

RARE BOOKS

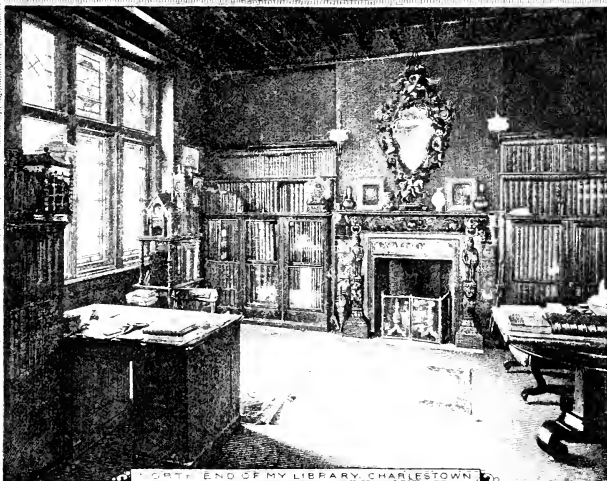
II-2  
Sh666co

# Library of The Theological Seminary

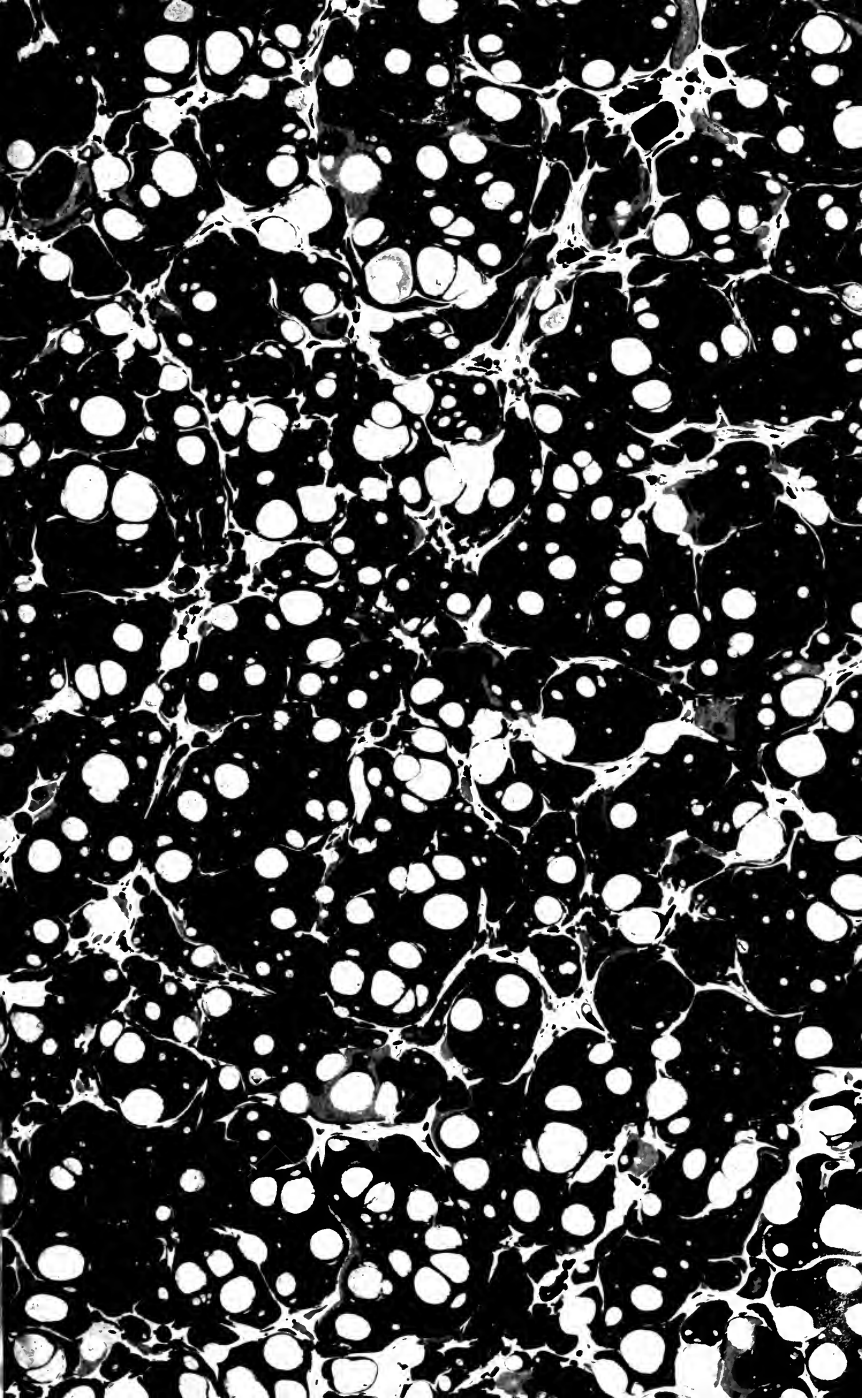
PRINCETON · NEW JERSEY



SCC  
1134



EX-LIBRIS  
FORTY END OF MY LIBRARY, CHARLESTOWN  
James Frothingham Hunnewell.










Brookfield, Pennbr  
London



Dr. Colman's  
*S E R M O N*  
At the publick *Lecture*

*Boston*, September 4. 1746.



1. The first part of the document discusses the importance of maintaining accurate records of all transactions.

2. It is essential to ensure that all data is entered correctly and that the system is regularly updated.

3. The second part of the document outlines the various methods used to collect and analyze data.

4. These methods include surveys, interviews, and focus groups, each with its own strengths and weaknesses.



The *Vanity* of Man as *Mortal*.

---

A  
S E R M O N

Preach'd at the *Lecture* in *Boston*, September 4. 1746.

IN THE

Audience of the *General Court*,

The Morning before the *Funeral*

Of the Honourable

M<sup>rs.</sup> *Frances Shirley*

Confort to His *Excellency*

*William Shirley Esq;*

Captain General and Commander in Chief of His  
MAJESTY'S Province of the *Massachusetts-Bay*, &c.

---

By *Benjamin Colman*, D. D.

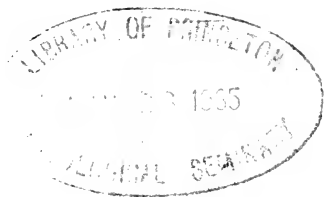
---

*Pulvis et Umbra fumus.*  
*Vivere si recte nescis, discede peritis.*

---

B O S T O N :

Printed by *Rogers* and *Fowle*, for *D. Henchman*  
in *Cornhill*. MDCCXLVI.



---

---

# The *Vanity* of Man as *Mortal*.

---

Psalm LXXXIX. 47.

*Remember how short my Time is :  
Wherefore hast Thou made all  
Men in vain !*

**T**O express my *fatherly* Tenderness to my dear *Colleague* on his *first* Turn in this public *Lecture*, I do at his earnest *Request* in Feebleness and Fear venture to appear *once more* in this your *Audience*, ( my Honoured, Reverend and Beloved *Hearers* ) to bewail and improve as I am able the *Breach* which the *Sovereign and Holy GOD* has been pleased to make this *Week*, not only on His *Excellency* our GOVERNOUR and his bereaved *Family*, but also on our *selves*, the *Town and Province*, in the *Death* of His Excellent *Lady* and Consort ; who first in her more *private* Life among us, and  
since

Since in her *exalted* State, has exhibited to us so much of the *virtuous* and gracious *Woman*, with whose Character the wise *Solomon*, under a *Divine Inspiration*, closes his admirable Book of *Proverbs*; — “ *Whom who can find?* said the *MAN* of exalted Wisdom and Knowledge: — “ Her Price is “ above *Rubies!* The Heart of her *Husband* doth “ *safely trust* in her, so that He shall have no need “ of *Spoil*: She will do him *good* and no evil “ all the Days of her *Life*: — She is like “ the Merchants *Ships*, she bringeth her Food “ from afar: She riseth while it is yet *Night*, “ and giveth *Meat to her Household*, and a “ Portion to her *Maidens*: She considereth a *Field* “ and buyeth it; with the Fruit of her Hands “ she planteth a *Vineyard*: She girdeth her “ *Loins* with Strength, and strengthneth her *Arms*: “ She perceiveth that her Merchandize is *good*, “ her *Candle* goeth not out by *Night*: — She “ stretcheth out her Hand to the *Poor*, she reacheth forth her Hands to the *Needy*: She is not “ afraid of the *Snow* for her Household, for they “ are all clothed with *Scarlet*: She maketh her self Coverings of *Tapestry*, her Clothing is *Silk* “ and *Purple*: Her *Husband* is known in the “ *Gates*, when he sitteth among the Elders of the “ *Land*: — Strength and Honour are her Cloathing, and she shall *rejoice* in Time to come: “ She openeth her Mouth with *Wisdom*, and in “ her Tongue is the *Law of Kindness*: She looketh *well* to the Ways of her *Household*, and eateth not the Bread of *Idleness*: Her *Children* rise “ up and call her *blessed*, her *Husband* also and he “ *praiseth* her: Many Daughters have done *virtuously*, but *Thou* excellest them all. *Favour* is “ deceitful and *Beauty* is *vain*, but a *Woman* that  
*feareth*

“ *feareth the LORD she shall be praised : Give her  
 “ of the Fruit of her Hands, and let her own  
 “ Works praise Her in the Gates.*

I know You are before me, my *Hearers*, in the Application of this *high and strong Character* to the deceased *Madam Shirley* ; nor will I *presume* to add a Word by Way of Character to this inspir'd and exalted *Encomium*.— Take it, and divide it among *your selves*, Ye venerable *Matrons and Daughters of New-England* ! And may the most *Amiable and Honoured Daughters* of the DECEASED ever eminently appear and shine in those *Ornaments* of the *Daughters of Zion*.

—But alas ! my *Hearers*, that whenever it pleases the GOD of the Spirits of all Flesh to form such a Character in his Church below ; and lend such a *Son or Daughter* for a few Days, to *serve in their Generation* by His holy Will ; that we must needs *return* so soon to the Words of my *Text*, and spread them before the LORD in the Presence of all his *People* ;— “ *Remember how short  
 “ my Time is ! Wherefore hast Thou made all Men  
 “ in vain ? What Man is He that liveth and shall  
 “ not see Death ! Shall he deliver his Soul from the  
 “ Hand of the Grave ?*

Who the *Writer* of this *Psalms* was, or *when* it was written is uncertain. It may seem by the *melancholly Conclusion* of it, from the 38th *Verse* ; to have been wrote by some holy *Man of GOD* about the Time of the *Babylonish Captivity* ; when the *Glory of the House of David* was made to cease, and his *Throne cast down to the Ground*.— The *Promises* of GOD to *David*, and his *Covenant* respecting his  
*House,*

*House* are enlarged on in the first *37 Verses* of the *Psalms* ; and the *Faithfulness* of *GOD* to his *Promises* are sung of, with the utmost *Assurance*, thro' that long *Period* : Yet how to reconcile the present *Face* of *Providence* with those *Promises*, was beyond the *Force* of the pious *Psalmist's* *Penetration* : He therefore *drops* it, leaving it to the *Most High and Holy and True* to fulfil his *Word* in his own *Way and Time* : He therefore betakes himself to *Prayer* for the *Royal House*, and for the *Church of GOD* imbarck'd in the *Fate* thereof ; and for *Himself* also as *One of GOD's Israel* who would be his *Remembrancer* for *Sion* ;— “ *Remember how short my Time is ? Wherefore hast thou made all Men in vain ?—* Where are thy former *Loving-kindnesses* which thou *swear'st* unto *David* in thy *Truth* ?

Most observable in these *Words* is the humble *Freedom* us'd by the *Psalmist* in putting *GOD* as it were in *Mind*, beseeching Him to *remember* ! as if it were a *Thing* possible for His infinitely knowing *Mind* ever to *forget* !— and he presumes (as it were) to *bring* to *GOD's* *Remembrance* a very *known Thing* and common ; *how short his Time*, was, and the *Time of all Men* is !

See what a *Liberty in Prayer* *GOD* indulges to his *People*, to speak *to Him* and *of Him* after their own *Manner* ; as a *Child to his Father*, or a *Man to his Friend* ! So *He* overlooks the *Infirmity* and the *Impropriety* of their *Words*, and accepts graciously what *Faith* and *Love* mean well.

And yet the *Psalmist's Freedom* before the *Throne of Grace* goes further, and he even dares to *expostulate*

*tulate* with the High GOD upon the outward Face of his Government ;— “ *Wherefore hast thou made all Men in vain ?*— So he pour'd out his *Complaint* before the LORD, and shewed before him his *Trouble*.

But far, far be it from us to *condemn* the pious and fervent Servant of the LORD, or to think his Words *amiss* !— else in a holy Resentment one might be ready to answer, “ *Who art thou, O Man, that repliest against GOD ? Or who shall say to Him, what doest Thou !* Shall the Thing formed, say unto *Him* that formed it, *Why hast thou made me thus ?* I will answer thee, GOD is greater than Man ! Why dost thou *strive* with him ? for He giveth no *Account* of his Matters.

But such a Return as *this* to the *Psalmist's* Words, were to suppose them *chargeable with Irreverence* or Discontent before GOD ; which was far from him.— And yet the *Freedom* taken in *expostulating* in Prayer on so *Great* a Point as the *making Man* and all Men ! as if it might but *seem to be in vain*, though it may not be called any *contending with his Maker*, respecting his *Work*, as if he had *no Hands* ; or a *charging GOD foolishly* with that which really He had *no Hand* in ; but *Man* must take wholly to *himself*, having brought all the *Vanity* upon *Himself* by his Sin :— Yet it must be confessed to be a very great *Liberty* taken by *Dust* and *Ashes*, and a wonderful *Instance* of GOD's overlooking the *Infirmity*, *winking at the Ignorance* and accepting the Prayer ; for He considers that we are *Dust* ; and we cannot *strain* the Matter in the least beyond the Prophet *Jeremiah's* Meaning, in his *xiiith Chapter*, *1st Verse*.

*Righteous art thou, O LORD! yet let me reason with Thee of thy Judgments.*

But passing the Manner of the *Psalmist's* expressing himself, let us attend to the *Doctrinal Truths* suggested to us in his Words; which are of the last Importance to us to *remember* daily, keep in Mind, ponder and improve: 1. That our *Time* here in the Body is very *short*: 2. So short as may sometimes make us *ready* to think of our selves and others, that we are made *in vain*! And if it were not for the *Relation* which our present Life bears to a *future and everlasting State*, it might justly be thought so.

The *first* of these *Doctrines* is so *obvious* a Truth, that there needs very *little* to be *said* on it; how much soever we ought always to *remember* it our selves, and may *daily* carry before GOD the Remembrance of it; “*LORD, how short my Time is!*”

The HOLY GHOST admonishes us of it by the Pen of the *Apostle* that we may never forget it; “*Brethren, the Time is short, and the Fashion of this World passeth away.* 1 Cor. vii. 29. The blessed SPIRIT of Grace is also often telling us *how short*, in *such* Words as if the Thing could *not* well be told; “*it is but as the Shuttle passing thro' the Loom*; it is but as a *Hand breadth*, and our *Age as nothing* before GOD and in our *own Eyes*. P<sup>sal.</sup> xxxix. 5.

The Time of *some* of the Sons and Daughters of Men is so *short*, that they expire in the *Womb*, and never draw a *Breath*: How much *in vain* may



may these *untimely Births* seem ! Who knows the *Way of the SPIRIT* or his *Mind*, in animating the curious Body which it frames in *secret*, never to *see* this Light of ours ! Yet is it not done *in vain* ! No, the *Spirit of the still born Babe* returns to GOD that gave it, the *Father of Spirits* ; and therefore is not made *in vain*.

Others die *from the Womb* ; just see the Light, or fetch a Breath or two, gasp and are gone ! or live a Month or Year, and their *Angels take 'em*, which behold the Face of their *Father* in Heaven. Their few Minutes, Days, or Weeks are not *in vain* ; for you know who has said, Mat. xix. 14. *Suffer the little Ones to come to me, for of such is my Kingdom.*

What Multitudes of the Human Offspring die in *Childhood*, within the first *five, seven, or ten* Years of Life ! They live to leave the *Breast, lisp* at a Word of *Love, run* to the Mother's Knee ; begin to *know* a little, to read and say a Prayer, and *die* as they begin to be the *Hope* and Light and Joy of their Parents :— It is computed that a *third* die not *two* Years old, and one *half* that are born before *five* : Yet not *in vain* has the short Life been, if we may *see 'em* one Day in Heaven ; the Pains of *bearing* and Sorrows of *burying* will be well rewarded.

So if they die in blooming *Youth*, just beginning to bear and promising good *Fruit*, or having yielded *some*, they have not been *in vain* ; but are in *Favour* taken, although it be from a *Crown* on Earth, like young *Abijah*, because there was

some good Thing found in him toward the LORD GOD of Israel.

Or to give the Reverse,— if they die in Youth and their Life has been among the Unclean; (as Bildad said to Job) and GOD has cast them away in their Transgression; yet may we not say they were made in vain! no, though it be in Truth much worse than in vain!— for what if GOD willing to shew his Wrath snatch away the Vessel fitted for Destruction sooner or later! All Flesh must be silent before Him! but how much more will Aaron hold his Peace, and Eli answer, “ It is the LORD, let Him do what seemeth Him good.

Or again, if an Hezekiab or a Josiab be called to die in the midst of Life, Honour and Usefulness; we must not chatter like the Crane, or much worse, and say, “ Why were the golden Vessels form'd and shown in vain? No, far otherwise: GOD will remember how they have walked before Him, while they and others may mourn in the cutting off their Days; yea while the Church it self may lament as in our Context, “ Thou hast cast off thine  
“ Anointed, thou hast profaned his Crown, thou hast  
“ shortned his Days.

To add no more,— At full and Old Age the Time is short! at three and fourscore Years it is soon cut off, and we flee away; as the Psalmist truly sings: Psalm xc. : We have gain'd so little Knowledge and Grace, we have done so little Good in the World; we have been guilty of so much Evil, and have seen it may be so many Sorrows; that with the venerable Patriarch we must look  
back

back and say, “ *Few and evil have the Days of the Years of my Pilgrimage been.*”

But if we live *graceless and wicked* to the Days of *Old Age*, O then how have they been *in vain, and passed away in GOD’s Wrath!* For wherefore do the *Wicked* live, become *old* and grow *mighty* in Power!— An *untimely Birth* is *better than be*, and the Sinner a *hundred* Years old is but the more accursed! His Days are spent as a *Tale* that is told, and according to his *Fear* so is GOD’s Wrath! Mark him, and be *astonied* and lay thy Hand on thy Mouth!— Dare not even in this sad Case to say, “ This *Monument of Sin* has been made and spared in vain! No, there’s a *Judgment* to come, and remember the *Days of Darkness*, for they shall be *many*.

You see, my *Hearers*, that there is a Necessity of judging by *Faith*, and not by *Sight*; all the while we *live*, and when we die: if there were no *other Life* after this, the short or long *sinful hurtful* Lives of one and another in every *Age* and *Place*, were *much worse* than in vain! The Sinners have only *destroy’d much Good*, and it had been *better* both for themselves and others that they had *never been born*.— But it will *not* be found so in the *End*; the *Glory* of GOD and the *Good* of the *Universe* will be found *well answer’d* in the Day of *Judgment*; as we are told Prov. xvi. 4. *The Lord has made all Things for Himself, even the Wicked for the Day of evil.*

But if we *bound* our *Sight* within the *present Scene* of Things, and look *not to the Things unseen and eternal*; there might then seem Reason enough

enough for the sad *Exclamation*, “ O why are *all Men* thus made *in vain* !— If we consider only the *worldly* Circumstances, and *present goodly* Appearance of Persons and Families ; if we call up a *Job* and his *lovely Train* of Sons and Daughters from the *Dead*, and view them on the Day of their Devotion and *feasting* together, *buried* together in the *Ruins* of the fallen House ! and he that Yesterday *sat in the Gate*, in all the outward State and inward *Adorning* of a superior and righteous *Judge* ; “ his *Glory fresh in Him*, and Men “ giving *Ear* and waiting and keeping *Silence* at “ his *Counsel* ; “ *they waited for Him* as for the “ *Rain*, and opened their Mouth *wide* as for the “ latter *Rain* ; (“ the *Oracle* and *Darling* of his “ *Country* \*) when the *Ear* heard him it *blessed* “ him, and when the *Eye* saw him it gave *Wit-* “ *ness* to him ; He put on *Righteousness* and it “ clothed him, and his *Judgment* was to him for “ a *Robe and Diadem* !— But to *morrow* he is seen with *Compassion* and *Surprize*, a *Spectacle of Poverty, Distress and Woe* ; stripped of *Estate* and *Family*, without a *Child* or almost a *Servant* to attend him ; *deform'd* also by a *gastly Disease* and cover'd with *putid Sores*, so as not to be *known* by his *Friends* ; so that they lift up their *Voice*, and *wail'd* him !— And had he *died* in this *Extremity*, had he been form'd and *rais'd* in *vain* ? No ! he had *serv'd* his *Generation* gloriously by the *Will* of *GOD*, and knew that his *Redeemer* liv'd, whom he should *see for Himself* one *Day* upon the *Earth* ; and his *Eyes* should *behold him*, though now his *Reins* were *consuming* within him : *Job* xix. 25, 26. He was a *Type* of his *REDEEMER*

\* Mr. Henry.

in his *Sorrows*, and is with HIM in his *Joys*, and will come with *Him* in his *Glory*, in the *Day* of the *Restitution* of all Things ; when this *Corruptible* shall put on *Incorruption*, and this *mortal* *Immortality*, and *Death* will be swallow'd up in *Victory*, 1 Cor. Chap. xv.

Let us recur in our *Meditation* to the *tragical Dying* of *righteous Abel* in his early *Piety*, or to the *placid Death-Bed* of *aged Jacob* with his *Sons* about him, and his *Joseph* closing his *Eyes* with *Tears* and *Kisses* : these very different *Views* of *Death* agree in this, that neither of them show the *Good Man* made in *vain* ; but equally to the *best* that can be proposed by *GOD* or conceiv'd by us.

Let us view (I say) *righteous Abel* in all the *Charms* of *florid Youth* and *Grace* together, one *Day* with his *Sacrifice* at the *Altar* of *GOD*, and a *Light* from *Heaven* shining around him and *irradiating* his *beauteous Face* ! And the next *Day* view him cover'd with *Gore*, deform'd with *gastly Wounds*, besmear'd with *Dirt* and *Blood* ! how had his *early Piety* and high *Devotion* seem'd in *vain* ; but for the *Crown* of *Martyrdom* remaining to him in a future *eternal Life* ! and at the *Head* of the *noble Army* of *Martyrs*, *Confessors* of the *Lamb slain* in the midst of the *Throne* ! Rev. vii. 14. *These are they* that come out of *great Tribulation*, and have *washed their Robes* and made 'em  
 “ *white in the Blood* of the *LAMB* : Therefore are  
 “ they before the *Throne* of *GOD*, and serve him  
 “ *Day* and *Night* in his *Temple* ! they shall  
 “ *hunger* no more, nor *thirst* any more, &c.

But

But let us pass from the *Blood of Abel*, crying from the *Earth* against his Brother ; unto the *Death-Bed of aged Jacob*, the good old *Patriarch* willing to be gone, *waiting for the Salvation of GOD*, desiring to *depart* (like blessed *Paul* 2300 Years after him) and to be *with Christ*, as far the better ; calling his *Sons* to take his parting Prayer, to bless *them* all together, and every One apart and by *Name* ; his *Joseph* also in the midst of them, and *Judah* even greater than he in the *Benediction*, but not in *Desert* ; for the *Reward* is of *Grace*. View (I say) this *Jacob* wrestling for the *Blessing* even in his *Mother's Womb*, as well as with the *Angel* long after and prevailing, as a *Prince* that had *Power* with *GOD* ! Consider him in his continual *Advances* in *Wisdom* and *Communion* with *GOD* unto *old Age* ; his *hoary Head* and *wrinkled Brow* a *Crown of Glory*, in the *Ways of Righteousness* and *Devotion* :— Add to him such of his *Sons* as were most *like Him* in their *Generations*, in their advanced *Years* also and *Improvements* in *Grace* ;— *Joseph*, *Moses*, *Joshua*, *Samuel*, *David* ; with *Elias* that never saw *Death*, and his *Successor Elisha* more *magnificent* on his *Death-Bed* than the *King* and *all his Court* gather'd about it, and owning *Him* as much the *Chariot of Israel* as his *Master Elijah* had been before him : Add to these the *New-Testament Elias*, with his *Head* in a *Charger* and *more than a Prophet* ; and think how *Simeon* expir'd, with the *Holy Child JESUS* in his *Arms*, say some : and imagine also the *Transports* of a *Stephen* stoned under the *Visions* of *JESUS* through the open'd *Heavens*, and standing on the *Right Hand* of *GOD* ! And add to all your *Thoughts* of the *Joy*s of the *Beloved* of *JESUS*, *St. John* and *Paul*, as the *Time* of *their Departure* came on !

Contemplate

Contemplate all *these* in the *Shades of Death*, after their serving their *Generations* by the Will of GOD ; and although their *Labour* and *Suffering* were not at all *in vain in the LORD* ; nevertheless if it were not for their *Relation* to a *better Country*, that is an *heavenly*, and their *Inheritance with the Saints in Light*, at the Head of *whom* these shine ; — What would they have thought of *their Life* here below ? however eminently *happy and useful*, and honour'd of GOD they were in Comparison of others ! — So *Jacob* paus'd, and took *Breath*, in the midst of his  *blessing* his *Sons*, in that happy *Parentthesis*, “ *I have waited for thy Salvation, O LORD.* — And *such* had been the *Faith* and *Hope* and *Joy* of his dying *Fathers*, the *Patriarchs* before him ; as the *Apostle* to the *Hebrews* tells us, *Heb. xi. 13, 15. These all died in Faith, desiring a better Country, that is a Heavenly ; confessing themselves Strangers and Pilgrims on Earth.*

But though we may *thus* make some Allowance to the *best* of Men, or some Kind of *Excuse* for them, after the *best* Life of *Services* to GOD and *Communion* with Him, that has been attained in this *Earth* of ours ; if upon their *Review* of all that they have *known* of GOD or *done* for his Name, they readily own the *Vanity* and *Emptiness* of it all ; if it were not for their *sure and certain Hope* of a higher and better Life, reserved for them in *Heaven*, after the *Dissolution* of their *Bodies* ; — yet we must *recollect* our selves, and *affirm* constantly, that *These* among the *Sons* and *Daughters* of Men, (the whole *Election* of *Grace*, the *Elect Lady* and her *Children* as well as *John* himself ) have by no Means been *made in vain* ! no, far otherwise ; their *Labours* have not been in vain

in the LORD, but their *Works* follow them, and will be *openly* acknowledged and gloriously rewarded in the Day of CHRIST ; and their *Charities* to his *poor* Members in particular, while they will still call themselves *unprofitable Servants* : Matth. xxv. 34, &c. “ Then shall the *King* say to them on his “ *right Hand*, Come ye *blessed* of my FATHER, “ inherit the *Kingdom* prepared for you from the “ *Foundation* of the World ; for I was *hungry* “ and ye gave me *Meat*, *thirsty* and ye gave me “ *Drink* ; a *Stranger* and ye took me in, naked “ and ye *clothed* me ; I was *sick* and ye visited “ me ; I was in *Prison* and ye came to me. “ Then shall the *Righteous* answer, “ Lord, when “ did we so !— And the *King* shall reply, — “ Verily I say unto you, in as much as ye have “ done it unto one of the least of these my *Bre-* “ *thren*, ye did it unto *Me*.

But we must go on yet much *further* in the Argument before me, and say, — GOD has made *nothing in vain*, and much less *Man* : no not so much as *one single* Person, greater or *less*, better or *worse*, in *vain* :— *Far* be it from *Him*, whose Work is *perfect* ; and nothing can hinder his everlasting *Glory* from it ! no, not the *Sin and Misery* of *any* of his *Creatures*, *Men or Devils*.

How *far* was *Man* in his *first Estate* from being made a *vain* Creature ! He was made a *living Soul*, in the *Image of GOD* ; an *immortal Spirit*, wise *holy* and *happy* ; and for an everlasting *Increase* in Knowledge and Holiness and *Blessedness*, in a *Life of Worship and Obedience* :— And altho’ by *Sin* he soon subjected *himself*, and the *Creatures* under his Feet, to the *Vanity and Bondage of Death*  
and



and Corruption ;— and although the *most* of the Children of *Adam* are *wilfully perishing* in their spiritual *Corruption* ; yet there is an *Election of Grace* in whom GOD will *glorify his Holiness* and Mercy for ever and ever, by recovering them here to a State of *Communion* with Himself, preparatory for and an Earnest of the Translation of their *Souls at Death*, and after the *Resurrection* Soul and Body united to the *Visions of his Glories* in Heaven.

Then every Mark and Sign of Sin and *Vanity* shall be done *away* for ever ; and the *Redeemed* from our Earth shall shine forth in the Kingdom of their *Saviour*, in the *Paradise* above, in more than *transfigur'd* Bodies ; and in what *irradiated* Souls !— how much *fairer* and brighter than *Adam* and *Eve* at first in the *Garden of God* below ; in their *Innocence*, Integrity and earthly Happiness ! in what Knowledge, Purity and Joy ! like that of the *holy Angels* who stand and minister ( with *covered Faces* ) before the Throne : according to what we read *Psalms* xvi. ult. *Therefore my Heart is glad and my Glory rejoices ; my Flesh also shall rest in Hope ; thou wilt shew me the Path of Life ; in thy Presence is Fulness of Joy, and at thy right Hand are Pleasures for evermore.* Rev. xxii. 3, 4, 5. “ And there shall  
 “ be no more Curse, but the Throne of GOD and  
 “ of the Lamb shall be in it, and his Servants  
 “ shall serve Him ! and they shall see his Face,  
 “ and his Name shall be in their Foreheads !  
 “ and there shall be no Night there ; for the  
 “ LORD GOD giveth them Light, and they shall  
 “ reign for ever and ever.

Here let our View of *Sin* and *Death* and *Vanity* end as to the *righteous* ; for here must be the *Abolition* of it for ever and ever, as to *them* ; “ *Mortality being swallowed up of Life*. This is the *Restitution* of all Things, and of *Man* to his Possession of the *heavenly Inheritance*, purchased by *JESUS CHRIST* for his *Elect* and *them* for it.

O how far then will the *least of these* seem from having been made in *vain*, in this Day of the “ *Manifestation of the Sons and Daughters of GOD* ? O to what a glorious Purpose will it then appear, that *Man* was created in the Likeness and Love of *GOD* ? since out of his fallen Loyns *GOD* has raised so many Children to eternal Glories ! of whom He has said, and will say for ever, “ *Ye are my Sons and Daughters*, saith the *LORD Almighty*. — See their *Number* and *Glory*, and hear their *Songs of Joy*, and read their endless Bliss : Revel. vii. 9, 10, 15, 16, 17. “ *After this I beheld, and lo a* “ *great Multitude, which no Man can number,* “ *of all Nations, and Kindreds and People and* “ *Tongues, stood before the Throne and before* “ *the Lamb ; clothed with white Robes and* “ *with Palms in their Hands ; and cried with* “ *a loud Voice, saying ; Salvation to our GOD* “ *which sitteth upon the Throne and to the* “ *Lamb ! These are they that came out of* “ *great Tribulation, and have washed their Robes* “ *and made them white in the Blood of the* “ *Lamb : — therefore are they before the* “ *Throne of GOD, and serve Him Day and* “ *Night in his Temple ; and He that sitteth* “ *on the Throne shall dwell among them !* “ *they shall hunger no more, nor thirst any* “ *more ;*

“ more ; neither shall the *Sun* light on them,  
 “ nor any *Heat* ; for the *Lamb* which is in  
 “ the midst of the *Throne* shall lead them to  
 “ living *Fountains* of Waters ; and GOD shall  
 “ wipe away all *Tears* from their Eyes.

USE. And so I come to make some practical *Reflections* on this *vain Life* of Man, in his corrupted *Flesh*, which GOD had *no Hand* in ! this *Vanity* of Man as *mortal*, which is altogether of Himself.

And is it as we have been hearing, that our *Time* here on Earth is so very *short*, and our *State* so *vain* because so very *sinful* ; so that we may be *ready* at times to *think and say* of it, in our most *serious Frames* and Hours, —  
 “ O *why* is *Man* made thus altogether, as it were, for Nought and *in vain* ? so abandoned to *Sin and Misery*, and *void* of Goodness and Happiness ? — Yet let us recover out of this *false Medium*, whereby the *Sight of GOD* and of our *Selves* is obscured ; — that we may make a just and righteous *Improvement* of the *Infelicities* we have brought upon our Selves.

*First* then, What a dreadful Thing is SIN ? and what a Punishment of it is *Mortality* and Death. Man little understood or weighed the *Warning* given him in his State of Innocence ; “ *In the Day thou eatest, thou shalt surely die.* The first *Sight* of Death on the *Beasts* slain in Sacrifice, was without Doubt not a little affecting to our *first Parents*, but the *hideous Face* of it in their lovely *Abel* struck them with a *Horror* not to be imagined. — The  
 Sorrow

Sorrows of *burying her Sons* chang'd the fair *Naomi* into an *unknown Thing*; “ *Is this Naomi?* And yet these are but the *lighter Part* of the *Curse*, which the most *pious* are subject to, and *Faith* has many a *Time* born gloriously: *Luke* xii. 4. “ I “ *say unto you my Friends, Fear not them that* “ *can kill the Body*, and after that have *no more* “ *that they can do!* but I will forewarn you “ *Whom you shall fear!* *HIM that can cast the* “ *Soul into Hell!* I say unto you *fear Him.*— Yet alas, how is *Sin punish'd in us*, and before our *Eyes*, in the present *Life!* “ *Call for the mourn-* “ *ing Women*, said the gracious *Prophet*, for *Death* “ *is in the Streets*, and at our *Windows!*— It tears the sucking *Child* from the *Mother's Breast*, and *the Desire of the Eyes* with a *Stroke* from the *Arms* of her *Husband*. The tender *Soul* of *JESUS* was moved exceedingly as he saw the *Widow* following *her Son* to the *Grave*, and he *wept* at the *Grave of Lazarus*. Alas, how is *Sin punish'd in us*, in the *Sicknesses and Pains* and *Corruption* which often precede *Death*, as well as in the *Putrefaction* that always *follows* it. What *Months of Vanity* were appointed to *Job*, and *wearisome Nights?* *Job* vii. 3. His *Flesh was clothed with Worms and Clods of Dust*; his *Skin* broken and become *loathsome*. *Chap.* x. 9, 18. *Remember I beseech thee*, that thou hast made me as the *Clay*, and *wilt* thou bring me into *Dust* again? *Wherefore* then hast thou brought me out of the *Womb?* O that I had given up the *Ghost*, and *no Eye* had seen me.

*Secondly*, The *vainer* our *Life* is, and the *shorter* our *Time*, the more let us be excited to a holy *Care and Vigilance*, that it may not *seem* to our selves

felves or others, to have been altogether *lost and in vain* : But let us indeed think our selves *made in vain*, if the *End of Life* be not in some Measure *consider'd* by us, answer'd and *attained* : Else (as the wise *Solomon* says) an *untimely Birth is better* ! better than *He*, the Days of whose Years are *many* and his Soul not filled *with Good* done in them ; for he cometh in with *Vanity*, and departeth in *Darkness*, and his *Name* shall be covered with *Darkness*, Ecclef. vi. 4. To let a *short* Life run away in *Vanity* and *Sin*, in doing *nothing*, or in doing *evil* ; in the Neglect of *GOD* and our Souls, and to the Dishonour and Wrong of *both* ; — what an egregious Piece of Folly and Wick- edness must it be ! as it is represented and *bewail- ed* in the *xcth Psalm*, from the *5th Verse* : “ For  
 “ we are *consumed* by thine *Anger*, and by thy  
 “ *Wrath* we are troubled ! thou hast set our  
 “ *Iniquities* before thee, our *secret Sins* in the  
 “ *Light* of thy *Countenance* ! for all our Days  
 “ are passed away in thy *Wrath* ; we spend our  
 “ *Years* as a *Tale* that is told ! — Who knoweth  
 “ the *Power* of thy *Anger*, even according to  
 “ thy *Fear* so is thy *Wrath* ! So teach us to  
 “ *number* our Days, that we may *apply* our Hearts  
 “ *unto Wisdom*.

To *Man* *GOD* says, — “ *This is Wisdom* !  
 O that they were *wise*, that they understood *this*,  
 and would *consider their latter End* ! The wise  
 Servants of *GOD* have ever done it and been  
*wise to Salvation* : More especially *the Son of*  
*the Highest*, when he took our *mortal* *Flesh*, was  
 made *Sin* for us, and came into our *World* to  
 die ; he *quicken'd* himself once and again, for  
 our Sakes, and to give us an *Example*, from  
 this

this *Motive* ; “ I must work *the Work* of Him  
 “ that sent me, while it is *Day* ; the *Night*  
 “ *cometh* wherein no Man can work ! And a-  
 gain, — “ I have a *Baptism* to be baptised  
 “ with, and how am I *straitned* till it be ac-  
 “ *complished*. — The *Disciples of JESUS* might  
 well *learn this* of Him, and *teach it* to others ;  
 as we read in the *Epistles* of St. *Peter* and *Paul* :  
 “ I will not be *negligent* to put you *always in*  
 “ *Remembrance* of these Things ; yea, I think  
 “ it meet as *long* as I am in this *Tabernacle* of  
 “ *Clay*, to stir you up ; knowing that I *also*  
 “ must *shortly* put off this my *Tabernacle* as  
 “ the *LORD* hath shewed me ! — This I say  
 “ therefore, Brethren, *the Time is short* ! it re-  
 “ maineth that both they that have *Wives* be  
 “ as though they had *none* ; and they that *weep*  
 “ as though they wept *not*, and they that *rejoice*  
 “ as though they rejoiced *not*, and they that *buy*  
 “ as though they possessed *not*, and they that  
 “ *use* the *World* as *not abusing* it, because the  
 “ *Fashion* of it passeth away.

*Thirdly*, Let us the rather take a *thankful No-*  
*tice* to the *Glory* of *GOD*, that the *Life* of  
*SOME* is *not so much in vain* as that of many  
 others. — They have much *sooner* began to live  
 to *GOD*, they have through *Grace done more*  
 for Him the *few Days* they have lived, and it  
 may be their useful *Lives* have been *prolong'd*.—  
 So the *Face* of *Abraham*, *Isaac*, and *Jacob*, and  
*Joseph* shone before the *Princes* among whom they  
 sojourn'd ! And so shone the *Face* of *Moses* and  
*Aaron* before the *Congregation* of *Israel* in the  
*Wilderness*, and *Caleb's* also and *Joshua* then and  
 in the *Land* of *Canaan* : after them also *Samuel*  
 and

and David serv'd *their Generation by the Will of God* ! but above *all* in the Days of the *New Testament* blessed Paul “ was in *Labours* more  
 “ abundant, and CHRIST was *magnified in his*  
 “ *Body*, in Life and Death. — The *Glory* must be  
 “ given to GOD, and was so : *Not I, but the Grace*  
 “ *of GOD in me* ; but the *Comfort* belongs to the  
 “ *Believer in JESUS*, and it is great in Life or  
 “ Death ; nor can it be *in vain* in the LORD.  
 “ 1 Cor. xv. ult. Wherefore my beloved *Brethren*,  
 “ be ye *stedfast, unmoveable and always abounding*  
 “ *in the Work* of the LORD.

Here therefore I might have *added* and must add, 1. The *less* Life has been *in vain*, the more *Comfort in our Death* and in the Death of our *dearest Friends* ; when GOD takes *them* away from us, or calls *us* to take leave of them. — O in what *Serenity* and Peace are *such* at Times enabled to bid *farewell* and breathe their last ? as I am told the *Excellent Person* whose Remains we follow to the Grave this *Afternoon*, was enabled by Grace to do ! to the *Admiration* of those that ministr'd about her *Bed*, and to the great *Consolation* of her *HEAD* and *Offspring* ! and may it be for their and our spiritual Instruction, Admonition and Edification in Grace and Holiness.

So *Hezekiah*, the pious King of *Judah*, turned his *Face* to the Wall and prayed, when he was bid to *put his House in Order* for he must die ;  
 “ LORD, remember (said he) *how I have walked*  
*before thee with a perfect Heart* ! — And so the blessed *St. Paul* look'd *Death* in the Face and *triumph'd* ;  
 “ the Time of my *Departure* is at hand,  
 “ I have fought a good Fight, I have finished  
 “ my *Course*, I have kept the Faith ! Hence-  
 D. “ forth

“ forth is reserved for me the *Crown of Righteousness* ! And not for *me only* but for *all that love his Appearing*, — And so when *Dorcas* was dead, they *wept* over Her and told her *good Deeds*, the *Garments* she had made for the *poor* ; and were going to *bury* her with *Praises*, in the midst of *Lamentation*. — And so like *Jehoiada* the Priest, let the *lowest* with the *Highest* in the *Congregation*, be named and buried as among the *Kings of Judah* ; if they have *done Good in Israel*.

But then, on the other Hand, 2. The *longer our Life* is, and the *greater our Advantages* and *Opportunities* are for *doing Good* in the World, and the more *special our Obligations* ; and yet the less is done by us ; so much the more *in vain* has our Life been ! and the more *Matter of Humiliation*, *Mourning* and *Shame* remains to us ! the more *Sorrow* and *Fear* in a dying Hour, and *looking for of Judgment*, in the Day of CHRIST ! As it is written, “ *Cast the unprofitable Servant into utter Darkness; there shall be weeping and gnashing of Teeth.*”

*Fourthly*, The shorter and *vainer* the present sinful Life of Man is, the more let us *realize*, and strengthen our *Faith* in this great *Truth*, — that GOD *never made any Thing in vain* ; and that MAN in particular was made in *the Perfection of Life and Happiness* ; *wise and holy*, for a *blessed Immortality*.

The *Glory* of GOD, and the *Honour* of his *Creature*, require us to strengthen and *establish our Faith* in this *first Record* that GOD has given to Man concerning Himself — GOD made Man for the best *Ends*, and to the most glorious *Purposes*. What could be said more great and good and *august*, than what's said of Man in his *Creation* ; Gen.



i. 27. So GOD created Man in his *own Image*, in the *Image of GOD* created he him, *Male and Female* created He them ; and GOD *blessed them*. — Such Man came out of his *Maker's Hand*, a *living Soul*, never to have known Sin or Death, or to have been subjected to *Vanity* ! A Matter this is worthy of *everlasting Remembrance*, and a Subject of our *perpetual Praises* ! And it will be sung of for ever in Heaven : *Pfal.* viii. 5.— ult. *Revel.* iv. 11.

We may apply to *Man* in his *first Estate*, and give *Glory* to GOD in those *chosen Words* of the xxist Psalm : “ Thou didst *prevent* him with the “ Blessings of Goodness ! thou didst put a *Crown* “ of pure Gold on his Head ! Thou gavest him “ *Life* in Perfection, even Length of Days for “ ever and ever : *Honour and Majesty* thou didst “ put upon him, and madest him *most blessed* for “ ever ; exceeding *glad* with the *Light* of thy Coun- “ tenance ! — Be thou exalted *Lord*, in thy own “ Strength ! so will we *sing* and praise thy Power.

*Fifthly*, Let this therefore *still and quiet us* in all that GOD *orders* concerning us, all the Days of our *vain Life*, which we pass as a *Shadow*.

The Providence of GOD is *perfect* ! there is no Room for any *Suspicion* or Complaint, *Expostulation* or Charge respecting any Thing that may here befall us. *Clouds* and *Darkness* may be round about the *Throne* of GOD, but *Righteousness* and *Judgment* his Habitation. He dwelleth in that *Light*, which no *Eye* can see. His *Righteousness* is as the *great Mountains*, while his *Judgments* are as the *great Deep*. Let the *One* be always before our *Eyes*, while we cannot *see* at all into the *other*.

He is a *jealous* GOD, and therefore will not bear that *we* should have any *jealousy* of his Government. HE is perfect in *Knowledge*, we comparatively perfect *Ignorance*. How *unsearchable* are his Counsels, and his *Ways* past finding out!

Every *Event* of Providence, the *dark* as well as the bright, are the Issue and Result of his infallible *Foreknowledge* and immutable Decrees.— The *Chariot* with the *black Horses*, as well as the *white*, came forth alike from between the *Mountains of Brassy*, Zech. vi. 1. These are *shining* Mountains and immoveable: they cast a Light and Glory upon all that comes forth *from between* them. The *black Horses* *shine* in the *same* Light of GOD, his Goodness, Wisdom, Righteousness and Holiness, as do the *white*: And it is of the *black*, that it pleased the HOLY ONE to say, in the Hearing of the *Prophet*; “ *Behold THESE have quieted my Spirit*: Zech. vi. 8. And what *quiets* the Spirit of the LORD, should quiet *ours*; and *will* do so, if we desire to be *holy wise and good* as HE is.

I can never forget, how as I was once reading *that Chapter* in my Family, those Words struck me with a marvellous *Light* and Force; representing to me the perfect *infinite Complacency* which the Soul of GOD has in all the *Events* of his Providence; which are All and every One of them altogether *such* as they should be; the full Accomplishment of the everlasting *Purposes* of his own Wisdom Holiness and Grace; wherein therefore the *Holy Spirit* of the LORD must have everlasting *Rest and Quiet*, Pleasure and Satisfaction. — Can there be a more *calming* quieting Consideration than this to the Spirit which GOD has made and sanctified! has made to *govern*, and to be in Subjection unto  
his

his own holy, perfect and blessed Will ?— So *Abraham's* Spirit was *quieted* when the *Horror of great Darknefs* came upon him, and the *Lamp of Fire* passed between his *divided Sacrifice* ; though it only shewed him the *long fiery Trial in Egypt*, which his *Seed* were to pass through in their Way to *Canaan*.— And so the Spirit of *Job* was *quieted* in the Will of GOD, when he bereaved him of all his *Children, Family and Substance* in one dark Day ! And he said, “ *Naked* came I out of my Mother's *Womb*, and *naked* shall I return ! the LORD *gave* and the LORD *has taken*, *blessed* be the Name of the LORD. —But to name a *Greater* than these,—So the Soul of CHRIST was *quieted*, John xii. 28. “ *Now* is my Soul *troubled*, and what shall I say ? *Father*, *save me* from this Hour, but therefore came I unto this Hour ! *Father glorify thy Name*.

Let there be then in us a Conformity to our LORD JESUS CHRIST, in the Will of our *Heavenly Father*, that his Soul may have *Pleasure in us*, as it *has in Him*.—O Believer in JESUS ! may I say unto thee ? “ *Quiet the HOLY SPIRIT of GOD*, by *Quietness* and *Submission* to Him in all thy *Afflictions* ? This shall *please the LORD* better than the best *Sacrifice of Praise* thou canst render to him. *Behold the Lamb of GOD*, be *meek and lowly* like Him, and find Rest to thy Soul ! it pleased the LORD to *bruise him* and put him to *Grief* : He was *dumb* and opened not his Mouth ; and the *Pleasure of the LORD* prosper'd in his Hand : Desire to be found *one of his Seed*, and let Him see *the Travail of his Soul* in thy *Conformity* to Him.

What if GOD wills, after a Course of *shining Circumstances* in this World, to break the *beauteous Body* or the *lovely Mind* to Pieces !, and to bring his

his *Cloud* over the *joyous House* and Family, in the Day even of their *worshiping and feasting* as in the Day of *Job*? what belongs to us is, to *fall down and worship*,— “*naked came I out of my Mother’s Womb, and naked shall I return, the LORD gave and the LORD hath taken; blessed be the Name of the LORD.* Psalm 88. 9, 18. “*Mine Eye mourneth* by Reason “*of Affliction, I have called daily upon thee, I have stretched out my Hand to thee! Lover and Friend* “*hast thou put far from me and mine Acquaintance* “*into Darknes.* Psalm 62. 9. Surely Men of “*low Degree* are Vanity, and Men of *high Degree* “*are a Lie!* to be laid in the *Ballances* they are “*lighter than Vanity!* My Soul, *wait thou only upon* “*GOD*; for all my *Expectation* is from *Him*.

O that THOSE who are rising up among us in *superior* Circumstances, and with promising *Expectations* from a vain and empty World, would betimes receive Conviction, and learn of *them*, who have wisely gone before them, *without Elation or Pride of Life*.

*Sixthly* and lastly, The *shorter* Time is, and the *vainer* the present Life and World may *seem* to any of us on the Account thereof; the more let us fix our *Eyes* and set our *Hearts* on the *Word of GOD*, which liveth and *abideth for ever*, and is *not a vain Thing*, but is our Life: Let us set our Heart (I say) on that *unseen and eternal World* which the *Word of Life sets before us*, and requires us to be passing our present *short* Life in an earnest and diligent *Preparation* for.

Let us bless GOD for JESUS CHRIST, and the Words of *Eternal Life* by *Him*, who has *abolished Death* and brought *Life and Immortality to Light* in his Gospel.— My whole *Context* leads us to *HIM*; to

to *sing of the Mercies* of GOD through Him for ever and ever ; and of the *Covenant* of GOD with Him, and *in Him* with all that *believe in* and *submit* to him on the Terms of the Gospel.

This is the *only Support* of a pious Soul under the *Vanity* of Life, the Prospect of his own *Death*, and in his *Sorrows* over the *Dead in Him*. If in *this* Life only we had *Hope* we were miserable ; but now is CHRIST *risen* from the Dead, and become the *First-fruit* of them that *sleep* : for if we believe that JESUS *died and rose* again ; even so *them that sleep in JESUS* GOD will bring with Him. We must *raise our Eyes* therefore unto the *Glories* of that *blessed Day*, and turn them *away from beholding Vanity*, which will never *never* be thought of more ; nor will ever such a *Word* be heard again from a *Saint's Lips* ; but even *Devils* will confess respecting *them that they* were not made in *vain* :—No, *happy the Day* wherein they were *born*, and the *Night* wherein they were *conceived* ! no *Darkness* or any *Shadow of Death* can ever *stain* it, nor any *Cloud* dwell on it : But GOD will *regard it from above*, and his *Saints* may keep the *Day* of their *Death* ; as their *blessed Birth-Day* into *Glory Honour and Immortality*.

More especially, how will the righteous *shine forth* in the Kingdom of their *Saviour* in the *Day* of their *Resurrection* ? when CHRIST *will quicken their vile Bodies*, and fashion them according to *his own* most glorious *Body* ! When the *Glory of the Celestial* shall succeed, after the *Dishonour* of the *Terrestrial* is ceased for ever ! When what was sown in *Corruption* shall be *raised* in *Incorruption* ! what was sown in *Weakness* shall be raised in *Power* ! and the present *natural Body* shall be rais'd a *spiritual* !—*Such* is the *Re-*  
surrection

urrection of the *Just*, and blessed and *holy for ever* are all *They* that have Part therein.

Let us therefore be greatly *quicken'd by the blessed Hope* to pass our *short Time* and *vain Life* here, in the most serious and earnest *Endeavours* to attain *that World*, even the *Resurrection of the Just*. Let not the *Vanity* and *Shortness* of the *present Life* be *complained* of, but *improved*. Our *Time* is a *Talent* of infinite *Price*, for our diligent *redeeming* and *improving* till our *LORD* shall come ; and *blessed is that Servant whom the LORD when he cometh, shall find so doing*.

We have liv'd to good *Purpose* if we get well to *Heaven*. We shall then find that our *Life* and *Labour* has *not been in vain in the LORD*. Nay the *shorter* our *Life* is, and the *sooner* we have *begun* to live to *GOD*, the more *wonderful* is the *Gain* and *Advantage* made ! How abundant is the *Reward* of a *short Life* of *Duty* and *Sufferings* ! how vast that and how *small* these ! How *light* and for a *Moment* the *One*, and what an *eternal Weight* the other ! as the *Apostle* teaches us to *reckon* and *estimate*, *Rom. viii. 18*. That the *Sufferings* of the *present Life* are *not worthy to be compared*, with the *Glory* to be revealed :—for which *Cause* (says he) we *faint not* ; *2 Cor. iv. ult*. But though our outward *Man perish* yet the inward is *renewed Day by Day* ; for our *light Affliction*, which is but for a *Moment*, worketh for us a far more exceeding and *eternal Weight* of *Glory* ! while we *look not* at the *Things* that are *seen*, but at the *Things* that are *unseen* ; for the *Things* which are *seen* are *temporal*, but the *Things* which are *not seen* are *eternal*.

F I N I S.

