

M. William W. 1778.

*The faithful Servant of Christ
honoured and rewarded:*

A

S E R M O N,

Sacred to the Memory of the

REV. WILLIAM TENNENT, A. M,

Pastor of the Congregational Church in
CHARLESTOWN, SOUTH-CAROLINA,

Who died at the High Hills of Santee, Aug.
11, 1777, in the 37th Year of his Age.

Delivered at CHARLESTOWN, Sept. 14, 1777.

And published at the earnest Request of the
CHURCH and CONGREGATION late his Charge.

By HUGH ALISON, A. B.
Pastor of the Presbyterian Church of JAMES-ISLAND.

S O U T H . C A R O L I N A .

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1777

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FUNERAL SERMON.

ST. JOHN, xii. 26.

If any man serve me, let him follow me; and where I am, there shall also my servant be:
IF ANY MAN SERVE ME, HIM WILL MY FATHER HONOUR.

THIS mourning desk, and the melancholy gloom so visible in the countenance of this assembly, proclaim too well the awful fact, THAT A GREAT MAN IS FALLEN IN ISRAEL. O how brittle is the thread of human life! how evanescent all sublunary joys! The natural vigour and the florid aspect of your deceased pastor seemed to promise that so burning and shining a light would not soon be extinguished: but alas! they promised in vain. He is gone! he quickly disappeared and left this earthly stage;--his divine Master called him suddenly into the world of spirits, and he obeyed the summons with cheerfulness and resignation.

And we may venture to assert, that this is generally the case of Christ's faithful servants. They are humbly resigned to the divine disposals. They have chosen the supreme Lord for their master, and therefore cannot consider any of his commands as either grievous or unjust. Hence they are willing to take their aerial flight whenever he issues the irreversible decree. They are willing to depart and be with Christ, which is far better than living in this howling wilderness. Nay, they stand prepared, waiting for the call;—*they stand with their loins girt, and their lights burning*; and though their Lord may long delay his coming, yet they are confident, that according to his gracious promise, he will come in due time, and receive them to himself; that *where he is, there his servants may be also*. Then will all the clouds of disgrace and contempt, which obscured them in the present state, be forever dispelled, and they shall meet with a most glorious recompence for all their labours and sufferings. They shall sit down with Christ in his kingdom, and God himself, the everlasting God, will *delight to honour them*. Thus saith our Saviour in the text, *If any man serve me, him will my Father honour*.

But who are the faithful servants of Christ, and by what characters are they best distinguished

guished and known?---This is a most serious and important enquiry, which naturally arises from the text, and which I shall endeavour, by divine assistance to resolve, before I proceed to consider the honours that are or shall be conferred upon them.

Let us enquire then, who are the faithful servants of Christ? Are they to be found only in heaven, amongst adoring angels, those pure and exalted intelligencies who wait continually in glittering ranks before the throne of God, *and do his commandments, hearkening unto the voice of his word?* These indeed are his servants--they are the upper servants of his house--ministers of state to the king of glory, whom he usually dispatches upon the more interesting affairs of his kingdom. But we trust the Lord Jesus hath many servants also upon earth, though of a meaner form than angels--servants who shew all good fidelity in his business. The ministers of the gospel are called in scripture the servants of Christ, and the Apostle Paul seems to glory in the name, as we find it in the introduction to several of his epistles, *Paul a servant of Jesus Christ.* But I shall consider the word at present in a greater latitude, as comprehending all those who follow Christ in the duties of an evangelical obedience, who make his will the rule of their actions, and his

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glory their principal end---who pay a cheerful obedience to his commands, and meekly submit to all his disposals. These wherever they are found are the servants of Christ.

They obey and follow him. This evidently presupposes not only an inward conviction of Christ's universal power and dominion, and his absolute right and title to them, but a voluntary personal dedication of themselves to his service. Hereby they renounce all other lords which have ever usurped dominion over them--all lusts and corruptions, and every interest that is incompatible with the glory of God; and *join themselves unto the Lord in an everlasting covenant never to be broken*. They avouch the Lord to be their God, to walk in his ways, and to keep his statutes and judgments, and to hearken unto his voice. They bind themselves unto him, soul and body, without the least reserve, and acquiesce in him as their only portion.

The solemnity of such an important transaction betwixt the glorious majesty of heaven and the guilty sons of men, must needs be great and awfully affecting. How will the poor trembling sinner address himself to this work? How will he dare to approach the most high God, whom he hath repeatedly offended, whose authority he hath insulted,
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and whose vengeance he hath often provoked by the most aggravated crimes? How will he presume to ask forgiveness? Surely a consciousness of guilt is enough to abash and confound him, and cause him to come as a self-condemned criminal before a righteous and omnipotent judge. 'Tis true, he is encouraged by the amazing discoveries of divine grace and love that are made unto the world by Christ Jesus, to look unto God with hopes of reconciliation and acceptance; yet tho' he heartily consents to the method of redemption as exhibited in the gospel, and chuses and embraces Christ as his only Saviour, he cannot help being exceedingly confounded with a sense of his past ungrateful conduct, and approaches his Maker with the self-abusing confession of the prodigal, *Father! I have sinned against heaven and before thee, and am not worthy to be called thy son; make me as one of thy hired servants.* With unfeigned humility he pleads for pardon and acceptance in the BELOVED, and surrenders himself up unto God to be governed and disposed of by him at pleasure, trusting his eternal interests in his hands.

In consequence of this affectionate and unreserved dedication of himself to God through a mediator, the Christian consider himself no longer as his own master, but belonging

properly to Christ, and under the most indispensable obligations to obey and follow him. Fears, love, gratitude, interest, and his own covenant engagements, constrain him to the greatest diligence and faithfulness in his master's service. Religion, once despised and neglected, is now his serious business; and he exerts all his talents, be they many or few, for the honour of God. Is he possessed of learning, of rare intellectual accomplishments? He uses them, not that he might sparkle for a moment in the public eye, and gain the empty breath of human applause, but to advance his Creator's glory, and the real interests of mankind. Hath providence smiled upon his industry, and given him an abundance of earthly riches? He uses them, not for the base purposes of luxury, pride, and self-indulgence, but he honours the Lord with his substance, and maketh the poor to rejoice in the effects of his liberality. Or is he cloathed with power? He exerciseth it, not for the oppression and destruction of his fellow creatures, but for protecting the innocent, extirpating vice and wickedness, and promoting both the civil prosperity and everlasting felicity of man. *He is a terror to evil-doers, and the praise of them that do well.* In short, whatever his station and circumstances are, he forgets not that he is a servant of Christ,

Christ, but resigns himself, a willing subject of the divine law, and delights in that, uniform and strict obedience which it requires.

The obedience which Christ's servants renders him, is not a feigned, pretended, hypocritical service, but a sincere, hearty and willing obedience. They have an habitual fixed intention to serve him, and *to walk before him into all pleasing*. This supposes that their souls are impressed with a continual lively sense of his adorable perfection, his absolute propriety in them, and the unalienable claim he hath to all the service and obedience they are capable of rendering. Consequently it must be not merely a sudden, transient resolution, but the deliberate purpose of their hearts, that they will be for God and not for another, and will make it their constant endeavour to serve and obey him. This habitual intention of glorifying God diffuseth itself through their whole behaviour, so as to restrain them from those vices and criminal excesses which are so contrary to his holy nature and righteous law, and to be a powerful incentive to those actions which shall best shew forth his divine excellencies. This, I say, runs through the whole of their conversation and deportment, and engages them *to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present World*.

World. Nor are they partial and irregular, but constant and uniform in their obedience. They are not precise and strict in little matters, while lax and defective in greater, after the manner of the Pharisees, who were extremely scrupulous in observing little frivolous ceremonies, whilst they neglected the weighty matters in the law, *judgment, mercy and faith*, but they have respect unto all the divine commands.

In a word, the faithful servants of Christ are solicitous to finish the work which he hath assigned them, that they may say with St. Paul, when the time of his departure was at hand, *I have fought a good fight, I have finished my course, I have kept the faith.* Hence whatever their hands find to do, they do it with all their might. They work while it is day, knowing that the night cometh when no man can work. They are diligent in attending on divine ordinances, in reading and hearing the word, in prayer and meditation, and in all those devout exercises which have a tendency to promote their spiritual improvement and growth in holiness. They also follow the things that are true, just and venerable, pure, lovely and of good report, endeavouring to imitate Christ in all his amiable moral excellencies. And such is their zeal for his honour and glory, that their

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pious souls are grieved when they hear ~~the~~ *filthy conversation of the wicked*, and behold ~~the~~ *unlawful deeds*, by which they affront the tremendous majesty of heaven, and bring aggravated ruin upon their own guilty heads.

From hence however you are not to conceive that the servants of Christ are chargeable with no sins, no deviations from the line of duty. Alas ! painful experience shews the contrary. They have daily cause to lament their defects, and to take shame and confusion to themselves. O how many are there open as well secret faults for which they censure and condemn themselves ! How frequently are they off their guard, and suffer a bold temptation to prevail over them ! How many are their intervals of coldness, langour and indifference, when it may be said that *the spirit is willing, but the flesh is weak* ! How apt are they even in religious duties to sink into a spiritless formality, destitute of life and power ! Of these things they are fully sensible, and therefore presume not to challenge the glorious rewards of Christianity as justly due to their imperfect and interrupted services. No ; they deem themselves *unprofitable servants*, and acknowledge that they merit nothing at the hands of God by all their works of piety and love. So that they look not to their own endeavours, but to the
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mercy of the Lord Jesus Christ unto eternal life. Yet though they are guilty of many errors, and defective in their highest attainments in religion, the general bent of their souls is still towards God; and it is their earnest desire to be delivered from all their corruptions, and *filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*

The preceding observations properly attended to, will force upon our minds the disagreeable conviction, that the faithful servants of Christ are but few. The greater part of mankind, if we may judge from their avowed temper and practice, are engaged in the service of Satan, the world, or their own lusts. Can they be the servants of Christ, who allow themselves habitually in the commission of those things which he hath expressly prohibited, who prophane his holy day instead of sanctifying it, who cast contempt upon his word and ordinances, and blaspheme that sacred and tremendous name, at which the glorious hosts of heaven prostrate themselves with the deepest reverence? Can they be the servants of Christ, who allow themselves in the breach of justice, charity and mercy towards their neighbours, who injure them in their persons by acts of violence, or defraud and over-reach them, or
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back-bite and calumniate them, spreading evil reports to their prejudice? Can they be the servants of Christ, who indulge those carnal lusts which they are commanded to mortify, and which are so contrary to that purity and decency which becomes the disciples of an holy Jesus, who walk in rioting and drunkenness, and seem to have nothing in view but the gratification of their brutal appetites? Can they be the servants of Christ, whose life is little else than a continual round of diversions and amusements, as if this was the principal thing for which they were created and sent into the world? Finally, can they be the servants of Christ, who in their general course make the advancement of their worldly interests their principal ruling end, to which they direct all their views, and which they practically prefer before all the interests of religion?---By no means; those are not the servants of Christ; they acknowledge and serve some other master.

Alas! that men, that intellectual creatures should thus degrade their natures, and pervert the use of their rational faculties! why are we furnished with capacities so extensive, so vastly superior to the brutes, if we live not to proportionably higher ends than they? Why are we upheld in being, and daily crowned with the manifold blessings of God's bountiful

bountiful providence, if we use in them not in subordination to his glory? Nay, why have we been redeemed from the ruins of our original apostacy by the infinitely precious blood of Christ, if we glorify him not in our bodies and spirits, which are his? It was certainly one main end for which the Lord of glory expired on a cross, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* And that mankind in general might be induced and enabled to serve him, he not only sends down his holy spirit to sanctify and assist them in the performance of duty, but sets before them the most alluring promises, and the most glorious hopes, the hopes of being for ever happy in his gracious favour and blissful presence. *Where I am there shall also my servant be : if any man serve me, him will my Father honour.*

This leads me to consider the honours that are or shall be conferred on Christ's servants. Now it is obvious to conceive, that these honours do not consist of any temporal dignities or preferments. The rewards of Christianity are of a more pure, sublime and spiritual nature, such as this world cannot give nor take away. It is an honour from God, and not from men, that is here spoken of. It is true, the servants of Christ are some-

sometimes honoured and esteemed amongst men. Some few of them do meet with universal respect whilst they live, and their names are like precious ointment after they are dead. There is such a transcendent beauty in holiness as will sometimes command veneration even from its foes. But it must be confessed, that reproach and ignominy are too often the portion of Christ's servants on earth. Their names are cast forth as abominable, *they are a reproach to their neighbours, a scorn and a derision to those that are round about them.* St. Paul, whose zeal in the service of his divine Master exceeded all the Apostles, was nevertheless vilified and abused as the effcouring of the world. However they are content. They fare not worse in this respect than their blessed Master did when he was upon earth. He endured the contradiction of sinners against himself; he was mocked, insulted, and persecuted more than any man. What reason then have they to complain? *The disciple is not above his master, nor the servant above his lord.* It is enough if they have *the honour which is from above.* This is more than a balance for all the ill treatment they meet with from a perverse and misjudging world. It is a thousand times better than all the shouts of
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applause which man could give, or all the monuments of fame they could erect.

Nor is the true Christian to wait till he arrives in the other world to be honoured of God. The eternal Father condescends to honour his people even in the present state. As soon as they enter into his service, he cloaths them with the robe of CHASTE infinitely perfect righteousness. And tho' they may be despised and rejected of men, he beholds them with complacency and delight; he gives them a title to the heavenly kingdom; he gives them the holy spirit of promise, as the earnest of their inheritance, and the seal of his love. And in the midst of the many grievous sufferings and afflictions to which they are often doomed in this life, he tenderly supports them, and gives them frequent soul-reviving draughts of heavenly consolation.

And at death God is pleased sometimes in a more eminent manner to honour his servants. He often gives them a comfortable assurance that they shall soon be with him in paradise, and fills them with joy and peace in believing. *Mark the perfect man, and behold the upright, for the end of that man is peace.* How composed and serene is he even at the hour of his departure! He enters the dark

dark valley without dismay, for God is with him; nay, there are frequent instances of the servants of Christ being enabled to rejoice and exult in the very article of death, and to sing triumphantly with the Apostle, *O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, thro' our Lord Jesus Christ.*

But the greatest honours which the servants of Christ shall enjoy, are reserved for them in a future state. There the Father will honour them in an ineffable, inconceivable manner. The glories of the upper world are indeed concealed from our view at present, *and it doth not yet appear what we shall be*; but they are revealed to us under such lovely images and descriptions, as are enough to inflame our hearts with ardent desires of participating in them. Soon as the faithful servants of Christ expire and sink in the arms of death, a guard of angels is sent to conduct their souls to the regions of eternal light and glory. The everlasting doors of heaven are opened for their reception. Then they are conducted into the courts of God's more immediate presence, whilst all the celestial choirs of glorified spirits hail them to the seats of bliss. Amazement all! what wonders now open to their astonished sight! They now behold the eternal Father

face to face, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. They also behold their exalted Saviour in all his divine and matchless splendors, *whom having not seen they loved*, and receive that cheering testimony of his acceptance, *well done, good and faithful servants, enter ye into your master's joy*. Filled with transport and delight, they sit down with Abraham, Isaac and Jacob, to spend an eternity in sweet harmonious concert, singing *the song of Moses and the lamb*.

To complete the honour and happiness of the saints, I may add, that at the last knell of expiring time, their bodies will be raised and re-united to their souls, that they may share with them in all the blessedness and perfection of heaven. For this purpose they shall be refined to a spiritual excellency, or, according to the Apostle, *transformed into the likeness of Christ's glorious body*. Then shall he say unto them, *Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world*. In shining robes of immortality they enter into the kingdom of his glory, where they shall live and reign with him for ever and ever. O my soul, what are all the grandeur and magnificence of earth, compared with the magnificent glory that shall hereafter be revealed!

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The meanest saints in heaven shall shine like the sun in the kingdom of the Father, nor shall their lustre be eclipsed or suffer the smallest diminution forever, thro' the boundless ages of eternity. Yet it may be proper to remark here, that as one star differeth from another in glory, so also will the servants of Christ. All do not perform equal service; some are indued with more shining abilities, and move in higher spheres than others; some are more active, zealous and indefatigable than others; and it is reasonable to suppose, that they who have done most for the honour of God, should receive the greatest honour from him. All shall receive crowns of glory, but they who have been most faithful shall receive the brightest.

Now, my hearers, after what has been said, need I use any arguments to persuade you to engage in Christ's service, and so to share in the honour which cometh from above? Surely it is a profitable service. He will protect, maintain, and everlastingly reward his servants. Is there any master so rich, so liberal, so faithful as Christ? How often do the slaves of the world complain that they have laboured for nought and in vain? As Jacob reproached Laban, *Thou hast deceived me, and changed my wages ten times*, so may the drudges of the world say,
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whose loftiest expectations often end in ruin and disappointment. Dear bought experience convinces them at last of their egregious folly in seeking for happiness where it is not to be found, and neglecting to seek it where it only is. But the servants of Christ have no reason to complain of their wages; they are rewarded infinitely beyond their desert. They have their *fruit unto holiness, and their end everlasting life.*

And as Christ's service is profitable, so it is pleasing and delightful too. Religion's ways are ways of pleasantness, and all her paths are peace. This indeed in the opinion of the world is a strange paradox; yet if the matter be impartially considered, it is what right reason must approve as a certain and important truth. What a divine satisfaction must result from maintaining a sacred intercourse and communication with the supreme Lord of the universe, and abounding in the harmonious exercise of all those Christian virtues, which are represented by the Apostle as the fruits of the spirit, such as love, joy, peace, long-suffering, gentleness, meekness, temperance! What is there in these dispositions, and the acts resulting from them, but what is excellent and amiable, improving and delightful to a well disposed mind?

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Moreover the service of Christ is our most reasonable service. Is he not the blessed and only potentate, the king of kings and Lord of lords, the centre of all happiness and perfection? Is he not our Creator and Redeemer, the spring of all our present comforts, and all our future and everlasting expectations? Then the voice of nature and of reason proclaims aloud that we should serve him. And to do otherwise is to act a most absurd and inconsistent part, to act in a manner unbecoming the dignity of our rational natures, unbecoming creatures that are capable of the highest pursuits, and formed for immortality.

But if after all *it seem evil unto you to serve the Lord Jesus Christ, chuse ye this day whom you will serve.* If your lusts are worthy to be your masters, then serve them. But remember, as a man soweth, so shall he also reap; he that soweth to the flesh must expect to reap a most dreadful harvest of corruption, disgrace and endless misery. Why do ye doubt? Why halt ye between two opinions? Do you imagine you can serve Christ and Balaam both? This is absolutely impracticable. The service of God and of our lusts are so repugnant in their nature, that it is impossible to attend them both. Our affections cannot apply themselves to both, because the application to either of them does naturally

beget a disrespect and loathing of the other. Hence the Scripture saith, *No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other; ye cannot serve God and Mammon.*

Many of you, I doubt not, have already chosen the Lord Jesus for your master, and I am persuaded you will never have cause to repent your choice. Yet be exhorted to serve him with more zeal and constancy. The utmost exertion of all your powers is little enough for so good a master. Beware then of a lukewarm and indifferent temper towards him. He was not indifferent about our salvation; it was the object of his most intense application through the whole course of his life; and lay nearest his heart in the agonies of death. Therefore to be careless, languid or indifferent in his service, would be the basest ingratitude. O seek more life and fervour in the things of religion. Be zealous for the honour of your master; shake off all sloth and supineness, *be fervent in spirit, serving the Lord.* Be steadfast and immovable, always abounding in his work; for soon he will call you from labour to reward.

How soon! alas! how soon was your late worthy pastor called to receive his recompence of reward!--He was a distinguished ser-

servant of Christ, and no doubt he is advanced to a distinguished place among the blessed. As he was possessed of superior abilities, so he performed much in a little time, and soon grew ripe for glory. *Daughters of Jerusalem, weep not for him, but weep for yourselves and for your children.*---His death is unquestionably a great loss to this church, a loss to the interest of true religion in general, a loss to his country ; but our loss is immense gain to him, as it puts him in the full possession of *that crown of righteousness which the Lord the righteous judge will give unto all them that love his appearing.* Unequal as I am to the task, I will endeavour to give you a brief but impartial sketch of his character, not so much with a view to celebrate his virtues, as to excite survivors to a laudable imitation of them.

And here I presume it is not expected that I should give a particular account of his birth and parentage. To be sprung from illustrious progenitors gives no real worth or excellency to any man, nor would we fetch the portrait of Mr. Tennent's merit from the sepulchres of his fathers. Yet it is but justice to observe, that among his ancestors we find a number of the most pious, zealous and eminently successful ministers of the New Testament, that ever *America* saw. I may

also pass over his juvenile years, which were spent in academical studies, in climbing the rugged steep of science, and preparing for that sacred function, to which he devoted himself at an early period of life. After entering the holy ministry, he first settled at *Norwalk in New-England*, where he discharged his ministerial office with much faithfulness and success, until the reputation of his popular talents procured him an invitation from this very respectable and important church. Here he just began to shed his beams, to display his intellectual treasures, and bid fair for a long-continued and wide-extended usefulness; when oh mysterious providence! he suddenly expired in death, leaving us with blasted expectations, and the sad recollection of his once splendid, but now extinguished glory!

Do we view him in the pulpit?—Few preachers had a more majestic and venerable presence, or a more winning and oratorical address. Animated with a sacred regard for the honour of his divine Master, and the salvation of precious immortal souls, he spake *the word with all boldness*. I take you to record that he shunned not to declare unto you the whole counsel of God. A lively imagination added to a careful study of the Scriptures, enabled him to bring forth out
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of his treasure *things new and old*; yet he never entertained his audience with scholastic niceties or subtle questions which minister strife and endless disputation, rather than *godly edifying, which is in faith*; but he entertained them with the plain uncontroverted truths of the everlasting gospel. He preached *Christ crucified, our only wisdom, righteousness, sanctification and redemption*. He was careful and accurate in describing the nature of true religion, and in distinguishing the reality from the bare appearance. He spared not the secure and presumptuous sinner, but would thunder forth the terrors of the divine law against him, that if possible he might awaken him from his dreadful slumbers; yet he was always ready, and well knew how and when to administer the balm of the gospel to the wounded spirit. Elegance of style, majesty of thought, and clearness of judgment, appeared in his discourses, and concurred to render them both pleasing and instructive. He laboured but a few years in this place, yet we trust he laboured not in vain.

Or shall we view him as a patriot?—His honest, disinterested, yet flaming zeal for his country's good, demands from us a tribute of respect. Impressed with a sense of the justice, greatness, and vast importance of the *American* cause, he engaged in it with an ar-
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dear and resolution, that would have done honour to an ancient *Roman*.---For this indeed he was censured, and perhaps too liberally even by his friends. Why? was there ever a cause of greater moment, a cause in which we were so essentially concerned? Was there ever a time when *America* more needed the united efforts of all her sons? Or must a good man sit down, and seem indifferent about the interests of his country, about the fate of millions of his fellow-creatures? What! sit down tamely, when the cruel hand of tyranny is lifted up, and every sacred right is at stake! when violence and oppression with ten thousand furies in the rear were rushing upon our land, like an impetuous torrent, to sweep our liberties away? Was this a time for a lover of his country to be cold and inactive, or to hide his talent in a napkin? No; such a conduct had been treason against all *America*; treason against our lives, our fortunes, and our sacred freedom.

Early in the contest Mr. *Tennent* magnanimously stepped forth as an advocate for this continent. Here was a field suited to his great abilities, and here his abilities shone with increasing lustre. He first endeavoured to rouse his fellow-citizens to a just sense of their inestimable rights, and a willingness to contend for them; and to his spirited exertions

tions among others may in a great measure be attributed that noble patriotic zeal which so soon blazed forth, to the immortal honour of this state. In many of his speeches which he delivered in the provincial Congress and General Assembly, of which he was successively a member, he displayed great erudition, strength of argument, generosity of sentiment, and a most unbounded eloquence. He continued his fervent endeavours to the last, resolutely regardless of the attacks of envy and calumny which he met with ; and particularly his strenuous efforts for abolishing religious as well as civil oppression in this country, deserve our sincerest acknowledgements.

His natural genius was prodigiously strong and penetrating ; and “ the unavoidable consciousness of native power made him sanguine, bold and enterprising. Yet the event proved that his boldness arose, not from a partial, groundless self-conceit, but from a true self-knowledge. Upon fair and candid trial, faithful and just to himself, he judged what he could do ; and what he could when called to it he attempted, and what he attempted he accomplished.”

But Mr. Tennent's principal ornament was his unaffected and substantial piety. His
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worst enemies could never charge him with a scandalous or immoral life. He honoured his divine Master not only in word, but in deed. The doctrines he taught and the duties he inculcated, were happily exemplified in his own life and conversation. Agreeable to the Apostle's charge to Timothy, he was *an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.*

He was remarkably humane and benevolent in his disposition, and possessed every personal grace and qualification that could attract the esteem and reverence of his fellow-creatures. In domestic or social life his character shines with peculiar lustre. He was a kind, affable, and tender husband; a prudent, cautious and indulgent parent; a generous and compassionate master; and a faithful, affectionate and steady friend. "His appearance in company was manly and graceful; his behaviour genteel not ceremonious; grave yet pleasant, and solid but sprightly too. In a word, he was an open, conversable and entertaining companion, a polite gentleman, and devout Christian at once."

In his last moments, though at a distance from some of his most tender and beloved friends, he was serene, comfortable and resigned. When the sable curtains of a dark

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and dismal evening were drawing fast around him, and closing the scene of all his earthly joys, he preserved such a calmness and tranquillity of mind, as did honour to that glorious religion which he professed, and afforded a sufficient proof of the superior advantages of an holy life in the gloomy hour of death. No doubt he was sensibly touched with the mournful state of his friends, and pierced with an anxious concern for the perilous situation of his country, now at war with a cruel, unrelenting and potent enemy; yet his trust in the everlasting God; and his hopes of approaching glory, revived his drooping spirits. At intervals of ease, he would comfort his very comforters, and suffered with all the majesty of woe. Having the foundation of his hope immovably fixed on the rock of ages, his undaunted soul bid defiance to all the horrors of approaching death. The Rev. Mr. *Turman*, who attended him during his illness, writes, that in his expiring moments he declared himself to be calm, easy and willing to go. And shall we lament such a pleasing and comfortable exit? Nay, let us rather wish that we may die the death of the righteous; and that our last end may be like his.

His death, however, must needs be an alarming event to the wicked and ungodly part of

of his congregation. Like the slothful servant in the gospel, you have neglected to improve your talent. How often, and how earnestly did he warn, and beseech and intreat you to be reconciled unto God! but still you hardened your necks, and despised his friendly counsels and admonitions. Now you will hear his sweet voice no more; no more will he proclaim to you the joyful tidings of pardon and redeeming love; no more will he wrestle and strive at the throne of grace on your behalf. His lips are sealed in silence, and so will remain until the great day, when he will be a swift witness against you, if you repent not. Think, O sinners, what precious opportunities you have neglected; think what a tremendous account you will have to render; think what an aggravated condemnation is before you; and whilst the long-suffering of God yet endureth, turn your feet quickly unto his testimonies, that when your appointed change cometh, you may also follow your deceased pastor to the realms of glory, and share with him in eternal blessedness.

I cannot help remarking also that his death is an alarming event to the whole community. When we see the faithful servants of the Lord, those who stood in the breach to plead with him to turn away his wrath, removed
suddenly

suddenly, and removed in the meridian of their days and usefulness, and removed when so few remain behind, and the world is so generally filled with impiety and wickedness; what reason have we to apprehend the divine displeasure, and to fear that some desolating judgment is coming upon us? Good Hezekiah, and after him good Josiah, must go to their graves, before the destruction cometh upon Judah and Jerusalem. But alas! *the righteous man perisheth and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.*

Let us, my dear hearers, take the alarm, let us fly to the throne of grace, and deprecate deserved judgments. The more apparent the danger, and the more gloomy the prospect, the more we should be excited to importunate and incessant prayer, that God would turn away his anger, and not deal with us according to the magnitude of our crimes. And whereas the harvest is truly great, and the labourers but few, let us not forget earnestly to beseech the *Lord of the harvest* that he would send forth more labourers into his harvest-- that he would kindle by his almighty breath, other bright and burning lamps to fill up the places of those which are removed from his sanctuary below, to shine in

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In his temple above. Which may he grant
for Christ's sake, Amen.

THE END.