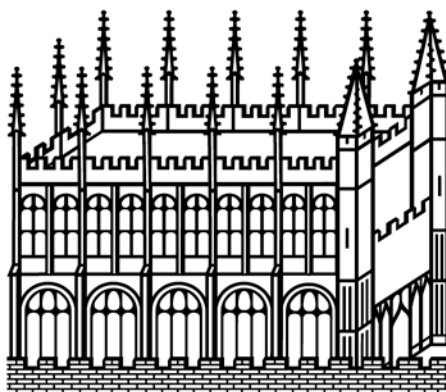




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*The Character of the Godly and Faithful Man*

REPRESENTED

IN A

# S E R M O N

Upon PSALM xii. 1,

Preached upon the Occasion of the Death

OF

Mr. JOHN GLOVER.

By JOHN CARTER.

The Righteous is more excellent than his Neighbour. Prov. xii. 26.

The Righteous hath Hope in his Death. Prov. xiv. 32.

The Righteous are bold as a Lion. Prov. xviii. 1.

We Fools accounted his Life Madness, and his End to be without honour.----How is he numbered among the children of God, and his Lot is among the Saints! Wisd. v. 4, 5.

L O N D O N.

Printed by R. HAWES, (No. 34.) in Lamb-street,  
Near Spital-Square, 1774.

*G. Pamp. 2820. 6.*

## Advertisement.

*The Reader is earnestly requested to peruse the following discourse with a spirit of meekness and devotion, rather than with the severity of a critic, or the temper of a bigot.—To forgive the weaknesses that a judicious mind will easily perceive, and feed upon that which is agreeable to the good word of God.—If he reaps any benefit, let God have all the praise, and the unworthy Author a share in his Prayers.*

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*The Character of the Godly and Faithful Man*

R E P R E S E N T E D

I N A

S E R M O N, &c.

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PSALM xii. 1.

*Help, Lord, for the godly man ceaseth,  
for the faithful fail from among the  
children of men.*

 MONGST the many complaints which the Prophet *Ijaiah* exhibits against a degenerate people, we find the following hath place (chap. lvii. 1.) “ *The righteous perisheth, and no man layeth it to heart; and merciful men are taken away none considering that the righteous is taken away from the evil to come;*” which plainly intimates, that it argues much amiss, when the *death* of the *godly* makes no *impression* upon us;—when we are neither affected with the *loss* that the *world* in general, and the *church* in particular sustains hereby; nor are ourselves stirred up to pursue our course with greater vigour,  
and

~~to run the race that is set before us~~ with more alacrity, diligence and zeal.—When nothing of this appears, it but too plainly indicates that our regard for God and godliness is small ;—Would it not be a manifest incongruity (not to say a palpable contradiction) for any to pretend great zeal for the interest of his sovereign, who can stand by and see the most eminent assertors of *his* cause, and the most noble vouchers of his authority cut off, and have no emotion of mind, no sensation of grief at their loss, no kindling of zeal to emulate their practice ?—The application is easy.—

You well know the cause, my brethren, which led my thoughts to the words just now read ; and therefore cannot be at a loss to know the reason of this hint at the beginning.—We have lived to see the death of that truly sincere, valuable and useful man in the christian commonwealth, Mr. *John Glover*, and it behoves us to make a right use of this circumstance of the divine providence, by calling to mind the character of the deceased, paying a grateful tribute to his memory, and striving in the future part of our life to emulate *his example*, so far as he followed CHRIST ; “ *that we be not slothful but* “ *followers of them who through faith and patience in-* “ *herit the promises.* ” —I know indeed, in discourses of this sort, it's often a hard matter to handle them, as not to incur the censure of some for speaking too much, or of others for speaking too little, with respect to the deceased ; and this comes to pass through the *different apprehensions* of men, with

with regard to the character of the person, or their *different interests*, which often bias the judgement and pervert the understanding.—I dislike, as much as any one, pompous and fulsome encomiums, because they carry in them an air of flattery and unfaithfulness, *vid.* Job, xxxii. 21, 22. But whilst we avoid that extreme, we are not to run into another, by forbearing to speak that which we cannot withhold, without doing injustice to the character of the person. These things being premised, I shall proceed now to the words of the text. “ Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.”

At what particular time, or whether upon any *special occasion*, this Psalm was penned, is not very material to be ascertained ; as we are well assured it was dictated to the royal Psalmist by the HOLY GHOST, and intended by HIM to be of standing use to the church of God in all ages ; as all other parts of *holy writ* were ; “ *For whatsoever things were written aforetime were written for our learning.*” Rom. xv. 4.

The words of the text, as they are a mournful complaint, do but too well suit not only our case, but I fear that of the church in general ; for evident it is, that not only that spirit which inflamed the *primitive christians* with so much zeal, love and obedience ; but that also which animated our first *reformers*, and many of their immediate successors, is visibly declined, dying, and decayed : not to say, wholly lost. Amidst all the *superior light* the present age can boast of, where shall we find men of that *firmness* in their profession—that *steadiness* in



their conduct—that *universal* and *undissembled piety* in their whole deportment, which so eminently appeared in the lives of many of our forefathers? and which (however they were calumniated by a scoffing multitude) justly entitled them to the distinguishing and honourable characters appropriated to Christ's disciples, “*The light of the world—The salt of the earth.*” Mat. v. 13, 14. Is it not too evident that a multitude of professors at this day content themselves with *only* the *name* of being christians, and retain as much as any people *the spirit of the world*? (See 1 Cor. ii. 12.) Yea have they not an enmity to real godliness, and an utter dislike to holiness in heart and life? Do they not seek to mould the religion of Jesus into a *worldly form*? making the precepts of Christ truckle to their carnal minds, observing them no further than will comport with their *worldly* views and interest? Now seeing this is the case, (and that it is, with a great many, who can deny?) how much reason have we to pour out the Psalmist's complaint and adopt the words of the text, “*Help, Lord, for the godly man ceaseth, &c.*”

In prosecuting the subject I would propose the following method.

I. Endeavour to open and explain the words of the text.

II. Shew how the character of the godly and faithful man was exemplified in the life of the deceased.

III. Recommend it to you all (who have any concern for the revival of religion) upon the death  
of



of the godly and the failing of the faithful, to take the Psalmist's course, and cry, "Help, Lord!"—

I. I shall endeavour to open and explain the words of the text.—"Help, Lord," &c.—We have here a character set before us well worth our attending to:—it deserves our peculiar regard, and will be a *real ornament* to all, who, upon *good grounds*, can lay claim to it:—It's the "*godly and the faithful man*."—For no doubt we are to understand one and the same person by these different epithets: and perhaps by the *first* term is meant, his conscientious regard to all those duties which immediately relate to the worship of God, and by the *latter*, his steady performance of all those which concern his dealings with men: or it may be, the latter is only exegetical of the former, to shew that the godly man is a faithful man.—However, we shall take these epithets asunder, and speak a word concerning each of them.—And,

1. The *godly man*—is one who is renewed after the image of God in the spirit of his mind—conformed to the precepts of God in his whole deportment—and exerts himself to promote the glory of God by doing what he can to strengthen his interest in the world.—

(1) We say a *godly man* is one who is "*renewed in the spirit of his mind*;" this is the apostle's phrase, Eph. iv. 23. and it denotes that *entire change* which takes place in the *principles and disposition* of a man that is truly godly; for no man is so

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\* *Vide* Prov, xiv. 34.

by nature, or can be made so by any power or influence that is merely natural: as is plain from John i. 13. "*Which were born*" (who? The foregoing verse says, "*The sons of God; those that believe on his name, were born*) *not of blood, nor of the will of the flesh, nor of the will of man, but of God.*"—For we are "*by nature children of wrath,*" because children of disobedience; *foolish, serving divers lusts and pleasures; walking in the vanity of our minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in us because of the blindness of our heart, &c.* But (says the Apostle) *ye have not so learned Christ, if so be that ye have heard him* (Mark, the Apostle does not say, if ye have heard of him, but *heard him!*) *and been taught by him as the truth is in Jesus.*"—For a disposition and conduct as opposite as light and darkness will, as the inevitable consequence, thus manifest itself in you; "*that ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your minds; and that ye put on the new man which after God is created in righteousness and true holiness.*" (See Eph. iv. 17—24.) which by another Apostle is called being made "*partakers of the (or A) divine nature;*" because the soul is hereby assimilated into the likeness or image of God; It heartily approves what HE approves, and (so far as it is renewed) perfectly acquiesceth in his will—*delighteth in the law of God after the inner man*—sees a glory and beauty in holiness, which none can see who are blinded with the love of sin—beholds the perfections of God shine forth with such a glory and lustre

lustre, as makes it love *him*, delight in *him* and long after conformity to *him* as the perfection of its nature and the happiness of its being, and hence

(2) Such a one is conformed to the precepts of God in his whole deportment. It is the character of the ungodly (as you but just now heard) that they live *serving divers lusts and pleasures*. It's the practice of the godly to do the will of God from the heart, aiming at universal obedience to his commands: they desire to be entirely conformed to his will and can have no satisfaction in any thing they know inconsistent therewith—they do not look only to their walk and actions *before men*, but they carefully observe the *secret* springs and *motives* of their *actions before God*—their chief work is within; about the inward frame and temper of their minds *keeping the heart with all diligence*, (well knowing) that *out of it are the issues of life*; and that if they can truly delight in the law of God after the inner man, the outward deportment will be regulated by it of course; as naturally, as wholesome fruit will be the product of an wholesome tree, and as necessarily, as a regular pulse will be the motion of an healthful body. (See Mat. xii. 33.)—They consider by what sacred ties they are bound to give up all to God, and be all for him—they desire therefore with whatever they have and are, they may glorify God, that the endowments of their minds may be improved to his honour, and their possessions and goods be employed in a subserviency to his glory, that, agreeable to the apostolic rule, “*whatever they do, they may do all to the glory of God.*”

This is the godly man's sincere aim, his constant labour—his daily care—in whatever he comes short 'tis his grief; whereunto he does attain *he gives God thanks*, ascribing all that is good in him to the operations of his SPIRIT and the influences of his grace.—But this is not all; his religion is not confined to himself only: And therefore, we observe

(3) He exerts himself to promote the glory of God, by doing what he can to strengthen his interest in the world.—This is the labour of a good man's life, the joy of a godly man's heart, that the Lord enables him to give up all he is and hath, in such a manner as may best promote his glory and honour: How eminently does this appear in the instance of *David*, the man after God's own heart, who, when he and his princes and the people had offered a most amazing sum towards building the Temple for the honour of God and the interest of religion, thus expresth himself. "*Now therefore our God we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee and of thine own have we given thee.*" 1 Chron. xxix. 13, 14. He blessed God that he had a heart to do good with what he had, and gladly embraced the opportunity to manifest it. So also do all christians (I am sure all lively christians) put forth themselves in their different spheres of action to promote the honour of the Redeemer in the world, and to seek the good and salvation of precious souls; "*for the love of Christ constraineth them not to live unto themselves.*" (See 2 Cor. v. 14, 15.)——But  
alas!

alas! the fewness of such men now, makes the Apostle's complaint but too suitable for the present times; as, but with little limitation, I fear, we may say, "*All seek their own, not the things which are Christ's.*" Phil. ii 21.—But we shall proceed now as was proposed,

II. To speak a little concerning the same person under the other character, viz. *A faithful Man.*—In this view, he is to be considered

1. As adhering to those great principles above-mentioned, at all times:—to revere the commands of God above all the commands of men, and seek to promote his glory, tho' at the expence of his own reproach; yea, and if called to it, at the expence of his life too. [See Luke xiv. 26.]—"Be thou faithful unto death, says Christ, and I will give thee a crown of life." Rev. ii. 10.—which however it includes, that every one who perseveres in the true faith unto the end, shall be crowned with everlasting life; yet observing the connexion, it seems to have a special respect to that abiding faithfulness which is required of christians in *times of peculiar trial*: And we read, ch. xii. 11. of those who "*loved not their lives unto the death.*"

It is true indeed, we live in a land, and at a time when persecution of this sort is not known, (and we ought to be thankful for it :) but then there is a *persecution* which is common to all the godly, more or less, at all times. [See 2 Tim. iii. 12.] There the Apostle says, *All that will live godly in Christ Jesus shall suffer persecution.*" I conceive there is



a special emphasis to be laid upon that "*live godly in Christ Jesus*;"—to distinguish it from all that *show* of godliness which is only the result of a pious education, or any, or all other means and methods; unaided, uninfluenced by divine grace; for evident it is, that many such are not only not persecuted, but are themselves as forward as any to persecute the humble, holy followers of Christ.—We read of persons not only honourable, but *devout*, who were stirred up to raise persecutions against the Christians. [See Acts xiii. 50.] True Christians (let them live under ever so mild a government) will always meet with "*persecution for righteousness sake*" for this is the result of that enmity which is in the hearts of wicked men to all that is holy godly and divine!—of this sort, all ages bear their testimony; and these will not fail to pour reproach, contempt, scorn and derision upon such as "*run not with them to the same excess of riot.*" They will not spare to *speak evil of those things which they know not*, and to load men with calumnies and reproaches for no other reason, than that they pay a conscientious regard to the dictates of their consciences and the commands of their God.—These trials of cruel mockings, more or less, the Christian must not expect to escape; and 'tis only the *faithful man* who will be enabled to pursue a steady course—maintain an even walk—and persevere in every duty both to God and man amidst these circumstances. But he is to be considered,

2. As one who in his dealings with men so conducts himself, as to preserve the most strict and inviolable Truth; and does neither sinfully fear, nor  
deceit.

deceitfully flatter the persons of men. The Psalmist seems to view this as their character, when he was lamenting their loss; for he says concerning those of the opposite stamp, "*They speak vanity every one with his neighbour, with flattering lips, and with a double heart do they speak.*" v. 2.—Those who have men's persons in admiration because of advantage, will not spare upon occasion to speak great swelling words of vanity; and those who are not altogether so base and mean as to flatter the wicked with a deceitful tongue and double heart, do yet often experience the truth of Solomon's observation, that "*The fear of man bringeth a snare*" Prov. xxix. 25.—Great men and great names, founding titles of honour and distinction, have commonly a mighty awe upon the minds of men; and if such (as is too commonly the case) stand it out against religion and put obstacles in the way to hinder a man from doing his duty; what snares and perplexities is he often brought into upon the occasion!—how afraid to venture all for God!—how loth to run the risque of man's displeasure, rather than to offend his conscience, or disobey his God and Saviour!—he labours hard for both, and in so doing often loses both.—Men discard him!—God forsakes him!—

I have read of an Emperor, who though no christian himself, yet suffered them to live peaceably in his dominions, and some of them even to enjoy the favours of his court; and having a mind to try the truth and honesty of these his subjects, made a declaration, that whosoever would not give up their profession, and adhere to the usages of the nation in Idol-worship, &c. should be banished his court, and



and those who would, should receive favours and be caressed.—Upon this, many renounced their christianity, while some few gave up their all to follow their conscience and obey their God; and behold how God appeared for them, and made it evident that “ *the hearts of kings are in his hands and he turneth them whithersoever he pleases.*” (see Prov. xxi. 1.)—For the former expecting to reap those emoluments for which they gave up their profession, were thus repulsed by the prudent and sagacious Emperor, and told “ That those who would not be faithful to their God would not be faithful to him,” and therefore they were discarded and the other accepted.—Many instances of this sort might be produced, but I shall mention only one more, and that is concerning the famous Mr. *Welsh*; who, while he was *Minister* of a protestant congregation in *France*, the civil wars breaking out at that time, the town was besieged, and the opposite party carrying the sway (viz. the Papists) the King himself with many of his Peers came into the town. The following sabbath many people would have persuaded Mr. *Welsh* not to preach, but by no means could he be prevailed upon to forego his duty to God for the fear of man, and therefore proceeded in his work; which the King hearing, sent one of his Peers and some of his own guard to bring Mr. *Welsh* before him; who thus accompanied, entering the church and approaching the pulpit to execute his commission, was thus addressed by Mr. *Welsh*, “ I charge you in the name of Jesus Christ not to disturb the worship of God.”—Wherewith the man was so affrighted and put into such a fit of trembling that he sat down and made no further disturbance.—

After

After sermon Mr. *Wilb* went to the King, who was greatly incensed, and with a threatening countenance asked, "What he was, and how he durst preach heresy so near his person, and carry himself towards him with so much contumacy?" To which, with due reverence bowing himself he answered, "I am, Sir, the servant and minister of JESUS CHRIST, Whom I preached this day: Which if your Majesty rightly knew, you would have judged it your duty to have come yourself and heard: And for my Doctrine, I did this day preach these Truths to your people: —1st. That Man is *fallen*, and by nature in a *lost* condition; yea, by his own power and ability is not able to help himself from that estate.—— —2. That there is no salvation or deliverance from Wrath by our own merits, but by the merits of CHRIST alone.—— 3. I did also preach the just liberties of the kingdom of *France*: ——That your Majesty oweth obedience to CHRIST only, who is the HEAD of the *Church*.—— That the POPE, as he's an enemy to CHRIST and his Truth, so also to the *Kings* of the earth, whom he keepeth under slavery to his usurped power." Whereat the King for a time keeping silence, with great astonishment turned to some about him and said, "Surely this is a man of God!" Yea, after did commune with him, and with great respect dismissed him. " \*

He is a faithful man indeed, who can thus deal heartily with men, neither fearing their frowns nor regarding their favours, when the glory of God—the

\* See *Flemming's Fulfilling the Scriptures*. P. 271, & 272.

the Interest of religion—the peace of his conscience and the good of souls is so much concerned.— May we “*go and do likewise!*” — Thus we have seen a little of the character of a *godly and faithful man*, and shall now proceed briefly to point out when such godly and faithful men may be said to *cease and fail*, and what cause there is for sorrow in such a case.

1. When many are taken away and others are not raised up in their room; then the *godly* may be said to *cease*; and this is a circumstance peculiarly sorrowful, and looks with a threatening aspect, whether it be done against a *kingdom*, a *nation*, or a *city* only: when those who observed the worship of God with the strictest piety and devotion—attended to the duties of their station with the utmost diligence and care—abounded in works of kindness, charity and benevolence; or to use the prophet's words, whose character it was to “*do justly, love mercy, and to walk humbly with their God,*” (*vid.* Mic. vi. 8.)—When men of this character (who so eminently adorned the doctrine of God their Saviour) are taken away, how melancholy is the prospect to those who are left behind!—“*The righteous, the merciful are taken away from the evil to come.*” Ordinarily before the Lord executes his wrath upon a people, he calls home his own to himself, or makes peculiar provision for their safety, “*hiding them in the secret of his tabernacle*” [*vide* Ps. xxvii. 5.] or as it is expressed by the Prophet, Isa. xxvi. 20. 21. “*Come my people enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment,*  
untill

*untill the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."*

2. The *faithful* may be said to *fail*, When the remnant that is left *decay and wither*, and true godliness loseth ground.—When there is a departure from that steadiness, constancy and integrity which so particularly adorns the christian character, and ornaments the lives of the faithful :—When the fear of man has an undue influence upon them, so as to bias their judgment and thwart their conduct—When it may be said of many professors, what the Lord declares by the Prophet *Isaiab*, chap. xxix, 13. “ *This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men.*” q. d. “ They go not a step further in religion than what the most carnal men will admit of, (*viz.* without persecuting them)—They content themselves with the outward varnish of some moral duties—speak well of religion, and appear at public worship sometimes—they’ll present their bodies there, and seem to behave with a deal of gravity and outward decorum, (as if God was worshipped with men’s hands, or pleased with outward shew) whilst at the same time they are unconcerned about the temper of their minds—the frame of their spirit—and the disposition of their heart.”—So that their religion is merely a ceremony, and their devotion no more than a form : And when this is the case, we may, certainly conclude, “ *The faithful fail from among the children of men* ; which (how sad a case it is !) is but too evident. For what may be expected when

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professors



professors grow vain, formal, and lukewarm, but that the *wrath of God should wax hot against them*, and his righteous displeasure be manifested in their ruin? *Vid.* Rev. ii. 4, 5—iii, 14, 15, 16.——

We shall proceed now, as was proposed,

II. To shew how the words of the text were exemplified in the character of the deceased, viz. That he was a *godly* and *faithful* man. That he was so in general, I suppose none will deny who knew him, unless such as are so far blinded by prejudice as to “*put darkness for light and light for darkness.*” —That he was so in an eminent degree, those can bear witness who had the happiness and advantage of the nearest intimacy and friendship with him; such will make no scruple to allow that he was a man possessed of an uncommon zeal for God, labouring with all his abilities to promote his glory and strengthen the interest of true godliness in the world.—Let us survey his character [tho’ briefly], as a godly and faithful man.——

1. As a *godly* man. That he had attained to a very great degree of holiness in heart and life, his whole deportment manifested.——O what a deep sense had he of the horrid evil of sin! and how greatly was he abased before God on account of it! both the *sin* of his *nature* and the *sins* of his *life*: for what many would have counted very small or no sins, he looked upon as very great and dreadful! —How earnestly would he warn those of sin with whom he conversed—and in what a striking light would

would he set forth the amazing and most dreadful evils incident to body and soul, in time and eternity, as the fruit and consequences of it !——With what vigilance and earnestness would he labour to undeceive those who vainly imagined all was safe and well with them, because they made a profession, and had a *name to live*, although they were evidently under the power of unsubdued idols, lusts and passions.——He ardently longed to be more holy in his own soul, and laboured what he could to promote it in others.——“ So much holiness, so much happiness ” was a maxim he firmly believed, and could by no means think it possible to be made *happy*, without being made *holy*. This made him earnestly desire to be gone years before it pleased God to sign his dismissal, and set him wholly at liberty from a body of sin and death !——How often have I heard him wish, with *Job*, “ *O that he would hide me in the grave !* ”——So far was *death* from being a terror to him, that 'twas the thing his soul greatly longed for :——not as too many poor unthinking creatures do, who wish for death to put an end (as they imagine) to their trouble, pain and sorrows ; but to put an end to his sins, and render him capable of enjoying and serving God *perfectly*.——He always (after he knew what Christianity was) look'd upon the life of a Christian as a continual warfare, in which he had to combat with the world, the flesh, and the devil :——He very well knew, that to stand it out against all these potent enemies, was a work of the utmost labour ! and would therefore often take notice of the various terms used by the Apostle to



represent the christian life—such as “*running, striving, fighting, wrestling, &c.*” All which (as he would remark) point out, with what *diligence, watchfulness, &c.* The christian should pursue his course that he may “*work out his own salvation with fear and trembling.*”——The *method* that he took to promote this life of godliness in his soul, and to obtain a growing conquest over all sin, is certainly worthy the observation and imitation of every serious christian.—He well knew that our help in this warfare must come from One that is Mighty! even the MIGHTY GOD Himself! And therefore he diligently fought it in the use of those means which God hath appointed, and promised to bless his people in the observance of:—and, to single out *one* from among the rest, which may be more particularly seasonable, as I fear 'tis less regarded than other; I mean, *Prayer*:—Perhaps no man of late years attended to it more diligently—used it more fervently, or attained a greater eminency both in the grace and gift of it than he did.—How pertinently upon all occasions would he pour out his heart before God! Prayer was his refuge at all times; (*i. e.* by prayer he made God his refuge.) *David's* practice was his, who with the strictest propriety might say with regard to many, “*For my love (to their souls, and faithful labours for their good) they are mine adversaries, but I give myself unto prayer,*”——Ps. cix, 4. The *hours* that he spent daily in this devout exercise, those who are strangers to it would not believe (perhaps) if they were told; and though more than most people have time for, yet, was every one diligent in proportion to spend what  
time

time they have in the same devout and fervent manner, no doubt but they would find the benefit and advantage of so doing.—How solemnly would he begin every day with God! With what reverence and awe would he address the MAJESTY of heaven! and how ardently would he pour out his soul to the sacred THREE-ONE, in adoration, love and praise!—giving glory to God for all his infinite excellencies, wondrous works and word—praising and adoring him as his Creator, Preserver, Benefactor, Redeemer; giving thanks for all that God had made and given him in a way of *providence* and *grace*; and then how deeply would he express his vileness, and implore the mercy of God to his Soul, for Christ's sake!—how earnestly would he cry to be delivered both from the guilt and the power of sin in all its various actings—and for this he would plead like a man in earnest to enjoy the blessings and benefits of union and communion with Christ, thro' the in-dwelling power and presence of the HOLY GHOST! and sensible that he could not tell what a day might bring forth—could not see the evils and the dangers that awaited him; he most devoutly committed himself to God by faith and prayer, to be kept, upheld, defended, guided, taught, led, and directed into every path of truth and duty—that he might be kept from the assaults of the enemy—from the power of in-dwelling sin—from every temptation, and all things dishonouring to God and hurtful to his soul.—This was his constant practice every morning: and he endeavoured to live in the day time according to the purport of his prayers.—And many times in the day would he renew his supplications to the throne  
of

grace, besides the constant exercise of family worship, night and morning.—The Lord had given him a moderate sufficiency of the things of this life, so that he had enough to support him during his afflictions in the days of his pilgrimage; and how devoutly thankful he was to God for it! and also how much he laboured both in his life and at his death to do good with it, not a few can witness.—

Nobody was more sparing of needless expences; [as he would often say, he would rather *give* a shilling to the *poor* than waste a *farthing* unnecessarily] and perhaps no man was readier to acts of charity and benevolence; doing what he did, not to be seen of men, to get their esteem, but as in the sight of God, that he might approve himself a faithful steward of the things committed unto him; for he looked upon all he had to be given him of God, and therefore to be used to his glory.—Thus it appears that he was a *godly* man.—But we just add,

2. He was a *faithful* man too; and that as eminently perhaps as any man in his day. How far was he from regarding the favours or fearing the frowns of any man with respect to discharging his duty towards God! not at all discouraged with any opposition he met with, he rather rejoiced that he was counted worthy to suffer *persecution, shame and reproach* for the name of *Jesus*.—How heartily did he reprove those for sin with whom he was, or with whom he had any connection:—and though many times some of his valuable friends were of the number, yet he would not be persuaded either by *self-interest* or *carnal love* to forbear to rebuke them.—

'Twas

'Twas painful indeed ! as I have often heard him say, yet for the glory of God—the peace of his conscience and the good of souls he would break through all difficulties to discharge his duty.——This plain dealing has often occasioned him many enemies, but at the same time it always secured to him the peace of his conscience towards God ; which he esteemed above the favours or friendship of all the men upon earth ; and I have often heard him remark how evidently he had found the truth and fulfillment of such scriptures as these, Prov. xxviii. 23. “ *He that rebuketh a man shall afterwards find more favour than he that flattereth with his tongue*.” That in his dealings with men he was strict, just and faithful none will deny who had any connections with him. I might enlarge considerably more, but refer the reader to the account of his life, and shall conclude this head with just a word relative to his death.—

“ *Mark the perfect man (says the Psalmist) and behold the upright, for the end of that man is peace.*”—Remarkably so was the case of this excellent person ! For many weeks indeed before his decease, he laboured under the most pressing afflictions, insomuch (as he himself said) the pains that he felt were *unutterable* ; the great sinkings and decays of his shattered frame, always hovering upon the grave, expecting death every hour (yea sometimes every minute) and yet kept alive, was such a scene of misery and distress as is wholly inexpressible ! and during this season his mind too, for the most part, was in a very dull and barren frame, quite devoid of those comfortable  
sensations

sensations which flow from the blessed presence of God upon the soul ; nevertheless his *faith* remained *unshaken*, he rested fully assured that Christ was “ *able to save unto the uttermost all that come unto God by him ;*” and having for many years committed the care, the keeping, the salvation of his soul to the great Redeemer, he doubted not of his faithfulness and power to keep that which he had thus “ *committed unto Him against that day.*”——Thus by *faith* in Christ his soul was supported in this sinking state.—But before he goes, just before he goes into a *better world*, he shall have a *better frame* : For a few hours before he died (though for days and weeks before, he could scarce bear any body to speak, ye hardly to whisper) he desired to join with the watcher to sing the praises of Christ ! and accordingly with all the vigour of his soul, and the little remaining strength of his body, he exerted himself to “ *Help to chaunt IMMANUEL’s praise !* ”——He then spoke of Christ with peculiar earnestness, and expressed his confidence of an interest in him ; after which he again joined in singing his praises and at the close said in very positive terms “ *’Twas the last time he should sing upon earth.*” And about two hours after, breathed out his soul without either sigh or groan !——“ *Let me die the death of the righteous, and let my last end be like his ! Amen ! for Christ’s sake !*——

I shall now close the whole as was proposed,

III. By recommending every one (who have any concern for the revival of religion) upon the ceasing  
of



of the godly and the failing of the faithful, to take the Psalmist's course, and cry " Help Lord !"—And that,

1. With respect unto *yourselfes*, For in this view " is there not a cause ?"—Is not true religion and vital godliness rather upon the decline ?—Are not the *things which remain*, in so languishing a state that they are, in a manner, *ready to die* ? What is become of your former vigour, life and zeal ?—the kindness of thy youth, the love of thy espousals—when your souls first received Christ Jesus the Lord ? Is the same life and action still kept up ?—Is Christ the *same* precious—holiness as desirable—sin as hateful ?—Is watchfulness kept up with the same spirit of fear and godly jealousy—are ordinances attended with the same constancy, zeal and love—prayer performed with the same fervency ?—Does the world appear as vain in your esteem as it did then—have eternal things the same weight upon your minds—is heaven as much longed for, and are souls and their salvation the same dear to you ?—Is your conscience as tender as it used to be—and do you fear to offend in little things ?—Put these or the like queries to your souls, and then say, Is there not reason to cry, *Help, Lord* ?—O my brethren "*pour out your hearts before him*," and earnestly implore the aids of his Spirit and the influences of his grace,—that you may "*bring forth much fruit*;" that if religion dies *around* you, it may not decay *within* you. This will be greatly to your honour, peace and comfort, to hold fast your integrity

grity, in an age when so many who *profess that they know God, but in works deny him.*—Observe how Christ commends the Church in Pergamos, “ *I know thy works, and where thou dwellest, even where Satan’s seat is; and thou holdest fast my name, and hast not denied my faith.*” Rev. ii. 13 ——— But,

2. Be concerned for others also; for the church of Christ every where:—pray “ *for the remnant that is left.*” Both ministers and people; that God may bless them with all needful grace, and useful gifts—may increase their knowledge, love, faith and zeal—make them diligent and laborious in their work, that they may turn many to righteousness, and build up others in their most holy faith.—Pray that a spirit of love, unity and peace, may cement the hearts of all christians, and excite their diligence to promote the glory of God and the common interest of religion in the world.—Think it not in vain thus to call upon God for others; but Pray, pray earnestly for Zion; *Pray for the peace of Jerusalem, remember they shall prosper that love her.*—*vide* Psa. cxxii. ——— So good a Master do we serve, that while we seek *his* interest, we promote our own: and so true is that of the wise man, “ *He that watereth another, shall be watered himself.*” Prov. xi. 25. ———

3. Cry unto God to enlarge the borders of Zion.—not only to beautify, but increase his church and people; not only that those who do believe may be made fruitful, but that many who now believe not, may

may be made faithful—that the gospel may be preached to all nations for the obedience of faith—that Jew and Gentile may see the salvation of God; and all the ends of the earth look unto Christ and be saved.

May this zeal for God and godliness possess every heart—glow in every breast—shine in all our lives! Then when we are called to *go the way of all the earth*, we shall have this to comfort us (and than which, what can yield greater consolation?) that “our Souls will not be gathered with impenitent sinners, nor our lives with bloody men.” (Psa. xxvi. 9) But in the strictest and fullest sense, we shall then “*Come unto mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, To the general assembly, and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, And to JESUS the MEDIATOR!*” &c.

F I N I S.