

*A Funeral Sermon Occasion'd  
by the Decease of  
Mr. Michael Watts,  
Citizen and Haberdasher  
of London  
by  
Edmund Calamy*



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Funeral Sermon

Occasion'd by the DECEASE of  
Mr. *MICHAEL WATTS*,

Citizen and Haberdasher of *London*.

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A  
Funeral Sermon

Occasion'd by the DECEASE of

Mr. *MICHAEL WATTS*  
Citizen and Haberdasher of  
*LONDON;*

Who Departed this LIFE on  
*February* the Third, 1707/8.

*Ann. Ætat. 72.*

Preach'd at the  
Meeting-House in *Silver street* the next  
Lord's-Day after his Interment.

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By *EDMUND CALAMY*, E.F.&N.

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*LONDON:*  
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To the Relicts, the Widow,  
Children, and Grand-child-  
ren, of Mr. *Michael Watts*,  
Deceas'd,

**I**T has not been usual for One so Related. as I am to you, to discharge such an Office, as I have endeavour'd at your Request; But 'tis no uncomfortable Reflection to me, that I have this way done something to preserve the Memory of One whom I highly honour'd while livings and in a way becoming my Function, to express my sincere, Respect to a Family, of which I can not only say, that several that are peculiarly my own, are Parts; but that there is not any one Part or Branch, for which I have not a tender Concern.

GOD hath distinguish'd you by many Remarkable Blessings: I hope your Care about Returns to your Great Benefactor will be such, as may secure their Continuance. The late Breach made amongst you is Affecting, but should not hinder your Thankfulness, and may be many way instructive. You may hence plainly see, that no State here is settled and unmix'd; and that nothing is so beneficial as serious Religion, He that is remov'd from you, had honour'd GOD as long as He who has the right of Disposal thought fit he should, here below; and thereupon is peaceably withdrawn into better Compuny, and happily advanc'd to a much nobler State and Life Above. Instead of regretting this you ought to rejoyce. You won't indeed any more have his Agreeable Conversation here; but as you knew that that could only be had for a short season, so may you easily

*easily discern that it would argue strange selfishness in your Affection, for you to have uneasy Thoughts at his Happiness. However, you see in him, that keeping close to GOD will afford you Comfort in Life, and Peace in Death, which should increase your Esteem for that Godliness which is truly profitable for all Things, and has the Promise both of the Life that now is, and of that which is to come.*

*In many Families, a removal of the Common Head in whom they center'd, has produc'd an unhappy Alteration: A Strangeness and Distance has risen insensibly amongst them, tho' there have been no Feuds or Contests. It was the hope of the Deceas'd, that it would be otherwise with you. 'Tis well known to all of you, and I am one that can bear witness, that it was his earnest Desire, that all His, should carry it Respectfully to her that was so Comfortable and Delightful a Companion to him in the latter part of his Life; and that they should live in an hearty Correspondence, and constant Love. This is very becoming; and will not I persuade my self be forgotten.*

*Few have gone thro' the World with more Regularity, Comfort and Respect, or out of it with more Peace, than he whom Providence has taken from you, I don't think I have any need to move that he should live in your Thoughts; but I am sure 'tis for your Interest that he should live in your Practise. For your careful Imitation of him in the Things that you know were commendable, and for which he was most Exemplary, will be the best way of preserving his Memory, the best Return to Divine Providence for the many Blessings which he convey'd to you, and the best Improvement of his Removal from you.*

*As for you (Madam) who may say with Naomi, that you was fall, but now are empty, you need not wonder that your Affliction should by degrees become more heavy evcn than when the Stroke was first given,*  
For



*For 'tis natural for our most bitter Sorrows to deepest, when the first Vent is over: But it ought to Comfort you that you have the Divine Covenant to fly to for Relief. You have reason to be Thankful that GOD not only gave you so much Happiness in him whom He has now withdrawn, but that He made you such a Comfort to him, which he was so ready to own, Living and Dying. And the Peacableness of his End, ought to be your Incouragement.*

*And as to you that now have no Earthly Parent left, you should remember David, who could say, When my Father and my Mother forsake me, then the LORD will take me up. Thd he sat upon a Throne, yet the thought of losing his Parents, Affected him, and mov'd him to look out for support, His support was this, that GOD would take him up. He drew that Comfortable Conclusion from his Covenant Relation to GOD, jointly with those departed; and his Personal Devotedness to the same GOD. You also may upon like Grounds, draw the same Conclusion, to your great refreshment. And if GOD indeed takes you up; that is, Acts the Part of a Covenant GOD and Father to you, you may trust that he'll more than supply the Place of what he has remov'd; follow not only You but Yours with his Goodness, where he has given you Comfortable Families of your own: And (if it be most for his Honour and your Good) build also a Comfortable House for you that are yet single, provided you acknowledge him in all your ways, and faithfully keep close to him.*

*You that are the Grand Children of so Good a Man, should reckon it no small Happiness to have had a Grandfather that was a Pattern of Piety and Integrity, Study all your Days to be like him, if you desire to be Blessed of GOD as he was. Be assur'd  
that*

*that GOD will punctually fta\$d to his Covenant with the Devoted Seed of his Servants, as well as with themselves. His Covenant will he not break, nor alter the thing that is gone out of his Lips; But then you must be Faithful to Covenant Bonds. He that has taken your Grandfather from you, that pray'd heartily for you, and dearly lov'd you, will in a little time remove immediate Parents from you too, or you from them; But if you have an Interest in GOD, you are safe. He'll give you Comfort in your Life, and Peace in Your Latter End.*

*May Serious Religion be kept up in the whole Family, and in all the Parts and Branches of it, from one Generation to another, that so GOD may delight to bless you: May Piety, Integrity and Mutual Love, ever flourish among you May you all be as great Ornaments to a Christian Profession, as Signal Blessings in your Stations, and as Exemplary and Useful to others, as he was who was so Dear to you while Living, but who now sleeps in Jesus. This is and will be the Hearty Prayer, of*

Yours in the Bonds both

March. 25.  
1708.

of Nature and Grace.

*E. Calamy.*

# A Funeral Sermon.

PSALM XXXVII. Ver. 3 7.

*Mark the Perfect Man, and behold  
the Upright: for the end of that  
man is Peace.*

**T**HIS Psalm is a Noble Divine Song, that treats of the differing Estates of the Godly and the Wicked. Their different Ways, and their respective Treatment, with the Result and Consequences, are here weighed together in the Ballance of the Sanctuary and all are call'd upon to make their Remarks, and manage their Expeditions accordingly. The grand difference between these two sorts of Persons lies in their *Way*, and in their *End*: And the difference there is between them in the Latter, is founded in the difference there is between them as to the Former. Both are comprinded in the Words of this Text, which *absolutely* con-

B sider'd,

sider'd point us to the *Way* and *End* of truly Religious Persons, tho' not without a glance at the *Way* and *End* of the Wicked on the other hand, by way of *Comparison*, as is plain from the Context.

1. Then Consider the Words *absolutely*, and you have here a plain Account of the *Way* and *End* of truly Religious Persons. Their *Way* is describ'd by those two Words, *Perfect* and *Upright*; both of which refer to the Course and Tenour of their Lives, and are sufficiently descriptive of it. Their *End* is declar'd to be *Peace*: which comprehends under it every thing that is necessary and desirable in order to complete Happiness.

2. A *Comparative* Glance must also be allow'd for. 'Tis not thus with All. The *Way* and *End* of the Wicked is very different. Their *Way* is Intricate and Deceitful, and their *End* is Misery and Sorrow: And therefore 'tis added in the next Verse, that they shall be *destroy'd together*, and *their End shall be cut off*: A miserable Destruction shall overtake them. This we are call'd upon carefully to *Mark* and *Behold*: We are to make our Remarks and Observations, which may be very useful, as we shall see in the Close of this Discourse.

The Words are thus rendred by the Septuagint: *Keep innocency, take heed to the thing*  
that

*that is Right, for that shall bring thee Peace at the Last.* But I take our Translation to be more natural and comprehensive, and to that I shall adhere. *Mark the Perfect Man,* who is oppos'd to the Wicked Man: Take notice, of that Man whenever he comes in your way, that you can observe walks by Rule; and who while others live at random, and act at all adventures, consults his puty and his Conscience, and takes his Measures from the Word and Will of GOD. Observe such a Man, and take distinct notice both of his Walk and Treatment, his Way and End. *And behold the Uppright,* while all Mankind almost seem made up of Treachery and Deceit, both towards GOD and one another, fail not to be peculiarly mindful of such a Person wheresoever you meet him; as is Sincere, and without Guile, having his inside and outside all of a Peice: Mind what becomes of him, and observe the issue. 'Twill be worth your while to do so, *For you'll find the End of that Man is Peace.* He may have his Troubles and Difficulties in the Course of his Life as well as his Neighbours, but the Conclusion shall be Comfortable and Happy. His way may he mixed, put his end shall be peaceful. And the careful observing hereof tends to Answer many good Purposes, and may he several ways of use to us.

There have been some among both Antients and Moderns, that have understood the latter Clause of the Perfect and Upright Man's Posterity; and they have taken, this to be the Sense of it. *His Seed shall remain, and he shall transmit Righteousness and Joy to those that rise up after him.* And this. must be own'd to be a Truth, provided we confine it to those among his Posterity, who tread in his Righteous Steps, whose Descent is on that account no small advantage to them. But the Original points us more directly in this Case to the Upright Man himself, than to his Descendants: and this seems the most proper Sense, that it may be expected he should reach Peace, when all others fall short of it, and are involv'd in an extremity of unmixed Misery.

The Argument of Discourse therefore that here lies before us, is no other than this: *That Peace in their Latter End, is the peculiar Lot of Perfect and Upright Men.* All that I here propose, is

I. To Consider the *Perfect and Upright Man* to whom Peace is here appropriated.

II. To Consider the *Peace* that is appropriated to such, and only such.

III. To

III. To touch upon the *Season* in which the Text intimates that Peace may be the matter of the Expectation of such Persons. And,

IV. In an Applicatory way to make some such Remarks on this Matter as the Text and Providence together seem to call us to,

*First* Then, I begin with Considering the *Perfect and Upright Man* to whom Peace is here appropriated. Two words are us'd, but they intend much the same thing. We are to mark *the Perfect Man*: by whom we are not to understand a Pure and a Spotless Person, or one that has no Blemishes or Defects to answer for before GOD. We might stay long enough before we should find such a Man to *Mark*. For as *Solomon* observes, *There is not a just man upon earth, that doeth good, and sinneth not*: But we are thereby to understand a truly good Man. A *Perfect Man* is one that serves GOD with his whole Heart. One that really aims at Perfection, tho' he falls short of it. One who tho' he has many Defects which he heartily laments and bewails, yet is not wanting in any thing that is essential to a real sincere Servant of GOD as such. He is so *Perfect* as to be *Upright*. He is far from being so *Perfect* as to want for nothing; and yet he wants for nothing that

John i. 47.

that is necessary to his being an *Upright* Man. He is far from being so *Upright* as never to turn aside; and yet he abhor living in a false disguise: He answers his Profession, and is true to his Pretensions. He's *an Israelite indeed in whom there is no Guile: A true Nathanael*. His inside and outside, his words and his actions agree and harmonise.

Isai. 57. 21.

His Integrity may be Considered either with respect to GOD or Man. Both must he taken in, or 'tis wretchedly maim'd and incomplete. If he be upright towards Man and false to GOD, tho' his Humane Integrity as far as it goes is truly commendable, and may have its Reward, yet the Man has plainly a false, a rotten and deceitful Heart, and his perfect Peace would issue in Everlasting Horror. What tho' such a Man was True and Faithful to his Fellow-Creatures, and Acted with all the Frankness and Sincerity in his Dealings with them, that could be desir'd of any one, yet as long as he was all the while false to GOD, 'tis plain let him pretend what he will, he was a Wicked Man: and therefore he's excluded from Peace by that Solemn Declaration of the Prophet, *There is no Peace for the Wicked*. On the other side if he seem to be right, with GOD, and is false to Men, is not true to his Trusts and faithful to his Covenants, and does not mete with the Measure that he would have us'd



us'd towards him again, this plain Evidence that his fair Carnage towards GOD, is nothing but outside and glozing Hypocrisy. His Heart was not upright: for if it had, he could not have allow'd himself in such a Carriage towards hiss Brother. A Care as to both must go together.

1. Towards GOD. There's, no true Integrity where the Duty to GOD is not faithfully discharg'd. Says GOD to *Abraham*, I am GOD All-sufficient, *walk before me and be thou perfect or upright.* Gen. 17. 1. GOD must be mainly regarded in the whole course of the Life by that Man that is really *upright*. Nothing but a prevailing regard to him can weaken those Temptations from without, by which Men are generally most apt to be led aside. And withal, if he be not chiefly regarded, if the thoughts of him don't awe and influence the Soul, the formal nature of Obedience is lost. Now Integrity towards GOD must necessarily take in these two things: An undissembled Love to GOD and an hearty Self-denyal.

1. An undissembled love to GOD is a necessary part of *Perfection* and *Uprightness* towards him. Nothing can he more express as to this than our Saviour's Declaration. *Thou shalt love the LORD thy GOD: this is, the first and great Commandment.* Matt. 22. 37, 40. This is so necessary, that without it, GOD is so far from being fexd perfectly, that he is not truly

truly serv'd at all. If GOD has not your Love, your cordial and superlative Love, he has nothing from you that he at all regards or accepts. What ever Profession you may make, he and you are Strangers. So far are you from, being *perfect*, that you are incapable of any real intercourse with him, without a mighty Change.

2.. Self-denyal which is a genuine Fruit of a cordial Love to GOD, is another necessary part of *Perfection* and *Uprightness* towards him. We must be ready to endure all things, and to part with any thing, in compliance with the Will of GOD. We must be for GOD in all weathers; his for all Purposes; his for all Services. If we stick at any thing that he insists on, and have any limits, reserves and exceptions, we shew that our Hearts are not right with him. The young Man in the Gospel had mighty thoughts of himself, and topping hopes as to his treatment from our Saviour. He tho't himself chargeable with no Sins that were forbidden in the Law, and faithful in all the Duties which it requir'd. Where then could such an one as he be wanting? *What lack I yet?* says he. But our LORD most wretchedly confounded him by his reply. *Jesus said unto him, if thou wilt be perfect, go and see that thou hast, and give to the poor, and thou shalt have treasure in Heaven.* 'Tis as if our LORD had told him, in so many words;

Mat. 19. 21.

words; if thou wilt shew that thy Heart is right with GOD, thou must be able readily to deny thy self, and part with any thing upon a Divine Call. This thou canst not do; and therefore so far art thou from Perfection, that thou hast not taken one true and right step in Vital Religion. An *Upright Man* will not only serve GOD where he can serve himself too, but he'll do it tho' it be against his Interest; and he'll do it in that way that he conceives to be most agreeable to him, whatsoever he may lose by it. He that is *Upright* with GOD will not withhold from him, that which is dearest to him, if he sees fit to call for it. When GOD saw *Abraham's* Heart cleaving to *Isaac*, nothing would satisfy him, but him for a Sacrifice. Had he in this Case withheld him, it had been a plain Evidence against him, that whatever he pretended he wanted Integrity towards him: But when he was so free upon a satisfactory signification of the Divine Pleasure to offer him up as a Sacrifice, it was taken as a full and evident Testimony of his Sincerity. Now, says the Angel that was present, *I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son.* The more severe the Tryal is in any such Case, the stronger is the Evidence. Let but Love to GOD and Self-denial go together and nothing that is necessary to a true integrity towards GOD can be wanting. But then,

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2. There

2. There is also an Integrity requisite towards Man: and this lyes in an undisguised Love, express'd in all proper and fitting ways. He that loves his Neighbour as himself, and carries it accordingly, as to his Neighbour is a *Perfect Man*, and truly *Upright*. St. Paul tells us, that *All the Law*, that is, all that Part of the Law that points us to the second Table Duties, is *fulfill'd in one Word*, even in this; *Thou shalt love thy Neighbour as thy self*. This plainly comprehends all those Duties which Integrity towards Man has any Concern with. An *Upright Man* hates Variance and Strife, and every thing that leads to it, or tends to occasion it. He abhors Covetousness, Oppression, Over-reaching Arts, Breach of Trust, and Unfaithfulness of any sort. He abhors such things as these, not only because they naturally ruin the Reputation of such as are Guilty, but also because they are directly opposite to that Love which he finds so very Delightful. He abhors any thing that borders upon them. But he delights in Gentleness, Tenderness, Justice and Fidelity, and every thing that may prove Beneficial to those he is concerned with. That is what he chiefly regards; and as far as that can be discover'd his Heart is warmly engag'd. He loves not his Brother in word only, but in reality and truth. His Love is warm and active, and express'd in proportion to his Ability, and the Capacity and Circumstances

Gal. 5. 14.

cumstances of such as he has to do with. In short, he in all respects deals with others, as he would desire they in like Circumstances should deal with him.

He that thus carries it to GOD and his Neighbour, may truly be said to be a *Perfect and Upright Man*. He may be oft mistaken, and many ways may faulter, but he can be chargeable with nothing that is inconsistent with Real Vital Religion. In the midst of all his Defects, he most certainly is a truly Good Man. If there be such a thing as Religion, 'tis to be found in him: And if there be any Blessedness to be gotten by Religion, he cannot miss of it. And yet thus much is so necessary, that nothing that is short of it can come to any thing.

I shall only desire that this one Thing farther may be observ'd: When in such Cases as these the Stress is laid upon the *Moral* Part of Religion, which is very common both in the Old Testament and the New, 'tis not excluding but supposing the Evangelical Part, that lies in Repentance towards GOD, and Faith in our Lord JESUS CHRIST, which are necessary in the Case of Apostate Creatures that should be brought home to an Offended GOD, and reach Happiness in his Favour: And such Moral Duties as are frequently represented to us as descriptive of

the Disposition of the Persons that are eventually recover'd and sav'd in the Gospel-way, are to be understood as springing and arising from thence. For as no Man that has the Benefit of Gospel-Light, and Calls, and Helps and Means, and yet continues an Impenitent Unbeliever, can in the sense before-mention'd, if Matters are taken together, be *Perfect and Upright*; so neither can any one among us be truly *Perfect and Upright*, in the sense explain'd, without being a Penitent Believer. But I cannot conceive it needful to dilate on that. I proceed therefore in the

*Second Place*, To consider that *Peace* that is appropriated to such *Perfect and Upright* Persons. As to which I shall only make these four Remarks.

I. The *Peace* which is here intimated belongs to them, and may be the Matter of their Expectation, is a sensible Good, that every Man values. *Peace* is such a Blessing as needs no Recommendation to set it off. There's not a Man to be met with, but will readily applaud it; and own that 'tis a great Happiness to reach it. There's no Man but will readily own himself a Lover and Admirer of *Peace*. Even they that can't rest contented without giving disturbance to their Neighbours, will tell you, that *Peace* is the thing they aim at,  
and

and endeavour after: And tho' their pretences of that kind deserve no Regard, while their Actions give their Words the Lye; yet do they visibly carry in them a Confession that *Peace* is a very valuable thing. It is a Good that may be felt. It has the Applause of all Mankind. And it was design'd to be an affecting and taking description of the Happiness of *Upright* Persons, for it to be represented as peculiarly belonging to them; as what may be expected by them. But,

2. 'Tis a true *Peace* and not a false one that is the Lot of *Upright* Persons. We are told of some that Cry *Peace* and *Safety*, who in a little time shall *find sudden destruction coming upon them, as travail upon a Woman with Child*, and we read also of False Prophets, that cry'd *Peace, Peace, when there was no Peace*. This must be own'd Dangerous in the last Degree. For any to speak *Peace* to themselves, or have it spoken to them by others, when it may be they are upon the Borders of the utmost Misery and Confusion, is one of the most wretched Self-deceits that can be imagin'd. 'Tis like sleeping on the top of a Mast; or like Dancing upon a thin Covering over a Bottomless Pit. But 'tis not thus with *Upright* Men. The *Peace* that is allotted them and appropriated to them, has solid Foundations, in the Nature of Things, and the Word and Covenant of GOD. It is secur'd

John 16. 33. cur'd to them by one whom they may safely depend upon. *In me ye shall have Peace*, says our LORD to his Disciples, and under them to all his Followers. They have a very Solemn and Affecting Grant of it made them by the *Prince of Peace*, who alone can bestow it. *Peace*, says he, John 14. 27. *I leave with you, my Peace I give unto you.* A *Peace* of His giving cannot be false or deceitful. It must, to be sure, be Real and Solid.

2. It is a Divine and a Spiritual *Peace*, that is here appropriated to them. 'Tis not barely a natural *Peace*, that implies a Calm in the Spirit, and a freedom from disturbing hurries of Thought, and vehement Agitations; but a Divine *Peace*, arising from a free and a delightful Intercourse with the Father of Spirits. Its plain something more than what is barely Natural is here intended, from the Donour of the *Peace* mention'd, and the Qualify'd Subjects of it. 'Tis GOD that gives *Peace* to the Upright in Heart. *He speaks Peace to his Saints, and the Lord will bless his People with Peace.* A *Peace* of his speaking must needs be peculiarly refreshing. The *Peace* that he gives shall refine instead of debasing; it shall really satisfie, and not barely amuse. And the appropriating of this *Peace* to the Perfect and Upright Man as such, is a plain and sufficient Evidence, that it is of a Spiritual Nature, because no other *Peace* would satisfie

Psal. 85. 8.

Psal. 19. 11.



tisfie and content, and suit and cheer one of such a Make and Disposition.

4. The *Peace* that is here spoken of is not a single, but a very comprehensive Good. It implies all the Good that is either desirable or needful. It carries in it Victory over Enemies, and Opposition; and Plenty of the most solid and substantial Blessings. It implies Reconciliation to an offended GOD, through the Mediator provided, Pardon of Sin, an Interest in the Divine Favour, together with the Purifying, Strengthening and Comforting Graces of the Holy Spirit. It carries in it suitable Supports and Assistances in this Life, and abundant Provisions for a Satisfactory Repose, and most delightful Entertainment in the Life to come. Upon all Accounts 'tis such a Blessing as is worthy of GOD to bestow; and as ought to fill all those with the highest Thankfulness that are so happy as to receive it. And so I come in the

*Third Place*; To Consider the *Season* that the Text refers to. 'Tis said as to him that is *Perfect* and *Upright*, that *the End of that Man a Peace*. His *Peace* may at present have its mixtures of Trouble it may for a *season* be interrupted, or allay'd but he ordinarily shall then have *Peace* when he needs it most, and when it would be most Comfortable to him. Here take these Four Notes.

I. *Integrity*

1. *Integrity* directly leads to *Peace*. It both has a natural Tendency towards it., and an annexed Promise. The natural Tendency of *Integrity* to produce *Peace*, is very obvious. For it either prevents or remove those things that give the greatest Disturbance. At the same time the Declarations and Promises that join *Peace* and *Integrity* together, occur very often in the Word of GOD. Thus *Solomon* assures us, that *The ways of Wisdom are ways of Pleasantness, and all her paths are Peace*. And the Prophet declares, that *The Work of Righteousness, shall be Peace, and the effect of Righteousness, Quietness and Assurance for ever*. And it is advanc'd by the Psalmist as a standing Maxim, *Great Peace have they that love thy Law, and no thing shall offend them*. Such Declarations and Assurances. as these, which Originally came from Heaven, would be found to have nothing in them, if *Peace* were not the peculiar Lot of the *Upright* in Heart, and were not ordinarily then afforded them when they needed it most.

Prov. 3.17.

Isa. 32. 17.

Psal. 119.  
156.

2. The shakings of the *Upright Man* shall issue in *Peace*. The best Servants of GOD are liable to be many ways assaulted. Without may be fightings and within may be fears at the same time: But still that of the Prophet will be found to hold good; *Thou wilt keep him in perfect Peace, whose mind is stayed on thee, because he trusteth in thee*. The  
Integrity

Isa. 26. 3.

Integrity of the *Upright Man* keeping him close to his GOD, and then closest, when he most needs his Help, secures him of *Peace* at such a time. When he is most hard put to it, he may yet depend on this, that *the Grace of God is sufficient* for him; and that *his strength shall be made perfect in weakness.* 2 Cor. 12. 9.

Tho' the *Upright Man* may have a Considerable mixture of trouble in the Course of his Life, yet he shall ordinarily close his Days in Peace. When his End draws near he shall have this for his *rejoicing, the Testimony of his Conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the Grace of God, he hath had his Conversation in this World.* 2 Cor. 1. 12. And this is one of the most Comfortable things that can be conceived. We must not indeed take such an Observation as this in the Text too strictly and rigorously in the Letter of it, so as to imagine it never can fail, so much as in any single instance. 'Tis enough, and all the Truth that we need to expect in sayings of this sort, if they hold true generally, and for the most part: And 'tis overdoing to attempt to carry them farther. If we dont follow that Rule in understanding many of *Solomon's* Declarations in the Books of *Proverbs* and *Ecclesiastes*, we shall unavoidably be led into Mistakes. Thus for instance, when he says, *Train up a Child in the way he should go, and when he is old, he will not depart from* Prov. 22. 6.  
D it;

*it*; we must not so understand it, as if no Child that was piously Educated did ever afterwards miscarry: We have many that find it otherwise to their sorrow. The true sense is this; that the giving Children a good education, is the best way that can be taken to make them good Men: That where any ones mind is betimes season'd with Good Principles, before he receives other impressions, it is most likely they will grow up with him: It may be Ordinarily expected that such should prove well: At least there is a much fairer Prospect of it, than where no suitable Care is taken in Education, and Young Ones are left to their own management. So here, when 'tis said that *the End of the Upright Man is Peace*, the meaning is properly this; that Integrity generally has this effect, though in some Cases and as to some Persons it may accidentally be prevented, There is no method that we are capable of taking that can give such ground to expect a *Peaceful Death*, as an *Upright Life*. And that ought to influence us. This is enough.

No refreshment can possibly be more seasonable than it is to the Mind of Man, when the Pangs of Death are ready to take hold of him, and he is just stepping into the other World, with which we have so little Particular and Distinct Acquaintance, to be able to look back with satisfaction, upon an *Upright Life*. This fill'd *Abraham* and *Jacob* and *Joseph*, and *David*, and the rest of the  
Saints

Saints of GOD that are mention'd in the Old Testament and in the New, with Great *Peace* and serenity, and enabled them to glorifie GOD even with their very Last Breath. And this Truth has been verify'd in the Case of many others also in Modern Times.

4. And Lastly, When the *Upright* Man's Eyes are clos'd by Death, he shall Actually enter into *Peace*. There is a *Peace* beyond the reach of our present Apprehension, that awaits him in a Future State, which he shall not miss of, even tho' he should not reach that full *Peace* at present that he might desire. As to his State after Death there is no uncertainty. *Peace* shall in another World be most certainly *rendered to every Man that worketh Good*. Whensoever the Righteous is call'd out of these lower disturbed Regions, be it in one manner or another, be it suddenly, or with more Warning given, the Prophet assures us, *He shall enter into Peace, they shall rest in their Beds, each one walking in his Uprightness*. Whensoever he quit, this Earth, *he shall enter into Peace*: That is, into a place of undisturbed satisfaction and Repose, a place of Eternal Joy and Bliss; His Spirit shall be at rest in the LORD: While his Body in the mean time lies down to rest in the Grave as in a Bed, there to sleep quietly till the General Resurrection, when it shall awake, and be quickned anew, and the whole Man be fix'd in a Glory that fa-

Rom. 2. 10.

Isai. 57. 2.

deth not away. The *Peace* he at Death shall enter into, shall not be broken, but Compleat; it will be Everladting; it shall have neither intermiddion nor end. I come then.

In the Fourth and Last Place to make some such Remarks on this matter, as this Text, and the Providence which led me to insist upon it, calls us to. And

1. In the first Place, Give me leave to Apply the General Assertion in the Text to a particular Instance, and to invite you to *Mark a Perfect, and behold an Upright Man* who has lately ended his Days in Peace. One in whom this Text has been remarkably verify'd.

I have neither Inclination nor Temptation to Compliment the Living by Commending the Dead. That is a Practice which I heartily abhor. I am not to instance to you in one with whom I had but a General or Distant Acquaintance, and of whom I could only give you an Account at Second Hand, or one to whom you that hear me were Strangers: but 'twas one that was as well known and as much respected in this City, as most of his Rank One that in the Latter Part of his Time, while he continu'd in Town was us'd frequently to Worship GOD in this place; One whom I had suffieient Opportunity of knowing

ing throughly; One that I reckon it an Honour to have been Related to: One in short, that I can with a very safe Conscience, upon many Accounts, freely recommend as a Pattern, to his Fellow Worshippers, and Fellow Citizens.

If in the midst of all our Complaints of the Degeneracy of the Age, and the Low Estate that Serious Religion is in, we had not some *Perfect* and *Upright* Persons among us, it were in vain that we were call'd upon to *Mark* and *Behold* them; whatever they might have done that went before us, 'twere to no purpose that we should be urg'd in the Case: And yet the number of those that are truly such, is comparatively so very small and inconsiderable, that 'tis well worth our while to *Mark* them, whenever an Opportunity offers; they ought not to be overlook'd their Memory ought to be preserv'd. We must indeed as things at present stand with us, look out for such a Man, before we can *Behold* him; and we may look a good while before we can find him: But wherever we meet with him worth our while to *Behold* him: He's a Lovely, Improving, Instructive Sight. I dare venture to propose the Deceas'd Mr. *Michael Watts* to you as such a Man. When I was a meer Stranger to him, I found he Universally had the Character of an *Upright Man*: And since he stood in the Relation of a Father

ther to me, and I have had the utmost Freedom with him, I have often thought that I never knew the Man that more justly defend that Character.

His Integrity towards GOD was Remarkable. He shew'd it by his Concern to Concur and serve him, to whom he was sometimes Devoted, from one Stage, of his Life to another. And he did not put him off with that that cost him nought. He was strict from his Youth, (according to his own Account which I can safely depend upon,) in the Private as well as the Publick Duties of Religion: And when GOD Bless'd him With a Family, *Joshua's* Resolution was his from the first, that he and his should serve the LORD. He had a mind well stock'd with Useful Knowledge in Sacred Matters, to which he apply'd his Thoughts with the greatest Earnestness. He had in his younger Days read over a great number of the most valuable English Treatises of Divinity to good purpose. But his Religion was more Active than Talkative. He understood Christianity well; and shew'd that he did so by his Concern for a truly Christian Temper, and his diligence in a Christian Practice. He was a Great Lover of the Ordinances of GOD, which he constantly frequented; and was greatly concern'd to have them means of his Advancement in a Divine Life. Often have I heard him speak with the greatest Pleasure imaginable of the Good Effects



Effects he found of the Ministry of that Worthy Divine Dr. *Harridon*, of whom he was an usual hearer, when he was many Years ago a Celebrated Preacher in this City. After the Restauration and the *Black Bartholomew* that follow'd, he out of Conscience fell in with the suffering Witnesses of JESUS CHRIST, who were Ejected the National Constitution: And adher'd to the Reverend Mr. *George Griffyth*, who was cast out of the *Charter-House*; and continu'd under his Pastoral Care till he was silenc'd by Death. He did not in the times that follow'd barely assist them that suffer'd, but did himself chearfully suffer both Imprisonment, and the spoiling of his Goods, when the severe Laws that were enabled with a Vindictive and Destructive design, were rigorously put in Execution against the Dissenters; and as himself has told me he thought it an Honour to be allow'd that way to bear his Testimony against Ecclesiastical Impositions. He was in his Judgment *Congregational*: But of a Cacholick Spirit. He had indeed too noble a Soul to confine Religion to a Party; bur was desirous to have Confidence fully satisfi'd as to the Measures of his own Practice. As profitable a Post as any in this City would have been no Temptation to him to do the least Violence to his Conscience in the matters of his GOD; or but to seem to do so. He was ready to listen to what any one had to suggest, but in the things of Religion, and where Conscience was concern'd

cern'd he would use his own Eyes, and judge for himself, as every Wise and Good Man ought to do.

He was diligent in his Worldly Business out of regard to GOD; who he knew had made his Being so, his Duty but was careful so to manage himself in it, as that it might not be an Hindrance to him in his greater Concern as a Christian. He would secure a considerable time for Convene with GOD by serious Prayer, and Meditation, and Reading the Holy Scripture, every morning in his Closet: and yet would visit his Ware-house as soon as others. He maintain'd Family Worship stately, not only on the LORD'S Days but every Day in the Week bred up his Children prudently and conscientiously, and recommended Religion to them not only by his Admonitions and Instructions, but by his Example. And were but Family Religion generally kept up with as Great Care, Gravity and Seriousness, as under his Roof, I don't doubt but we should soon see a Reformation in this City, and in the whole Land much for the better in all respects. All that observ'd him might easily be able to discern, that he design'd for Heaven himself, and was for engaging all his Domesticks, and all that he could influence, to move Heaven-wards along with him.

He shew'd his Integrity towards Man, by  
being

being a Pattern of Justice in all his Dealings nay by his Constantly Acting not only justly but honourably: And by his Friendly, Generous, Charitable Temper, which made him so ready to do good as he had Opportunity to all that came within his reach, as could not but recommend him to the particular esteem of them that knew him. Tho' such a natural Temper, even where it is separated from the Grace of GOD is truly Lovely, yet that in his Case there was more than a bare natural Temper, and that that was under the influence of Divine Grace, appears from hence in that wherever he saw the most of GOD in any, he was the most ready to do Good: and wherever he this way gain'd an Interest, he was for improving it for GOD, in order to a farther Good.

He minded the *Spiritual* or the *Evangelical Part* of Religion in earnest, without neglecting, or at all abating his concern for the *Moral Part* of it, which he knew to be as necessary in its place as the other: And he was strictly Conscientious in the least *Moral Part* of Religion, without in the least abating his concern for the *Spiritual* or *Evangelical Part* of it, without which he knew that which is commonly call'd Morality would come to nothing.

As to the *Spiritual* or *Evangelical Part* of Religion, it was visibly the great Con-

cern of his Soul, that CHRIST might  
 be *Wisdom and Righteousness, Sanctification  
 and Redemption to him.* He look'd upon  
 himself as *called by the Gospel to the obtaining  
 the Glory of our Lord Jesus Christ.* And as  
 he exprest himself to me in the Last Visit  
 I made him, it was his main desire that  
 his *Heart might be establish'd unblameable in  
 Holiness, before God even our Father at the  
 coming of our Lord Jesus Christ with all his  
 Saints.*

1 Cor. 1. 30.

2 Thess. 2. 14.

1 Thess. 3. 13.

But at the same time no Man could be more concern'd for the *Moral Part* of Religion than he was. He visibly bore all the Marks of a Citizen of *Sion* that are laid down in the fifteenth *Psalm*. He *walked Uprightly, and wrought Righteousness, and spoke the Truth in his Heart. He did not back bite with his Tongue, nor do Evil to his Neighbour, nor take up a Reproach against his Neighbour. In his eyes a vile Person was contemn'd, but he honour'd them that fear the Lord. And if he swore to his own hurt, he would not change: He would perform his Oath, whatever he lost by it. He would nor bear hard on his Poor Brother, nor take a reward against the Innocent:* But in all the Arbitrations in which he was concern'd, (which were many, and by his Concern in which he often did good Service,) he would Act impartially without Favour or Affection; and in all the Trusts which were committed to him, which were of several natures, and some

some of them of no small Importance, he still Acquitted himself with Fidelity. and Care. Such a Man as this is most certainly worth our *Beholding*: and the rather because such a Sight does not offer every Day. But,

2. Let us so Behold such a Perfect and *Upright Man*, as to admire what was commendable in him as the Fruit of Divine Grace. Tho' his Piety was signal and all of a Piece, and his Justice conspicuous in all his Dealings, and his Charity eminent, (for he out of what GOD sent him in from Year to Year laid by a considerable proportion for Good Works, which he reckon'd Devoted, and as much a Debt to GOD, as any Summ of Money was due to those whom he dealt with) yet did he not think he had whereof to Glory, he ascrib'd the inclination and disposition, as well as the fruits and effects, to GOD alone. To him he chearfully and thankfully gave all the Praise: And this rendred all the more admirable. What was lovely and excellent in him appear'd the fruit of a special Divine Agency; the Product of the Blessed Spirit. And it ought to be a mighty pleasure to us to think of any such Blessed Fruits as these, as growing in such a barren Soil, among such Degenerate Creatures as we are; we ought to rejoice that any such Plants grow in such a wretched World as this is: And chearfully give GOD the Glory.

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Isai. 57. 1.

3. We ought to lament the removal of such a Man as a publick loss. The Prophet of old freely represents it as a thing very displeasing to GOD, for the *Upright* to drop off the Stage, and standers by not to be concern'd: For the *Righteous to perish*, and no *Man to lay it to Heart*. 'Tis true, there's a great deal of difference to be made, between the having Persons cut off in the midst of their Usefulness, in a full Age, when there might be room for much more Service, and their falling asleep when they are got beyond Threescore Years and Ten, after which there can at best, be little more to be expected than labour and borrow: And yet it ought to be esteem'd a Loss, and a very General Loss too, to have one transplanted out of our World that was a Common Blessing in it: And the rather, because so few comparatively of the Rising Generation, give promising indications, of filling up the room of such when they are remov'd: 'Tho' at the same time we have reason to be Thankful that there any such as do.

4. We ought so to *mark* and *behold* such *Perfect* and *Upright* Persons, as to imitate and grow like them. Without this, we lose the chief benefit, that the Sight might be attended with. We should look to them and behold them, till we learn to follow them, considering the end of their Conversation. We are not call'd to *Behold* in this Case  
merely

meerly that we may be able afterwards to say that we have *Beheld*, but we are therefore intently to *Behold* such Persons, that we may learn to resemble them in Integrity and publick spiritedness, in Piety and Charity, and then hope for a like issue. We should be encourag'd from what we *mark* and *behold* in the Case of the *Perfect* and *Upright*, to make tryal of a Religious Life if we have not yet begun, and to persist in it if we have. We should look upon the Language of an instance of this kind, to be much of the same Nature with that the *Psalmist* refers to, when he cries out, *O tast and see that the Lord is Good: Blessed is the Man that trusteth in him.* When you have such an instance before you, and find the *End* to be *Peace*, you should take courage, and remember that in being invited to serve GOD, and cleave to him with full purpose of Heart, and be useful to others according to your Capacity, you are nor call'd to bare Labour, but to a *Peaceful* Labour: Not only to Labour and Service that will have *Peace* in another Life, but even in this too. 'Tis a Comfort indeed to think that in the *Presence* of GOD which we expect hereafter, *there is fulness of joy, and at his right Hand are pleasures for evermore:* But that's not all we have to look for: That you mayn't Christians be quite tir'd out with expectation, behold there is *Pleasure* to be met with in the ways of GOD, even in this Life also. There is *Peace* at present, and  
Peace

Psal. 34. 8.

Psal. 16. 11.

*Peace* in the Latter End, that may justly be the matter of the expectation of the *Perfect* and *Upright*: And this should encourage us to endeavour to be found of that number.

5. Let us not be hasty in our Censures, upon supposition we find any Good and *Upright* Men under present Afflictions and Difficulties. Lets not in such a Case (which frequently happens) give way to such a fancy as that of the *Psalmist* when he was under a Temptation, as if they had cleans'd their Hands in vain or as if it were to no purpose to be Religious. Be not hasty, for the End is not yet. Do but wait for that, and you may find the day clear up to full satisfaction. And be assur'd, that an Hours so lid and well grounded Peace at the close of Life, is abundantly worth all that we can endure in the way to it.

6. Considering the *Peace* of the *Upright* at the *End* of their Days, I think we have the less reason to wonder at *Balaam's* wish, who cry'd out, *Let me die the Death of the Righteous, and let my last End be like his*. Even they that don't like their way, commonly wish for their End. 'Tis because of the *Peace* that be Songs to them. This often extorts a Confession even from Enemies and Strangers that truly Pious Men, are the happiest Persons upon Earth. But then tho' this be for the credit of Religion, yet 'tis little to the



the commendation of those with respect to Wisdom, who while they pretend to wish for a *Peaceable* Death, are not to be prevail'd with to take that *Upright* course which most directly leads to it, and in which only it could reasonably be expected.

7. Let us Heartily Bless GOD that we had the Latter Part of this Text, as to the L.ntail of *Peace* upon the Persons that are spoken of, so often verify'd in the Experience of such Christians as we knew, and were related to; such as have often accompany'd us in the House of GOD, and such as we have had free and pleasant Converse with in our own Houses here on Earth: That we can observe as to such that they find and experience that *Peace* that is here allotted to the *Upright*. This ought, to be the matter of our Hearty Thanksgivings. Let us rejoice that we now and then meet with some Familiar Acquaintance as Friends and as Christians, who have a great deal of *Peace* in the Course of their Lives, and have their *End Peace*, after they have walked in their Integrity. Let us Bids GOD that we have been present with some, who with a sweet composure of Mind and undauntedness of Spirit, have been able to call themselves upon the Promises of GOD, when Mature was declining and wasting away, and sensibly expiring; nay even when they have been grappling with the King of Terrours. This is a great Attestation to the Truth and  
Reality

ality of Religion. It tends very much to convince and satisfy Standers by, that serious Christianity produces, the firmest *Peace*, since it is able to bear out in the severest Storm.

We have reason to be Thankful that our deceased Friend, who so lately left this World of ours found this Text so comfortably verifi'd in his own Case: That we can safely say, that he had his *End Peace*. It would indeed have been strange if it had been otherwise, all things consider'd. He had as much *Peace* in the Course of his Life as most Men: and he at the same time took the readiest course to a *Peaceful* Death: and therefore it might well be expected to follow. Few have had a more *Peaceful* and Pleasant Life than he had. He was naturally of a very chearful Temper; and at the same time he kept a Good Confluence, which is a continual Feast. His Freedom and Innocent Mirth in Company has often caus'd Religion to be well spoken of, by such as had little regard to it upon its own account: And his free Converse with GOD in private and frequent self-examination, had a natural tendency to see any thing right that was found amiss; and so to prevent Uneasiness and Disturbance. He had in the Course of his Life, so many gracious answers to his Prayers, for Himself, and for His, which he continually observ'd and took notice of; and he

he found so much favour with GOD in having two that were so agreeable to him successively, in the nearest of Relations, to be Partners of his Joys and Sorrows; and he had lo much Comfort in his Off-spring, and was so apt to put the best Constructi-on and Interpretation upon every thing, and was so esteem'd and lov'd by his Neigh-bours, Relations, Acquaintance and Fellow Citizens; he did so much Good in every Capacity, and was so careful in the improve-ment of every Talent; and discharg'd each part of his Duty to GOD and Man so chearfully; He liv'd so creditably and hos-pitably according to his Circumstances, and enjoy'd what he had so pleasantly, that it is hard to conceive how any Man's Life could be more Comfortable than his was. He had indeed his Exercises and Difficulties, some Spiritual, and others Temporal; particularly he had many Losses in the latter part of his time: But the Blessings GOD had afforded him were so many, that he was ready freely to own they far outweigh-ed them. And when he found his Strength decline in the three or four last Years of his Life, how composedly would he talk of his Latter End! How chearfully would he speak of himself, as one that was quit-ting this Earthly Stage! Methinks I shall never forget when I have call'd in upon him, and he has seem'd as it were tir'd with his business, how he has upon falling into Discourse recollected the Vigour of his Spi-

rits, and said to me; *Son I am sensibly wasting and going; but I reckon I am in my proper Post, while I am endeavouring to settle my Concerns. If it should please GOD to spare me till I have wound up my Bottom, I should be thankful: If not, I am ready, whenever it shall please Him to call me hence. And knowing that I am discharging my Duty. I can go as freely into Eternity from the midst of my Business if it be the Will of GOD it should be so, as from my Knees.* And he often had Discourse of thss Nature with others also.

But his Thankfulness was very great when it pleas'd GOD to answer his Prayer, in sparing him till he had gather'd in his Concerns himself. This in all Probability, was given him in out of Divine Indulgence, as a present Reward of his Integrity; and it may the rather be so apprehended, in that it made the Closing Part of his Life the more Comfortable, and he himself would often take notice of it, in a most Affectionate Manner. Having nothing relating to this World to give him any Trouble or Disturbance, he had much the more freedom of Spirit in his minding that other World towards which he was sensible he was swiftly advancing: and no Discourse was so agreeable to him, as what was upon that Subject.

When I made hint my last Visit, he was full of *Peace*. He had none of those ravishing  
shing

shing Joys or Transports which are talk'd off by some; but he had a Great Calm and Serenity of Spirit, upon Christian Grounds. He told me that *he had nothing to make a continu'd Life desirable, or Death terrible. He heartily blessed GOD that his Concerns were all Clear, and his Soul in Order; that he left little or no trouble to those that were to come after him: That his Children were in Circumstances as to this World to his Heart's Content, and promising for another World also; and his Grand-children all Hopeful: That GOD had been his GOD from his youth up and that tho' he could not form distinct Notions of that State he was entring into to his full Satisfaction, yet he could trust that JESUS, to whose Care he had long before consign'd himself, that he would keep what he had committed to him, unto the Great Day: And therefore why said he should I be unwilling or backward to Die?* And in this frame he continu'd to the last Moment of his Life: when upon the expiring of the Vital Flame, Nature who dissolv'd, and his Spirit composedly, and without any thing that look'd like a struggle for a longer continuance in its embodied State, took its flight into the World of Spirits, where it enter'd into a *Peace*, which is liable to no mixture, intermission, or End.

Behold thus was the *Perfect and Upright Man* blessed of GOD. This was his way, and this his End; and happy they that are like him hi both. We ought not carclesly

and silently to pass over any thing of this kind that falls within the reach of our Observation. It highly becomes us to be very Thankful to GOD; that his Servants thus feel him from time to time making good his Word. And if we did but take due notice, and make our Remarks as we ought upon the Divine Proceedings, we should find much of our Bibles copied out in Providence; and might discern the Declarations, Promises, and Threatnings of the Word, so punctually verifi'd and fulfill'd, towards the Church in General, and our selves, our Friends, Relations, and Acquaintance, and Fellow Christians in Particular, as might much confirm and support, encourage, and strengthen us: And our careful making such Remarks, might be very much to our Advantage.

Finally I make it my Request to you my Friends that are special Mourners upon this Occasion, that you would with Thankfulness remember and consider what a Happiness it carries in it, to have been related to such a *Perfect and Upright Man*. This is a Blessing that deserves to be carefully noted and improv'd and the more it is improv'd, the more signal are the Advantages that will be found to arise from it.

You that have lost in him that is so lately fallen a deep in the LORD, as suitable and comfortable and tender an Husband even as your own Heart could desire, ought  
to

to remember from whom you receiv'd him, and who it is that gave you so much Comfort in him, and Benefit by him, and how fit it is you should resign him back again, to him that gave, or rather sent him to you for a season. You should bless GOD for what you observ'd that was Exemplary in his Life, and encouraging in his Death and latter End. You should be Thankful that he was continued to you so long. You ought to look upon your self as peculiarly oblig'd to imitate him in Integrity, in your remaining Course, and then may depend upon it that his GOD will be your GOD, your Guide, your Stay, your Comforter, and your constant Helper, till you also have finished your Course here on Earth, had your *End in Peace*, and are safely lodg'd in Glory.

You that are descended from one so *Perfect and Upright* in his Day, as he was whom you have so lately said in his Grave, ought to count such a Descent a great Advantage to you and yours, if it be but duly improv'd. Let the GOD of your Pious Father and Grand-father be your GOD, and you may be assur'd, he'l be peculiarly favourable to you. For he hath as great a Regard to the [[?????]] of his *Upright* servants, if they tred in the Steps of those that went before them, as be ever had in any past Age or Time. The expcience which your *Upright* Father and Grand-father had of a special Presence of  
GOD

GOD with him, in life and in Death; the Comfortableness of his Life, and the *Peacefulness* of his Death, ought to be a mighty encouragement to you, and you'll be inexcusable if it be not so. Should any of you Degenerate, (which GOD forbid) no other can be expected than that you should be doubly miserable. You have had an excellent and bright Example before you, you have many Prayers upon the File for you, and none can have more encouragement than you, to be *Upright* both towards GOD and Man, to cleave unto the LORD with full purpose of Heart, and to live Regularly and Usefully all your Days. So doing, you may hope that the Goodness of GOD will in a special manner follow you; and that your Fathers, your Grand-fathers, and Your own GOD will signally bless you, and Cause you to have your *End* at the last in *Peace*. Then will you meet your Father and Grand-Father again at the Great Day with Comfort; He'll rejoice to see you, and you shall never be parted from him more.

And Let those of us that were more distant Relations thankfully Bless GOD for whatever Marks of his Favour we receiv'd through the Hands, and by the Means of him that is gon: And let us set the greater Value upon a Real Integrity towards GOD and Man, and be the more Careful to Practise it, from the happy Fruits, Perfects



fects and Consequences of it that we have discern'd in his Case.

In a word, Let us all without Exception, imitate his *Upright* Life, as ever we hope for his *Happy* and *Peaceful* Death. Let us adorn and recommend Religion as he did, and we may hope for the Comforts of it in our last Hours as he had: And when GOD shall signifie his Pleasure to us about our Removal hence, we way hope to be able to sing old *Simon's Nunc dimit-* Luke 2. 19,  
*tis,* and say; *LORD now lettest thou thy* 20.  
*servant depart in Peace according to thy word,*  
*for mine eyes haw seen thy Salvation.*

*FINIS.*

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This Author hath already Publish'd,

A Funeral Sermon Preach'd at the Interment of Mr. *Samuel Stephens*, for some time Imploy'd in the Work of the Ministry in this City. *Quarto* 1694.

A Practical Discourse concerning Vows, with a Special Reference to Baptism and the Lord's Supper. *Octavo*, 1697. Which has been since Reprinted in a Smaller Volume.

A Funeral Sermon Preach'd upon Occasion of the Decease of the Eminently Pious Mrs. *Elizabeth Williams*, Late Wife of the Reverend Mr. *Daniel Williams*, with some Account of her Exemplary Character. *Oct.* 1698.

A Sermon to the Societies for *Reformation of Manners* in *London* and *Middlesex*. *Twelves*, 1699.

An Abridgment of Mr. *Baxter's* Life, with a Continuation; and an Historical Account: of the Ministers that were Ejected for *Non-conformity*, in 1662.

A Defence of *Moderate Non-conformity*, in Three Parts. *Octavo*.

Divine Mercy Exalted, or Free Grace in its Glory. A Sermon on *Rom.* 9, 16. Preach'd at the Merchants Lecture at *Salters-Hall*, *Octob.* 20. 1702

A Caveat against New Prophets; In Two Sermons at the Merchants Lecture at *Salters-Hall*, on *Jan.* the 6th. and *Jan.* the 20th. 1707/8.

A Funeral Sermon Occasion'd by the sudden Death of the Reverend Mr. *Matthew Sylvester*, Preach'd at his Meeting-House in *Black-Fryars*, on *Feb.* the 1st, 1707/8.

A Funeral Sermon occasion'd by the much Lamented Death of Mrs. *Frances Lewis*, Wife of Mr. *Thomas Lewis*, Esq. who departed this Life on *February* the 9th. 1707/8. Preach'd at at *Westminster* on the Lord's-Day following.

A Funeral Sermon occasion'd by the Decease of Mr. *Mihael Watts*, Citizen and Haberdasher of *London*; who departed this Life on *February* the Third, 1707/8. *Ann.* *Ætat.* 72. Preach'd at the Meeting-House in *Silverstreet* the next Lord's-Day after his Interment.