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Dr. Chauncy's
Discourse

occasioned by the death of the Reverend

Dr. Mayhew

July 9. 1766

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DISCOURSE

Occasioned by the DEATH of the Reverend *Dr.*

Dr. *Mayhew.*

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Dr. Chewy's

DISCOURSE

Delivered by the Rev. of the Resound

Dr. Johnson

A
DISCOURSE

OCCASIONED

BY THE DEATH OF THE REVEREND
JONATHAN MAYHEW, D. D.

LATE PASTOR OF THE
WEST-CHURCH IN BOSTON :

WHO DEPARTED THIS LIFE

On Wednesday Morning, JULY 9. 1766,

ÆTATIS 46.

Delivered the LORD'S-DAY after his Decease.

BY

CHARLES CHAUNCY, D. D.

A PASTOR OF THE FIRST CHURCH IN BOSTON.

B O S T O N :

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MDCCLXVI.

D I S C O U R S E

ON THE

OF THE

JONATHAN MATHEW, D.D.

OF THE

WESTMINSTER CHURCH IN LONDON:

AND

IN A SERMON DELIVERED AT THE

OF THE

OF THE

OF THE

CHARLES CHURCH, D.D.


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A FUNERAL DISCOURSE.

ECCLES. VII. 2.

---“ THAT is the end of all men, and the living will lay it to his heart. ”

HAD the sovereign Lord of life selected for death me, who am speaking to you, instead of him who was your pastor, and my “fellow-laborer, and companion, in the kingdom and patience of Jesus Christ,” he would, I doubt not, have been concerned, that such a providence might have quickened his care in preparing to follow after in his turn. And had he
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been called to preach upon my departure out of the world, as I am upon his, I cannot suppose but he would have taken occasion from such a dispensation to put his hearers in mind of their own end ; urging them to constant diligence, in the use of all means, that they might get and keep themselves in readiness for it. This is certainly the voice of heaven in the affecting instance of mortality we are invited this day to lament before God : And it very loudly and solemnly calls to us all. “ He that hath ears to hear, let him hear.” And may the voice of so striking an article in the conduct of God not only enter into our ears, but into our hearts ! that it may have an abiding good effect upon our lives.

IN order to this, I shall employ your meditations on the well adapted, important words of the wise and inspired Solomon, which have been just read to you ; taking occasion from them to consider death as “ the end of all men,” and to explain and urge the duty of “ laying to heart” this serious and affecting truth.

THE wise man had been speaking of "the house of mourning;" and he subjoins thereupon the awakening observation in the former part of my text, "that is the end of all men." His meaning is, that death is the common fate of the whole human race; that we may all as certainly expect to die, and to be carried to the grave, as those whose funerals we are at any time called to attend.

ONLY, let it be carefully remembered here, his thus speaking of death, as "the end of all men," is not to be understood as favoring the notion of those, who suppose that death puts a "final period to man's existence." Such an interpretation of his words would be a contradiction, not only to the general doctrine of the Bible, but to the doctrine of this royal preacher himself in this very book; which is, that "the spirit of a man," when he dies, "goeth upwards," that is, to God, that God, who, as he says, "will bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

8 A FUNERAL DISCOURSE.

HE does not therefore call death "the end of all men," because it puts an end to their being ; but because it terminates their state in this world ; introducing them into a new and different manner of existence. Death is their "end," not as they cease, by means of it, to be any more at all ; but as it destroys their present mode of life, with all the connections therewith, and dependances thereon, so far as they relate to this lower world.

THE human system is a most curious piece of divine workmanship. It consists of two essentially different parts, a "body" that is wonderfully put together, and rendered capable, by means of its various organization, of a great many valuable purposes ; and a "soul" that is furnished with powers of a more noble and excellent nature, such as thinking, reasoning, reflecting, and perceiving both pleasure and pain, with admirable variety, in kind and degree, almost without end. Between these two, though quite different from each other, there is "so intimate a relation as to constitute "one person, or living agent. And such is
their

“ their mutual dependance, that the “ mind” perceives for the whole body, cares for all its members, and directs all its motions : And, on the other hand, the “ corporeal organs” convey to the mind the knowledge of external objects, and are the fit instruments of its active powers.” This is our frame, and thus we live in the world. In consequence of these wonderfully formed “ bodies” and “ souls,” and the close union there is between them, we become capable of all those employments and enjoyments, whether bodily or mental, secular or religious, wherein consists the benefit of life, and in the due proportioning and regulating of which lies its perfection and glory in this present state, and its preparation for the ensuing one. Now death puts an end—to what ? To the relation there is between soul and body, and their mutual subserviency to each other, and every thing dependant thereon. No more pleasure is conveyed by the eyes, or ears, or any other of the organs of sensation ; no more ideas are introduced into the mind from external nature, at least in the usual way : Nay, the mind itself can no longer exert any of its powers by the mediation of the body. There is now an end put to all the labors, businesses,

A FUNERAL DISCOURSE.

and amusements of the present life; to all the satisfactions arising from external objects, from friendships, from relations, or social communications of any kind; yea, even our very thoughts, depending on the body, do now perish, together with all our desires and wishes, all our projections and contrivances, whether for ourselves or others.

THIS now is the "end" which death brings upon "all men." It at once puts a period to all our pleasures as well as pains, to all our hopes as well as fears, to all our connections, distinctions, and callings, whether civil or religious.

PERMIT me here to make a pause, and put you in mind of the obligations of love and gratitude you are under to Jesus Christ, thro' whom it is we have the hope of a glorious immortality, notwithstanding all that death can do to deprive us of life. Though death, which is the common lot of all men, will "end" our being in this present state, dissolving the union between our souls and bodies, and rendering us absolutely incapable of perception and enjoyment from any thing in this lower world; yet, thanks be to God, it will

not destroy our existence as "living agents." For we are taught, in "the gospel of the blessed God," which has "brought life and immortality to light," that the "soul" survives the funeral of the body, and is introduced, by means of death, into another state, wherein it exerts its active powers in a new and different way, tho' quite unknown to us at present: Nay, we are assured in the sacred books, particularly those of the new testament, that the "end" which death puts to the relation between our souls and bodies, in consequence of which our bodies are no longer animated with life and activity, but gradually fall to pieces, and crumble into common earth: I say, we are assured, in the books of revelation, that this disunion, which death makes, shall not last always; but that the time is coming, and hastens apace, when our souls and bodies shall be again united to exist in this union in the eternal world. Says our Savior Jesus Christ, "The hour is coming, in the which all that are in their graves shall hear the voice of the Son of God, and shall come forth." And they who have done well, approving themselves his true disciples, and faithful followers, shall come forth to enjoy an immortal life of happiness. This

is clearly and fully certified to us by the Apostle Paul in these words, "We look for a Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." And again, "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, that is written, death is swallowed up in victory. Thanks be to God for Jesus Christ, thro' whom we obtain this victory."

LET us, my brethren, relieve our minds under the sad prospect of death, and the "end" it puts to our being in this present state, with the hope the gospel gives us, not only of another manner of existence in our souls immediately after death, but of our existing again both in soul and body, and in a world where there will be "fullness of joy" forever. Only, let us take care to behave in the present life, so as that our future immortality may be this happy and glorious one.

IT is a thought particularly worthy of our most serious attention, that our existence in
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the state that is beyond the grave, and after the general resurrection, will not be a blessed one, unless, in this day of our trial, we become qualified for those employments and enjoyments that will make it so. We shall all live, 'tis true, notwithstanding death, in the other world; "for as in Adam all die, so in Christ shall all be made alive:" But then, this life will be an happy one to those only, who so improve their present opportunities, powers and advantages, as to get formed to a meetness for the glories of the heavenly world,—

AND this leads me to explain and urge the duty specified, in the latter part of my text, "the living will lay it to his heart."

NOT that this is always the truth in point of fact. This cannot be the meaning of the words. One might be ready indeed to think, that so common and certain a fate as death would be seriously considered by all; especially when they have placed before their view a striking example of what will be their own case in a very little time, at longest. But it is found to be far otherwise in experience, and by observation. Though we know not
how

how soon our friends and acquaintance may be called to attend our remains to the dark and silent grave; yet, we are strangely inattentive to so momentous an event. We do not "lay it to heart;" we are not affected with the consideration of it, so as to "number our days aright, applying our hearts to wisdom," the wisdom of being religious, and minding principally "the one thing needful."

WHEN therefore the wise man says, "the living will lay it to heart," his intention is, not to declare what they do in fact; but what they ought to do, and what they will do if they act as is befitting frail, dying creatures.

"THE living will lay it to heart," that is, they will, if they are wise, fix their thoughts upon their "last end;" making death the special subject of their serious and solemn contemplation. That which is laid to heart engrosses the attention. The mind is pensive, and in a manner taken up with the object before its view. One's thoughts are continually running this way. If therefore "the end of all men" is what "lies upon our heart," we shall, at proper times, especially when

when called in the providence of God to lament the death of others, turn our thoughts from the things of time and sense, and employ them in serious consideration of that fatal period which death will put to the existence of all men, and our own in special, on this present stage of action. Not that merely thinking on the human frame, as that which will shortly come to an "end" here, is all that is intended by "laying death to heart;" but this is one thing meant by it: for, that can never be said, with any propriety or truth, to be "laid to heart," which our minds are not intent upon, so as that it is the subject of our engaged meditation.

"THE living will lay it to heart." Another thing, and the principal one here meant, is, that they will be so affected with a serious sense of their "end" as to be put upon suitable endeavours to get prepared for it. When any thing of a temporal nature "lies upon our heart," we do not rest satisfied barely with employing our thoughts about it; but are so impressed with concern, as to be urged on to that method of conduct which is adjusted to the object that engages our solicitude. And, in this sense, "the living," if they

they are wise, “ will lay the end of all men to heart.” They wont content themselves with a slight and transient consideration of death, like “ a man, who, beholding his face in a glass, straitway forgetteth what manner of man he was”; but this serious and important truth will fill their minds, and excite in them a deep concern; such an one as will be practical, influencing them to a becoming care, in the use of all proper means, that they may be fitted for the great event of their dying, and leaving this present world.

IN short, this “ laying death to heart,” in the sense the wise man uses the phrase; imports such an awakened vigorous attention to the affairs of our souls and another world, as will be effectual to disengage us from our sins, and put us upon “ living in all good conscience towards God.” We shall, if we are suitably affected with “ the end of all men,” be active in our endeavours to become possessed of, and daily to improve, every christian grace; abounding in all those works of righteousness, which, “ by Jesus Christ are to the praise and glory of God.” We shall cherish no beloved sin, we shall live in the neglect of no known duty; but shall endeavour

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your to yield a steady, uniform, chearful, universal obedience to the divine precepts. We shall, in a word; (for I may not enlarge) make it our earnest care, that the several graces of faith, love, humility, meekness, patience, contentment, weanedness from the world, and resignation to the divine pleasure, may have a real existence in us, and discover that they have by their being thrown out into acts, as occasions may be offered therefor in the conduct of providence, to the glory of God, and our being in a present actual meetness for the approach of death, and an happy immortality by means of it.

THIS it is, and this only, that makes it fit and reasonable, that our hearts should be engaged in thinking upon "the end of all men." If our attention to this subject does not awaken a concern in us, and such an one as will influence us to practical endeavours that we may be ready for death, it will be to no religious purpose. This therefore, if not the only, is the principal sense, in which the inspired Solomon is to be understood, when he says, "the living will lay it to heart," that is, if they act up to their character as reasonable creatures.

LET me now urge both myself and you to this wisdom of conduct, by making it our great care so to think of our "end," as that we may be fitted for a glorious immortality beyond the grave. To be prepared for this, by getting formed in our minds the principles of piety towards God, faith in our Lord Jesus Christ, and all the graces and virtues that constitute and adorn the christian character, should be our main business, the chief employment of our lives in this world. And the sooner we set about this important work, the better: Nor should any of us dare to run the venture of procrastinating in an affair that is so nearly connected with our eternal welfare. † Young people especially are apt to be guilty of this folly; imagining that age is the time for serious thoughtfulness, the proper season to make preparation for death and the other world. They suppose the evil day of death to be at a great distance, and think it is time enough hereafter to mind
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† Dr. Mayhew, some years ago, preached and published a volume of sermons, his design in which was, to "answer the pleas of delaying sinners," and to "excite them to speed in turning their feet into the path of God's testimonies." He has said every thing pertinent to the subject, and in a serious, pathetic, and yet most convincing manner. It were to be wished, discourses so well adapted to put men upon instant endeavours that they may become religious, were more generally attended to.

their souls, and provide for their existence in the future state.—But how knowest thou, O vain young man, but that an “end” may be soon put to your days here on earth? “There are,” as we read in the book of Job, “that die in youth.” And it is often seen to be the truth of fact, that “one dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow.” And should any of you be of that number that shall be selected for death in the prime and vigor of life, what a pitiful excuse would it be for your neglect of your souls, and their everlasting salvation, that you hoped you should have lived till you were “full of days”! Oh! tis perfect madness in young people to depend upon life, especially upon life protracted till old age, and so to depend upon it as to live thoughtless of religion, and take no care to provide for their eternal duration in another world. Let me beseech you to hearken to that advice of pious David to his son Solomon, “Thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind.” And suffer your mind to be impressed with the powerful motives with

which he enforces this advice, in the words that immediately follow, "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seekest him, he will be found of thee; but if thou forsakest him, he will cast thee off forever." Be persuaded also to attend to that exhortation of Solomon himself, when he had passed through the age of youth, and was come to ripeness of years; "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them."

MY being thus particular in speaking to young people, upon the present occasion, may be a word in season, as they make so great a part of this congregation. And I the rather thought there was a propriety in it, as, I know, your now deceased pastor was greatly concerned that your minds might, in early life, be savingly impressed with a serious sense of God, and the principles of genuine christianity. To this end he preached, but a few years since, a course of excellent sermons, "exhorting" you, the young people of his charge, "to be sober-minded."

It was at the desire of many of you, signified to him in writing, that they were printed for your spiritual edification. He is now dead; but he still speaks to you, and with great affection and solemnity, in these discourses. I heartily recommend them to your serious, frequent, and considerate perusal. They are admirably well adapted to inform your understandings, to awaken your passions, and, by all the motives that can be fetched from this world or another, to engage your endeavours to begin a religious course of life betimes, and to go on in it all your days. It will be your own fault, if you are not persuaded, by what you will meet with in them, to make it the grand business of your life to get formed to a readiness for the world you are hastening to.

AND let this be the care of us all, be our age, station, or condition, what it will. There is nothing we can be urged to that more nearly concerns us. 'Tis an affair of everlasting importance.

ARE we any of us conscious to ourselves, that we have all along, even to this day, lived thoughtless of our "end," neglecting to make
preparation

preparation for it? Oh! what a wretched state are we in! And how can we be "at ease in Sion," when we know not how soon, or suddenly, a period may be put to our continuance on the earth? Suppose the holy God should speak to us in the language he did to one in the days of Christ, "this night thy soul shall be required of thee:" O the horror of mind we should be thrown into! When Belshazzar saw "the hand-writing upon the wall," though in the midst of his companions, and in the height of mirth and jollity, how was "his countenance changed"! And how did "his thoughts trouble him"! A lively emblem of the awful surprise those may be seized with, who are overtaken by death, while they had no expectation of such an event, and had made no provision for it. O how are they confounded, and amazed! What anguish filleth their hearts! How cutting is the review of their past neglects! How tormenting the sense of their lost opportunities! And how does the reflection on their past folly awaken their passions, alarm conscience, and cause them to turn upon themselves with the keenest resentments.

THERE is not a more pitiable sight, than that of an unconcerned, secure, and stupid sinner.

sinner, suddenly arrested by death, and sent to the place of separate spirits in the invisible state. To be turned out of the world without consideration of our latter end, and being unprepared for it, to fall under the sentence of the slothful and wicked servant, “cast ye the unprofitable servant into outer darkness,” where there shall be “weeping, and wailing, and gnashing of teeth;” what more shocking! what more terrible!—Who can express the insupportable agony of such a poor soul! It surpasses all language! It goes beyond the reach of conception!

BUT let us turn the prospect, and suppose on the other hand, that we have “laid death to heart,” have so considered this “end of all men,” as that we have been effectually engaged to “yield ourselves up to God” thro’ Christ, to love him with all our hearts, and to serve him with all our might, by a due use of our time, powers and talents:—In this view of the matter, how safe is our condition! What security may we feel in our thoughts! What peace in our consciences! What joy in our breasts! The most sudden assault by death would do us no harm, as being prepared for such an event. We
might

might have confidence towards God, whenever, or in what manner soever, we are called hence. And should the call be sudden, O how pleasingly should we be surpris'd to perceive, that we were now "in the city of the living God, the heavenly Jerusalem," associated with the spirits of just men made perfect; with an innumerable company of angels; with the general assembly and church of the first-born, which are written in heaven; with Jesus the mediator of the new-covenant; and with God the judge of all!" And who is able to describe the happiness of that state we are now in! "Eye hath not seen, nor ear heard, nor hath it entered into man's heart to conceive" of the greatness of it.

NOTHING beyond this can be said to urge upon us the duty of "laying the end of all men to heart." The inspired books have proposed no higher motives to excite our hopes, and alarm our fears, that we might be roused to action. And if we will be persuaded neither by these mercies, nor terrors of the Lord, we must reap the fruit of our own folly. No arguments that are more powerful can be used with us.

I HAVE now done with my text; tho', I believe, you expect that I should, before I conclude, take some special notice of the affecting occasion which gave rise to the preceding discourse from it. And, I freely own; I am in no want of an inclination to do all the honor and justice I can to the memory of one so richly accomplished as Dr. Mayhew is known to have been. Nor will any suspect the truth of what I say, who are acquainted with the friendship there was between us. This began upon his first commencing a Preacher of the Gospel, and has continued ever since with mutual esteem, confidence and delight. I will therefore "mourn in secret places", God's "putting far from me" so good a friend, his "removing so dear an acquaintance into darkness". This melancholly occurrence has, I am ready to think, excited in my breast like sensations of grief with those which David felt upon the death of his beloved *Jonathan*; and I can, with all sincerity, lament over him in the pungent expressions of his afflicted heart, "I am distressed for thee, my brother JONATHAN; very pleasant hast thou been unto me".

I MAY, having observed this, be tho't, in some measure, qualified to portray his character ; tho' in the doing of it, I shall be religiously careful neither to flatter the dead, nor deceive the living : And, I think, I so far know myself as to be sure, that I dare not, at such a time as this, and in such a place, attempt a delineation which I did not really believe was right and just.

“ THE Father of spirits” was pleased, in his distinguishing goodness, to favor Dr. Mayhew with superior mental powers. Few surpassed him either in the quickness of his apprehension, the clearness of his perception, the readiness of his invention, the brightness of his imagination, the comprehension of his understanding, or the soundness of his judgment. And, together with these gifts of God, he was endowed with a singular greatness of mind, fortitude of spirit, and yet softness and benevolence of temper : all which, being enlarged and strengthened by a good education, and the opportunity of free converse with men and books, soon qualified him to make a considerable figure in the world ; as he was hereby enabled to speak and write with that freedom of thought, that
 justness

justness of method, that strength of argument, that facility of expression, that liveliness of fancy, that purity of diction, and that apparent concern for the good of mankind, which procured him a name, both here and abroad, which will be remembered with honor long after his body is crumbled into dust. It was this that made way for his correspondence beyond the great waters, which was daily increasing: And, had the wisdom of God seen fit to have continued him in life, it might have been of great service to his country as well as himself, if we may judge from what it has already been.

HE was eminently a friend to liberty both civil and religious.* And if his zeal, at any time, betrayed him into too great a severity of expression, it was against the attempts of those who would make slaves either of men's souls

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* His first printed discourses were upon the subject of LIBERTY. His view in them was, to assert and maintain the RIGHT OF PRIVATE JUDGMENT. Few have wrote more copiously, more elegantly, or more forceably upon this interesting point. If, in some instances, the Dr's imagination got the better of his judgment, betraying him into too warm and satyrical expressions, the candid will be disposed to make all due allowances, considering his inexperience of the world, being then in his youthful days. It was this performance that first spread his fame, and rendered him conspicuous as a writer, both here and abroad.

or bodies. He nobly claimed that which he esteemed equally the right of others, the liberty of thinking for himself: And he made use of all proper helps in order to his thinking right. He freely consulted the writings of men of all persuasions, not omitting to read the works of systematical divines, and metaphysical schoolmen; tho' he paid no regard to any thing he found in them, but in subserviency to the sacred books of scripture. These he firmly adhered to, as containing the revelations of God; making them the one only rule of his religious faith. "What saith the scripture?" was his grand enquiry; and, as his sentiments as a christian and divine were the result therefrom, he had the honesty and resolution to preach and publish the truth in Christ, according to the apprehension he had formed of it. If he differed from some others in a few points †, they

† Two or three years ago a pamphlet appeared among us, under the name of an obscure person without reputation, wrote either by himself, or a certain officious lay-gentleman of his acquaintance, ashamed or afraid to be known as its author, in which the Dr. was represented as an *enemy to the atonement by Jesus Christ*. The real writer of that piece, whoever he was, knew little of the Dr, or the true meaning of his works. He might as well have taxed any minister in the Town or Province upon this head; for there was not one, to my knowledge, that was more firm and steady in his faith as to this doctrine of the gospel. He never had the least doubt about it.

they differed as much from him : Nor had they, on this account, any greater right to judge him, than he had to judge them ; tho' he did not presume to do this, as he tho't, with exact truth and justice, that we have all one common Lord to whom we are accountable, and by whose judgment ONLY we shall either stand or fall in the coming great day of tryal.

HE was an avowed enemy to all human establishments in religion, especially the establishment of meer ceremonial rites as necessary to christian communion. And as he esteemed this a direct usurpation of that right which is proper only to Jesus Christ, the only supreme head of the christian church, it may be an excuse for him, if he has ever expressed himself with too great a degree of asperity upon this head.

IT was highly offensive to him, when he perceived in any an evident breach of trust ; especially, if the trust related to the things of religion and another world. And as he had upon his mind a clear and full conviction, in common with many others, that this breach of trust was justly chargeable upon a certain
respectable

respectable society at home, tho' they might be led into it thro' repeated misinformations from their correspondents here ; it was this that gave rise to the several pieces he wrote upon this subject ; in which he honored himself, served these churches, and prevented the application of much of that charity for the propagation of Episcopacy, which was intended for the propagation of christianity. He has received acknowledgments from England on account of these writings, and from some of the Episcopal persuasion, who were fully with him in his sentiments upon the main point he had in view.

BESIDES what has been said, those acquainted with the Dr. must have observed that manliness of Spirit, that friendliness of disposition, that freedom and chearfulness of temper, which rendered him agreeable to those who had the opportunity of conversing with him. They must also have seen his amiable behaviour in the several relations of life. As a husband, how faithful and kind ! As a father, how tender and affectionate ! As a Master, how just and equal ! knowing that he had a master in heaven. As a friend, how true to his professions ! with what confidence

to be trusted in ! As a neighbour, how ready to all the offices of love and goodness ! Instead of being deficient, he rather exceeded in the acts of his liberality and charity. As a minister, how diligent, how laborious, how skilful ! making it his care to contrive his discourses so as to inform the mind and touch the heart, so as at once to entertain and profit both the learned and the illiterate, the polite and less cultivated hearer. Few were able to compose their sermons with so much ease, and yet so much pertinence ; and few preached with greater constancy, or took occasion more frequently from occurrences in the conduct of providence to make what he said seasonable and profitable to his hearers.

BUT what is more than all that has been offered, he was, in the judgment of those who best knew him, a man of real piety and true devotion, an upright sincere disciple and servant of Jesus Christ. Was it proper to mention the time, manner and circumstances of his becoming possessed of that faith in God and his Son Jesus Christ, which purified his heart, and became in him an habitual powerful principle of virtuous action, I doubt not but even those would entertain a good
opinion

opinion of him as a real christian, who may have been greatly wanting in their candor and charity towards him, because, in some points, his tho'ts did not agree with their's. I have abundant reason to believe, from what I know of him, that it was his great endeavour to live in all good conscience towards God and man. And should I appeal to you, the people of his charge, you would all, I doubt not, rise up and declare his approbation and practice of the "things that were true, honest, just, pure, lovely and of good report". You would appear as witnesses and say, that he had been to you "an example in word, in conversation, in charity, in faith, in purity", and in all those other virtues which adorn the christian's and the minister's character: Not that he was without his imperfections and failings. I know he had them, and he knew it too; and every one else knows that he has many infirmities, who, in any tolerable degree, knows himself. But he was uniform and steady in his regards to the religion of Jesus; not placing it in "tythes of mint, annise and cummin", but the practice of "the weightier matters of the law, judgment, mercy and faith": Tho', after all, instead of "trusting that he was righteous", in
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the sense of rigorous law, he esteemed himself "an unprofitable servant", and had his dependance on the mercy of God, thro' the mediation of the only Saviour Jesus Christ. In this temper he lived, and in the same temper, I believe, he would have died, had it pleased the alwise, righteous and holy Sovereign of the world to have permitted the free use of his reasonable powers. And he is now, as to his soul or spirit, we charitably believe, in that invisible world, which was the great object of his hope, and where he will be happy without any mixture of evil forever.

You, his dear relatives, entertain this tho't of him ; and while this is your faith, how can you indulge to immoderate grief? Weep you may, but it ought to be for yourselves, not for him, who is beyond the reach of sin and sorrow, and has enter'd into the joy of his Lord.

WE heartily sympathise with you all ; wishing you the supports of grace, and the consolations of God which are not small.

IT is, in special, our hearts desire, that the amiable person, left in solitary widow-hood by the death of a most tender husband, may be comforted of God in this day of her trouble. Her case is pitiable. We could not blame her, if, in the agonies of her grief, she should break forth in those affecting words, "have pity upon me, have pity upon me, O my friends! For the hand of the Lord has touched me." 'Tis recorded of the blessed Jesus, that he "wept" over his dead friend Lazarus; and he will not take it amiss, should the passion of grief be stirred in you, and vent itself in tears, upon the departure of him who was "the desire of your eyes", and with whom you lived so happily, while it pleased God to continue you together. Only, you must take care, that you find no fault with your maker for dealing thus bitterly with you. And you are disposed, I believe, and upon the principles of christianity, rather to submit patiently to the sovereign alwise dominion of God, than to dispute his pleasure. May you be enabled suitably to cast this burden on the Lord! And may you find his "everlasting arms underneath" to support you! May that glorious Being, who has stiled himself "the widow's God",

God"; pity your distressed case, and send you help and comfort "from his holy dwelling place"! And let "all the congregation say, Amen"; and, I doubt not, but they will do it with their whole hearts.

WE unite also in our prayers to the God of heaven for the Children, so early in life, bereaved of their earthly father. Wherein could the holy God have more nearly touched them? What greater outward good could he have taken from them? What a guide would he have been to their childhood and youth? How careful would he have been of their education? Especially, that they might have been fitted to be blessings in the world, and to do worthily in their generation? But, if their earthly parent would have been good to them, how much more will their father in heaven concern himself for their welfare; taking them under his special guidance, even to death? Their solicitous mother may hope that he will, and it is our ardent prayer that he would: and she may be encouraged in her hope, and we in our prayer, from the thought, that God has been pleased to make himself known under that endearing title, "the father of orphans", the God with

whom “the fatherless find mercy”.—I cannot forbear recommending these orphan-children to the compassionate regards of you, the people of God in this place ; nor can I suppose but you will be ready to shew them kindness in the Lord. I bear you record, you were kindly affectioned to their departed father ; making discoveries of it in futable acts of benevolence.—Remember, I beseech you, these dear parts of himself he has left behind him ; and “to do them good forget not ; for with such sacrifices God will be well pleased”.

SUFFER me now to leave with the flock of Christ, in this place, the following advice ; which, if received in love, and duly practised upon, may, by the divine blessing, be profitable to you.

CONSIDER the death of your pastor as bro't about, in all its circumstances, under the over-ruling agency of the alwise, righteous, holy and merciful Sovereign of heaven and earth. And let this thought compose you to silence and submission. Be still, and know that he is God. Let none dare, so much as in their hearts, to “find fault” with him, or

to say unto him "what doest thou"?—What he has done is the effect of alwise counsel.—It is best as it is; for God has done it. And "who can mend the work which his hand has wrought"?

INQUIRE each one of you, wherein you may have had an hand in bringing this evil upon yourselves. It may be some of you entertained too exalted thoughts of him, placing an undue dependance on his gifts and talents. In this case, God might be displeas'd.—It may be, some of you, instead of being wro't upon by the instructions, counsels and warnings, which God dispensed to you by the mouth of his servant, stopped your ears, and hardened your hearts, and are to this day going on in your trespasses: should it be thus with any of you, you have infinite reason to turn upon yourselves with the keenest reflections. You have slighted, to an high degree of guilt, the ministry God was pleas'd to set up among you, and it may be in anger to such of you that he has taken it from you. You cannot therefore better improve this providence than by humbling yourselves before God, and betaking yourselves to his mercy thro' Christ for pardon, in the exercise of a deep repentance.

AND

AND you should all remember "how you have received, and heard". Often call to mind the great truths, relating to your souls, and your everlasting salvation, which have been so seriously and pressingly delivered to you from this desk, that you may still reap spiritual advantage from them. "I beseech you, brethren, and exhort you by the Lord Jesus Christ, that, as you have received, of your deceased pastor, how ye ought to walk, so ye would abound more and more". "Beware lest, being led away with the error of the wicked, ye fall from your stedfastness": But "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ". "My beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord; forasmuch as you have been taught, and know, that your labor is not in vain in the Lord".

AND as you are now as sheep without a shepherd, it is the hearty prayer of all your friends, that you may not be scattered; that God would keep you united in love, and in his own time, which is the best, direct and lead you into the choice of another pastor, who shall long live to be a blessing to you.

"BRETHREN

“ BRETHREN, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified”.

I HAVE only to say, as Dr. Mayhew was a friend to these churches, and their able advocate; especially in regard of that “liberty wherewith our Lord Jesus Christ has made them free”: As he was a friend to the college, and has exerted his powers to my knowledge in defence of its reputation and interest: And as he was a friend to the country in general, entertaining an high opinion of the more special errand upon which our progenitors came over into this then desolate wilderness, and has vigorously laid himself out in opposing any designs that might have been formed to subvert it:—His death, in the vigor of his days, and height of his usefulness, may justly be esteemed a great and public loss, calling for universal lamentation.

WE may reasonably cry to God for help, when men of such importance are taken out of the world. And we have great encouragement to do so, as with him is “the residue of the spirit”. He can raise up, qualify and
and

40 *A FUNERAL DISCOURSE.*

and spirit others to supply their place, support his cause, and do yet more worthily for him, in their day and generation. Let us rest our souls on God as the alone all-sufficient source of all good.

“ Now to him who only hath immortality, dwelling in light, which no man can approach to, whom no man hath seen, or can see; of whom, thro’ whom, and to whom are all things: to him be given all glory and honor, dominion and blessing, by all creatures in heaven and earth, forever and ever.

A M E N.



