

Book Dr. Stone's

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MR. MEAD'S
S E R M O N
ON THE
D E A T H
OF
COL. WHITTIER.

TWO SERMONS,

DELIVERED, FEB. 13, 1808.

OCCASIONED

BY THE DEATH OF

COL. ISAAC WHITTIER,

WHO DIED,

FEBRUARY 9, 1808,

IN HIS FIFTY-FOURTH YEAR.

BY SAMUEL MEAD, A.M.
Pastor of a Church in Amesbury.

The memory of the just is blessed.....Solomon.

Published by Desire.

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THE following Discourses are made public,  
not so much from the author's conviction of  
their merit, as to gratify their patrons; to whose  
improvement they are now affectionately dedicat-  
ed by their friend, and servant,

THE AUTHOR.

Amesbury, March 10, 1808.

## FUNERAL SERMON.

JEREMIAH XLIX. 11.

LEAVE THY FATHERLESS CHILDREN, I WILL  
PRESERVE THEM ALIVE.

FEW occasions have occurred since my acquaint-  
ance with you, on which our feelings have sympathized more  
than on the present. The late providence of God has tenderly inter-  
ested us, as neighbours and members of society. In these characters  
we mourn this day. In addition to this we behold in this temple of  
God, a large family of orphan children come to implore the protec-  
tion of him, who is the *father of the fatherless*—To a benevolent,  
sympathetic mind, it is a pleasure to alleviate the sorrow and mitigate  
the pangs of the aching heart. Every heart of sympathy, like the  
good Samaritan, will pour the oil and wine into the wounded bosom  
even of a stranger. How much more inviting to such an heart, is  
the present occasion when we see a numerous family, in the most crit-  
ical, endangered period of life, bereft of the tenderness of a mother,  
and the protection and guidance of a father—Ye fatherless ones, I  
will venture to assure you, that this christian assembly tenderly feel  
for you, under your great loss. The religion of Jesus teaches us this.  
The heart which cannot feel another's woe, has not the temper of  
Christ, who could weep over the grave of his friend, Lazarus. His  
amiable example, and kind instruction invite us to bear each others  
burdens, and so fulfil his law.

When the staff is taken from the aged—how liable to falls.—  
How do we pity that parent who has no child to support his faul-  
tering steps—none to follow him to the grave and drop the filial  
tear. More should we commiserate the youth, because the more en-  
dangered, who is left to wander from the path of life without a  
guide. While we deeply feel for such, we commend them to that  
God who is the guide of our youth, who has tenderly expressed his  
compassionate regards to the fatherless.

What a satisfaction to believe that *God does not afflict willingly, nor grieve the children of men!* Such providences, so affecting, so interesting, so lasting, and we may say, so irreparable to a young, rising family, call for all our sympathy; and in particular for the paternal care and protection of him, who says, "*leave thy fatherless children and I will preserve them alive.*" Truly such have a place in every feeling heart, and what is infinitely better, they have a sanctuary in the bosom of God.

To open this sanctuary and show the mourning orphans the interest which they have in the kind regards of their heavenly father, we can turn to his word: in which he has graciously expressed his own feelings, and by special precepts, has made it our duty to comfort, and do them every kind office in our power. *Fatherless* is a comfortless, solitary name: and O! what a sanctuary is opened in revelation for such defenceless characters, who trust in God. Surely the aids of religion are never more needed—Surely her consoling voice is never listened to, with more attention, nor heard with more satisfaction, than by the orphan at the grave of a kind, faithful parent. Without this divine light, how dark to the weeping orphan is a father's grave! Blessed light! ordained to shine on the dwellings of sorrow—into the abodes of death—kind is thy commission, to wipe the orphan's tears, and direct his eyes and hopes to him who is the *father of the fatherless*.

When we consider God as the compassionate father of those who fear him; how natural, will the kind assurances of his protection and care appear? How adapted to bind up the broken heart, and instruct us how to feel and how to conduct towards the fatherless in their disconsolate state. Their state is defenceless, as well as disconsolate. Their earthly protector, guide, and counsellor, is taken from them. Such cannot encounter difficulties, support evils, and make their way through life, like a family favoured with a wise, experienced, prudent head. Hence to oppress, to injure, or even be unpitiful to the fatherless, is justly considered in scripture, as an indication of an hard, unfeeling heart: and peculiarly offensive to their God and Judge.

The divine legislator of ancient Israel, was particularly careful to provide for the protection of the fatherless, under that dispensation. These defenceless lambs of the ancient fold of God, were protected from rapacious invaders both by civil and religious sanctions. The unfeeling monster, who should presume to leap this hedge of divine protection, was sure to meet the frowns of "*Israel's gentle shepherd.*" *Ye shall not afflict any fatherless child—If thou afflict them in any wise, and they cry unto me, I will hear their cry, for I execute the judgment of the fatherless.* That people were forbidden, not simply to oppress, but were required to exercise benevolence, and perform acts of kindness and mercy to the fatherless. *When thou cuttest down thy harvest in thy field, and hast forgotten a sheaf, thou shalt not go again to fetch it—it shall be for the fatherless. When thou beatest thine olive trees, thou shalt not go over the boughs again—it shall be for the fatherless. When thou gatherest the grapes of thy vineyard, thou shalt not glean it over afterward—it shall be for the fatherless.* This particularity was designed, to promote kindness, to open the heart to generous acts, and to secure to the poor fatherless children a vintage and an harvest, though proprietors of neither vineyard nor field. Every Israelite, before he entered the promised land, was required by divine authority, to take the following oath—*Cursed be he that perverteth the judgment of the fatherless—and all the people shall say, Amen.* Well did the unfeeling Hebrew, who should violate this oath, deserve to be cursed, both in his basket and store.

These merciful regulations bespeak the kind intentions of the lawgiver of Israel, and proclaim the interest which the fatherless have in his care and protection. Neither were these laws published, and left, without regard to their observation. God is the Judge of the fatherless, and the guardian of his own laws. No man shall violate these laws of mercy and kindness, with final impunity; for strong is the Redeemer of the fatherless who will plead their cause against their oppressors.

Fatherless children, make the Lord your trust and hope; and though deprived of your defence and counsellor, you shall have a father, a judge, and guide above. Into his arms may you fly for

protection in this ensnaring, injurious world. How would it wound a tender mother, for an enemy to put forth his hand, and injure the little one that lieth in her bosom. Stronger is the attachment, more tender is the interest, which the little fatherless one has, in the love and protection of its heavenly father: and more dreadful is his lifted hand against the oppressor. He that touches them, by way of injury, touches the apple of his eye.

How deeply coloured in the eye of God, are sins against the fatherless? Isaiah, in his first chapter, enumerates the crying sins of his people; among which is this—*They judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.* Another prophet, speaking of the sins of the same people, says, *In thee have they vexed the fatherless—And I will come near you to judgment, and will be a swift witness against those who oppress the fatherless, and fear not me, saith the Lord.* These passages, while they express the kind regards of God, and the provision which he has made to secure the rights of the fatherless; at the same time, open and enforce our duty to such defenceless characters. This tenderness of God to the fatherless is worthy our special regard and imitation.

Here our subject presents us with an important branch of christian duty. *Pure religion and undefiled before God and the father is this—To visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world.* Every injunction of God is adapted to perfect us, as men and christians. While we exercise and improve the sympathetic part of our nature, we become more useful and more happy. Hardly can we imagine a greater infelicity of nature, than to possess a cold, unfeeling heart. Such hearts, like the frozen mountains of the north, produce nothing to comfort and refresh the weary pilgrim. The oil and the wine for the bleeding wound, are found under more indulgent skies, and in a more favoured spot—The cold, selfish heart never can know the exalted, refined pleasure of binding up the broken heart, and wiping away the orphan's tears.

We can always advert, with improvement, to the example of Jesus Christ, not only as a mediator, but us a man. In him as man,

we see a display of every thing tender, amiable, and excellent, both in feeling and conduct. In him as a perfect man, we see that it is no imperfection in man to weep. That true friendship and sympathy will dispose us to mingle our tears with those of the afflicted and fatherless. When we make the man Jesus, the standard of social feeling, we shall find that apathy—indifference to the circumstances of others—an hard, unimpressible heart are real imperfections in man. Such coarseness of soul must ever debar its possessor from an acquaintance with those fine feelings of sensibility, on the exercise of which the usefulness and happiness of man, as a social creature much depend. To participate the joys and sorrows of others is evidence of a tender impressible heart. Such an heart had Jesus Christ, who being a sinless man, his example is the most perfect display, and the highest recommendation, of this social and christian spirit. In reading the life of Jesus, we often find him with the sick and sorrowful, pouring divine consolation into the wounded heart. The evangelical Isaiah prophesied of him, as one *who should carry our sorrows—bind up the broken heart, and comfort all who mourn.* To see this prophecy verified, attend him into the little village of Bethany, and observe his emotions of heart at the death of his friend, Lazarus. From the sacred story, it appears, that an intimate friendship subsisted between Christ, and this pious family; which consisted of a brother and two sisters, all, probably, single and in the younger part of life. And it is further probable that they were orphans, perhaps deprived of both their parents at an early period of life. Yet under these complicated disadvantages, at this endangered, and, too often, thoughtless period of life, they had declined the path of the wicked, and chosen *that good part which never should be taken from them.* Such bereaved children then, though endangered, are not lost, though afflicted are not forsaken. Weeping children! see what will recommend you to the notice of Jesus—and make your sorrowful dwelling the place of his resort. Like them, love your Saviour, and live in peace, and the God of peace shall be with you.

This little pious family, united by the strongest ties of nature and grace, was not invulnerable. Sickness and death found a way to this peaceful dwelling. The affectionate brother, who, by his atten-

tion and care, had become a father to his pious sisters, was, by a mysterious providence, taken from them. A stroke, which, while it inflicted a new wound, made their former ones bleed afresh. So distressing was the providence—so respected was this doubly orphan family, that much people from Jerusalem came to comfort, and weep with it. Here was a scene in which even a *son* of consolation might impart his whole soul. How did Jesus conduct on this occasion? At a distance from the place, he informed his disciples that their friend Lazarus was dead. The disciples who had, not only embraced the doctrines, but imbibed the spirit of their master, said, *let us go that we may die with him.* When Jesus came to Bethany, he found, the last solemn offices performed, and the surviving sisters overwhelmed in grief. They exclaimed, *Lord hadst thou been here our brother had not died*—Your friendship—your prayers—your interest with God, would have redeemed a brother from death—*But even now, whatever thou shalt ask of God, God will give it thee.* Though he sleeps in the embraces of death, and is even consigned to the grave, yet thou canst awaken his slumbers, and make the tomb resign our brother. Such confidence had this pious family in Jesus. He then opened his heart and lips, and communicated those consoling truths which stand connected with the final destruction of death, and the power of the grave. While conscious of his own power, as God, as a man, his heart was distressed for this bereaved family. So tenderly affected was the compassionate Jesus, that the spectators exclaimed, *behold how he loved him!* *Could not he who opened the eyes of the blind have caused that even this man should not have died?*—What a testimony to the virtue and worth of Lazarus, were the tears of those who knew him? Comfortable indeed to weeping relatives, is such a public testimony.

*When Jesus therefore saw Mary weeping, and the Jews also weeping, which came with her, he groaned in spirit and was troubled; and said where have ye laid him? They say unto him, Lord, come and see.* Jesus wept. Benevolent Jesus! hast thou not taught us, that we may weep over the fallen counsellor and guide of the orphan?—That we may resort to his grave, and drop our tears over departed worth? Yes, though we cannot, like thee, make the grave give up her dead, yet, like thee, we can drop a tear over a friend.

Never did Jesus appear, more amiable as man, more majestic as God. His example has taught us, that tears are not inconsistent with piety—with the most perfect submission to the divine will: and that there are occasions, when nothing but an hard, unfeeling heart, will prevent their flow.

Contemplate Jesus in another affecting situation. As he journeyed, he met a funeral procession at the gate of a certain city! A young man had fallen, in the bloom of life. The sacred historian relates the circumstances in a very moving manner, and by two strokes presents us with a finished picture of sorrow. He informs us that this young man was the *only son of his mother*: and probably her only child. This circumstance was sufficient to interest every heart in her support. Had her only son been taken from her in infancy, the stroke, though severe, would not have been so insupportable. The tender ties which bind the hearts of parents to their children, had acquired their full strength. Fondly had she guarded this tender bud, until it opened in a full blown flower, and was now maturing into fruit.—In the first stages of manhood, promising and respected, he was *cut down as a flower and withered.* We said respected, because it is said, *much people of the city were with the bereaved mother.* These were not the only circumstances adapted to affect the heart. We are further informed, that this bereaved mother was a *widow.* This was her only prop, on which she had fondly leaned, and consoled herself that he would comfort and support her widowed, declining years. But, alas! when advanced in life—when encreasing years rendered this support doubly necessary, it was removed. What a picture of grief, might a master draw from these strokes of the sacred historian? Well might he add—*when Jesus saw her, he had compassion on her, and said, woman weep not.* It was consistent, in this instance also, with his gracious design as a Saviour, to exhibit his divinity in restoring this only son to his weeping mother. In these instances there was a combination of afflictive circumstances, which interested the sympathy of Jesus in an extraordinary manner. These expressions of human and divine aid in circumstances of peculiar affliction, teach us to proportion our sensibility to the peculiarities of the bereaved. Neither religion nor impartiality require from us,

the same degrees of sympathy under every providential dispensation towards others, or even ourselves. Some providences, more than others, affect both the temporal and spiritual interests of a family, society, or community. The death of an only son, an only parent, the protector and guide of a rising family, may be attended with consequences to them as lasting as time, as durable as eternity. The souls and bodies of children are committed, in an important sense, to parents. And the parents, if judicious and faithful, are inestimably important to their tender charge. Truly, when the dying mother has confided this tender charge to the care and protection of the surviving father, his life becomes doubly important; and his death, in the midst of his usefulness—in the midst of their wants and dangers—is doubly distressing. The eye of pity will find no spectacle more tender, no object, over which it can drop its tears with more sincere and heart-felt sorrow, than the little orphan group: and the eye of religion will see their dwelling surrounded, like Elijah, with angels ready to defend and avenge every injury. What spectres of fury must haunt his bosom, *who has perverted the judgment of the fatherless!* And how supporting in the evil day to say, with an ancient sufferer, *If I have withheld the poor from his desire, or caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless have not eaten thereof. If I have seen any perish without clothing, or any poor without covering—if his loins have not blessed me—if he were not warmed with the fleece of my sheep—if I have lifted up my hand against the fatherless, when I saw my help in the gate, then let my arm fall from my shoulder-blade and my arm be broken from the bone.* What a noble appeal is this, founded on his justice and mercy to the poor, the widow and fatherless? May we all practise these amiable and christian virtues, that in the closing scene of life, we may enjoy peace of conscience, the blessing of the fatherless, and the approbation of God.

#### REFLECTIONS.

1. How adapted, is the bible to the state of man in this world? How worthy of grateful notice, are its representations of the divine care and protection over sinful, miserable man? How supporting are its kind assurances of God's gracious regards to the sorrowful

and bereaved? As the skilful physician in the chamber of sickness, adapts his remedies to the nature and violence of the disease, so this divine book, in the pious dwellings of sorrow, has a balm for every wound, and cordials suited to every aching heart. Here the widow finds a judge, and the orphan a father. Man appears no longer *without God and without hope.* No longer does he appear the solitary pilgrim, bearing his heavy burden alone, travelling in darkness and sorrow down to the abodes of everlasting night. No, blessed God! thou art with him, even *when he walks through the valley of the shadow of death; and thou wilt bring him to drink of the river of thy pleasures.* O man! highly favoured of God; he has put into your hand, while in this wilderness, a remedy for the bite of the serpent—for the sting of death. Blessed book! *let thy doctrine drop as the rain, and thy speech distill as the dew,* to revive our fainting hearts in the evil day. How securely may the christian believer stand on this foundation which God hath laid in Zion! This ground, is like the stable rock, in the midst of the ocean, which rises above the tumultuous, dashing billows. They break against it, with noise and confusion, but cannot move it: they may for a moment rise above it; but it stands for ages, unmoved in the midst of that unstable, rolling element.

2. Since God has opened such a sanctuary for the pious orphan and fatherless in his word; enter ye children of sorrow, and *make the Lord your trust.* His rod, while it corrects, will defend those who confide in him. His faithfulness stands engaged to protect you—not in forgetfulness of your Creator—not in the follies and vanities of youth, but in the love and fear of your God. Should you forget the instructions of a father,—should you *enter into the path of the wicked; and go in company with evil men*—should you forsake the orphan's God and guide—set at naught his counsels and chuse none of his reproofs, it will *not*—it *cannot* be well with you, neither *shall ye prolong your days upon the earth.* In the name of GOD—before his sacred altar—we charge you, the children of our esteemed and respected friend, who has so often worshipped with us in this sanctuary, we must charge you, and could a departed parent add his voice to mine, he would charge you, to *remember your Creator in the days of your youth.* That respect which we had for the father is now converted

into tenderness towards his beloved children. I would bring them to Jesus, that he might put his hands upon them, and bless them. Shepherd of Israel! *gather these lambs in thine arms—carry them in thy bosom*—Keep them from the evil. Suffer them not to stray from thy fold. But guide them by thy counsel—early secure them by thy grace, from the evils which are in the world, and at last bring them to thine heavenly fold, through Jesus Christ.—AMEN.

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## SERMON II.

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ROMANS XIV. 7.

*FOR NONE OF US LIVETH UNTO HIMSELF, AND NO MAN DIETH UNTO HIMSELF.*

MAN is so placed in society—so connected by his social nature, with others about him, that he influences them, and is himself, the subject of a similar influence. No man lives without being, in some degree, influenced in his opinions, feelings and conduct by those around him. This nature being common to all, the virtuous man, who possesses talents and prudence, becomes useful to others, in proportion to the circle in which he moves. When he is seen, walking uprightly, in the fear of God—performing conscientiously the important duties of religion—*living soberly, righteously and godly in the world, he lives not unto himself*; others, in some degree, are influenced and improved by his conduct. On the other hand, with what destructive weight, does the influence of a vicious man fall on those around him, particularly when this influence is the effect of superior talents? Like the plague, he corrupts the very air he breathes, and spreads death all around him. Still like the plague, when he dies, he leaves the earth polluted with infection, which may poison and destroy when he is in his grave. Thus Ahab, king of Israel, by his idolatrous practices, *made, and made, and made* that people to sin, generations after his death. Man is so constituted as to feel a controlling influence from the example of others, on his own life. Hence a good man, not only does good to himself, but benefits others, by his exemplary life. On this principle, Christ said to his disciples, *Ye are the salt of the earth*. A figure highly significant and expressive. The preserving, purifying qualities of salt are well known. Purity of life and principle, like this salutary substance, tends direct-



ly to preserve the world from corruption. From this impressible property of human nature, it becomes highly important, what society we frequent, with what company we mingle. Their influence, though imperceptible, is certain and great. *He that walketh with wise men shall be wise: but the companion of fools shall be destroyed. Enter not into the path of the wicked, and go not in the way of evil men.* Wicked men do not live unto themselves, nor die unto themselves. They influence and support each other in sinful practices, and learn each other to die obdurate and unapprehensive. When they see a leader—a companion, who has encouraged and supported them in sin—language and die without repentance, or remorse, in their turn, they presume to plunge into eternity with as little consideration and fear. How encouraging to the wicked, when one who has run foremost in the evil race, comes undaunted to the dreadful, perilous precipice, and without dismay, leaps the awful bound? Few indeed have been able thus to die.

These remarks may serve to illustrate the general principle on which the text depends—That every man is susceptible of impressions from those about him. *For none of us liveth unto himself, and no man dieth unto himself.* The following verse will show us, that the Apostle applied these words to good men in particular. *For whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether, therefore, we live or die, we are the Lord's.* In the foregoing verses, the design of the Apostle is, to urge on all christians the duty of having a regard in all their conduct, to the edification and improvement of their brethren. To illustrate this, he, in the course of his instructions, adverts to Jesus Christ, *who both died and rose again* for the interest and happiness of others. Happy that christian who, like his divine master, lives not unto himself, but administers to the improvement of his brethren and the happiness of the world.—“This passage leads us to observe,

I. That good men are useful to others in their lives:

II. By their death others suffer—They die not unto themselves.

I. Let us notice a prudent, judicious, upright man, at the head of a family, and we shall find that *he lives not unto himself*, in this important situation. Here, indeed, he cannot live unto himself; others

will be greatly benefited by him. No man of observation is insensible, how much children and youth are influenced by the conduct of parents. From them they learn to speak and act. In this little tender, impressible circle, every parent does more good or hurt, than he is capable of doing in any other place. Because there is no place, where his influence is so complete and controuling, and where all his words and actions fall under the observation of children. When abroad, every man has some disguise over his actions, some guard on his tongue. But none at home. Here the whole weight of his example is felt. And a parent's example is not a transient, but continued impression. The seal is strongly and constantly impressed on the soft, yielding wax. The image must, therefore, be both obvious and lasting. Does a parent fear God, and respect his commands? In his own house the conviction is the strongest, the impression the deepest. If he does not, his children will be the first to observe and feel the want of principle and conduct. How great is the advantage to children to see, from their earliest days, the prudence, integrity and virtue of a parent? The scholar, who always has before him a correct copy is under a peculiar advantage for improvement. Such a parent, not only advances the temporal interest of his children, but his example tends to form their mind to those sober, steady habits, on which their usefulness and respectability depend. To a young, rising family, how important the counsel and guidance of a prudent, judicious father! God has therefore subjected children to their parents, through the most tender, impressible period of life. This period bears a very large proportion to the whole of their existence in this world. No other animal has so long a period of pupilage and parental discipline as man. And the wisdom of God is the most evident, in so constituting the human mind, as to receive the most vivid impressions thro' such a part of life. For years, the tender, throbbing, impressible bosom, is open to receive parental impressions. On these fleshy tables, the parent may inscribe lessons of prudence, sobriety, and consideration. Surround a father with such tender objects, on which every word and action leaves an impression, and how important and useful is a judicious parent to children, who are destitute of knowledge and experience! Children come into life, helpless,

even to a proverb ; and the arms which first embrace them, must, for years, support and defend them. By their attentions, the prudent parent gains a necessary and useful ascendancy over his tender charge, which gives him an influence, he can have in no other circle. What advantages do those children enjoy, who are favoured with a faithful, tender father, who loves his family, and makes it his home, by day and night ; and who is able to instruct the listening ear, and guide the wandering steps in the path of duty ! How great to children is the loss of such a parent ! But a father, who is imprudent and vicious, when in his family, and who can leave this domestic paradise, to spend his evening, and even his midnight hours, at a drinking, or gaming house—such a father—what shall we say ?—Is he a blessing to his children ? Is he not rather a curse ? And a curse which reaches farther than to the basket and store ? Did the curse rest only here, it would be comparatively light ; but it distils into the heart—into the very souls of children. Is there not evil enough in the heart of children, without having more infused by the example of a profane, intemperate, vicious father ? Are not children enough disposed to chuse the broad way, without having a *father* to walk in it before them ? Will not the evil feed spring, without being watered with a father's hand ?

But who can undertake to remonstrate with success against a father's example ? Who is able to turn such a torrent, or prevent it from sweeping away the tender unrooted plant ? If such be the strength of a father's example, how happy for children, when it enforces sobriety and religion. Such a father lives not unto himself : he essentially benefits his family.

2. Let us enlarge our view, and contemplate this prudent father, as a member of society. Let it be observed, that a man to be useful, must possess something beside intellectual ability. He must possess benevolence, prudence, and fidelity. View such a man in society ; he is the friend of public order, and religious worship. In almost every place, these desirable things depend on a few—These few must step forward and take the lead ; and by their example encourage others. A man who has ability to transact the concerns of a town or society ; and not only does this, but adds his example for the sup-

port of civil and religious order, he is indeed a blessing to society ; and his death will be lamented by every friend of virtue. Such men in society, are like pillars in a building, on which the weight principally depends. Ability and readiness to do good, are not found in every man. When they are united, the happy subject, not only benefits himself, and family, but a whole society—a whole town—a whole country. The death of such a man will be felt a loss by every man who is a friend to religion, or his country. Mankind will not drop their tears over a worthless character when he dies ; they will reserve them, to lament one who has done good, not to himself, but the world. Why did the Hebrew nation mourn the death of Moses thirty days in the plains of Moab ? Because he had been their guide, counsellor and father. He had not lived unto himself, but unto a nation. Why did our nation, of late, publicly lament one man ? Because he had done much good. We gratefully acknowledged him, under God, the author of our civil liberty and public happiness. But a man who is selfish—who lives to himself—benefits neither society nor his country, is never lamented in death—No man drops a tear and says, Alas ! we have lost a friend—society a father—the town a guide. When men who have lived unto themselves die, we hear nothing like this.

Let me inquire, a moment, what calls tears from society in death. Truly a man must possess abilities, but benevolence, integrity and fidelity are qualities which endear a man to society. He must be a friend to the interest and happiness of others. He must be a friend to civil and religious order. These he encourages and supports by his ability and example. His sabbaths will not be mere days of idleness. Great will be his satisfaction in going up to the house of God : and his example is an encouragement to them, who love the ways of Zion. Such examples are of inconceivable importance in society. Many are influenced by them, others checked and restrained from open impiety. In this way, he contributes, not only to the spiritual improvement of others, but to civil order and happiness. Why have the wisest men, in every age, enacted laws for the support of public worship ? Because it contributes, essentially, to

the order and happiness of a community. The man who pays no attention to public worship, is a bad citizen. His example is destructive to liberty, because it tends to prostrate the morals and religion of society. It will ever be true, *that righteousness exalteth a nation— and that sin is the reproach*, and will be the destruction of a people. Happy is that society, which has in her bosom, many righteous men, who are informed, rational and uniform in their conduct: who do not wish to enjoy the advantages of society without attending to her interest. The man who is unstable in his conduct, variable in his feelings, can add nothing to the interest of society, any more than the rolling stone, to the strength of a building. Stability is essential to render a man useful in society. Let him possess every ability, yet if he is turned by every breath, no one purpose will be prosecuted and matured into effect. The man who is constantly changing his secular business—going from one occupation to another, commonly fails in all. So the man who is changing from one religion to another, commonly dies a bankrupt in all. In some men there is, what may be called, a constitutional instability—a vibration of mind from object to object, from one opinion to another without end. This versatility of character, defies all calculation and leaves us without ground to conjecture where and what the man will be to-morrow. No degree of intellect can compensate for this defect. The regularity of the magnetic needle, gives it all its use and importance. Destroy this property, and let it vibrate from one part of heaven to another, and the mariner is left without a guide in a trackless ocean. His compass would be of no use, unless it should point tomorrow as it does today. The sun becomes extensively useful by his regularity. Day and night, summer and winter, seed time and harvest, take place in a regular order. Suppose these should become uncertain; subject to no calculation or foresight—or suppose the sun should fly through the heavens in lawless, contrary directions, how miserable would creation be! His light and heat would be of little use, without regularity. Equally necessary is stability to a man's usefulness in society. The Apostle has remarked, that a *double-minded man is unstable in all his ways*.

Let us maturely consider the importance of integrity, justice, and veracity in society, and we shall discern that the possessor of these essential virtues *lives not unto himself*. Take away truth, justice, and integrity, from the best understanding, and it is worthless—more, it is pernicious. Tell me, what constitutes the nature and gives success to our grand enemy? Angelic capacities, without the above virtues. He has been a *liar from the beginning*. What miseries, will not corruption of heart, connected with superior talents produce? See a ruined world—see man the foe of man—see his bloody deeds in the slaughtered field—hear the expiring groans—who first sowed these evil seeds in the human heart? They sprang from superior intelligence, destitute of virtue. Invest a human creature with extensive power and influence, and then take from him, justice and veracity, and you convert him into an agent of destruction. Image a ruler without these virtues, and wretched indeed, would be that community. Let every man become false and unfaithful, and society would become as dreadful, as a den of lions. The solitary cave would be the only place of safety. No man could be confided in, or depended on. How dreadful such a state! Even one faithful man in society is important. Because experience has taught the man acquainted with the world, to ask—*a faithful man, who can find?* A question implying the scarcity of faithful men. Almost every evil in society may be traced to unfaithfulness in her members. How many may suffer, in their property and reputation, through the unfaithfulness of one man! When a man's word, and engagements are no longer regarded and fulfilled, the evil is extensive. How common for society to suffer, materially, by the want of punctuality and faithfulness, in one who conducts her concerns! Faithfulness to a man's trust, is essential to the order and happiness of that body of which he is a member. Place a man in public life—let the interest of a town—a community be confided to his care, and how important, that he be an honest, faithful man! Such men *live not unto themselves*, others are greatly benefitted both by his conduct and example. But we must show

II. That they do not die to themselves. The more goodness, integrity and fidelity are found in a society, the more happy is that body. Men of sobriety and prudence, are public blessings. Let the whole of society become dissolute, intemperate, profane, and unfaithful, and we have a hell on earth. All the stability of civil government—all the happiness of social life spring from men of integrity, benevolence and religion. And when they die, *they die not to themselves*—the world is poorer. Less orderly, consequently less happy. Such men are lights in the world; when they go out, the darkness is greater. Such men *die not unto themselves*, as to religion. Religious society suffers. The numbers who support and encourage religion is diminished. *When merciful men and faithful men are taken away, it should be laid to heart.* The friend of religion will mourn, when such are removed—His hands are weakened—his heart is discouraged. He is ready to cry with the prophet, *Help Lord, for the righteous ceaseth, and the faithful fail from among the children of men!*

Consider this faithful, upright man, in the character of a father, and he is so far from *dying unto himself*, that his rising family seems to die with him. Like a sheaf of grain, when the band is burst, so are they scattered and often lost. Oh! what a loss is the death of such a parent to a young family! We mean not wholly, as to worldly things, but what is infinitely more important, their morals and religion. To lose a faithful guide, a wife, prudent counsellor, a steady friend, in the very period when he is the most needed, is a calamity not to be comprehended at present, but to be learned and deplored in every future day of life. In the eye of experience and observation, what a gloom hangs over the dwelling of young, fatherless children! May that God, who is the father of the fatherless, be gracious unto them!

#### MY FRIENDS OF THIS SOCIETY,

You feel and express your loss in the late death of our friend. His death is a loss to this Society: He was a friend to its order and happiness: He constantly met with you, in this place of worship. But his seat will know him no more. Inheriting good natural abilities, by constant attention to every mean of improvement, he had acquired a good degree of that kind of knowledge, which rendered him useful in this town and society. His death is a call to the fathers of this town, to fidelity. Remember, that you, like your friend and associate in official duty, will soon be called to give an account of your stewardship. He has left you an example of diligence and fidelity, in every public office which he sustained.

Early was he impressed with the danger of his disease; and relinquished, with submission, the hopes of life, long before his friends could suppose him greatly endangered. In his sickness, he was calm and thoughtful; feeling religion to be of the last importance to his own soul, and death the most solemn and interesting event. Often did he express his full persuasion of the truth of the gospel, and its importance to a dying man. On this foundation, he professedly rested all his hopes. Impressed with the sinfulness of the heart, he expressed a full conviction of the necessity of being *born again to see the kingdom of God.* Many of you have been witnesses of his satisfaction in the visits and prayers of his christian friends.

#### MEN AND FATHERS,

How short is our day of usefulness! Soon will the shades of the evening come on, and the labourers be called in! Let us be active and faithful until death, and we shall have a crown of life.....AMEN.

My Father's last Society

1790

You feel and express your loss in the death of the friend  
 His death is a loss to the Society: it was a friend to the  
 and precious: The constantly rose with you in the  
 ship, for his loss will know him no more. In his  
 abilities, by constant attention to every part of his  
 had acquired a good degree of that kind of knowledge  
 doted him useful in this town and society. His death is a  
 fathers of this town, to fishing. Remember that you  
 friend and associate in official duty, will soon be called to give an  
 account of your stewardship. He has left you an example of duty  
 done and ability in every public office which he filled.  
 duty was he entrusted with the charge of the society; and he  
 discharged with integrity the trust reposed in him; and he  
 could not but have been greatly endeared to you. In his  
 own way he was a bright shining light to the  
 his own self and death the most painful and unexpected  
 often did he give us his full power and the most  
 as important to a church. On his death we are  
 reflect all his labors. I am grieved with the  
 expressed your concern for the society, and  
 the way of God. I trust all you have been  
 non in the village and waters of the church.

MEMORIAL

How short is our day of usefulness! How will the labor  
 of the evening come on, and the laborer be called to  
 be active and faithful until death, and we shall have a crown of

MEMORIAL

1790

1790