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MR. PORTER'S

Sermon

ON THE DEATH OF
GOVERNOR SUMNER.

YOUNG AND MINNS, PRS.

A
S E R M O N,

DELIVERED TO THE

First Religious Society

In Roxbury, June 16, 1799.

OCCASIONED BY THE DEATH OF

HIS EXCELLENCY

INCREASE SUMNER, ESQ.

GOVERNOR OF THE

COMMONWEALTH of MASSACHUSETTS,

Who died June 7, 1799, in the 53d year of his age.

By ELIPHALET PORTER,
MINISTER OF SAID SOCIETY.

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of MASSACHUSETTS.

1799.



S E R M O N.



PSALM LXXXII. 6, 7.

I HAVE SAID, YE ARE GODS ; AND ALL OF YOU ARE CHILDREN OF THE MOST HIGH. BUT YE SHALL DIE LIKE MEN, AND FALL LIKE ONE OF THE PRINCES.

IT having pleased the SUPREME RULER, who is infinitely exalted above all that are called gods on earth, and who alone hath immortality, dwelling in light inaccessible and full of glory, to take from our world, his servant, the Chief Magistrate of this Commonwealth, it becomes the indispensable duty of all, seriously to notice and religiously improve the melancholy and afflictive dispensation. Such a notice and improvement of this painful event are, however, peculiarly incumbent on us, of this place, in consequence of our having been particularly connected with the deceased ; who was a most distinguished inhabitant of this town, and member of this Christian Church and Society.

THE speaker has ever had too much experience of the candour of his hearers, to distrust it on the
present

present occasion. He cannot, however, persuade himself to enter upon the discharge of the duty that now devolves upon him, without particularly requesting the indulgence of his audience; and expressing a hope, that his deficiencies will be imputed less to an unbecoming indifference to the solemn event, which has spread so general a gloom over the face of society, than to the very sensible manner in which it has affected him.

OUR text is the language of the great Creator and Lord of all, who knoweth his works from the beginning to the end, and calleth them all by their names, “*I have said, Ye are Gods; and all of you children of the Most High. But ye shall die like men, and fall like one of the princes.*”—What wide extremes! Gods, yet mortal! Sons of the Highest, yet frail children of the dust!

MANKIND are the offspring of God, formed in his image, and constituted lords of this lower world. By their rational and moral powers, by their capacities of improvement in knowledge, virtue, and happiness; by their destination to a future and eternal state of existence; and by the elevated views and hopes which religion teaches them to entertain, they are raised to a distinguished rank in the scale of beings. They are allied to the divinity, and claim kindred with the immortals. In a comparative and qualified sense, they are “*gods.*”

BUT

BUT we must not attempt to conceal, nor neglect to consider, that it is to the Magistrates and Rulers of the earth this high appellation is more especially to be applied.

THOSE of our fellow-men, who, in Divine Providence, are raised to civil power and trust, are the vicegerents of the Supreme Ruler, the ministers of **GOD** for good to mankind. On account of the authority, power, dignity and utility of their Office, they are styled “**Gods,**” by Him who cannot be suspected of giving flattering or useless titles. The advantages resulting to society from the appointment and agency of Civil Rulers, are more extensive and important, than we are ready, perhaps, at first view, to imagine. As the benefits, which we are continually deriving from the established laws, and salutary operations of the natural world, are very apt, from their being constant and familiar, to be little regarded : So, accustomed, as we are, to the security, order, and blessings flowing from a state of society, which is regulated, improved, and protected by Civil Laws and Government, we are prone to think too lightly of the protection and privileges we enjoy, and of the institution from which they are derived.

RELIGION and a sense of moral obligation, important and essential as they are to society, have never been found sufficient, even where they have existed in their greatest purity, vigour and extent, to render men, in a tolerable degree, secure and undisturbed in the enjoyment of their rights. In every

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ry nation and community, there are some on whom religious and moral principles have but little effect. Such persons, were it not for the restraint arising from the fear of the Civil Magistrate, would freely indulge themselves in rapine and plunder, and every kind of vice and iniquity to which their unruly passions might prompt them. It is also too evident, that mankind in general are so defective in their regard to the dictates of piety, benevolence and justice ; and so liable to be misled by the selfish passions, that they need to have their conduct and intercourse with one another regulated and restrained by civil authority ; and the errors of their own biassed judgment corrected by the decisions of more disinterested tribunals.

THE essential importance of Government, therefore, to the security, order and happiness of society, must be manifest. And to this necessary institution, the Almighty Parent and Lord of all, ever caring for the welfare of his offspring, has given his divine sanction, in bestowing the title of "Gods" on those who are appointed to rule over men. In proportion as they are faithful to their trust, and answer the end of their appointment, civil rulers are, like benevolent superior powers, the guardians, protectors and benefactors of the community over which their influence extends ; and as such are entitled to a most respectful and affectionate regard.

BUT Civil Magistrates, however elevated their stations and important their services, and notwithstanding

standing they possess, in the highest degree, the public affection, esteem and confidence, are subject, in common with the rest of mankind, to the attacks of disease and the power of death.

“ I have said, Ye are Gods—but ye shall die like men.” As all mankind have the same origin, so it is agreeable to the appointment of Heaven, that they all have the same end. *“ All are of the dust, and all turn to dust again.”* To people his dark dominions, the king of terrors is continually despoiling our world of its inhabitants. But although his arrows produce such fatal effects among mankind, yet his bow seems to be drawn at a venture. We fall before him indiscriminately, and go down to the grave without any apparent order. The congregation of the dead, like that of the living, is a mixed multitude, consisting of persons of all ages, of all conditions, and of all characters. If we walk over the burying ground, consult the monumental inscriptions, and meditate among the tombs, we shall find that the aged and the young, the public Magistrate and the private citizen, the rich and the poor, the great and the small are there. From the earliest records of the ravages of death, and from the course of Divine Providence, which falls under our daily observation, we see that no class or description of men is exempt from mortality. The most pious and Christian Ruler *“ falls like one of the”* heathen and idolatrous *“ princes.”* And the earthly Gods die like the meanest mortals.

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THESE

THESE truths have lately been exemplified before our eyes, in an instance of human frailty, which at once carries conviction to the mind, and grief to the heart. The last week were committed to the dust, with funeral honours, not more unusual than deserved, the remains of our most respected friend and neighbour, the Governor of this Commonwealth. At this event, patriotism mourns ; friendship weeps ; and the more “tender charities of life” are in the spirit of heaviness. “He shall return no more to his house ; neither shall his place know him any more.” It becomes us to say, “Even so, FATHER, for so it seemed good in thy sight.”

THE ways of Heaven are infinitely above our narrow views and comprehension. “But there is a spirit in man, and the inspiration of the Almighty giveth us understanding.” It is our duty, therefore, notwithstanding we are capable of knowing but in part, and seeing but in part, to contemplate the appointments, and study the ways of GOD, in order that we may discover the propriety and wisdom of them, as far as our limited powers will permit. This is not a profane or useless employment of our rational faculties ; but is both pious and profitable. To *believe* the divine wisdom, which, in all cases, we have sufficient reason to do, is highly consoling ; but to *see* it is still more satisfactory and improving to the mind.

AT first view, it appears strange and unaccountable, that mankind should be summoned to quit the
stage

stage of human life, in a manner in which there appears to be so little order, or discrimination of characters and conditions. It is apt to excite surprise, if not a spirit of distrust and complaint, when we see death destroying the hope of man; triumphing over those who are in the bloom of youth, or in the midst of life; those who are in circumstances of ease and prosperity; eminent for their talents, virtues and usefulness; and in the preservation of whose lives, not only their more private connexions, but whole communities, are deeply interested: while thousands of the aged and infirm, of the dependent and wretched, of the profligate and useless, survive! This, it is commonly observed, is one of the mysteries of Providence. But if it be a mystery, it is a mystery full of wisdom. Nor is that wisdom wholly hidden from our view.

If death is admitted into the world, and suffered to reign over the children of men, it is obvious, that they must fall under his power, either in the present indiscriminate and promiscuous manner; or according to some fixed rule and order. A little attention to the consequences of the latter method, will be sufficient to convince us of the superior wisdom of the former.

WERE mankind to return to their original dust, according to some established rule and settled order, in respect to age, or any other obvious circumstance, this rule and order would be necessarily known, from observation; and we should consequently become

come acquainted with the day of our death. But this is a kind of knowledge, which would but increase our sorrow. Were mankind to foresee the particular period of their dissolution, how distressing would be the consequences of such foresight ! How many individuals, instead of indulging the pleasing and innocent hope of living many days, and rejoicing in them all, would be filled with dismay, by the knowledge that death was at the very door ! How would the pleasures of friendship and domestic life be unseasonably interrupted by the certain foresight of distressing bereavements ; and families bathed in tears before their time ! It would be no uncommon thing for the potentates and rulers of the earth to retire, like the celebrated CHARLES the fifth, from their exalted stations, and relinquish the affairs of government : Nor for men, in humbler conditions, to abandon their useful employments, and resign themselves to melancholy and despair. Not a few of mankind, who might otherwise have continued to be highly useful to their families, friends and country, till overtaken by death, would at an earlier period, be wholly unfitted for attending to the common duties and concerns of life,

Nor let it be imagined, that knowing the precise order and time of their departure out of the world, would be friendly to the moral and religious interests of mankind. Such knowledge would not be suited to a probationary state. It would be likely to render us thoughtless and presumptuous, or depressed and desponding ; according to the distance
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or approach of death. A certainty that we had but a few days to live, might fill us with terror ; but would possess no charm, or mysterious power, to correct vicious habits, formed in our season of security ; and at once to fit us for the services and enjoyments of Heaven. That uncertain tenure, on which we hold our lives, places us in a favourable situation for the due exercise of our voluntary and rational powers, and consequent improvement of our moral characters. It does not overpower the mind by its terror ; but by a more gentle influence becomes an important mean of forming men to habits of reflection and seriousness, of piety, virtue and usefulness.

WERE certain classes or descriptions of men exempted from death, or made certain of living to an unusual age, what advantages would result from such an arrangement ? Or rather, what evils would it not produce ? If riches and honours were a security from the grave, with what an increase of devotion and zeal, of injustice and oppression, should we see mankind paying their homage to the god of this world, and forcing their way to power and fame ! If the affluent and prosperous are now too prone to forget God, their maker ; to lead lives of dissipation and pleasure ; and to turn away from scenes of human woe ; what would be the temper of their minds and tenour of their conduct, were they at an agreement with the grave !

WERE

WERE the children of men exposed to die, in proportion as they are poor and dependent, unfortunate and wretched, this appointment would widen that difference which now takes place in the conditions of men, and of which some are apt to complain as being already too wide. It would add affliction to the afflicted, by increasing their apprehension of that evil which the philosopher pronounced, "Of all terrible things the most terrible:" And by diminishing that great support and solace of the unfortunate and miserable, the hope of living to see better days, and of taking comfort a little, before they go hence and are seen no more.

If the more vicious and worthless part of mankind, those who are least disposed to make a proper use of their time and talents, were to be consigned to an early death, this would be to deny them that opportunity for reflection, repentance and amendment, which divine compassion allows to sinful men. Or if any are ready to think it expedient that the more pious, virtuous and useful members of society, as they only are fit to die, should alone be subject to death, it need only be asked, what a world this must be, deprived of their counsels and examples, services and influence! It must be dark and wretched, indeed, when despoiled of its lights, its ornaments and glory!

THE more, indeed, we reflect on the ways and appointments of Heaven, and compare them with any schemes and methods of our own, the more
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shall we be convinced of the wisdom and goodness of the former ; and of the weakness and folly of the latter.

THE preceding observations on the useful and dignified character of Civil Rulers, and on the mortality to which, by a wise appointment of Heaven, they are liable, in common with the rest of mankind, it is to be hoped, will neither be deemed unreasonable, nor prove unprofitable. They at least teach us to respect and honour wise and faithful rulers, while we are indulged with them ; and to entertain a humble sense of the divine correction, when God, in his righteous providence, takes them away. At the same time we are taught, by our subject, to console our minds under such bereavements, in the reflection, that they take place according to a constitution and appointment, founded in perfect wisdom.



THIS consolation we need at the present time.— A Chief Magistrate, who possessed, in an unusual degree, the public esteem and confidence, has been taken from our head, in the midst of his days and usefulness. Such was his public station, and so acknowledged were his virtues, that, unaccustomed as I am to the giving of characters, in my discourses, it is undoubtedly expected, that something of this kind will be attempted on the present occasion. I am not insensible of the justice of the expectation, nor of the propriety of the attempt.

GOVERNOR

GOVERNOR SUMNER was born on the 27th of November, 1746, in this town; where he passed his days. As scarcely any circumstance, relating to distinguished characters, is uninteresting, it may not be improper to observe, that he had the advantage of a fine person.—He was elevated in stature, as well as in station, above the multitude of his brethren. His aspect was open and noble; at once conciliating affection, and commanding respect. In his manners he was condescending, polite and unassuming; yet dignified and manly.

His mind was naturally strong; and its various powers were well balanced. He discovered more of that solid and judicious turn of mind, the effect of which was a uniform, distinct and useful light, than of that kind of genius, which, though it may sometimes produce brilliant effects, often leads to error and harm, by its too bold and extravagant excursions.

He enjoyed the advantages of a liberal and public education, in our University, at Cambridge, where, in the years 1767 and 1770, he received the customary degrees.

On leaving the University, he entered into the study and practice of the law. By the candour and judgment with which he conducted, in the line of his profession, as well as by the discreet and amiable tenour of his life and conversation, he acquired the affection and esteem of his brethren of the bar, and of his fellow-citizens in general. He

He was called to serve the public in the Legislature of this Commonwealth, first as a Representative from this town ; and then as a Senator for the county of Suffolk, in its former extent.

IN the year 1782, Governor HANCOCK, with the cordial approbation of the public, placed him on the bench of the Supreme Judicial Court. In this important situation, he continued for a considerable course of years, approving himself to the public as a dispassionate, impartial, discerning, able and accomplished Judge. The principal, if not the only objection, made to his removal from the bench of Judges, to the chair of Government, was the capacity, fidelity and usefulness, with which he served the community in the judicial department. But the public, rightly judging, that the integrity and capacity with which he filled the office of a Judge, was the surest pledge of his fidelity and usefulness, in a still higher and more important station, turned their attention to him as the most suitable person to fill the office of Chief Magistrate. Accordingly, on the resignation of his predecessor in the chair, Judge SUMNER, in the year 1797, was elected Governor of the Commonwealth by the people ; and has since, been repeatedly chosen to the same high office, by a very large majority of their free suffrages.

DURING two years, he officiated in this important station, in a manner highly satisfactory and advantageous to the public, as well as honorable to himself :

self: and would, no doubt, have long continued to administer the Government with an upright heart and skilful hand, had the councils of the Most High accorded with the suffrages and prayers of his people on earth.

As he was the decided advocate of the Federal Constitution of Government, and employed his influence for its adoption, in our State Convention, of which he was a member; so, after it came into operation, and its effects were experienced, he entertained a high sense of its importance to our national peace and prosperity. Though as Chief Magistrate his private feelings, as well as public duty, must have led him to be watchful with respect to every thing, which he conceived would endanger the honour and prosperity of the Commonwealth; yet he was far from indulging an unworthy jealousy of the national government, and of those appointed to administer it. The suspicions and discontents entertained by too many, and the misrepresentations and calumnies, by which they were excited and nourished, were, not unfrequently, subjects on which he expressed his surprise and deep regret.

HE was remarkably free, however, from every thing that had the appearance of party spirit, or rancour. His candour and moderation were known unto all men. We are taught, that “he who ruleth his spirit is better than he that taketh a city.” This was an excellence of Governor SUMNER.—He possessed an unusual degree of self-command.

Divesting

Diveſting himſelf of prejudice and paſſion, he examined with deliberation and impartiality, and decided with rectitude and wiſdom. His cool and diſpaſſionate temper, reflects more honour on his memory, if we admit the opinion which ſome have entertained, that it was leſs the effect of a peculiarly happy conſtitutional temperament, than of moral diſcipline and culture, and the benign influence of a religious principle.

HUMILITY without meanness, the incontestible proof of a ſuperior mind, was a diſtinguiſhing trait in his character. Who ever heard or ſaw any thing in his converſation or deportment, that had the appearance of pride, or vanity, or affectation ; or that could be conſtrued into an oſtentatious diſplay of his own talents, virtues, or ſervices ?

THOUGH raiſed to the higheſt dignity, it was in the power of the citizens of the Commonwealth to beſtow ; yet, as far as my knowledge extends, he was never accuſed nor ſuſpected of employing any unworthy arts to gain the popular favour ; nor of obtruding himſelf on the public, as a candidate for places of power and truſt. Such was his modeſty that when he found the eyes of the Community turned upon him, he appeared not a little ſurpriſed and “ diſordered at the deep regard he drew.”

AFFLUENT in his circumſtances, and placed at the head of the Community, he maintained that hoſpitality, and appeared in that ſtyle of life, which
were

were suited to his fortune, and becoming the dignity of the first Magistrate of a great and respectable Commonwealth. His modest deportment, however, disarmed the envious of their malignity. At the same time it caused the honours that encircled his brow, to appear with singular beauty and advantage; as the deep shade of the distant cloud gives to the intervening bow, in the heavens, an appearance peculiarly graceful and magnificent.

IN the more private and tender relations of life, he was affectionate and faithful. The purity of his morals will not be called in question. Many here present have had opportunity to observe, and can testify, that the manner of his life from his youth, has been, in a singular degree, blameless and exemplary.

IN early life, and about the time he entered on the practice of the law, as his secular calling, he made a public profession of Christianity, as the rule of his religious faith and practice. He appeared to be impressed with an habitual sense of the truths of religion, and of the importance of its institutions. At the prevalence of irreligious and licentious principles, he expressed a deep concern. Few persons, I believe, were more in the habit of introducing, in their daily and familiar conversation, serious and useful reflections of a moral and religious nature.—The temptations of affluence and blandishments of polished life, did not, as too frequently happens, unsettle his principles and corrupt his morals, and thus
make

make shipwreck of faith and a good conscience. But he continued to hold fast his integrity to the end ; and was justly esteemed a worthy and exemplary member of this Church of our Lord JESUS CHRIST.

If we now pass to the last scene of his life, we shall not find it the least interesting and instructive. His disorder was attended with great bodily pain and distress ; which he bore with Christian patience and fortitude. He was not insensible, especially at some periods of his sickness, of the alarming nature of his disease. When under the impression, that he was soon to go the way of all the earth, he took a particular and affectionate leave of his family.

It will not, I hope, be thought improper, nor prove unuseful, if I take the liberty to mention what he observed to me, when visiting him by his desire ; and at a time of his sickness, when he appeared to have the full exercise of his reason, and to be apprehensive that the time of his departure was near. I am not conscious of having materially deviated from his own expressions ; nor of having, in the least degree, departed from what I understood to be his meaning. “ A dying bed,” he observed, “ is not the place for one to begin to attend to his religion, and prepare for another world. But I have not been unmindful of these concerns. I have thought *much* of them. The more I have reflected on the subject of religion, the more has my mind been settled and confirmed in its reality and importance.

tance. I am sensible," continued he, "that many infirmities and errors have attended me; but I trust I have the testimony of my conscience to the general rectitude of my views and conduct in life."— At a subsequent period, on the conclusion of the office of devotion, performed at his request, he said, with a gesture and emphasis, the impression of which I shall not easily lose, "I AM RESIGNED."

He has fallen asleep; and we have committed him to the silent tomb. "Blessed are the dead, that die in the Lord: Yea, saith the Spirit, they rest from their labours, and their works follow them!" It does not become us "to sorrow as as those that have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." We are assured, that "the hour is coming when all that are in the grave shall hear the voice of the Son of God; and they that hear shall live."

MAY the afflicted relict, children and relatives of the deceased, be led to reflect on the wisdom of that Providence, which subjects all men, without distinction, to the sentence of mortality; and on the great truths of that religion, which brings life and immortality to light. From these sources of comfort, as well as from the soothing power of the public sympathy, which has been so unusually expressed, may they derive consolation. And may their improvement in every Christian grace and virtue, be the fruit of their affliction.

MAY

MAY the Supreme Ruler sanctify the affecting breach he has made on those who are styled Gods, to the rulers and public characters of this Commonwealth ; and particularly to his servant, on whom the duties of the chief magistracy now devolve.— May the rulers throughout our land be taught a lesson of wisdom ; and the magistrates and judges of the earth receive instruction !

THE church and religious society in this place, as in every bereavement they experience, so especially in the death of the distinguished character who has been lately removed from our presence and communion on earth, are admonished, that “ every man at his best estate is altogether vanity.” May we attend to the admonition, and be excited to work the works of him that sent us into the world while it is day ; for the night cometh, when no man can work. It becomes us, and the people of this Commonwealth, to be humble under the present rebuke of Heaven. While we are taught not to put undue confidence in princes, nor in the son of man, whose breath goeth forth, and who returneth to the earth, let us learn not to provoke God, by our unreasonable suspicions, to take from us the wise and faithful of the land.

WHEN we see distinguished characters, especially such as we particularly loved and honoured, passing out of this world, how natural is it to cherish the hope of another ? And what reason have we, at all times, to be thankful that we have something besides

fides the doubtful suggestions and uncertain conclusions of our own unassisted reason to encourage the belief of a future state? JESUS CHRIST, who was sent of GOD to enlighten the world, and who furnished ample credentials of his divine mission, hath expressly taught us, that “there shall be a resurrection of the dead, both of the just and of the unjust.”

To confirm his doctrine he was willing to make the experiment. He voluntarily submitted to death, confidently predicting, that on the third day he should rise from the dead. And behold, on the third day he shewed himself alive! After having been seen for a considerable course of time of many infallible witnesses, and conversed with them of the things pertaining to the kingdom, he ascended up on high, to his Father and to our Father, to his GOD and to our GOD. Thus hath he become the first fruits of them that sleep, the forerunner into the Heavens of all the faithful. He hath illumined the dark passage of the grave, and led the way to glory.

WITH all gratitude and joy does it become us to lay hold on the hope that is set before us, and to welcome, as the richest gift of Heaven, that divine religion which presents it. Let not our corrupt affections, our evil deeds, and consequent prejudices, render us unbelieving. If in so high and rational a concern as that of our religion, we must have prejudices, it is to be wished, for the honour of our nature, that those prejudices might be in favour of

a religion, which distinguishes us from the beasts that perish ; a religion which opens to our view living scenes of virtue and happiness, beyond those dark abodes, where death and silence reign ; a religion, which earnestly invites us to seek, in the way of well doing, for glory, honour and immortality, assuring us that our labour shall not be in vain.

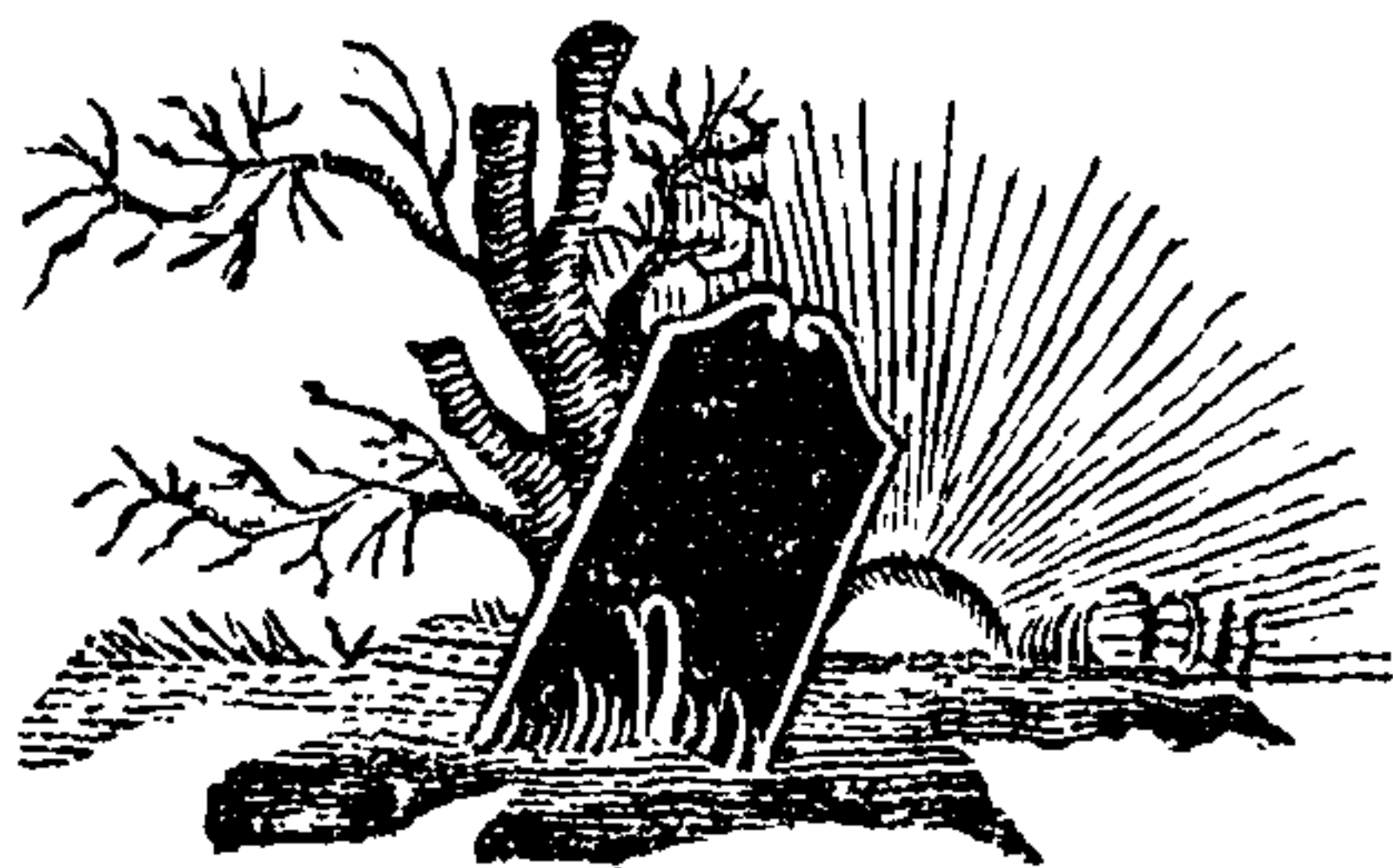
SUCH a religion cannot do us harm. It may, it must do us good. It must elevate our views, refine our affections, ennoble our conduct, comfort our hearts, and spread beams of light and joy over the various scenes of human life. It must, in proportion as its glorious hopes are cherished, and its genuine influence felt, produce a Heaven here on earth, although there should be none hereafter.—But though I thus speak, I am persuaded, that “He is faithful who hath promised.” And “why should it be thought a thing incredible with any, that God should raise the dead ?”

WHATEVER may be our stations and conditions in life, may we all be followers of those who have departed this life, having lived in the fear of God, and in the faith of our holy religion. It is the Great Author of our being who furnishes us with our talents, and assigns us our stations. But we ourselves are accountable for the fidelity with which we employ the first, and fulfil the duties of the last. The ancient philosopher and moralist, as quoted and referred to by another, has, with great beauty, as well as justice, represented mankind as being in

a theatre, where every one has a part assigned him, by the great disposer of the drama. The great duty incumbent on every individual, is to receive his part with humility, and act it in perfection. We may, indeed, imagine, says he, that our part does not suit us, and that we could act another better. But this is not our business. All that we are concerned in is to excel in the part which is given us. And to excite us to act well our parts on the present stage, the interesting consideration cannot be too often revived in our minds, that we are destined to another world, and a more important scene of action, where our parts will be cast anew, and every one will have a station assigned him exactly answerable to the fidelity, with which he now performs his duty.

THERE is no condition in life, however humble, which does not afford opportunity for the exercise and improvement of all those virtues, which are necessary to secure us the esteem and affection of the wise and good ; and to qualify us for the high honours, and unspeakable felicities of the heavenly world. Like the most elevated and illustrious of mankind, we are rational, moral and accountable beings. Like them, we are bound, according to our opportunities, to be useful in our day and station. Like them, we are noticed by the Great Master of the scenes, and unerring Judge of real worth. Like them, are we candidates for eternity ; and we all have the same invitation, and the same encouragement to aspire after joys that shall never cease, and crowns of glory that shall never fade.

THE distinctions of birth, wealth, rank, power, shall all be lost in the grave. Those of truth, piety, virtue, and moral worth, shall survive the dissolution of nature, and be known in the regions of immortality. Therefore, my respected hearers, this is the conclusion of the whole matter : “ Fear God, and keep his commandment ; for this is the whole of man ”—his duty, happiness and glory. Complying with this great maxim, which is equally the dictate of reason and revelation, we shall secure the favour of that ALMIGHTY BEING, with whom there is no respect of persons ; and shall receive that sentence of approbation and reward, “ WELL DONE, GOOD AND FAITHFUL SERVANTS ; YE HAVE BEEN FAITHFUL OVER A FEW THINGS ; I WILL MAKE YOU RULERS OVER MANY THINGS ; ENTER YE INTO THE JOY OF YOUR LORD.”



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