

The University of Maine

DigitalCommons@UMaine

Maine History Documents

Special Collections

1795

Funeral Discourse Delivered at Portland May 31st, 1795, Being the Lord's Day After the Funeral of the Rev. Thomas Smith

Samuel Deane

Follow this and additional works at: <https://digitalcommons.library.umaine.edu/mainehistory>



Part of the [History Commons](#)

Repository Citation

Deane, Samuel, "Funeral Discourse Delivered at Portland May 31st, 1795, Being the Lord's Day After the Funeral of the Rev. Thomas Smith" (1795). *Maine History Documents*. 405.

<https://digitalcommons.library.umaine.edu/mainehistory/405>

This Monograph is brought to you for free and open access by DigitalCommons@UMaine. It has been accepted for inclusion in Maine History Documents by an authorized administrator of DigitalCommons@UMaine. For more information, please contact um.library.technical.services@maine.edu.

Pamp
427
Vickery

Dr. *DEANE*'s

DISCOURSE,

after the Funeral of the

Reverend *THOMAS SMITH*.

FREE PUBLIC LIBRARY,

WORCESTER.

No.

*The Death of an aged Servant of God, con-
sidered and improved,*

I N A

FUNERAL DISCOURSE,

DELIVERED AT

P O R T L A N D,

MAY 31st. 1795.

BEING THE LORD'S DAY AFTER

THE FUNERAL OF

THE REV. THOMAS SMITH,

SENIOR PASTOR OF THE FIRST CHURCH IN PORTLAND,

WHO DEPARTED THIS LIFE, MAY 23, IN

THE 94th. YEAR OF HIS AGE.

By SAMUEL DEANE, D. D.

SURVIVING PASTOR OF SAID CHURCH.

DAVID AFTER HE HAD SERVED HIS GENERATION BY THE WILL OF
GOD, FELL ON SLEEP, AND WAS LAID UNTO HIS FA-
THERS, AND SAW CORRUPTION. *St. Luke.*

DISTRICT OF MAINE :

PORTLAND, PRINTED BY BENJAMIN TITCOMB, JUN.,
MDCCXC.

A

FUNERAL DISCOURSE.

Job V. 26.

THOU SHALT COME TO THY GRAVE IN A FULL AGE, LIKE AS A SHOCK OF CORN COMETH IN, IN HIS SEASON.

THESE are words which Eliphaz spake to Job, when he came to visit and comfort him in his affliction, and are contained in his first reply to him. In this paragraph the advantages of afflictions are mentioned; in particular the benefits that will accrue from them, when they are patiently endured. Though the latter is not expressed, it is undoubtedly to be understood: For the bearing of afflictions impatiently cannot, with reason, be considered as any foundation of hope for the blessings of heaven.

THE text I have named as the theme of my discourse contains, in the first place, a promise of long life. *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.* This is as if it had been said, Thou shalt not die a premature or untimely death, though thou art at present threatened with it; but thou shalt continue in life to a good old age; have opportunity for every worldly enjoyment, and then come to thy grave mature, as the ripe corn is gathered into the store-house.

THUS Eliphaz predicted concerning the case of his friend, on condition that he would bear his present sufferings

sufferings with patience. But it is not certain that we are to view his words as a divine promise. For the friends of Job cannot be supposed to have been actuated by inspiration in all that they said, in the long conference between him and them; such a supposition being inconsistent with the declaration of God, that they had *not spoken of him the thing that is right*, as his *servant Job* had. So that, in order to know whether there was any just foundation for this encouragement, we should compare it with other parts of scripture, which are incontestably agreeable to the mind of God.

It is said, Prov x. 27. *The fear of the Lord prolongeth days, but the years of the wicked shall be shortened*: And they who honour their father and mother are encouraged, in the fifth commandment, to hope that their *days shall be long in the land*. So in the 128th Psalm, *They who fear the Lord, and walk in his ways, have the promise of seeing their children's children, which implies length of days*.

But it is beyond dispute, that all such promises are to be understood in a proverbial latitude, and are to be considered only as general truths, liable to exceptions. For there is nothing more evident than this, that some wicked men continue in life till old age, and that some of the holiest persons leave the world at earlier periods. It may be a kind of general rule in the divine government, To prolong the lives of the righteous, and shorten those of the wicked. And we are convinced that a virtuous life naturally tends to procure longevity, and a wicked and vicious one the reverse. But we do not find that righteousness is any certain security against infectious distempers and violent accidents, which put a period to the lives of multitudes, in middle age and in youth.

A FUNERAL DISCOURSE.

ONE limitation of the general promise is this, So far as God knows it to be for their best good. Farther than this men cannot in reason desire any divine promise to extend. Nor is any wise man supposed to wish to live longer in the world, than is for his own advantage on the whole; and so long every holy person shall live; *for all things shall work for good to them that love God.* So that whoever of this character leaves the world before old age, he is no way injured; and the promise of long life, with respect to him, is no way broken. His missing of long life on earth is more than compensated, by an early admission into heaven.

IN a time of great trouble and affliction, it is represented in God's word as a favour to a holy person, to be early removed out of the world. *Blessed are the dead which die in the Lord—saith the Spirit, that they may rest from their labours.* King Josiah was promised the favour of being taken away from the evil which was coming upon Jerusalem. *Behold, says God to him, I will gather thee to thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil that I will bring upon this place.* Accordingly he was removed from the world before old age. And doubtless God often does the like, taking his favourites to himself, that they may not be involved in the evils which are coming upon their family, country or nation.

ON the whole, the general truth we are considering is so liable to exception, that there is no possibility of judging with certainty, from the length or shortness of men's lives, whether they are righteous persons or not. We are unable to penetrate into the designs of God, in taking away persons, or continuing them in the world. We are so far from being
capable

A FUNERAL DISCOURSE.

capable of deciding in these cases, that we rather have reason to say as Solomon did, *All things come alike to all; there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean.* There is no constant and visible difference. This is not saying that God really makes no difference in his distributions in this life, between the righteous and the wicked. But we are such incompetent judges of his designs and conduct, in particular cases, that we must not venture to pronounce any thing with confidence concerning them. Particularly, though long life is commonly the reward of piety, goodness and righteousness, it is so often ordered otherwise, that we cannot safely say it is so, with respect to any particular person. We cannot with certainty point out the individuals who are instances of it. Not only may *the sinner a hundred years old be unblest*; but the saint may be punished for his sinful imperfections with a lingering and unhappy old age: Or, he may be taken away in wrath, as it seems that Moses was, for some particular sin. But,

SECONDLY, The text affords another topick, which I am more disposed, on the present occasion to consider, which is, that the death of an aged servant of God is fitly compared to the in-gathering of a shock of corn in the time of harvest. *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.*

THIS comparison may lead us to consider, in the first place, the seeds of divine grace, which are sown in the hearts of the righteous by the divine Spirit. All the grain included in a shock of corn is produced from seed sown in the field: So, all the good works, which are denominated *fruits of righteousness*, and appear in the lives of the aged servants of God,
arise

arise from the seeds of grace, which have been sown in their hearts. All their holy duties of piety and devotion, justice, charity and temperance; all their acts of self-denial in the service of God; all their avoidance of sin and performance of duty, come originally from that divine seed. *His seed remaineth in him*, says the apostle John concerning such a one; and he cannot sin, that is wilfully and habitually as others do, *because he is born of God*. And men are said by the apostle Peter, to be *born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever*. This is the great principle and foundation of all the true holiness that appears in their lives. As corn will not grow without seed, no more will the fruits of righteousness in the lives of men. There may be a false or spurious imitation of them, unconnected with the true seeds of grace. But true holiness can no more be found in any without the divine seed, than men can cause corn to vegetate without semination.

BUT in whatever heart this seed is sown, it will produce more or less of its genuine fruit, according to the degree of its cultivation. And in this respect, also, it is fitly compared to the corn, which, with the poorest and most negligent culture, commonly produces something of the same kind of that which is sown; but with industrious cultivation, and the divine blessing, *some thirty, some sixty, and some a hundred fold*.

It may be observed, Secondly, that the aged servants of God may be very fruitful in good works. One grain of corn produces many; so a spark of true grace in the soul, if the season continues, will produce many good works. The longer the working time of holy persons continues, the more good works

will they perform. So that, in their old age, they may come to be considered as very fruitful plants. And this great fruitfulness is not inelegantly intimated by a shock of corn, which comprehends an unaccountable number of grains. One stalk contains many: A sheaf is a vast number of these stalks, with their ears on them; and a shock is a pile of sheaves. The similitude in the text will, therefore, lead us to look for an innumerable multitude of good deeds performed by an aged saint. He performs many holy actions every day, and every hour; unless it may be in some unhappy intervals, when grace lies dormant, and nature, through temptations and infirmities, gains the upper hand. As the sins of an unrenewed sinner are innumerable, so are the good deeds of a saint: For, as the former has the habit of sinning, the latter has the habit of doing well, and of acting from principles truly religious. And out of a good heart he has, in the general tenour of his life, brought forth good things, ever since the time of his new birth. All sorts of actions done by him are good and holy in the main; for as the tree is so is the fruit. *A good tree cannot habitually bring forth evil fruit, nor a corrupt tree good fruit.* Even the most common actions of a sanctified man are done after a godly manner, being influenced either by the general or particular motives of his conduct. For even in eating and drinking, he aims at promoting the glory of God. And as these things are so, his religious or holy actions become innumerable, in a long continued course of holy living.

AND here, let all be cautioned against entertaining a hope that they are in a state of saving grace, merely because they have performed a number of good deeds. Most men will do many things that are materially good, to pacify conscience, or through fear

fear of divine wrath, provided they be not directly opposite to their most favourite lusts. But these good deeds are by no means to be depended on, as any sure evidence of saving grace in the heart. Men may, and often do, perform a number of materially good actions from such low motives that they are not fit to be denominated holy. No act, indeed, is evangelically holy, which does not arise from gracious principles. In examining ourselves, therefore, the question is not, whether we have done this and that good deed; but with what motives and intentions we have performed a course of right actions, and whether we have steadily pursued such a course. If our conduct has not been habitually holy, through love to God and holiness, and a desire to glorify him, as well as through a serious concern for the salvation of our souls, we may conclude that we are not yet partakers of saving grace.

A third observation is, That the fruits of righteousness are very useful and precious: And this is intimated by the comparison in the text. Corn is the most precious and useful of all the fruits of the earth. Bread is called the staff, as it is the main support of man's life. So, holy thoughts, words and actions, with which the lives of holy men are filled, are very beneficial and important: accordingly they are held in high estimation by all holy and wise beings. They are not, indeed, of any value or use, as the ground of our justification, or acceptance with God. For we are not justified by works, but by the merits of the Redeemer, received by faith. Saint Paul says to christians, *By grace are ye saved, through faith*: And again, *We have redemption through his blood, even the forgiveness of sins*. Good works are, nevertheless, of great use and importance in several views.

FIRST,

FIRST, they are so to the doers of them. They who have *believed in God*, are exhorted by the inspired Paul to be *careful to maintain good works*, and the reason annexed by him to enforce the exhortation is, *These things are good and profitable unto men. By abounding in these fruits of righteousness, a man that is wise may be profitable unto himself.* The excellency of good works consists much in their being advantageous and profitable to the doers of them.

THE good works of a christian are the only sure proof of the genuineness of his faith; and by them the reality and efficacy of it is discovered. *Shew me thy faith without thy works*, says the apostle James, *and I will shew thee my faith by my works.* If a man does not find himself enabled to persist in the practice of holiness, he has good reason to think that he has no true faith; and that he therefore stands exposed to wrath and condemnation. Holy and virtuous conduct is, then, of great importance, as all our good hope of future felicity subordinately depends upon our self-consciousness of it. If we are not fruitful in good works, our hope has no solid foundation.

A holy course of life is, also, of great importance to promote our present peace and happiness. Conscience demands that all our time and talents be occupied and employed in the service of God. And if we are guilty of neglecting it, we must be strangers to true inward peace. But a life filled up with holy duties will be found, by every one who has the experience of it, to be incomparably more pleasant and happy, than a life of sin and vanity. There are solid satisfactions in the service of God; but *there is no peace, saith God, to the wicked.* Conscience will be a tormentor in the breast of him who does not obey its dictates.

A life filled up with holy duties is also profitable, as it prepares men for the employments and enjoyments of the heavenly world. Every one, indeed, who is born again is so prepared for heaven that he shall obtain it, and be happy there forever. But it is inherent holiness that renders men fit for it; and the more grace is exercised by any, the fitter they are for the blessedness of heaven, and the brighter will be their crowns in the kingdom of glory. For there are different degrees of reward in heaven; and the more men serve God here the greater will be their reward. And in this view a holy life is a matter of no small importance. The blessed will be reaping the advantage of great improvements in holiness, to all eternity. And,

SECONDLY, The exercise of grace in all good works, is not only of great utility to ourselves, but to mankind around us. The godly and virtuous man is useful, not only to his family and connexions, but to every society in which he lives. He is ever ready to help the indigent and miserable, to the utmost of his power. He is tender of his neighbour's person, welfare and good name. He is industrious in his business, with a view to helping the needy. He sets good examples. He reproveth the vicious, and exhorts to the practice of religion and virtue. He prevents judgments from falling on the place where he dwells, as God is loath to involve the righteous with the wicked in general calamities: And by his prayers he obtains public blessings. On all these accounts, the conduct of a good man is profitable to mankind. He ought, therefore to be considered as a public blessing.

The fruits of righteousness that are found on such a one, not only do him honor among men, but they are

are good and precious in the view of God. These works bear a resemblance to those of God, in holiness, justice and goodness; and God approves his own likeness wherever he beholds it. He highly prizes it, because nothing can be more lovely and excellent. *The ornament of a meek and quiet spirit* is said by Saint Paul, to be *in the sight of God of great price*. And all other christian graces and virtues are so, at least in proportion to their respective importance.

AND as the works of the sanctified are precious in the sight of God, their persons are so too. He loves them with complacency; so that they are of great account with him, in their life and at their death. *Precious in the sight of the Lord*, says the Psalmist, *is the death of his saints*. He forsakes them not in death; but they are the peculiar subjects of his providential care. As, at harvest, the husbandman carefully gathers in and keeps his precious fruits, so God will gather the righteous to himself at their death. He takes a peculiar care of each one of them, and will not suffer any one to be lost or perish. *None*, says Christ, *is able to pluck them out of my Father's hand—neither shall any pluck them out of my hand*. This care God will take of all his servants: Then surely he will do it to all those who have been long faithful in his service, and have not ceased to bring forth fruit to him in their old age.

He will take care of their perishing bodies; so that, though they are dissolved into dust, they shall not be lost. Their particles cannot be so scattered, but that they are kept under the eye of omniscience to the day of their redemption.

ALSO, at their death, he takes possession of their souls. They return to God that gave them; and remain

main with Christ in paradise. They are safely lodged, out of danger of all the annoyances of this present evil world : Nor will evil spirits be able to molest them.

At the last great day, the souls and bodies of the faithful shall be re-united, by the power of the Almighty ; and they shall be *ever with the Lord*. So shall they be consummately happy in both natures, in the employments and enjoyments of the heavenly world, to all eternity.

FOURTHLY, The aged saint does honor to God in his closing scene. As a good harvest of corn is an honour to the industrious husbandman ; so God is glorified in the death of his servants. Our blessed Lord foretold to the apostle Peter *by what death he should glorify God*. Though not all christians are to bring glory to God by the suffering of martyrdom, as that holy apostle did ; yet the children of God are commonly enabled to glorify God, and do honour to religion at their death ; either by a patient and meek submission to his will in their removal ; or by a strong faith, fervent love, and other christian graces, which usually shine brightest at last ; or by a joyful and triumphant exit.

AND their observers at that period, more especially, are led to glorify the grace of God on their behalf. Their imperfections are then least recollected, and their excellent virtues most freely celebrated. For the dying and the dead are but little subject to envy and reproaches. And thanksgiving is not seldom offered to God for the graces and virtues with which he has adorned his departing servants. I add,

FIFTHLY, The ingathering of corn is a joyful event to the husbandman, as it affords the prospect
of

of bread to the eater. So, in reason, the departure of a servant of God, who is full of days, is to himself on the whole, a joyful event. For he has had opportunity of making trial of all the temporal happiness he could expect innocently to enjoy; and the reiteration of past pleasures would be less pleasing. Or, if life were still longer continued, it might be only the prolonging of grief and pain. And besides, he is daily annoyed by temptations from without; daily struggling against indwelling corruption; and his usefulness in the world, it may be, is become inconsiderable: But he has a crown of glory awaiting him; and he believes that death will deliver him from every thing that is painful and troublesome, from all remainders of sinful imperfection, and from a world that *lieth in wickedness*. Surely then the approach of death ought to appear to such as a joyful event. They should *lift up their heads with joy*, knowing that their *redemption draweth nigh*. Many are enabled to do so in the trying scene. Many can say they are weary of this evil world; because they have a full persuasion that they shall go to Christ, which is far better than to be here.

How can aged christians think it eligible to remain longer exposed to the storms and tempests of this world, like a shock of corn standing abroad beyond the time of harvest? As corn thus situated is in danger of being beat out, diminished and corrupted, so the christian may become so impaired by great age and infirmity, that grace will be no longer exercised with honour and advantage. The lustre of his virtues may be much diminished. He may be disabled from serving God without confusion or distraction. He may become less able to cope with his spiritual adversaries, and a more easy prey to several kinds of temptation.

LASTLY

LASTLY, death is seasonable to an aged servant of God. He leaves the world *in a full age, and in his season*, as the expressions are in the text. As the end of summer is the true time of harvest; so old age is the seasonable time of quitting the present scene. The time that God allots, all things considered, is indeed the best, be it when it will. But those who die before old age are represented in the oracles of God as dying *before their time*. So that old age may well be called the seasonable time, for a faithful servant of God to exchange earth for heaven.

THEREFORE, it highly concerns all the aged to be in an actual readiness to leave the world. The time and opportunities of others, for ought that they know, may be just at an end; but those of the aged certainly are so. So that it is of unspeakable importance that they be in the exercise of *repentance towards God, and faith towards our Lord Jesus Christ*; and that they have their evidences for heaven fair and legible; that they do nothing to wound their consciences, or cause God to hide his face from them; that they have their hearts and conversation in heaven, whither they hope, by and by to arrive; that they lay aside, as much as possible the views and motives that govern the men of the world, who have their portion here; that they are at peace with God, with their own consciences, & with all mankind; and have nothing to do when death approaches, but to commend their departing spirits into the hands of God. So shall *the day of their death be better to them than the day of their birth*. For death will introduce them to a most joyful and blessed state, which will continue forever.

As the death of the aged servants of God is seasonable, their surviving friends should endeavour to acquiesce in it. They have finished their work, and go to receive their recompense; and what deplorable evil is there in this? They would not return if

C

they

they might. Their departure is infinitely best for them; why then should it be an object of inconsolable grief unto us? We should rather devoutly thank God for continuing them to a good old age, and for making them the instruments of so much good to us, and steadfastly resolve to walk in their good paths; that so, when our turn comes to follow them through the gloomy vale, we may meet them in the regions of bliss, and live with them in undecaying youth and vigour forever.

Let us now apply the subject to the beloved, and much honoured senior pastor of this church, whose mortal remains we have recently followed to the gloomy mansion of the dead, after a very long and useful life spent mostly in this place.

HE was the son of *Thomas Smith*, Esquire, late merchant in Boston, and born in that capital of Massachusetts, on the tenth day of March, old style, in the year of our Lord, 1702. In his early youth, and as he has often said, too early, being only 14 years of age, he was, after a laudable progress in the preparatory studies, admitted as a student of Harvard College in Cambridge; where, during his four years' residence, he so well performed his exercises as to receive approbation. But his improvements became more rapid after he had received the honours of that excellent seat of learning, as from principle he pursued his studies with increasing industry, while his judgment was advancing nearer to maturity. In the vigour of youth, though born to good prospects, and with a genius fit to have shined in other important professions, he devoted himself to the most important, laborious and self-denying work of the evangelic ministry; and applied himself sedulously to theological studies.

At his first exhibitions in the sacred desk, though

he was not more than twenty-two years of age, his performances, both in free prayer and in preaching, were much approved by the ablest judges, and his popularity was remarkable. After officiating with applause in Boston, and in different parts of the adjacent country; and after having had invitations to settle, which he declined on account of his youth; he was induced, about the beginning of the year 1726, to proceed to this place; to act in the double capacity of chaplain to the troops stationed here, and preacher to the inhabitants of Falmouth, who consisted of no more than about forty families, some of which were respectable. After more than a year's residence among them, at their unanimous call and importunity, he was induced courageously to give himself to the ministry here, though this was at that time a place greatly exposed to the furious incursions of the savages of the wilderness.

ON the 8th. day of March, in the year 1727, the church was formed, consisting of only ten male members, besides the elect pastor; of which ten not one has been living for a considerable number of years past. On the same day Mr. Smith was ordained pastor of the church, it being the first church that was gathered to the eastward of Wells: Since which time his pastoral relation has continued to the day of his decease, which was sixty-eight years, and two months and a half, which brought him into the 94th. year of his age. He preached in his turn till the close of the year 1784; and his mental faculties since that period have been so little impaired, that until within about a year and a half of his decease, he has assisted in the work of the sanctuary, with ability and to edification, by his public prayers. Not more than one instance is recollected, of a ministry in this country, so long protracted. This servant of God is a memorable, and almost singular instance, not only of
longevity,

longevity, but of continued usefulness in his sacred employment, in which he acted with industry and zeal.—As a star in the east to lead men to Christ, he shone in the pulpit with superiour lustre; and for a long course of years, has been considered as the most distinguished preacher in this part of the country.

THOUGH his voice was always feeble, the excellence of his elocution, accompanied with a venerable and becoming gravity, rendered his performances very acceptable. Possessing in high degrees the gift and spirit of prayer, devotion could not but be excited in the breasts of the serious part of his audience. In sermons his composition was elegant, and his language chaste and correct. Nor was he wanting in animation and pathos, in his pertinent addresses to different sorts of hearers. He was punctual and frequent in his pastoral visits to the sick and afflicted, to whom he was an important and able adviser and assistant. His visits were the more highly prized by the sick, as he was considered as skilful in medicine, which he practiced gratis among his people, for a number of years, in the infancy of the settlement. Watchful against sectarism, and a steady and decided friend to the congregational churches, he was a constant asserter of the doctrines of grace, according to the rational scheme of moderate calvinism. He knew how to unite orthodoxy with candour and charity, like the late excellent Dr. Isaac Watts, whose theological writings he much approved.

CONSTITUTIONALLY possessed of exquisite sensibility, he was convinced that his task was the more difficult to govern himself according to the strict rules of reason and religion: but this did not deter him from the undertaking. Blest with a singular strength of memory, which he retained with but little abatement to the last, and with a lively imagination, his conversation was at once instructive and entertaining. His
course

course of life was not only regular and useful, but in many respects exemplary and alluring. Perhaps the most striking traits in his religious character were his spirituality in devotion and communion with God; and his most exact and scrupulous temperance in all things, which, under God, undoubtedly contributed to the long continuance of a constitution not naturally strong. His hearers can witness how often he enlivened their souls with the fervency of his addresses to the throne of grace in public; how ready he was in private to give a spiritual and heavenly turn to conversation; and what a faculty he had of doing it with dignity and ease, in a manner not apt to disgust, but to attract and edify. They have observed his conversation enough to convince them that his mind was habitually turned to things of everlasting importance. They have seen how constant and well directed his endeavours have been to promote the interest of religion; and how great and laudable his concern for the welfare of immortal souls.

CONSIDERING the celebrity of his public discourses, it is rather strange that his publications have been so few. We know of none, besides a sermon delivered at the ordination of the Rev. Solomon Lombard at Gorham, and another preached to the sea-faring men of his own parish.

IN the varying scenes of life, and in so long a course of years, it is no wonder that his afflictions have been great and manifold. He has not only paid the usual tax upon long life, being bereaved of most of his family and dear connections by death; but seen this flourishing settlement, his own house among the rest, a prey to devouring flames, kindled by a mercilefs foe: All which, besides many other trying providences, he has borne with most remarkable fortitude and resignation.

IN addition to his other qualifications of a christian

tian bishop, he was given to hospitality. In his better days, his house has been the noted resort of foreigners, and strangers from different parts of this country, and of his clerical brethren, where they were generously entertained. He knew what it was to devise liberal things, and feel for the unhappy. Ever charitable and tender hearted, his lenity towards debtors, and relinquishment of just dues and claims have been such as might only be expected from one who placed his trust in the care of divine Providence, and did not consider his treasure as lying on this side heaven. In imitation of St. Paul, he often sacrificed his right for the furtherance of the gospel.

THE reality of his patriotism, and federalism, is beyond dispute. In the late war which our unnatural enemies made upon us, he deeply commiserated the case of his oppressed and bleeding country; and most affectionate and persevering were his supplications to heaven for her deliverance.

IN the last week of his life, he informed me "that in his early youth, he had solemnly dedicated himself to the service of God, and particularly before his ordination: and that, through the course of his life, he had been wont to hold solemn days of fasting and secret devotion." He added, "that he had often experienced the greatest comfort in these seasons of extraordinary communion with God; and often wished he could have continued in such frames, as when in the mount with God. But that he had never experienced such ineffable joys of assurance, as some christians are said to have enjoyed."

SINCE I have been much acquainted with the state of his mind, which is several years, the thought of approaching dissolution, appeared to be uncomfortable and dismal to him. And it seems that the thought of this great change was seldom absent from his mind. But as death drew near, his fear of it was apparently abated.

abated. He improved in many of the christian graces. He was more and more constant and affectionate in prayer. Lamenting his imperfections, and renouncing all self-dependance, his hope was placed on the mercy of God, through the merits of the Redeemer.

He seemed towards the last to have almost, or quite conquered all fear of the last enemy. For he said in my hearing, more than once, "I long to be in the arms of my dear Redeemer." And once he uttered these expressions, "I do not wish to continue here, I can do nothing but trouble my friends." Without much apparent disease, his nature was exhausted by a gradual decay. He had apparently no pangs in his death; but calmly fell asleep, as we trust, in Jesus.

SUCH was our venerable friend, and such his exit. Are we not now ready to make this supplication, *Let me die the death of the righteous; and let my last end be like his?*

THE surviving, solitary consort of the deceased, and the orphan children, have this well grounded persuasion to comfort them, that their dear relative has made an exchange to his infinite advantage—that he is gone to receive the glorious reward of those who have been instrumental in turning *many* sinners to *righteousness*. Let it be their aim and constant endeavour to follow him in every thing in which he followed Christ; and they may hope through grace that ere long they shall meet him in that better world above, where there is no more death, nor crying, nor sorrow.

MAY this church and congregation, together with our younger siter of the same denomination, who are now manifesting their regard to their former spiritual guide, by joining in worship with us, consider seriously whether they have profited as they might and ought to have done, by the public and private ministrations of their late faithful pastor. And while they are seriously affected with the thought that they shall see his face, and hear his gracious words no
more

more in this life, let them consider *how they have heard, and hold fast* the saving truths delivered by this worthy servant of God, *and repent* of all their want of fruitfulness under divine cultivation. And let them learn more highly to prize, and more wisely to improve, the important means of grace; especially the word and ordinances which are dispensed to them: And cry, *help Lord, for the godly man ceaseth; for the faithful fail from among the children of men.* Be thou the repairer of this breach, by the abundant out-pouring of thy Spirit and grace upon us.

Your supplications are also requested for the poor surviving partner in this ministry, that he may have a copious effusion of the blessed Spirit of grace upon him, that he may be strengthened in body and mind, and more qualified for so important and difficult a station, to which he can scarcely think himself equal; that though he is weak in himself, he may be *strong in the Lord, and in the power of his might.*

AND let all persons in this great assembly learn, from this instance of mortality, to consider how frail their bodies are, that they are continually advancing to join the congregation of the dead, and that *there is no discharge in that war.* If here and there one should *live many years, and rejoice, and see prosperity in them all.* yet let them *remember the days of darkness.* *It is appointed to all men once to die.* None are exempted. *The fathers where are they? and the prophets do not live forever.* It would be great presumption in any one of this assembly to hope for so long a life as was allotted to your departed minister; for it is not the lot of more than one among several thousands that come into the world.

SHOULD our time be longer or shorter, may we be effectually persuaded to occupy it all to the glory of the giver of it. So shall our departure, whether early or late, be a most happy event unto us. For God shall wipe away all tears from our eyes, and give us *length of days forever and ever.*——AMEN.

