

A
S E R M O N, &c.

P S A L M xxxvii. 37.

Mark the perfect man, and behold the upright: for the end of that man is peace.

IN the preceding verses taken together with this, there is a beautiful contrast, between the death of a wicked and that of a good man. *I myself*, says the Psalmist, *have seen the ungadly in great power, and flourishing like a green bay-tree. I went by and lo he was gone: I sought him, but his place could no where be found.* Dost thou desire to be found happy, both in life and in death? Then *keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.* The words are rendered in the new translation, with far more force and elegance. *Mark the perfect man and behold the upright: For the end of that man is peace.* It is not improbable that David, while he uttered these words, had a particular instance before his eyes. Such an instance was that of the great and good man, whom God has not long ago taken to himself.

In discoursing on these words, I purpose first, briefly to enquire, who is the person that is here spoken of, *the perfect, the upright man*? I will endeavour, secondly to explain the promise, *That shall bring a man peace at the last*: or as it is express'd in the other version, *The end of that man is peace.* I will then, with the divine assistance, shew a little more at large, in how glorious a manner it was fulfilled in the end of that *perfect and upright man* who has been lately removed from us.

I. I am first, briefly to enquire, who is the person that is here spoken of, *the upright and perfect man*? In speaking on this head, I shall not endeavour to describe the character of an upright Jew: such as David himself was, or any of those holy men that lived under the Mosaic Dispensation: it more nearly imports us to consider such an upright

right: