

Missing Page

A
S E R M O N

Occasioned by the

D E A T H

Of the late REVEREND

WILLIAM HARRIS, D. D.

Who dyed *May* 25. 1740.

Æt. LXV.

By NATHANIEL LARDNER.

L O N D O N :

Sold by JOSEPH DAVIDSON at the *Angel*,
and JOHN GRAY at the *Cross-Keys*, both
in the *Poultry*. MDCCXL.



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T O T H E
C O N G R E G A T I O N
O F

Protestant Dissenters,

Meeting in
CROUCHED FRYARS, LONDON,

This S E R M O N,

Occasioned by the DEATH of their late
Honoured and Worthy Pastor,

The REVEREND

Dr. WILLIAM HARRIS,

And Published at their Request,

Is Inscribed by

Their humble Servant,

N. LARDNER.

2 THESS. i. 10.

When he shall come to be glorified in his saints, and to be admired in all them that believe.

WHEN our Lord comes again, he comes to judge the world, and to reward every man according to his works; as the Apostle writes in this context to the Christians at *Thessalonica*, who suffered persecution for the gospel: *It is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us: when the Lord shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that*

B believe:

believe : that is, when he shall come to be glorified, in the eye of the whole world, in the punishments inflicted on the final and irreconcilable enemies of God and religion, and in the glorious and happy circumstances of those who have sincerely embraced the truth, and have been under the power and influence of it.

We may improve these words, by observing and enlarging somewhat upon these three propositions :

I. *Christ* will come again.

II. When he comes, he will be glorified in the happy and advantageous circumstances of his people.

III. He will be admired by all who have believed in him, and continued faithful to the end.

PROP. I. I. *Christ* will come again. This is no less certain, than that he once dwelt on this earth. The time is still a secret to us, and perhaps to all orders of intelligent creatures. But the thing itself is undoubted. He will come again at the time appointed of the Father, as *St. Peter* observes in one of his first sermons after the descent of the Spirit : *whom the heavens must receive, till the time of the restitution of all*

all things. At the very instant of his ascension, his disciples were expressly assured of it by two angels: *This same Jesus, say they, ^{Acts. i. 11} which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.* Our Lord himself often spoke of it to his disciples, and with the fullest assurance of the certainty of the event. *I go to ^{John xiv. 2, 3} prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to my self, that where I am, there ye may be also.* But he never acquaints them with the time. And because, for wise reasons, that is kept secret, he frequently exhorts them to watchfulnesse and circumspection. *Watch therefore, for ye know not what hour your Lord doth come . . . Blessed is that servant, whom his Lord, when he cometh, shall find watching . . . Watch therefore, for ye know neither the day, nor the hour, when the Son of man cometh.*

But though the time is unknown, the second coming of their Lord is no less the object of the faith of God's people now, than his first coming was of the saints under former dispensations. And the fulfilment of ancient predictions, in his first coming, confirms the hope of his appearing again. Nor

is the great design of his coming into this world as yet accomplished. He will therefore certainly come once more, to compleat the work he has begun.

We also know some of the circumstances of his expected coming, which are very different from those of the first. Then he was in the form of a servant. Hereafter he will appear in the character of the universal Lord and judge : *He will be revealed from heaven with his mighty angels, in flaming fire : He comes in the glory of the Father, and all the holy angels with him : He will sit on the throne of his glory, and before him will be gathered all nations.*

PROP. II. II. *When Christ comes again, he will be glorified in the happy and advantageous circumstances of his people.* Here we may observe two things : *first*, what there will be, at that time, in their circumstances, which will reflect honour upon him. *Secondly*, what perfections in him will then be glorified and appear illustrious.

I. *First*, what there will be, at that time, in the circumstances of his people, that will reflect honour and lustre upon him. There will be such things as these ; the perfection
of

of their holiness, their external glory, and their great number.

1.) One thing in *Christ's* people, which will then reflect honour upon him, is *the perfection of their holiness*. They, who then appear among his people, and are owned by him, are such as had believed in him, and served him faithfully in this world. The virtue of these, which here had some alloys and imperfections, will then be completed. *The church, which he loved, and for which he gave himself, that he might sanctify and cleanse it with the washing of water by the word, will then be presented to him a glorious church, not having spot or wrinkle, or any such thing, being holy and without blemish.* Eph. v. 25—27.

2.) Another thing in his people that will reflect honour upon him is *their external glory*, or the lustre of their persons; their bodies being then raised up immortal, and no more liable to death, or diseases. Soul and body are reunited, freed from all the infirmities of sinful and mortal flesh. They have enlarged capacities, fitted for the noblest services; celestial minds, and celestial bodies; bodies no longer clogs to the soul in its divine employments, but made fit for a partnership with it in uninterrupted and endless praise
and

and happiness. The representations, which the scripture gives us of this glory of the
 1 Cor. xv. faints, are to this purpose : *So also is the re-*
 42—49. *surrection of the dead : It is sown in cor-*
ruption, it is raised in incorruption ; it is
sown dishonour, it is raised in glory ; it is
sown in weakness, it is raised in power ; it
is sown a natural body, it is raised a spiri-
tual body-----The first man is of the earth
earthly, the second man is the Lord from
heaven. And as we have born the image
 Philip. iii. *of the earthly, we shall also bear the image*
 21. *of the heavenly-----We look for the Saviour,*
the Lord Jesus Christ, who shall change our
vile body, that it may be fashioned like unto
his glorious body. So St. Paul. And, says
 1 John iii. *another Apostle : It does not yet appear,*
 2. *what we shall be : but this we know, that*
when he shall appear, we shall be like him,
for we shall see him as he is.

3.) In the day of his second coming *Christ*
 will be glorified in *the number and great*
multitude of his saints. He himself once spoke
 of his disciples and people, as a *little flock.*
 Luke xii. It was so then indeed. Few there were that
 32. believed in him ; fewer still, who had the
 courage to own him publicly, and before the
 world. Most men were then ignorant of
 him,

him, or offended at him. And oftentimes his professed visible people have made but a small and inconsiderable appearance, in comparison of the rest of the world. But in that day, the number of his redeemed ones will appear to be a great multitude ; when all who have held the faith of *Jesus*, or dyed in the hope and expectation of him, in any age, shall be gathered together from all the ends of the earth, and shall come from the east and the west to meet their triumphant Lord. Says St. *John* in the *Revelation* : *After this I beheld, and lo a great multitude, which no man could number, out of all nations and kindred, and people and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands. And they cryed with a loud voice, saying : Salvation unto our God, which sitteth on the throne, and unto the lamb.* Rev. vii.
9, 10.

If *Christ's* people and followers should not then appear to be so numerous, as those who have not known him, or not obeyed him ; yet they may, as they certainly will, be a great number, exceeding what the contracted charity, or the melancholy apprehensions of some now admit of and suppose. There may be many among his
faints,

saints, not only out of all nations and people, but also out of all sects and parties; some of which were far from being very conspicuous or renowned on this earth.

There will be many of all ranks, of different gifts and attainments: Some, of great learning, and the most exalted capacity; who preferred the knowledge of *Jesus Christ*, and him crucified, above all other science; as best suited to secure the practise of virtue, and advance it to the greatest perfection, and support the mind under the afflictions of this life. Others there will be, of meaner capacities, unable by the exercise of their own reason, to trace out the principles and obligations of religion and virtue, or to comprehend the abstruse speculations, and profound reasonings of the philosophers; who from the doctrine, miraculous works, great example, conspicuous and well-attested death and resurrection of *Jesus Christ*, have learned the nature and obligation of true religion, as consisting in the love of God and our neighbour, and the certainty of future recompenses, and have been engaged thereby to perfect holiness in the fear of God. Some there will be in this number, who had gone far from God, and been greatly entangled.

tangled in the snares of an evil world, and were in the utmost danger of everlasting perdition ; who having been pierced with a sense of sin, and drawn by the gracious invitations of the gospel, became sincere penitents, and eminent saints. Others, who having been educated in the principles of the Christian doctrine, and having been from the beginning under the impressions of them, continued to walk with Christ in white, and kept their garments clean, unspotted from the world. There will be here a glorious appearance of such as bought the truth, and would not sell it ; who took the kingdom of heaven by violence, and chose the narrow path of virtue that leads to the sight of God and the heavenly life : when they, who should have animated and encouraged them by their counsel and example, laid obstacles in their way, and would have persuaded them rather to seek the ease, riches, honours and preferments of this present world. Some there will be of large minds, who studied the principles of reason and revelation, and were well acquainted with the mind of Christ ; who here earnestly recommended general benevolence, promoted peace and friendship among men, and happily prevented contentions and divisi-

ons. They will have distinguished honour in that day. And some others, possibly, shall not miss of the divine favour, who from false apprehensions, and a mistaken zeal, had been here too apt to reject some, whom they should have received as brethren in Christ, and heirs of the heavenly inheritance. There will be some, who in this state of trial had done honour to religion, by a chearful, as well as steady obedience. They had a comfortable persuasion of the divine favour and acceptance, and they rejoiced in hope of the glory of God.

Gal. ii. 20. They could say : *The life, which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* They will triumph and exult, when Christ, the judge of all, shall confirm the testimony they had in their minds, that *they were the children of God.* Others there will be, men of true simplicity and integrity, but dejected and low-spirited. They hoped, but could never fully clear up to their satisfaction, that they loved God ; nor arrive at a settled persuasion, that they were loved of him ; who, *Rev. xx. 12.* when the *books shall be opened,* will know, to their unspeakable joy, that *their names also were written in the book of life.* There will be a great number, who here on earth were despised

despised of men, and lived in mean condition; who will be owned by Christ for his people, as having been resigned, contented, thankful in the circumstances allotted them by divine providence. There will be many, who had honoured the Lord with their substance, who *clothed the naked, fed the hungry, visited the sick*, and spoke comfortably to those who were cast down. There will be many who had gone through great tribulation, who *labored* and did *not faint*: a noble and numerous company of martyrs and confessors, who took joyfully the spoiling of their goods, or laid down their lives in testimony to the truth.

Will not this multitude of such persons reflect honour upon him, by whom they were redeemed; through whose means they were carried safe through the temptations of this world, and were enabled to persevere to the end, notwithstanding the difficulties they met with? If it be true, as it certainly is, that *they who be wise shall shine as the brightnesse of Dan. xii. . . . the firmament, and they that turn many to righteousness, as the stars for ever and ever*: how glorious is Jesus, the source of this wisdom, the spring of this zeal for truth and virtue!

2. *Secondly*, we are to consider, what perfections in Christ will then be glorified, and appear illustrious. And it is reasonable to suppose, that his wisdom, his power, and his faithfulnesse will then be very conspicuous.

1.) *His wisdom.* The preaching of the crosse has appeared foolishnesse to many in this world: but then it will be manifest, beyond the possibility of farther doubt and question, that *the foolishnesse of God*, that divine dispensation, which many had despised, was wiser than all the wisdom of men. Some indeed, yea not a few, do now perceive and acknowledge it to be a well laid design, admirably suited to the weaknesse and degeneracy of the human nature. And they are ready to say with the Apostle: *O the depth of the riches both of the wisdom and the knowledge of God! And that God hath abounded toward us in all wisdom and prudence.* But at that time the contrivance of this dispensation will appear still more wonderful. It will be manifest, particularly in the great number of the saints then collected, and brought together in one, from the several parts of the world; to whom *Christ has been made of God wisdom, and righteousnesse, and sanctification, and redemption.* It

1 Cor. i.
25.

1 Cor. i.
30.

It is indeed a vast and delightful scene of contemplation, which will then lye open to the saints ; to observe the original design, several steps, continued progresse, and final completion of the recoverie and salvation of so many frail and sinful men, by Jesus Christ; and to observe the extent of his government of the church, and the world in general, in the several parts and ages of it, from the time of his exaltation to the right hand of the throne of God, to that great and glorious day, when all mankind are brought before his tribunal.

2.) At that time *the power of Christ* will be glorified. It will appear great and wonderful in the resurrection of the saints, just performed by his word. This is what our Lord spoke of, as so marvellous, in answer to some cavils of the Jews: *For the Father loveth the Son, and sheweth him all things that himself doth. And he will shew him greater things than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. . . . Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they*

they that have done evil unto the resurrection of damnation.

3.) Another perfection, to be glorified at that time, is *the truth*, or *faithfulness* of Christ. This is the day for the full accomplishment of all his promises, upon which his people have depended, and by which they have been animated in the whole of their course. Here he delivered rules of life, and made gracious promises to such as obeyed them. He encouraged men to forsake all earthly goods for his sake and the gospel, assuring them of abundant recompense hereafter. In his conference with Nicodemus he useth these expressions: *Verily I say unto thee : We speak what we do know, and testify that we have seen.* In his preaching he publicly declared with the greatest solemnity : *This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. And this is the will of him that sent me, that every one which seeketh the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.* Once more, he says to his disciples : *In my Father's house are many mansions : If it were not so, I would have told you.* Upon the ground of a clear conviction of his divine au-

thority

John iii.
11.

John vi.
39, 40.

John xiv.
2.

thority and character, which he claimed, and a persuasion of the truth of all his declarations and promises, his people have acted as they have done. They have given themselves up to him, and obeyed him. They have been induced to seek principally such things as are now distant and unseen ; and not to prefer, but oftentimes to forego the pleasures, possessions, honours of this present world, and every thing desirable therein, in hope of being raised up by him to immortal life and everlasting happiness. So they have acted : so they have believed, and trusted in him. And now his truth is manifest in the event. Those things, which were once the objects of desire and hope, are possessed and enjoyed. His faithfulness was believed before, and there was good evidence of the truth of all he said, and they who depended upon it, acted wisely and reasonably : but now it is even seen. Not one jot or tittle of his word has fallen to the ground, but all is fulfilled. Not one of those *little ones*, whom men despised, has perished, whom he had assured that it was the good pleasure of the Father to give them a kingdom. Not one of those, whom the Father had given him, is wanting, but all his sheep are placed at his right hand,

His

His truth and faithfulneſſe may be farther illuſtrated, at that time, by the peculiar degrees of honour and glory conferred upon thoſe, whoſe virtue has been eminent, and tried by great difficulties and ſufferings here: Many indeed, and great are the encouragements, which he gave in the courſe of his miniſtry to thoſe who ſhould be eminent, ſtedfaſt and conſtant in virtue. And future rewards will certainly be answerable to thoſe encouraging declarations, and the hopes he has raiſed by them. *Bleſſed are ye,* ſays he, *when men ſhall revile you and perſecute you, and ſhall ſay all manner of evil of you falſly for my ſake : Rejoice and be exceeding glad : for great is your reward in heaven.* When the diſciples deſired to know, who ſhould be *greateſt in the kingdom of heaven*, he did not deny that there would be diſtinctions therein: but intimates, that he who ſhould be moſt humble, and for the ſake of truth and the good of mankind, moſt abaſe himſelf, would in the end be moſt exalted, and be *greateſt in the kingdom of heaven*. When the two diſciples petitioned, *to ſit, the one on the right hand, and the other on the left, in his kingdom*, he did not grant their requeſt; aſſuring them it was not a thing to be determined by him, upon

Matth. v.
11, 12.

Matth.
xviii. 1, 4.

upon the ground of any personal regards and considerations. Nevertheless he adds: *It shall* Matt. xx.
be given to them for whom it is prepared of my ^{23.}
Father. And he insinuates to them, that
 one way of being nearest to him in his glory,
 is to *drink of his cup, and be baptised with*
the baptism, with which he was to be baptised;
 that is, to suffer in testimony to truth, if
 called thereto. In figurative expressions he
 pronounces a special blessing upon men of u-
 niform virtue and obedience. *Blessed are those* Luke xii.
servants, whom the Lord, when he cometh shall ^{37.}
find watching. Verily, I say unto you, that he
shall gird himself, and make them to sit down
to meat, and will come forth and serve them.
 When Thomas, upon the ground of an over-
 bearing evidence, admitted the truth of his
 resurrection, our Lord graciously accepted the
 profession of faith which he made: But at
 the same time, he breaks forth into a superior
 commendation of such as should be better dis-
 posed to truth. *Jesus saith unto him: Tho-* John xx.
mas, because thou hast seen me, thou hast be- ^{29.}
lieved: Blessed are they which have not seen,
and yet have believed.

Agreeable hereto are many declarations of
 the Apostles. For, says St. Paul, *our light* 2 Cor. iv.
 D *affliction* ^{17.}

affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. And St. Peter : *That the tryal of your faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise and honour and glory at the appearing of Jesus Christ : that is, they who when tried by difficulties and sufferings in the cause of truth, are not thereby overcome, but still continue faithful, and are only more and more refined and sanctified, shall receive abundance of honour and praise at the appearing of Jesus Christ.*

Hereby the Lord will be glorified ; when the truth and equity of his judgement shall be manifest in rewards, proportioned to his declarations, and the great hopes he had raised in the minds of the sincere and upright. The cause of virtue is then compleatly vindicated by him. Every instance of right conduct is recompensed. And the most eminent virtue, which here on earth is sometimes exposed to the greatest difficulties, and the worst reproaches, receives an equal reward. This is glorious to the judge of the world.

These are perfections of Christ, which are
glori-

glorified by the perfect holiness, external glory, and great number of his people. For, as the Apostle says, *Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice in it*: so also is Christ, the head, honoured and glorified in the honour of each saint, much more in the honour and glory of the whole church, which is his body. This is the day, when good men, of all ages and nations, of every rank and condition, of different capacities and attainments, who have lived under the several dispensations of reason and revelation, make up one visible and harmonious assembly. Nor is there any longer one member of the church suffering, or tempted: All have finished their course, and their warfare is accomplished. In the stile of the Revelation, *they are clothed in white robes, with palms in their hands, the ensigns of victory and triumph*. 1 Cor. xiii. 26. Rev. vii. 9.

It is then a day glorious to Christ, and a day of unspeakable joy to his people. He must be honoured and revered by those also, to whom his appearance is not joyful. For all the unjust neglect and contempt of him and

his people are for ever confuted, and put to shame ; and a full conviction is wrought in the minds of all, concerning the reasonable-
ness of the gracious promises formerly made in favour of virtue, and the great rewards now conferred upon it,

It is, moreover, reasonable to suppose, that at this time Christ will be very glorious in the esteem of the blessed angels, and all orders of intelligent beings. For the angels are said to
Heb. i. 14. be *ministring spirits sent forth to minister to them, who shall be heirs of salvation.* And
1 Pet. i. 12. they *desired to look into those things,* that were done at the publication of the gospel. It may be therefore justly concluded, that they likewise partake in the joy and acclamations of this day ; and that in their eyes, or well as in those of his people, Christ is glorified : especially since they are spoken of as present at this time, and coming as attendants on the judge of the world.

See also
Rev. v.
 11—14.

PROP. III. III. When Christ comes again, he will be *admired*, particularly, *by all them that believe.* Three things will appear admirable at that time : Christ's personal glory, the greatness of his love in what he has done for his people,
 and

and his goodneſſe in the kind reception he gives them, and the great reward he beſtows upon them.

1. *Chriſt's personal glory.* He comes on the clouds, with an innumerable company of the heavenly inhabitants in his train. And many awful appearances there will be to encrease the grandeur and ſolemnity of that day. There will be alſo the glory of his own perſon, ſuited to his real dignity, and the great characters he ſuſtains, of head of the church and judge of the world. Once, when he was on earth, in the days of his humiliation, he was gloriouſly transformed in the view of three of his diſciples : *His face did ſhine as the ſun, and his raiment became white as the light.* The deſcription given of that one tranſient glorification may help us to ſome imperfect idea of the preſent glory of the human nature of Chriſt in his ſtate of exaltation, and of that in which he will appear, when he comes to judge the world. But though we cannot now diſtinctly conceive of it, we may be aſſured it will be ſuch, as will raiſe the wonder of all, and afford every believer a pleaſing ſurpriſe and joy. Each ſaint will have a glory of his own, with which he will
be

be satisfied: All will admire, and be delighted with the transcendent glory and majesty of him who is their common Lord and head.

2. Another thing that will be admired at that time is *the love of Christ in what he has done for his people, in order to bring them to the glorious and happy circumstances in which they then appear.* This was always matter of wonder to those who duly considered it. It will hereafter appear more admirable. It was owing to the doctrine taught by him in a mean condition, and farther confirmed by his painful death and glorious resurrection, that their hearts were won to God and virtue. It was

Heb. xii. 1, 2. *by looking unto Jesus, who endured the crosse, despising the shame, and then sate down on the right hand of the throne of God; that they laid aside every weight, and ran with patience the race that was set before them.* If he had not first overcome neither had they overcome, as they have done, the allurements and terrours of an evil world. His victory encouraged them, and made them conquerours. So it is in the Apostle's

Rom. viii. 35--37. *triumphant challenge: Who shall separate us from the love of Christ? Shall tribulation, or distresse, or persecution . . . ? Nay, in all these things we are more than conquerours, through him that loved us.*

3. Another thing, that will be admired by them that believe, is the *goodnesse of Christ in the kind and gracious reception he gives them, and the reward he bestows upon them.* This may be argued from the representation, which our Lord himself has given of the solemn procedure at the end of the world: *Then shall the king say unto them on the right* Matth. xxv. 24. *band : Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat ; thirsty, and ye gave me drink ; a stranger, and ye took me in. Then shall the righteous answer unto him, saying : Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ?* It will appear amazing goodnesse in him, to consider, and reward acts of kindnesse, done to their afflicted and necessitous brethren, as done to himself ; especially as they are conscious, that the principle of virtue, from which those good works have proceeded, was formed by his care and institution, and was owing to that love, wherewith he first loved them, in living a life of sorrows, and dying a painful death for their sake.

Thus

*Applicati-
on.*

Thus we have meditated a while upon the several parts of this text. And we perceive, the day of Christ's second coming will be a day of great splendour and magnificence. And shall it not be a day of joy unto us? shall we not partake in the glory and triumphs of that time? This well deserves our consideration. It was a desirable thing, to see the Saviour of the world, when clothed in the sinless infirmities of the human nature. It must be much more desirable, to see him coming in his glory. But neither of these his comings is of advantage unto all. They were his disciples only, and such others, as attentively heard his words, and received them into good and honest hearts, who were entitled to a blessing, as he says to them: *Blessed are your eyes, for they see; and your ears, for they hear.* So it will be likewise in the time of his second coming. He appears to compleat the redemption of those only, whose salvation was begun here, and who were made meet to be partakers of the inheritance of the sons of God.

*Matth.
xiii. 16.*

This text leads us to two things, necessary to our seeing Christ with joy; that we be
saints,

saints, and believers; or, that we have a faith, which purifyes the heart, and produces works of righteoufnesse in our lives. So let us be prepared for the coming of the Lord. And let us be diligent, that we may be found of ^{2 Pet. iii. 14.} *him in peace, without spot and blameles. Let us be such in the frame of our mind, and in all our actions, at every season, that we may be ready to meet him, when-ever he comes. These are they, whom Christ pronounceth blessed, as before shewn. His words at length are these; Blessed are those servants, whom the* ^{Luke xii. 37, 38.} *Lord, when he cometh, shall find watching. Verily I say unto you, that he will gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.*

May this be our case, as we have reason to ^{The Character.} believe it was that of our Honoured Pastour, whose death we, and many others, now lament! At the same time we ought to be thankful, that he has been so long upheld by his Lord and Master in his service, and particularly, as pastour of this congregation, for the space of forty years and upwards: Of

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which

which relation to this society, and the harmony that had all along reigned therein, he speaks with satisfaction in the preface to his *Discourses on the principal Representations of the Messiah, throughout the Old Testament* : “ Recommending them particularly to those
 “ of his own charge, to whom he had then
 “ stood so long related, and with whom he
 “ had lived in an uninterrupted peace,
 “ and with many marks of a distinguish-
 “ ing respect : ” which is to your, as well as his honour. He concludes that preface with these words, shewing what was the constant aim of his labours, and what the reward he most desired : “ Such as they
 “ are, *says he*, I make a humble sacrifice of
 “ them to the honour of the blessed Redeemer, and lay them at his feet : having
 “ no higher ambition in this world, than to
 “ serve his interest, and be accepted of him,
 “ nor higher expectation and hope, than to
 “ be with him, and behold his glory.”

His sermons in the stated course of his ministry were judicious, and practical, filled with just sentiments, and texts of scripture aptly applied ; composed with great propriety
 of

of expression, and exactness of order and method ; suited to meaner, as well as better capacities ; the fruit of much study, and serious thought and consideration. The subjects of his preaching were of a large compass, taking in the general principles of religion, with the grounds and evidences of them, and the important duties of the Christian life, recommended by forcible motives and considerations : Not neglecting any of the various wants and exigences of men, but aiming, by proper and well-chosen arguments, to awaken the secure, quicken the slothful, comfort the afflicted, and strengthen the weak : Nor always laying the foundations of religion, but carrying on good beginnings toward perfection. Thus, as a faithful steward and wise overseer, he divided to every one a portion. How he performed some other branches of his pastoral office, many of you must likewise be very sensible, and can bear testimony to the fidelity and tenderness, with which he admonished, warned, advised, comforted, in private, as the circumstances of things required. His performances at the public ordinations of ministers were always greatly esteemed.

In funeral discourses, whether for ministers, or other useful Christians, he had a happy art of giving the best likeness without flattery. His delivery, as you well know, was grave and manly, entirely free from affectation, with very little action, in a word, worthy of himself. As his assistance was much desired in many other places, and his preaching was generally acceptable; I trust there are many, to whom he has been, under God, the instrument of forming a principle of virtue, and of cherishing and improving it by the word of God dispensed by him; who shall be to him, in the great day, a crown of glory and rejoicing. Notwithstanding the exactness of his own compositions, he was a candid hearer of others; and was a true friend, as well as an excellent pattern to younger ministers, in preaching and in conversation.

In his family he was a watchful guardian, a faithful monitor, an affectionate friend.

He had a great command of his temper and his words. He was scarce ever seen to be angry. He very seldom said any thing to the disadvantage of any one. And was
much

much more apt to commend, than find fault.

He was a steady friend. If any, who stood in that relation to him, came into trouble; he did not desert them, but liberally relieved, and affectionately comforted them, and persisted to take care of them under continued distresses and afflictions; though sometimes some such returns were made, as could not be altogether agreeable.

He was happy in the esteem and respect of great numbers of his brethren in the ministry, and many others; men of much reading, sound judgement, unquestioned probity, and eminent in their several spheres and stations. Not now to insist on the regard shewn him by those of the congregation, to which he was more especially related, and in whom he had much comfort: which was mentioned before.

He scarce ever lost any friendship entirely. For being always master of himself, he never irritated by haughty and offensive expressions the displeasure, which any through prejudice might conceive against him. And, as goodwill had never ceased, nor enmity taken place,
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on his part, when opportunities offered ; (which were not unlikely to happen, considering his reputation and influence in the world ;) he chearfully performed offices of kindnesse for such persons, or their friends, and thereby laid them under fresh obligations. Thus he overcame evil with good, and regained the love and esteem of those, who for a while had been estranged from him.

He was a sincere friend of religious and civil liberty. And was always of a catholic spirit, loving good Christians of every communion.

Such were his attainments, that it may be well supposed he was particularly fitted for the conversation of men of rank, and of extensive knowledge. But he could condescend, And in the society of meaner persons he was the same man ; as well-pleas'd, and as free and communicative, as in any other ; provided he found an inquisitive temper, and some good understanding in the things of religion. In those seasons he appeared very amiable to such as were attentive, and dispos'd to observe.

The best judges have acknowledged the
pieces

pieces published by him, which consist of several volumes, and are upon divers subjects and occasions, to be the works of a masterly hand. How constant he was in the public services of his ministerial office in this place, and how frequent elsewhere, are things well known. And when it is considered how laboured and finished all his compositions were ; and that, besides, he read much, both ancient and modern authors ; had a numerous acquaintance, and a large epistolary correspondence ; and that with care he revised many works of his learned friends, and kindly forwarded some of them to public view, and performed abundance of other good offices in private, and had a concern in many great and useful designs of a more public nature ; it may be somewhat difficult to conceive, how he should have sufficient time and strength for what he did. But he was blessed with a most ready apprehension, which fitted him for quick dispatch ; and moreover, he loved employment, and could endure long and close application.

But to draw to a conclusion : Dr. HARRIS may be said to have excelled among good men,

men, on account of the number of virtues possessed by him in a conspicuous degree, and on account of the great uniformity of his temper and conduct in the several occurrences of his life. Among great men, in like manner, he had a distinction, inasmuch as there have been few, in whom so many accomplishments have met together and been united. And what may serve to confirm this part of the character, however exalted it may appear, is his great reputation in the world, which * began very early, and continued to the last; not fought by him, but attending him, as the shadow and concomitant of his merit.

By the greatness of his capacity he was qualified for the highest stations in life, and might have shined therein. But it is as glorious

* Dr. Harris was for a short time Assistant to Mr. Read in Gravel Lane, Southwark. In 1698. the 23d year of his age, he was chosen to succeed the very eminent Mr. Timothy Cruse in the pastoral care of the congregation in Crouched Fryars, London. In 1703. he was entrusted by the Executors of Mr. Nathanael Taylor with the publication of the posthumous papers of that celebrated preacher; to which he prefixed a preface, an example of that excellent manner, by which all his writings are distinguished. How great his credit has been of late years, is well known. I add no more. But, for some farther memoirs of Dr. Harris, would refer to the funeral sermon preached by Dr. Grosvenor.

rious to despise great things, as to seek and obtain them. Merit is an intrinsic thing, and depends not upon outward advantages. Nor is his at all the less for choosing to serve God, and abiding in the way most agreeable to his own judgement, and endeavouring to be useful among those Christians, who were much of the same mind with himself; to whom he has been an ornament, and will be a lasting Honour.

The relation that has subsisted between this excellent person and us, is now dissolved and broken by the stroke of death. And it becomes us to submit our wills to the divine will and pleasure, and to acquiesce in this afflictive and discouraging event. But there are also other duties incumbent on us. It is a direction of the Apostle: *Remember them* Heb. xiii. *that have had the rule over you, who have spoken to you the word of God: and considering the end of their conversation, their stedfastness and perseverance, follow their faith.* There is honour and respect due to the memorie of such. And we ought likewise to imitate their virtues. We should recollect the instructions that have been given us, and

continue to follow and obey them. We are to be thankful for the blessing we have enjoyed ; and are also to consider, that we have had a talent, of which we must give an account. If we shall be able to give a good account in the end, this will be joyful to those who have been our guides and instructors, and to ourselves. Both they and we shall, then, receive a full reward.

T H E E N D.



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