



A
FUNERAL
DISCOURSE.

F U N E R A L
D I S C O U R S E,

DELIVERED IN

THE THIRD PRESBYTERIAN CHURCH IN THE CITY OF

PHILADELPHIA,

on the 17th day of November,

ON OCCASION OF THE DEATH OF THE

REV. DR. JOHN B. SMITH,

*late Pastor of said Church, who departed this life,
on the 22d of August, 1799.*

By THE REV. DR. SAMUEL BLAIR.

14th Chap. Rev. 13th verse.

Blessed are the dead which die in the Lord, &c.

PUBLISHED AT THE DESIRE OF THE CONGREGATION.

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1799.

P R E F A C E.

ON account of the perturbed state of the city, and the emigration of a great number of the inhabitants, in consequence of the expected prevalence of the Yellow-Fever, at the time of DR. SMITH'S death, some very desirable, and otherwise, indispensable attentions, appertaining to his funeral obsequies, were necessarily omitted. Amongst these, the solemnity of public religious service, and particularly of an address adapted to the affecting event, was deferred, until that calamity should have abated, and the people of the congregation returned to their respective habitations.

This service was attended to on the time appointed by a numerous assemblage, not only of that congregation, but of persons usually worshipping in other churches; who, on the occasion, very cordially and sympathetically united with their Christian brethren in the mournful offices of the day.

The discourse then delivered, is now published at the desire of the congregation, in the most respectful manner expressed. And it is the earnest prayer of the author, that it may contribute, at once, to their edification and comfort, and to the real benefit of every individual, into whose hands it may fall.

came, and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them. His Lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed : and I was afraid, and went and hid thy talent in the earth : lo, there thou hast *that is thine*. His lord answered and said unto him, *Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed : thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away, even that which he hath.* And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth."

TO you, my brethren and friends of this Congregation, who have been so well instructed in the mysteries of the kingdom of Heaven, it will not be needful to explain the nature, the origin, and the utility of this parabolical form of instruction. It will moreover be inexpedient at present to spend time in developing the vari-

ous instruction contained in the parable, which we have read ; or in pointing out the proper and distinct application of its several allusions. Suffice it in general to observe : that its main intention is, to remind us of the great importance of preparing for our future account, whether at death or the final judgment, by a diligent improvement of our gifts and powers in the service of God. That part, however, on which I shall more especially insist, is in those words of encomium in the 21st verse :

*“ Well done, thou good and faithful servant ;
 “ Thou hast been faithful over a few things ;
 “ I will make thee ruler over many things :
 “ Enter thou into the joy of thy Lord.”*

MY FRIENDS,

MOURNFUL as is the occasion of the present service assigned me, it is, nevertheless, with a degree of satisfaction, though conscious of great incompetency, that I now undertake it. It is pleasing to have it in my power to exhibit a testimony, so public, of my own particular esteem and affection for your late deceased Pastor, my worthy kinsman, and brother in the christian ministry. It is more pleasing still, when I consider this attention of the day as, on your part, a highly decent and

grateful acknowledgment of your just estimation of his singular merits; and, at the same time, as a token of your pious desire, that the memory of his virtues, after his decease, may be, in like manner, beneficial, as were their numerous and exemplary energies, while he was yet present amongst you. Happy I know, you would have been, had circumstances at an earlier period, admitted this demonstration, by you so desirable, and so well merited by him. We bow down in humble adoration of that sovereign Providence, which precluded the wished-for advantage; and which marked him out, as one of the first victims of that fatal disorder which spread so much alarm and mortality throughout this city. But, though months have elapsed since his decease, the regretful impressions thereby occasioned, have not since been erased from your minds. In your affectionate hearts, though dead, he still liveth; and, in your lives, we trust, his instructions and example will never die.

That what at this time shall be said, may in some measure, co-operate with, and promote their influence, is, I doubt not, your earnest desire, as well as my own. For this with hearts united, let us look up to HIM with whom is the residue of the Spirit; that, while I speak, and you hear,

we may be favoured with all requisite aids of his heavenly grace.

But, who, my friends, is that “good and faithful servant,” whom his Lord, when he cometh, will thus, as in the passage suggested, delight to honor.

Servants of God we all are. Would that with equal truth it might be said, that we all were his good and faithful servants. He made us, and not we ourselves. He made us for his service, and not our own. Before we can cease to be his servants, we must cease to be creatures. To disown, in what manner soever, this natural predicament, and to withhold the duties it involves, is an instance of conduct, the most disorderly, and the most presumptuous. It is an arrogant and impious assumption of an independence, infinitely foreign from the proper state and obligations of a being, who hath received his all from him, who made him.

We are likewise his servants in virtue of the grace of redemption; that grace by which, when we had renounced the obligations aforesaid, subjected ourselves to the servitude of Satan and sin, and became obnoxious to its ruinous consequence,

both in this life and that which is to come “ he recovered us to a lively hope” of deliverance by Jesus Christ, our great mediator. New-founded, accordingly, and confirmed, by this grace as those obligations have been, the criminality of their transgression hath arisen to a measure enormous; a measure, surpassing even the utmost reach of human conception. Yet such is the criminality of all, who are not the good and faithful servants of God. Of all such the habitual, at least implicit, language of their hearts is; “ that they will not have the Lord to reign over them.”

The good and faithful servant is he, who, from due conviction of the evil of this sentiment and conduct, hath penitently, and with determinate choice, returned to that service, which he had deserted; and who, sincerely and solemnly, hath devoted himself unto it. This is indispensable in the first instance. The service of God is an intelligent service. It is founded in a just apprehension of its reasonableness and its utility, and of the guilt and fatal issue of the contrary conduct. And from its nature, as well as the express instructions of Heaven, it requireth an unreserved and formal dedication of ourselves unto him for the purpose.

The good and faithful servant performeth the duties assigned him, not only with a mind barely consenting, but, as far as may be, and in all respects, in that manner, and with that spirit, which best accordeth with the directions of the sacred word; or, which, from that information, he justly conceives to be most agreeable to the mind and will of his heavenly master. He serves him from a superior and governing respect to his excellence, authority, interest, and glory. To love the Lord his God with all his heart and soul and strength and mind, he considers as the proper and inseparable ingredient of every act of acceptable service, he considers this principle as the sum of the whole moral and christian law, and, detached from this principle, he deems every form of obedience, how splendid soever, and apparently self-denying, to be at best, no better than sounds without meaning, or a body without sense or power of motion.

He serveth likewise, from a principle of faith unfeigned, and a firm reliance on the truth, fidelity, and various grace of his Lord. He hath devoted himself, with all his faculties and gifts, to God in Christ Jesus, the Saviour of men. It is only through the mediation of the Saviour, that

he presumeth on the acceptance of his person, or any part of his service. It is in virtue of light and aid from him derived, that he accomplisheth any form of duty with desirable effect. And it is from a sense, not only of the superior excellence of the service itself, but of his high obligation to the grace of his Lord, together with a fixed confidence in the power and faithfulness of God to verify in ultimate effect, every promise annexed to the service, that he is prompted to zeal, to diligence, to punctuality, and to perseverance in the whole of its course.

He maketh his master's service the object of his principal attention, and his greatest delight. This is the natural expression of that governing faith and love, we have mentioned. The servant, who, only occasionally as it accordeth with his changeful humor, or who, without sensible pleasure, sets about his master's business, is far from being true and faithful in that business. But, he, who loveth both his master and his master's work, who above all things, desireth his approbation, and confideth, as aforesaid, in the encouragements he hath given, will apply with uniform zeal, unwearied diligence, and superior enjoyment in whatever he hath been pleased to ap-

point him. It will be "his meat and his drink, to do the will of his heavenly father." And, in doing this will, "his heart will be fixed, trusting in the Lord." He is not, "as the double-minded man, unstable in all his ways;" but, as the apostle directeth, it is his constant and cordial aim to be "stedfast and immoveable, always abounding in the work of the Lord;" and this, in well grounded assurance, "that his labour shall not be in vain in the Lord."

The good and faithful servant, moreover, is above reserves. He maketh no exceptions to the will of his Lord. On the contrary, he aimeth in all things, in every circumstance, and with the proper application of every advantage afforded, to do whatsoever he shall find to be incumbent upon him.

Reserve, in this case, whether express or implicit, is wholly inconsistent with christian integrity and honor, it is wholly inconsistent with a supreme and entire attachment to our master and our master's cause; and it always betrays an essential defect in the confidence required. "Then" saith the psalmist, "shall I not be ashamed, when I have respect unto all thy commandments." It is by doing "whatsoever our

Lord hath commanded us," that we can be known to be his true and cordial servants. "To deny ourselves and take up our cross," is the distinguishing term of christian discipleship. And, to the good and faithful servant, no service is too hard, no sacrifice too irksome or severe, if thereby he may but promote the interest and honour of his Lord, conciliate his favor, and finally partake of the promised reward.

And lastly; He is the good and faithful servant, who thus persevereth unto the end. It is not for any limited or uncertain time, that he hath engaged in a service so excellent and so advantageous. And well he hath considered, that it is only he, "who endureth to the end, that shall be saved;" especially from the consequences of unfaithful and only temporary service. A defection, on any account, and at any period of time, implieth a depreciation of its importance, and of the obligations which bind us unto it, incompatible in the highest degree, with the character of genuine fidelity and goodness. But, when these principles prevail, the service of God will be held in estimation, and pursued with continuance, corresponding, in some suitable measure, with its ceaseless obligation, the excel-

lence of its nature, and the prospect of its glorious issue.

Such are the principles, and such is the character of the good and faithful servant, whom his Lord, when he cometh, will delight to honor.

These, my friends, are not indeed the principles, nor is this the character, which the world will honor with its highest estimation. The men of these principles, and of this character are not the men, who bid fairest for the friendships, the dignities, and the applauses of the world. Yet these men are the truly, these are the only "excellent of the earth." The interests they pursue, are the only interests worthy the pursuit of a great and immortal mind. In the greatness of their minds, in the purity of their sentiments and aims, they live above the world, and all which the world calls great and good. And what though, in this their unenvied and elevated course, they have many imperfections to grieve and depress them; many oppositions to struggle against; many misfortunes, infirmities and pains, and even death itself, to endure; yet, oh, how happy withal, and how glorious is their lot! Their great, their affectionate Lord, whom they serve, though absent for a time in his visible per-

son, is ever near them in spirit; and frequent are the earnest, the heart-exalting and heart-refreshing earnest of his favor, they meet with on their way. He will not suffer them, moreover, long to toil unrewarded. In due time, he will close their earthly service. He will close it with honors, and forms of felicity, becoming his greatness, and the dignity of their aims and heavenly prospects. He will close it with that comprehensive and distinguishing encomium, "Well done," or, as more properly rendered, "Bravely done, thou good and faithful servant."

From what hath been said, our hearers at once may see what those properties are, which essentially mark the genuine Christian and the truly good man. They may likewise contemplate those qualifications, which are most fundamentally requisite in the character of an approved minister of the kingdom of heaven. And it is presumed that in the portrait, as we may call it, you have been tracing the resemblance of your late beloved and worthy pastor. And this, as we hope, not without some sincere and pious desires to copy the character, and as far as may be, to make it your own.

Under this view, as well as from due respect to that character, I presume on your indulgence, while I farther dilate on it with references and application yet more particular. We are naturally disposed, though with gratification as mournful as pleasing, to reflect and dwell on the merits of our departed friends; and so prone is our nature to indiscriminate reflection of this kind, that even envy hath sometimes been known to speak well of the dead. I am aware however, that encomiums of this kind are by some regarded as merely factitious or, at least, as representations far exceeding the life. Doubtless, many instances of notorious partiality have given occasion for this unfavorable sentiment.

But, in the present instance, I surely may speak with freedom: for I speak before those, who have had the best advantages for knowing the man. And who indeed, that hath heard of the decease of the Rev. Dr. JOHN SMITH, knoweth not, that “a great man hath fallen in Israel.”

He was eminent in point of christian principle and christian conversation and conduct. He was eminent in point of natural intellectual abilities. He was eminent in point of knowledge

both human and divine. And with all these endowments, he was eminently qualified for the sacred office, which he sustained, and the several departments in which he had been called to serve.

He was a servant, whom our common Master and Lord had thought fit to entrust with many talents, and to the useful occupation of those talents he was divinely called in very early life. Born of parents, distinguished by their piety and parental virtues, it pleased God, not long after he had emerged from childhood, to co-operate in a very effectual manner with their instructions and example, and to imbue his heart with a very special and abiding sense of religion and eternal concerns. By this means, he was happily guarded from those vicious courses, which too frequently prevent the improvement of youth, and sometimes entail on them an useless, if not a worse than useless life. Of course he grew up, at once, in stature, in knowledge, and in heavenly grace.

The rudiments of literature he acquired under the immediate inspection and tuition of his father; a father, whose piety and public affection did not fail to avail themselves of the hopeful inclinations of the youth; and to direct and prompt

him to such use of his acquirements, as should be most conducive to the interests of humanity and the honor of his great Redeemer. His progress, accordingly, not only at this period, but throughout the whole course of his academical studies, was alike expeditious and promising. And it is worthy of observation, that partly from a natural firmness of mind, and partly from a clear and deep conviction of duty, he was seldom or never known, though of a disposition remarkably cheerful, and prone to social enjoyment, to be drawn into any form of frivolity or dissipation, incompatible with the strictest christian integrity. With him, it was an established maxim, frequently expressed, and uniformly acted upon, as well in earlier, as more advanced life ; that, in a moral and religious sense, there were but two characters on earth : either lovers of God, or lovers of the world. Of the former of these, it was his habitual aim to exhibit a temper and deportment, both pointedly and obviously expressive. Yet such was the enlightened candor of his heart, that he always disapproved of that blind rigidity and rashness, which would pronounce indiscriminately against the uprightness of those, who, in instances, either indifferent, or in themselves innocent, or to him dubious, conducted in a manner differ-

ent from that which more strictly accorded with his own conceptions of christian propriety.

From these promising appearances it may well be supposed, that his trials for the ministry and admission to the sacred office were accompanied with rather unusual approbation and hopes. How far he justified those hopes and that approbation, you of this society well know; and those indeed of every department of the church in which he officiated. Of the many talents he possessed, he suffered none, whose use might contribute to the great end of his ministry to remain unoccupied; and well it is known, that he used them with a zeal and address even singularly ardent, pointed, and forcible.

By this means, he was admirably fitted, and seemed to be designed for singular usefulness. And with singular usefulness his glorious Lord was pleased to honor him. In the earlier stage of his ministry, in the state of Virginia, he was a principal instrument in promoting an unusual religious attention. And of this extraordinary concurrence of Heaven with his labors, many are the precious fruits, which remain to this day.

How far, in like manner, he succeeded in this department of the christian Vineyard, it might be

thought superfluous to add. Thus far, however, we cannot help observing; that his official instructions, both public and private, were sought after, and attended to by multitudes of people, both of this and other societies; and that too with very great avidity and eventual profit. That his merits as a preacher and pastor endeared him to every individual. That his services were highly beneficial in quickening and establishing many serious christians, and in prompting many others to a solicitous attention to the things which belong to their eternal peace; and, in fine, in rendering this congregation one of the most respectable and flourishing in this populous city.

His attainments in science, and various branches of learning recommended him to the superintendency of a very important seminary for the instruction of youth in the state aforementioned. His celebrity, likewise, in these procured him those suffrages, in consequence of which, under a conviction of duty, and with the consent of his Brethren, he resigned his former establishment in this church, and assumed the presidency of a college in the state of New-York. In these departments, whilst his connexion with them continued, he acquitted himself with great approbation, and

very observable success. The studies of Theology, however, and the various attentions more immediately attached to his sacred office, most warmly interested his heart, and were his predominant delight. For these, even during his academical engagements, he would improve, as far as he consistently could, every opportunity, which Providence appeared to offer him. And, though the energies, particularly of his public addresses, were often injurious to his bodily frame, yet, no persuasion could prevail upon him to spare himself. It was his joy and his glory to “ spend and be spent ” in his master’s cause.

Blessed with a memory uncommonly retentive, and aided by a superior relish for scriptural information, the language of the sacred oracles was at all times familiar to him. This was manifest by his great ability and aptness in “ dividing the word of truth.” In consequence, how unexpectedly soever, he might be called to dispense that word, he could “ bring out of his treasure, things both new and old.” How clearly and fully was he wont to explain his subject! With what irresistible argument would he confirm the truth! With what admirable dexterity would he accommodate it to the state and cha-

acters of his audience ! With what persuasion would he move the heart ! With what luminous force would he arrest and strike the conscience ! He spoke like one, who knew the worth of souls. He spoke as a messenger from God to perishing immortals. He spoke as impelled by the powers of the world to come.

In his visitations of the people of his charge, which he considered as a very important branch of the pastoral service, his conversation was, at once, familiar, interesting, edifying and persuasive ; and, at the same time, with such pious and happy address accommodated to their several characters, ages, habits, and improvements, as promised with the blessing of Heaven, the most desirable eventual fruit. But more especially did this felicity appear on those occasions, when he was prompted by sentiments of more sensible sympathetic affection in the houses of mourning, or in the chambers of sickness and approaching mortality.

And here, it is with equal pleasure and confidence I add, that his sedulity and zeal, in his various official attentions, was not " as the cloud or the dew of the morning, which soon passeth

away." Instead of diminishing, it very apparently increased with the progress of time and circumstance. This was most remarkably obvious during the period of his latter ministrations in this society. As the sun in its ascension augmenteth its lustre, until it hath reached its meridian point: so the course of this servant of God "shone brighter and brighter" to its destined absorption "in the perfect day."

He was conscientiously punctual in attendance on the several ecclesiastical judicatures, with which he was connected. To his conduct in these, the Presbyterian Church of the United States is much indebted. His wisdom, moderation, and clearness of conception, added to a happy facility and pertinence in speech, a force in reasoning, and a well known and approved zeal for truth and duty, contributed to render his counsels always weighty, and for the most part, decisive.

But not in his public life only, was he distinguished as a good and faithful servant. In private life, though less to observation exposed, he was not the less faithful and good. Here his manners and conduct were not the result of con-

stitutional good temper alone; nor of prescriptions founded alone on the maxims of experience or natural reason. They were, likewise, the fruits of benevolence: of benevolence enlightened, exalted, and purified by the grace of the gospel. A view to the service of his Lord was uniformly and indiscriminately connected with every private and social duty.

His aspect was intelligent and rather prepossessing. His deportment was easy and serious; yet agreeably animated. His temper was calm and accommodating; yet, as his principles, enlightened and steady. His conversation was, at once, instructive and entertaining. With his friends, indeed, he was often facetious, and sometimes witty; yet never, in his most unrestrained indulgences, would he violate the claims of christian decorum and prudence.

In his disposition he was generous and liberal; compassionate to the sick and afflicted; and, as his ability admitted, he was always the poor man's friend. In the tenor of his conduct, indeed, he manifested a noble indifference towards earthly things.

As to his moral and religious principles of whatever class, he was not only well informed, but his sentiments and conduct relating to, or founded upon them, were highly and judiciously cultured; and, as occasion required, always advantageously expressed. In these he was firm; but not blindly rigid; strictly consistent; yet candid, and ever open to rational convictions.

As a friend, he was warm, sincere, and steadfast; equally remote from ostentatious profession, and from precarious humour. His approbation was not easily gained; nor, when gained, was it easily lost.

As a husband, he was affectionate and kind. As a father, he was prudently indulgent and tender. In this latter relation, while he conciliated affection and allured the filial freedom, he at the same time, commanded a becoming veneration.

Who, in short that knew him, would not be ready to say; Happy the family over which he presided! Happy the man who was favoured with his friendship! And more happy the people whose heavenly interests were his peculiar care! He was a public blessing to the church. He was an honor to the people of his pastoral charge.

He was an ornament to the christian and the ministerial profession. As the great apostle of the Gentiles, he "magnified his office." He spoke as he believed, he practised as he spoke. He lived the good and faithful servant. He died in the Lord. And his works have followed him.

Where then, and in what situation are we now to contemplate our dearly beloved and departed friend? For me, as when on the first information of his exit from this world, my thoughts pursued him, with his attendant angels, to the mansions of his Lord: so, until this day, hath the melody of that celestial plaudit been vibrating in my ears:—"Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things: Enter thou into the joy of thy Lord."

If, as we believe, there was joy in Heaven, on occasion of his early repentance, with what exulting and triumphant felicity, must he have there been received, at the close of a life and service so holy, so uniform, so energetic, so victorious, and so successful! And with what unknown rapture, yet lowly confidence and bliss serene, must he have approached that heavenly presence! The presence of him, whom having not seen, he loved; and in whom, though he

saw him not, yet believing, rejoiced with joy unspeakable, and full of glory! Now he sees, now he enjoys to the full, all that, and inconceivably more than all that, which by faith, he beheld, or, in hope, he desired and looked for before,

Though many and distinguishing were the talents he improved while here, they were few, and of small consideration, compared with that glorious furniture, he now possesseth: Though wide and important his field of service while here, it was low and confined, in comparison with that high, extensive, and majestic department, in which he is now employed. His infinitely munificent Lord, hath now made him ruler over many things. Having proved him faithful in a few things, and in an inferior trust, he hath preferred him to a higher, and set him over many things. This exalted service, my friends, with that "exceeding and eternal weight of glory," to which it is allied, is that "joy of his Lord," into which he hath entered. It is no other than the joy of a God. Oh, how rich, how refined, how innobling, how every way transcendent, must be that joy!—It is joy, which constitutes the happiness and glory of the great Redeemer.

It is joy of ~~the~~ port so immense and invaluable, that for the ~~the~~ enjoyment of it, he endured more hardships and forms of ill-treatment, than ever fell, or can fall to the lot of any of his servants. Into that joy hath this his servant so entered, as to be absorbed, as it were, and swallowed up in it; so absorbed and swallowed up, as to be forever, and entirely secure from even the slightest intrusion of a thought, a sentiment, an event, or circumstance, which might create the smallest alloy.

It is indeed but little we know of that state of existence; and of the order of things, which prevaileth in the world of departed and glorified spirits. "The eye hath not seen, the ear hath not heard, nor hath it entered into the heart of man to conceive, the great and good things, which God hath laid up for them that love and obey him." It is enough for us to know, and it is an unspeakable pleasure while here to know, that there, beholding him as he is, and immediately communing with him, we shall be like him in all that perfection of knowledge, of felicity of dignity and glory, which is compatible with our inferior nature: That we shall enter into, and with unmingled satiety partake of his own im-

measurable joy : That we shall be employed in a much nobler and more enlarged sphere of holy and beneficent activity : That our gifts and powers, both natural and spiritual, (as now we distinguish them) shall be exceedingly augmented for the purpose : And that other faculties, in all probability, consisting with the nature of humanity, shall there develope themselves, and emerge into joyful and vigorous action ; faculties, of which, in this our inferior state, we have neither use nor conception ; and faculties, suited to the superior nature, condition, and adjustment of things, with which we shall then be conversant.

In this superior situation, those who best knew him, will now contemplate him as in his proper and peculiar element ; in a state of society, of service, of knowledge, of power, and of enjoyment, corresponding with that highly informed spiritual taste he possessed, and was wont to indulge while here, and to the superior elevation and dignity of his prospects and aims. And, while thus we contemplate him, for what earthly situation, of pleasure, emolument or honor, can we think, he would exchange, this his heavenly lot ? Ah ! my friends, what little things to him are even the most superb establishments, brilliant

crowns, and glorious empires of this world? And, to him, ~~how~~ trifling must appear any labor, self-denial, or affliction he might have endured in the course of his pilgrimage here!

And now, while in this circumstance viewing him, may I not be permitted, in a few words, to address myself in particular to you, his mournful relict, and to the children, he hath left in your care?

You, madam, have lost, indeed, one of the best of husbands. You have lost a companion invaluable; one, who was eminently useful to the world, as well as eminently dear to you: A man, who lived beloved by all, who knew him, and who died by all lamented. Is it not, however, an honor to you, and should it not be a comfort, that you have been so nearly connected to a person of so much estimation and worth? a person, of whom, when lost, you cannot well think without thinking of Heaven? A person, whose removal, though your greatest loss, was his greatest gain?—Consider further, that in this dispensation, God hath not left you altogether widowed. Thy Maker still liveth; and still thy Maker will be thy husband; thy husband,

in a far more dear, interesting, and profitable sense. Is it not meet, moreover, that he, the great Lord of all, should "do what seemeth him good?" Surely it is. He is a sovereign God. And shall he not do with his own as he pleaseth? He is infinitely wise and gracious too. Should not his sovereign, his infinitely wise and gracious will at all times be done? Should not his appointments be cordially submitted to? And, whether he give, or whether he take away, should not his adorable name be bless'd. In devout resignation to his holy and well-ordered allotments, I think you have found more desirable sweetness than in all terrestrial comforts.

To you, his dear children, let me also observe, that your much honored father early devoted you to God, from whom he received you! That with his dying breath he commended you to him, whose watchful providence attended your infant years; who hath always hitherto cared for you, and who, if you forsake him not, will assuredly never forsake you. Now, therefore, my dear young fatherless friends, while your hearts are yet tender, yield yourselves to him. He was the God of your father. He will be your God, and your father too. And when, like your earthly

parent, you shall have ~~found~~ him here, he will take you also to himself; that where he is, and where your earthly parent now is, you may be also. In the mean time, be not discouraged. He "who heareth the young ravens, when they cry," will never disregard your humble complaints. He will still protect you. He will still provide for you. And through all the mazes and dangers of this life, his word and his guardian hand shall tenderly, safely, and most beneficially guide you.

To you also, the people of his charge, I now beg leave, with all freedom, to address myself.

Little, indeed, did we think, when so lately we were rejoicing at his return, and with high expectations, solemnizing his re-establishment amongst you, little did we think, that so soon we should be called to these sad funeral rights; that so soon those high expectations would end in disappointment; and you, again, be deprived of your spiritual guide, and again left forlorn, as sheep without a shepherd. But so it hath pleased the Sovereign of the universe. So it hath pleased the great Head of the church to call his ambassador home. And "now ye grieve most of all, be-

cause ye shall see his face no more." Yet it may somewhat contribute to your comfort, as well as edification, to recollect his past labors amongst you. For these labors, many of you, I doubt not, have reason forever to rejoice. The spirit of grace hath effectually co-operated with the word of his servant. Your hearts and your lives have been formed anew. You have been established in the hope and obedience of the gospel; And, to this day, you have been performing the part of good and faithful servants in the honest and diligent use of the talents, wherewith your Lord hath been pleased to favor you. Thrice blessed and happy are ye, if, like your fainted and now glorified pastor, you shall maintain your integrity unto the end. For this, my christian friends, let no temptations of Satan or the world, nor any wayward suggestions of remaining depravity, divert you from the service, you have so wisely assumed. To you also your Lord will ere long come. You also shall soon be admitted to his heavenly joy.

Would to God, however, that all who profess that service, had really assumed it. Or, that, having assumed it, the spirit and conduct of all were more obviously and uniformly expressive

of the character of the good and faithful servant. On this affecting and solemn occasion, would it not therefore be well, if every individual were to summons himself to a strict and impartial account; and compare his ruling principles and habits with those, which essentially constitute the character required? Oh! how often, by those dear and venerable lips now closed in death, have you been exhorted and pressed to this all-interesting enquiry. But, though dead shall he not yet speak?—Yes, my friends; the voice of the dead, as well as the dead themselves, must one day rise. And when it riseth, it *will* speak; ah! it will speak to your effectual notice.—God forbid, however, it should ever rise up “a swift witness against you.”

There is another class also, to whom in faithfulness, it behoves me to address myself. Those I mean, who having received their talents, have not only neglected their proper improvement, but, yet more, have been abusing them to destructive and criminal purposes: Who indeed, have never yet condescended to profess their obligation as men and as christians, to the service of God. But unto you, delinquents shall I call you? Nay, rather presumptuous apostates from piety

and God,—to you, what shall I say? Or what, with better prospect of effect, than all, which hath so often and so forcibly been said by that holy man of God, whose words of remonstrance and affectionate persuasion, you will never more hear on earth? There was something truly remarkable, and may I not add significant, in his so speedy removal by death, after his return to this pastoral service. Doth not the dispensation very awfully suggest, that the Lord hath a controversy with this society? Were we to inquire into the probable grounds and reasons of it, surely, those of this class cannot imagine, that their conduct hath not given sufficient provocation. Of you, for aught you know, God may, in righteous displeasure have said, as concerning Ephraim of old: “Ephraim is joined to his idols; let him alone.” As for my servant he shall no longer be grieved with their perverseness. He shall come to his recompense of reward. For them, my day of reckoning is not afar off.—And what, when that day cometh, what if thus you perish, will be your predicament? Under this painful view, let me solemnly charge you to re-peruse and seriously consider, the closing scene of the unfaithful servant in the parable which hath been read. And may the power of

mercy divine co-operate with the awful example. Delinquent, or worse than delinquent, as you have been, we would not wholly discourage you. There is yet hope, even for you. Though his messenger, as to you unsuccessful, may have been in just disfigure, recalled; yet the door of salvation, we think, is not shut forever.—Oh, cast yourselves in due season on his infinite mercy, He is gracious, as well as forbearing. He will yet receive you into his service, though so criminally and so long neglected.

That of this grace of our Lord we all may partake; that in his service we all may be faithful; and that, with our friend, of ever precious memory, we all may enter, in like manner approved, into his heavenly joy,—may God of his mercy grant through Jesus Christ: To whom be glory in the churches forever.—AMEN.

*On the death of the Rev. Dr. JOHN B. SMITH, late
Pastor of the Third Presbyterian Church in Phi-
ladelphia, written a few days after the mournful
event by one of his hearers,*

COME muse of melancholy
Friendship demands my lowly plaintive song :
Friendship demands, of whom not time itself
Shall blot the remembrance from my breast.
He, O how precious, faithful pastor's gone !
Friend to mankind he was, and friend to me,
Often " We took sweet counsel, and went
With hearts united to the house of God.—
Triumphant Death ! what conquest hast thou made !
How rich the spoil, when so much virtue fell !
The tongue which late proclaim'd a Saviour's love,
That warn'd the sinner of his awful doom,
And, in behalf of guilty man, pour'd out
The language of his soul in prayer, now sleeps
In dust. Mysterious Providence ! Thy ways
Are in the deep, yet righteous all :—then why
Should man repine ? Thou tak'st what thou gav'st,
And what thou leav'st behind, is vanity all.
Then O my soul, suppress thy murmuring thought ;
Thy friend is gone to rest in the skies ;
And now, in full fruition sees and knows
What he but tasted, while he sojourn'd here.
Yet still my grief (not grief) I'll indulge,
Since 't is a privilege to weep and pray.—
A privilege that costs no money to buy—
Thy friends, thy mourning friends, and shew'd
The sympathy which friendship's due.
In weeping joys, ye people, once his charge,
Your Pastor living, watch'd and wept for you.
His death demands your tears—Yes, ye who've known
His fervency and zeal, and felt that love
Which he was wont to feel, must mourn a loss
Whose full extent, may never be repair'd.
In you, affections, he unrivall'd stood,
He fell lamented, as he liv'd lov'd.