





Funeral Discourse,

DELIVERED AT NATICK, MAY 11th, 1814,

AT THE

INTERMENT

OF

DANIEL TRAVIS AND HENRY COGGIN.

BY CHARLES TRAIN, A. M.

Minister of the Baptist Church and Society in Framingham.

All chance, direction which thou canst not see.....POPE.

But wandering oft with brute unconscious gaze,

Man marks not thee ; marks not the mighty hand,

That, ever busy, wheels the silent spheres.....THOMSON.

BOSTON :

PRINTED BY LINCOLN & EDMANDS, NO. 53 CORNHILL.

1814.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY JOHN BURNET

IN TWO VOLUMES

LONDON

Printed by J. Sturges, in Strand

1704

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FRAMINGHAM, MAY 31, 1814.

Rev. and Dear Sir,

Pursuant to a vote of Middlesex Lodge we give ourselves the pleasure of presenting you the thanks of said Lodge, for your interesting discourse, delivered on the 11th instant, at the interment of Brethren Daniel Travis and Henry Coggin, and request a copy of the same for publication.

Accept, Rev. Brother, this assurance of our respect,

ENOCH BELKNAP,
ISAAC WHITNEY, } *Committee.*
NATHAN GODDARD, }

Rev. Charles Train.



FRAMINGHAM, JUNE 1, 1814.

Respected Brethren,

It gives me much pleasure to find that my funeral discourse, delivered on the 11th ult. meets your approbation. I am fully persuaded that its interest must be owing more to the solemn occasion, on which it was delivered, than to the real merits of the discourse itself. Notwithstanding the many imperfections, unavoidable from the very hasty manner in which it was prepared, if it may serve to perpetuate the melancholy event, which occasioned it, and cherish an ardent love for the Brethren, it is humbly submitted to your disposal.

Your's, Brethren of the Committee, with great respect,

CHARLES TRAIN.

Messrs. *Enoch Belknap,*
Isaac Whitney,
Nathan Goddard.



DISCOURSE.

1 CORINTHIANS XV. 21.

For since by man came death, by man came also the resurrection of the dead.

BEING called together in a most solemn and unexpected manner, it is my humble prayer, that our hearts may be deeply affected with what our eyes behold :—That the Brethren present of the Masonic Family may, in a manner suited to the awful solemnity of the occasion, not only express their respect for their departed Brethren, but affectionately sympathise with the bereaved relatives, thus suddenly merged in affliction :—That we all may consider, that there is perhaps but a step between us and death, and that Divine Providence in these visitations designs our religious improvement.

Our present existence, which is a state of trial, is chequered with good and evil. Pleasure and pain, joy and sorrow, make up the span of life. The transition from one to the other is frequently sudden, and as unexpected as it is sudden. The melancholy and distressing events of divine Providence may in some measure be softened down by the affection and sympathy of others ; but when deprived of those whom our hearts hold most dear, something more is desirable—a mind submissive to the will of Heaven ; and especially when the world recedes from our view ; when we can no longer enjoy here those whom we tenderly love, a hope full of immortality is indispensable.

The divine Being well knows the evils which we have to encounter ; the support which we need, and never deprives us of a single object without pointing out to us something else more than sufficient to supply its place. To the *one thing needful* our attention is often called, but which we are prone as often to forget. The Book of Providence, as well as that of Revelation, is fraught with instruction. They explain and enforce each other. When, by passing events we are reminded of approaching death, it becomes us to examine our future prospects. How dark and gloomy must they be, and how little real satisfaction would this life afford, if we were here to trifle away a few fleeting months, and then become extinct forever ! if we were doomed to follow our friends to the silent grave without a ray of hope of meeting them again ! The Resurrection is taught in the Volume of Nature only by some faint emblems ; such as the tender germe, which, having survived the cold and dreary winter, puts forth its blossoms in the spring ; or the seed, which we commit to the bosom of the earth. That, which thou sowest, is not quickened, except it die. But these emblems are so faint, that reason of itself would never have discovered the important truth in question. But Revelation teaches us expressly the resurrection of the body, and in a great measure explains this happy, yet mysterious doctrine.

The apostle Paul has flung all the light upon the subject, which the nature of the case can admit. He traces the subject to its proper source, and ascribes the cause of the dissolution, as well as of the resurrection of the body.

For since by man came death, by man also came the resurrection of the dead.

The innocence and happiness of man ran parallel. So long as he possessed a conscience void of offence,

all was quiet and happy. Like Wolsey, he might have said, I know myself now, and I feel within me a peace above all earthly dignities ; a still and quiet conscience. But alas ! alas ! when judgment had fled to brutish beasts, and man had lost his reason ; when, too hasty to be wise, man became a fool ; innocence fled, conscience turned accuser, and hurried him from God. We cannot suppose his situation to be very agreeable, when in vain he attempted to conceal himself from the view of Omniscience ; when with his face reddened with blushes he was obliged to confess his crime, yet too proud to own the enormity of his offence. A consciousness of guilt without any hope of pardon constitutes despair. The prospect of relief from the promised Seed was all, that rendered his situation supportable. From the gospel of Jesus we must draw our support, or be alike miserable and forlorn.

By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. The curse, which was pronounced upon the first offender, extended to all his natural descendants. For death reigned from Adam to Moses, even over them, that had not sinned after the similitude of Adam's transgression. The reason must incontrovertibly be this ; that mankind universally receive from their ancestors those corrupt passions, which render them unholy in the sight of God, and which invariably lead to actual transgressions. Hence it appears, that there is not a just man upon earth, that doeth good and sinneth not ; that all flesh have sinned, and come short of the glory of God ; and that it is appointed unto all men once to die.

By the first man, Adam, who was a sinner, death came as the wages of sin. In this death must be included a temporal, spiritual and eternal death. That it is a temporal death, admits of no dispute. That it is spiritual, I understand from the spirituality of the

divine law, and the sufferings of Christ. That it must be necessarily eternal, appears equally obvious, unless we receive the quickening grace of God. That the bodies both of the just and unjust will be raised, the scriptures clearly teach; that the souls of all men will be renewed by divine grace, is more than can be fairly proved from the sacred writings. Yet these two resurrections are often blended together, and the universality of the one is inferred from the other.

This Apostle in his writings has repeatedly drawn a parallel between the first and second Adam. The first was figurative of the second. Death reigned from Adam to Moses, even over them, that had not sinned after the similitude of Adam's transgression, who was a figure of him, that was to come. The first man is of the earth, earthy; the second is the Lord from heaven. The first Adam was the covenant head of all his descendants; so the second Adam is the Head over all things to his church. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. To be carnally minded is death; but to be spiritually minded is life and peace. This carnal mind, which is enmity against God, and is not subject to his law, is transmitted from parents to children, and usually called original sin; probably because it is the origin of actual transgressions. As by one man's disobedience many were made sinners, and since by one man's offence death reigned by one, death was inflicted in consequence of disobedience. Since there is no discharge in this war, it clearly follows, that all mankind, however young, are tainted with this original depravity.

We are exposed to innumerable evils from the cradle to the grave. But we must consider them, as the fruits of disobedience. We must humble ourselves under the mighty hand of God, and remember, that he afflicts us less, than our iniquities deserve.

Instead of complaining of the divine government, we ought gratefully to remember the daily blessings we receive—and especially to contemplate the astonishing grace of God, who in wrath remembered mercy ! who sent his Son into the world to abolish death, and bring life and immortality to light through the gospel. Here it is, that light is sown for the righteous, and joy for the upright in heart. Here it is, that we are taught, that the grave, at the appointed time, at the voice of the archangel and the trump of God, shall deliver up its prey.

This the Apostle proves from the resurrection of Christ. For since by man came the death of the body, so by the man Christ Jesus, came the resurrection of the body. This appears to be the Apostle's leading argument throughout this fifteenth chapter. If the dead rise not, then is Christ not raised : And if Christ be not raised, your faith is vain ; ye are yet in your sins. But now is Christ risen from the dead. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order.

To establish the resurrection of Christ, the Apostle brings forward his witnesses. First he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once. afterward by James, then of all the Apostles, and lastly by himself, as of one born out of due time. If we give credit to these witnesses, we must believe the Lord is risen indeed, and become the first fruits of them that slept. As a proof that they had no inducement to give false testimony, he observes, if Christ be not raised, then they also, which are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable. What did the apostle gain by believing and preaching the gospel, if it be all delusive ; as it must be, if Christ be not

risen? He shall answer for himself. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwreck; a night and a day I have been in the deep. In journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren: In weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness. Who will pretend, that the apostle submitted to all these trials and hardships, merely for the sake of supporting what he knew to be false? If the apostles suffered all this, and gained nothing, then in truth were they of all men most miserable. If any credit is to be attached to human testimony, we must admit that Christ has arisen according to the Scriptures.—And if Christ be risen, it necessarily follows, that the human race will all rise, every man in his own order. For since by man came death, by man came also the resurrection of the dead.

With respect to the resurrection of the body, we may observe, Firstly, that it will be effected by the power of Christ.

And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. Christ received power to lay down his own life, and power to take it again. In short, he received all power in heaven and earth. By him were all things made; and without him was not any thing made, that was made. He, who made man at first of the dust of the earth, is certainly able to raise his body, after it has mouldered back to dust, and been food for worms. In confirmation of this, the all-powerful Saviour raised Lazarus and others; not only so, he invested his apostles with power to do the same.

Resting, therefore, in the sacred declaration, that all things are possible with God, we may safely reap the comfort arising from the pleasing assurance, that death shall not always hold our mortal bodies under his dominion ; and that God will certainly effect this important change, though in a manner, which we are not able to comprehend. We shall but expose our folly, if by way of objection we inquire, how are the dead raised up? And with what body do they come? since the Apostle says, it is sown a natural body ; it is raised a spiritual body. Behold I shew you a mystery. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump ; (for the trumpet shall sound ;) and the dead shall be raised incorruptible, and we shall be changed.

Secondly. This resurrection of the body is to be universal.

This appears evident from the words of Christ. The hour is coming, in the which all, that are in their graves, shall hear his voice, and come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. Jesus had been speaking of a change of heart, which he compared to a resurrection. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life ; and shall not come into condemnation, but is passed from death unto life. That is, in a spiritual sense. Verily, verily, I say unto you, the hour cometh, and now is, when the dead (which must mean those who are dead in trespasses and sins,) shall hear the voice of the Son of God ; and they that hear shall live. This is the resurrection of the soul ; and is what I understand by the first resurrection. Blessed and happy is he, that hath part in the first resurrection. On him the second death (which must be considered eternal,) hath no power. But

when he speaks of those in their graves, he speaks concerning the resurrection of the body. The former is a resurrection of believers in a moral sense, which takes place at their conversion. The latter is the resurrection of the body, both of the just and unjust. And many of them, that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. The bodies of the wicked will be spiritual and incorruptible; but their glory will be like that of the moon; whereas the righteous will shine like the brightness of the sun, in the kingdom of their Father. Son of man, can these dry bones live? Lord God, thou knowest.

Thirdly. We shall consider the purpose, for which the dead are to be raised.

It is to appear in judgment, and to receive a righteous retribution according to their works. And I saw a great white throne, and him that sat on it, from whose face the heaven and the earth fled away; and there was found no place for them. And I saw the dead, small and great, stand before God. And the books were opened, and another book was opened, which was the book of life; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead, which were in it; and death and hell delivered up the dead, which were in them, and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

It is appointed unto all men once to die, and after death the judgment. Death and judgment stand closely connected. Reason as well as Revelation teaches us, that we are accountable creatures. To what purpose is reason bestowed, if debased by sensual indulgence? And the most effectual curb to

our unruly passions is a just sense of our accountability to God. It is to this religious principle we owe the peace and good order of society. Nor can a person gain admission into our Masonic Fraternity who does not hold himself accountable to God and his brethren. It is indeed a light thing to be judged by man, when our own hearts condemn us not. But God is greater than our hearts, and knoweth all things. The idea of standing before his tribunal, where the secrets of all hearts shall be made manifest, and where we are to receive according to our works, whether good or bad, is indeed awfully solemn ! What more interesting scene can we imagine, than to view the Judge of quick and dead seated upon his dread tribunal, clothed with power and great glory, and attended by his celestial retinue ! When he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other ; when before him shall be gathered all nations ; when he shall pass a righteous sentence upon each individual, and separate them one from another as a shepherd divideth his sheep from the goats ; when the wicked shall go away into everlasting punishment ; but the righteous into life eternal !

If Jesus be formed in our hearts, the hope of glory ; if we possess a good degree of assurance, that, when our earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands eternal in the heavens, we can meet death in triumph, and our Judge in peace. We shall desire to be absent from the body, that we may be present with the Lord. The wicked and profane, who wink death and judgment out of sight, who put by religion for a more convenient season, are at last driven away in their wickedness ; but the righteous hath hope in his death. Mark the perfect man, and behold the upright ! for the end of that man is peace. Let me live the life of the righteous, and let my last end be like his.

ADDRESSES.

My Brethren,

WE are suddenly deprived of two respectable members of our Society. This solemn event speaks to us in language not to be misunderstood. Be ye also ready ; for in such an hour as ye think not the Son of man cometh. Over the graves of our departed brethren, it becomes us to reflect upon the nature of our solemn engagements, and to remember the duties we owe to each other as men and Masons. May these admonitions of divine providence draw closer and closer the ties of sincere affection, and may the testimonials of respect, which we pay to the dead, make us more friendly and faithful to the living. Here let us drop the tear of generous friendship, recollect the virtues, and draw the veil of charity over the foibles of our brethren, who have bid us a sudden, but short farewell.

It is not my intention to eulogize their characters. Suffice it to say, that to the best of my knowledge, and I have been considerably acquainted with them both, they possessed a fair standing in society, and among Masons. One was a worthy and active officer of the Lodge ; and it is truly solemn to reflect, that they are never more to meet us at the place of our social intercourse. Whether they have gained admission into the Celestial Lodge above, is not for us to say ; to our Great Grand Master they stand or fall. It ill becomes us to judge and set at nought a brother, when we all must stand before the judgment seat of Christ. It may be lawful for us to hope, that they have that charity which never faileth.

It is but just to observe, that when we receive members into our Fellowship as Free-Masons, we ask not, what are their distinguishing tenets of religion ;

but, are they honest? Are they industrious? Are they temperate in all things? Are they good and worthy members of society? If moral, we approve them; and if religious, so much the better.

Brethren, the time is short; and we must give an account of our stewardship. Let me exhort you to double your diligence; to embrace the happy moment, while time and opportunity offer, to provide with care against that important change, when the pleasures of this world shall cease to delight; and the reflections of a life spent in the exercise of piety and virtue yield the only comfort and consolation. Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. May we ever square our actions by the *square* of virtue, and remember, that we are travelling upon the *level* of time to that undiscovered country, from whose bourn no traveller returns.

We have likewise pledged ourselves to extend our best wishes to the widows and orphans of our deceased worthy brethren.

In behalf of my brother Masons, I tender to the widows and children, now overwhelmed with sorrow, our sincere condolence; and assure you, that we stand ready personally to lend you all the comfort and assistance, which your circumstances may require, and which may be in our power to bestow. This is the way, in which we shew our regard for our brethren, when they are no more. The melancholy circumstances, which instantaneously plunged you into the deepest affliction, are too painful in this place to rehearse. So great and so sudden a transition from the pleasures and endearments of domestic life to a state of bereavement must unavoidably produce the

keenest anguish. But my dear, afflicted friends, there are many things calculated to sooth your grief. There are many, who respect the memory of the deceased, and who deeply lament their untimely fate. You will permit me, moreover, to remind you, that there is a never-failing Friend, who is a present help in time of trouble, and who has styled himself the widow's God and Judge, and a Father to the fatherless. To the arms of his providence, and to the word of his grace, I commend you. May he support you through your afflictions, cause all things to work together for your spiritual good, and at last present you faultless before the throne of his glory with exceeding joy.

May all who witness this affecting scene, remember they are mortal; that in an unexpected moment we may be snatched from time to eternity. Are we prepared for so great a change? To the gospel of Jesus I refer you. He now calls, loudly and solemnly calls you to repentance, and to the obedience of faith. Let him not, I entreat you, call in vain. Dust thou art, and unto dust shalt thou return; but Jesus shall reanimate our clay, bring us before his Tribunal, pass sentence upon us, which will render us happy or miserable in body and soul forever and ever. Then let us all flee for refuge, trust in his atonement and obedience, live a life of faith and holiness, that when he shall come with the thousands of his saints and angels, we may be caught up by his power to meet him in the air, and dwell forever with the Lord. AMEN.



