are par- “ ticularly set down in the Lamb's book of “ life, so under-shepherds are sent forth by the “ great Lord of the harvest, who, as he assigns “ them their work, so he has settled every cir-

^s The blessing of a Gospel-ministry, &c. p. 30, 32, 33, 34.

“ circumstance relating to it ; how long each
“ shall be employed, and when he is to be
“ removed to make way for a successor :
“ how far he shall be owned, and succeeded ;
“ what temptations and difficulties will at-
“ tend him ; what discouragements he will
“ meet with, and how he shall be supported
“ and carried thro’ it, in the midst of all op-
“ position, till his warfare is accomplished,
“ and his work is finished.—We are ready
“ to entertain hard thoughts of God, con-
“ tinues your dear Pastor, and to open our
“ mouths against heaven, when he is pleased
“ to take away a minister whom we valued,
“ in the bloom or meridian of life, espe-
“ cially if he is called off when we think
“ he was best furnished for, and had the
“ greatest run of success in his work ; not
“ considering that one reason why he was
“ so very useful, whilst with us, was, be-
“ cause his work was to be cut short in
“ righteousness, and his stay upon earth
“ limited to a few years : ’tis not so material
“ how long ministers are continued with
“ us, as how useful they are to us, whilst
“ that is our mercy. God can easily dis-
“ patch a great deal of work by his servants,
“ in a little time ; and if he is then pleased
“ to dismiss them, the advantage is theirs
“ by

“ by being taken the sooner to regions of
 “ everlasting rest and triumph. ——— This
 “ should serve then, adds he, to still our
 “ murmurings, and hush our complaints,
 “ even tho’ we should lose a minister dear-
 “ er to us than the apple of our eye : let
 “ us remember he had his particular work
 “ to do, that now his work is finished and
 “ compleated ; and when this is the case,
 “ what can be more merciful than for a faith-
 “ ful servant to enter into the joy of his
 “ Lord ? ”

3. The residue of the spirit is with the
 Lord ; Christ your ascended Lord and King
 has received gifts for men, yea for rebellious
 ones ; and he has a fulness of them in his
 hands, which he can give, if he pleases, to
 others to fit them for the work of the minis-
 try ; that they may be useful for the perfect-
 ing or gathering in of the faints, and for the
 edifying the body the church : instead there-
 fore of mourning over the death of your
 Pastor, especially in an immoderate way, be
 praying to the Lord of the harvest to send
 a faithful labourer into this part of his vine-
 yard ; and who knows what a blessing is in
 reserve for you ? your *Elijah's* gone, it may
 be, a double portion of his spirit may fall
 upon

upon some *Elisha* or another, who may be sent to you.

4. Remember that the Lord Jesus Christ, the head of the church, lives, and will live for ever more, to protect, defend, and provide for you ; though your spiritual father is gone, your everlasting father, on whose shoulders the government of the church is, continues ; tho' the under-shepherd is removed from you, the chief and great shepherd, and bishop of your souls is still the same, yesterday, to-day, and for ever ; an everlasting friend, that sticks closer than a brother. And moreover, tho' the fathers, where are they, and the prophets, do they live for ever ? no ; they do not, yet the word of God lives and abides for ever : the gospel is an everlasting gospel, and there will be men to preach it to the end of the world. Christ has promised his presence with his ministers so long, which supposes that they will be continued to the end of all things. Christ has, and ever will have a standing-ministry in the world, until all his elect are gathered in, and these are come to the unity of the faith, to the measure of the stature of the fulness of Christ.

5. It should be observed by you, that what is your loss, is your minister's gain ;

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he is taken away, perhaps from evil to come ; he is safe housed before the storm falls upon the churches and ministers of Christ, which seems to be gathering thick ; and can you be sorry for that ? could you have seen the saint when he entered into the joy of his Lord, clad with robes of immortality and bliss, how he was received into the Father's presence, embraced in the arms, and laid in the bosom of Jesus, and the Spirit of glory resting on him ; could you now view him, as you have reason to believe he is, inheriting the throne of glory, with the crown of righteousness on him, encircled with the glorious forms of angels and fellow-saints made perfect, it would surely bid you wipe off your tears, and dry your eyes To all which I would only add, that tho' you'll see his face no more in this world, which is the cause of your present sorrowing, you'll see it in another ; he'll rise again in the resurrection of the just, and you that believe in Christ will rise too, when the dead in Christ shall rise first ; and then he and you will meet, and both, the Lord, and be for ever with him ; with which words you should comfort one another. Your minister will appear at the head of you, to whom he has been a spiritual father, and
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you'll

you'll be then his joy and crown of rejoicing; he'll look upon you with pleasure, and you'll see his face to great advantage, which will then be as the face of an angel, and shine like the sun in the father's kingdom; for *they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever* †. Thus have I gone thro' what I propos'd; and there is nothing remains now but to give you the character of my deceased brother, and your Pastor, which I suppose is expected from me: and here I want the eloquence of the deceased to paint him out in his proper colours, and to describe him as the accomplished man, the real christian, and excellent minister. Something I shall attempt to do, and you that knew him most intimately, will supply the rest in your minds, from your own observation.

The Rev^d. Mr. *Samuel Wilson*, descended from godly ministers of the denomination of Protestant Dissenters, both by father and mother's side. He was the son of the Rev^d. Mr. *Ebenezer Wilson*, a worthy minister of Christ in this city; whose father also was an eminent preacher of the Gospel, at *Hitchin*

† Dan. xii. 3.

in *Hertfordshire*; and as he had a religious, so a liberal education. His *grammar* and classical learning, he received under some of the best masters of it ^u, in this city: his academical studies he went through, under the direction of *Dr. Ridgley* and *Mr. Eames*, under whom he made great advances in polite and useful literature; with which being furnished, he shone out and made that figure in the church and world, he afterwards did.

His natural parts were very quick and strong; he had great vivacity of spirit, a lively fancy and imagination, a retentive memory, a penetrating mind, and a solid judgment; which, with the above advantages of humane literature, and above all, having the grace of God bestowed upon him, and spiritual light and knowledge given him in the mysteries of the Gospel, made him the great man he was.

He was favoured with many preservations and providential deliverances, in his infancy and younger years, when life was in danger; which he has remarked with his own hand ^w, as expressive of the tender care of providence over him; and no doubt the Lord saved him,
in

^u *Dr. Hay*, an eminent Clergyman, and Professor *Ward* of *Greatham-College*.

^w In a bloody-flux; when cut near the eye by a cattick; when swimming in a mill-pond——wading through a river once and again, &c. *MS. penes me.*

in order to call him by his grace, reveal his Son in him, and make him an able minister of the New Testament.

He received his first serious impressions, under the ministry of the late Rev^d. Mr. *Daniel Wilcox*, an eminent minister of the *Presbyterian* denomination in this city; as he himself relates in a discourse * he published on occasion of the death of that minister, upon the same words which I have been treating of: and that he was truly a partaker of the grace of God, was not only the judgment of the church to whom he first gave up himself, but will easily be admitted by all good men that have known him, heard him, or read him. And it was your happiness as a church, that you had such a minister, who himself had tasted that the Lord was gracious: an unregenerate ministry has been the bane of the established church, and is like to be the ruin of the Protestant dissenting interest.

Tho' the father and grandfather of our deceased brother were both of the *Baptist* denomination, yet it was not this that determined him to become of the same persuasion himself; besides, his father dying when he was young, he was under another influence; and

* The blessing of a Gospel-ministry, &c. p. 3.

and when he entred upon the enquiry about baptism, no one, he himself says, could enter into it with a more earnest desire, to find truth on the side of the common practice, all his conversation and prospects leaning strongly that way; but, upon taking the method which he did to search the scriptures, collect the whole evidence from them, and consider every part separately, he found himself obliged to conclude the ballance was greatly on the side of adult-baptism by immerfion; and therefore determined to comply with his duty, and on the closeft reflection never saw reason to repent of it^y: this enquiry, or which he calls a *scripture manual*, was published a little before his death, and is worthy the perusal of every serious enquirer into truth; and by which, and other printed performances of his, tho' dead, he yet speaks.

After he was fully fatisfied in his mind about the point of baptism, he joined himself with the church, then under the pastoral care of the Rev^d. Mr. *Edward Wallin*; and when he had finished his studies, was called forth by that church to the work of the ministry, into which he came not only with the entire approbation of that church, but with great acceptance to the public: he was soon called
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^y See his *Scripture Manual*, p. 3, 39.

to be an assistant to the Rev^d. Mr. *John Noble*, in whose meeting-place ² a Lord's-day evening lecture was opened for him, where he preached to a crowded audience: he came forth even at first with clear evangelical light, with great warmth, zeal, and fervency of spirit; and like another *Apollos*, with a torrent of eloquence, being mighty in the scriptures; all which recommended him to all sorts of people, and made him exceeding popular.

After some time, you, this church of Christ, being destitute of a pastor, called him to take the pastoral care of you, which he accepted of, and was solemnly invested with the office of a pastor, elder, or overseer; many ministers assisting in that service, who, all rest from their labours, excepting my self; this, I think, was about five or six and twenty years ago. His ministry among you has been greatly owned to the conversion of many sinners, and to the comfort and edification of you all present, as well as of many that are gone to glory before him. The low estate in which you were, when you came to this place, and the numbers of which you consist, and the flourishing condition in which you now are, abundantly shew the success of his ministrations, among
you;

² *Tallow-Chandlers Hall.*

you; notwithstanding the breaches, which by one providence, or another, have been made upon you; his popularity continuing to the last.

Need I describe him as a preacher to you, who, at least many of you, have so long sat under his ministry; his mien and deportment in the pulpit was grave and venerable; his gesture graceful; his address very moving and pathetic; his language striking; his discourses spiritual, favourable, and evangelical; having a tendency to awaken the minds of sinners to a sense of sin and danger, and to relieve and comfort distressed minds: he was indeed an eloquent preacher, and a warm defender of the peculiar doctrines of the christian religion; and in one word, laborious, indefatigable, and successful; not a loiterer, but a labourer in the Lord's vineyard; as in his public work, so in the more private duties of his office, visiting the church and members of it, without respect of persons; fervent in his prayers for them, and with them; hearty in his advice unto them, and unwearied in doing any service for them he undertook. And let me not forget, and I am persuaded you will not easily forget his conduct at your church-meetings, where he presided, becoming his
character

character and office; what authority he used when necessary; what prudence in all things; what patience in bearing with the infirmities of the weak, and it may be sometimes the rudeness of some, and the invectives of others; what lenity to offenders; what compassion to back-sliders; what reluctance to pass the awful sentence on the incorrigible, and with what tears in prayer he would weep over such unhappy professors!

His gift in prayer was very remarkable and extraordinary; with what fulness of matter, freedom of mind, and fervour of spirit, as well as pertinency of expression, and propriety of language, would he pour out his soul before God, and wrestle with him; what a compass would he fetch, and reach every case, both private and public; and not only express the sense of his own heart, but that of others that joined with him in a better and fuller manner, than they could do it for themselves.

He was affable and courteous in his behaviour to all men, of a chearful spirit, his conversation pleasant, profitable, entertaining, and useful: which made him generally beloved by all sorts of persons. In social life, he

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was

was the tender husband, the affectionate father, and the faithful friend.

In his last illness he was seized at first with such a stupor, as rendered him very little conversible during the whole time ; so that nothing of his gracious experience could be taken from him, only some broken words and expressions now and then were dropped by him, which shewed him to be in a spiritual frame : but from a small manuscript, written by him in health, I shall give a few extracts, in which he not only expresses his sense of mercies, temporal and spiritual, but observes the gracious dealings of God with him, and his experience of his divine favours. I have had, says he, “ many sweet visits of
 “ his love, especially in secret, and at his
 “ table. God, in Christ, adds he, I hope
 “ is my portion, his providence my defence,
 “ and his good Spirit my guide and com-
 “ forter.” And in another place, he expresses his sense of the corruption of his heart, the infirmities of his life, his faith and hope in a bleeding Saviour, and his desires after unspotted purity and holiness ; he complains of “ a polluted, proud, peevish heart, prone
 “ to atheism, folly, and every evil — and of

“ a life tarnished with many blemishes, sad
 “ indiscretions, and heart-breaking ingrati-
 “ tude — surely, says he, God hath hardly
 “ done more for any, nor any left to do more
 “ against him! — then expresses an hope
 “ limited to a bleeding mediator — and con-
 “ cludes, blessed day that will bring perfect
 “ purity.” Which day is come to him, and
 has brought it to him. A word or two
 more, and I have done.

To you the mournful widow of the de-
 ceased, give me leave to say, your loss is
 indeed great; you have lost a kind and in-
 dulent husband; but remember Christ your
 spiritual husband lives; and from him, and
 his love, you can never be separated; put
 your trust in him, he'll never leave you nor
 forsake you. To you his dear offspring,
 whom he most affectionately loved, you have
 lost one who has been, and still would have
 been, the guide of your youth, and constant
 monitor; follow his example, remember his
 instructions; shun the pleasures of sin, and
 the vanities of this world; flee youthful lusts;
 seek the kingdom of God and his righteous-
 ness, and serve your father's God, and things
 will be well with you. And to you this
 church of Christ, among whom he has
 ministered

ministred many years, I would only say, abide by the truths he preached to you ; imitate him in every thing praiseworthy, and of good report ; you have lost your shepherd, keep close to one another, and not scatter and stray from the fold ; preserve the order and discipline of Christ's house ; seek peace and pursue it, unite in your counsels, be frequent and fervent in prayer ; and I doubt not but in due time, God will send you a pastor to feed you with knowledge, and with understanding.

F I N I S.

