

Funeral Sermon

^M
A. B. A.
The Princess Charlotte of Wales

to Chab. Isaiah 6 Verse
The voice said, Cry. And he said, What
shall I cry? All flesh is grass, and
all the goodliness thereof is as the
flower of the field.

There are various methods by which
the Supreme Being conveys instruc-
tion and admonition to his creatures.
In the earliest ages of the world, before the
canon of divine revelation was
completed, he was accustomed to
communicate his mind and will,
by dreams, or visions, or an audible
voice. If this you have both a
confirmation and an illustration
in the book of Job. 4 Ch. 12 Ver. 9 "Now a
thing was secretly brought to me, and

mine ear received a little sound.
In thoughts from the visions of the
night, when deep sleep belittled on
men, how came upon me, and trembling
which made all my bones to shake?
Then a spirit passed before my face?
The hairs of my flesh stood up; it
stood still, but I could not discern
the form thereof: an image was
before my mine eyes, there was silence,
and I heard a voice? In such kind of
conference there was doubtless every
thing to arrest the attention, and to
improve the feelings; but it must
be granted, that without an extra-
ordinary degree of divine support,
the frail constitution of our

nature could very ill sustain
the overpowering grandeur of
awful solemnity of the scene.—
You will, probably picture to
yourself the Prophet Isaiah, as
under the influence of impressions
like these, when he penned the words
of the text. Standing perhaps, on the
plain of Jordan, or retired to some
solitary desert, some dreary white
= des, the word of the Lord came to him.
"The voice said cry:—and he said.
What shall I cry? All flesh is grass
and all the good things thereof as
the flower of grass.—

We my brethren, are not warranted
to expect the same extraordinary forms
of address, it would be visionary, in
the highest degree to indulge such a
hope. But whosoever listens attentively
to the words of the inspired testimony,
cannot fail to learn the sentiments
I have read & repeated again & again,
from the book of Genesis, which
describes the origin of man's mortality,
& that of the Revelation, which
puts up his mortal, and unfolds his
immortal destiny. "He that hath
ears to hear, let him hear."

2 In the administration of God's providence
also, a voice accosts us, which is by no
means difficult of interpretation.
When sickness invades our persons,
When death withers our comforts, when
the mourners go about the streets,
When we stand as we often do on the
brink of the cold and silent tomb, to
take the last lingering leave of the
much loved remains of those whom
we have fondly regarded. Who does
not hear the voice that ~~cries~~ cries. "All
Flesh is grass." And, assuredly, that man
must be deaf to every sound of general
articulation, and insusceptible of
every humane and religious feeling,
who does not perceive these well-known
warning tidings to fall upon his

ear, with more than ordinary emphasis,
at the present eventful moment. Yes,
through all the coasts of Britain,
and in various parts of the European
continent, the vibration is sensibly
felt. "The voice saith, cry." It
sounds first from the Great Chamber of
Clarendon, and, borne ^{on} its rapid
wings, has found its way into the
remotest extremities of the Empire.

Unlike the little voice which
does not, in ordinary cases, extend
beyond the precincts of family or
neighbourhood. This has gone out
into all lands. The Court Law felt

heard it, and has fetched a sonorous
sob. Discretion has heard it, and has
made a sudden pause in her career
of vanity. Traffic, amidst the buzz of
ten thousand tongues, has heard it, and the
busy ear which she phies with cease-
less industry, has fallen from her hand.
The Unlettered Pleasantry too has heard it,
and has dropped the cottage seat of
unbought candour, on the cottage
earth, while he has to his listening
bebas, that their Princeps, and her
Inhabit are no more? And shall we
at one refuse to lend an ear to a message
always solemn, and always profitable
but doubly so, at the present season

of public grief and universal lamentation? May God seal instruction on our minds, and teach us to number our days, that we may apply our hearts unto wisdom. Let us

consider — First the affecting picture which is here given of human frailty — And

Secondly — The practical lessons we should derive from the contemplation of it.

3 M. The affecting picture which is here given ^{us} of human frailty.

Man is described by the corruptible part of his nature. He is a being compounded of body and soul, of matter and spirit. He has a mind which is immaterial and immortal, but, in the language of the text, he is designated by the vilest part of his composition — that which is gross, earthly, and mortal — is flesh. It would carry us too far into the regions of unprofitable speculation should we institute an inquiry into the qualities of that body which was the immediate production of God's creating, from a skilful workman by our first parents in

innocence. It was pronounced Very
good. It was pure, refined, and
untainted by disease, and invulnerable
to the stroke of death. The apostle Paul,
in the Epistle to the Corinthians, speaks
of a spiritual body, as opposed to a
natural, or animal body, and it may
be fairly supposed that the sinless
structure which God originally
created might bear some resemblance
to that, which at the resurrection,
shall be raised in incorruption and
glory. Sin has defiled and dishonour-
ed even the exterior part of the
human system, and rendered
obnoxious to decay and dissolution,

that, which was once without spot,
or wrinkle, or imberberness. If
one man sin entered into the world,
and death by sin, and to death has
passed upon all men, yet that all
have sinned." Hence, this mark of
contempt, "for that he also is flesh?"
Frequent allusions are made to this
subject in the holy scriptures. The
apostle, in the Epistle to the Philippians, speak-
ing of our corporeal frame, terms it our
"vile body," and on another occasion, "this
corruptible," "this mortal." The patriarch
Job also, gives the same representation - "I
know that after my skin, worms shall des-
troy this body, is supplied by our translators,
this - what name shall I give it? this
sinful, corruptible, and dying flesh."

Man is described, by the frailty of his
constitution, "all flesh is grass." An
image more calculated to give a powerful
impression of the perishable and transitory
nature of man's life, could not be selected.
"He cometh up as a flower and is cut down,
he flourisheth as a shadow and continueth not,
delicate and fragile in its texture, incapable
of making resistance to the accidents
and injuries by which it is threatened, and
transitory in its continuance, how aptly
does the grass or flower of the field represent
the true character of our present existence,
our life, which even at its most protracted
duration, by fierce diseases, by unfore-
seen calamities. These like the whirling
blast, the nipping frost, or the relentless
scythe of the mower, desolate our comforts
and destroy our hopes. As for Man his

his days are as grass, as a flower of the
field, not of the hot house, where every
ingenious artifice is adopted for its
preservation - to be flourescent." For
the wind passeth over it, and it is gone,
and the place thereof shall know it no
more." Who can reproach the poetings
that when he reads this description
of his frailty. Man, O Man mortal Man,
his days are as grass, like that he
cometh out of the earth, and continueth
but a short time upon it. As a flower of the
field, fair but transient, so he unfoldeth
his beauty in youth, and flourisheth abun-
dantly in the vigour of manhood; but lo! in a
moment the breath of Heaven's displeasure,
as a blighting "wind, passeth over him,
and he is gone." He boweth his drooping
head and mingleteth again with his

native death, his friends and com-
rads look for him at the altar,
-med shot, which he once adored,
but in vain, the earth has opened
her mouth to receive him, and "his
place shall know him no more."

3 The text marks the inevitable and
universal subjection of our nature
to this frailty and mortality. All
flesh is grass. ~~This feature of the~~
~~subjec~~
~~tion of our nature to this frailty~~
~~and mortality.~~ This feature of the
description is levelled against
a great practical error which has
a widely extended prevalence
among mankind. "All men think

all men mortal, but themselves,"
nothing is more obvious to the
apprehension of every one, than the
certainty of death, and yet nothing
is more difficult to realize and apply
for our personal benefit. Let us
remember that the fashion of this
world passeth away, and that
every individual among us,
forms a part of the profession.
"All have sinned, and therefore
all must die." This appointed
unto all men once to die, and
after death the judgment. Ask
now of the former generations,
the Fathers, where are they? and
the prophets, do they live for
ever? Where are those who
started in the career of

existence with ourselves? Alas! how
many have dropped from our side,
how many have disappeared from
the course! so that we may say
with the moralist, "where is the
world we were born into?" It is
an irrevocable sentence, an unchange-
able doom. "deest thou
out, and to dust shalt thou
return." The most vigorous
constitution, and the most
protracted life, must eventually
yield to the stroke of mor-
tality.

4th The text records the triumph
of death over the fairest
specimens of human nature,

5 all the goodness of man is as the
flower of the field. When we walk
abroad into the field, we discern
some spikes of grass exalted above
the rest, and offering themselves to
observation in all the beauty of colour,
size, and all the variety of form
and species. This is the "flower of man."

It reminds us of the distinctions
which exist among men, and
emphasizes most forcibly the
vanity of those distinctions.

The goodness of man is often
the chosen victim of the Lamb.

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You may apply this to the attrac-
tions of youth, and the charms of
beauty. How often have these been
suddenly extinguished by sickness
or by death. There are not
wanting examples of those who
endued with every personal recom-
mendation: a commanding
presence, and a princely mien.

"with grace in every step, heaven
in their eye, in every feature
dignity and love," have fallen an
early sacrifice to the grave. The
worm has selected for her repast
the sparkling eye, the damask cheek
the loveliest form.

You may apply this to the advanta-
ges of rank and station. The Super-
ior Ruler has, for wise ends,
ordained the gradations of civil
rank. But with these death
uses little ceremony; showing us
no favours or respect of titles
or honours, to Coronets and Diadems.

This representation is applicable to persons
of extraordinary talents and brilliant
minds. Formed, as it should seem, at
once to astonish and to instruct their
fellow mortals, their course has been short,
and their exit sudden. All their
acquisitions and accomplishments have
procured them no other distinction
than a brief and sorrowful

Memorial, and a graving on
their monument. — "here lies learned
dust?"

This may be applied to persons of
exemplary benevolence and social
worth. Their Sun of usefulness has too
often been beclouded and eclipsed,
while it was yet day. As they are going
about doing good, informing the
ignorant, healing the diseased, cheering
the disconsolate, and administering
comfort to the dying, an envenomed
staff has received its commission
to terminate their life and their
labours. Survivors have sighed
and said: "All the goodliness of man

is as the flower of the field." Many instances
must have occurred within
the recollection of all who hear me
illustrative of these remarks, and may
it not be said with truth, that the case
before us, plainly exemplifies
them all.

Wily. The Practical Lessons we are to
derive from the contemplation of this
fracture of human frailty.

¶ We may learn from this sub-
ject, the certainty of life's end.
Yes, there must be another and
more enduring, state of existence,
than that which is thus transitory,

mutable and mortal. In the Character
of this sort uncertain life, I find no
equivocal indication of that hereafter,
which the Scriptures reveal to our
Faith and to our expectations.

When I consider what God is, in the
perfections of his nature, and what
Man is, in the present state of
existence, I never can bring my
mind to believe, that this precarious,
this calamitous, this sorrowful
life, is intended to comprise the
whole of his destiny. Were this the
state case, it might be allowed
us to expostulate with our Maker,
and to say with the Psalmist.

"Therefore hast thou made all
men in vain? Infidelity shall
never persuade me into the
notion, that men, endued with
faculties so august, and powers
so various, has been sent into the
present world, to pass a few days
that years, of pain, disappointment
and wo, and then to disappear for
ever. Never, till reason is pro-
strated from her seat, shall I
harbour the idea, that there is
nothing after death, or beyond
the grave. In this case, the wisdom,
the justice, the benevolence of the

creator must fall under the most
injurious imputations, and human
life be divested of all character,
and of all value? How incongru-
ous is it to suppose, that a Being
of consummate excellence
should form out of nothing a
creature so marvellously endow-
ed as man, and at the same time,
there who sorrowfully circumstan-
ces for no other end than to act his
part in a tragedy of twenty, fifty,
or seventy years continuance, and
then to sink into the grave of
oblivion and nothingness. It can-
not be. There is a life to come,

2 Which this, only forms the porch and
preparation. Out of the scattered frag-
ments of disappointed hopes, of ruined
projects, and of domestic desolations -
out of the diseases of our bodies, the
grief of our spirits, and the mortality of
our senses, - we may gather materials
to construct an irrefragable argu-
ment, in favour of the future state
of existence. That there is a hereafter,
a world of spirits, able to come, may
be inferred from the doctrine of
Man's free, and shadowy life on earth;
while at the same time, we may con-
-tinue ourselves, that we have a
more sure word of prophecy and that
life and immortality, are brought
to us by the gospel. —

22 From that subject we may learn
to abate our attachment to those objects
which are, obviously, uncertain in
the attainment, and fleeting, in the
possession. The faculty of man detracts
inconceivably from the value of life,
and of all its enjoyments. For mortal
existence, is the unsubstantial basis,
upon which too many are building
the fabric of their happiness. But it is
building a reed upon the wave.
What are earthly honours to him
who fades while he wears them; or its
pleasures to him who tastes and dies;
or its riches, when it is certain, that
we bring nothing into the world, so we
can carry nothing out of it.

Why should this earth delight us so?
Why should we fix our eyes
on these low grounds where sorrows grow,
And every pleasure dies? Watts.

Therefore, with that meekness, we lend all our
cares, and hopes, and satisfactions on a
fading, ~~withering~~ flower, which
the rude hand of death may suddenly
snatch from our bosom, in order to
deck his triumphs, and adorn his own
unsightly brow? Let me guard you, my
friends, against an inordinate
dependence on those relative endear-
ments, from whence, it must be
acknowledged that some of our purest
pleasures spring.

The slender moth attenuated thread,
A cord - a cable to man's tender tie,
On little ships it breaks at every breeze,
— Young

Remember that "in the garden," "savored" as
it may be held to all the sweets of
domestic privacy and home felt
happiness. "There is a Sepulchre."

Remember that the purest charities of
social life are brittle and precarious,
and let this consideration, cool the
zeal of your affections, abate
the ardor of your pursuits, and engage
you to sobriety and moderation in
all earthly expectations and in all
permitted satisfactions.

9
This subject tends to ~~abridge~~ ^{abuse} ~~abuse~~ ^{abuse}
our sorrows, Of the heaviest and most
complicated trials which divine Providence
inflicts, it may be safely affirmed
that they cannot last long: For should
they continue during the whole term of life,
what? I ask, "is your life?" It is even a
vapour, that appeareth for a little time,
and then vanisheth away! Behold thou
hadst made my day as a hand-breadth,
and my age as nothing before thee?
The Shaw is too narrow to admit of
protracted grief. The Apostle Paul,
having exhorted in his Epistle to the
Corinthians, that in the time of "trials"
makes use of it as an argument for

restraining "immoderate sorrow." It
remaineth therefore that they who weep
be as though they weep not; and for this
express reason, "because the fashion
of this world passeth away." They who
have a correct estimate of the present
life, and an abiding sense of more
valuable realities, will acquiesce most
readily in the declaration, "our
light affliction, which is but for a
moment, worketh for us a far more
exceeding and eternal weight of glory!"

Are you oppressed with pains and sickness?
"Every pulse you feel, beats a throb, moment
of the grief away"; are you visited with
pecuniary losses? you must soon lose every
thing, and be stripped completely, in the

margin of that cold flood through which
your way lies into eternity. Are you
touched by the bereavement of endeared
connections? say with David, "I shall
go to him, but he shall not return to
me,"

from the Book ~~of~~

We should learn from this subject to soften
our resentments. St. Johnson has
remarked in some part of his writings,
"that our lives are made up of injuries
and reparations." It is indeed scarcely
possible to live, without either giving
offence, or being offended. Offences are
frequently imagined where they were never
intended, and injury is sometimes incid-
entally inflicted, without design or
premeditation. Hence it cometh

that scope is given for the exercise
of those great principles of Human
perseverance and charitable service,
and, without which the peace of
Society can never be preserved.
Life is too short, and death too certain
to admit of cherished animosities.

Who could desire to go down to the
grave with feelings of repentment
toward any, who ^{is} to meet speedily
at the tribunal of God? It has
on some occasion been ^{seen} ~~seen~~, and
at the eye of the Christian observer,
this gratifying spectacle, that an
event of mortality draws together
wounded minds, hushes the din of
controversy, produces an oblivion

of party feelings, and amalgama-
tes in one general sentiment of
good men of opposite principles
and hostile dispositions. We seem
at this moment of national sorrow,
to have been touched at the very heart,
and have been led by common consent
to gather around the grave of the illustrious
dead, here to pour forth our tears, and there
to bury our resentments. Britain has
hardly surrounding countries, a sight
seldom beheld. A great nation dissol-
ved in the bowels of an unfeigned
condemne, voluntarily paying a
tribute of loyalty and affection to their
departed Prince, and bound to each other
by the ties, not of political concord and
civil interest, so much as by the bonds
of a generous and all-pervading
- sympathy.

5 The subject under consideration, should
further stimulate our exertions in the
duties of piety, and in the works of
benevolence. The frailty of our nature,
and the brevity of life, are loud calls
to activity. The voice which proclaims
the transitory glory of man, awakens
him with the same breath to indulgence
"What measure, than O Meper, arise,
and call upon thy God." "Seek ye the Lord
while he may be found, call ye upon
him while he is near." Indolence is
inufferable in him whose work is so
great, and whose days is so short, so
time as to be lost. Who can boast of
tomorrow, seeing we know not
what day may bring forth?

Now is the accepted time, now is the
day of salvation, "the favoured moment
for improving your talents, improving
by your opportunities, and preparing
to meet your God." "Work while it is
called day, because the night cometh
in which no man can work." "Whatsoever
they have found to do, do it forth-
with, because there is no
knowledge, nor work, nor device
in the grave, whither we are all
destined."
6 And finally -
Our subject should engage us to a
solemn and more immediate prepara-
tion for the approach of death.
In order to this, it concerns us

much to understand in which, prepara-
tion for death consists. Mistakes
are here common; and the mischief
is, that they are likely to prove fatal.
There are, my hearers, the preparations
of Superstition; but these are of no
avail. A few are practising
rigid abstinences, tedious pilgrimages,
a forced and unnatural seclusion
from society - and thus with no sign
of atone for sin, do prostitute the
daily, and to recommend themselves
to the mercy of heaven, at the hour
of death. Against these delusions
you cannot too anxiously guard
your selves. There are the preparations
of self-righteousness, in which

Multitudes are toiling, with the hope
of standing approved in their last
hours. They attend observance of the
forms of religion, by an indolent
careless and behaviour, and by a
profusion of charitable deeds, they hope
to work out a righteousness which will
disarm death of its terrors, though
"they have not submitted themselves to the
righteousness of God. Alas, how many
mistake the delusive calm of Pharisaical
self-complacency, for the enviable
serenity of an evangelical faith: How
many is it affirmed: "They are good men,
they keep their Church, they do harm to no
one, if they are not happy to have so
innocent, who then can be saved?"
Thus they rush it up. But he it understand

that this ground is likewise untenable
and insecure. The best obedience of
metals is full of blemishes and defects,
and will not avail to construct a safe,
on which any rational being can,
in his other senses, venture to launch
for eternity.

Our holiest deeds and indulgence will require
the best but to forgiveness can aspire,
If then our purest services regard,
those be with pardon only - not reward!!

Hominum Nomen

Behold, all ye that kindle a fire, that
compel yourselves about with sparks;
walk in the light of your fire, and in
the sparks which ye have kindled.
This shall ye have of mine hand;

Ye shall lie down in sorrow!! Having
warned you of these "refuges of lies,"
I shall endeavour to point out to you
what may be deemed a valid and
effectual preparation for death.
To this end, we must of necessity be
delivered from the guilt of sin; or death
will serve only to usher us into the
presence of an angry God, a determined
avenger of all unrighteousness. There
is only one method by which the con-
science can be freed from guilt: by
the sprinkling of blood, or, in other
words, by the applied virtue of our
sacrosanct atonement. He died to
destroy death; no expiatory oblation

has extracted the sting of the last
Enemy, because it has fully answered
the demands of the law, and not only
satisfied, but honoured the justice
of God. Faith accredits this state,
unites us to the Lord God,
gives us an actual interest in the
merits of his sacrifice and the per-
fection of his righteousness, and thus
prepares us "to talk with threatening
death, and not turn pale." "If sin
be pardoned, I'm secure, death has
no sting beside." Nothing but a
well placed dependence on this
tried foundation can stand us in
stead in the last storm and tempest
of approaching dissolution. *is it*
this all.

For the Power of sin must be subdu-
ed in the heart, as well as the quick-
ning of it, effaced from the conscience. Man
must not simply make his escape from
deserved punishment, by taking shelter
in the Redeemer's cross, he must also
be supplied with an internal capacity
for the vision of a holy God, and the
enjoyment of that spiritual communion
in which the very essence of
heavenly beatitude consists. Never
my dear Levers, as you value your
Soul and your immortality, never
listen to the dreams of those who
tell you that Personal holiness may be
easily dispensed with in prepara-
tion for a dying hour. No, the
Bible assures you, that if any man

he in christ, he is a new creature¹⁰⁷
"that without holiness no man shall
see the Lord" that there shall in no wise
"enter into the Kingdom of heavenly
City any thing that defileth" and that,
"the pure in heart" alone can entertain
a rational hope of seeing God. It
behoves us, then, in preparation for death,
to mortify through the spirit the deeds
of the body, to crucify sin in its root
and principle, and to cultivate those
graces which are suited to our professed
character, and our awful prospects.

O, what vigilance and circumspection,
what animated faith, are needful
that we may be found of our Divine
Master in peace. Happy they, who are
thus exercised in godliness with

whom a humble unreserved
dependence on Christ for salvation, is
connected with a living, and purifying
faith, and a humble dependence. When
the time of their departure is at hand,
they will be in readiness to be offered,
and "with a smile upon their face,
pass the important hour of death!"

Men lost to our world, their survivors
will not mourn, "as without hope" but
apply to them with confidence the
language of holy writ. "Blessed are
the dead who die in the Lord. Blessed
are they that do his commandments
that they may have right to the tree of
life, which is in the midst of the
Paradise of God, and enter

through the gates into the City.

Conclusion of the morning.

1st That state of mind may justly be supposed, to which this subject is unwelcome. Many there are, whose laborious effort it is, to get rid of the thought of human frailty, and to banish the recollection of man's mortality. They are continually harassing the subject, and are accustomed to adopt a system of dextrous evasion, to hide this picture from their view. Ah, vain expectation expectants! In spite of all the affected airs of gaiety and juvenility, in spite of all such dissipations, and amusements, "Death will come," and it is surely the part of wisdom

12. ^{11. 11.} to prepare for its approach. Therefore does the tradesman keep his book clasped, and turn away his eyes from the pages of his ledger, but because he fears they will betray a ruinous secret, of which he wishes to remain in ignorance? And therefore do men tremble at the notices of a frailty leading to the tomb, and but because they have never seriously thought, and have not, deeply realized, an adequate preparation for the grave? May you advisedly pass - and be every hour ready.

2^d Our inexpressible obligations to the adorable Redeemer ought to be distinctly noticed, whenever our frailty and immortality are considered, for he has wiped off the brow and terror

of death, has clothed the Redeemer
with an attentive smile, and opened
the Kingdom of Heaven to all believers.
Never let us forget, that in his myste-
rious incarnation, his peculiar
sufferings, his triumphant resurrec-
tion, we owe it - that we can pass
fearlessly through the dark valley,
and bid defiance to the horrors of
the tomb. "I am the resurrection
and the life; and who so believeth,
and believeth in me, shall not
die."

Let us look forward to that
happy condition which is the object
of our final expectations, It will
cheer us in the midst of these

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tables and these lamentations, to
think of that world, where there shall
be no more pain, no more crying,
no more death, neither shall there
be any more curse. The former
things being done away. In that
Paradise, the flowers never wither,
and into its hallowed precincts,
death shall never gain admittance.
Let us labour, therefore, to enter
into that rest, and never amuse
ourselves with the hope of any
permanence and substantial repose
on this side of it. Adieu let us
go hence.

Services occasioned by the
Late Lamented Death
of Her Royal Highness
Princess Charlotte of Wales
by George Clayton
on Sunday the 16th of November 1817
and Wed 19 - 1817 -
Died the 6th Nov. 1817