

*The Character of a truly great Man delineated,  
and his Death deplored as a public Loss.*

A

# FUNERAL SERMON,

OCCASIONED

By the DEATH of the  
REV. WILLIAM TENNENT, A.M.

Who departed this Life, AUG. 11, 1777,  
ÆT. 37.

Preached in the BAPTIST Church, CHARLES-  
TOWN, S. CAROLINA, on the following Sabbath,

Published at the Request and Expence of the  
Church of which Mr. TENNENT was Pastor.

By OLIVER HART, A. M.

He was a burning and shining Light, JOHN v. 25.  
If the Foundations be destroyed, what can the Righteous do?  
PSAL. xi. 3.

SOUTH-CAROLINA.  
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M DCC LXXVII.

T O

Mrs. CATHARINE TENNENT the Mother;

A N D

Mrs. SUSANNAH TENNENT the Widow,

of the late

Rev. WILLIAM TENNENT, deceased;

As also, to the

Church and Congregation, late his Charge;

The following S E R M O N,

Preached from pure Regard to his Memory;

Is,

With much Affection;

Humbly presented, by

Their sympathizing Friend;

And humble servant,

THE AUTHOR.

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**A**

**FUNERAL SERMON.**

2 SAM. iii. 38.

*Know ye not that there is—a great man fallen  
this day in Israel?*

**T**HREE days only have elapsed since we received the melancholy tidings of the death of the Rev. WILLIAM TENNENT \*, minister of the gospel, and pastor of a respectable congregation of Christians in this town. Such a providence as this surely calls for suitable improvement. Shall the righteous perish, and no man lay it to heart? Shall merciful, great and good men, be taken away, and none consider that the

\* Mr. TENNENT died of a nervous fever, at the High Hills of Santee, about ninety miles from Charlestown, on his return from New-Jersey, whither he had gone to conduct his aged mother to his habitation in this town, that he might render the last stages of her life as easy and happy as possible. Thus he fell while engaged in an act of filial piety. But who can tell the feelings of his aged mother's heart, at this distressing juncture? She had lately lost her partner in life, and is now deprived of an only son, in whom her hopes were bound up; in a strange land, before she had arrived at her destined habitation,

righteous

Righteous are taken away from the evil to come?

Who knows what evils await us? We are a sinful people, and God is contending with us for our Iniquities. The death of so valuable a man is a heavy stroke; and unless we repent we may fear greater evils will yet befall us. But alas! what greater calamity can happen to any people, than the death of such great and useful men? If the foundations be destroyed, what can the righteous do? *Psal. xi. 3.* If those who are as foundations in church and state be removed by the hand of death, what can good people do but mourn, and lament their loss? This they can and ought to do; and it would argue great supineness not to do it. This, my brethren, is what we must now do (if not deaf to the most solemn admonitions of providence) seeing such a great and a worthy man is taken away by death. Taken away—from a distressed family, an afflicted church, and from great usefulness in the state.

Know ye not that there is a great man fallen this day in Israel? Ye certainly do; ye feel it, and may yet feel it more sensibly.

The words of our text were spoken by king David to his servants, suggesting the reason why he failed and mourned, so exceedingly,

ceedingly, on account of Abner, basely and barbarously murdered, by that great butcher, Joab. He intimates that he was no common man that had thus fallen, but a prince, and a great man; one who was capable of doing him and his kingdom great service; and which, by treaty, he had engaged to do, by bringing over all Israel to submit to David as their king.

Abner had been a great general in the army of king Saul, and after Saul's death he still continued in the interest of his family, serving under Ish-Bosheth, his son; until he received an affront from him, which he could not brook; upon which he declared to his face, with an oath, that he would translate the kingdom from the house of Saul, and set up the throne of David over all Israel. To effect this design, he first sent messengers to David, and afterwards, upon his executing one preliminary article, had an audience with the king, was graciously received, hospitably entertained, and sent away, from the royal presence in peace.

At this juncture Joab, with David's army returned victorious from the field of battle, and brought in a great spoil with them. Joab received early intelligence of what had passed between the king and Abner, and  
fearing

fearing that if so great a general should be received into favour at court, his glory might thereby be eclipsed, he went immediately to the king, and insolently arraigned his conduct; then sent away, post haste, after Abner, and treacherously murdered him, in cold blood, under the cloak of friendship. A base action! unworthy the character of a gentleman, much more of so great a general as Joab was. David certainly sinned in not avenging the blood of Abner on the head of the murderer immediately, in a judicial way. However, he gave Abner a decent funeral, suitable to his high rank and character. The king himself followed the bier, as chief mourner, and lamented greatly over the grave. The funeral obsequies being performed, all the people came to console the king, and to persuade him to eat meat; but he declared, with an oath, that he would not break his fast till after sun-set. So all the people knew that it was not of the king to slay Abner, the son of Ner. Upon this melancholy occasion David exclaimed, in the words of our text, *Know ye not that there is a prince, and a great man fallen this day in Israel?*

In order that I may do justice to the text, while I treat it in a manner suitable to the  
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melancholy occasion of my entering upon it;  
I shall

I. *Attempt to delineate the character of a truly great man.*

II. *Take notice that great men, as well as others, must fall by the hand of death, and assign the reasons why.*

III. *Observe that the death of a truly great man is a public loss, and therefore to be deplored.*

IV. *Make some improvement of the subject, and so conclude.*

I. *I shall attempt to delineate the character of a truly great man.* 1. Some are denominated great on account of their pedigree. Having sprung from truly great and worthy ancestors, they by birth and blood, inherit a certain degree of greatness, which others cannot claim. Thus, the son of a king is born a prince; and the son of a nobleman inherits noble blood. I confess that too much stress may be placed on high and honourable birth; it sometimes serves only to elate a vain mind, and puff up with pride, many who have no other pretensions to true  
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greatness ; and yet, it must be acknowledged, that to descend from reputable and worthy ancestors, is truly honourable, and a branch of true greatness.

2. Some are esteemed great on account of good natural parts and abilities. They are endowed with powers of mind, capable of great improvements ; and may truly be said to have great souls. It is to be lamented that too often persons of such great natural parts, make but a small figure in life, for want of proper cultivation. In this view they are, with respect to people in common, like unpolished diamonds among pebbles. They excel, with regard to intrinsic worth, but do not shine for want of polishing. I add therefore,

3. Erudition contributes to a person's greatness. A man of good natural parts, with proper helps and application, can hardly fail of making some figure in life. Some indeed who did not appear to be blest with great natural endowments, have, by studious application, acquired a knowledge of the languages, and an acquaintance with the liberal arts and sciences, and so become great in useful knowledge, and might justly be esteemed great men, qualified to be greatly useful in life ; but when a bright natural genius receives proper cultivation, it will  
shine

shine like a star of the first magnitude among inferior stars.

4. A benevolent heart is a considerable part of the great man's character. He bears a good will to all his fellow-creatures, wishes them well and rejoices in their happiness. Therefore he must be a true patriot, a lover of his country. He would by no means ravage and spoil his fellow-citizens, for gain; much rather would he sacrifice his own ease, peace and interest, to his country's welfare. The love of God constrains him to love his fellow-men, and to labour to render them happy. He is not of a narrow contracted spirit, which argues meanness of soul, but wishes well to all; and does them good, to the utmost of his power. His benevolent heart prompts him to good and generous actions. Hence saith the prophet, *The liberal man deviseth liberal things, and by liberal things shall he stand*, *Isai. xxxii. 8*. It was a considerable part of Christ's character (who was a perfect model of true greatness) that *he went about doing good*, *Acts x. 38*. The welfare of mankind lay near his heart, and to do them good was his great aim. In like manner, the truly great man, aims at being beneficial to the souls and bodies of his fellow-creatures; and he is happy when thus employed.

5. That which is most essential in the character of a truly great man is RELIGION, yes, my brethren, *religion* crowns the whole. Piety, superadded to the other constituent parts of true greatness, renders a man compleat. This is the very soul of all his great endowments, and gives life to them all. Much has been said in favour of moral virtue, as though that, of itself, were sufficient to render a man truly great and good; but as the body without the soul is dead, being alone, so, what is commonly called moral virtue, without true piety, or the love of God, is dead also. It is a shadow without the substance. I must therefore conclude, that without *religion*, all other accomplishments are extremely insufficient to render a person truly great. The want of this causes a blank in the character of many, otherwise great men. It is a woeful blot in their escutcheon. But when religion is connected with the other constituents of greatness, like a well polished diamond, in a casket of jewels, it adds a lustre to the whole. Let none therefore presume to lay claim to the character of a truly great man, without this most essential branch of it, *real* GODLINESS. We may now,

II. Take

II. *Take notice that great men, as well as others, must fall by the hand of death, and assign the reasons why.*

This is a certain, and a no less affecting truth. The great, the good, the wise, the benevolent and useful, must die; and we must be deprived of the benefit of their society; because

1. This is according to the common course of things. Great men have the seeds of corruption and mortality within them, as well as others. These seeds are deeply rooted, being implanted in our very nature; and are continually springing up, and branching out into various disorders, which frequently enervate the human system, and baffle the physician's skill. And when we consider the nice and delicate texture of the human body, we have much more reason to wonder that men live so long, than that they die so soon.

2. God has ordained that the great and good should die, as well as others. Heb. ix. 27. *It is appointed unto men once to die.* See Eccl. viii. 8. *There is no man hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in this war.* Now seeing God hath appointed, or ordained, that all shall die,

die, let us not think strange when we see great men fall by the hand of death.

3. The experience of all ages has confirmed this melancholy truth. In every age great men have died, as well as others. The fathers, where are they? Not on this busy stage, but sleeping in the silent grave, the house appointed for all living. Adam, the great father of all mankind; Noah, the father of the new world; Abraham, the father of the faithful, have fallen by the merciless hand of death. Shall we consider the destiny of those holy men, the prophets? Do they live for ever? No! those great men have died also. Neither did the great Apostles of our Lord Jesus Christ elude the shafts of death. All these good men, except John, and some say John also, were violently taken away from the earth, and met death in its most formidable appearances. Nor ought we to pass over in silence, the man Christ Jesus, who was, beyond comparison, greater than all the great men that ever lived in the world: for he was the GOD-MAN. Yet this mighty JESUS fell by the hand of death. But although he fell, he conquered the conqueror; disarmed death of his sting, rendered him less formidable to the saints, and a portal to everlasting bliss.

But

But perhaps some may be ready to say, seeing the sins of good men are pardoned, their guilt removed, and they freed from all penal evil, how comes it to pass that they die? I answer,

1. It is the sovereign will and pleasure of God that they should die; and could no other reason be assigned for it, this might suffice; for surely God hath a right to dispose of all his creatures as he sees proper. He giveth not account of his matters; but doth according to his will in the army of heaven, among the inhabitants of the earth: and none can stay his hand, or say unto him what dost thou? *Job xxiii. 13. Dan. iv. 35.*

2. The world is unworthy of the company and conversation of great and good men; they are seldom regarded and treated according to their worth, and God removes them as a scourge, for such ingratitude. Thus people are often taught to know the worth of good men by the want of them. And it is but just that we should be deprived of a blessing, we know not how to prize.

3. The death of great and good men is advantageous, both to themselves and others. That it is so to themselves is plain, seeing thereby they are released from a world of sorrow and distress. The Apostle Paul was  
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was confident that for him to die would be gain ; because to depart and be with Christ, would be much better than to live in this sinful world, *Phil. i. 21. 23.* In this view the preacher says, *The day of death is better than the day of one's birth, Eccl. vii. 1.*

But the death of great men may also be of advantage to others ; as it may serve to remind them of their own mortality, and the necessity of a preparation for it. When we see good men die, we are naturally led to consider that we must die too ; and as we know not how soon, that we ought also to be ready. Hence says the wise man, *It is better to go to the house of mourning, than to the house of feasting : for that is the end of all men, and the living will lay it to his heart, Eccl. vii. 2.* Moreover, the death of good men may serve to remind us of the instability of all creature enjoyments, and how necessary it is to make the Lord our ALL. It shews the utility of the prophet's advice, *Isai. ii. 22. Cease ye from man, whose breath is in his nostrils : for wherein is he to be accounted of ?* We pass on

III. To observe, that the death of a truly great man is a public loss, and therefore to be deplored.

David.

David excused his fasting and mourning for the death of Abner, by saying that he was a great man. Consequently his death was a great loss to Israel; especially as he had engaged in the grand design, of translating the kingdom from the house of Saul, and setting up the throne of David, over all Israel. And no man was so well qualified for this grand design as Abner. But, that the death of great men is a great and public loss, will appear by considering a few metaphorical scriptures, which set forth their value, and usefulness in the world.

1. They are denominated pillars and foundations. Thus the Lord, speaking to his prophet Jeremiah, saith, *I have made thee this day an iron pillar*, Jer. i. 18. And Paul saith of James, Cephas and John, *They seemed to be pillars*, Gal. ii. 9. Add to these texts, Psal. xi. 3. *If the foundations be destroyed, what can the righteous do?* Now we all know that pillars and foundations are the props and supports of a building. Remove these, and the fabrick must fall. So great and good men are the pillars and foundations, which prop and support both church and state. Should these be removed, what will become of our civil and religious concerns? They will soon totter and fall. The earth, yea, the whole system of the universe,

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is upheld, in a secondary sense, by such pillars and foundations as these. When the last of them shall be removed, The heavens shall be wrapped together as a scroll; the elements shall melt with fervent heat, and the earth, with all its works, shall be burnt up. See *Isai.* xxxiv. 4. with 2 *Pet.* iii. 10.

2. They are called the light of the world, *Mat.* v. 14. And in *Acts* xiii. 47. Christ said to Paul, *I have set thee a light of the Gentiles.* We are all, in some measure, sensible of the value of light. Truly, saith Solomon, *the light is sweet, and a pleasant thing it is for the eyes to behold the sun,* *Eccl.* xi. 7. What a wretched place would this world be without light? It would be a wilderness of horror and distress. Darkness is used as a metaphor, to set forth the horror and punishment of hell, *Mat.* viii. 12. Now as the heavenly bodies give light to the natural world, so great and good men are luminaries in the moral world. Hence saith our Lord to his Apostles, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,* *Mat.* v. 16. Observe, their light was so to shine that others might thereby see their good works, and thus be induced to glorify God. Indeed, my brethren, should all such lights be removed from our  
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hemisphere, we should grovel in a wretched state of darkness.

3. Such men are termed salt. *Mat. v. 13. Ye are the salt of the earth.* Now as salt is of a savoury nature, and gives a relish to food, so great and good men are savoury in their principles, behaviour and conversation; and help to give a relish to all our enjoyments: life itself without such salt would be insipid. Moreover, salt is of a preserving efficacy; it preserves flesh and many other things from taint and putrefaction. So do good men, by their influence, preserve the principles and practices of many, both in church and state, from corruption. Yea, these are the salt which, in some sort, preserves the whole world in being.

4. They are called jewels. *Mal. iii. 7. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.* Now jewels are some of our most precious and valuable treasure. Some jewels are exceeding brilliant, and of great worth. So great and good men, who are the Lord's jewels, are of inestimable value; as appears from the price paid for their purchase, even the precious blood of Christ. And with regard to their great usefulness in life, they shine resplendently, like stars of the first magnitude.

5. They are compared to gold ; and that of the best quality. *Isai. xiii. 12. And I will make a man more precious than fine gold ; even a man than the golden wedge of Ophir.* Gold is generally esteemed as a most precious article. It is said to be the most weighty, most perfect, and most valuable of all metals. It is the standard, by which the value of all other metals is ascertained. In like manner, truly great men are the most weighty with regard to their influence, the most perfect with respect to their endowments, and the most valuable on account of their usefulness, of all mankind. Gold may be esteemed the more precious because of its scarcity. So great and good men are exceeding scarce ; but few in number. The Scripture, just cited, tells us that a man shall be more precious than fine gold, even the gold of Ophir ; which was the most scarce and precious of all gold. There may be some allusion, in these words, to the ravages of war ; by which, men in general, should become so scarce as to render a single man, of a common character, more precious than fine gold. Should this be the case, with regard to men in general, how much more so, with respect to truly great men ?

Thus it appears, that those men, whose character I have attempted to delineate (al-  
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tho' mortal like others, yet) are the most excellent in themselves, and the most useful in life; consequently their death must be a great loss to the community in general; and ought to be deplored as such. Nature prompts us to mourn on such occasions; and were we to indulge a stoical apathy, it would be extremely brutish. The practice of all ages would condemn us: read the fiftieth chapter of Genesis, and you will see what mourning there was on the death of the good old patriarch Jacob. In like manner did all Judah and Jerusalem mourn for King Josiah, at his death, 2 *Chron.* xxxv. 24, 25. So when Hezekiah, king of Israel died, it is said, that all Judah and the inhabitants of Jerusalem did him honour, 2 *Chron.* xxxii. 33. But what need of instances? Humanity itself, teaches us to deplore the loss of great and good men, when taken away by death. What remains is

#### IV. *To make some improvement of the subject.*

And, 1. From the delineated character of a truly great man, we may infer, that there are, in a comparative view, but very few such to be found. We may now and then discover one among the tribes, who, like Saul, have out-grown their brethren; but

but they are as the shaking of an olive tree, and as the gleaning grapes when the vintage is done, *Isai.* xxiv. 13. Scarce and precious, like the golden wedge of Ophir.

2. Seeing great men are so valuable and useful in life, let us highly esteem them for their worth; and treat them with that deference and respect which their character deserves. Too often they are envied, and mal-treated, merely because they are great and good. May we act a more worthy part, and while we prize them highly for their worth, let us pray that their precious lives may be long preserved, as a blessing to the world.

3. By the death of great and good men, we are taught the instability of all created good; the folly of placing too much confidence in any thing beneath the sun, and the necessity of trusting in God alone. The Lord raises up great men, and makes use of them, as instruments in his hands, to do great good in the world; but when he hath served his purposes by them, he removes them from this stage of action, and they fail us. God only, who lives for ever, is worthy of all our confidence. Therefore let us cease from man whose breath is in his nostrils: for wherein is he to be accounted of? *Isai.* ii. 22. Cursed is the man that trusteth

trusteth in man, and maketh flesh his arm. Blessed is the man that trusteth in the Lord, and whose hope the Lord is, *Jer.* xvii. 5. 7.

4. If the death of truly great men is to be deplored as a public loss, we are surely justifiable in shedding a tear of respect, to the memory of the Rev. William Tennent, now fallen by the cruel hand of death. My brethren, you know that without dissimulation, without flattery, it may truly be said, *A great man is fallen this day in Israel. Fallen to rise no more, until the morning of the Resurrection. Fallen, this day, in the prime of his days; when his understanding, his judgment, and all the powers of his great soul had just ripened to a state of full maturity. Fallen this day, a day of trial, in which the united force of all our great men is much needed. In such a day, at such a crisis, this great man is fallen, in our Israel, in our state, which has thereby sustained an unspeakable loss.*

If I have been happy enough to delineate the character proposed, Mr. Tennent was, indeed, the truly great man; for every part of the portraiture belonged unto him.

1. If an honourable pedigree contributes any thing to the character, he was happy on that account, to a high degree. He sprung not from royal or noble blood, but from the  
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most reputable and pious ancestors. A race of men, devoted to the service of the sanctuary; who, for their abilities, zeal and usefulness, need not give place to any family, that ever graced the American continent. Some might soar too high, and call them, *apostolic men*: I would rather style them a race of great, pious and orthodox ministers of the gospel. I speak not on the credit of common fame only; having frequently heard most of them preach, with great pleasure, and I hope, some profit. The grand-father, the father, and three uncles of our deceased friend, were all employed in the work of the ministry. And I verily believe they were the happy instruments of converting thousands of souls. The name of Tennent is revered in many of the American states, and will hardly be forgotten, for ages yet to come.

2. If good natural parts contribute any thing to the character of a great man, the person whose death we deplore, was eminent in this respect. The furniture of his mind was rich and splendid; being naturally endowed with good sense, a lively imagination, deep penetration, a solid judgment, and a tenacious memory. So that we may say, he was born with a great soul, capable of large improvements, tending to extensive usefulness.

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3. If erudition refines nature, and renders a man conspicuously great, he had all the advantages of a liberal education, having been brought up, as it were at the feet of Gamaliel, early taught the languages, with the liberal arts and sciences, at one of the most respectable seminaries of learning on the continent. By this means he laid in a large fund of useful knowledge, which he applied chiefly to the service of the sanctuary ; but when need required, would also assist in state affairs. In every department, however, he appeared in the character of a truly great man.

4. If a benevolent heart indicates a great man, and is a branch of his character, he was happy in sharing largely of that ingredient. He wished well to all mankind, was a true patriot, his country's faithful friend ; and exerted himself, to the utmost of his power, to promote its welfare. Hence some have, deridingly called him the fiery patriot ; such men may enjoy their sarcasm, but they owe their thanks to such patriots for the enjoyment they now have of liberty and property in this state.

5. If piety is to be taken into the description, as the most essential part of a great man's character, we doubt not but that our dear deceased friend was possessed of that in

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an eminent degree. When he first received the seeds of vital piety, I cannot say, but probably it was in early life; which might induce his pious father to devote him to the work of the ministry. However, his religion added lustre to all his other shining talents, qualified him for greater usefulness in the church and world, and rendered him fully an accomplished man. It may not be amiss to observe; that his religious sentiments were open, free and generous, built upon principles of true Catholicism; not influenced by bigotry or party spirit. He thought that religion should be left entirely free, and that there should be no manner of constraint upon the conscience. He was of opinion, that there was a wise providence in permitting people to think differently about modes of worship, and therefore valued good men of every denomination. But, great men die; therefore this valuable man is now no more among mortals. Having finished his work, he took leave of the world; and, at his master's call, ascended to the bright regions of eternal day, where he has joined the heavenly hosts, and is now employed in singing anthems of praise, unto him that hath loved us, and washed us from our sins in his own blood.

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Some, perhaps, will be desirous of knowing how our dear friend closed the scene of life. It is not in my power to indulge such with particulars; but I shall give you a short paragraph of a letter from a worthy minister \*, to the person most interested in the afflictive providence. "I was with him," saith he, "in his last moments; his life went gently from him, almost without a struggle or a groan. He told me, in almost the last words he spake, that his mind was calm and easy, and he was willing to be gone."

The loss which the bereaved family sustains, is inexpressible and irreparable. Who can paint the distress of the afflicted widow, labouring under some peculiarly aggravated circumstances of weighty sorrow. At a painful distance from her dear companion, in his last moments. No opportunity of manifesting her tender care, or soothing his sorrows. Deprived of taking the last farewell, or receiving, in person, his final blessing. Left in the care of five small children, and three ancient ladies †, who had

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\* Rev. Richard Furman.

† The two mothers of Mr. and Mrs. Tennent, and the widow of Dr. Finley, late president of Prince-town college, New-Jersey. The mother of Mrs. Tennent is since dead. She was about seventy-three years of age, of a pious character, but

placed themselves under the shadow of Mr. Tennent's wing. A heavy loss to them all. Every heart, not callous to distress, must bear a sympathizing part in their sorrow. May God, who regards the prayer of the destitute, and hears the widow's cry, help, and relieve them.

His church also, now bereaved of its pastor, must feel the loss. The whole congregation must be sensibly affected. They are as sheep without a shepherd; having no one statedly to break unto them the bread of life. No more will they see his face; nor will they again hear the sweet accents of his voice, sounding the silver trumpet of the gospel amongst them. O, what have they done to provoke the Almighty thus to smite them? May they search and try their hearts and ways, that they may discover the cause of God's contending with them. And may the Lord repair the breach, by sending them a pastor after his own heart.

The country in general, has sustained a great loss, by the much lamented death of this valuable man. A more hearty friend to the American states, and to the just and

but laboured under a paralytic disorder, which rendered her almost as helpless as a child. She survived her son-in-law eighteen days, and it is thought the shock of his death hastened her end.

necessary measures adopted by them, for securing their rights, doth not exist. Tories, or such as are inimical to the state, may, probably, rejoice at his death; but those who wish well to the cause of liberty, civil and religious, will bewail it, as a great and public loss. He had a just idea of the equal rights of mankind, with regard to conscience and religion; and in a masterly manner defended those rights, in the honourable house of Assembly. His benevolent heart was much set upon procuring full and equal *religious liberty*, to all the inhabitants of the state; if he had lived to see this noble and generous design compleated, it would, no doubt, have afforded him much pleasure. I hope that his death will not prevent its being brought into effect; but that all our representatives, who wish well to the design, will exert themselves for that purpose. I am clear in my opinion, that the peace, welfare and happiness of this state, depends much upon our having our *religious*, as well as *civil* liberty constitutionally fixed. All who have just notions of freedom, and have embarked in the glorious cause, will certainly expect this. It is so just and equitable, that the meanest citizen may demand it, *as his right*. It is our unalienable property; as much so as limb or life; and we  
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cannot dispose of it, without being guilty of great injustice to ourselves, and impiety to God. We hope therefore, that our representatives will do justice to their constituents, by fixing *religious liberty* on the broadest bottom, and the most permanent foundation.

But to conclude. May we, my friends, wisely improve the melancholy event, which (not without reason) we deplore, by contemplating our mortality. We see that great men die, and so must we. But oh, how awful to meet death in an unprepared estate! Should this be our case, it would be better never to have been born; or that we had been brutes instead of rational creatures.

Oh, sinners! strive to enter in at the strait gate. Labour for the renovation of your souls; and rest not without an interest in Christ. If this is obtained, your happiness is secured, but without it, in vain will you expect to enter into heaven.

And to the people of God, I would say, "Be ye also ready;" having your loins girded about, your lamps trimmed, and your lights burning; that so you may be ready to meet your Lord, when he cometh.

Were I to address my reverend brethren, on this melancholy occasion, I would take the liberty to remind them, that seeing a  
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great man, of their order, is fallen this day in Israel, their work has increased on their hands; and humbly advise them to engage in it, with renewed ardour, and redoubled assiduity. May the ambassadors of Christ be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as they know their labour will not be in vain in the Lord.

Finally, brethren, seeing the harvest is great, and the labourers few and decreasing, pray ye the Lord of the harvest to raise up, qualify, and send forth many labourers into his harvest; workmen, who shall never need be ashamed, rightly dividing the word of truth.

*F I N I S.*