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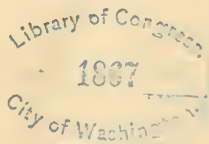


# FUNERAL SERMONS,

PREACHED AT

KINGSCHAPEL, BOSTON.

==  
BY  
JAMES FREEMAN  
" "  
AND  
SAMUEL CARY.  
==



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# SERMON I.

OCCASIONED BY THE DEATH OF MRS. SUSAN BULFINCH,  
RELICT OF THOMAS BULFINCH, M. D.

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REVELATION xiv. 13.

—BLESSED ARE THE DEAD WHO DIE IN THE LORD FROM  
HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY  
REST FROM THEIR LABOURS; AND THEIR WORKS DO FOL-  
LOW THEM.

THE life of every human being is a trust con-  
fided to him by his Creator, to be withdrawn at his  
pleasure, and to be used well, while it is permitted  
to continue. We know that our powers must be  
laid down in the grave. And that we can look  
forward to such an event without insupportable  
terror; that we can overcome the reluctance with  
which the body submits to dissolution by consid-  
erations that affect the mind, by animating views  
of futurity, by hopes that are well founded, and  
promises that cannot be violated or forgotten—is a  
privilege for which we are indebted to Christianity.

From henceforth they who die in the Lord are blessed. *From henceforth*, that is, as I understand it, from the time when Christ overcame death, and tore off the veil which enveloped him, and taught mankind that the change they so much dreaded, was a mere introduction to an improved state of existence ;—the fears of the upright and their uncertainty should cease. The life, which is about to be withdrawn, will be restored, a more valuable gift, hereafter. The perishable form, whose uses on earth are ended, will revive and be immortal. The internal sources of felicity, the powers, the affections, the virtues, which are to be closed up by death, will again send forth streams, forever fresh and inexhaustible.

The change which is effected by death is, however, considered by the text as a blessing to those only, *who die in the Lord*. Who then are these persons, and why is their departure out of this life a blessing? These are the topics of my discourse.

I. It is probable that these words have some particular reference to those heroic Christians of antiquity, who defended the cause of their Master through the miseries of a most sanguinary persecution, and who laid down their lives, expecting to be rewarded with the crown of martyrdom. But the language is applicable to all, who have lived



and died in the faith and hope of the gospel; who have revered the God and Father of Jesus, and kept his commandments, and ingrafted his spirit upon their own hearts. To die in the Lord, or which is the same thing in the Christian faith, in such manner as to be entitled to the Christian privileges at the resurrection, it is necessary to have acted worthy of this faith, to have maintained an invariable love of Christ, and to have devoted life to his service.

Now the love, which a true Christian cherishes for his Master, is founded on a regular, devout contemplation of the excellence of his character, and of his sublime acts of beneficence. Jesus has gone whither our senses cannot reach him. He is known to us only by what he has done for our felicity, and by what he taught. His disciples therefore delight to dwell upon his image, as they find it delineated in the scriptures; they seek to imbibe some portion of his spirit; they aim to walk in their different vocations, as he himself walked, or as he would have directed them; they treasure up his precepts in their memories; they suffer no day to pass by, without recurring to this favourite subject of contemplation, and without additional efforts to resemble their venerated model more perfectly.

Their love is steady, profound, sincere ;—unconquerable by adversity or by death. They find themselves perhaps compelled to endure more severe sufferings than fall to the lot of others ; their bereavements may be peculiarly afflictive, their hearts frequently and deeply wounded, their means of beneficence abridged or cut off, their fidelity and perseverance requited unjustly. Yet none of these things ever move them. The spirit of the apostles and martyrs, that pure love of Christ, which forbade them to shrink for a moment from their duty, attaches these Christians to his cause with equal enthusiasm. They remember the exalted character of him whom they serve, the intimate communion which subsisted between him and his Father, the unrivalled powers with which his Father invested him ;—that he was a mediator or messenger of kindness from the Supreme Being to a depraved world, qualified most amply and most perfectly to reconcile sinners to their offended Creator, to save, as it is expressed, to the utmost all who come unto God by him ; that he is the appointed Judge of mankind at the last day, and will be the author of eternal salvation to those who obey him.

They delight to consider what Christ has actually added to their enjoyments, how much they owe to his voluntary humiliation, his victory over the world and its temptations, his submission to a

life of misery. They feel that whatever safety is to be found under the influence of an immaculate system of moral and religious truth; whatever consolation in the assurance that the repenting sinner will find forgiveness in heaven; whatever support is given to our virtue, and comfort to our sorrows in the certainty of a future state of retribution and felicity—are the gift of this great benefactor of the human race, who did not hesitate for their sakes to sacrifice his life.—They who live in Christ and are devoted to Christ, are familiar with these truths. Their reverence and their gratitude make them habitually attentive to his honour. They are jealous with a godly jealousy, lest it should be wounded by the neglect of friends or by the scorn of enemies. They feel an attempt to diminish that exalted veneration, which they believe to be his due, more sensibly than an indignity offered to themselves.

With such views, and such love to their Saviour, these Christians are assiduous in studying the books which contain his instructions, that their faith may be confirmed, that they may be able to give a reason for what they believe, that their views of Christian truth may be distinct and enlightened. They do this with a fair and faithful application of the powers which God has given them; conscious that there are difficulties in the search for truth;

fearful lest undue prepossessions may influence them too strongly; and with hearts raised to the Fountain of all wisdom to guide their inquiries, and save them from falling into any dangerous error. They are humble, because they feel that human beings can know but in part; they are tolerant, from a sense of their own fallibility and infirmities; they are candid and affectionate to those who view the gospel with other eyes, because this was the very spirit of their benevolent Master.

Their love of truth leads them to encourage all judicious endeavours to clear up the obscurities of the scriptures. They are interested in those ancient manners and customs and traits of character, those modes of speaking and thinking and acting, which were familiar to the sacred writers, and to which there are continual allusions. They delight to trace the progress of the divine dispensations to mankind; to observe the manner in which the love of God has been manifested in different periods; the progress of human society, of its knowledge and its virtue, till that star at length arose in the East, by whose influence the nations are healed, by whose light they are guided,—that star which can never set and never be extinguished.

This devotedness of heart to Christ is the source of innumerable good actions and of the most es-

timable moral qualities. They know that Jesus did not prove his love to God by mere habits of contemplation, but by activity and usefulness. His example, his diligence, the virtues which he loved and the course which he pursued, are constantly before their eyes. They are dissatisfied with themselves when time has been consumed in indolence, and something which ought to have been done, has been neglected. This feeling always rouses them to exertion. They call to mind their duties and their responsibility. They feel the trust which God has committed to them in their children, their connexions, their dependants ; in the vicious, whom it is in their power to reform, the ignorant, whom their knowledge can enlighten, the indigent, whom their affluence can relieve. They consider that the life of Jesus was a life of beneficence, and they seek to promote the cause in which he laboured, the cause of virtue, the cause of social happiness, by their instructions and their example.

They know that their influence in society is one of those talents which is given by God to be used well, and for which they are responsible ; that their good or bad actions, their language, their deportment is observed and imitated ; that it is important therefore to be guarded and circumspect in their behaviour, to encourage no malignity, no dangerous or unsocial habits by expressions of approba-

tion or smiles of complacency ; to be condescending to the weak, and kind to those whose intentions are pure though their manners may be repulsive ; to bring forth excellencies that are concealed by timidity ; to be attentive to the necessities, the infirmities, the feelings and the rights of all around them. They feel it their duty to display the power of Christian principle in their personal as well as social dispositions, in their habitual temperance and moderation, tenderness and good will, in their firmness, their integrity, their submission to the will of the Supreme Being, their respect for religious institutions, their cheerfulness, their forbearance. Whatsoever things, in one word, are true, honest, just, lovely, and of good report, these things it is their most fervent desire to remember and to practise,—holding the faith of their Master in unity of spirit, in the bond of peace, and in righteousness of life.

II. THESE then are the persons who live and die in the Lord Jesus, and whose death is blessed. It is blessed *because they rest from their labours*. We know that Christians, however sincere in their faith, are not exempted from the calamities incident to human nature. They never have been thus exempted. The immediate followers of Jesus were taught to prepare themselves for a life of

suffering; and to look beyond this world for rest and uninterrupted felicity. They encountered trials, more difficult, it is true, than are imposed upon us, and rendered necessary by the state of the world at that time and by the nature of their employments. But they were neither promised nor did they expect an adequate recompense on earth. They laboured, that the rest which succeeded their labours might be more sweet; they used the powers committed to them, for the sake of laying them down in due time honourably; they thought less of the means than the end, less of life and its enjoyments than of their departure in peace and hope, less of the race than the crown.

The life of a Christian is not necessarily a life of disquietude, and contention with the vicious; because in an improved state of society virtue is generally estimated as it deserves, and is allowed to be the safety and the ornament of man. Yet whose virtue can save him from grief and disappointment, from unexpected poverty, from accidents that throw a cloud over the path of life, from the pains of a lingering disease? The upright often find life a gift, from which they derive no pleasure, and from which they would willingly be released. They find themselves alone, the survivors of their friends, of their dearest sympathies, of their powers of enjoyment. Their understandings may be-

come feeble, and doubts and perplexities may oppress them. There is the fear that they have gained too little or that that little may be lost; the painful vigilance with which they are obliged to guard their conduct and restrain their passions; the temptations and trials which beset them in every step of their pilgrimage,—from all these they are relieved by death. The conflict is over; the weary are at rest; the bustle and the care and the anguish is ended.

They are blessed too, because *their works do follow them*. They carry with them to another world the moral excellencies which they have acquired in this, and which have prepared them for a state of perfect purity. What they have done is not lost. Their acts of beneficence, their piety, their personal righteousness, the fidelity and courage with which they have kept the faith, compose the bright robe, which admits them to the society of angels. They pass into a state of existence, where their good dispositions will be called into perpetual exercise, and their intellectual vigour and their love of knowledge will forever increase; where truth will be unveiled, and the design of God in creating the universe, and the end of his mysterious dispensations, and the perfections of his own character, will be seen more clearly. They who have cultivated an ardent love of truth, and



they who have taught their hearts to feel the charms of virtue, will enter into a state congenial with their habits, and in which these habits will be an endless source of felicity. No prejudices, of which it is as hard to be sensible as to be divested, will obstruct the mind in its progress; no unsocial affection will obtrude itself, nor doubts, nor falsehood: for the Lamb, that is in the midst of the throne, will guide his followers, and lead them to fountains of living water.

THIS is a consummation, my friends, to which we should all aspire, and which we may gain, by living in the faith of Christ and in the practice of his precepts. Let us endeavour to be followers of them, who sustained this character while living, and have departed in peace. When we see the righteous, as we have recently seen, passing from our eyes and our affections to inherit the Christian promises, let us remember what they once were, and what they have gained, and *comfort one another with these words.*

S. C.



## SERMON II.

OCCASIONED BY THE DEATH OF MRS. SUSAN BULFINCH.

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PSALM XXXVII. 13.

—THE LORD KNOWETH THE DAYS OF THE UPRIGHT.

IN this psalm David takes a view of the different states of the righteous and the wicked. The language appears to refer to the rewards, which God bestows, and to the punishments, which he inflicts, in the present world; not in that world, which is beyond the grave. For it was addressed to a nation, which was chosen by the LORD to be his peculiar people; which was under a theocracy, that is, of which God was the king, and who sanctioned his laws by temporal happiness and misery. But by such an interpretation as we, who are enlightened with the revelation of Christianity, are accustomed to make of the Old Testament, the

psalm may be applied to the rewards and punishments, which are future. In this sense its promises and threats are strictly true in the present age; whilst in many instances they fail of being any longer applicable in the sense, in which they were originally expressed. Adopting this explanation, one of the most consoling passages of the psalm is contained in the words, which I have chosen for my text, The LORD knoweth the days of the upright. I purpose to discourse on these words; and I will endeavour to show what is implied in them, and what uses may be made of the truths which they teach.

I. By the days of the upright, in this passage, is to be understood the life of the righteous, as it flows on from day to day. God is acquainted with their life; that is, with all that they act, or speak, or think.

He observes their actions. Their deeds of piety are seen by him. Their acts of charity, though many of them are secrets to the world, are performed under the eye of God. He regards the fidelity, with which they discharge the various duties arising from the relations, in which they stand to their families, and to the societies with which they are connected. He beholds their acts of self-denial, which leads them to prefer virtue to

pleasure ; of humility, which induces them to honour others more than themselves; of patience, which enables them to endure with cheerfulness the evils sent by Providence; of benevolence, which causes them to take an animated and interesting part in every thing, that concerns the happiness of their fellow creatures.

God observes their words. He sees with what discretion they govern their tongues; and how carefully they avoid uttering any thing, which might dishonour religion, sully the purity of the innocent, give pain to a virtuous mind, or injure the reputation of an absent brother. Though the temptations to offend here are stronger, than in almost any other instance of moral conduct, and the crime apparently less; yet their Maker with complacence observes, that they never suffer vanity, or self-love, or jealousy, or envy, to give a loose to their speech; or to entice them to transgress the bounds, which devotion, chastity, or charity prescribe.

God in particular observes their thoughts. These motions of the mind, which for the most part are unknown to the world, are not unknown to that allwise Being, who penetrates the human heart. He sees the secret devotion, which inhabits their breast; the deep contrition, which they feel for the offences, that they have been led to commit

by the infirmity of human nature; the care, with which they watch over their thoughts; their ardent wishes for perfection; their fervent resolutions to correct whatever is wrong in themselves, and to assimilate themselves still more to the divine image; the good will, which they cherish to all their fellow creatures; and the sympathy and tenderness, which are excited within them by a view of the miseries of mankind.

God observes these things with delight; but this is not all: he notes them in his book; and he determines to reward them with peace of heart in the present world, and with everlasting happiness in another state. The Supreme Being is a spectator of every thing which passes here below; but he is not an indifferent spectator: he looks at the upright with the eye of benevolence, that he may support and bless them; that by the joy, with which he fills their souls, he may encourage them to persevere, and inspire them with new motives to increase in piety and virtue.

II. SUCH are the truths, which are taught in the text. Important uses may be made of them.

The good man, who is conscious that he is acting under the eye of God; that an omniscient Being beholds all that he does, and all that he thinks; and that he will assuredly bless his virtu-

ous exertions; must be inspired with a courage and zeal, which no obstacle can resist. In the venerable presence of his Judge, he is afraid to transgress any of his laws; under the inspection of his Father and Friend, gratitude and love restrain him from forgetting for a moment that affection, which is due to the best of beings.

In particular, the belief, that the LORD knoweth his days, supports the good man under the various temptations and trials, to which he is subjected in the present state; for he is convinced that they are sent upon him, not in cruelty, but mercy. The temptations, to which he is exposed, are designed to give strength to his resolutions and firmness to his virtue; to render him a vigilant, active, and intrepid servant of God. The trials and afflictions, through which he is made to pass, are intended to purify his soul from every thing which is earthly, to associate it with heavenly objects, and to raise it to the Being, who is the fountain of ineffable bliss.

THE text then contains important meanings and uses. You will not be surprised, my brethren, that I have selected it on this occasion; for you perceive its application to the respectable woman, whose remains in the past week we conveyed to the tomb. The high rank, which she had attained

in the church of Christ by her piety and sanctity, her venerable old age, my long acquaintance with her character, and the strong ties of friendship and gratitude, with which I have been bound to her, will justify me in taking more particular notice of her, than has been usual from this pulpit. You would not pardon me, if I should suffer so excellent a christian to pass off the stage, without giving her my applause; for you believe with me, that the contemplation of her example will be useful to you and your children.

Our respected friend was the daughter of an eminent merchant, who was distinguished for his honour, his probity, and his generosity. He was a pillar of this society, a strict, conscientious, rational, and devout churchman. At the period in which he flourished, the church of England might be considered as one of the most liberal religious institutions in the country. It had adopted none of the peculiar doctrines of Geneva; but its preachers inculcated good morals, and laid little stress on mere faith. This is evident, not only from tradition, but from the sermons, which are left in print by the episcopal clergymen of that age. Such was the religion, which her father believed; and this he taught to his children. He was a man of piety; and he spent much time with his family, not only in church, but in his house, in



devotional exercises. Her mother was a devout and accomplished woman; and she educated her daughters in the strictest principles and manners of purity, delicacy, and virtue. Thus our friend was good and religious from her infancy; but her goodness had nothing in it, which was repulsive; and her religion, nothing, which was sour or austere. Born in the former part of the last century, she received the education, which was usually bestowed on refined women at that period. In her might be seen what is sometimes styled the manners of the old school: her deportment was erect and dignified; it inspired respect, and frequently awe.

But her intimate friends, attracted by her affability, and charmed with the sprightliness of her conversation, soon lost the uneasiness of constraint; for she was the child of fancy, and she had received from nature a large portion of wit, which flashed in coruscations, unexpected and beautiful. Wit, which is always delightful, is peculiarly so, when it is restrained by modesty, candour, and religion; when, like hers, it discloses new beauties in the object, on which it shines; but neither dazzles with an offensive flame the sight of the innocent, nor is hurled with impious boldness against the throne of God. Her conversation was not only entertaining by its wit, but also instructive by its good sense.

Her memory being tenacious, she had treasured up in her mind a large stock of knowledge, which she knew how to clothe in the graces and elegances of language. In her observations there was frequently an ingenuity and originality, which industry may in vain attempt to reach, but which genius only has power to bestow on her favourite sons and daughters. Such appeared the character of her mind, when more than thirty years ago I became first acquainted with it. Its lustre undoubtedly was in some measure dimmed by age; but its light still shone, though with enfeebled rays, till the last years of her life.

As she had endeavoured from her earliest youth to make herself well acquainted with her duty, she was sensible that the principal part, which she had to perform, was to discharge with fidelity the obligations, imposed on her by the situations and relations, in which she was placed by divine Providence; and these were her domestick obligations. In neatness, order, industry, and skill in the management of a family, she may justly be proposed as a model: I have never heard of an instance, which was better entitled to approbation; and I cannot conceive of any thing more perfect. Good wives are so common in this country, that great merit in this relation does not excite any distinguished applause; it is sufficient to say of her

therefore, that she held an honourable station among this numerous class. The view, in which I have always contemplated her character with most delight, is that of a mother. In her attention and affection to her children she was constant and unremitted. She lived chiefly for them; and the principal object of her cares and endeavours was to make them good and happy. An exquisite sensibility, which filled her heart, rendered them the source to her of great joy, but unhappily also of great sorrow; for death frequently entered her house, and tore from it her children. The loss in particular of one daughter, who sunk into the grave at the interesting age of fifteen, whom I remember only once to have seen, but who is described by all who knew her, to have been as good as she was lovely, imbibed many years of the mother's life. But God euded many blessings from this afflictive event; and doubtless much of that kind sympathy toward others, for which she was distinguished, flowed from this fountain of her own grief.

In another relation, that of a mistress, she shone with equal lustre. Merit is not as common in this character, as in that of a mother; and is therefore the more highly to be prized. There are many mistresses, who satisfy themselves with paying their wages to the young women, placed under

their care, and with treating them with general kindness and indulgence; but who do not think themselves under obligations to watch over their morals, or to instruct them in the doctrines and duties of religion. This was not the view, which was entertained by our enlightened friend: she gave to her domesticks the same religious and moral instruction, which she bestowed on her children. The consequence was, that her house was the school of piety and virtue; and that many young women, whom she had trained up, became, after they were settled in life, as respectable for the stations which they held in society, as they were for their purity and goodness.

That her active virtue was not confined within the walls of her own house, the poor of this church, as well as many other distressed persons, will bear witness. They will say, that charity to the indigent was the grace, which was most conspicuous in her character: to them it appeared that her chief employment was to take care of the wretched. The duty of compassion had been so long practised by her, that it had become a habit. She was constantly seeking objects, on whom she might bestow her alms; or contriving means for the relief of those, with whom she was acquainted. But her sympathy was not excited only by the poor; she took a tender part in all the sorrows of

her friends, whatever might be their source. She wept with them, when they wept; and she rejoiced with them, when they were prosperous and happy; for her heart was as benevolent, as it was enlarged: God dwelt in it; and he it was, by whom it was filled and expanded.

I have already suggested, that she began her life with the practice of religion; and I would now add, that piety continued to adorn her character, as long as consciousness remained. She spent much of her time in acts of devotion, and in reading the sacred scriptures and other religious books. This was her frequent employment in the days of health and prosperity; and it constituted almost her sole occupation during the last year of her life, which was passed in bodily pain, but which was alleviated by prayer and devout meditation. Happily she died at last without distress, and glided insensibly to the grave, her countenance brightening more and more with the light of heaven, as she approached the celestial regions.

I pretend not to say, that she was exempt from faults. Those, who have heard of her eminent purity, charity, and devotion, may perhaps be ready to suspect, that though she was free from all other weaknesses, yet that she might be proud of her religion and sanctity. But those, who judge in this manner, are unacquainted with her character.

If she was distinguished for any virtue, it was for humility. She thought not highly of her attainments in piety and goodness. So far from obtaining a full assurance that God approved her, she was frequently alarmed with the apprehension, that she was not the object of his complacence; and these fears she entertained, not only in the last years of her life, when it may be supposed that her mind was in some degree impaired by age and disease, but in many former moments of ease and health. These alarms were not occasioned by superstitious notions, but by the consciousness, which she appeared to possess, of the imperfection of her moral and religious character. She had undoubtedly exalted her standard of duty to an elevated point, to the height which Jesus reached, but which probably no man or woman ever attains in the present world; and it is no wonder, when she compared her life with the life of her Saviour, that the perfection, at which she aimed, was beyond her acquisition. I do not condemn her doubts; for I believe that they are apt to enter every mind, which is accustomed to self-examination. The best consolation, which even the most pious and virtuous can obtain in this world, is the persuasion, that God is good, though they are imperfect; and the utmost, which they can expect in

their last moments, is, like this excellent christian, to hope with trembling.

HER life and character inculcate several useful lessons. I have taken this view of them, not only that I might pay the tribute of respect, which is due to her memory, but that I might impress these lessons on your minds.

Her example teaches the benefit of early piety and virtue. The full advantage of these acquisitions cannot be enjoyed, except by those who have made them in the morning of their days, and who have never lost them. This is in particular true of the female sex. When women deviate into vice, it is in their power to repent; and there is no doubt, when they do repent, their Maker will forgive them: but repentance can only heal them; it cannot restore the native blush of innocence; it cannot remove the scars of deformity, which vice, even when it is expelled, always leaves in the character. No, my young friends, you cannot become completely respectable in this world, unless, like the departed saint, who was so much the object of your veneration, you have been always good and always pious.

Finally, another lesson, which her example inculcates, is, that though virtue must not look for its perfect reward, till it reaches paradise; yet

that God seldom fails to crown it with honour even in the present scene. Its natural tendency is to produce tranquillity, cheerfulness, health, long life, the love of friends, the esteem of the wise, and the admiration of all. Our departed friend enjoyed in a great measure all these blessings; and there can be no doubt that they were the fruits of her moral and religious qualities. The attention of her children in particular, which contributed so much to the comfort and happiness of her latter years, was the necessary effect of her own good conduct as a parent: it was the unavoidable result of that gratitude which was due to the care and tenderness, with which she had watched over them in their infant and youthful days. You have then, my hearers, every motive to be virtuous. Goodness and piety render you respectable in this world; and still greater rewards are to be expected in another world: they will fill you with immortal bliss, and irradiate you with immortal glory.

I hope these motives will have their proper effect on the minds of the youth of this society, particularly on the minds of the younger branches of the family; and that it will induce them to copy her virtues. But the instruction is addressed not only to them, but to us all. It is a voice from the tomb, solemn and affectionate; and it is the only



one, which we can now hear : for we shall no more see her in the house of prayer ; we shall not again meet her at the table of the Lord : God has laid his hand upon her, and she sleeps ; but we trust she sleeps in Jesus ; and that we shall meet her again in the city of the great King, when it has been renovated by the power of the Almighty.

## NOTES.

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The following Notices of Mrs. BULFINCH appeared in the publick news-papers.

*Extract from the Boston Gazette of Feb. 20, 1815.*

ON the evening of the 15th instant departed this life, Madam SUSAN BULFINCH, aged 81 years, relict of the late Dr. THOMAS BULFINCH, and daughter of CHARLES APTHORP, Esq. formerly a distinguished merchant of this town. Few persons have acted their part in life more honourably, or left behind them a more revered and cherished memory, than this respectable lady. Nature had given her intellectual powers of uncommon vigour; and she had cultivated them in early life with great assiduity, and adorned them by various reading, and by habitual intercourse with improved society. There was a propriety and decorum in her manners, a strength, richness, variety, knowledge of life, candour, and cheerfulness in her conversation, which endeared her to all who had the

privilege of her acquaintance. Her reverence for the Supreme Being was unfeigned and constant. This principle supported her through severe afflictions, and became the parent of many virtues. She was a Christian from conviction, from a careful study of the Scriptures, from an enlightened and upright mind. She was a Christian too, without an exclusive spirit or bigotry, conscious of her infirmities, and looking to Heaven for light and assistance and forgiveness. In the relations of private life, as a wife, a mother, a friend and patroness of the poor, an attentive consoler of the sorrowful, a friend to all practicable modes of beneficence, she exhibited the divine spirit of Christianity. Her life, thus adorned with moral and intellectual graces, terminated in a serene, dignified and venerated old age. Death advanced slowly and without terrors, and this ripe shock of corn was at length gathered in its season. S. C.



*Extract from the New-England Palladium of Feb.  
21, 1815.*

DEPARTED this life, on the 15th inst. in the 81st year of her age, Madam SUSAN BULFINCH, relict of Dr. THOMAS BULFINCH, and daughter of CHARLES APTHORP, Esq. formerly a

distinguished merchant and eminent citizen of this town.—Her remains were yesterday respectfully deposited in the silent tomb.

This exemplary woman was endowed, by the Giver of all Good, with a firm mind and extraordinary powers of understanding, which were cultivated with care by education, and exercised and increased through life by diligent reading and accurate observation. Long will her numerous and extensive acquaintance dwell with pleasure on the recollection of her distinguished social powers; on the brilliancy of her conversation, marked by candour and sincerity, and enriched from the stores of an extensive memory; and on the solid instructions of her matured and well-regulated judgment. Persons of all ages and of both sexes, can bear testimony to the charm of her manners, and to the dignity, softened by the smile of benevolence, with which she, as it were, presided in the centre of the social circle. Her clear sense of duty, warmed by the feelings of a most affectionate heart, led her to acquit herself with zeal in the various relations of an attentive child, of an affectionate wife, of the instructive and devoted mother, of the cordial and sympathising friend. Her religion was sincere and fervent, but not gloomy. With an unshaken trust in the providence of God, she enjoyed the favours he bestowed, with cheerful piety; and en-

dured the troubles and varied cares of a long life with firmness and pious resignation. Of a constitution of body naturally delicate, she bore with patience the numerous pains with which she was tried, and seemed always a living evidence of a superiour and immortal part, rising above the weakness of human nature.

Her last and distressing illness was borne with such composure, such patience, that her chamber exhibited a fit temple for religion, and the true portal of a heavenly world. With benevolence toward every member of the Christian family, her warmest feelings were reserved for those of her own communion. By her punctual and regular attendance on the services and ordinances of religion, she displayed her thorough conviction of its truth and her confidence in its promises. The poor of all descriptions found her an able adviser and a bountiful friend. To pass through the successive stages of life with propriety, exhibiting in each, a bright display of the virtues most appropriate thereto; to give an example to immediate descendants and to society at large; to glorify God, by making the existence he has bestowed, an universal blessing, and by evidencing a correct model of the Christian character; these are the purposes for which human beings are sent into this transitory and lower world; and where these

duties are well performed, as they uniformly have been by the subject of this memoir, the survivors should not sorrow as those who have no hope : but may rest assured, that her reward will be great, in a higher and better state of existence. C. B.

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*We have also received the following from another hand.*

THIS estimable lady was distinguished for her superiour powers of mind, her clear and decisive judgment, her strong and regulated affections, her fine literary taste, and for her consistent and charitable religious sentiments. In her, society loses no uninterested spectator of passing events whether public or private ;—the poor lose the friend whose ready and attentive ear was open to their griefs, and whose active mind was never tired of affording relief.

To her family she has been a dignified and distinguished ornament and head, to society an example of a life spent in the constant practice of those important duties, which ennoble the Christian character. Her course is completed. Nothing which mortality could do was left undone, and she is now gone to receive the reward of her labours.

S. B.

## SERMON III.

OCCASIONED BY THE DEATH OF THE REV. SAMUEL  
CARY.

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JOB xiv. 19.

THOU DESTROYEST THE HOPE OF MAN.

THE fatal tidings, which during several weeks you, my brethren, have anticipated with fearful apprehension, have at length reached your ears: your young pastor is dead. Neither the balmy air of the land, nor the healthful breezes of the ocean, the skill of the physician, the tender care of affectionate relatives, nor the prayers of numerous friends could save his life: he is fallen, and lies buried in a foreign clime. It is thus, O God, that thou destroyest the hope of man.

God has destroyed the hope of the publick: another young and learned minister is gone to the

grave, whither Buckminster descended before him. The enlightened citizen, the patriot, who was numbered among those, on whom the honour of his country depended, and who was continually exerting his talents and industry to advance its reputation and welfare, is cut off, not long after he had commenced his successful career. The expectation of the aid, which this liberal and well instructed divine was to afford to the cause of rational religion, is frustrated. He no longer lives to defend christianity against the attacks of the infidel. His solid and luminous arguments are no longer produced for the assent of those, who delight to follow a chain of reasoning through the connected links of demonstration.

God has destroyed your hope, my brethren of this church. You looked forward with fond anticipation to many years of instruction and usefulness on his part, and of pleasure and improvement on yours. A body which appeared so firm, a voice which resounded in your ears like the voice of health itself, loud, penetrating, and commanding, promised a long continuance on earth. You marked with delight his rapid growth in knowledge, and his facility in communicating its treasures. To the strong reasoning powers, which first attracted your attention, you observed him daily adding the graces, which render them more impressing. His



imagination, which was always lively, became continually more animated ; his taste, which was always correct, became more refined ; and his heart, which was always warm, became more affectionate, and made the tones of his voice and his language still more pathetick. As he knew more of you, he loved you still more. He was duly sensible of his happiness ; and he frequently thanked the benevolence of Providence for placing him in this town, the paradise of clergymen, and in this church, one of its chosen walks. He highly approved the state of society, which exists among you. It would be an endless task to mention the many individuals of you, whom he has been heard to commend. He rejoiced in your prosperity ; but your adversity filled his bosom with throbs and his eyes with tears. When the amiable youth, the venerable father, the respectable matron have died, he has not been able to command his agitation ; but his broken voice and convulsed features have testified how deeply he was affected with your grief. In removing from you a pastor of such talents, of so much acquired knowledge, of such an increasing reputation, and of such tender sensibility, God has blasted your expectations ; and there is an end of all the improvement, which you promised yourselves from his labours, and the pleasure which you anticipated in his sympathy and friendship.

God has, in particular, destroyed the hope of the youth of this society. You promised yourselves a longer continuance of his instruction. As he advanced in life, you were to advance with him; and every new year was to strengthen your mutual friendship. By his persuasion many of you were induced to join him at the table of your Lord, to commemorate there the death of your benevolent Redeemer. But he will never again present to you the bread of life or the cup of salvation. The voice of a brother will no more sound in your ears. The charm, which divine truths receive from being uttered by one of your own age, has ceased; for he, whose manly form, vigorous tones, and graceful delivery commanded your attention, lies cold in the grave.

God has also destroyed the hope of the children of this society. To their religious instruction your deceased pastor was peculiarly attentive. He not only by his exhortations greatly increased the number of communicants among the young, but he also spent much time in catechising the children; and it was he who first taught their sweet voices to repeat in publick the devout hymn. The custom has been attended with happy effects. Whilst it has delighted the children, it has, I doubt not, rendered them more mindful of the duty, which they owe to God, to their parents, and to one

another. They will hear therefore with tender sorrow of the death of their much loved pastor, whose face they cannot see again, till they shall be transported to that pleasant country, where the good, whether old or young, dwell forever in the presence of their Redeemer.

God, by the death of this ardent and affectionate man, has destroyed the hope of his intimate friends. How sweet has been your communion with him! How delightful has it been to impart to him your thoughts, and to receive his in return! His generous zeal, his disinterestedness, the sacrifices which he has made for you, have won your hearts. But whilst you were flattering yourselves, that you should enjoy the pleasures of his friendship for many long years, he is snatched from your sight. His voice will not again utter the notes of affection; his eye will no more beam on you with benignity.

God has destroyed the hope of a more tender friend. When this interesting young woman appeared among you, by her accomplishments, her discretion, her gentleness, her loveliness, she charmed every heart; and happy were you, when she gave her hand to your esteemed pastor. She entered the conjugal state with the fairest prospects before her. She became the wife of a wise, respectable, and honourable man; and whilst she

had reason to rejoice in the fervour of his affection, and to be satisfied with the esteem, in which he was held by society, she was placed in a situation, in which she was the object of the attention and kindness of numerous friends. Might she not without presumption look forward to a long life of felicity? But how is her hope destroyed!—Called to bury her husband in a foreign land, at a distance from her parents, at a distance from her infant; a widow in the bloom of life; sunk from light and cheerfulness to a gloomy state, the pangs of which can be felt, but not described!

God has destroyed the hope of the parent. The pastor, whose death you lament, was the only son of his mother; and she is a widow. With the aid of her enlightened husband, she had carried him on from infancy to youth, and from youth to manhood. He had passed unhurt through those dangerous paths, where so many of the young fall a prey to temptation; and her delighted eye beheld him in the vigour of life, learned, virtuous, and pious, discharging the duties of an important station with honour to himself and benefit to others, and rising continually in reputation with the wise and good. But whilst she is rejoicing in his prosperity with the fondness of maternal love, he is hurled from the summit of usefulness and happiness; and nothing is now left for her, but to de-

scend mourning to the grave, the dark abode of her husband and son.

IT is thus, my brethren, that God has destroyed your hope. But is the Creator of the world, the author of every blessing, a destroyer? Does he afflict the children of men? Does evil, as well as good, proceed from him? Yes; this is the doctrine, which is taught in the sacred scriptures; but you ought not to be offended with it, or to conceive that it detracts any thing from the benevolence of the Supreme Being. In truth this doctrine is the only source of comfort under the afflictions, which you suffer. Whether God could have created the world, without permitting evil to have a place in it, is not the question. The fact is, that evil exists; and it behoves you to view it in the light, which renders its weight the most tolerable. To what cause then will you attribute your afflictions; to chance and blind fate, or to God? If you choose the former supposition, what hope or consolation can it afford you? Chance and fate are unintelligible causes, the operations of which cannot be traced. You have been unhappy to-day; and you hope that a fortunate accident will take place, and render you happy to-morrow: but you have no foundation for such hope; for accidents may continue to be unfortunate, and only plunge you deeper in misery.

In particular, what consolation can chance or fate afford you, when you are deprived of a beloved friend? Can chance restore him to life? Can fate remove from his eyelids the shadow of death? There are friends, who are too dear to you, to be given up forever. Nature cannot support the idea, that they are never to be seen again. Scarcely can you resign them for the few years, in which they precede you. Your hearts would break, would burst with anguish, if you did not believe, that you should once more behold their face, that you should once more hear the sound of their voice. Chance and fate however consign your friends to everlasting destruction: they are not the authors of immortality; they have no power to raise them from the grave. But when you believe that it is God, who hath killed the object of your love, you believe also that it is God, who will make him alive. He can once more breathe life into the sleeping dust; and he has promised, that all who are in the grave, shall hereafter come forth at the voice of his Son. This truth diminishes your affliction, and causes light to break on your disconsolate hearts. You say, the friend, whose death we are lamenting, is not taken from us forever: he is only gone to a place, whither we shall soon follow him: and though even a short absence from so beloved an object is painful; yet the ex-

pectation of seeing him again revives our drooping spirits, and enables us calmly to resign ourselves to the will of Heaven.

The doctrine, which we are vindicating, affords you also the highest consolation in affliction, because it teaches you, that it is sent by a Being, who is infinitely wise and merciful. Chance and fate possess no moral qualities: they are neither intelligent nor good: they pursue no plan; and trouble and pain proceeding from their hands cannot be intended to promote the final good of those who endure them. But all the dispensations of God are governed by the rules of wisdom and benevolence. True it is, that he destroys your hope; that the evil which you suffer comes from him. He sends it not however as evil, but as a real and essential good. The afflictions, with which he visits you, are designed to produce some benevolent purpose of happiness, either to yourselves or others. You behold in them all, not the hand of a tyrant, not the hand of a merciless executioner, who delights in the torments of his victims, but the hand of an affectionate Father. This is the endearing title, by which he commonly makes himself known: he is the Father of mercies, and the God of all consolation. The scriptures do well therefore,—and you do well in believing them,—when they attribute evil to God; for in this

view it ceases to be evil, and is converted into an unchangeable and everlasting good. There is now nothing wrong in the world, except the moral evil, which men wilfully introduce, and with which they only are justly chargeable. Every thing which God does is right and benevolent; and he is as much your friend, when the gloomy clouds of affliction surround you, as when he lifts upon you the light of his countenance.

You cannot, it is true, always explain fully the reasons of his conduct, nor discern all the motives, from which he destroys your hope; but as you can clearly perceive many of these reasons and motives, you ought to dismiss your complaints, believing that what now appears dark will hereafter be illuminated, and that when this terrestrial scene shall be closed, every thing, which God has ordained, will be found to be wise, and just, and good.

With similar arguments I doubt not your deceased pastor would address you, if it was now in his power to speak; for he was accustomed to see God in every thing; and he was always prepared to console the afflicted. You recall to mind with melancholy, but affectionate, recollections these and other valuable parts of his character: and you will not be displeased, if I exhibit them in one view before your sight.



THE early life of Mr. Cary was innocent, active, and well-disciplined. It was passed under the care of parents, who were distinguished for their good sense, knowledge, liberality, urbanity, discretion, and virtue. In this domestick school he acquired those correct principles and pure habits of morality, which continued to the last. At college, in the midst of a class, several of the members of which were then eminent for their talents, and who are now among the most brilliant stars that adorn our hemisphere,\* he was conspicuous for his taste, his diligence, and his love of sound learning. At Commencement there was assigned to him a honourable part, by which he excited attention and acquired reputation. In a subsequent performance, at the inauguration of President Webber, he rose still higher. His oration on that occasion has rarely been equalled, perhaps never excelled. The pronunciation of certain words was in such thrilling tones of eloquence, that it charmed every classical

\* One of Mr. Cary's classmates, who was in the author's mind, when he wrote the above, is the late Rev. Samuel C. Thacher of Boston, a gentleman distinguished among the clergy of Massachusetts for mildness of character, unaffected politeness, correct taste, elegant style, and classical learning, purity of morals, charity, and piety. As specimens of his talents, and of the interesting manner in which he was able to write, the reader is referred to his Oration delivered at the inauguration of President Kirkland, his Memoir of Mr. Buckminster, his Essays and Reviews in the Anthology, and his printed Sermons.

ear. The skill and the genius, which he displayed in these compositions, led in some measure to his settlement in this church. You had heard of his fame, and when he appeared before you, you thought him worthy of becoming your instructor. His talents in the pulpit, after the hints which have been given in the first part of this discourse, I need not farther describe. They met your approbation, which you have often been heard to express. He was held in high estimation on account of them, by judicious persons, who are not members of this society. The qualities, which they most admired in him were clear conceptions, and the power of communicating them in a forcible manner.

As a man his excellent virtues entitled him to your respect and affection. The moral quality, which predominated in his character, was integrity: he was upright in speech, and upright in action. He sought after truth with zeal and diligence; and when he thought he had discovered it, he was honest in declaring it without disguise. In his conduct he was honourable; he was superiour to meanness of every sort; and he always paid a just regard to the rights of others. There was nothing about him of the conceit of egotism, or the flippancy of vanity. His deportment was grave, his conversation reserved, his manners dignified: the excellent parts of his character were chiefly the effects of self-reverence, which he esteemed one of

the best guards of virtue. He was far however from thinking himself infallible or impeccable. He knew, that like other mortals, he was frail and liable to err: he was not ashamed therefore, when he had committed it, to acknowledge a fault: his mind was open to conviction; and he was ever ready to yield up his own opinion, when it was proved to him, that the opinion of others was more correct. His heart was exempt from the narrow prejudice, which leads some persons to suppose, that wisdom and virtue are confined to the men of their own party. He has often been heard to speak favourably of the talents and performances of those, who differed the most from him in their creeds.

As his virtues were all of a manly cast, he was distinguished for his generosity, his disinterestedness, his gratitude: it appeared as if he was afraid, that he never could return kindness and respect enough to those, from whom he had received favours. His mind was free from jealousy: he was willing that others should shine and be admired: he listened to their praises without envy; he bestowed on them the applause which was their due; and he was the first to discover their merit, particularly the merit of his contemporaries, by whose brilliant talents he was in most danger of being thrown into the shade. His heart being generous, expansive, ardent, communicated some of its warmth to his temper, which perhaps was too apt

to be inflamed; but he was not, like some weak men, proud of a fault, because it was accompanied by generous qualities: he was conscious of it, and endeavoured to correct it. He looked into his own heart, accustomed himself to self-discipline; and was daily improving in moderation and gentleness, as well as in sympathy, benevolence, and piety.

He loved his profession, devoted himself with zeal to its various duties, was ambitious of shining in it, and of storing his mind with a knowledge of the other sciences, which contribute to the welfare of society, and add to the reputation of a liberal and enlightened clergyman. Beside reading many books, and carefully composing many sermons, he undertook a theological work, which he intended to publish, but of which he completed no more than the introductory chapter. Intense study impaired his health; and he sacrificed his life in the cause of learning and religion. Like other young men among us, who are undermining their constitutions by their literary toils, and sinking into an untimely grave, he appeared to forget that midnight vigils and labours of the brain, however they may enlarge the mind, are destructive to the body; and though he knew so many things, yet he seemed not to know, that death lurks unseen in the pen of the nocturnal scribe.

When this king of terrors entered his bosom, he felt his presence within him; he knew that his

case was hopeless; but he submitted to his fate with the calmness of a philosopher and the fortitude of a christian. Though it was hard in the bloom of life to quit this pleasant world, where he was placed in so conspicuous a station; to quit this church, where he was so much admired and loved, and where he did so much good; to leave the friends who were dear to him; his mother, of whose declining years he was the support and consolation; his amiable and affectionate wife, and his darling and promising infant:—yet he was ready to obey the summons of his heavenly Father, and to pass through the dark cavern of death, if it was the will of his Creator. The entrance into this gloomy mansion was not to be here, but in a distant land. He embarked for England, overwhelmed with tenderness and gratitude by the kindness, which you showed him at his departure. He arrived at the desired port, but did not long survive. All hope of seeing him again in this world is now destroyed. His body is buried in the country of his ancestors; but his memory is deposited in your hearts; where it will long remain, the object of your fervent and grateful love.



\* \* \* MR. CARY was the son of the Rev. Thomas Cary, and was born at Newbury-port in Massachusetts, November 24th. 1785. He graduated

at Harvard University in the year 1804, and was ordained minister of Kingschapel in Boston, January 1st. 1809. He died at Royston, October 22d. 1815, and was buried in the Unitarian Burying Ground at Hackney. There is an inscription, written by his classmate, Professor Norton, on the monument which covers his remains. At his request, signified to his wife just as life was departing, the Rev. Mr. Belsham of London read the funeral service over him. The friends of Mr. Cary gratefully acknowledge this attention, as well as the numerous acts of sympathy and kindness, which he and the Rev. Mr. Aspland of Hackney performed to Mrs. Cary during her residence in England.

In the month of May of the present year, (1820,) the burial place at Hackney was visited by two friends, Mr. Francis Boott and Mr. Joseph Coolidge. Whilst they gathered the wild flowers, which encircled the grave of the man, "whom they had known, and loved, and admired," to be sent to Mrs. Cary and another friend in Boston, they "were both impressed with feelings of deep sadness;" but they soothed their melancholy by planting other flowers in the room of those, which they had removed.

## SERMON IV.

OCCASIONED BY THE DEATH OF JOSEPH COOLIDGE, ESQ.

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PROVERBS x. 7.

THE MEMORY OF THE JUST IS BLESSED.

AMONG the afflictions, to which human beings are subject, one of the greatest is the death of a dear and valuable friend. It is an evil, which is thought to admit of no remedy; because when his body is laid in the dust, he cannot be recalled. No art of man can reanimate him: we shall go to him, but we cannot bring him back to us. If he is the head of a family, the centre on which its motion depends, the whole domestick machine is disarranged by his removal. There is an end of all that confidence, which was derived from the certainty of his vigilant superintendence, of the happiness, which his cheerfulness inspired, of the

tenderness, which met his love ; and the surviving family are compelled to enter on an untried and melancholy state, calling for new exertions and new duties, for which they had not prepared their minds ; and whilst their strength is broken by distress, they have a more laborious part to perform, than when they were aided by the courage, the knowledge, and force of him, who heretofore guided their actions. It is not to be wondered at therefore, that on the decease of such a friend the heart should throb with anguish ; and that in the first tumults of grief it should be supposed that every prop of felicity is taken away. And yet under the severest trials, the Supreme Being, who never willingly afflicts the children of men, but who has always a benevolent purpose to answer in the sufferings, which he inflicts on his creatures, lifts up the light of his countenance, and diffuses consolation into the heart of the mourner. This consolation is derived from many sources which religion opens, and among others, from the truth, which is taught in the text, that the memory of the just is blessed. It is no small part of our comfort, that the friend whom we have lost, was a just man, that his life was stained with no crime, but adorned with many eminent virtues ; and that now he is gone, his memory is blessed ; that all who survive him speak of him with affection and respect. I



request your attention to this subject, which appears to me applicable to our situation at this time, when we are lamenting the loss of one of the most useful members of our society. It is my design, first, to describe the character of a just man; and, secondly, to show that his memory is blessed.

I. By the just in the sacred scriptures is meant the righteous, the good, and the merciful; or a man, who performs all the duties of a child of God and a member of society with as much diligence and fidelity, as is consistent with the frailty of human nature. The just man loves his Maker and his fellow creatures. He is pious and devout. He endeavours to learn the will of the Supreme Being; and he obeys as far as he can all the commands which he has given, whether they are of a positive or moral kind. He discharges the relative and social duties with propriety. He is an affectionate husband, an indulgent parent, a kind master, a faithful friend, a patriotick citizen, an active, zealous, and beneficent member of the church, and of the other societies, to which he has joined himself. He strives not only to promote the interest of those, with whom he is connected, but to give them pleasure. He avoids therefore every thing which is harsh and offensive in manners. In the bosom of his family, and in the circle of his friends, he is

cheerful and pleasant: he is respectful to the aged, particularly to an aged parent, and he smiles benevolently on the young; so that his approach is always welcomed with joy. He is in particular an honest man: he is sincere in his words, upright in his intentions, strict in keeping his promises. The engagements, into which he has entered with individuals or the publick, he conscientiously discharges. He defrauds no one, however strong the temptation may be; and he conceals nothing, the disclosure of which would benefit his neighbour and injure his own interest.

Particularly, if Providence has called him to embrace the profession of a merchant, punctuality, integrity, and honour mark his character. In his commercial transactions he manifests a willingness, that other men should live decently as well as himself. He does not therefore unmercifully grind the faces of the poor, compelling them to toil for less than a reasonable profit; nor does he on any occasion take an advantage of the necessities of the mechanic and common labourer, building up a fortune on the fatigue, the hunger, and the tears of the indigent. He is as just to the government under which he lives, as to individuals, not defrauding the publick revenue, nor engaging in any kinds of prohibited commerce; and in his soul he abhors, and conscientiously abstains from, all trade and ad-

ventures, which are contrary to common equity and humanity. He disdains therefore to grow rich by enslaving his fellow men, the unfortunate inhabitants of a torrid climate. Believing that he is ever in the presence of God, he is as just, when no human eye beholds him, as when his actions are displayed before all the world.

Whilst he is upright in all his words and conduct, he guides his affairs with discretion. Persuaded that business cannot be transacted with advantage, still less that a fortune can be acquired, nay more that even embarrassments, and poverty, and ruin cannot be avoided, without discretion, he is prudent in forming his plans, diligent in executing them, and frugal in the use of the profit, which is derived from them. He is diligent, because Heaven has been pleased to ordain, with the wisest and best designs, that man should be subjected to constant labour either of the body or mind. Then only is he happy, when he is actively engaged. His life is sweet and healthful, when he moves with rapidity; but when his exertions cease, his mind and body become a prey to languor and spleen, to imaginary terrors, and real chagrin. He is prudent and frugal, because a competence cannot be obtained; and even the most ample fortune cannot be preserved from diminution, without foresight, vigilance, and economy. For whatever the means

of the richest man may be, they are never so numerous, as the temptations which are thrown in his way. He, who annually spends his thousands, and thinks them not sufficient for the gratification of all his wants, would find ten thousands unable to satisfy him. Solicited daily by his appetites, his taste, or his love of elegance and splendour, he must deny himself many pleasures, and forego many agreeable plans, if he would avoid spending more than his income. A forgetfulness of these truths has plunged into poverty many persons, who have commenced life with large possessions; and hence it is, that wealth seldom descends to the third generation. The industry and prudence, by which the father acquired and secured it, are remitted by the son; the delusive call of pleasure is listened to; and a short career of profusion and dissipation is closed with ruin and wretchedness.

Such is the imperfection of human virtues, and so apt is man to carry any habit to an extreme, that he, who is discreet and economical in the management of his concerns, will be in danger of becoming parsimonious. Against this extreme the servant of God, of whose actions piety is the animating principle, carefully guards himself: he is not only just but merciful; there is room in his heart for compassion, as well as for integrity. Whilst he is industrious in acquiring property, and prudent in

the use of it, he conscientiously pays all his debts. Among these debts he considers none more sacred, than that which he owes to the poor. He religiously therefore appropriates a portion of his income to this benevolent purpose. Considering those who are in adversity as his brothers, he relieves their wants as far as his abilities extend. He visits the fatherless and widows, feeds the hungry, and clothes the naked. Without listening to the selfish observations of penurious men, who represent the poor as idle, intemperate and dishonest, and consequently as deserving their fate, he, on the contrary, attends to the dictates of a compassionate heart. He is sensible that hunger, nakedness, and cold are not less evils, because the sufferer has brought them on himself; and that the indigent, though perhaps in a degree criminal, are still entitled to pity. What after all can his alms effect, even when they are the most bountiful? Can they restore the poor man to prosperity, if he has fallen from it; or raise him to it, if he has never been in such a state? No: all that they can do is to relieve his present wants; and will he hesitate to do this, because the famished wretch is not entirely innocent? What mercy can he expect himself from Heaven, if his heart is so inhuman? Ought he not, in imitation of his Creator, to consider the frame of man, and to remember that he is dust?

The just man therefore assists the wretched, even when their poverty is the effect of their vices.

But to the virtuous poor his bounty flows in more copious streams. Not waiting to receive the petitions of modest indigence, ever afraid of an ungracious repulse, his active charity seeks out such meritorious objects; and he conveys his donations to them in the most obliging manner, carefully avoiding to depress their hearts with a sense of painful inferiority.

To the industrious and honest, who are struggling with the difficulties, which so frequently attend the beginning of life, the just man shows peculiar favour. He assists them with his advice, devises for them plans, by which they may most readily earn a subsistence, introduces and recommends them to others, who may patronize and employ them, and indulges them with a liberal credit.

THE character, which I have thus exhibited to your view, is a portrait of our deceased friend. He was eminently a just man. The largest portion of his life was devoted to the pursuits of commerce, in which he was actively and profitably engaged; and one great source of his profits was the habit of appearing at his place of business at an early hour in the morning, whilst others were still immersed in sleep. In a town, where the character

of a fair and honourable merchant is with justice so highly prized, he attained a reputation among the first. His punctuality and strict integrity are still remembered by all, who ever did business with him.

Having retired from the more active scenes of business, the latter part of his life was chiefly employed in the care of his estate, in visits to the most interesting parts of our country, in attention and kindness to his family and friends, in promoting works of publick utility, to which he was always a liberal contributor, and in deeds of charity.

The discreet economy, with which he conducted himself, enabled him to be thus liberal, without impairing his property. He was industrious and prudent in the former part of life, and at every period moderate in his own expenses. In his dress, manners, and habits in general he was simple and plain. The wealth, which so many others heedlessly waste in extravagance and dissipation, he devoted to better purposes.

The relative duties of life he discharged with affection. He loved his family and friends; and they loved him. Where the character of a good man is peculiarly displayed, there did he shine; in the situations of a son, a husband, a father, and a brother.

His manners were cheerful and open; in speech he was cautious, never suffering a word of censure or slander to escape from his lips; in his temper he was placable; and I have never known a man, who was more ready to overlook an affront, and to forgive an injury.

In his religion he was without ostentation; but we have reason to believe that his benevolence and other virtues flowed from the best source, the fear and love of God. He was a christian, and he thought it his duty to make an open profession of the religion of the gospel. Of the church, to which he belonged, he was a beneficent member, and zealous in promoting its interest. But however great his zeal might be, it was exceeded by his candour. Mild and kind, he always treated other denominations of christians with respect: there was no prejudice and bigotry in his heart; and he would not vindicate even what he deemed important with heat and bitterness.

The reward of his industry, prudence, and benevolence was a life of distinguished prosperity, and above all a cheerful temper. He passed through the world pleasantly, blessing others and blessed himself.

When such a man dies, his death is felt as a loss to the city in which he resided, to the church of which he was a member, and to his family and



friends, who manifest by their tears how dear he was to their hearts. But we learn from the text, that his memory is blessed; that is, as the word signifies, his memory is sweet: like a fragrant incense, it perfumes the air, and diffuses blessing through an extensive circle of the world.

II. THIS truth, which I now proceed, in the second place, to consider, must afford great satisfaction to the breast of the just man. He will not, and he cannot, possibly live or die for himself only. Every act of virtue, which he performs, blesses his own heart; and it is a still more extended blessing to others. Whilst he lived, he edified by his good deeds all, by whom he was surrounded; and the influence of his just and charitable works is not destroyed by his death. The memory of his virtues consoles in particular his bereaved friends, and blunts the keen edge of affliction, which has been sharpened by his loss. For sweet in the ears of the mourner is the sound of praise, when it is justly bestowed on a departed husband or father; precious are the tears, which are shed to his remembrance; dear is the sympathy, which is manifested by his acquaintance and fellow citizens: but over the tomb of the vitious man no accents of praise are uttered, no tears are shed, and no sympathy is felt.

The memory of the just is blessed in a still more emphatical manner, because the odour of his example remains many years after his decease. The character of an industrious, honest, and good man is held up as a model for the young, by those who undertake to instruct them in the principles of virtue, and to guard them against the snares of temptation. For it is not sufficient to inculcate the precepts of morality, unless at the same time it can be shown how they were exhibited in real life. If when we recommend diligence, honesty, or charity, we can name the deceased worthy, who was active, upright, or beneficent, our exhortations make a deeper impression; and virtue is felt to be, not only lovely, but practicable.

The influence of a good example on a man's children and descendants is in particular beneficial. A veneration for the memory of a deceased father, who acquired an honourable rank among his contemporaries by his integrity, is unquestionably a powerful motive, which operates on the hearts of many, to restrain them from meanness and vice. They are ashamed to disgrace the character of their parent, and to descend from the high station, to which he had attained. The effect of his good example extends, not only to his children, but to his grandchildren, and still more remote posterity. Where his name is preserved,—and it will gene-

rally be preserved by descendants, whose breasts are filled with manly, honourable, and generous sentiments,—it continues to impart blessings to many generations; and for a long succession of years after his body is mouldered in the tomb, it scatters among his offspring the incense of virtue.

Thus the memory of the just is blessed, because he blesses his descendants, by inducing them to imitate his meritorious example: he also blesses them, because he imparts to them a high degree of delight, which will last as long as life lasts. There is no pleasure superiour to that, which is afforded by a descent from worthy progenitors; and if a human being may lawfully be proud of any thing, there is nothing of which he has a better right to be proud, than of being able to say with truth, my father was an honest man.

Such is the sense, in which the memory of the just is blessed; and in this sense blessed is the memory of our deceased friend. I will conclude the subject by presenting before you one or two considerations, which have been suggested by his death.

THE first is, that you should endeavour, by the practice of the duties of industry, honesty, and charity, to acquire and secure a good reputation. This you should do, not for your own sake merely;

but for the benefit of others ; that you may increase the happiness and virtue of all, to whom your name will ever be known, and of your children and descendants in particular. The love of fame is generally an improper principle of conduct ; but there is one view, in which it may be regarded as a laudable motive. It is wrong to pursue it for its own sake, and for the pleasure which it is supposed to yield : and when it is followed with this intention, the pursuit ends in nothing but disappointment and mortification ; but it is right to seek after it as a valuable inheritance, which you may bequeath to your children. In this respect every good man owes much to those, who are to come after him ; and he should endeavour to distinguish himself by his labours, talents, and virtues ; that his posterity in all future generations may bless his memory, and derive honour and moral improvement from his character. Such an inheritance is a more precious donation to your family than an estate ; because experience shows, that the latter is for the most part soon dissipated and passes into other hands ; whilst the advantage, which is derived from your good name can never be lost, can never be alienated, can never be embezzled.

Another consideration, which is suggested by the death of our friend, is that it is a warning to those of you, who are advanced beyond the meridian of

life, that you will soon be summoned to follow him. By his exit a barrier between you and the grave is removed. Thirty-eight years have elapsed, since you joined with our friend in renewing this religious society, which had been suspended during the war of the revolution. Those of you, who survive, were then young; but you have now entered within the confines of old age. Your fathers, who aided you, are all of them gone; and you are reduced to a small number. Soon not one of you will be left. This is a truth, which is adapted to alarm you. It is in vain to pretend, that you can look on death without a melancholy eye, or that you can without reluctance "resign this pleasing, anxious being." It is to be hoped that you have endeavoured to secure to yourselves an inheritance in a better world. But though you must soon leave this church to the management of those, who have youth and more strength than yourselves; yet you have reason to believe that you leave it in safe and careful hands. If you have in any measure advanced the cause of free inquiry and rational christianity, your children and successors, I trust, will not impair the work, which you have begun; but I have the fullest confidence, that they will strive to go on to perfection.

Finally, another consideration, which is suggested by the death of our friend, is, that nothing is of

much value, except piety and virtue. Even the love of truth is chiefly estimable, because it contributes to this end. Of all the earthly blessings, which our friend enjoyed, not one is now left, except the reputation of a just man. He can no more take a part in the pursuits and pleasures of this world; his body is lifeless, and his hands are bound with indissoluble chains. But whilst religion teaches us, that he is an immortal being, we have sufficient cause to believe that his soul is not extinct. A day is approaching, when he will be restored to life, when he will rise an incorruptible body, without any of the imperfections, which burdened it in the present state. Let therefore his friends be comforted with these words: Jesus Christ has brought life and immortality to light through the gospel. We shall meet him again. Let us rejoice in this hope; and let us ascribe unto God, who by his Son has opened unto us the gates of everlasting life, all glory and honour, gratitude and praise, forever and ever. Amen.

## NOTE.

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MR. COOLIDGE was born in Boston, July 27th. 1747, O. S. and died October 6th. 1820. The following Notice of his character appeared in the Columbian Centinel for October 14th.

“Our late highly respectable citizen, Joseph Coolidge, Esq. was adorned with those principles and virtues, which gained the esteem of the publick, and made him a valuable and useful member of society. Distinguished as a merchant for his activity, punctuality, and strict integrity, he acquired an independent property, which he enjoyed with gratitude, and dispensed liberally. He was ever a friend to the prosperity, and delighted in the improvement of his native town. He was for many years a Director of the former United States Branch Bank, and Massachusetts Bank, one of the first and most active Directors of the Middlesex Canal Corporation, and until the time of his death a Trustee of the Humane Society. He was a pi-

ous christian and a humane man. God had given him a fine form of body, a manly, open, and prepossessing countenance, a clear and accurate mind, a cheerful, constant, and uncommon flow of spirits, courteous manners, and a feeling heart. He was an excellent husband, a kind, indulgent, and most affectionate father. His naturally firm constitution continued unimpaired almost to the close of life and enabled him to enjoy the society of his friends, whom he sincerely loved. A journey to the Springs, which he recently took for the benefit of his health, afforded him but little relief; but he was impressed with gratitude for the attention and sympathy of friends and strangers, whom he met with there. After his return home, his decline was rapid. Fully aware of his situation, he was calm and resigned, and sunk gradually to rest, leaving a name, which will be ever gratefully cherished by his family and friends."

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