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*St. James Church
New York
1800*



Mr. *Adams's*

S E R M O N

Upon the *Death* of

Madam *Dudley.*





*The Character of a Christian's Life
and Death illustrated.*

A

S E R M O N

Upon the Death of

Mrs. Lucy Dudley,

Relict of the late Honourable

Paul Dudley, Esq;

Who Died *October 24, 1756.*

Æt. 72.

Preached at *Roxbury, October 31, 1756.*

By *Amos Adams, A.M.*

Pastor of the First Church in *Roxbury.*

B O S T O N :

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A Funeral-SERMON,

U P O N

Madam *Lucy Dudley.*

P H I L. I. 21.

*For to me to live is Christ, and to die
is Gain.*

THIS excellent *Epistle*, was written to the Church at *Philippi*; by the Apostle *Paul*, then a Prisoner at *Rome*; 'tis directed, First, to the Church in general, *to all the Saints in Christ Jesus, which are at Philippi*, and then particularly to the Officers of the Church, which were the *Bishops and Deacons*. After this Inscription, accompanied with the usual apostolick Benediction, together with suitable Prayers and Praises, on account of the Church at *Philippi*, the Apostle professes his great Affection to them, and Concern for their Welfare; then having obviated the Offence, his present Sufferings might cast in their Way; he in the 20th Verse takes Occasion to mention his own Devotedness to the Service

vice and Glory of Christ; according to my earnest Expectation and my Hope; that in nothing I shall be ashamed, but that with all Boldness, as always, so now also, Christ shall be magnified in my Body, whether it be by Life or by Death. A Resolution, worthy the Faith and Fortitude of the great Apostle; For to me to live is Christ, “ My Life is devoted to Christ, I live to
 “ advance his Kingdom and Honour in the World.
 “ Christ is my Life, while I live it is to him; and to
 “ die is Gain; this is my Comfort in all my Perils
 “ and Sufferings, though the Service of Christ cost me
 “ my Life; and I shall not count my Life dear to
 “ myself, so that I may finish my Course with Joy,
 “ and the Ministry which I have received of the
 “ Lord Jesus, to testify the Gospel of the Grace of
 “ God.”

We have in the holy Apostle, the true Character of a Believer's Life and Death; his Life is Christ, and his Death is Gain.

These, I shall endeavour briefly to illustrate and improve, in the following Discourse.

First, we have the Character of a Believer's Life; To him to live is Christ; he is the Author, Support, Rule and End of the Christian Life; his Grace is the Principle, his Gospel the Rule, his Example the Measure and Pattern, his Service the Work, his Glory the End, and his Promises the Hope and Comfort of a Believer's Life. Particularly,

The Christian's Life is supported, animated and maintained by Christ: as they are saved by the Washing of Regeneration and renewing of the Holy Ghost, which is shed on them abundantly, through Jesus Christ our Saviour; so by Virtue of their Union to Christ, they experience the Aids of his indwelling Spirit, whereby they are assisted and enabled, they are strengthened with Might by his Spirit in the inner
 Man.

Man. Agreeably Christ is call'd the *Vine*, and Christians *the Branches* †, because they grow upon him as the Source of divine Life: Agreeably the Apostle tells us, * *I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me.* And we find him ascribing all his Ability to Christ; ‡ *I can do all Things thro' Christ which strengtheneth me.* Thus the Believer lives upon Christ, and is supported by the continual Aids of his Holy Spirit.

Moreover,

The Gospel of Christ is the *Rule* of a Christian's Life; the Gospel is not barely a Revelation of gracious Doctrines; but a System of noble Precepts, designed for the Rule of our Lives. This *Grace of God teaches us, that denying Ungodliness and worldly Lusts we should live soberly, righteously and godly in this present World*: the Gospel governs the Heart and directs the Actions of the Christian,—He eyes this Rule, he labours to practice the Duties, and to abound in the Vertues, which the Gospel inculcates; *His Conversation is as becometh the Gospel of Christ, he delights in this Law after the inner Man*; striving to excel in evangelical Purity and Righteousness: Thus to him to live is Christ. Again,

The Life of Jesus is the *Pattern* of a Believer's Life. The Life of Christ was designed for an Example to all his Followers; hence the Apostle *John* tells us, § *He that saith he abideth in him, ought himself also so to walk, even as he walked.* He perfectly practiced the Duties and copied the Vertues of the divine Life; and a Christian's Life is a Conformity to Christ; tis to live up to his Example; he sets before himself the illustrious Character of Christ; he views the distinguishing Graces of it; he actually in a good Measure copies them into his own Life; he *learns of*
him,

† John 15. 4. * Gal. 2. 20. ‡ Phil. 4. 13. § 1 John 2. 6.

him, who is meek and lowly in Heart. The Life of Christ is manifest in the Christian's Life, agreeable to the Apostle: † *always bearing about in the Body, the dying of the Lord Jesus; that the Life also of Jesus might be made manifest in our Body, for we which live, are always delivered unto Death for Jesus Sake, that the Life also of Jesus might be made manifest in our mortal Flesh.* As Christ was an Example of Love to God, so the Believer's Life is full of Love to Him; his Heart is fixed on God. Love sweetens his Duty, and gently, but powerfully, inclines and animates him to Obedience; this makes it *his Meat and Drink to do the Will of his heavenly Father*: As Christ was devoted to God, so the Christian is not his own, he lives not to himself; all his Powers of Mind and Body, his Time and Talents are consecrated to God: In a Word, all the Vertues and Graces of the Man Christ Jesus, reign in his Heart and govern his Life. The Temper and Life of the Believer, is a Conformity to Christ, in Love to God, in Devotedness to his Glory, in Delight in God, in Submission, Patience, Self-denial, Abstractedness from the World; tis a Conformity to Christ, in Love to Mankind, Gentleness, Goodness, Meekness, Forbearance, Forgiveness and extensive Charity; it is as the Life of Jesus adorned with Righteousness, Truth, Sobriety, Sincerity and Zeal for God; these are the Glory and Dignity of his Life; he not only professes Christ, but he lives Christ; Christ lives in his Life, something of the Beauty and Glory of the Life of Christ is transcribed into the Life of a Believer: Thus to him to live is Christ.

Moreover, Christ is the *End* of a Believer's Life. The ultimate End and Design of a Christian is that Christ may be glorified in his Life; this we find was
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the unshaken Resolution of the Apostle, *That Christ might be magnified in his Body, whether it be by Life or by Death*; and we read it as the Character of Christians: † *For none of us liveth to himself, and no Man dyeth to himself; for whether we live we live unto the Lord, and whether we die we die unto the Lord. Christ died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again.* Christ is in the Heart and Affections of the Believer: He is the first and best in his Esteem; his Soul is united to him by Faith and Love; hence he subjects all other Ends to this one, the Glory of Christ; he looks upon himself as *not his own but bought with a Price, even the precious Blood of Christ, as of a Lamb without Spot or Blemish.* All his Aims, Desires and Endeavours are center'd on Christ, and swallowed up in him; the natural Language of his Heart is, “ Lord glorify thyself in me, teach me to advance thy Cause, to adorn thy Religion; I have no separate End, thy Glory is my Delight; thy Service is my Choice; to this I devote all my Time, to this I consecrate my Powers. For this I chearfully deny and sacrifice all my Lusts; whether therefore I eat or drink, or whatever I do, all shall be directed to thy Glory.” Thus as the Love of Christ in the Heart is the Principle, so the Glory of Christ in the Believer's View is the great End of his Life: And thus to him to live is Christ.

Furthermore, To obtain Christ is the great *Desire* and unwearied *Endeavour* of a true Christian. He is deeply sensible of his great Need of him, and of his All-sufficiency and Ability *to save to the uttermost all that come unto God by him*; to them that believe he is precious; they see a divine Excellency

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† Rom. 14. 7, 8.

in him, he is in their Esteem a *Pearl of great Price*, for which they sell all that they have ; his Person is amiable, his Offices and Benefits are desirable. He therefore labours to obtain Christ, he seeks him ; he follows hard after him, he calls upon him ; he opens his Heart to receive him, he closes with him by Faith, he desires to be *justified freely of God's Grace through the Redemption that is in Jesus Christ* ; he prays that *Christ may be made of God to him, Wisdom, Righteousness, Sanctification and Redemption* ; and his Fear is lest he fail of an Interest in him : Thus the Apostle *Paul* rejected all Confidence in his legal Righteousness and high Attainments, earnestly desiring to be found in Christ ; † *Yea doubtless and I count all Things but Loss for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the Loss of all Things, and do count them but Dung that I may win Christ, and be found in him.* Of such Importance does an Interest in Christ appear to every Believer ; thus earnest and importunate is he to obtain an Interest in him : And when he has a comfortable Hope of this, Oh ! with what Affection and Joy does he adopt the inspired Language, * *Lord now lettest thou thy Servant depart in Peace, according to thy Word, for mine Eyes have seen thy Salvation.* Thus to him to live is Christ.

Again, Communion with Christ is the *Delight and Pleasure* of a Believer's Life. The Apostle *John* speaking in the Name of Christians tells us, *and truly our Fellowship is with the Father and with his Son Jesus Christ.* Agreeably they are said to *have their Conversation in Heaven.* A Believer's Life is a *walking with God*, he acquaints himself with God, and this Communion and Acquaintance with his God and Saviour is the delightful Exercise of his Life ;
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† Phil. 3. 8, 9.

* Luk. 2. 29, 30.

he delights to draw near to Christ in secret; Oh! how joyfully does he open his Heart to his Redeemer, spread all his Wants before him, and rest in him by Faith and Love; those are happy Hours that are spent in secret Converse with Heaven; his Thoughts are, *as for them that are far from God, they shall perish; but it is good for me to draw near to God.* In a Word, it is not without great Pleasure that a sincere Christian draws near to Christ, reads and hears his Word, converses with him by Prayer and Praise, and sits with him at his holy Table. The Pleasure and substantial Felicity, he often finds in this Life, of Communion with Heaven, are a blessed Earnest and Foretaste of the Fellowship the Saints have with Christ in Glory. The Manifestations of divine Love that are sometimes experienced in such a Life, are a Glimpse of Glory, a Prelibation of the Joys which are at God's right Hand for evermore.

Lastly, Christ is the *Hope* of a Believer's Life. The Believer's Life is full of Hope that shall never make him ashamed, he is supported amidst the Sorrows of Life, and the Prospects of Death with a Hope of immortal Glory; and this Hope is built on Christ, as its Centre and Basis; he is the Foundation, the *Corner Stone*, agreeable to the Apostle, † *which is Christ in you the Hope of Glory.* He is deeply sensible that all his Vertues are sullied with Imperfection, that his Graces are mixed with innumerable Failings; he is afraid to appear before a holy God in the Vertue of his own Righteousness; he acknowledges he is but *an unprofitable Servant*; *Lord if thou should mark Iniquity who shall stand in thy Sight*; a dying, a risen, ascended, interceding Jesus is his Hope of Pardon and Acceptance with God; he lives *looking for the free Mercy of God unto eternal Life*:

Thus to the Christian to live is Christ. And thus have I given some Hints at the Character of a Believer's Life, which brings me to consider,

Secondly, The Account of his *Death*, as to him to live is Christ, so to him to die is Gain. Some read the Words of our Text, † *both living and dying Christ is my Gain*. He gains Christ and eternal Glory by Life and Death. Although by the Death of the Mediator, *Death is abolished; Life and Immortality are brought to Light in the Gospel*. Yet it has pleased God to continue Death in the World, as a standing Testimony against Sin, as a suitable Means for the more eminent Exercise of a Christian's Faith and Patience;—and although in its own Nature, it is the awful Consequence of the first Transgression; yet to the Saints 'tis, thro' the infinite Wisdom and Grace of God, turned to their unspeakable Gain; the *Sting of Death* is taken away by the Death of Christ; and that which is to mortal Flesh the *King of Terrors*, is to the Believer a necessary and short Translation to immortal Glory. *Flesh and Blood cannot inherit the Kingdom of God*. Our Saviour has purchased an Immortality, of which our Nature was not in its original Constitution made capable, a Glory and Happiness far excelling that Felicity for which our Nature was originally designed: and doubtless the human Nature receives a vast Addition of Glory by its Union with the Son of God, by its *Adoption* to an *Heirship* with him to eternal Life, which we are told is the exalted Privilege of true Christians §. Therefore till this animal Body be purify'd and changed, and in order to this, experience a Dissolution; it is not capable of the superior Glory revealed in the Gospel, given in Christ, and *reserved in Heaven for us*. So that through the Grace of Jesus Christ

† *Emoi gar to zeen, Christos, kai to apothanein Kerdos.*

§ Rom. 8. 17.

Christ *tasting Death for every Man*, that temporal Death, which is entailed upon all Mankind, is the Instrument of Immortality, hereby the *Image of the earthly Adam* is abolished, that the Saint may be transformed into the *Likeness of the heavenly*; for *Christ shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able even to subdue all Things unto himself.* But here I must descend to Particulars.

1st. By Death the Believer gains a perfect Freedom from the *Sorrows and Distresses* of this mortal State; this World is a vale of Tears, a continued Revolution of Cares and Troubles; many are the Afflictions of the best, the most eminent in this State; there are spiritual and temporal Troubles with which the Saints are visited for their Tryal and Brightening; these are to try their Faith, to wean them from Time and Sense, to improve their Vertues and fit them for Heaven; the best Saints are subject to Pain and Sickness; there are *the Days of Darkness*, in which they find no Pleasure. The Children of God often endure much, when *their Flesh and their Heart faileth.* We are often sensibly *touched with their Infirmities.* But Death gives them a perfect Freedom from all these Troubles, their Pains leave them at Death, the Soul rises above the reach of any temporal Trouble; it is safely lodged in *Abraham's Bosom*, where there is *no more Pain nor Sorrow, for the former Things are passed away; God wipes away all Tears from their Eyes; Sorrow and Sighing flee away for ever.* What unspeakable Gain is this, to be set at an everlasting Distance from all Possibility of Pain and Trouble, never more to know what Grief or Pain is! this is no contemptible Gain.

2dly. The

2dly. The Believer by Death gains a perfect Deliverance from all the *Buffetings and Temptations* of Satan. Satan, for holy Ends, is sometimes suffered to buffet and perplex the Children of God; he often suggests terrible blasphemous Thoughts to the Mind; accuses the Christian to his own Conscience, and destroys his spiritual Repose, by his *fiery Darts*. This is often a fiery Trial to good Men. But by Death, Satan is conquered, they are at once delivered from all his Suggestions, he makes no more attempts upon the Christians Peace for ever. A precious Priviledge this, to such as have been long *wrestling with Principalities and Powers*. How great is his Deliverance, how sweet his Rest!

3dly. By Death the Believer gains a compleat Deliverance from *indwelling Sin and Darknes*. They find in this Life, *when they would do Good, Evil is present with them*; and that of the Apostle is the affectionate Language of the Children of God: † *Oh wretched Man that I am, who shall deliver me from the Body of this Death?* They lament the Infirmary of the Flesh, and are busily cleansing themselves from the Defilements of Sin; their purest Devotions, and noblest Services, are stained with the Filth of Sin; they are here watching and striving, repenting and mortifying Sin; earnestly crying for Deliverance, wishing to love God more, to serve him better; and live nearer to him. But at Death, the Christian gains a perfect Deliverance from all his Corruptions at once; here is an End of Repentance, Watching, and Mortification; he becomes a Spirit *made perfect*; none of the Dregs of Sin enter the heavenly World; he never laments his Defilement, or groans after Deliverance more; no Deadness ever allays his Devotion, no Stain ever clouds his Graces. How sweet is this Rest

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† Rom. 7. 24.

to the heavenly Soul ! How happy to be free from all inherent Pollution ! to have all Ignorance and Darkness dispelled ! to be present before God without Spot ! This is a Salvation they are wishing for in this Life ; this is Joy, this is Life indeed. How happy to retire victorious from the Field of Battle ! How happy to taste the Sweets of Liberty and Victory !

4thly. By Death the Believer gains a Freedom from the *Fear* and *Terror* of Death. Death is an awful Period, a Dissolution shocking and terrible to human Nature ; the “ King of Terrors ” to mortal Flesh : There is a natural Dread of Mortality in the best of Men, and oftentimes good Men are deeply impress’d with this Fear ; they are *through Fear of Death subject to Bondage*. ’Tis hard to reconcile the Mind to such a dreadful Event ; many serious Christians are ever praying to be set above the Fears of Death. But by Death they gain a Deliverance from these afflicting Cares. Immediately after the Dissolution of the Body, the Soul triumphs in its Victory ; and though the final compleat Victory of the Saints over Death is not till the Resurrection ; when *this Mortal shall put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory*. *Oh Death where is thy Sting ? O Grave where is thy Victory ? The Sting of Death is Sin, and the Strength of Sin is the Law ; but Thanks be to God who giveth us the Victory through our Lord Jesus Christ*. Though this is the final and compleat Victory of the Saints ; yet at Death they obtain a noble Victory : And with what holy Triumph does the departed Soul look back on Death, which was once its Terror. “ Once I feared that awful Period ; O “ Death, once I trembled at thy Cruelty, I abhorred “ thy Approach. But now I have conquer’d thy Ter- “ rors ; I have safely pass’d that distressing Moment, “ I

“ I trusted my Soul to the Care of my kind Re-
 “ deemer, and safely walk’d thro’ that gloomy Vale.
 “ Farewell Fear, farewell Death : My Heart is glad,
 “ my Glory rejoiceth ; my Flesh also shall rest in
 “ Hope ; thou dost not leave my Soul in Hell, nor
 “ wilt thou suffer thy holy One ever to see Corrup-
 “ tion : Thou wilt shew me the Path of Life ; in thy
 “ Presence is Fullness of Joy ; at thy Right Hand
 “ are Pleasures for evermore.”

5thly. By Death the Believer gains a more intimate
Acquaintance with Jesus Christ. The Life of a
 Christian is a Life of Acquaintance and Converse with
 him, by Faith ; but there is here an interposing Cloud,
 this mortal Flesh hinders the more noble Views of
 Christ from the Mind ; and as they love their unseen
 Saviour, and rejoice in the Hopes of being admitted to
 a nearer Acquaintance with him ; so they are diligent-
 ly seeking it in this Life. And at Death they gain the
 Perfection of all their Hopes ; their Fellowship with
 him is raised and improved, agreeable to our Saviour’s
 Prayer, † *Father, I will that they also whom thou
 hast given me, be with me where I am, that they may
 behold my Glory, which thou hast given me.* Faith is
 there changed into Vision, and all their Desires are sa-
 tisfied in the blisful Presence of Jesus Christ ; *now
 they see through a Glass darkly, but then Face to Face.*

6thly. By Death Believers gain the full and per-
 petual *Manifestations of God’s Love.* *The Favour
 of God is Life, and his loving Kindness is better than
 Life ;* The Love of God is the Soul’s Felicity ; but
 such is the Darkness of the present State, that the
 Manifestations of God’s Love are often intercepted
 by the intervening Clouds of Grief ; God is some-
 times pleased, for the Trial of his Childrens Faith,
 to cloud his Face, and withdraw the Manifestations of
 his

† John 17. 24.

his paternal Love. But by Death the Christian gains a Victory over all his Fears and Doubts; God shines with the unceasing Light of his Face, no Clouds of Guilt and Darkneſs will ever intercept the animating Beams of his divine Love; there is no Poſſibility of Fear or Miſtruſt in Heaven; God's Face ſhines with a perpetual Radiancy, and the Soul feels every Moment the vital Streams of his Love: The divine Language is that in the Prophet, *I have loved thee with an everlaſting Love; therefore with loving Kindneſs have I drawn thee. † In a little Wrath I hid my Face from thee, for a Moment, but with everlaſting Kindneſs will I have Mercy upon thee. §*

7thly. By Death the Saints gain a more Comprehensive Knowledge of God. Here they know in Part; their Knowledge at beſt is but confined and very contracted; but at Death their Views are enlarged; this is expreſſed by *ſeeing God.* † When the mental Powers are refined from Darkneſs and Impurity, the Saints will have a much more extenſive and excellent Knowledge of the Wiſdom, Power, Holineſs, Word and Works of the divine Nature; ſuch a Knowledge as far ſurpaſſes what they can have in this imperfect State.

8thly. By Death the Saints gain *Luſtre and Perfection* to their Vertues. The nobleſt Graces are here mixed with Imperfection; there is no unſullied Vertue, no unſpotted Glory in this Life; the moſt fervent Love to God is ſometimes abated with the Charms of the World, the ſtrongeſt Faith and Vertue is ſometimes ſhocked by ſubtle Temptations; Perfection is beyond the Bounds of Time, and the Sphere of Senſe. But at Death the Chriſtians Graces are brightened, his Vertues ſhine with unſpotted Luſtre; There is no Darkneſs, no Imperfection; Grace ſhines and Vertue reigns; there the Image of God is com-

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† Jer. 31. 3.

§ Iſa. 54. 8.

† Matth. 5. 8.

pleatly drawn; and if the Saints appear so lovely here, if their Light shines with such Lustre before Men, if their Faith, Love, Patience and Humility; are so charming here, Oh! how should we be ravished with the unfullied Vertues, the divine Characters of the Saints in Heaven: If they shine as Lights, at this amazing Distance from the Fountain of Light, in these cold and benighted Regions of Mortality; how illustrious are they, when they approach the *Sun of Righteousness*, and reflect his transforming Light.

9thly. By Death the Saints gain a perfect *Satisfaction in the Enjoyment of God*. He alone is the suitable Portion of our immortal Spirits; and as Believers are growing up in Vertue and Goodness, they come near to God and rest in him. But by Reason of inward Corruption and outward Temptations, the Troubles of Life and Charms of sensible Objects, the best Men are often led from their Repose in God; but as they here see enough in God to fill their Minds, so by Death they arrive at the perfect Enjoyment of God, they rest in him by a divine Complacency of Soul, they delight in his Goodness; this fills their Minds; Oh the Satisfaction, the undisturbed Repose of the Saints, in the perpetual Emanations of uncreated Goodness! *at thy right Hand are Pleasures for evermore.*

In a Word, when the Saints dye, they rise above the *Fears* of temporal Judgments. They are *taken from the Evil to come*, their Hopes are accomplished, they receive the ample Reward of their Faith, Love, Zeal and Labour for God, they join the delightful Society of Heaven, they gain *what Eye hath not seen, nor Ear heard; neither have entered into the Heart of Man*, those glorious Priviledges, which *it is not possible* * for a Man to utter.—

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* Arrecta 2 Cor. 12. 4.

I M P R O V E M E N T.

1st. We learn of what great Importance Christ is in the Christian's Life, *to him to live is Christ*. And the Apostle tells us, † *Christ is our Life*; a Believer's Life is not an empty Formality, or a mere lifeless Morality, arising merely from the Nature and Fitness of Things. But it is a Life animated by Christ, guided by his Gospel, conformed to his Example, improved in his Service, and devoted to his Honour and Glory. A Christian's Life is a holy Fellowship with Christ, and with God through him; Love to the great Redeemer lays as the Principle of all evangelical Obedience; this animates him in every Duty: In short, Jesus is the Life, Glory, Hope and Centre of a Christian. How far elevated is such a Life above an empty dead Morality; I mean that Morality that has nothing to do with Christ, that pays no Regard to the Mediator.

2dly. Let us seriously ask ourselves, whether to us to live is Christ. Unless we live to Christ we cannot expect to die in him hereafter; we must not only profess Christ with our Lips, but live him in our Conversation. Let me then ask you, my Hearers, are you animated with a Principle of divine Life from him? Do you walk by his Gospel? Do you copy his Vertues? Do you make his Service your Employment? Are your Powers, Time and Talents devoted to the Glory of Christ? Is he your End? Are his Graces your Glory? Is your Conversation in Heaven? Do you live by the Faith of the Son of God? Is his Kingdom set up in your Hearts? Does he reign in your Affections and govern your Lives? Do you live up to the Christian Character? Are you *zealous in good Works*, full of Life and Vigour in his Service? We must thus live to Christ, as we expect

pect our Death will be Gain. Alas! how many, even in the professing World, are *alienated from the Life of God*; how many are not savingly acquainted with Him and Strangers to this heavenly Life.

3dly. How different is the Death of a Christian from that of a Christless Sinner: One is unspeakable Gain, the other eternal Loss: *What is the Hope of the Hypocrite, though he hath gained, when God taketh away his Soul.*

4thly. We learn from what has been said the happy Death of such as have lived to Christ, and what Comfort we ought to take in their Departure. The Death of a Saint, tho' dark in itself, and often threatening to the Church of Christ, is to himself exceeding Gain. Could we view this Change as the departed Saints do, in the Regions of Immortality, their Death would look much more agreable and pleasant. Could we view it as they do, Oh! what a blessed Change would it appear. Such as have lived to Christ, who have walked by his Gospel, copied his Vertues, devoted themselves to his Glory, lived near him by Faith and Love; they who have chosen an Interest in him, such as have adorned his Doctrine by their heavenly Lives; Such happy Souls at Death gain the Perfection of their Vertues, the End of all their Hopes: *Mark the perfect Man, and behold the Upright, for the End, or Reward of that Man is Peace. He shall enter into Rest, they shall rest in their Beds, each one walking in his Uprightness. And I heard a Voice from Heaven, saying unto me, write, blessed are the Dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.*

Such was the Life, and such we believe the Death of that Honourable Person, whose Remains were lately entombed amongst us, with the Honour and
Respect

Respect due to her Memory; whose illustrious Character, and long distinguished Vertues, in a superior Station of Life, even common-Decency forbids me to pass unnoticed.

She, for Abilities of Mind, for Wisdom, Knowledge, Prudence, Discretion, a heavenly Temper, pure Morals, unaffected Piety, shining Graces, and an unfulled Character, has been rarely equalled by any of her Sex amongst us.

As her Mind was capacious, so it was suitably improved by Reading, and wonderfully enriched with useful Ideas; in this She was greatly assisted by the learned, judicious and pious Conversation of her late Honourable Consort.

But her great Delight was to be acquainted with Christ and his Religion; to this End, She carefully studied the Holy Scriptures, and acquainted Herself with the Writings of the most serious and heavenly Divines, that these latter Ages have afforded.

Her Heart was early seasoned with the Grace of God; She early devoted Herself to God, made a Profession of Christ, and began that Life of Piety, in which She continued to increase to the End; from Her early Days Her Life was dignified with that Piety and Devotion, which are the true Glory of Persons of the highest Rank. In publick and private, in her whole Behaviour, She gave ample Testimony, that the Love of God was the governing Principle of her Life.

Her Words were fitly spoken, Her Talent for Conversation was extraordinary, Her Discourses sprightly, judicious, serious, entertaining and edifying: And when She spake of religious Truths, it was always with Seriousness, and a profound Reverence of God and divine Things; they who had the Honour of an Acquaintance with Her, were greatly delighted and edified

edified with Her amiable Conversation. But it must not be supposed, that those who knew Her only in the last Years of Life, when labouring under the Infirmities of Age, could be fully sensible of the Sprightliness, Sweetness and Amiableness of Her Conversation, in this She peculiarly excelled.

In her Family, She was meek, tender and obliging; faithful to the temporal and spiritual Interests of all under her Care; amiable and exemplary to all who had the Happiness to live near her.

She was kind and condescending to Persons of the lowest Circumstances; they were treated by Her with the Courtesy and Respect that becomes a Christian.

The Straits and Sufferings of the Poor very sensibly affected Her; She heartily pitied them, was ready to distribute, and willing to communicate as their Necessities required.

She was strict and exemplary in Her Observation of the Lord's-Day, visibly discovering her Delight in it, and inward Veneration for it; and it was with Grief She expressed her Sense of some Things that seem to be a growing Abuse of that Day amongst this People.

Serious and constant was She in her Attendance on the Institutions of God's House, in Season and out of Season; her Delight was in the House of God, where She was pleased with the most heavenly and evangelical Discourses; Her Gravity, Attention and Devotion, were truly exemplary.

She had an affectionate Regard to the faithful Ministers of Christ; She respected and honoured them, and many of them shared the Marks of her Regard.

To her to live was Christ; Her great Delight was in secret Fellowship with Christ; and so great was her Love to secret Duties, that She constantly devoted a very considerable Part of every Day, to be spent in her Closet, in Reading, Meditation, Self-examination

examination and Prayer ; this gave Life and Lustre to her Graces ; and to those who were best acquainted with Her, She appeared to be a close, humble Walker with God, well acquainted with the Life and Power of Religion ; She evidently made Conscience of all her Actions, and seemed to live and act, as in the immediate Presence of God.

And as the further Persons advance in solid Piety, they equally grow in Humility and Self-diffidence ; so Her Religion was stript of Ostentation ; Her humble Opinion of Herself was truly remarkable ; She accounted Herself *not already to have attained* ; She was even bowed down with a humble Sense of Her own Unworthiness, looking upon herself as *less than the least of all Saints*, as not worthy to be reckoned in the Number of true Christians : Oh ! how often, how affectionately did She lament Her Unfruitfulness, under the Advantages She had long enjoyed : This, with a lively Sense of the Weight of Eternity, sometimes so over-power'd Her Mind, as, for a Time, to prevent Her taking that Comfort which evidently belonged to Her ; She was remarkably self-diffident, and afraid of thinking too well of her own Condition ; and when She expressed any Satisfaction in the Review of Her Life, it was commonly in this humble Manner : “ Oh ! I hope I have been endeavour-
“ ing to serve God, after my poor imperfect Man-
“ ner.” How amiable is this divine Grace ! Humility is the Glory of a Christian, adds Lustre to every Grace, and charms every Beholder.

This low Esteem of Herself, led her to prize Christ in all his Offices ; renouncing Dependance on Herself, sensible of her Need of Christ, She greatly desired *to be found in him* ; All her Hope of Salvation was in the free Grace of God, through the Merits of his Son ; to obtain whom was the constant Endeavour of
Her

her Life: This She often expressed in the most devout, affectionate and moving Language.

She longed to be made holy and heavenly; more abstracted from the World, more like Christ, and to have a more intimate Acquaintance with God: She laboured and prayed for greater Measures of Sanctification: This was often her pathetic Language, "Oh! I think, I desire Sanctification as much as Justification; to be holy as much as to be happy." Those heavenly Breathings of Heart seem'd to increase, as She drew near the Close of Life; as Her *Flesh and Her Heart failed Her*, God was the Desire and *Strength of her Heart*: Her Piety and Devotion seemed to increase under the Decays of Nature.

She endured the Pain and Distress with which She was visited, especially during the last Months of Her Life, with Christian Patience and Resignation to God; realizing Death in its gradual Approach, making it Her Business to be ready for the Coming of Her Lord; She seem'd to be weaned from the World; She saw nothing here for which it was worth while to live; She beheld Death in its nearest Approach, without Amazement; as Her Life was long an Ornament to Christianity, and becoming a Disciple of Christ; so She closed it with that Humility, with that Devotion, with that humble Confidence in Her God and Saviour, that one might expect in an experienced Christian; such as we would wish to find in a departing Friend.—As for her to live was Christ, so to die is Gain. But I forbear.

May such as have been acquainted with Her holy and unblameable Walk in Christ, imitate Her wherein She followed Christ. Oh! that such may remember her Faith, Love, Patience, Spirituality and Devotion; may they, by them, be animated and taught to live to Jesus Christ.

Oh!

Oh! that Persons of the highest Rank, in the most affluent Circumstances, would make it their Business to live to Christ. Here you have an Example of One, amidst the Riches and Honours of this World, devoting Herself to Christ, trampling under Foot the vain Pleasures and Follies of the World: and what was her Glory will be yours. Oh! how amiable does Vertue and Piety appear in your Station. *The Life of Jesus manifest in your mortal Flesh*, is the Glory of Life; this is your true Dignity, and alone will brighten your Character. Without Vertue and Piety there is no true Dignity; tis only a holy Life that can recommend you to the sober Judgment and Reason of Mankind; tis only a Character drawn by a happy Union of the noble Graces of the Christian Life that will stand as a Monument to perpetuate your Memory. * *This shall be an Ornament of Grace unto thy Head as Chains about thy Neck.* † *Wisdom is the principal Thing, therefore get Wisdom: and with all thy getting get Understanding. Exalt her, and she shall promote thee: she shall bring thee to Honour when thou dost embrace her. She shall give to thine Head an Ornament of Grace: a Crown of Glory shall she deliver to thee.* Therefore make it your Concern to live to Christ, and as your Advantages are superior to other Mens, improve them to the noblest Purposes: Break thro' the Temptations to Luxury, Idleness and Sensuality; converse much with Heaven, and excel as far in the Amiability and Purity of your Lives, as in your Rank & Dignity in the World. Thus when you are called to part with your Accommodations here, your Death will be Gain, and you will transmit to Posterity Characters worthy to be written in Letters of Gold, and handed down to all succeeding Ages of Time; for *the Memory of the Just is blessed.*

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Finally,

* Prov. 1. 9. † Prov. 4. 7, 8, 9.

Finally, Since we see that neither Riches nor Honours, yea, not the most exalted Piety, can save us from the Power of Death ; let us be convinced of the Vanity of the World ; let us chuse Christ, let us live by Faith, let us live near to God, let us devote ourselves to the Service and Glory of Christ, let us *determine to know* and seek nothing *but Jesus Christ and him crucified* ; and in this let us be animated by the Examples of those, who through Faith and Patience inherit the Promises. May Christ rule and govern in our Hearts and Lives. Let us study to excel in every Virtue, that when our Death comes, we may have Peace of Conscience, and be able to say with the holy Apostle, *for to me to live is Christ, and to die is Gain.*

F I N I S.



