

THE
SOUTHERN PREACHER:

A COLLECTION

OF

SERMONS,

FROM THE

MANUSCRIPTS OF SEVERAL EMINENT MINISTERS OF THE GOSPEL,

RESIDING IN THE SOUTHERN STATES.

CAREFULLY SELECTED FROM THE ORIGINAL MANUSCRIPTS, WITH THE CONSENT AND
APPROBATION OF THEIR RESPECTIVE AUTHORS.

TOGETHER WITH

A FEW POSTHUMOUS SERMONS,

FROM THE

MANUSCRIPTS OF EMINENT DECEASED MINISTERS,

Who, when living, had resided in the Southern States.

CAREFULLY SELECTED FROM THE ORIGINAL MANUSCRIPTS,

WITH THE CONSENT AND APPROBATION OF THOSE IN WHOSE POSSESSION THEY WERE
FOUND.

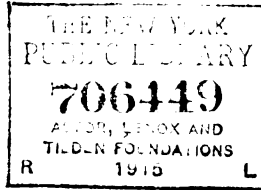
BY THE REV. COLIN M'IVER.

PHILADELPHIA:

PUBLISHED BY THE EDITOR AND PROPRIETOR.

William Fry, Printer.

.....
1824..



UNITED STATES OF AMERICA, } DISTRICT OF CAPE-FEAR,
NORTH CAROLINA DISTRICT. } *To wit :*

BE IT REMEMBERED, that, on the 7th day of March, in the forty-eighth year of the Independence of the United States of America, A. D. 1823, the Rev. Colin M'Iver, of the said District, has deposited in this office, the title of a Book, the right whereof he claims as Proprietor, in the words following, viz :—

"The Southern Preacher: a collection of Sermons, from the Manuscripts of several eminent Ministers of the Gospel, residing in the Southern States. Carefully selected from the Original Manuscripts, with the consent and approbation of their respective authors. Together with a few Posthumous Sermons from the Manuscripts of eminent deceased Ministers, who, when living, had resided in the Southern States. Carefully selected from the Original Manuscripts, with the consent and approbation of those in whose possession they were found. By the Reverend Colin M'Iver."

In conformity to the Act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act entitled "An act, supplementary to an act, entitled an act, for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching, Historical and other prints." Witness Carleton Walker, Clerk of the District of Cape-Fear.

CARLETON WALKER.

CONTENTS.

Preface. ix

SERMON I.

On the Perfection of the Divine Law. By the Reverend Joseph Caldwell, D. D. President of the University of North Carolina. *Matthew*, v. 48.—“Be ye, therefore, perfect, even as your Father which is in Heaven, is perfect.” 15

SERMON II.

On the guilt and danger of delaying to keep God's Commandments. By the Reverend Adam Empie, Minister of the Episcopal Church in Wilmington, North Carolina. *Psalms*, cxix. 60.—“I made haste, and delayed not, to keep thy Commandments.” 33

SERMON III.

On keeping the Heart. By the Reverend Joseph Caldwell, D. D. President of the University of North Carolina. *Proverbs*, iv. 23.—“Keep thy Heart with all diligence; for out of it are the issues of Life.” 49

SERMON IV.

On the Atonement. By the same. *2nd Corinthians*, v. 21.—“For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” . . . 65

SERMON V.

On the deceitfulness and wickedness of the Heart. By the Reverend William Hooper, A. M. Minister of the Episcopal Church in Fayetteville, North Carolina. *Jeremiah*, xvii. 9.—“The Heart is deceitful above all things, and desperately wicked.” . 81

SERMON VI.

On the way of Acceptance, as announced in the Gospel. By the same. *Romans*, viii. 3, 4.—“For what the law could not do, in that it was weak, through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk, not after the flesh, but after the Spirit.” . 93

SERMON VII.

On the Doctrine of a Particular Providence. By the Reverend Arthur Buist, Minister of the First Presbyterian Church in Charleston, South Carolina. *Psalms*, xcvi. 1.—“The Lord reigneth, let the Earth rejoice.” 107

SERMON VIII.

On the Character and Doom of the Wicked. By the Reverend Adam Empie, Minister of the Episcopal Church in Wilmington, North Carolina. *Ezekiel*, xviii. 8.—“O wicked Man, thou shalt surely die.” 125

SERMON IX.

On the vanity of Life, and the folly of the Worldling. By the same. *Job*, vii. 16.—“I would not live away.” 142

SERMON X.

On the necessity of Preparation for Death. By the Reverend John S. Capers, Minister of a Methodist Church near Georgetown, South Carolina. *Matthew*, xxiv. 44.—“Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh.” 154

SERMON XI.

On the Blessedness of not being offended in Christ. By the Reverend Eleazar Harris, A. M. Minister of the Associate Reformed Presbyterian Church in York District, S. Carolina. *Matthew*, xi. 6.—“And blessed is he, whosoever is not offended in me.” 173

SERMON XII.

On the reasons which Christians have, for Mourning the sudden removal of Men, who have been distinguished, for the excellence of their Characters, and the usefulness of their Lives. By the Reverend Benjamin M. Palmer, D. D. Minister of the First Independent, or Congregational Church in Charleston, South Carolina. *2 Samuel*, iii. 32, 33, 34.—“And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him.” 194

SERMON XIII.

On Repentance. By the late Reverend Andrew Flinn, D. D. former Minister of the Second Presbyterian Church in Charleston, South Carolina. *Luke*, xiii. 5.—“I tell you, nay; but, except ye repent, ye shall all likewise perish.” 212

SERMON XIV.

On Regeneration. By the Reverend Benjamin Gilderslieve, a Presbyterian Minister, residing at Mount Zion, Hancock County, Georgia, and editor of a weekly religious paper, entitled “*THE MISSIONARY*.” *John*, i. 13.—“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” 225

SERMON XV.

On true Greatness of Mind, as exemplified in the character of the Bereans. By the late Reverend Oliver Hulberd, former Minister of the Congregational Church in Waynesborough, Georgia. *Acts*, xvii. 11.—“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” 242

SERMON XVI.

On the Redeemer's Benevolence, in the Salvation of lost Sinners. By the same. *Luke*, xix. 10.—“For the Son of Man is come, to seek and to save that which was lost.” 255

VI

SERMON XVII.

- On Early Piety. By the Reverend Nathan S. S. Beman, former Minister of the Presbyterian Church in Mount Zion, Georgia. 1 *Kings*, xviii. 12.—“I thy servant, fear the Lord from my youth.” 263

SERMON XVIII.

- On the proper Agency of Reason, in matters of Religion. By the Reverend Aaron W. Leland, D. D. Minister of the Presbyterian Church on James' Island, South Carolina. *Job*, xxxii. 8.—“But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.” 281

SERMON XIX.

- On the Boundaries which limit the Inquiries of Reason, in matters of Religion. By the same. *Proverbs*, iii. 5.—“Trust in the Lord, with all thine heart; and lean not to thine own understanding.” 299

SERMON XX.

- On the Resurrection of the Body. By the Reverend Allan M'Dougald, Minister of the United Presbyterian Churches of Bluff, Barbecue, Averasborough, and Tirza, North Carolina. *John*, v. 28, 29.—“Marvel not at this: for the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” 318

SERMON XXI.

- On the Consequence of Unbelief. By the Reverend Benjamin M. Palmer, D. D. Minister of the First Independent, or Congregational Church in Charleston, South Carolina. *Mark*, xvi. 16.—“He that believeth not, shall be damned.” 327

SERMON XXII.

- On the Admonition administered to Elijah, for his Despondency. By the same. 1 *Kings*, xix. 9.—“And he came thither unto a cave, and lodged there: and, behold, the word of the Lord came to him, and he said unto him, *What dost thou here, Elijah?*” 342

VII

SERMON XXIII.

On the Curse pronounced against the Serpent ; including the First Promise of a Saviour, made to our first Parents. By the Reverend Francis Cummins, D. D. Minister of a Presbyterian Church in Green County, Georgia. *Genesis*, iii. 15.—“ And I will put
“ enmity between thee and the woman, and between thy seed
“ and her seed ; it (he) shall bruise thy head ; and thou shalt
“ bruise his heel.” 356

SERMON XXIV.

On Buying, and not Selling the Truth. By the same. *Proverbs*,
xviii. 23.—“ Buy the truth, and sell it not.” 377

SERMON XXV.

On the Analogy between the Dispensations of Grace by the Gospel,
and a Royal Marriage Feast. By the Reverend Richard Furman,
D. D. Minister of the Baptist Church in Charleston, South
Carolina. *Matthew*, xxii. 9.—“ Go ye, therefore, into the high-
“ ways, and as many as ye shall find, bid to the Marriage.” 395

The Editor's Concluding Address. 413

SERMON XII.*

ON THE REASONS WHICH CHRISTIANS HAVE, FOR MOURNING
THE SUDDEN REMOVAL OF MEN, WHO HAVE BEEN DISTINGUISHED,
FOR THE EXCELLENCE OF THEIR CHARACTERS,
AND THE USEFULNESS OF THEIR LIVES.

II. SAMUEL III. 32, 33, 34.

“And they buried Abner in Hebron : and the king lifted up his
“voice and wept at the grave of Abner : and all the people wept.
“And the king lamented over Abner, and said, Died Abner as
“a fool dieth ? Thy hands were not bound, nor thy feet put into
“fetters : *as a man falleth before wicked men, so fellest thou.* And
“*all the people wept again over him.*”

IN such words as these, does the Sacred historian describe the scene that was exhibited, the emotions that were felt, and the language that was uttered, at and after the interment of Abner, who was brought to his grave, not in the course of nature, but by the hand of murderous violence. Abner was an officer of distinction under King David ; and the king took a large share of the general grief that was excited, on account of his untimely, and unlooked-for removal. The words that have been read, appear remarkably appropriate to the circumstances of that unusual and tragical scene, which harrowed our feelings, awakened our sympathies, and involved us in astonishment, during the last week. They serve as a fit introduction to those reflections, which are, or ought to be,

* Delivered on the 14th of May, 1815, occasioned by the death of the late Dr. David Ramsay.

excited in the mind, by the mysterious footsteps of Divine Providence, which we have so recently, and so painfully discerned among us. A breach has been made upon our Church, which should bring us upon our knees, both in the chamber and in the sanctuary; to own, and to seek submission to, the rod of our Father; to ask, that God, whose way is in the whirlwind, and whose throne is covered with a cloud, would show us wherefore he contendeth with us. At the view of this breach, our hearts have already been agitated with tremor and distress, and our eyes have emptied their crowded tears. But every circumstance is calculated, this day, to renew our grief; and to dispose us to dwell, with affecting solemnity, on the sad scene. In bitterness of soul, have we reason to exclaim, at the precipitate and iniquitous manner in which our friend has been hurried from us, into the world of Spirits; "As a man falleth before wicked men, so fellest thou, and all the people wept again over him."

In directing our meditations, let us in the *First* place, consider what grounds we have for sore weeping, at the removal, and especially the sudden, the violent and untimely removal, of men distinguished for the excellence of their characters, and the usefulness of their lives; *Secondly*, inquire what our loss has been; and what ground we have to weep—and *Thirdly*, derive improvement from the subject.

In relation to the *first* branch of our subject, it may, at the outset, be observed, that we have cause to weep, under the loss of excellent and useful men, because we are thus deprived of the benefit of their example, which we have been accustomed to enjoy. The righteous are required, by their tempers and in their conversation, to shine before others, for their instruction and encouragement; to keep in awe the workers of iniquity; and thus diminish the number of sins, with which the world is afflicted; and to stimu-

late the children of piety, by discovering to them, that they stand not alone in their holy efforts. How much evil is prevented, and how much good is done, by the constant exhibition of the example of Christians, will be much better known hereafter, than it can be ascertained here. But even here, we are called to witness the extent of its effect, to such a degree, as reasonably to excite the wish, that the excellent of the earth, were ten-fold more in number than they are. The example of the worthy, like salt, diffuses its influence through the community ; and prevents that entire degeneracy, which human nature would certainly reach, were not its tendencies counteracted, by the holy influence of those, to whom the divine nature has been imparted. How can we do otherwise than weep, when the light, that emanated from such examples, and irradiated surrounding objects, becomes extinct ; and especially suddenly extinct, by death ? Is there not reason to fear, that the bands of wickedness may be strengthened, and the courage of the sons of impiety increased, when the example of the righteous is no longer in the way, to hold it in check ? Is there not ground to apprehend, that the well-meaning, but timid believer, will be less strenuous in his exertions to overcome the world, by his steady character, when the example of his more advanced and established brother, is not at hand to animate him ?

A second ground we have, for weeping, for the removal of excellent and useful men, is, that the Church, and the world, are bereaved of their eminent and important services. In the Christian world, there are many worthy characters, whose examples are brilliant ; but the sphere in which they move is contracted : their opportunities for active or extensive service are comparatively few. Possessed of but few talents, and moving in a private and domestic circle, they have not those scenes of active use-

fulness to be employed in, which are allotted to others ; and which render the removal of others from society, a most extensive and distressing loss. When a Christian is taken away, who, besides being possessed of many virtues in private life, was distinguished by his zeal and activity on public occasions, the chasm opened by his death is more deep and wide ; and filled up again with incomparably more difficulty. Sometimes one individual will be blessed with a combination of so many, and such various talents, that his loss cannot be made up, by any single man, who may succeed to his place, or be employed in his labours. It requires the abilities and the energies of several combined, to repair the desolation, which his death must occasion. When a man of this description, takes his eternal farewell, of those with and for whom he co-operated, either in Church or State, here below, then may it be said, with affecting emphasis, “ all the people weep over him.” Dismayed at the formidable and menacing attitude, which Divine Providence has assumed towards the children of men, we cannot avoid inquiring, with heart-felt anxiety, “ Shew us wherefore thou contendest with us.” Why have we been visited with such an alarming token of Divine displeasure, as is manifested by the removal of a man, who lived for us, who lived for others, more than for himself ?

A *third* reason, why such dispensations call for our weeping voice, is, that by the removal of excellent and eminent men, we are deprived of the important benefit, that was expected, and that actually resulted, from their prayers. If the fervent effectual prayer of one righteous man, availeth much, how much *loss also* must be sustained, when the tongue that used to be employed in intercession for others, ceases to move in their behalf ; and lies silent in the grave ? Ah ! who can tell the weight of woe, which falls upon any community, Church, society,

or family, when one, who used steadily to lift up the voice of his believing supplication for them, is bereft of power to perform this kind office any longer ! From how many snares have they been delivered—from how many dangers saved or freed—how many blessings have fallen on their heads, through the medium, and as the result of the intercession of such a character ! The influence of prayer is unseen : the quantity of good which it is the means of occasioning, or of evil, which it is the instrument of preventing or repelling, we cannot in any case pretend with precision to ascertain. When a person acts, we see the good he does : it is exhibited to our senses : but, when he prays, and his prayer is heard and accepted, which is the case with every true believer, God alone knows the extent of benefit that is derived to himself and others. We are apt more highly to value a person's deeds, than his supplications. We behold the effects of the one, and can trace them to their immediate cause—but we cannot definitely point out the operation of the other. Undoubtedly, however, the man, who wrestles with God, day and night, for himself, for his family, for his country, for the Church, and for the world, is doing them a signal service ; which is set down in the book of God's remembrance ; and will be known by the universe, at the resurrection of the just. And, it is a consolation to the most obscure Christian to remember, that, in this way, he has it in his power to evince before God, if not before men, his distinguished patriotism, his unfeigned philanthropy, and his entire devotedness to the cause of Christ, and of his Church. But when active, zealous, faithful, persevering public efforts, and fervent, frequent, believing prayers, preceding and seconding these efforts, are both closed at once by the silencing stroke of death, what reason must there be, " That all the people should weep " over the loss."

A *fourth* ground for sore and abundant weeping, at the removal of worthy and valuable men, is, that the dispensation seems to savour of Divine displeasure. It appears to contain a reproof to survivors, that they have rendered themselves unworthy of the blessings they have enjoyed; and have not been sufficiently sensible of their value, while they possessed them. This construction may, in some cases, be put on the proceedings of Divine Providence, when the children of God are called home to himself, in the midst of their usefulness. If a believer * has been distinguished for the warmth of his feelings, for the generosity of his actions, for public spirit in his whole behaviour, for the ardour of his devotion to the interests of the religious or civil community in which he has lived, and, by all his efforts, has failed to excite a similar worthy spirit in others, God, in displeasure, may have removed him, because he was not duly appreciated, nor his labours of love suitably seconded. We may be taught, more effectually than we ever knew it before, his real value, by being left to feel the want of his services, on those future occasions, when qualities like his, shall appear to be peculiarly in demand, but when sought for, cannot be found.

Such as have been mentioned, are some of the numerous reasons, which call for a burst of grief from the heart, and a flood of tears from the eyes of a civil or religious community, when a great and good man is removed, by death, from the scene of his labours, and the sphere of his exertions. And all these reasons accumulate with a ten-fold force, when such a character is suddenly cut down, in the midst of usefulness and of promise, and especially, when he is thus laid low by the ferocious hand of human violence. When we are obliged to say of a character so distinguished, "As a man falleth before wicked men, so fellest thou," what a bitter ingredient

does such a circumstance infuse into the cup of our agony ! Till we can go quite up to the throne of God, and there receive the instruction, that not a sparrow falleth to the ground, without our Heavenly Father, who can be reconciled to the thought, that the man, of character so calculated to shield him from violence, of conduct so adapted to excite the efforts of all to preserve, instead of destroying a valuable life, of talents rarely to be met with single, and more rarely to be met with in combination—that such a man should be brought to his grave, in such a way—When all these things meet together, it is not surprising to hear it said, “ And all the people wept again over him.”

While we have been pursuing the preceding course of reflections, we make no doubt, the mind of every hearer has involuntarily, if not designedly, recalled the melancholy catastrophe of the last week. None can avoid tracing their connexion with that sad spectacle, which has interested the feelings, and roused the sympathies of a whole community. We, my brethren, as a Church, and as a Congregation, must feel and take a more lively, sympathizing, and affectionate interest still, in this scene of woe. Though the community generally, has sustained an irreparable loss, with more peculiar weight, has this stroke fallen upon ourselves. We knew his worth ; we saw his virtues ; we experienced the benefit of his talents ; we reaped the fruit of his labours ; we shared largely in the blessings derived from his activities and from his prayers.

Let us then, *secondly*, inquire what our loss has been, and what grounds we have, under the bereavement, to weep very sore.

We have then, in the *first* place, lost his bright example. For a considerable number of years, he has been enrolled upon the list of the members of this Church. In

the sanctuary, and at the table of the Lord, we have often met him ; and known his deportment there. He was distinguished for the punctuality of his attendance on public worship ; and his uniformly devout behaviour, in the Church of God ; and close and marked attention to the instructions of the pulpit ; all bore testimony to the impression and sentiment of his heart, that " God was to be worshipped in the beauty of holiness." He always highly prized the public ordinances of God's house ; and from a punctual, regular, and constant attendance upon them, nothing was ever suffered to divert him, but what was entirely beyond his control ; the sickness of himself or family, or some urgent call of professional duty. Inclemency of weather, was always regarded by him as a very trivial excuse, for absenting one's self from the house of God. For a threatening cloud, or a little sprinkling of rain, he never thought of leaving his seat in the courts of the Lord empty ; and when the Ambassador of Heaven would, upon such occasions, have to lament the spending of his breath, and the wasting of his strength, as well as of the careful preparations of his study, on naked walls and unoccupied seats, it was some relief to find, that in our lamented friend, an exception was uniformly presented. He felt the solemn obligation of appropriating the Lord's day, to the purpose for which it was instituted ; and would suffer no consideration to deter him from going to the house of God on the Sabbath, which would not deter him on any other day, from going abroad for any secular purpose. Whenever, upon an examination of his own mind, he could discover that certain supposed circumstances, would not interrupt any worldly design, he felt himself bound to forbid its interrupting his religious duties.

The influence of custom, and fashion, even over religious feelings and duties, is much to be deplored. But

C c

no one counteracted and restrained this influence, more than he. However he might allow fashion to shape and qualify his other conduct, he ever felt it wrong to submit to its dominion, in religious matters. On this principle it was, that after the severe stroke which fell upon himself and family, in the loss of his dearest earthly friend, instead of excluding himself and them from the house of God, for a number of weeks, as is the general practice, he thought, with David, that the fittest place to appear in, to testify sensibility, to evince submission, to receive consolation, and to seek improvement from affliction, was the house of God. Accordingly, the very next Sabbath found him there. He remembered Zion, with delight, in the period of his affliction.

On all occasional appointments, on the week day, for public religious exercises, it was with him a matter of conscience, to attend; and more especially, on the monthly preparatives for communion, occurring on the Friday afternoons preceding. His religion was of that uniform, cheerful, and exemplary character, which manifested, that with him, "the service of God was perfect freedom." If this regular and constant attention to religion and its duties, had been the mere effect of habit; if it was a mere form, through which he passed, without influence upon his temper, and effect upon his conduct, it would not be worthy of commendation. But genuine principle was interwoven, through the whole system of his outward worship; and his tongue and his life were perpetually speaking in favour of his profession, as a living and not a dead one.

In his temper, he always manifested a very large portion of the mind that was in Christ Jesus. Pacific and meek to a remarkable degree, was the character of his spirit. It is almost inconceivable, that a constitution so sanguine in its temperament, intellects so vigorous in

their exercise, the whole frame of a mind, in a word, so full of energies, and so constantly putting forth these energies, should be associated, at the same time, with a temper so entirely under command; with passions so completely under control. We naturally expect to find, even in a soul deeply tinctured with grace, men of great mental animation occasionally betrayed into those ebullitions of anger, to which such constitutions are more prone than others. But, in him, we met with vigour and animation always; with passion never. He had learned, to a most astonishing degree, the difficult and important lessons of self-possession, and self-command. On every subject that interested his feelings, he spoke and acted, with an energy and a spirit, which nothing could repress; while not a railing word was ever suffered to escape his lips. To the subject of his discussions, he always applied the strongest epithets of approbation or disapprobation, which language could furnish; while to the persons of those, who adopted different views from himself, his language was delicate; and his deportment amicable. He must have taken early and constant pains to rule his own spirit; and to these pains must have been added, an unusual share of Divine influence, to render him the man he was.

For universal benevolence, there could not be his superior. He was the friend of every man: it afforded him peculiar delight to do good to all men; and especially to those, who were of the household of faith. The man that came among us, a stranger, in a strange land, always inquired for, and found *him* out. Merit of every kind, he always patronised; and laboured to bring forth to public notice: if he found it associated with extreme and retiring modesty, it only made him more anxious to do for the individual, what his diffidence would effectually have prevented him from doing for himself.

When we consider his splendid talents, his extensive literary acquirements, and his literary fame, we are amazed at the condescension of his manners. From pride of every kind, who could be more free? He was affable with every one. The youth that had just acquired the rudiments of knowledge, was received by him with a familiarity, and treated by him with a respect, that would seem only due to some veteran in science, worth, or usefulness.

All these excellencies, and more that could be mentioned, throw such a lustre around his profession and his character, as to show, that he was a sincere Christian. Those, indeed, who have known him best, and known him longest, will, we are persuaded, be the most forward to testify to his worth; be most ready to maintain, that whatever were his errors, they were those of the head, and not of the heart. We have dwelt upon his example; let us next consider his services.

The uniform sentiment of his mind was, that he was made, not for himself alone, but for others. On this principle, he appears to have acted, through the whole course of his long and useful life. To fill up every portion of his fleeting time with some important service, was the object ever kept in view by him. In the pursuit of this object, his attention was duly divided between the Church and the State. He felt, that both had claims upon him; and the claims of both, he wished to satisfy. In the world, he was ready to obey the calls of his fellow citizens. In times of danger and of difficulty especially, he felt that he owed himself to the community; and stood ready to add his counsels and his efforts to those of his brethren. In all the concerns of the Church at large, and especially of that to which he had attached himself, he took a deep, an affectionate, and an undiminished interest. In consulting her good, he laid aside all private

feeling, both for himself and for others ; and suffered this to have little or no influence over his determinations and his actions. He strove to find out what was the will of God, and what the situation of his Church required, and then ceased to consult with flesh and blood. His course was marked by inflexible firmness ; and nothing could remove him from the position he assumed, but pertinent Scripture, or solid reasoning. He entered fully into all her exigencies : he contrived plans for removing them ; and he maintained his plans, with a perseverance that no difficulties could damp ; a perseverance, inspired and sustained by the sweet consciousness, that simplicity and godly sincerity lay at the foundation of all his conduct. Both in Church and in State, he ever acted with the most unfettered independence. Where others were cautious and timid, and rather disposed to bend to a spirit, which, at the same time, they knew to be unbecoming and unjustifiable, he was staunch and resolute. He was always ready, always desirous to hear every thing that could be said ; and to have a distinct and complete view of every thing that came before him ; but when this was done, and his mind was formed, he went straight forward, and would never yield his convictions to what was capricious, irrational, unfounded, or absurd. In matters in which he was concerned, in the civil or in the religious life, he was ever *impartial*. The devoted partisan he never would consent to become : his enlightened mind and his liberal heart, knew how to distinguish between those theoretical errors, into which an honest mind may fall, and those principles which clearly mark a depraved heart. He always preferred men of moral worth, though, as he apprehended, somewhat in error, to those whose speculative principles may have entirely accorded with his own, but the goodness of whose radical qualities, he felt himself constrained to call in question.

To all these qualities, so indispensable in a man, who is acting for the public, he moreover added the most *unruffled equanimity*. Having once acted conscientiously, he calmly committed the event to God. Whether his plans succeeded, or whether they failed, the tenor of his mind remained even and undisturbed. He was a firm believer in the doctrine of the Particular Providence of the Deity ; and hence, in a great measure, resulted his composure. Events that would extremely disconcert almost every other man, scarcely moved him at all. Those who witnessed his behaviour under all the vicissitudes of life, must be convinced, that the sentiment, "God does all things well," was deeply engraven on his heart. For the loss of services emanating from such principles, all who knew and loved him, must weep again and again.

But we have further to lament, on this occasion, that we have lost his prayers. Every thing in which he was concerned, goes to testify, that he was a man of prayer. How much he was engaged in this exercise, and how beneficial it proved to him, may be learned from this single specimen. Concern being once expressed to him, lest, through the ardour of his feelings, and the deep interest he took in the case, he might, in an important ecclesiastical matter, in which he was to take an active part, speak unadvisedly with his lips, he calmly told his friend, not to be concerned about him ; that he had bestowed much thought, and employed much prayer upon the matter ; and was therefore under no apprehension of going far astray. This single instance shows, how he carried the concerns of this Church to the throne of Grace , and teaches us, that we have to weep for the loss of his prayers. Once more : The removal of such a man from us, should excite our deepest grief, because there seems to be an indication in it, of divine displeasure. It is true, he has spent a long, an active, and a useful life. He was verging fast to threescore years and ten ; and none

of his days were mispent : it would, therefore, seem as if it were time to give him up ; and instead of complaining that he is removed, to be thankful that so distinguished a man was suffered so long to remain with us ; and so long to be a blessing to us. Yet, when we consider, that he died in full vigour, without one symptom of mental imbecility, or one token of approaching decay, and while there was a promise of his living much longer, and doing more extensive service, we are pained at heart, at the thought of resigning him, and can hardly avoid regarding his removal as a frown. If we have not duly availed ourselves of the benefit, which the possession of such a man afforded us, we have reason indeed to consider it a Divine scourge, that he is taken from us. Whether this conjecture be just or not, his death is evidently a most severe and afflicting loss.

He died suddenly :—he died mysteriously :—he seems to have died prematurely : though he died full of days and full of usefulness. The reason why he died by the hand of violence will be explained to us, in due time, by Him, who told Peter, and who tells us, that what he doth, we know not now, but we shall know hereafter. He has, like the man of God whose name he bore, served his generation by the will of God, and is now gathered unto his fathers. Our duty, my bretheren, is :

Thirdly—To improve this affecting and afflicting event.

This we may do in a variety of ways. It is a dispensation full of instruction. We are taught by it :

1. To weep with them that weep. My Brethren, if *our* loss is so great, and *our* grief so pungent, what must *they* have lost, and what must *they* endure, who could call him Father. Ah! to attempt to describe their feelings, would be to mock them. Let us not describe them, but sympathize with them: there is more within our power, and more within our province. “Bear ye”

says the tender-hearted Apostle to the disciples of Jesus, "bear ye one another's burdens, and so fulfil the law of Christ." Oh ! how desolate is almost any habitation when its head is taken off. But when *such* a Father dies, and dies in *such* a manner, what an immense and awful chasm is made ! We thought the desolation sufficiently overwhelming, when they lost their other worthy parent. But now, what shall they do ?—Go to the throne of grace, and let us go with them : for there, and there only, can they find grace to help them, in this their time of most peculiar and distressing need. In every practicable way, let us testify and express the deep interest which we feel in this very sore bereavement. And especially, by day and by night, when we bow the knee in prayer, let us not forget to give them a large and cordial share in our importunate requests. How much good may we do them in this way ! They may reap the benefit, in the strong supports they feel, in the rich consolations they taste, in the becoming deportment they exhibit, in this truly fiery furnace. Let us entreat the Lord, that he would, in the way most agreeable to himself, and most expedient for them, supply all their wants, according to his riches in glory, by Christ Jesus.

2. Let us improve this mournful event, by endeavouring, by every means in our power, to supply that lack of service, which will be experienced in consequence of his removal. There is indeed no hope, (you all must be conscious that we do you no injustice in the observation,) there is no hope, that any one individual can be found, combining so many qualities in so eminent a degree. Very rarely indeed do so much piety, so much intelligence, so much activity, so much energy, so much meekness, so much public spirit, so much philanthropy, meet and mingle in an individual character. But it is incumbent on us all who are left behind in the community, and espe-

cially in the Church, to stir up the gift of God that is in us, that though he have not given us so many or such distinguished talents as fell to the lot of our dear deceased venerable friend, and as are now buried in his grave, we may employ and improve those we do possess, whether they be more or fewer, greater or less, to his glory, and in conjunction with that, to the good of our fellow men.

The Apostle exhorts us to be no more slothful, but followers of those who, through faith and patience, inherit the promises. Let us learn to redeem the time, because the days are evil. In this particular virtue, so rare and yet so important, we know not where to find, or even where to look for so transcendently bright an example, as in him who has lately descended to the shades of death.

His active mind seemed ever on the stretch. His time was his gold—he knew its worth—he knew also its shortness and its uncertainty; and he most faithfully improved it.

3. Let us study to be prepared for death, and especially for sudden death. Here, also, we have an example in him we mourn. Disease, acute disease especially, seldom or never invaded his frame. His strong constitution, his very regular and temperate habits, his uninterrupted good health—all gave promise of a very long and protracted life. Yet he at last died suddenly; and in a way that less than by all others, could have been foreseen or imagined, by himself, or by his friends. “As a man falleth before wicked men, so fell he.” Yet he seemed just as prepared for the stroke, as though he had been forewarned of its approach. It found him in a state of preparation to meet his God. Calm and resigned, he silently breathed away the interval, between the stroke of the assassin, and his death. He indeed had learned the art of dying daily. Let us be admonished too, to be always ready; for in such an hour as we think not, the Son of

Man may come. And if he come upon us by surprise at an unexpected moment, and hurry us away to the bar of God, before we entertain a thought of appearing there, what will be the terror of our feelings, and what the despair of our hearts, when we hear the sentence, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still" !

4. *Lastly*—Let us glorify the grace of God in him, whose character we have endeavoured to portray, whose virtues, and whose usefulness, we have laboured to exhibit. "I determined" says St. Paul to the Corinthians, "not to know any thing among you, save Jesus Christ, and him crucified." And unless, my brethren, our discourses, on whatever subject they be written, and on whatever occasion delivered, have this reference, they are worse than lost. They possess not even the negative quality of being harmless: they are absolutely injurious. If all we have been saying was said with a view to lead you to adore or idolize the creature, we have, indeed, gone far astray. But, as St. Paul said of the churches of Judea, that they glorified God in him, so we recommend it should be done in the present instance. Give the glory to God, that he by his grace made our friend what he was. Were he to detect us detracting from that grace, to which he acknowledged himself always a debtor, and were he permitted to come again among us, with what astonishment and horror would he regard us ! How would he long for permission to close our tongues in everlasting silence, rather than that they should forget to refer the praise to Him, to whom alone it is due ! All he was, all he said, and all he did, that was for the glory of God, and for the good of men, he did by the aid of that good Spirit who worketh in believers, both to will and to do, of his good pleasure. And that same rich and liberal grace which he was so forward to extol on earth, we have no

doubt, he now celebrates with more ardour incomparably, than can ever be felt by the children of God below. On the merits and grace of the Redeemer, he relied, in life and in death, for the pardon of his sins, the acceptance of his services, and the salvation of his soul. Here, my brethren, must we cast the anchor of our hope ; and if ever we reach the abodes of the ransomed of the Lord, how very joyfully shall we sing the song of Moses and the Lamb ! How high our notes, how loud our song ! “ Worthy is the Lamb “ that was slain, to receive power, and riches, and wisdom, “ and strength, and honour, and glory, and blessing.— “ Blessing, and honour, and glory, and power, be unto “ him that sitteth upon the throne, and to the Lamb for “ ever and ever.” *Amen.*