

Heaven will be as much with CHRIST in reigning over the Nations, and in the Glory of his Dominion at that Time, as they will be with him in the Honour of judging the World at the last Day. That Promise of CHRIST to his Disciples *Matt. xix. 28, 29.* seems to have a special Respect to the former of these. In *Ver. 28.* CHRIST promises to the Disciples that hereafter, *when the Son of Man shall sit on the Throne of his Glory, they shall sit on twelve Thrones, judging the twelve Tribes of Israel.* The Saints in Heaven reigning on Earth, in the glorious latter Day, is described in Language accommodated to this Promise of CHRIST, *Rev. xx. 4. And I saw Thrones, and they sat upon them; and Judgment was given them. ---- And they reigned with CHRIST.* And the Promise in the next Verse in that sixth of *Matth.* seems to have its Fulfilment at the same Time; *And every one that hath forsaken Houses, or Brethren, or Sisters, or Fathers, or Wife, or Children, or Lands, for my Name Sake, shall receive an Hundred-fold, and shall inherit everlasting Life, i. e. in the Time when the Saints shall inherit the Earth and reign on Earth, the Earth with all its Blessings and good Things, shall be given, in great Abundance, to the Church, to be possessed by the Saints.* This shall they receive in this present World; and in the Time to come, everlasting Life. The Saints in Heaven shall partake with CHRIST in the Triumph and Glory of those Victories that he shall obtain in that future glorious Time, over the Kings and Nations of the World, that are sometimes represented by his ruling them with a Rod of Iron, and dashing them in Pieces as a Potter's Vessel. Which doubtless there is Respect to in *Rev. ii. 26, 27. He that overcometh, and keepeth my Words to the End, to him will I give Power over the Nations; and he shall rule them with a Rod of Iron, as the Vessels of a Potter shall they be broken to Shivers; even as I received of my Father.* And *Psal. cxlix. 5. to the End, Let the Saints be joyful in Glory; let them sing aloud upon their Beds; (i. e. in their separate State after Death, compare Isai. lvii. 1, 2.) Let the high Praises of GOD be in their Mouth, and a two edge Sword in their Hand, to execute Vengeance upon the Heathen, and Punishments upon the People, to bind their Kings with Chains, and their Nobles with Fetters of Iron, to execute upon them the Judgment written. This Honour have all the Saints.* Accordingly when CHRIST appears riding forth to his Victory over Antichrist, *Rev. xix.* The Hosts of Heaven appear going forth with him in Robes of Triumph, *Ver. 14.* And when Antichrist is destroyed, the Inhabitants of Heaven, and the

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holy Apostles and Prophets are called upon to rejoyce, Chap. xviii. 20. And accordingly, the whole Multitude of the Inhabitants of Heaven, on that Occasion, do appear to exult and praise GOD with exceeding Joy; Chap. xix. 1 ---- 8. and Chap. xi. 15. And are also represented as greatly rejoycing on Occasion of the Ruin of the Heathen Empire, in the Days of *Constantine*; Chap. xii. 10. And 'tis observable all along in the Visions of that Book, the Hosts of Heaven appear as much concerned and interested in the Events appertaining to the Kingdom of CHRIST here below, as the Saints on Earth. The Day of the Commencement of the Church's latter-day Glory is eminently *The Day of CHRIST's Espousals, The Day of the Gladness of his Heart, when as the Bridegroom rejoyceth over the Bride, so he will rejoyce over his Church.* And then will all Heaven exceedingly rejoyce with him. And therefore they say at that Time, Rev. xix. 7. *Let us be glad, and rejoyce, and give Glory to him; for the Marriage of the Lamb is come.*

Thus *Abraham* enjoys these Things, when they come to pass, that were of old promised to him, and that he saw beforehand, and rejoyced in. He will enjoy the Fulfilment of the Promise of *all the Families of the Earth being blessed in his Seed*, when it shall be accomplished. And all the antient Patriarchs, who died in Faith of Promises of glorious Things that should be accomplished in this World, who had not received the Promises, but saw them afar off, and were perswaded of them, and embraced them; do actually enjoy them when fulfilled. *David* actually saw and enjoyed the Fulfilment of that Promise, in its due Time, which was made to him many hundred Years before, and was all his Salvation and all his Desire. Thus *Daniel* shall stand in his Lot at the End of the Days pointed out by his own Prophecy. Thus the Saints of old, that died in Faith, not having received the Promise, are made perfect, and have their Faith crowned, by the better Things accomplished in these latter Days of the Gospel, Heb. xi. 39, 40. which they see and enjoy in their Time.

3. The departed Souls of Saints have Fellowship with CHRIST, in his blessed and eternal Employment of glorifying the Father.

The Happiness of Heaven consists not only in Contemplation, and a meer passive Enjoyment; but consists very much in Action. And particularly, in actively serving and glorifying GOD. This is expressly mention'd as a great Part of the Blessedness of the Saints in their most perfect State, Rev. xxii. 3. And

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. The Angels are as a Flame of Fire, in their Ardour and Activity in GOD's Service: The four Animals, Rev. iv. (which are generally supposed to signify the Angels) are represented as continually giving Praise and Glory to GOD, and are said *not to rest Day nor Night*, Ver. 8. The Souls of departed Saints are doubtless become as the Angels of GOD in Heaven in this Respect. And JESUS CHRIST is the Head of the whole glorious Assembly; as in other Things, appertaining to their blessed State, so in this of their praising and glorifying the Father. When CHRIST, the Night before he was crucified, prayed for his Exaltation to Glory, it was that he might glorify the Father; Joh. 17. 1. *These Words spake JESUS, and lift up his Eyes to Heaven, and said, Father, the Hour is come, glorify thy Son, that thy Son also may glorify thee.* And this he doubtless does, now he is in Heaven; not only in fulfilling the Father's Will, in what he does as Head of the Church, and Ruler of the Universe, but also in leading the heavenly Assembly in their Praises. When CHRIST instituted the LORD's Supper, and eat and drank with his Disciples at his Table (giving them therein a Representation and Pledge of their future Feasting with him, and drinking new Wine in his heavenly Father's Kingdom) he at that Time led them in their Praises to GOD, in that Hymn that they sang. And so doubtless he leads his glorified Disciples in Heaven. David was the sweet Psalmist of Israel, and led the great Congregation of GOD's People, in their Songs of Praise. Herein, as well as in innumerable other Things, he was a Type of CHRIST, who is often spoken of in Scripture by the Name of David. And many of the Psalms that David penned, were Songs of Praise, that he, by the Spirit of Prophecy, uttered in the Name of CHRIST, as Head of the Church and leading the Saints in their Praises. CHRIST in Heaven leads the glorious Assembly in their Praises to GOD, as Moses did the Congregation of Israel at the Red-Sea: Which is implied in its being said, that *they sing the Song of Moses and the Lamb*, Rev. xv. 2, 3. In Rev. xix. 5. John tells us, *That he heard a Voice come out of the Throne, saying, Praise OUR GOD, all ye his Servants, and ye that fear him, both small and great.* Who can it be that utters this Voice **OUT OF THE THRONE**, but the Lamb, that is in the midst of the Throne, calling on the glorious Assembly of Saints, to praise his Father and their Father, his GOD and their GOD? And what the
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Consequence of this Voice is, we have an Account in the next Words; *And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thundrings, saying, Alleluia; for the LORD GOD Omnipotent reigneth.*

A P P L I C A T I O N.

The Use that I would make of what has been said on this Subject, is of *Exhortation*. Let us all be exhorted hence earnestly to seek after that great Privilege that has been spoken of; that when *we are absent from the Body, we may be present with the LORD*. We can't continue always in these earthly Tabernacles: They are very frail, and will soon decay, and fall; and are continually liable to be overthrown, by innumerable Means: Our Souls must soon leave them, and go into the eternal World. O how infinitely great will the Privilege and Happiness of such be, who at that Time shall go to be with CHRIST in his Glory, in the Manner that has been represented! The Privilege of the twelve Disciples was great, in being so constantly with CHRIST as his Family, in his State of Humiliation. The Privilege of those three Disciples was great, who were with him in the Mount of his Transfiguration; where was exhibited to them some little Semblance of his future Glory in Heaven, such as they might behold in the present frail, feeble and sinful State: They were greatly entertained and delighted with what they saw; and were for making Tabernacles to dwell there, and return no more down the Mount. And great was the Privilege of *Moses*, when he was with CHRIST in Mount *Sinai*, and besought him to shew him his Glory, and he saw his Back-Parts, as he passed by, and proclaimed his Name. But is not that Privilege infinitely greater, that has now been spoken of, the Privilege of being with CHRIST in Heaven, where he sits on the right Hand of GOD, in the Glory of the KING and GOD of Angels, and of the whole Universe, shining forth as the great Light, the bright Sun of that World of Glory, there to dwell in the full, constant and everlasting View of his Beauty and Brightness, there most freely and intimately to converse with him, and fully to enjoy his Love, as his Friends and Spouse, there to have Fellowship with him in the infinite Pleasure and Joy he has in the Enjoyment of his Father, there to sit with him on his Throne, and reign with him in the Possession of all Things, and partake with him

in the Joy and Glory of his Victory over his Enemies, and the Advancement of his Kingdom in the World, and to join with him in joyful Songs of Praise to his Father and their Father, to his GOD and their GOD, forever and ever? Is not such a Privilege worth the seeking after?

But here, as a special Enforcement of this Exhortation, I would improve that Dispensation of GOD's holy Providence, that is the sorrowful Occasion of our coming together at this Time; *viz.* The Death of that eminent Servant of JESUS CHRIST, in the Work of the Gospel-Ministry, whose Funeral is this Day to be attended; together with what was observable in him, living and dying.

In this Dispensation of Providence, GOD puts us in Mind of our MORTALITY, and forewarns us that the Time is approaching, when we must be absent from the Body, and *must all appear* (as the Apostle observes, in the next Verse but one to my Text) *before the Judgment-Seat of CHRIST, that every one of us may receive the Things done in the Body, according to what we have done, whether it be good or bad.*

And in him, whose Death we are now called to consider and improve, we have not only an Instance of Mortality; but an Instance of one, that being absent from the Body, is present with the LORD; as we have all imaginable Reason to conclude. And that, whether we consider the Nature of the Operations he was under, about the Time whence he dates his Conversion, or the Nature and Course of his inward Exercises from that Time forward, or his outward Conversation and Practice in Life, or his Frame and Behaviour during the whole of that long Space wherein he looked Death in the Face.

His Convictions of Sin, preceeding his first Consolations in CHRIST (as appears by a written Account he has left of his inward Exercises and Experiences) were exceeding deep and thorough: His Trouble and Exercise of Mind, through a Sense of Guilt and Misery, very great and long-continued; but yet sound and solid; consisting in no unsteady, violent, and unaccountable Hurries and Frights, and strange Perturbations of Mind; but arising from the most serious Consideration, and proper Illumination of the Conscience, to discern and consider the true State of Things. And the Light let into his Mind at Conversion, and the Influences and Exercises that his Mind was subject to at that Time, appear very agreeable to Reason, and the Gospel of JESUS CHRIST; the Change very great and remarkable, without any Appearance of strong Impressions

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pressions on the Imagination, sudden Flights and Pangs of the Affections, and vehement Emotions in animal Nature; but attended with proper intellectual Views of the supream Glory of the divine Being, consisting in the infinite Dignity and Beauty of the Perfections of his Nature; and of the transcendant Excellency of the Way of Salvation by CHRIST.---- This was about eight Years ago, when he was about 21 Years of Age.

Thus GOD sanctified, and made meet for his Use, that Vessel that he intended to make eminently a Vessel of Honour in his House, and which he had made of large Capacity, having endowed him with very uncommon Abilities and Gifts of Nature. He was a singular Instance, of a ready Invention, natural Eloquence, easy flowing Expression, sprightly Apprehension, quick Discerning, and very strong Memory; and yet of a very penetrating Genius, close and clear Thought, and piercing Judgment. He had an exact Taste: His Understanding was (if I may so express it) of a quick, strong and distinguishing Scent.

His Learning was very considerable: He had a great Taste for Learning; and applied himself to his Studies, in so close a Manner when he was at College, that he much injured his Health; and was obliged on that Account, for a while to leave the College, throw by his Studies, and return Home. He was esteemed one that excelled in Learning, in that Society.

He had an extraordinary Knowledge of Men, as well as Things. Had a great Insight into human Nature, and excelled most that ever I knew, in a communicative Faculty: He had a peculiar Talent, at accommodating himself to the Capacities, Tempers and Circumstances of those that he would instruct or counsel.

He had extraordinary Gifts for the Pulpit: I never had Opportunity to hear him preach, but have often heard him pray: And I think his Manner of addressing himself to GOD, and expressing himself before him, in that Duty, almost inimitable; such (so far as I may judge) as I have very rarely known equalled. He expressed himself with that exact Propriety and Pertinency, in such significant, weighty, pungent Expressions; with that decent Appearance of Sincerity, Reverence and Solemnity, and great Distance from all Affectation, as forgetting the Presence of Men, and as being in the immediate Presence of a great and holy GOD, that I have scarcely ever known parallel'd. And his Manner of Preaching, by what I have often heard of it from good Judges, was no less excellent; being clear and instructive
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natural, nervous, forceable and moving, and very searching and convincing. He nauseated an affected Noisiness, and violent Boisterousness in the Pulpit; and yet much disrelished a flat cold Delivery, when the Subject of Discourse, and Matter deliver'd, required Affection and Earnestness.

Not only had he excellent Talents for the Study and the Pulpit, but also for Conversation. He was of a sociable Disposition; and was remarkably free, entertaining and profitable in his ordinary Discourse: And had much of a Faculty of disputing, defending Truth and confuting Error.

As he excelled in his Judgment and Knowledge of Things in general, so especially in Divinity. He was truly, for one of his Standing, an extraordinary Divine. But above all, in Matters relating to experimental Religion. In this, I know I have the concurring Opinion of some that have had a Name for Persons of the best Judgment. And according to what Ability I have to judge of Things of this Nature, and according to my Opportunities, which of late have been very great, I never knew his Equal, of his Age and Standing, for clear, accurate Notions of the Nature and Essence of true Religion, and its Distinctions from its various false Appearances; which I suppose to be owing to these three Things, meeting together in him; the Strength of his natural Genius; and the great Opportunities he had of Observation of others, in various Parts, both white People and Indians; and his own great Experience.

His Experiences of the holy Influences of GOD's Spirit were not only great, at his first Conversion; but they were so, in a continued Course, from that Time forward; as appears by a Record, or private Journal, he kept of his daily inward Exercises, from the Time of his Conversion, 'till he was disabled, by the failing of his Strength, a few Days before his Death. The Change which he looked upon as his Conversion, was not only a great Change of the present Views, Affections, and Frame of his Mind; but was evidently the Beginning of that Work of GOD on his Heart, which GOD carried on, in a very wonderful Manner, from that Time, to his dying Day.*

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* This more abundantly appears by further Opportunity of Acquaintance with his private Journal or Diary, since this Sermon was delivered. Grace in him seems to have been almost continually, with scarcely the Intermission of a Day, in very sensible, and indeed vigorous and

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He greatly abhor'd the Way of such, as live on their first Work, as though they had now got through their Work, and are thenceforward, by Degrees, settled in a cold, lifeless, negligent, worldly Frame; he had an ill Opinion of such Person's Religion.

His Experiences were very diverse from many Things, that have lately obtained the Reputation, with Multitudes, of the very Height of Christian Experience. About the Time that that false Religion, which arises chiefly from Impressions on the Imagination, began first to make a very great Appearance in the Land, he was for a little while deceived with it, so as to think highly of it. And though he knew he never had such Experiences as others told of, he thought it was because others Attainments were beyond his; and so coveted them, and sought after them, but could never obtain them. He told me, that he never had what is called an *Impulse*, or a strong Impression on his Imagination, in Things of Religion, in his Life. But owned, that during the short Time that he thought well

and powerful Exercise, in one Respect or other. His Heart appears to have been exercised, in a continued Course, in such Things as these that follow: The most ardent and pure Love to GOD; great Weanedness from the World, and Sense of its Vanity; great Humiliation; a most abasing Sense of his own Vileness; a deep Sense of indwelling Sin, which indeed was most evidently, by far, the greatest Burden of his Life, and more than all other Afflictions that he met with, put together; great Brokenness of Heart before GOD, for his small Attainments in Grace, that he loved GOD so little, &c. mourning that he was so unprofitable; Longings and earnest Reachings of Soul after Holiness; earnest Desires that GOD might be glorified, and that CHRIST's Kingdom might be advanced in the World; Wrestlings with GOD in Prayer for these Things; Delight in the Gospel of JESUS CHRIST, and the Way of Salvation by him; sweet Complacence in those whose Conversation favoured of true Holiness; Compassion to the Souls of Men, and earnest Intercessions in secret for them; great Resignation to the Will of GOD; a very frequent, most sensible, renewed Renunciation of all Things for CHRIST, and giving up himself wholly to GOD, in Soul and Body; great Distrust of his own Heart, and universal Dependence on GOD; Longings after full Deliverance from the Body of Sin and Death, and perfect Conformity to GOD, and perfectly glorifying him in Heaven; clear Views of Eternity, almost as though he were actually out of the Body, and had his Eyes open in another World; constant Watchfulness over his own Heart, and continual Earnestness in his inward Warfare with Sin; together with great Care, to the utmost, to improve Time for GOD, in his Service, and to his Glory.

of these Things, he was tinged with that Spirit of false Zeal that is wont to attend them. But said that, even in this Time, he was not in his Element, but as a Fish out of Water. And when, after a little while, he came clearly to see the Vanity and Perniciousness of such Things, it cost him Abundance of Sorrow and Distress of Mind, and to my Knowledge he afterwards freely and openly confess'd the Errors in Conduct that he had run into, and laid himself low before them that he had offended. And since his Conviction of his Error in those Respects, he has ever had a peculiar Abhorrence of that Kind of bitter Zeal, and those delusive Experiences that have been the principal Source of it. He detested Enthusiasm in all its Forms and Operations; and abhor'd whatever in Opinion or Experience seem'd to verge towards *Antinomianism*; as, the Experiences of those whose first Faith consists in *believing that CHRIST died for them* in particular; and their first Love, in loving GOD, because they supposed they were the Objects of his Love; and their Assurance of their good Estate from some immediate Testimony, or Suggestion, either with, or without Texts of Scripture, that their Sins are forgiven, that GOD loves them, &c. And the Joys of such as rejoiced more in their own supposed Distinction from others, in Honour and Privileges and high Experiences, than in GOD's Excellency and CHRIST's Beauty; and the spiritual Pride of such *Lay-Men*, that are for setting up themselves as *publick Teachers*, and cry down human Learning, and a learned Ministry. He greatly nauseated a Disposition in Persons to much Noise and Show in Religion, and affecting to be abundant in publishing and proclaiming their own Experiences. Though he did not condemn, but approved of Christians speaking of their Experiences, on some Occasions, and to some Persons, with Modesty, Discretion and Reserve. He abominated the Spirit and Practice of the Generality of the Separatists in this Land. I heard him say, once and again, that he had been much with this Kind of People, and was acquainted with many of them, in various Parts; and that by this Acquaintance, he knew that what was chiefly and most generally in Repute amongst them, as the Power of Godliness, was intirely a different Thing from that vital Piety recommended in the Scripture, and had nothing in it of that Nature. He never was more full in condemning these Things than in his last Illness, and after he ceased to have any Expectation of Life: And particularly when he had the greatest and nearest Views of approaching Eternity; and several Times,

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when he thought himself actually dying, and expected in a few Minutes to be in the eternal World, as he himself told me.*

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* Since this Sermon was preach'd, I find this that follows, in his Diary for the last Summer.

“ *Thursday June 18.* I was this Day taken exceeding ill, and bro’t to the Gates of Death.--- In this extreme weak State I continued for several Weeks; and was frequently reduced so low as to be utterly speechless, and not able so much as to whisper a Word. And even after I had so far reviv’d, as to walk about House, and to step out of Doors, I was exercised, every Day, with a faint Turn, which continued usually four or five Hours. At which Times, though I was not utterly speechless, so but that I could say *yes* or *no*; yet, I could not converse at all, nor speak one Sentence without making Stops for Breath. And divers Times, in this Season, my Friends gathered round my Bed, to see me breathe my last; which they look’d for every Moment, as I myself also did.

“ How I was the first Day or two of my Illness, with Regard to the Exercise of Reason, I scarcely know: But I believe I was something shatter’d, with the Violence of the Fever, at Times. But the third Day of my Illness, and constantly afterwards, for four or five Weeks together, I enjoyed as much Serenity of Mind, and Clearness of Thought, as perhaps I ever did in my Life. And I think my Mind never penetrated with so much Ease and Freedom into divine Things, as at this Time; and I never felt so capable of demonstrating the Truth of many important Doctrines of the Gospel as now.

“ And as I saw clearly the Truth of those great Doctrines, which are justly stiled the DOCTRINES of GRACE; so I saw with no less Clearness, that the Essence of true Religion consisted in the Soul’s Conformity to GOD, and acting above all selfish Views, for his Glory, longing to be for him, to live to him, and please and honour him in all Things; and that, from a clear View of his infinite Excellency and Worthiness, in himself, to be loved, adored, worshipp’d and served, by all intelligent Creatures. Thus I saw that when a Soul loves GOD with a supreme Love, he therein acts like the blessed GOD himself, who most justly loves himself in that Manner; so when GOD’s Interest and his are become one, and he longs that GOD should be glorified, and rejoyces to think that he is unchangeably possess’d of the highest Glory and Blessedness, herein also he acts in Conformity to GOD. In like manner, when the Soul is fully resigned to, and rests satisfied and contented with the divine Will, here he is also conformed to GOD.

“ I saw further that as this divine Temper, whereby the Soul exalts GOD, and treads it self in the Dust, is wrought in the Soul by GOD’s discovering his own glorious Perfections, in the Face of JESUS CHRIST, to it, by the special Influences of his HOLY SPIRIT;