



4986 cc. 4.

3730

h

“THE SHINING LIGHT.”

A

S E R M O N ,

IN TRIBUTE TO THE MEMORY

OF

ADRIAN VAN SINDEREN, ESQ.

LATE RULING ELDER IN THE FIRST PRESBYTERIAN CHURCH, OF BROOKLYN,

Presbytery of New York.

BY

REV. MELANCTHON W. JACOBUS,

PASTOR OF THE CHURCH.

PUBLISHED BY REQUEST.

NEW YORK:

OFFICE OF THE CHRISTIAN FAMILY MAGAZINE,
132 Nassau Street.

1848.

8



The Shining Light.

~~~~~

“ But the path of the just is as the shining light, that shineth more and more unto the perfect day.”—*Proverbs* iv. 18.

THERE is a glorious sense in which there is no death to the righteous, even as there is no setting to the sun, save only that which is apparent. It is not the putting out of his beams that occurs when evening comes on. It is only what ensues to us upon his departure to other regions. In very mid-day there have often come pitchy clouds, that have obscured his effulgence, but so only to human sight. They have not retarded his course—they have not blurred his glory—they have not robbed him of his beams. He has cast his brilliant tints upon their borders, and burst from amidst their thickest darkness only to brighten and blaze the more. So runs the tenor of this inspired similitude. “ The path of the just is as the shining SUNRISE,” as reads the original. It is an image worthy the illustrious case. The new-creating of a man is akin to that sublime transaction at the earth’s origin, only with phenomena greater than those. It is the planting of a sun in the moral firmament. Here God had already said, “ Let there be light,” “ and there was light;” the light of reason—of philosophy.—of revelation ; but an after-ordering was requisite that should be attended with more specific settings forth of truth, and exhibit to the world more majestic and splendid phenomena. Just as

on that meaner platform of the world's creation, so here God said, "Let there be lights in the firmament of heaven," they appeared. And he said unto them, "Ye are the light of the world."

Those material lights were to 'divide the day from the night.' Such was the grand primal ordinance. And so also here it ran in prominent characters through the ritual economy, under the kindred language of "separating between the clean and the unclean—the holy and the profane." "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Those were 'to be for signs, and for seasons, and for days, and for years.' So these were to exert a controlling influence in the arrangements of society. Every thing should date from their accurate rounds. Their course should be the dependence of human calculations. And the covenant of the Creator with day and night should liken best to that of the Saviour with his chosen.

Moreover, there were to be 'greater and lesser lights,' to subserve the great ends of the Almighty in different spheres, but all "TO GIVE LIGHT UPON THE EARTH." And inspiration furnishes us with no analogy to their differings in size and splendor, save only in this—"there is one glory of the sun, and another glory of the moon, and another glory of the stars," and that "as one star differeth from another star in glory, so also is the resurrection of the dead."

The grand intent, then, of the Creator which a christian man is calculated to subserve, stands vividly symbolized to us, in these sketches of the world's original. It is, that whereas, there had been glimmerings of light without him it were only as the misty shadows of chaos—a light seemingly evolved rather by different degrees of darkness than by actual, positive illumination. There needed orbs in the sky—luminaries planted there as lights of the world—to divide between darkness and day; to institute in society a bright distinction between good and evil; and beside, to exert controlling influences in the regulation of all social and civil affairs. Moreover, to guard against disastrous fluctuations—to establish the confidence of men in their accurate orbits—they are fastened there

by covenant; and the arching bow of promise is the sacred seal that the path and pattern of the righteous shall not utterly fail. They shall shine on and shine ever. The earth shall never lose the advantage of their light, to grope again in the misty darkness of nature's original, with dim reason and blind philosophy and obscured, perverted revelation—a very chaos of elements—but the Divine ordinance shall hold to the last, and their light shall so SHINE that men MAY SEE their good works and glorify their Father who is in Heaven. But the text gives intimation chiefly of the CAREER. The image is perfect in all its parts. The path of the just is as the shining SUN-RISE.—Modified in his appearance somewhat at first by the terrestrial objects, together with which he is viewed, but presently heaving up beyond the sphere of earthly things, and taking his more splendid, steady, and independent, yet dependent orbit in the brow of the firmament. See how, at the first, there was only 'the morning spread upon the mountains;' the highest points of the horizon alone touched and tinted. See, now, at length, how the rays reach the whole range of objects, lighting up the darkest, searching out the least, and imparting the sunny glow to a whole world of affairs. It is the picture of piety in the christian life. SHINING MORE AND MORE unto the perfect day. Does the sun, even between his horizon and meridian, always stand out, the same clear, resplendent object to the gaze of beholders? No. While he pursues the same radiant way, it is often behind the clouds, often amid thickest mists, sometimes even in an eclipse that looks like the very putting out of his glory. So the christian, though shining more and more, often shines best to another eye than ours, often courses on under trials—sheds his light to seeming disadvantage—his influence intercepted by barriers, gloomy and dismal, in the way, or his very face utterly hid by misty vapors that hang like a pall over the sky. And this is what natural judgment will scarce accredit, the principled advance and increase amidst all these apparent variations and these so conflicting phenomena. But the text intimates also of the DESTINATION. "More and more, UNTO THE PERFECT DAY." Observe that no mention is made of decline. The gauge of its glory is taken

from the meridian point. As with the sun, the revolving of other objects around it may give the appearance of his going down, and bring about the natural phenomenon of evening and night, so the soul's relations to this tenement of clay may bring on a seeming declension and a dark dissolution, but the sun of his salvation is at the highest, then, and the end of his pathway below is just where it takes hold on Heaven.

—“He sets,  
As sets the morning star, that goes not down  
Behind the darkened west, nor hides obscur'd  
Among the angry tempests of the sky  
But melts away into the light of Heaven.”

The track yonder, is but a protraction of this. From earliest sunrise, he attains, with various phenomena, to the meridian day and then only merges into that upper firmament, where, with clearer skies the splendor shall brighten and the orb roll on to all eternity. THIS is Death swallowed up in victory.

Hence it is, that the Bible seems often, as in the text, to make little account of one's death, for the mere circumstance or manner of the departure. And it seems thus, to minister its tacit reproof to those who in default of christian living, anxiously pick out from last words and dying moments some straws of a desperate hope. The prayer of ONE—a malefactor converted at the last; of another—a martyr's glorying at the stake; and, the triumph of another such an one as Paul the aged, anticipating his departure with joy—are severally recorded, as it were, specimen cases and extreme instances for the honor of the gospel. But where are the last hours of the patriarchs on holy record? All unknown as the grave of Moses. HE, buried out of sight where his sepulchre could not be found lest men might too much venerate his dust, and they, without a scripture memorandum of their dying exercises, lest the death, as a test of character, should supersede the life. “Enoch walked with God, and he was not, for God took him!” “Jacob, when he had made an end of commanding his sons, gathered up his feet into the bed and yielded up the ghost.” “David, after he had served his own generation, by the will of God, fell on sleep. So, the funeral discourses of Scripture are all upon the life, “and the memory of the just is blessed.”

RELIGION ILLUSTRATED, is our topic of discourse. It is the

sketching of its sentiments on the canvass of real life. It is the painting of its objects with the colors of the soul. It is the grouping of its figures in all the relationships of society as they stand out to observation before our eyes. It is a Pictorial Bible. You have a country illustrated, and it is the engraving of its localities and beauties, the copying of its lively scenery, the portraying of its cities and suburbs, and thus you are furnished with views of the realities there, of its hills and glens and villages, its rivers and its meadows as they make up the landscape and attract the sense. You have a poem illustrated, and it is the transferring of its sentiments to the life. It is the imaging of its heroes as they are described. It is the impersonating of its characters and embodying of its incidents. But you have RELIGION illustrated, and it is not the artist's pencilling, or colouring, but the ACTUAL LIVING of a CHRISTIAN MAN; just as the brilliant pathway of the sun of God's own handiwork is the vivid illustration of nature.

ADRIAN VAN SINDEREN was born in the village of Flatlands, on this Island, in the year 1772. His paternal grand-father had come over from Holland as a Missionary, and had a charge which was probably collegiate, of several churches hereabouts, including the old church on the highway, now Fulton street, near Fort Green, whither he often took up this grandson with him to worship.

The early enterprize and maturity of our departed friend may be inferred from the sketch we have of his commercial history. That before the age of 21 he established himself as a merchant in Savannah, Geo., after two years settled in New York, and retired from business at the early age of thirty-seven.

We have FIRST to remark, respecting him, that he was one of the very few, who in the prosperity of business pursuits, and in the growing attainment of worldly goods, could count a COMPETENCE ENOUGH. The settlement of his father's estate occurred during his mercantile career, and it was a real magnanimity in him which declined the comfortable patrimony, counting his prospects, otherwise, sufficient. He seemed of a different cast from the grasping crowd. He was not willing even to increase his store by its own after accumulations, but

charged himself always to appropriate of his yearly income what could be spared from his household affairs. You know it was not that as a millionaire he was cumbered with vast possessions. It was that in his heart he asked neither poverty nor riches. He knew himself enough to dread the bane of the latter. He knew the world enough to deprecate the trials of the former. But he had withal become a christian ; and real religion, eminently calculated to moderate desire, had its influence doubtless in this early withdrawal from the race of gain, though a rare disinterestedness had seemed native to him so much as we have seen.

I would hold up this trait of disposition, then, as it is amply illustrated in his history. Pass it round among the living and compute its worth.

You did not find him cleaving to gainful pursuits, as some who set no limit to their lust of wealth. He was not of those whom you may see, driving various expedients at the same time, even after enough has been obtained, and only enlarging their operations and banking their capital, until the hoary head and staggering step betray to all the unquenchable and consuming desire. At thirty-seven he retired wholly from the chase, though yet in the prime of his energies. He knew, and you know, my hearers—for observation will always attest it—that “they that WILL be rich,” who set their hearts upon it as a governing aim, and will be RICH with emphasis, at all hazards, fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. Who ever heard of HIS being concerned in an illegitimate scheme, for enormous profit, or betrayed, any wise, into the questionable plans of gain, by which so many suffer in their reputation, if they do not wreck the soul. He believed the Scripture, corroborated as it is in all intercourse, by many a glaring fact : “The love of money is the root of all evil, which, while some coveted after, they have ERRED FROM THE FAITH AND PIERCED THEMSELVES THROUGH WITH MANY SORROWS.”

In connexion with this, I may advert to the strict SENSE OF JUSTICE which governed his secular dealings. The over-reaching that usually waits upon an avaricious spirit, he hated, I believe from his heart, as hateful to his God.

Quite in keeping with this general characteristic, respecting wealth, we have next to remark, touching his time and talents, **THAT HE VERY REMARKABLY MADE RELIGIOUS AND BENEVOLENT CONCERNS HIS BUSINESS!** From the time that he became a christian, at Newtown, under the preaching of Rev Mr. Woodhull of that place, up to the very latest, he was in the true sense, a servant of his Lord and Master. He had a motive for relinquishing commercial pursuits, in this, if in nothing else, that he might devote himself to a nobler cause and calling.

In this department we observe **HIS UNCOMMON ACTIVITY.**— Did he ever seem as one with nothing to do? Disengaged and idle because he was pursuing no business for himself?— He was one of the most laborious of men. Early and late, his hands were crowded. Moments that would have been leisure to others, were occupied by him, in some how furthering the various objects which he had so much in charge.— **THIS** was eminently true of him, that his energies and efforts were employed with all the assiduity of the most devoted merchant, while yet it was wholly in the cause of religion and philanthropy. “**DILIGENT IN BUSINESS FERVENT IN SPIRIT, SERVING THE LORD.**”

Again, we remark as a notable feature of his case; how like a bright exemplar, he was “**IN LABOURS ABUNDANT.**” His irreproachable integrity and his readiness to do good, together with his great personal ability, directed public and private attention to him for the charge of most various affairs. The fatherless sought counsel of him as of a parent. The widow resorted to him for direction as to the best of advisors. The poor, in many affecting cases, I can testify, looked to him for relief and felt his death to them like that of a nearest relative. Estates were placed in his hands where strictest honesty and fidelity were required. And thus, as a citizen and friend, he was constantly the depository of most important interests, secular and civil. With a large share of public spirit he was one of the most efficient helpers of this city from his first removal hither in 1824, as its older residents are well aware. He was chairman of the

convention charged with the responsible duty of preparing and obtaining the present city charter. He was solicited to act as first President of this borough, which office he utterly declined. As Commissioner of Public Schools in our city, we know he was most indefatigable and laborious. He was also a prominent leader in the Orphan enterprise which so successfully secured for them an asylum here; and whoever might be missing from their anniversaries, he was always in his place to conduct the exercise of that interesting institution. At the commencement of his prostrating and protracted illness, he was not only Public School Commissioner, with extensive duties there, and a kind of general agent for public charities of the city, but President of the Long Island Bible Society, of the American Seamen's Friend Society and of the Saving's Bank as well as Senior Elder of this Church, to all which offices, he was most punctually and thoroughly attentive. He was besides both executor and guardian for large estates and smaller, which were devolved entirely upon his care. The church of Christ, as at the head of every interest with him, he was never wanting in carrying forward whatever its exigency or necessity; and thus a huge mass of duties imposed upon him by the confidence of others, and assumed by his own devotion to the general good, had accumulated beyond the strength even of his wonderful ability. He had been also first President of a Temperance Society in this city. The Long Island Bible Society, he had instituted by his zealous exertions, on the 19th of September, 1815, a year before the American Bible Society was formed! An incident is related respecting this important event. He was summoned to Suffolk County to attend court. Upon a Bible being called for, in the court room, none was to be found; and on inquiry thereabouts, the alarming destitution was only developed the more. It suggested to him the deep necessity and the feasible remedy, and with most untiring vigor did he prosecute the plan of a Bible Society for Long Island. For some time, he purchased the volumes and distributed them himself. He enlisted others largely in the enterprise, and continued President of this venerable Institution, with heart and hand in the work, until his death. It is a remarkable fact, which is but a specimen of his religious life, that up to December, 1840, when he presided at the meeting of the Board as the last public

act he performed, he was never in a single instance absent since the formation of the society, a period of twenty-five years! I stop to ask a tribute—not now to the man, for he has gone—but to the character. I said it was making the cause of religion and philanthropy the business of life. How vastly different from a selfish shrinking away when any sacrifice is demanded. How opposite to a mere official sanctity in the church, with utter inconsistency of secular pursuit and of uniform conduct. He was not one of those who must be besought and pressed with utmost urgency for the merest item of labour, which the cause demands. He was eminently ready to every good word and work.

In entire keeping with this was HIS LARGE LIBERALITY. Some can afford to be very pious, when it costs them nothing, but only with this understanding. Such was not he. There are some kinds of religions that cannot afford any expense. Such was not his. How often he came forward where burdens were to be borne, in aiding the cause of Christ, they best know who are acquainted with the history of religious enterprise in this city, and in the village of his previous residence. How commonly he was resorted to, and whom he has helped with eminent liberality, his private accounts will best show.

It is further to be remarked that he was no less a retiring man in disposition than he was a leading man in fact. It was one of his private virtues which those who knew him best can estimate. Eminently calculated, as he was, to serve the church in the Eldership, his first pastor here—the Rev. Mr. Sanford of precious memory—found him extremely reluctant to assume so responsible an office. Edifying as were his social prayers, all knew how timidly he engaged in that exercise; and yet willing, as he was, to do good where the duty was clear, few have been in all departments more prominent in the community. This, however, must be manifest—that none can make any cause his business and devote to it his energy and all, without being prominent, however retiring of choice—nor without a certain authority, essential in the case, whatever others may think. He is the one, to speak intelligently and positively, who gives his utmost attention and devotion to the subject at hand. And a man that goes forward through self-denials, and sacrifices, and straits, for the general good, is the one to be looked up to, the world over. Officialness is not officiousness and “wisdom is justified of her children.”

What we have farther to say of our venerated friend will be

comprised in this, that his life was religion illustrated in the SANCTUARY, in the FAMILY and in the CLOSET. Touching the sanctuary—that he was the enlightened and steadfast friend of truth and order in the church. Touching the family, that “he commanded his children and his household after him to keep the way of the Lord,” and touching the closet—that he was eminently a man of prayer. I shall attempt here no high strained eulogium. It were injustice to the solid simplicity and eminent sublimity of fact. I speak what I do know, and testify that I have seen, when I say that few among the laity in the Presbyterian Church have occupied so high a rank as he. He made himself conversant with its ecclesiastical system, and with its doctrinal creed, as few comparatively do, and none could say that he disparaged or compromised either. He knew what it was to subscribe to its theological tenets, for he knew what they were from diligent investigation. As an officer of the Church Session, he studied his duties and its rules so as seldom to be found at a loss in a knowledge of its requirements. Twice he represented his Presbytery in the highest judicatory of the church, and at each time increased his experience, while he acquitted himself ably in his trust. Who shall say that he loved the Presbyterian Church too well? That he counted its standards too precious, or held its distinctive principles too dear? He might have valued it less if he had known less of its advantages, or had less matured experience in the benefits it conveys, or the truth it inculcates, or the order it holds. If he was always firm and steadfast in his adherence, if he would sacrifice personal comfort rather than give up his hold—be that the fault of the catechisms and confession of the church, rather than his. His rigour was that of enlightened consistency; and such an one, who had made the doctrine and order which he held his earnest study, must needs be a leading man in church matters. His timidity, his distrust could not obviate it. But here it is to be remarked that men who saw only his public acts, could never have conceived how much he took counsel of others whom he deemed wiser than he. The uniform policy of his personal diffidence was, in the very smallest matters to take advice. He would never move, or have others move, where any consultation was possible, until such consultation was had. If he ever seemed to act barely upon his own responsibility, I verily believe that in any ecclesiastical affair, with all his competent knowledge, he never did it; and yet his own mind promptly conceived the right

and when his self-distrust had fortified it by the best counsel, then he could speak positively. Need I say in this connexion, that he was eminently LIBERAL IN SPIRIT? A firm Presbyterian—thanks to the genius of our church—a firm Presbyterian need not be a bigot. He is nowhere taught to say that there is no church of Christ but his, and that there are no seals of the covenant but his own, whether it be for the particular form or the particular dispensing. Other denominations in this city—I appeal to all testimony for the fact—knew of his christian charity, urbanity and liberality towards them. Few, I may say have honoured him more by their confidence in this particular than the now Bishop McIlvaine, when a Rector in this city, and the present excellent Rector of the same church.\* The leading men of all other evangelical denominations here, have always estimated his worth, respected his principles, and co-operated with him cordially in the religious enterprises of the day. And I assert without reserve my entire confidence that from the simple showings of his history, as they are familiar to the oldest citizens here, no man can be found of his time, in this community, who had occupied a larger and more useful space in all the departments of well doing,—“Blessed are the dead which die in the Lord; yea, saith the Spirit for they rest from their labours and their works do follow them.”

But I come next to speak of his more private virtues as seen in THE DOMESTIC RELATION. He made the inspired eulogy of Abraham his study and aim,—“For I know him,” saith the Lord, “that he will command his children and his household after him and they shall keep the way of the Lord.” I have a right to speak here from the best personal observation. The OLD BIBLE that he used in his devotions all marked with age, and yet bound and rebound repeatedly, in the service, he often said, he knew by the verses at the top of the page. And family prayer was a matter in his house of greatest prominence. Family piety was with him a thing of greatest concern. I know that a denial of luxuries and superfluities in all the common affairs of his household was a rule of life and a matter of system with him in his family. And not only his children but his DOMESTICS came within the province of his religious supervision. Ask that aged daughter of Ham, in yonder gallery, herself a member of this church, and bordering on her three score and ten, how diligently, tenderly and faithfully that man of God taught her in the principles of the holy religion he professed. She told me on the morning of his death, what

\* Rev. B. C. Cutler, D. D.

he had been to her. How he seemed to hallow her household duties by the words of religious instruction and direction that would flow from his lips at such oft opportunities—how he always had some thought of pious encouragement and comfort for her in all circumstances, and how he led her, like a father to Christ.

And when every thing else had been given up in the gradual decline of his faculties, FAMILY RELIGION was still adhered to, and the morning sacrifice was regularly offered in the domestic circle, long after every other act for himself and for others had ceased to be performed.

We have only to observe lastly, that he was remarkably, A MAN OF PRAYER. "The Lord reigneth" was his brief motto in trials, and his conclusive argument with himself in disappointments. And it expressed his cordial devolving of all matters upon the keeping of his covenant God. He was eminently accustomed, even in common conversation to refer all things to this Providential ordering and to restrict his affairs thus by the Lord's pleasure. If the disciple who leaned on Jesus' breast was the one to ask him that soul-stirring question for himself, and for the disciples, so his intimacy with the Master made it natural for him to commit all to His hand, and to inquire at his feet in all minutest concerns. We said he was so wont, in diffidence of his own judgment, to take counsel of others whom he deemed wiser than he. And did he not much more confer with his Lord? Throughout his last illness, which so gradually wasted him away, there seemed a constant strengthening in him of that sentiment, that all were better than himself. And all his conduct testified that he held prayer as an act of dependence, to be of greatest account. He brought all his interests, and anxieties, and those of others whom he loved, to that hallowed spot. His petitions varied with the new developments of successive days, and with his new necessities, and I know that he remembered earnestly there, not only his friends but his enemies. Few perhaps are acquainted with an incident, which is a gem of interest to me in the early movements respecting this particular church. The first stirring was in way of prayer, and the first clustering was in a small praying circle under his own roof, and as God would have it, there was one at that first meeting who with iron heart had never bowed the knee, until then and there. And that hour was signalized in heaven for the birth of that soul and that man is now an ordained Deacon in this Church; the first fruit of what was at least a prayerful undertaking.

But I have done. The path of the just is as the shining sunrise. Did not his light shine? Did he not LET it shine, and so shine that men might see his good works, and discern the distinctive features of true piety? And if at its meridian point, when just ready, from its brilliant height to melt away in glory, there came a dingy or a pitchy cloud over its shining, it was only the loss to us! Who would think that behind the veil there was any less lustre in the sun-ray, or any less splendor in the orb? Nay, rather it would throw the beams back upon itself, and from reflections that might have seemed dark to others, it would gain, in its own bosom only greater effulgence to blaze the brighter in another world. Angels point to such upon their starry seats and tell the astonished inquirer "these are they that have come out of great tribulation and have washed their robes and made them white in the blood of the lamb." And even as emerging from the blackest clouds, the sun seems to burn and shine more brilliantly, so must the felt contrast be glorious to the soul itself, like passing from darkness to light, where the darkness is the gloomiest of earth, and where the light is the brightest of heaven. He "fell asleep!" and what matters it to one who has finished his work in the day-time, whether he retires to rest by candle light or in the dark. He has gone! He who was so active in well doing, so attentive to the poor, so welcome to the fatherless, and orphan, so prompt in all the duties of the church relation, and so universally a man of God, has gone! On behalf of a deeply bereaved family, I acknowledge here, the kind inquiries after his health and the warm expressions of regard that for the three years of his decline have not ceased to flow in from this large community. This church mourns over such a benefactor departed, and yet rejoices to have been the channel of his passage to the skies. How he fostered its only interest—how he nursed it in its infant state. How he watched each rising stone of this structure and seemed to cherish even its dust! Honour his memory, my hearers, by your regard for this sanctuary of his love. He gave more of his years to his Master's service, than he gave to his own. Oh, that his mantle might rest upon all with whom he has ever been associated in the glorious service.

I charge you that are officers of the church by his revered example, that you take hold, as commissioned—bound to laborious and untiring duty. If you shrink from active, prominent, devoted engagedness where the Master has appointed you, be-

cause some earthly interest will suffer, or even your best temporal good may threaten to fail, I tell you, you may seek a roomier place, like Lot, with less restriction for yourself and larger comforts for your family, but like that mistaken man you may find at length that you have exchanged Abraham's company for that of Sodom. And amidst the burnings of your heritage you may be glad of "a little spot" like Zoar, for a refuge and a home.

Christian men of business! shall gold tempt you to give up your very soul to its pursuit, and subordinate every spiritual and eternal interest and duty to its attainment? Like the greedy grave will you "never say enough?" Shall you never be recognized as in your Master's business? Have you not vowed to be supremely the Lord's? Are you at your post in the church, and in the cause of Christ, like the sentinel at the burning tower, who must keep on his steady patrol, though the scorching embers should blister his very flesh, until official leave be given him to withdraw? How many, alas! hold the very reverse relation and even after they have gained a competence keep up their march like such a sentinel around the towers of Mammon, and cleave to the place as though it were duty to God, rather than a ministry to self, and as though any permission from heaven were requisite to retire—and when even the thrice hot fires of temptation are searing the conscience and singeing the soul, still stand to the spot! I exhort you, stand by the cause of Christ and of His Church. In this day of trial the best men shall be needed in the thickest of the fight. It is sad, indeed, "when the righteous perisheth," but sadder still when "no man layeth it to heart." I call upon THE PEOPLE to consider. "Mark the perfect man and behold the upright for the end of that man is peace." Peace—because it is "perfect day," at last. Stormy evenings—gloomy nights—misty mornings—all over! And instead of the struggling of feeble beams among clouds and vapors, it is noontide of glory forever! This is the splendid sense in which there is no death to the righteous. "The end of that man is peace." No other end hath he than peace. "On such the second death hath no power, but they shall be priests of God and of Christ."

The only change is from day's advance to day's perfection. The soul dies not—the memory does not die. "The righteous shall be had in everlasting remembrance." "The name of the wicked shall rot—but the memory of the just is blessed."

23 JA 65



