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THE
UPRIGHT CHARACTER
AND
PEACEFUL END OF THE RIGHTEOUS.

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A Sermon,

PREACHED IN THE INDEPENDENT CHURCH AT PONPON,

IN ST. BARTHOLOMEWS PARISH,

On the 14th of April, 1822 :

ON THE OCCASION

OF THE DEATH

OF THE

REVEREND LOAMMI FLOYD,

LATE PASTOR OF SAID CHURCH.

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PUBLISHED AT THE REQUEST OF THE CONGREGATION.

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Charleston :

WM. RILEY, PRINTER, NO. 41 BROAD-STREET.

1822.

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SERMON.



PSALM XXXVII. 37.

MARK THE PERFECT MAN, AND BEHOLD THE UPRIGHT: FOR THE END OF
THAT MAN IS PEACE.

SOLOMON has observed, with his usual wisdom and penetration, that “a good name is better than precious ointment, and the day of one’s death,” who bears such a name, “than the day of his birth.” And there is a wonderful and entire coincidence of opinion on all such subjects, among that host of “holy men who spake as they were moved by the Holy Ghost.” In the interesting and excellent Psalm, from which our text is taken, a Psalm which takes a high rank among the devotional compositions of the sweet singer of Israel, the character and conduct of the righteous and the wicked are alternately described; the privileges and prospects of the former, the disappointments and final disasters of the latter beautifully and strikingly contrasted. But the occasion, on which the present discourse is delivered, at the request and by the appointment of the Association, to which our worthy brother, the late pastor of this church belonged, and of which he was the oldest, most active, and useful member, is very happily met by the particular words which have been named as the foundation of our discourse. “Mark the perfect man,” &c. In attending to the

instruction furnished us in this passage, we propose to consider,

- I. The character described.
- II. His end.
- III. Our duty in relation to such a character.

I. The character recommended to our attention is exhibited in the expressions "perfect man and upright." By way of obviating any mistake, that may be cherished in relation to the character in question, from the phraseology employed in describing him, we remark, that it is not a *spotless* character, one entirely free from sin, that is held out to our view. Some might be led to think so from the circumstance of the word "*perfect*" being used to designate him. But in the sense above objected to there is no perfect character in the world. "There is not a just man upon earth, that doeth good and sinneth not." "If any man say, he hath no sin, he deceiveth himself and the truth is not in him." That the word *perfect* is not intended to imply *entire exemption* from every moral blemish, will be very obvious, on contemplating those very individuals, to whom the epithet is applied with the most marked approbation in the Scripture. Noah was one of these, of whom it is observed, that he was "a just man and *perfect* in his generations." But that Noah was not a *sinless* character is proved from his having, after this testimony, fallen into the sins of drunkenness and incest. Job was said by the testimony of God himself to be a *perfect* man; yet in the grace of patience, his master virtue, he so far failed at last, that he "cursed the day of his birth," quarrelled with his Maker, and had afterwards occasion on these

accounts to "abhor himself and repent in dust and ashes." Abraham was commanded by God to "walk before him," and "be *perfect*;" yet so far was he from being *sinless*, that, though held up as a pattern of faith, as the father of believers, he equivocated and denied his conjugal relation to Sarah his wife, in order to escape the danger in which he apprehended himself to be. And if such spots as these have been found on the most eminent of God's children, well may we accede to the statement of James, "In many things we offend all." But the word *perfect* in the first clause of our text, is explained by the term *upright* in the second clause, "Mark the *perfect* man, and behold the *upright*," and means a sincere, a conscientious, a dutiful and obedient child of God, one who seeks and studies conformity to the image and will of Jehovah.

1. The *perfect* and *upright* character, spoken of in the text, is one, who has obtained pardon and acceptance with God through the atoning blood of Christ. Paul, writing to the Colossians, says, "Ye are *complete* in him." God will accept of nothing less than perfect obedience somewhere—perfect obedience to the precepts of the moral law; for he says, "Cursed is every one who continueth not in all things written in the law to do them," and, "if any man keep the whole law, and yet offend in one point, he is guilty of all." Now as no man has this perfection *in himself*, and yet he must have *perfection*, in order to be saved from the curse, it is plain, that whoever has it at all, must have it in and from Christ, the believer's substitute and surety, in whom "all that believe, are justified from all things from which they could not be justified by the law of Moses." Christ is the "end of the law for righteous-

ness to every one that believeth." "Christ hath redeemed us from the curse of the law, being made a curse for us." "He who knew no sin, was made sin for us, that we might be made the righteousness of God in him." The perfect man then is one who is *complete* in Christ, having "believed on him with the heart unto righteousness, and confessed with the mouth unto salvation," having "received the atonement" by faith, and thus found acceptance "in the beloved." As this interest in the righteousness of Christ is the foundation of human hope, it is plain, that no characters are considered in Scripture as *perfect* and *upright*, however pure, and extensive and eminent their morality among men, unless they have prostrated themselves at the foot of the cross, as guilty and miserable sinners. To all others, however much and however justly too, men may admire them, "God is a consuming fire."

2. As flowing from the part of his character just described, the *perfect* and the *upright man* is he, who, having thus "received Christ Jesus the Lord," is "walking in him" practically; is "denying ungodliness and worldly lusts, and living soberly, righteously and godly in the world;" acting with conscientious and constant integrity in the discharge of his various duties; keeping "a conscience void of offence towards God and towards man;" "keeping himself unspotted from the world." In vain may we look for credit from the world, or acceptance with the Father of our spirits, notwithstanding the loudest and most confident asseverations of our faith, if this faith is not "working by love;" if it does not induce and influence us to "crucify the flesh with its affections and lusts;" if it does not diffuse its practical and purifying influence

over our whole conduct, and throughout our lives; if it does not sweeten our temper, subdue our corruptions, suppress our passions, render us kind and tender-hearted, forbearing and forgiving, honest and scrupulous in our dealings, sincere and faithful in our declarations, punctual and thorough in observing our contracts, fulfilling our engagements, making good our promises. "How dwelleth the love of God in" us, notwithstanding our stoutest professions, if men are suspicious of us, as fraudulent or dishonest, peevish, passionate or revengeful; possessing feelings, harbouring sentiments, performing actions, or pursuing courses, at variance with all the lovely attributes of the Gospel, and the exemplary and edifying character of its divine author. It is in reference to this practical imitation of the moral character of Jehovah, that the exhortation is given—"Be ye therefore *perfect*, as your father who is in heaven, is perfect."

3. We add once more, that a perfect and upright man is one, whose character is an *entire* character: that is, it has *all the parts* of practical Christianity incorporated into it—all its graces interwoven into the temper—all its virtues transcribed into the life, though perhaps none of them in a perfect degree. We call that a house, which has all the parts of a house, though perhaps not one in a finished state: if we see a fabric with rooms, chimneys, floors, a roof, windows and every thing else essential to a dwelling house, we pronounce the edifice such without hesitation, though perhaps on a nearer inspection, we do not find a single apartment in a finished state—something material is to be done to every one of them. But a stack of chimnies, or a pile of boards, or a collection

of window shutters—or a box of panes of glass, we never think of denominating a house—they must be all set together in their proper place, before we pronounce them a house. So it is with the Christian character. No single grace exists in a perfect degree; no one virtue is found in its highest possible state of improvement: but *all* the graces and *all* the virtues must be there in *some* degree, and that degree continually advancing. “The legs of the lame,” says Solomon, “are not equal”—nor is that Christianity genuine but spurious, whose parts are entirely out of proportion; some of an undue magnitude, others in a wrinkled or shrivelled condition. Yet such kind of Christianity is by no means uncommon in the world. You sometimes meet with men uncommonly devout—they visit their closet—they pray in their family—they are never absent from the house of God—they read religious books—they relish and love to introduce religious conversation—to recommend religious objects: they seem in fact, as if their whole hearts were absorbed with divine things. Yet look at them in their intercourse with men, and you perceive a sad falling off; they are ill-natured, high-tempered, self-conceited—as ready as any one to take advantage of a neighbour’s necessity to extort upon him—contract debts without any prospect of paying them, and apparently without even the serious intention of doing so. What is the zeal, and knowledge, and devotion, and Christianity of such men worth? Nothing. Religion in such a case seems to be exhibited in a state of unnatural and painful disconnection from some of the most essential branches of morality. In other instances professors have been met with, who have very sedu-

lously regarded those particulars of conduct, which consist in "doing justly and loving mercy," while they have remarkably failed in the article of "walking humbly with their God." Prayer, communion with God, watchfulness over the heart—resistance to besetting sins, growth in grace, living and walking by faith; exercises of a nature so peculiarly spiritual seem not to enter into their plan of Christianity. But the *perfect* and *upright* Christian is one, who resolves, "Then shall I not be ashamed, when I have respect unto *all* thy commandments"—one, who asserts, "I esteem *all* thy precepts concerning *all* things to be right, and I hate *every* false way:" one, whose piety is consistent, uniform, entire, in whose chain of religious and moral duty, not a link is left out or broken. He may be deficient *in some degree* in every thing; and in some particulars more deficient than in others; but no ingredient article of religious character will be *entirely* wanting in him; and "cleansing himself from all filthiness of flesh and of spirit," he will continually labour to "perfect holiness in the fear of God." Such is a brief and general view of "the perfect and upright man" spoken of in the text.

II. The second topic to be considered is, *the end* of such a man. "The end of that man is peace." His end certainly means his death and its eternal consequences, according to the idea embraced in the benevolent wish of Moses—"O that they were wise, that they understood this, that they would consider their *latter end*."

1. He dies with a *peaceful conscience*. And this arises from his belief of the forgiveness of his sins, and

from his hope of an immediate entrance on complete and eternal glory. Nothing can trouble a man's *conscience* but sin. Other things may agonize his *heart*, may embitter his *life*, may draw tears from his *eyes*; but nothing can interrupt the tranquility of his conscience, but his "transgression of the law" of God; and sooner or later, in life or in death, in time or in eternity, every individual's conscience must be troubled from this cause. But the troubles of the *perfect* and the *upright* man's conscience are over: they came to an end, as soon as he gave himself away by voluntary surrender, by covenant engagement to the Lord Jesus Christ. When that is done, and faith on his part is the act that does it, he, "who has power on earth to forgive sins," proclaims, "Thy faith hath saved thee; go in peace." The blood of Jesus, "which cleanseth from all sin," is his strong reliance, and his perpetual, powerful, and prevailing plea; and being thus "justified by faith, he has *peace* with God through our Lord Jesus Christ." Peace of conscience is the immediate and necessary result of peace with God. For as conscience is the vicegerent of Deity in the bosom of man—as its clamours are nothing but the echo of his angry voice—if the principal is satisfied, the representative can of course have no complaint to make, no accusation to lodge—if the *voice* does not articulate, no echo, which necessarily implies a previous sound, can possibly be heard.

Now, what should disturb the conscience of the man, whose character we have described, in his dying hour. We have supposed him not only sincere at first, but circumspect, cautious, self-examining, prayerful, consistent, exemplary throughout his course. If he is

disturbed, it must be by some *new discovery* in himself or in God, which he never made before: or by some *event* which he did not anticipate. But such a Christian as we have been portraying, can make no new discovery at death in relation to *his own heart*, which he had been daily causing to pass through the crucible of rigorous, thorough, impartial self-examination. And what alarming and disquieting discovery can he make *in God* which he had not before found out. He has already known the inflexibility of his justice, the perfection and immutability of his holiness, the terrors of his wrath; but he has seen the claims of all these met, the demands of all these answered, in "the blood of Jesus Christ his son, which cleanseth from all sin." So that like Paul, he can exclaim, "O death, where is thy *sting*! O grave, where is thy victory! the sting of death is sin, and the *strength* of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." "Christ Jesus the same yesterday, to-day and forever," having loved him at first, and given himself for him, "loves him to the end."

Nor can his disturbance be occasioned by the occurrence of *any event* which he did not anticipate. He knew he was to die. He expected to cross this Jordan, in order to his entrance on the promised land. He heard the summons "Prepare to meet thy God," and the whole purpose of his heart and effort of his life, subsequent to his conversion, was directed to this point, that he might "have a desire to depart and be with Christ;" he felt that "the house of his earthly tabernacle was to be dissolved;" he therefore expected soon to see it crumble, and in this expectation, made it

his constant object to secure "a building of God, a house not made with hands, eternal in the heavens."

We mentioned again, that his peace arose from a hope of immediate entrance on complete and eternal glory. This prospect was necessary to his peace; for, though he had never committed sin, to disquiet his soul; or though, which is his case actually, he had obtained pardon for sins committed, through the blood of the Lamb, and therefore conscience had nothing to tremble at, or to be troubled with; yet, if annihilation was before him; if he was certain, that in dying, he should live no more; or if it were even a doubtful point, whether there was any existence beyond the grave, his soul must, under either of these suppositions, sustain a tremendous conflict, and be indeed "a troubled sea." But all these doubts are dissipated by that Gospel, on whose revelations he has bottomed his eternal hopes: there he has made the comfortable and refreshing discovery, that "life and immortality are brought to light"—though "after his skin worms destroy this body, yet in his flesh he shall see God." Thus, there is nothing within him to prevent or to disturb his peace.

2. The end of that man is peace with *men* as well as with God and conscience. He was no man's enemy, though other men might choose to be his enemies. He had learned from his Lord's example and precept both, to "love his enemies, to bless them that cursed him, to do good to them that hated him, and to pray for them that spitefully used and persecuted him." This temper he imbibed from his master, and cherished with continual assiduity. His constant prayer had been, "Forgive me my trespasses, as I forgive them

that trespass against me." This kind and forgiving temper may not have met with a correspondent one from those with whom he was obliged to hold intercourse. They may have acted in a hostile manner towards him, down to the day of his death. Still such conduct was not permitted to change his views of duty or alter his course of action. Still he felt, that his daily prayer must be, "Father, forgive them; for they know not what they do." And having always *lived* in the exercise of such a temper, much more must he *die* in possession of it. For, whatever inconvenience, injury or suffering he may have sustained from others, he will soon get beyond its reach. In the grave "the wicked cease from troubling, and the weary be at rest." He has therefore, in the immediate prospect of death, incomparably more numerous and weighty reasons than ever before to forget and forgive all his wrongs, and he dies in a charitable frame of spirit towards all mankind, enemies not excepted. In this respect again, therefore, the end of that man is peace.

3. Further, his end is *peace*, because there is an everlasting rest provided for him as one of "the people of God." "Blessed are the dead that die in the Lord; yea, saith the spirit, that they may rest from their labour;" not merely their bodies rest from corporeal toil in the grave, but their minds from care, and their hearts from sorrow and anguish in the region allotted "to the spirits of just men made perfect." This rest is more than negative. It is refreshment, as well as rest—it is "joy unspeakable and full of glory"—it is being "forever with the Lord"—it is "seeing God as he is"—it is "becoming pillars in the temple of God above, to go no more out." Such is

the character and such the end of the perfect and upright man. Now it becomes us to consider,

III. The duty enjoined on us. It is included in the two expressions *mark* and *behold*. "Mark the perfect man, and behold the upright."

1. It is our duty to *observe* and *notice* the exemplary life and peaceful death of such a man as has been described. It is the misfortune of mankind, as well as their sin, that they do not sufficiently estimate the value of good men while they live; nor do they sufficiently lay to heart their removal when they die. How different was it with David? He cried out, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." Isaiah considered it a subject of sore and serious lamentation, that "the righteous perished and no man laid it to heart; and merciful men were taken away, none considering that they were taken from the evil to come." In opposition to such negligence and indifference as this, the word of God generally, and the text particularly, demands, that we consider attentively the Christian character and conduct of those, who, in the manner already described, "walk worthy of the vocation wherewith they are called." If God kindle a burning and a shining light in our sinful world, in the characters of his children, a part of his design is, that his spiritual work, as visible in them, should be carefully discerned and suitably prized; and that the glory of it may be given to himself. With this view, he charges it on Christians to "let their light so shine before men, that others seeing their good works, may glorify their father who is in heaven." But their peaceful death should in like manner be dis-

tinctly noticed and seriously pondered. For it is a scene full of instruction. The sight of an individual just about to undergo a transition inconceivably great and before unknown, perfectly tranquil in the full view and assured conviction of such a change, must, when his end is viewed in connexion with a previously corresponding life, present a scene worthy of attentive and devout consideration.

But in the duty of "marking the perfect man, and beholding the upright," may be fairly included the faithful *remembrance* of them, after they are gone. It is common for us to be deeply impressed, and seriously affected *for a little while*, when the bereaving providence of God calls eminent Christians away from the scene and circle, where their graces were exhibited: The loss is realized, and all acknowledge its greatness. But how soon is the scene forgotten—how quickly the impression is effaced! In opposition to such forgetfulness, the text admonishes us to "mark," or bear in mind those who were Christ's representatives on earth, who bore his image, and reflected his character.

After the brief view which we have thus taken of the three particulars into which the subject was distributed, nothing can be more natural or obviously proper, than that we should observe the bearing the subject has on the very afflictive event that has lately occurred among you—the sudden and unexpected death of your excellent and valuable Pastor. On this melancholy occasion, there is no one, who ought, after his bereaved family and flock, to feel this stroke with livelier sensibility, than he, who now urges you to a suitable improvement of this severe and heavy calamity. My ac-

quaintance with him has been intimate and of long standing, and he possessed and received more of my confidence, than almost any brother of the ministry; and never surely did any one merit confidence more than he. "Mark the perfect man," says our text, "and behold the upright." Your Pastor had imperfections; otherwise he could not have belonged to that race, of whom it is said, that "in many things we offend all." Yet, when we come to look into his character and deportment, it is difficult to say with precision what these imperfections were. He certainly had none, not a solitary one, that was peculiar or prominent, or to be selected as noticeable. He was more free from the ordinary imperfections of Christians than almost any person I ever knew; while he had peculiar excellencies. These it becomes us to "mark" and to "behold."

During a number of years he was conversant among you in a variety of ways in private life, and has long been publicly pointing out to you the way of salvation. When he came into this Parish, religion was in a low and languid state. Scarcely a professor of it was to be found. The ministerial character was not in high repute: they who bore it were viewed by many as taking up this office merely from mercenary considerations, on the same principles, and with the same views, with which other men engaged in other businesses of life. But the labours, the patience, the self-denials, nay, the whole life, conversation and conduct of this good man, completely refuted all these ideas; took away all these pretences; clothed the ministerial character with a respect, and surrounded it with an importance which it had not had in such a degree before, and forced upon every mind a belief that there were at least some ministers,

who did not make a gain of godliness, who did not make their office a mere business, or trade, but whose great object was to do good to the souls of men, and to the morals of society. I have heard our dear brother formerly, in some seasons of despondency, complain of the comparatively little good he had done : Yet, even at that time, God had made him a peculiar blessing to the blacks ; he has been indeed a spiritual shepherd to a large number of them, whom he has brought into the fold of Christ. And God had blessed him too, with a sufficient degree of success among the white population, to make him thankful for the day of small things. Some of these can call him their spiritual father, and must ascribe it, under God, to his instrumentality, that they are now numbered among the children of grace. How has the face and general character of this Parish, in a religious view, been changed since he has lived and preached in it. Yet few would have waded through all the discouragements, difficulties and trials which he had to encounter when he commenced his career here.

He has gone, leaving a conviction on every conscience, and a testimony in every mouth, that he was a good man. Yes, he was a good man. His whole life was a continual, unbroken sermon—it preached plainly, loudly and forcibly. The wicked and the righteous, the worldly-minded and the devout, must all give in one, undissenting testimony, that he was a good man, “a burning and a shining light.” He had all the traits of Christian character in him in a very observable and respectable degree, and some of the best of those traits he possessed in a more uncommon measure than almost any man I ever knew.

After a very long, intimate, and interesting acquaintance with him, I am constrained to declare, that with singular propriety and truth may be applied to him the character of an "Israelite indeed, in whom there was no guile." You might put the most implicit confidence in every thing he said—the most unhesitating dependence on every thing he promised. He had no double dealing about him. He wore the same face at all times. His intentions and his declarations were never at variance. His lips always spoke what his heart meant. And how rare a quality is this in such a world as ours! With almost every man's professions and declarations, we have to enter on some calculations and make some deductions in our own mind. In the case referred to, it never on any occasion need be done. Perfect honesty and undeviating integrity ran through all his words and actions.

Meekness was another distinguishing trait in his excellent character. He had been exposed at times to peculiar trials and provocations. But he was a Moses under them all. I never saw him out of temper, nor ever heard of his being so; yet I have seen him occasionally in circumstances, in which almost any other man would have been so. The law of kindness sat ever on his tongue. It may with confidence be said, he was the enemy of no man on earth; and if any were enemies to him, it must have been for the pure love of living in a hostile element, and of indulging hostile feelings. *Forbearance and forgiveness* were pre-eminent in him. Time after time in his life, he had occasion for the exercise of them; and they were always ready to be exercised, whenever called for. He was a lover of peace. And his deportment has so subdued the spirit

of opposition in others, as to afford a beautiful illustration of that passage, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Our dear friend was remarkably distinguished for the mild *independence* of his character. He thought and acted for himself, uninfluenced and unrestrained by his own selfish feelings, or by the unreasonable feelings or illiberal conduct of others. To an unusual degree he possessed both the talent and the habit of separating between persons and principles. If his habits of intimacy or his personal attachments to individuals were ever so strong, he did not suffer these to blind or to prejudice him so as to countenance dangerous errors, or to wink at evident sins. He had rather at any time risk the displeasure of those whose good opinions and friendly feelings he would have liked to retain, than sacrifice the cause of truth, counteract the convictions of conscience, or abandon important duty. He would not "partake of other men's sins," because they happened to be his friends.

A few years ago, he afforded an exhibition of independence of mind, decision of character and correctness of moral feeling, which placed the integrity of his heart in a most desirable point of view. When he believed a *secret attempt* was making, by a spirit of artful and unholy management, to introduce into the branch of the church with which he stood in connexion, doctrines subversive of the fundamental principles on which this church was reared, and utterly incompatible with the radical views of those benevolent individuals, who, by the donation of lands and other valuable aid, meant to establish and promote what they regarded to be es-

essentially the "truth as it is in Jesus," he made a bold and decided stand against the insidious and unhallowed attempt. What rendered his conduct on this occasion the more illustrative of his inflexible integrity and deeply-rooted conscientiousness was, that in taking such a course, he exposed himself to the displeasure of a number of individuals, who expected, from his intimacy with them and his friendship for them, that he would accompany them in all their steps, and countenance them in all their measures. They were labouring to compass their objects by appealing to personal prejudices and party feelings, while they absolutely disavowed those designs, which, he was assured, secretly actuated them, and which have since been so thoroughly developed, as to prove the correctness of his suspicions, and to demonstrate the rectitude of the course he took. It is doubted whether an individual can be found, who acted more resolutely and uniformly on the principle of "knowing no man after the flesh," where the convictions of conscience and the calls of duty were concerned, than he. It is a trait of character highly commendable, and *to the degree*, in which it was possessed by him, considerably rare.

Though mild and patient, inquiring and candid in ascertaining where his stand should be taken: when, after such previous steps, it was at length taken, he was moveless as a rock; and the only possible way of dislodging him, was by convincing reasons addressed to his judgment, not by any appeal to the hopes or fears of selfishness. Yet no one was more ready to acknowledge an error, if he had committed one, or to retrace his steps, if he had taken wrong ones. He had scarce

a particle of that ridiculous pride, which is unwilling to own that it has done wrong.

He was remarkably *patient* under the ills of life, and submissive to the Providence of God. Who ever, on such occasions, heard from him the language of complaint, the frettings of peevishness, or the murmurings of censure? He knew that "the Lord reigneth;" and, in the wise and righteous government of Jehovah his Redeemer, he sought and found his solace, when clouds and darkness, which he could not penetrate, were visible to his eye. During a few years past he has been heavily afflicted, by personal sickness, by sore bereavements, as well as other trials. But the same temper reigned throughout his deportment here, as in the more prosperous events of his life.

The traits we have selected in his character were virtues that existed in him in a high and uncommon degree. The other graces of the Christian character were by no means deficient in their measure.

The worthy man, whose loss we deeply deplore, possessed a large and lovely share of public spirit: he took a warm and lively concern in all the benevolent Christian operations, which so peculiarly distinguish and signalize the present period. He was habitually wide awake to all the variety of projects which contemplate the extension of the Redeemer's kingdom. His agency and influence in reference to these objects, have always been very advantageously felt in the Congregational Missionary Society, of which he became a member at its first formation in 1802, and to the Board of Directors, to which his counsels and zeal contributed to give no small efficiency. Of the valuable religious institutions which have recently sprung up

in this Parish, such as the Bible Society, Missionary Society, and Sabbath School, he has been a uniformly active, steady and successful promoter; and it ought to be mentioned to the credit of the inhabitants of this region, that they have set so laudable and encouraging an example to the State generally, and the lower country in particular, of readiness for every good work of this description. May he who has given the promise, that they who water others shall themselves be watered, very abundantly and emphatically fulfil this engagement to you. In the establishment of the vehicle of religious intelligence in a neighbouring city, which has exerted so extensive and happy an influence over our State; which has given such an accelerated impulse to missionary and other important institutions previously in existence; as well as led to the commencement of new operations, he cordially rejoiced, and both by his personal exertions to extend its patronage, and by his pen to render its columns interesting and instructive, he evinced his conviction of its great efficiency as an engine of moral and religious usefulness.

As was his life, so was his death—it was the death which even Balaam wished to die. “Let me die the death of the righteous, and let my last end be like his.” “Mark the perfect man and behold the upright; for the end of that man is peace.” Accordingly his *end* was remarkably tranquil and peaceful. When almost suffocated by the disease which summoned him away to “the house appointed for all living,” the last words he was heard to articulate were the triumphant and consoling language of David, “though I walk through the valley of the shadow of death, I will fear no evil; for

thou art with me ; thy rod and thy staff they comfort me."

Such was the life and death of the good man, who till lately, occupied this desk, officiated in this sanctuary, and published the Gospel of salvation to this people. And does he not preach still ? Yes, " he being dead, yet speaketh ;" he speaks from the grave where his ashes lie, and says, " Be ye followers of me, as I was of Christ." He speaks by the shortness of his illness, and suddenness of his removal, and says, " Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." He speaks to you, who are the pillars of this church, and to all its members, to " pray the Lord of the harvest," that he would, in his own good time and way, send another labourer into this part of his harvest, who shall possess a kindred spirit with him who lies in the tomb, and carry on the work, from which he has been called away. He speaks to you, whom he was instrumental of calling into the grace of the Gospel, and of adding to the church of Christ, and says, " Be ye followers of God, as dear children." He speaks to you, who have not been profited by his ministry, and tells you, what a sad account he must render in of the inefficacy of his preaching, his labours and his life to you, and bids you improve his death. How awful the thought, that he, who has so often visited in your families, so often preached in your hearing, so often called upon you to improve the death of others, should be " a swift witness against you" in the day of the Lord, should have to testify that the Gospel has been " a savour of death unto death." O save him from the cruel task, and let the seed which he has for many

years been sowing among you, now at length spring up in your conversion and salvation, that so you may be "his joy and the crown of his rejoicing in the day of his Lord's appearing"—that he may say, "Lord, here am I, and the spiritual children thou hast given me."