
DR. THACHER'S

S E R M O N,

ON THE DEATH OF

GOVERNOR HANCOCK.

A
S E R M O N,

PREACHED TO THE

SOCIETY in BRATTLE STREET, *Boston,*

OCTOBER 20, 1793,

AND OCCASIONED BY THE DEATH OF

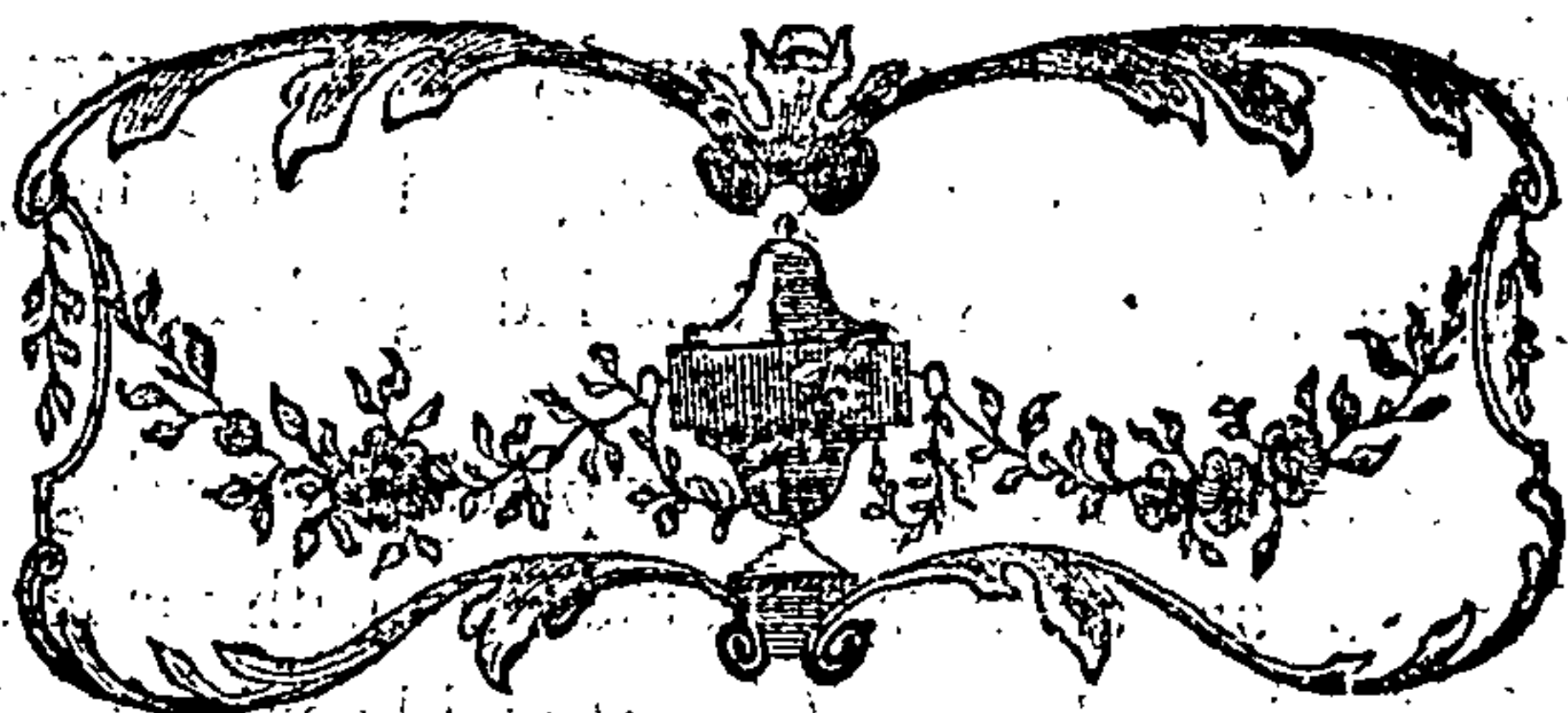
HIS EXCELLENCY

JOHN HANCOCK, Esq. L.L.D. AND A.A.S.

GOVERNOR of the Commonwealth of MASSACHUSETTS,

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DR. THACHER'S

S E R M O N.

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PUT NOT YOUR TRUST IN PRINCES, NOR IN THE SON OF MAN
IN WHOM THERE IS NO HELP. HIS BREATH GOETH FORTH,
HE RETURNETH TO HIS EARTH: IN THAT VERY DAY HIS
THOUGHTS PERISH,

TH E principles and affections implanted in his breast, prove that God designed man to be a social creature. These affections lead him to value the good opinion, to seek the company, and place confidence in the support and assistance of his fellow men.

No one can suppose that it is improper or unsuitable for us to give way to these principles, and seek for the society of mankind. This society not only brings into exercise some of the finest sensibilities of the human heart, but it tends to disseminate
happiness,

happiness, and to prevent men, by exciting a regard to reputation, from many wrong and sinful things in which they might otherwise indulge themselves.

THERE is a necessity of our placing some degree of trust in one another, because GOD hath made us mutually dependant for support and happiness. If we refuse to trust our neighbour, to place any degree of confidence in him, we must forsake the society of mankind, and bury ourselves in the everlasting darkness of a cloister, or retire to the pathless wilderness. Mutual confidence is the strength of society ; it is the happiness of individuals ; it dispels the gloom of life, and occasions some of our most exquisite pleasures.

THERE is no affection of the human heart which is not liable to abuse ; and when it is carried too far, and operates to prevent or extinguish other affections equally useful and agreeable, it is certainly abused. If our disposition to place confidence in our fellow men, to depend upon them for support and happiness, prevents us from acknowledging GOD, and from making use of every means in our power to secure his favour and bring about our own prosperity, this confidence is undoubtedly abused ; for it is placed in an improper degree upon a creature who cannot answer our expectations, to the exclusion of him who is the only proper object of unlimited confidence.

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THE words of the text contain a caution against indulging to this confidence, and give two powerful reasons for this caution ; they assure us that there is no help in man, and that he is constantly liable to the assaults of disease and death.

THERE are certain situations in which the providence of God places some men, which give them greater opportunities of serving mankind, and which seem therefore to point them out as proper objects of trust and confidence. However free and equal mankind may be born, yet there are certain distinctions which arise naturally from a state of society and government, with which some men must be invested. It does not appear that any particular form of government is established by a divine constitution, and of consequence the particular distinctions which men shall enjoy, are not pointed out by the word of God. But, that some must be in authority and others must obey ; that some must be princes or rulers, and others must be subjects ; that governors must be honoured and the laws executed, is indispensable from a state of society. However the people may please themselves with the fancy of being superior to restraint, and retaining their own majesty, yet, if there are not rulers among them, and these rulers are not honoured and obeyed, there can be neither public peace nor private happiness.

SOME nations, weary of the collision and animosity which attend elective governments, have resign-

ed themselves to become the property of a certain man or a certain family, who rule them at their pleasure, and whose children are born princes, be they wise men or be they fools. A man may be incapable of conducting his own affairs, he may be senseless, vicious and cruel, yet if he descends from the loins of a king, he must be the ruler of nations, and the happiness of millions must depend upon his pleasure. But where the rights of human nature are recognized, he alone is a prince whom "the people delight to honour," and he alone possesses power who, for a certain purpose and for a certain time, is delegated to hold it. The idea of hereditary right is excluded, and a man must depend upon his wisdom, his uprightness and his virtue (or the appearance of them at least) for distinction.

HE who in his heart fears, reverences and loves the King of kings, who is impressed with his religion, and values his favour above all things, who is endued by him with faculties of mind which qualify him to serve mankind, and whose bosom glows with a concern for their happiness : This man, called from the humility of a private station to fill places of trust, and and acting in such a manner as to answer the purposes for which power was given to him; this is a prince among men. He stands high in the favour of God and the people, and purchases to himself the best of all distinctions.

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It is natural for us to trust in such a man. We consider him as qualified to be serviceable to us, and we believe that he has a disposition to improve his powers to this purpose. We not only confide therefore our dearest interests to his care; we not only leave it to his discretion to act for us in our most important concerns, but we suppose that he is in himself competent to answer these purposes; we consider the public happiness as dependant upon him, and forget GOD ALMIGHTY to trust an honest and elevated, but yet a frail and erring creature.

AGAINST this trust we are doubtless cautioned in the text, and against this trust only; for I do not believe that the words of it are meant to guard us against entrusting certain powers of government to our rulers, or to warn us to place proper checks and restraints upon them. These things are doubtless necessary to be done, but then the text looks not at all towards any system of government. Individuals and nations also are too apt to look for their prosperity and happiness to creatures like themselves. They have experienced the integrity, and profited by the services of these men. They have found them faithful in arduous seasons, and have known them hazard every thing to guard their rights. It is natural for them to suppose therefore, that they can still serve them; that if they are in difficulty, these princes of the people can extricate them; that it needs only their appearance and exertions to se-

cure the public happiness; and, too unmindful of the supreme and absolute LORD of the universe, they place their confidence in “man that shall die, and in the son of man that shall be made as grass.”

It is in the power of princes to bestow grateful distinctions and valuable offices upon their friends, and for these distinctions it is natural to trust in princes. Sometimes this confidence operates to destroy a spirit of exertion, and prevent men from seeking to deserve the objects of their pursuit; but oftener it leads us to base servility, to look to our earthly patrons, and to forget the being who orders all our changes, and who hath said, “Promotion cometh neither from the east, nor from the west, nor from the south, but GOD is the judge; he putteth down one and setteth up another.”

WHENEVER, in short, we forget our entire and absolute dependance upon the ALMIGHTY, and look to man for protection, ease and happiness; whenever we suffer our attachment to worms of the dust like ourselves to prevent us from feeling that GOD governs the world with an unlimited sway, and that he alone is an object of supreme trust; we then may properly be said to trust in the sons of men, and we act contrary to the solemn prohibition of the text.

BUT why are we forbidden to put our trust in princes, or in the son of man, and why may we not
indulge

indulge to a disposition which is so natural to us?—
The reason is assigned in the text, “because in him
there is no help, and because his breath goeth forth,
he returneth to his earth; in that very day his
thoughts perish.”

If we consider the absolute and unlimited government which the ALMIGHTY exercises over all the works of his hands, we shall discern the propriety of the first of these reasons. All the inclinations of the human mind are subject to a divine control; God leads men to feel and conduct towards us as he sees to be best, and they are made to be that to us which he thinks it proper they should be. Their dispositions towards us, their exertions in our service answer such purposes as he is pleased to appoint, for inspiration declares, “many are the thoughts in a man’s heart, but the counsel of the LORD that shall stand.”

THE greatest and best of men cannot be objects of confidence with respect to the things of another world: They may, it is true, be useful to us; they may restrain us from sin, or they may reprove us for it; and communion with them may increase and animate our devout affections; but they cannot heal a wounded spirit; they cannot speak peace to an awakened conscience; they cannot bring home to our bosoms the blessings of the gospel, or dissipate the clouds of spiritual desertion. In these
circumstances

circumstances we may say to them as the afflicted but resigned patriarch said to his three friends, "miserable comforters are ye all." It is the grace of CHRIST, it is the "still small voice" of the gospel of our salvation, it is a view of the perfect righteousness of the SON of GOD alone which can give us relief under these circumstances.

AND how many are the calamities of human life under which our fellow men, great or powerful as they may be, can afford us no help ! They cannot ease the pained heart ; they cannot prevent the distresses of our minds nor the destruction of our property ; they cannot restrain the ravages of disease nor arrest the power of death. We may be surrounded with the princes of the earth ; we may stand high in their favor, and they may have every disposition to serve and make us happy ; and yet we may envy the friendless beggar who "hath not where to lay his head." GOD designed that we should be ultimately dependant upon him, and that we should look through all those who are the instruments of his pleasure to him who is the sovereign LORD of all.

OFTEN the princes of the earth fail us in the confidence which we place upon them, and how good soever their disposition may be to serve us, yet they may be so circumstanced as that they cannot do it. The great are surrounded by suitors ;
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the kindness of their hearts may lead them to wish that they could serve them all, but it is not in their power, and many must of necessity find that there is no help in them.

IN short, the only way to secure the tranquility of our own minds, and to obtain help from God and man is, to love and reverence, obey and honour God; and faithfully to do our duty to man. If we are the friends of God and the real disciples of JESUS CHRIST, he will “withhold no good thing from us;” and the most certain method to attain the confidence and esteem of mankind is to deserve them.

BUT their liableness to mortality is another reason why we are charged in the text not to put our trust in princes; for the unvarying experience of the world hath shewn us that great “men die as well as the fool and the brutish person.” The possession of an empire, the throne of nations, the sceptre of the world are not any security from the arrests of death. Alexander, the conqueror of the world; Alexander, the deified leader of many nations; Alexander groaned under the paroxysms of disease, he died like other men, and his dust returned to dust again. The *Cæsars*, the *Pompeys*, and a long train of murdering heroes have followed him, and all their victories, their triumphs and their mighty projects have ended in the silent tomb.

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THE expressions of the text are strong and elegant, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." The dying prince differs not from other men: His frame, consisting of the same materials, and supported by the same principles, is subject to the decays of nature and the assaults of disease as much as the frame of the simplest peasant. The palaces of the great are not always the seats of mirth and pleasure, they often resound with the groans of the pained, and they frequently furnish subjects for the triumphs of death. "The breath of their princely owners goeth forth," and the functions of nature cease: Not all their grandeur, not all the esteem and affection which their friends had for them, can "retain the spirit in the day of death." They lie senseless lumps of clay, and they regard not the respect which is paid to their memories.

GOD made man at first of "the dust of the earth," and when he had fallen from God he pronounced the sentence which hath not ceased to be fulfilled even unto this day, "Dust thou art, and unto dust shalt thou return." Great and good men may be embalmed in the memory of their friends, and may leave behind them the "good name which is as precious ointment;" but the lapse of time will destroy every vestige of their forms, and the parts which compose them shall not be connected again "till the heavens be no more." Our mother earth
will

will swallow up the fairest and most beautiful bodies, and we must every one "say to corruption, thou art my father, and to the worm, thou art my mother and my sister."

"IN that very day his thoughts perish." Earnestly as he may have sought the public benefit, and deeply as he may have been concerned in projects for its welfare, the greatest of men can pursue them no longer when his "breath goeth forth." Their consequences may prove salutary to the people whom he governed, and they may "rise up and call him blessed," when his ears can listen no longer to their grateful plaudits; but his intentions of service, his devices, his plans for the common benefit, his thoughts of good for his country, his children and his friends perish in "the day when God taketh away his soul."

THE past subject hath presented us with a melancholy picture of the state of mankind. It hath taught us that "man in his best estate is altogether vanity;" that the greatest, the wisest, the most useful among men are equally mortal with the meanest and most unworthy, and that there is nothing under the sun which can merit our attention in comparison of "the one thing that is needful."

THE same affecting lessons are taught us by the dispensation of Providence which occasioned this discourse. The death of the Governor of the
commonwealth,

commonwealth, a man distinguished by his rank and fortune, beloved by his fellow citizens, and loaded with their highest honors, furnishes an illustration of the text more striking, directed more pointedly to the feelings of every man of sensibility, than it is possible for language to give. This event has brought a gloom over every mind, and it sounds in every part of this extensive and populous State, the exhortation of the text, "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth ; in that very day his thoughts perish."

It is difficult to draw the character of a man in a station so elevated without being charged with partiality, and with a disposition to flatter the dead, or gratify the living. But this is a duty which must be done, and it is a duty which my particular situation renders indispensable to me. But think not that I shall attempt to describe this great man as a character absolutely perfect, for perfection is not the lot of humanity, and to ascribe it to the best of mortals must prove a want of sincerity or knowledge. Let his failings, for which charity will furnish many apologies, be "buried with him ; and woe befall the man who disturbs the ashes of the dead, or wounds the hearts of the living by calling them to remembrance !—The envy must be rancorous indeed, the enmity must be bitter beyond description

scription which does not subside when the object which excited them is laid low in the dust, and “has no more portion in any thing which is done under the sun.”

GOVERNOR HANCOCK was formed by nature to act a brilliant part on the theatre of the world. His abilities were of that kind which strike, astonish and please. They were highly respectable ; and were cultivated by a learned education in our university, by travelling abroad, and by the conversation of wise and good men which he enjoyed from his infancy. Adopted by an uncle* who possessed very great property, and who filled some of the most important stations in the province, he early became an object of public attention. Every seed of genius in him was cultivated, and his future eminence was fondly predicted. They were happy who could contribute to his advancement, and his parents by adoption were more pleased with tokens of respect shewn to him than with those which they received themselves.

IN early life he came into possession of a fortune equal to his utmost wishes, and superior to any which our part of America had then known. It was with anxiety his friends viewed him in this situation ; they feared that he would be drawn into the

* The Hon. Thomas Hancock, Esq. one of the council for the province of Massachusetts Bay, &c. died August 1st, 1764.

the vortex of dissipation, and become a prey to those who "lie in wait to destroy." They were pleased when they found him taking a different turn, wishing to acquire the esteem and confidence of men of worth and character, and appearing as the friend and asserter of the liberties of his country.

HE began his public life in a period highly interesting to America, a period which called out every man's exertions and abilities. It was at the commencement of our controversy with Great-Britain, and our resistance to her unconstitutional acts. Naturally warm and decisive, and incapable of serving his friends or his country by halves, he entered deeply into this resistance. His patriotism, and his amiable popular manners, rendered him the idol of his fellow citizens; they loved his very name, and early showered upon him their best honors. This town, of which he spoke with affectionate regard to the day of his death, invested him with every distinction which it was in their power to give. They made him one of their magistrates; they called him into notice on every occasion, and were delighted when they could do any thing to honour him. Their young men were happy to connect themselves with him, and place themselves under his command in a military core; young and old united in calling him to a seat in the general court of the province; and from early life their suffrages were

were never once withheld from him. He has always been dear to his fellow citizens. No man before him ever possessed such a command of their affections, and it has sometimes seemed as if they were "ready to pluck out their own eyes and give them unto him,"

WHEN he became a statesman his sphere of action was enlarged, and his respectability and popularity increased with it. Mr. Hancock was a real patriot, and resisted strong and dazzling temptations to sacrifice the cause of his country, and withdraw his opposition to the measures of the British government. He was eloquent, and spoke with ease and propriety upon every subject; his manners were graceful, and his name and influence were of the highest importance to the common cause. These circumstances made him as dear to his fellow citizens at large as he was to those of his own town. They loved him because he espoused their cause and aimed at their interest.

MR. HANCOCK had a peculiar talent of presiding with ease and dignity at the head of a deliberative body. His attentions were equally directed to all the members, yet every individual supposed himself to be particularly noticed and favoured. These talents he discovered when called to preside in the provincial congress of Massachusetts in the year 1774, and they afterwards improved and enlarged when,

when, for several years at the commencement of the war, he presided in the congress of united America. His polite and easy manners, his elegant taste, his dignified appearance qualified him to appear with advantage at the head of the states. While he filled this station, some of the most interesting events took place which ever agitated any country. A war with Great-Britain commenced, and was carried on with various success. The first commission ever held by the commander in chief of our armies, the great and good man who so happily led them during our whole war, was signed by Mr. Hancock. At the head of the band of heroes who declared their country free and independent, his name appears. He witnessed in this station the retreat through the Jerseys, and the capture of Burgoyne. The weight of business incumbent upon him at this time was exceedingly heavy, and he was indefatigable in his attention to it.

In proportion to his influence in America and his usefulness to its cause, he became an object of hatred and resentment to its enemies. They were not content with vilifying him as a man without principle and without fortune; they actually excepted him, with another distinguished patriot, our present commander in chief, from the pardon which they offered to all others. His zeal was not cooled, nor his courage abated by their threatenings. He
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was firm, inflexible and animated, and his ardor seemed to increase instead of diminishing with the difficulties of our situation. It was with great hazard he served his country, and in proportion to this hazard did his service appear valuable and important in their eyes.

WHEN at his own request he was released from the fatigues of this station, and returned to this State, he was received with former affection, and experienced former confidence. But the people of Massachusetts manifested their esteem for him most decidedly, when they called him by their suffrages to be the first Governor under our present happy constitution. Such confidence and distinction are rarely placed long in the same man; the collisions of party, the envy and ambition of competitors, some of those unforeseen contingencies which like "time and chance happen to all men," commonly after a few years deprive a man of popular affection; but Mr. Hancock never lost it. Every year, excepting when at his own desire he was excused, brought him to the chair with a clear and decided majority, and sometimes with a consent nearly unanimous. On the last election, the numbers in his favour were as large as ever. To the day of his death he was "accepted of the multitude of his brethren," and held a larger share in their affections than any man before him enjoyed.

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HIS attachment to the interest, the freedom and sovereignty of the state was uniform and inflexible. He was not found wanting in demonstrating this attachment ; and the approbation of his public conduct, the satisfaction which he gave in this office may be certainly argued from the constant and general suffrages of his constituents. They considered him as a genuine republican, as the friend of the people, the firm supporter of the cause of freedom ; and they viewed him so with reason. His last affecting interview with the legislature, in which he declared, under circumstances peculiarly awful, his attachment to the people and his integrity in their service, furnish a strong trait in this part of his character.

IT would be injustice to the memory of Governor Hancock not to say, that he was a firm friend to the independence and happiness of united America. When the federal constitution, from which this country has received the most essential advantages, was before the people, he gave his decided influence in its favour, and did then perhaps as much service to his country as when he consented to its independence.

THE same regard to the rights of man and the happiness of the world, which made him a patriot at home, induced him to wish well to all mankind abroad ; and fixed him the warm uniform friend of
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the revolution in France. While he lamented the excesses and divisions of this gallant nation, he rejoiced in their successes, and ardently desired that they might enjoy the blessings of a free government.

To the character of Governor Hancock as a public man, may very properly be added his munificence. Perhaps there is not a person in America who has done more generous and noble actions, and who upon all occasions contributed more liberally to public institutions. Besides the grand and hospitable manner in which he entertained foreigners and others in his house, he expended large sums for every patriotic purpose, and for the benefit of our university, and equalled the generosity of his worthy patron to it by his own donations.

HIS acts of charity and liberality of a more private nature were numerous and constant. All his friends, and often his enemies, partook of them ; and he seemed to be more happy in contributing to the enjoyment of those whom he loved than in his own gratification.—I should be guilty of base ingratitude did I not thus publickly acknowledge numberless instances of kindness, attention and liberality which I have received at his hands. These now lie heavy at my heart, and increase my sorrow for his loss, though they have not bribed me to exceed the truth in delineating his character.—The poor, the widow, the fatherless, the unhappy debtor, the prisoner,

prisoner, the decayed gentleman, all experienced his bounty. The sums which he gave away in this manner were astonishing, and would scarcely be credited were they to be told. His generosity was proverbial, and was felt sometimes at a great distance from his home. He was a prince among men upon this account. "When the ear heard him then it blessed him, and when the eye saw him it gave witness to him, because he delivered the poor that cried, and the fatherless, and him that had none to help him; the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy; he was eyes to the blind, and feet was he to the lame; he was a father to the poor, and the cause which he knew not he searched out." And he might have adopted the further language of Job, and have said, "My root was spread out by the waters, and the dew lay all night upon my branch; my glory was fresh in me, and my bow was renewed in my hand; unto me men gave ear, and waited and kept silence at my counsel; after my words they spake not again, and my speech dropped upon them, and they waited for me as for the rain, and they opened their mouth wide as for the latter rain. If I laughed on them they believed it not, and the light of my countenance they cast not down; I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners."

EDUCATED

EDUCATED by pious friends, a reverence for religion and its institutions was early inculcated upon him. This reverence he never lost. His house and his heart were always open to the ministers of religion, and he most publicly avowed his attachment to them. He felt himself interested in every thing that related to the house of God. He inherited from his worthy ancestors a great affection for this religious society, and he exceeded them in his acts of liberality to it. The sacred desk from which I now speak, yonder bell which calls us to the house of God, and announces our return to "the house appointed for all living," the volume from which the sacred scriptures are read, were exclusive donations from him; and we all know how largely he contributed, with other worthy and munificent men, in erecting this elegant place of worship, and procuring the expensive organ which assists us in our psalmody. It might have been said of him as of the centurion by the Jews, "he loved our nation, and hath built us a synagogue." He entered into all our interests with a warmth and sincerity which proved his real attachment to our peace and happiness.

So much have I said upon the public character of this great man, as that I have not left myself time to speak of him in a more private capacity. Indeed this is not the proper place for the performance of such a duty; but there is no impropriety in expressing

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ing our wishes and prayers that God would support and comfort the partner of his life, his aged and afflicted parent, his surviving brother, and his other relatives ! May he “ teach them to profit by the things which they suffer,” and prepare them to follow him into the eternal world !

AND thus, my brethren, have I attempted to do justice to the character of this great and amiable man ; and my heart bleeds when I reflect that it is the last token of respect and kindness which I can ever shew him ! There is something distressing in performing the last offices to our friends, in closing their eyes, and conveying them to the place whence they shall not return ! The sensibility must be weak indeed which is not awakened upon such an occasion. I am sure I feel it at this moment, and while I thus take a final leave as to this world of my friend and benefactor, I experience sensations which it is not in my power to describe !

BUT there is a duty which I still owe to the living upon this occasion, and by this duty I am led to observe, that the death of a person in a station so elevated, calls for a serious and religious improvement ; “ For behold the LORD, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the judge and the prophet, and the prudent and the ancient, the honourable man and the counsellor, and the land mourneth this day.”

THOSE

THOSE who now fill, or who have heretofore filled conspicuous stations among us, and who have been conversant with the deceased in the cares and concerns of public life, are called loudly to "consider their frame, and to remember that they are but dust." Elevated as their stations are, and distinguished as they may be by rank and fortune, they see that "their breath must go forth, and in that very day their thoughts perish." The cares and solitudes of important stations, ought not now to prevent them from looking after their deceased friend and companion into the gloomy "house appointed for all living." It should make them realize that the dream of life will soon be over, when they must appear in that world where their distinctions will not avail them, and nothing will stand them in stead but the approbation of God and the testimony of their own consciences. Seriousness in the service of God; and pure and inflexible fidelity to men, can alone afford peace and satisfaction to the dying ruler. On the bed of sickness and death, all his popularity, all his possessions, all his branching honors will not avail him; he must die like other men, and "in that very day his thoughts perish!" Learn then, our venerable fathers, your interest and your duty! Superior to private or selfish views, you will seek earnestly the public good; you will "fear God and hate covetousness;" you will be "just men ruling in his fear," and the great solicitude of your lives will be,

that

that in the close of them you may have this for your
 “rejoicing, the testimony of your consciences, that
 in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, you have had your
 conversation in the world ;” and be admitted to the
 rewards of faithful servants in God’s heavenly kingdom.

Those who lived in habits of social intimacy and
 friendship with the late Governor, will permit me
 to call their attention to the voice of God which
 loudly exclaims, in this providence, “Be ye also
 ready.” It is a serious and affecting thought,
 that we shall “soon go to him, though he shall never
 return to us.” We can no longer shew our gratitude,
 or express our affection for him, for he is beyond
 the reach of the tenderest friendship, and can
 derive neither pleasure nor advantage from our
 attentions or services. But we shall soon follow him
 in “the way whence we shall not return.” “The
 places which now know us shall soon know us no
 more forever : We shall return no more to our
 houses, neither shall our places know us any more.”
 Let us not be disobedient to the voice of God, nor
 “despise our own mercies.” It is for our life ; the
 happiness and welfare of our souls for eternity depend
 upon it : Now therefore may the grace of
 CHRIST impress our hearts, and “bring every
 thought into obedience to his captivity !”

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THE MOST HIGH hath been pleased to "break in upon this society with breach upon breach." Those who "seemed to be pillars" are taken away from us, and we are deprived of our benefactors and ornaments. Both the great men who have filled the office of chief magistrate under our free constitution, and who were wont to worship stately with us, are now laid low together in the silent tomb. Death is constantly making ravages upon us, and calling us to exclaim, "Help, LORD, for the godly man ceaseth, the faithful fail from among the children of men!" May those who survive be animated to their duty, and exhorted to "make their calling and election sure," because "the time is short, and the judge standeth at the door."

THE solemnities of death and judgment remind us all of the necessity of attending to the great concerns of religion. Nothing but an interest in the great salvation, nothing but true vital godliness, founded by the grace of GOD in the heart, and manifested in the life and conversation, can raise us above the fears of death, or ripen us for the enjoyments of heaven! Whatever may be our stations, or in whatever circumstances divine providence may place us, serious godliness should be the first object of our attention. Now it may be attained. The blessings of the gospel are now pressed upon our acceptance, and the aids of divine grace are offered to "help our infirmities." By and by the scene will
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be changed ; the curtain will drop ; we shall bid an everlasting farewell to the world, and shall enter upon the state where every man will receive according to his works. Now therefore let us “seek the LORD while he may be found, and call upon him while he is near.” Let us not “trust in princes, nor in the son of man, in whom there is no help,” but let us “trust in the LORD forever, for in the LORD JEHOVAH is everlasting strength. !”

AND now unto him “before whom all nations are as the drop of the bucket, and the dust of the balance,” unto the King eternal, immortal and invisible, the only wise GOD, be ascribed all might, majesty and dominion, both now and forever,”

A M E N.

6 AP 64