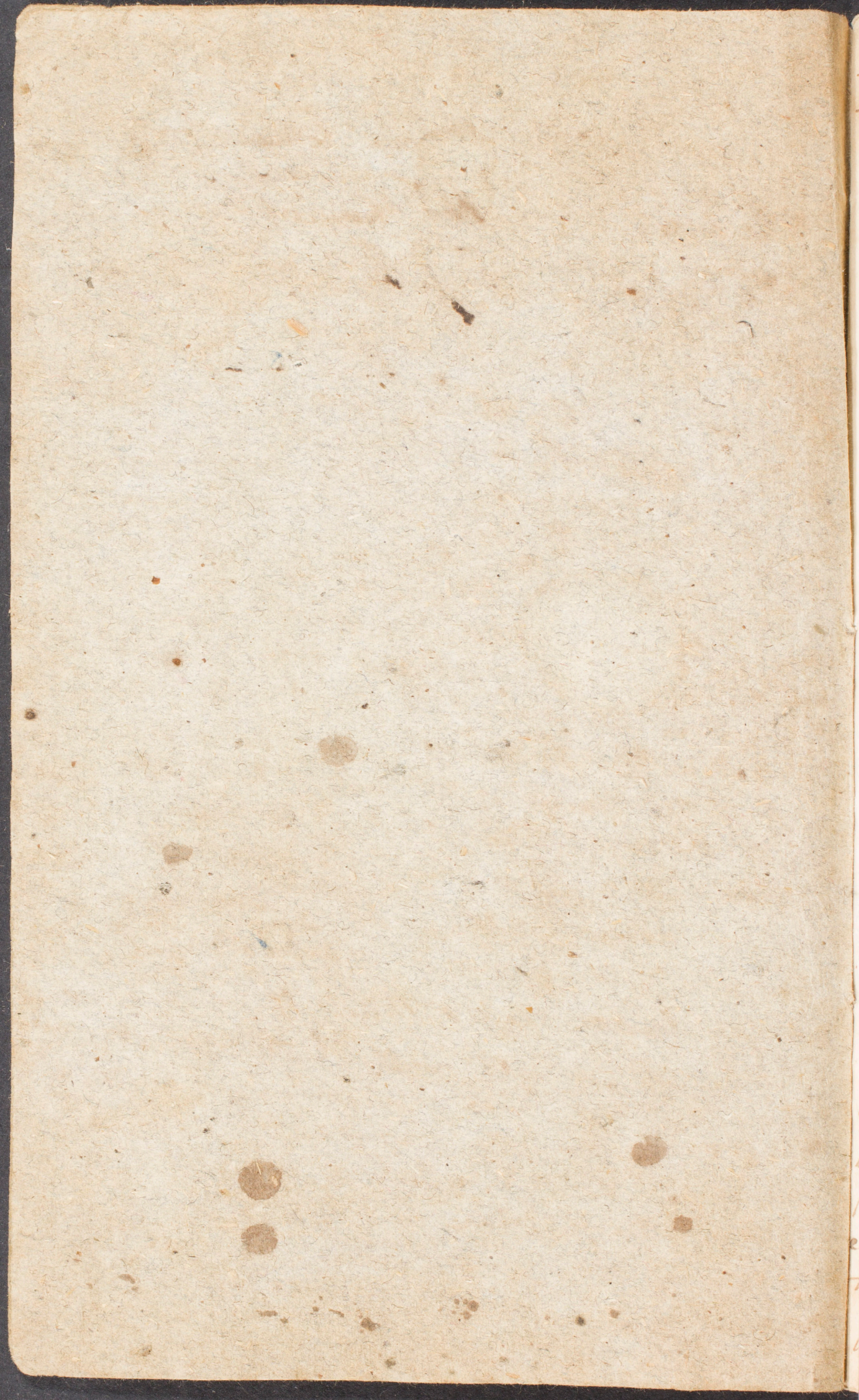


Preached on
Shackoe Hill Thursday
night - Sept. 3^d 1835
J. a. R.



Hebrews XIII. 14 v. For here have we no Con-
tinuing City, but we seek one to Come.

Mankind are not at home beneath the sun -
We are strangers and sojourners here as all our
fathers were, it is therefore very absurd and unwise
to bestow more labour upon the present scene,
for the purpose of treasuring up the things of
earth, than our wants and necessities demand,
for in a short time we shall not know to want -
we shall be unconscious of pain or affliction of
bereavement and distress, and though we live in
poverty, or on the amount of prosperity the
case with us will be the same. For there is no
work, no device, no knowledge, no wisdom in
the grave whither thou goest. Then as life is
coming to a close, when all the riches of the
indies cannot support us, how important
it is that we labor to make a safe retreat
from time to the unchanging scenes of eternity -
and if the things of the world - the lust of the
flesh, the lust of the eye and the pride of life
should tend to oppose our march, (evidently
they do) we are call'd upon to mortify our-
selves, and to esteem the reproach of Christ
greater riches than the treasures of
Egypt. The invalid with shatter'd constitution
& sickly frame, leaves his family in the low
hands, sacrifices the domestic circle, the
pleasures of home, & betakes himself to trav-
el and fatigue, he bears the scorching
rays of a summer's sun, climbs with
fainting limbs, the rugged mountain

to inhale the healthful ^{air}, to drink of the
mineral stream, that his health may be
restored. What almost numberless privations
does he suffer, away up the Country among
the ragged rocks, & rolling mountains, no
fond Companion to cheer and revive his spir-
its when depress'd, by talking over with fa-
miliarity the affairs of domestick life -
no prattling boy to dandle upon his knee
to gladden his heart, he has to live with
hunger unsatisfied with food - taking the
most nauseous medicines - why does he
thus suffer? he hopes to regain his
health - he hopes his eye will again
sparkle with delight - his heart vibrate
with joy, his countenance furrowed with
wrinkles, and pale with disease, flush
with the crimson of the rose, his whole
system braced - & he returns again
to his friends, & to the comfort of his ~~friend~~
family - In like manner the heavenly
pilgrim is in a kind of probation - sub-
ject to sorrow and affliction, to loss of
friends & persecution from the world - but
and though luke-warm professors & nom-
^{he hopes these will terminate in his good hereafter -}
inal Christians may shrink from their
duty & complain of the Cross of Christ,
yet the man who has enlisted for the
war says to such "Let us go forth
therefore unto him without the Camp,
bearing his reproach, & for here have

we no continuing city, but we seek one
to come -

In discoursing from these words, we shall
call your attention -

I. To the fleeting and transitory nature of
every thing here -

II. The solidity & permanence of the
life to come; or the nature and duration
of future happiness.

III - How we should seek this hap-
piness, so as to find it.

1st - We have here no "continuing City" our
lives do not continue - Where are the
generations that have preceded us? Where
is Jesus with his army, over which he
was brought to weep for sorrow - Where
is Buonaparte, and Alexander, & even
a Beloved Washington - in vain, ^{do you}
seek for them among the sons of men -
they have drop'd the glittering sword, the
feathers ^{that} & the garb of war, & they have
drop'd into the silent grave - Our Father
and Mother, have died, friends and ac-
quaintance have been going the way
of all the earth - and we too are going
with the rapidity of time to the place
appointed for all the living - Were we
to live as long as the antediluvians, nearly
a thousand years, yet a thousand years
are soon pass'd over - If we contem-
plate a thousand years in prospect, they
seem a long time, but if we view

them as expired, they appear in a
more just light, and in the language
of the Psalmist, a thousand years are
but as yesterday when it is past,
Time in advance, behind him hides his wings
And seems to creep decrepit with his age;
Behold him when past by, what then is seen
But his broad pinions swifter than the wind?
And all mankind cry out on his Career.

2. But alas! our days are generally limited
to threescore years and ten - The days of our
years are threescore years and ten, and if by rea-
son of strength they should be fourscore, yet is
their ^{strength} labor and ~~strength~~ sorrow, and it is soon
cut off and we pass away - frequently our
lives are limited to a much shorter space;
have you not seen the man in the meri-
dian of life, with robust frame grow sick
and die - have you not seen the young
lady of eighteen in the bloom of life; flushed
with the crimson of the rose, ~~and~~ and eyes
sparkling with vivacity - have you not
seen the fair one grow pale, the spark-
ling eye grow dim, and the smiling lips
grow purple, when she uttered her farewell
words to a weeping mother and a sighing
father, saying with a ^{fall below!} fattering voice, fare-
well to all my friends, ~~farewell~~. We may
well use the words of Job, "man that is
born of a woman is of few days & full of
trouble, he springeth forth like a flower &
is cut down, he fleeth like a shadow & con-
tinueth not. - or of David, Behold thou hast
made my days as an hand-breadth, & the
measures of ~~them~~ is as nothing - verily

every man at his best ^{state} is altogether vanity.
How prone we are to forget this! - mankind
generally act as if they had to abide here
forever; - recollect dying fellow pilgrims
that "here we have no continuing city but
seek one to come" -

3. Now let it be remembered that when
life ends, all its interests, & honors, & wealth,
& pleasures, also terminate here below -
The deep Concernment and solicitude that
men feel in heaping up the riches of earth
in gaining the applause and flattery of
men - in preparing to make their names
to be remembered by succeeding generations,
and all the pleasures of the world, ^{for of those} arising
from the gratification of the senses, whether
of seeing, tasting, smelling or hearing - or
from travelling over the Country in ad-
miring the towering Mountain or gliding
upon the majestic ^{river} all the pleasures
of this kind will terminate & close with
life's short scene - These frequently are
lost before ~~death~~ the hour of death - for
our health is frequently lost before ^{the} hour
Death, & then we are entirely un-
prepared to enjoy these things - Infirmi-
ty of body or mind, affliction or pain,
& after embitter our earthly possessions and
pleasures, and render us incapable of
receiving any gratification from
outward objects - Suppose life & health,
strength & the perfect use of our members,
senses & faculties, continue, how often

do riches and temporal advantages
take to themselves wings & fly away -
how uncertain & transitory are human
honors - an evil and gainsaying world
are ready to vilify and defame our good
names, and throw calumny & reproach
upon the most spotless character. -

H. No is it any wonder that human
acquirements pass away, when even pub-
lick works, the work of kings and king-
doms do not continue; forts, towers, castles,
pyramids, cities, architecture, sculpture,
painting: - nay, the works of nature;
rocks, mountains, rivers, seas, & islands
the earth itself and these visible heavens, "lift
up your eyes to the heavens, and look upon
the earth beneath; for the heavens shall van-
ish away like smoke, and the earth shall
wax old like a garment, and they that dwell
therein shall die in like manner.
The time will come when it shall be said,

The fatal period, the great hour is come
And nature shrinks at her approaching doom
Thunder peals of thunder give the sign & all
His terrors in array surround the Ball:
Sharp lightnings with their meteor blaze
And darting downward set the world on fire -
we will pass on to the second division
of the Subject to notice

II. The Solidity & permanency of the life
to come; or the Nature and duration of
future happiness -
"we seek one to come"; a city "which hath
foundations, whose maker and

builder is God, planned by infinite wisdom,
executed by infinite power, designed by in-
finite love for the habitation of the righteous.
This city is described by Saint Paul as
Mount Zion, the City of the living God,
the heavenly Jerusalem, an innumerable
company of angels, the general assembly
and Church of the first born which are
written in heaven. It is noticed by
Saint John in his great apocalyptic
vision: says he "And I saw a new heaven
and a new earth: for the first heaven &
the first earth were pass'd away, and there
was no more sea. And I John saw the
holy City, New Jerusalem, coming down
from God, out of heaven, prepar'd as a
bride adorn'd for her husband. And
I heard a great voice out of heaven, say-
ing behold the tabernacle of God is with
men, and he will dwell with them, and they
shall be his people, and God himself shall
be with them, and be their God. And
God shall wipe away all tears from their
eyes; and there shall be no more death,
neither sorrow nor crying, neither shall
there be any more pain; for the former
things are pass'd away; And the City had
no need of the sun, neither of the moon,
to shine in it, for the glory of the Lord
did lighten it and the Lamb is the light
thereof, and the nations of them which
are saved shall walk in the light of it:

and the Kings of the earth do bring their
glory & honor into it and the gates of it
shall not be shut at all by day: for there
shall be no night there - and they shall
bring the glory & honor of the Nations into
it. And there shall in no wise enter into
it any thing that defileth, neither whatso-
ever worketh abomination or maketh a lie:
but they which are written in the Lamb's
book of life

2 - This state implies the perfection of
our souls in all their faculties - there
perfect knowledge of God, and of his works,
which will be laid open to our inspection
For we know in part & we prophesy in
part; But when that which is perfect
is come, then that which is in part shall
be done away - For now we see through
a glass darkly, but then face to face;
now I know in part, but then shall I know
even as also I am known - Our happi-
ness will be advanced in a very high
degree on this account - "Beloved now are
we the sons of God; and it doth not yet ap-
pear what we shall be: but we know that,
when he shall appear, we shall be like him
for we shall see him as he is; and in
his presence is fulness of joy, at ^{his} ~~the~~ ^{right}
hand are pleasures for evermore

3 - No hinderance will arise from the
body, which will be made healthy, vig-
orous, active, powerful, spiritual, in-
corruptible, immortal -

The old Father in Israel will not there be seen, with cheeks furrowed with age & ~~head~~ black'd with years, but all the senses ~~will~~ and members will be perfect, & adorn'd with a high degree of beauty, dignity, lustre and glory - Well might the apostle say, "I reckon that the sufferings of this present time, are not worthy to be compar'd with the glory which shall be reveal'd in us"

4 - As to our habitation: - it will be "the new heaven and the new earth"; an incorruptible, spiritual, & eternal world! there will be no temptator, no sin, & therefore no sorrow! It will contain no evil, no cure; every possible good in perfection, & forever! happy even if solitary - But we shall have the society of patriarchs, prophets, apostles, evangelists, confessors, martyrs, saints; the greatest, wisest, & best of mankind; the angels; Christ Jesus, the head of the most glorious, & happy society - The song of redeeming love, struck by the symphonious choir will salute our ears, which will roll in mellow sounds across our peaceful bosoms; then the tree of life, laden with ambrosial fruit, will bend its branches to the very floor of heaven - Our eyes will be dazzled by the brilliancy which rolls from the blessing throne, around

which the elders circle and cast their
glittering crowns, crying holy! holy! holy!
is the Lord God Almighty; here the Saint
begins to mingle his voice with Cherubs &
the spirits of just men made perfect -
his soul is animated with feelings which
are better felt than express'd - he forgets
that once he dwelt in this insolvent
world, that his head was once made to ache
he forgets the tears that chased each other
down his furrow'd cheek - his head never
again will be broted over by the flight
of years, but it will wear a diadem of
glory, shankling with lustre increasing -
his hands, here accustomed to labour and
toil will wear palms of victory - Parents
and children separated by death will again
talk together - friends and acquaintances
separated here by the hand of emigration,
will again meet & sit down & converse
familiarly together - In one word, it hath
not enter'd into the heart of man, to conceive
of the glory which shall be reveal'd in
us on that blissful shore where con-
gregations ne'er break up, & Sabbaths
never end - holiness, happiness, & joy, like
one unbounded Spring forever ever
flowing

5- This city is yet "to Come". It is invisible, and therefore, the object of faith, & not of sight, "we look not for the things which are seen, but at the things which are not seen, for the things which are seen are temporal ^{but} and the things which are not seen are eternal - We walk by faith and not by sight - here we have to behold scenes of woe and dissipation, but the eye of our faith is fix'd on a land of never-ending delight, & the ground of this faith is the word of God revealing it.

6- It is future, and therefore the object of hope, and not of enjoyment. "For we are saved by hope says St. Paul; but hope that is seen is not hope: for what a man seeth, why doeth he yet hope for it? But if we hope for that we see not, then do we with patience wait for it - The ground of which hope, is the relation in which God stands to us, and the infinity of his power and love: What may not creatures expect from such a creator, Children from such a father, a Spouse from such a husband - Now we desire a better Country that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepar'd for them a city, and we are assur'd of it from the proof God has already given of his Love and Goodness - To Man the

bleeding cross hath promised all^d he hath
promised and confirm'd his promise by
an oath, God being willing more abund-
antly to show unto the heirs of promise
the immutability of his Counsel, confirm'd
it by an oath; that by two immutable
things, in which it was impossible for
God to lie, we might have a strong
consolation, who have fled for refuge
upon to lay hold upon the hope set be-
fore us, which hope we have as an
anchor to the soul, both sure and sted-
fast, and which ^{entereth} into that within the veil.
The judges and earnest, he hath given of
the accomplishment of his promises,
particularly by the resurrection and ascen-
sion of Christ and the effusion of the
holy spirit - The former to prepare the
city for us, and the latter to prepare
us for the city - Hence as our
Brother, husband, our head, and repre-
sentative, he has already taken posses-
sion for us; is already in the city
and upon the throne, and has all power,
and the keys of death and of hell, and
will come again & receive us to him-
self - our souls at death and our
bodies hereafter - What a foundation
for hope, well may we hold it fast
without wavering.

III - How we should seek this happiness so as to find it.

Persuaded we have here no Conter-
uing City, and therefore must con-
duct ourselves,

1. as Pilgrims and Strangers - The
Patriarchy Confess^d this in word - And
Abraham stood up before his dead, and
spoke unto the sons of heth saying, I
am a stranger and a sojourner with
you: give me a possession of a bury-
ing place with you, that I may bury
my dead out of my sight - and Jacob
said unto Pharaoh, The days of the
years of my pilgrimage are an hun-
dred and thirty years: few & evil have
the days of the years of my life been
and have not attain'd unto the days
of the years of my fathers in the days
of their pilgrimage - and said David
I am a stranger with thee, and a
sojourner as all my fathers were

2. They manifested it in deed, pur-
chasing only bury-places, not houses or
estates, and dwelling in tents we
like them must be dead to the world
and spiritually minded - for ye
are dead & your life is hid with
Christ in God.

3. We must believe there is another

and a better Country, persuaded we
are that our light afflictions which
are but momentary will work for us
a far more exceeding and eternal weight
of glory! -

4- we must desire it and seek it
with sincere, earnest, constant, increas-
ing desire and labor; - not as tho'
I had already attained, either were already
perfect; but I follow after it, that for
which I am also apprehended of Christ
I press forward toward the mark for
the prize of my high calling of God
in Christ Jesus. Know ye not that
they which run in race run all
but one receiveth the crown, and every
man that striveth for the mastery
is temperate in all things. Now they
do it to obtain a corruptible crown
but we an incorruptible - we therefore
so run not as uncertainly; so fight
I not as one that beateth the air;
but says Paul I keep under my
body, & bring it into subjection, lest
that by any means, when I have
preach'd to others, I myself should
be cast away -

5- By repentance towards, and faith
in the Lord Jesus Christ, we must
get ourselves enrolled Citizens of

this city, being justified and made the children of God -

6. We must put on the garments of salvation, and robes of righteousness, that being dressed like its inhabitants, we may be prepared to appear among them "if so be that being clothed we shall not be found naked."

7. We must learn the language of the Country, which is that of wisdom, praise, and love - -

8. We must be acquainted with and observant of the institutions of the ~~in~~ city, and must habituate ourselves to obey the laws of the Son of God, the Chief Magistrate, the prince and king of the city.

9. We must walk in the way that leads to it - the way of universal holiness and righteousness - Stand ye in the way, and seek and ask for the old paths, where is the good way and walk therein and ye shall find rest to your souls - Jeremiah again says, they shall ask the way to Zion with their faces thitherward - Saying Come and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten

follow peace with all men and holiness
without which no man shall see
the Lord -

And in the way of the cross - Suffer-
ing with him that we may reign
with him, let us go forth therefore
unto him without the Camp, bearing
his reproach for here we have no
Canaanish City but seek one to Come,
It is a faithful saying, for if we be
dead with him, we shall also live with
him - If we suffer, we shall also reign
with him: If we deny him he will also
deny us - This is the strait, but royal
way, to the heavenly Jerusalem, or City of the living
God - And as we pass along, and make
improvement, we may expect to be
favored with some glimpses of its glory
and shall have that intercourse with
God and the inhabitants of this city
which will be an earnest of our
being admitted to dwell in it for-
ever - we shall be privileged to
stand upon Pisgah's mount & gaze
by faith the beauties of that City
which is to Come - and when we
come down to the Jordan of death
we shall be privileged to sing the
triumphant song - The time of my

departure is at hand. I have fought
a good fight, I have finished my
course, I have kept the faith, hence-
forth there is a crown laid up for
me only & not only for me but for
all them who love his appearing.

Application

1. How inconsistent the conduct of
those who know and acknowledge they
have here no continuing city, and yet
set their affections on present things
and are as full of care about them,
as if they were sure the world was their
only portion, and they were to stay on
it forever.

2. How pitiable the condition of
those who having no continuing city have
not secured, and are not seeking to
secure a title to one to come.

3. What a mercy that we who
are so guilty, as to have forfeited
all right and title to any abode here,
may nevertheless seek one to come.
The happy gates of gospel grace
stand open night and day - we
may come to God and drive our
wants away.

4- My life is coming to a close &
if we do not secure a title to this
building afterwards, how necessary it
is that we strive to enter in at
the strait gate, lest it be shut
against us, and we like the foolish
virgins be excluded - May God
help us to do our duty -

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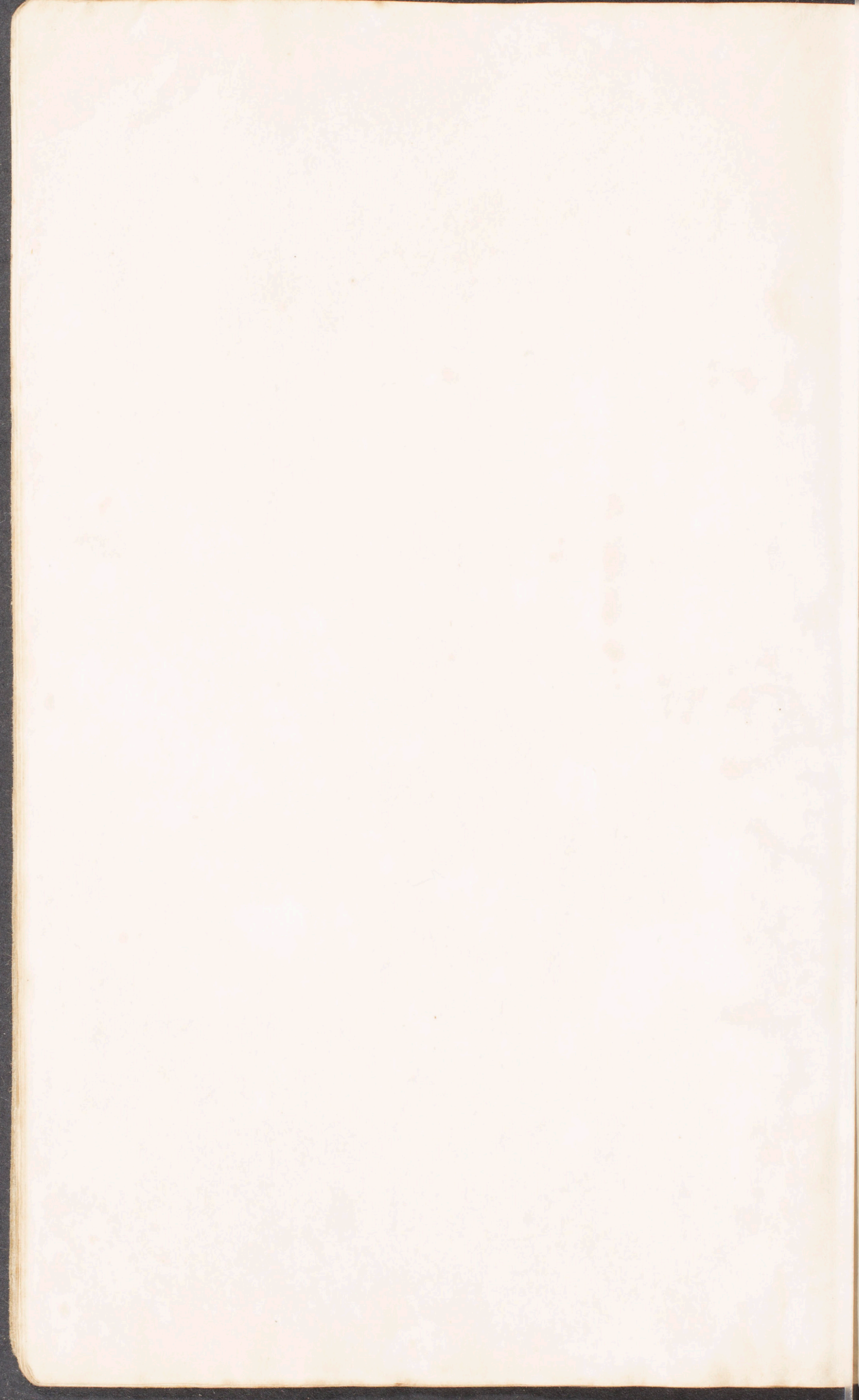
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Rusty Hill - Pro: Man

1 Brown
1 Shrub
6 Shrub
6 Grass
1 Cedar
1 Oak

Feb. 13 ch: 14 v.

A melancholly dispensation of Providence has called us together on this occasion - A young man in the morning of life - a worthy Citizen of your Town, and the Son of affectionate parents, while far from the home of his youth, seeking an honorable profession, has been called suddenly to the ~~earth~~^{exchange} world has been removed to that bourne, whence no traveller ever yet returned - His mortal remains are now before us, and after we have paid our funeral honors, will be committed to the cold grave, where roses fade, and tenderest lovers meet, and where you and I, will soon form his companions beneath the silent clads of the valley - We have before us a picture

of our latter end - Death will
soon disrobe us all, of what
we here possess; and in the final
settlement with the world, we
shall only receive a shroud, a Coffin,
and a grave. We shall then be
brought down on a level with the
humble poor, and make our bed
in the same dreary mansion
where we shall be "unknown
and unknowing". Where we shall
rest in solitude until the tramp
of God shall arouse our sleeping
dust, and the family of Adam
shall be called to appear before
the Judgment Seat of Christ, to
receive their future and eternal
destiny at the hand of Him, who
will reward the righteous and
punish the wicked.

Our fellow youth, your fellow
citizen, and the beloved son of our
bereaved brother and sister, was

Called away suddenly, and ~~while~~ absent
from his paternal roof, and ~~while~~
~~he was~~ just entering upon the
hopeful stage of manhood, and
while preparing to return to his
friends, to devote the remainder
of his life to their service in
the exercise of that profession
which he had left his home
to acquire. But a mysterious
Providence has called him to
another scene; and we hope to
a brighter and better world.

All who are present on this oc-
casion, it is likely need him well.
I knew him not. But from
all that I can learn, he was
an affectionate and dutiful son,
an intelligent and promising
young man; ~~esteemed~~ and re-
spected and esteemed by his friends,
an extensive circle of friends &

a acquaintance, and much beloved
by his family and relatives - But
now he is no more - his spirit
has gone to that God who gave
it - The tedious strife of sublu-
nary care with him is o'er, and
we too shall soon follow in his
wake - And wherefore should he
mourn? If he has died in the Lord,
though his friends cannot bring
him back they can go to him

We cannot believe that God
would have afflicted the family
of this young man in this
manner, but for their and
his good - He ~~ought~~ might
have seen the dangers which
awaited him in after life, &
has thus taken him from trou-
ble to come - And he has been
removed ^{suddenly} in all probability to impress
upon the minds of his friends



