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**A SERMON**

100990

**OCCASIONED BY THE DEATH**

**OF THE**

**Rev. JAMES PATTERSON.**

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**PREACHED IN THE FIRST PRESBYTERIAN CHURCH, NORTH-  
ERN LIBERTIES, NOVEMBER 26th; AND IN THE FIRST  
PRESBYTERIAN CHURCH, PHILADELPHIA,  
DECEMBER 3d, 1837,**

**BY ALBERT BARNES.**

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**1838.**

## S E R M O N .

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Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

Psalm xii. 1.

I AM by no means insensible to the difficulty of appropriately discharging the duty which devolves upon me in the services of this day. With that "godly" and "faithful" man whom it has pleased the Great Disposer of all events to remove from us by death, I had comparatively but a brief acquaintance. He was much my senior in age, and in the ministry; nor was it my privilege to be personally acquainted with him, to any considerable extent, until within the last seven years. Of course, there is a large portion of his public and private life of which I have no personal knowledge; and on this account, as well as on many others, I could have wished that some other person had been selected to discharge the mournful duty of this day.

I am not insensible, furthermore, to the difficulty of meeting, on this occasion, the expectation of a bereaved and much afflicted church and congregation. It is always difficult to speak in a proper manner of the dead; so to commend their virtues, and so to mingle lights and shades in portraying their character—for all our friends, as well as ourselves, have *shades* in their character—as to gratify the feelings of surviving friends and to make the memory of their example useful to the living. It is peculiarly difficult so to speak of a minister of

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the Gospel ; of a pastor ; of a man whose labors have been blessed in the conversion of many who yet remain among the living ; of the man whom they have long loved and venerated as their spiritual father, their counsellor, and their guide ; of the man who has been with them in their hours of darkness and perplexity ; counselled them in times of embarrassment ; comforted them in times of sickness and bereavement ; attended their friends to the grave ; but whose venerated form they will see no more. There are no earthly ties like those which bind pastor and people together ; nor is there any relation in life where so many tender chords are torn asunder as when such a man is removed to another world, and when an ardently attached people are left to bereavement and to tears. I do not come to you to-day, my respected hearers, expecting to do full justice to the occasion, or to the man whose death we mourn. I come not to eulogise our departed friend and father ; but I come, in obedience to your kind invitation, to perform, as I may be able, the duty which your kindness has imposed on me ; to offer in this place my humble tribute of respect to the memory of a man that I greatly venerated and loved ; to unite with you in rendering thanks to God for the grace of our Lord Jesus which shone so abundantly in his life, and for the eminent success which crowned his labors ; and to endeavour to derive from this event such lessons as may be profitable to us all.

“Help, LORD ;” said the Psalmist, “for the godly man ceaseth ; for the faithful fail from among the children of men.” To whom is this language

more applicable; who among the living or the dead is, or has been, more worthy of the appellation of "godly" and "faithful," than he who has been removed from us? When has there been an occasion when the sentiment of this text would be more forcibly brought to the remembrance of a religious community?

The sentiment of the text is, that the removal of a good man is an occasion which should prompt us to look to God for aid and consolation. It is an event which is peculiarly adapted to show us our dependence on him, and our need of his assistance, and of his merciful interposition to accomplish the plans which the "godly" and the "faithful" was endeavouring to effect. My object will be to illustrate this truth on this occasion; and the entire course of my remarks, I trust, will be such as to leave this sentiment deeply impressed on our minds and hearts.

The death of a good man is an event in which the community at large has a deep interest; and which it will either directly or indirectly feel. His living influence is felt afar; and the withdrawal of that influence will be felt afar also. It may be noiseless and still—it may be without pomp and parade—it may be unostentatious, and, to the world at large, unseen and unknown; but when a good man dies, an influence is withdrawn from the world whose loss cannot but be felt. It is like the drops of the dew, or the light of the sun. The dew that falls at night is noiseless and still; the beams of light that come from the sun by day, come without parade or ostentation; yet let the one be withheld, and the other be withdrawn, and the ef-

fect would soon be visible on the creation. The plant would droop, and the grass would die, and the hills & vales be barren, and the vital warmth would be withdrawn from the earth, and nature would be filled with desolation. So when a good man dies. His living example, his opinions, and his counsels, have been a part of "the light of the world." His plans of beneficence, his prayers, his patronage of morals, of learning, and of religion; his aid rendered to the afflicted, to the widow, and the fatherless, have been like the dew of night, or the beams of noon-day on the vegetable world; and when he is gone, society feels the loss where it perhaps did not know, or care for, or regard his silent influence when living; and interests far remote, it may be, from the centre where he moved, feel the want of the fostering hand which has been withdrawn.

This general remark receives a more striking illustration in the removal of a minister of the Gospel, and the pastor of a Church. On the supposition that such a minister was a man of God, and of prayer; a man truly devoted to his Master's work; whose heart was full of benevolence, and whose ministry was one of eminent success—a crowd of reflections at once press themselves on the mind.

1. Is, that it is the departure of a saint to glory. It has all the interest which always attends the close of a life of piety. The conflicts of life are ended—the course is run—the fight is fought. The struggling with internal corruption and depravity; with the evil passions that often strove to gain the ascendancy; with pride, or ambition, or sensuality, or indolence, or covetousness, or selfishness, is ended.



The mysterious individual history, of which perhaps the world knew so little, is closed. The plans of life, whether matured or immatured, are brought to a pause. The conflict with the king of terrors, about which there may have been so many thoughts, and of which there may have been so many apprehensions, is over. The dark valley, at the entrance into which the world gives its parting hand, and leaves the man to tread it alone—has been passed. The last sigh has been heaved; the last pain experienced; the last tear has fallen from the eye; the last pang has shot across the seat of life; and darkness has for the last time come over the vision. The soul redeemed, and sanctified, and blessed, is admitted to the immediate presence of God, in light ineffable and full of glory: it becomes the associate of prophets, apostles, martyrs; the companion of angels, and the acknowledged friend of Jesus and of God.

2. The death of a minister is the departure of a herald of salvation—a servant, a steward, an ambassador, to give up his account. It is the solemn recalling of a man who has been employed in the highest and most responsible of all employments entrusted to mortals, to give back his commission into the hands of Jesus Christ, and to render to him, in person, amidst the glory of the heavens where he dwells and reigns, the account of the manner in which he has discharged his office in the distant world. It is the close of the functions of his high office; and the solemn arraignment of the man to give an account of all his plans, his thoughts, his purposes, his private demeanor, his diligence,

his influence, his actions. It is the moment of his trial, not merely as a man, a father, a husband, a son, or a citizen—in all which he must also render an account like other men—but it is with reference to the import of his commission, and the manner in which he has met the duties that grow out of it. It is the close of all his plans of usefulness. It is the breaking in upon all that he has been aiming at. It is the arresting of all his efforts to instruct and comfort christians, and the close of all his appeals to sinners. He goes, the recalled ambassador of God, to a distant world. His work on earth is ended. Whatever he may have to do in other parts of the empire of JEHOVAH; whatever other plans he may there execute with unwearied toil, and with powers that need no repose, and that dread no pain or dying agony; and whatever interest he may feel in the success of plans, which he, whether alone or associated with others, originated on earth; yet his work below is ended. In direct personal public toil for the conversion of sinners, he has no more to do; in schemes for the advancement of the interest of society, and the salvation of the world, his counsel can no more be sought; in prayer for the redemption of man, his voice will no more be heard. And though we may not forbid the thought that he feels deep interest in this world, yet his great interests are beyond the grave; and he has become personally concerned in the solemnities and the glories of that world which never changes, and never ends. We know of no more solemn interview which man has with God, than when, as a minister of the Gospel, he is summoned to give up his ac-

count; nor can there be conceived a trial of deeper interest than when the great question is to be pondered in the world of judgment, whether he has "made full proof of his ministry;" and whether he has honestly and faithfully employed all his talents in the great purposes for which God furnished him his high commission?

3. The death of a minister is a withdrawal of his influence from the world, except that which may be connected with the memory of his name, and the development of the plans which he may have commenced. In every such death one of the lights of society is put out; one of the guards of virtue, and the checks of sin, is removed; one of the patrons of learning, and of benevolence, and one of the instructors of the ignorant, and one of the friends of the poor, of the widow and of the fatherless, is withdrawn. The righteous will feel the need of augmented personal effort to make up what is taken away; and the wicked will breathe more freely, and sin with less restraint and less fear, because one whose rebukes they feared has been removed. God takes away whatever there was in personal and official influence; in ripe and varied experience; in wisdom to plan, and skill to execute; in rich or profound learning; or in commanding eloquence to act on the minds of men, and to advance the great interests of society.

The living influence of a minister of the Gospel reaches into all the departments of society. It is felt, not only in the sanctuary and on the sabbath, but it is felt in the good order of a community, in its morals, its institutions of learning and benevolence; in the

room of the sick and of the dying; in the comforts of the fire-side; and in all the checks and restraints on vice. And the effect of the death of a minister is seen, not only in the pulpit that is made vacant, and in his own family; not only among his immediate friends and his fellow ministers with whom he was accustomed to labor; but in the institutions of learning or charity that he patronized; in the room where he was accustomed to pray with the sick and the afflicted; in the family circle where the benefit of his instructions was felt, and in places remote, it may be, from the scene of his direct personal labors, in the reflected influence of his ministry on society. It is a blow at the root of a spreading vine that has sent out its branches afar, and that has clasped by its tendrils in its way a multitude of other objects. And there is nothing that can again fill up this chasm; there is nothing else in society that is a compensation or a substitute for the influence of a man of God; and when he is gone, society mourns a loss which may be disregarded, or forgotten, but which cannot be repaired.

4. It is an event sundering most tender ties. I have already said that there are no ties like those which bind a pastor and his people together. Religion enters into the deepest feelings of our nature; and all the bonds which it creates are of the most tender and sacred kind. The ties which exist between a pastor and his people are such as can be constituted in no other way. They are formed usually in the thrilling scenes when the heart under his ministry gives itself up for ever to God. He is regarded as the teacher on the most interesting and vital of

all subjects, and as the guide by which the soul has been led to the Redeemer, and as he who, by the divine blessing, is the instrument of all the hopes and joys of the christian's soul. These bonds are strengthened by the services of each sabbath; by every revival of religion; in every time of affliction; in every season of despondency when he is able to impart consolation; on every occasion when he comes to us in times of mourning, and attends a departed friend to the grave; and every time when at the communion table he breaks to us the bread of life. When he dies, the man that we regarded as the instrument of our conversion, is gone; the man that we looked up to as a spiritual father, is gone; the man that we loved to see in the pulpit, in the lecture room, in the prayer meeting; the man that we expected to see in times of affliction; the man that we wished to behold in seasons of perplexity, will be seen there no more. He has delivered to us his last message; has counselled us, for the last time; and he will come to us no more to wipe away our tears, and to remove the cloud of care from the brow. Who shall fill his place? What ties like those can ever be formed again? And the language intractively is, "Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men."

These reflections have been pressed on my mind by a contemplation of that solemn event which has called us this day to mourning. A deep affliction has suddenly and unexpectedly befallen this city. We mourn the departure of a revered, and holy, and most faithful minister of Jesus Christ.

A family among us has been suddenly bereaved of its venerated head, and now sits solitary and desolate; a church weeps over the grave of a faithful pastor, and a long tried friend and guide; the ministers of religion weep over a much loved brother; the cause of benevolence has lost a zealous and devoted advocate; the poor have lost one who had no greater pleasure than to labor for their welfare; the community is deprived of the example of a man of eminent virtue, and the world has lost a man never weary in praying for its welfare. A man who walked with God, and who had communion with heaven, and whose prayers drew down innumerable blessings on mankind, is not, for God has taken him.

You will not expect me to detail the events of his life. To most of you he was better known than to myself; and on an occasion like this, nothing more can be attempted than a rapid glance at the leading facts in his history; a statement of the leading features of his character; and a few reflections to which the contemplation of his character will give rise.

The Rev. JAMES PATTERSON was born in the year 1782, in Bucks county, in Pennsylvania. His maternal ancestors were from the North of Ireland, and were eminent for piety. They came to America long before the American revolution, and settled in Basking Ridge in New Jersey. His maternal grandmother, in particular, was a woman of uncommon and elevated piety; and in his diary he says, "through her prayers (perhaps) I, a poor sinful youth, was brought into the ministry." Of his own mother he says, "as long as I can remember from my

boyhood, she was a praying woman, and I think lived a christian life." And it is probable that his conversion is one of the numerous cases which have occurred where the salvation of a child is to be traced to the influence and prayers of a pious mother. In his childhood his parents removed to Franklin county, in the interior of this State, where they died, his father in 1819, at the age of ninety, and his mother in 1824, at the age of ninety-three.

Of his early life, I have no means of obtaining particular information. He resided with his parents, and was hopefully converted at about eighteen years of age. It is understood that he went through a long season of distress and darkness before he found peace, of which he used often to speak. When he obtained comfort, it was one of his first and most anxious desires to enter the ministry, but in this desire, he did not meet with his father's approbation and concurrence. He had designed that he should remain with him on his farm, and he declined rendering him assistance in obtaining an education. It may have been this fact that rendered him so anxious to assist young men after he became a minister; and this may have been one of the causes why he made so many efforts, and practised so much self-denial, to aid those who were struggling with difficulties in obtaining an education.

Notwithstanding the embarrassment which was thrown in the way of pursuing a liberal course of study, yet he wished to endeavor to sustain himself in preparation for the work of the ministry, and prepared for college, and graduated at Jefferson College in this State in

1804, or 5, and of course at about the age of twenty-two or three years. In 1805 he went to Trenton, in New Jersey, and taught the classics in the Academy for one year. From Trenton he went to Princeton for the purpose of studying Theology, and was a tutor in college for two years. He was licensed to preach the Gospel by the Presbytery of New Brunswick in the fall of 1808, and in June 1809 received and accepted a call to settle in the congregation of Bound Brook in New Jersey. Of his labors there, he has made the following brief record: "It pleased the Great Head of the church to bless my poor labors while there. We had several revivals; I left the place because they would not submit to the strict plan of baptism, which my conscience now told me was the scripture way." He left Bound Brook in the spring of 1813, having been settled there four years.

He was unanimously elected pastor of the First Presbyterian Church in the Northern Liberties, September 27th, 1813, received the call November 16th, 1813, and was installed pastor January 11th, 1814. Of course, he has been the pastor of this church for almost twenty four years. Of his manner of life here, and of the events which have occurred in regard to him, you do not need that I should inform you.

He has been taken away suddenly, and unexpectedly. He was often sick, and labored often under great infirmities of body. His constitution had been long since apparently broken by his severe and unremitted labors, and he was often laid on a bed of sickness, from which



he did not expect to rise. At such times he was accustomed to speak freely to his family of the probability that he would not recover, and to address them as a father on the prospect of death. But in what proved to be his last illness, it was so ordered, that neither himself, nor his physicians, nor his family, had any apprehension of his speedy death. There were no symptoms that excited alarm; nor was there any thing that was adapted to produce uneasiness or apprehension, except great weakness causing slight delirium. He died at an unexpected moment; and so calmly, so entirely without the distortion of a muscle, a sigh, a struggle, or a groan, that the exact moment of his departure was unknown. In the beautiful language of the Bible, when speaking of the death of the saints, "he fell asleep," and he sleeps calmly, and sweetly in the hope of the resurrection. His aspect in the coffin resembled that of a gentle slumber, a quiet, infantile repose, ready to be broken by the gentlest command of the Redeemer awaking him to come to the world of glory.

Had *we* had the ordering of his death; had we been permitted to express our wishes in regard to the departure of such a man, we could not have desired a death more calm, or more free from pain—but we should have wished to have learned what were his feelings as he drew near the confines of heaven. We should have wished to have heard how he felt in the review of a life of toil, and in the prospect of the glories of the world above. We should have expected that he would have said much to cheer and sustain his own family; much to encourage

or warn his brethren in the ministry; much that would have told us what are the emotions of a christian when he dies. We should have expected to have heard from his lips such words as fell from the lips of Scott, and Brainerd, and Payson, when they came to die; but it pleased God to order it otherwise. The last few hours of his life, amidst broken slumbers, were passed under the excitements of slight delirium; in which—the ruling passion strong in death—he spoke incoherently of his church, of a day of fasting, of his communicants, and of the interests of religion. Happily we need not look to his death-bed to know what was his character; and who can tell but the design of God may have been to rebuke the feeling which leads us to look to a dying bed for the evidences of piety, rather than the living example; and to teach us that the evidences of piety are not to be found in the few expressions however glowing, and pure, and elevated, which may fall from the lips on a dying bed, but in a life of toil, and self-denial, and active zeal in the service of God the Saviour.

It was so arranged, however, in the providence of God, that we have perhaps a better testimony of the real character of the man, and of the nature of his emotions in the near prospect of eternity, than could have been furnished by any expressions on his dying bed. We have a more deliberate and calm expression of his feelings, a record made *after* he had supposed he was near the grave, and on an occasion when he contemplated eternity as probably very near. Last spring he was apparently near the grave, and manifestly expected to die. After his reco-

very he made the following record in his diary, of his feelings on that occasion.

“March 29th 1837,—But I can record with gratitude to God, that when lowest in my sickness, and nearest the grave, it was the happiest moment of my life. I never before felt or believed that heaven could become so desirable in this life. When I looked back on my life, and this world, it seemed all barren, like a dreary sandy desert; though I had the consciousness that I had *tried* to do good to my fellow creatures; yet it appeared vanity and vanities, all was vain—I wondered that any body would want to live in this world. When I directed my mind to heaven, how different the scene, heaven was pleasant, the two worlds seemed very near to each other, nothing but a little rill seemed to separate them. I thought I could have stepped over it with all ease, if God had allowed me, I felt willing or rather desirous to step over it, and on the other side there seemed to be thousands of beings all perfectly blessed, they seemed to be at home, perfectly at rest, never before did I feel heaven so desirable, or think it could be so desirable in this life.

“And I came back to life again with reluctance. Only that my family needed my help, being young and helpless, I would never have desired to return here again to live. With Paul I could say to depart and be with Christ, is far better. And even now after I have recovered and commenced my labors again, I feel how much better it would be to depart, and I seem to have no relish for life, or any thing in it, the world is dead to me, in a way that it never was

before, nothing meets my eyes that I care for. I like to preach and try to convert sinners, and that is the only enjoyment I have upon this earth."

It is proper now, that I should endeavor to remind you of the leading traits of his character. I wish to set before you, as I may be able, a correct portrait of him as a minister and as a man. I shall attempt this, not for the purpose of eulogy, but for the sake of ascertaining if we can, what was the secret of his eminent success in the ministry, and in order that we may derive from this event, such lessons of practical import as it is the design of God to teach us. If I speak of defects in his character, I shall do it more lightly, and more tenderly, than he would have done of himself. If he stood again where I now stand in the place which he so long occupied; if he were to give me a charge on this occasion, and tell me what to say, he would tell me, as the lamented Bruen told his friends when he was dying, "Dont make *me* out a saint, for that would be the way to ruin souls! dont preach a gloomy sermon, but make heaven seem brighter than the world."—Dr. Skinner's sermon, p. 27. He would tell me not to conceal what might have impeded his usefulness; not to magnify the excellence of his character; not to attribute any thing to native worth, not to dim or obscure the grace of God which was needful for his salvation. He would not suffer me to speak of him otherwise than as a poor, ruined sinner; a man with a heart prone to evil; a man by nature deeply defiled and depraved; and a man dependent on the mere sovereign mercy of God for all his hopes of sal-

vation. He would desire that I should give such a portrait of his character as should set forth the grace and the glory of Christ in all his life, and in all his work; and as should leave the impression on every mind that it was the grace of God that crowned his efforts, and that all that he had of excellency of character was to be traced solely to the renewing and sanctifying agency of the Holy Spirit. With this object in view, and with a design to glorify God in him, (Gal. 1. 24.) I shall proceed, as briefly as possible, to speak of his intellectual character; his personal character as a man; his plans of doing good; and his success.

**I. HIS INTELLECTUAL CHARACTER.**—In this, there was much that was striking and peculiar; and the peculiarity of the structure of his mind was, no doubt, one cause of the measure of his success. His intellectual character may be contemplated in the following aspects.

1. The cast of his mind was highly original. He thought for himself; he thought in his own way; he had his own mode of argumentation; and his own mode of illustrating a subject. He had an unusual power of striking out trains of thought which had not occurred to others, and of employing illustrations as striking as they were new. His mind was less adapted to a long and patient process of investigating truth, and following error from step to step, and dislodging it by the slow operations of a siege, than it was for seizing with great power on the strong points of truth, and bearing them to the conscience, and dislodging error, by securing the citadel *of the heart* in the cause of truth.—

Perhaps there are few men living who are more original in the cast of their minds; and hence there are few to whose preaching men accustomed to think for themselves would be attracted with deeper interest.—Defects there were, as we shall see, in *taste*, but there were none who did not admire the strong energy of his conceptions, and the *Saxon* strength of his modes of expression.—He was not less independent than he was original. He thought for himself; and he was indebted for his opinions, generally, to no man living or dead. What he believed the Bible to teach, he held; nor was there any human authority, or denunciation, or array of great names living or departed, that would deter him from uttering, and defending his sentiments.

2. He had an unusual power of making the truth bear on the heart, and the conscience. He had so studied the truth, and so studied the human character, that he knew the way at once to the heart, and could concentrate and combine truth so as to bear with amazing energy on the soul. It was not a power so much of stating it with logical precision; it was not the power of arranging it into a system; it was not that of nicely distinguishing as a metaphysician its relations; it was that of selecting great and vital points, and applying them with tremendous and often overpowering energy to the souls of men. And in this, he has been probably equalled by but few of the revival preachers of the land.

3. He was a man who studied more than was commonly supposed; but his mode of studying was also peculiar. The fact that he was early

employed as a classical teacher, and as a tutor in college, may be adduced as a proof that his early classical attainments were of a very respectable character. His fondness for the study of the languages attended him through his life. But he seems to have early laid aside, if he ever cherished it, the idea of being distinguished as a classical scholar, or as a man of letters or science. He gave himself to the work of the ministry, and his literary attainments were only those which could be acquired, or preserved, amidst the trials of an office that, in his view, demanded all his time. Yet he studied; and studied much. But the *principle* on which he studied was not to accumulate, or to treasure up, but it was to make immediate use of all that he acquired. Hence his studies were where others often feel little interest in pursuing truth. It was often among books that were little known or appreciated by others; and the result was seen in views of truth, and in illustrations striking and new, yet often quaint, and such as apparently to overload his sermons. He had an inquisitive mind; and there was no subject pertaining to government, or morals; to the state, or to common life, which he did not look at with reference to the interests of religion.

4. His imagination was singularly fertile. It was rich, and almost unbounded in illustration. Yet here is a point on which I would touch tenderly, and lightly; for it was in reference to this that there probably existed the most serious defect in his intellectual character. His imagination was fertile rather than chaste; he sought illustrations that were original and strik-

ing, rather than those which would be distinguished for refinement and delicacy; rather those which would *tell* on the minds of those whom he addressed, than those which would be admired for their beauty, or which sparkled by their brilliancy. But this was not the result of accident; nor is it to be traced entirely to the original structure of his mind. *It was the result of design*; and had its origin, as all he did had, in a heart full of love to souls, and in the plans which he had adopted to do good. It had its origin in the two following causes: First, he had early conceived the deepest abhorrence of a cold, barren, and formal ministry. He abhorred, probably more than he did any thing else, except sin, a ministry when the aim was cold argumentation, and mere refinement, and elegance of diction, and dead orthodoxy, and where there was the dread of excitement, and a fear of revivals. There was nothing on which he would express himself more strongly, than in regard to such a ministry; and in his own ministry, therefore, he aimed at just the opposite, and made it his primary object to *produce* excitement, and to save the souls of men from death. Under this influence therefore, he was early thrown into a train of feelings and into modes of expression just the opposite of a ministry of mere refinement, and of cold and barren orthodoxy. And, secondly, it was to be traced to the fact that a large part of his ministry was spent among the poor, and those in the lower ranks of life. He was found in the lanes, and alleys, and hovels of the wretched; he addressed them in the streets, and on the commons; he spoke to those



to whom no one else spoke of salvation; he turned aside from the places of refinement, and the palaces of the great, as his master did, to preach the gospel to the poor; and he adopted such modes of expression, and such illustrations as he deemed fitted to impress *their* minds with the truths of religion.—It was therefore the result of *principle* and not of accident, and the principle is one which makes us love him the more; for “e’en his failings leaned to virtue’s side.”

“With Saxon strength of language, he  
 Poured thoughts that rose in giant strength;  
 With quaint, appropriate imagery,  
 Convincing in simplicity—  
 He showed the subject’s breadth and length.  
 The weapon did he strongly draw,  
 Bright, keen, and tempered, of the law;  
 And while fools caviled that its edge  
 Wore not a nice and useless shine,  
 It severed like a mighty wedge  
 The gnarled tough heart with power divine.”

W. B. TAPPAN.

## II. HIS PERSONAL CHARACTER AS A MAN.—

What that character was I need not say to those who were acquainted with him; nor is there need to testify to this community, as if it were unknown.

He was eminent for single-hearted and devoted piety. By his brethren in the ministry he was esteemed as the most holy man we had; nor have we a better man to be removed to heaven. In his religious character, he left nothing doubtful, nothing to be conjectured;

nothing that made it a matter of uncertainty what principles regulated and controlled his life. No one ever suspected that he was influenced by the love of ease, or of gold; or that he sought the praises of men, or a wide and lasting fame. In his religious character, he had the confidence of all—friends and foes; for like all good and faithful men he had bitter foes as well as warm-hearted friends. No one in this community doubted that he was a holy man; that he feared God; that he sought as the great principle of his actions, to do his will. No one was probably ever with him, even almost during the most casual interview without the conviction that “he was a good man, and full of the Holy Ghost, and of faith.” It was this single-hearted devotedness to God, and to the good of men, which was the foundation of the high esteem in which he was held in this community; and which was the foundation also of his eminent success as a preacher, and a pastor. It was a characteristic of his piety that he was always cheerful. He suffered much from feeble health, and during the latter years of his life from a constitution greatly impaired by excessive labors. Yet he never gave way to despondency, or to depression of spirits; nor was his religion of a misanthropic, sad, or gloomy cast. David Brainerd suffered much; from a habitual and constitutional melancholy over which not even the fervor of his piety suffered him to rise; Payson also suffered much from despondency of mind; and it has not indeed been uncommon for christians even of decided religious character, and eleva-

ted piety, to be occasionally sad and desponding. A melancholy hue is often thrown over their religious feelings; and an impression is produced on the world around that religion tends to make the soul gloomy and sad. But it was not thus with him whom God has taken from us. He was indeed serious, and tender, and solemn. He never indulged in thoughtless mirth; rarely in pleasantry of manner or of anecdote, though he was not insensible to harmless pleasantry; he was uniformly serious and sober in his manner, yet he had no gloom, no misanthropy, no melancholy in his temperament or manner. Whoever saw him at any time, saw him full of kindness, and ready to do them good. Whoever knew him, saw a piety that was adapted to elevate, not to depress the soul; to fill the mind with cheerful emotions, not to overwhelm it with sad and gloomy forebodings.

He was a man of much prayer—and of peculiar prayer. He prayed on all occasions; and over all subjects; and with whomsoever he might be. He prayed not as a matter of form, or of mere duty; but he prayed because he loved to pray, and because he had faith in a God who hears prayer. Rarely was it that his ministerial brethren were with him for any considerable time in which he did not propose prayer; and they who have heard him, know the fervor, and faith, and earnestness with which he urged his pleadings before God.

It was a characteristic of his piety that religion entered into all his plans of life, and into all the arrangements of his family. Every thing was graduated on the principle of making

religion the main thing in his life. It was the topic of conversation in his family; it was the prevailing thing in his study; it was the object of all his efforts in his intercourse with the community.

I add, that his piety prompted to, and was accompanied by entire courteousness of deportment. He was a gentleman; graceful in his manner, and kind to all; and consulting the happiness of all around him. I never saw an action of his life which was not that of a gentleman; I never heard a word fall from his lips which was fitted to wound the feelings, or needlessly to pain the heart. He usually met every person with an unaffected smile; and all that he had in his house, or at his command, was at the service of those who could be made happy by it. He had learned effectually in the school of the Redeemer, that to be a christian was not to make a man rude, rough, or unkind; was not to destroy, but was rather to augment the civilities of life; and that the effect of religion should be to increase, not to diminish or annihilate amenity of manners, and courteousness of deportment. As a result of this, he was distinguished for kindness and hospitality. To his utmost extent, "yea and beyond" his "power" (2. Cor. viii. 3,) he obeyed the christian injunction to extend the rites of hospitality. No young man ever came to him needing assistance, that he was not ready to take him into his house, and aid him to the utmost of his ability; no young man needed his advice, or counsel, that he had not an hour to spend in aiding him. His benevolence, as a part of his piety, was untiring; illi-

mitable, in respect to his desires, limited in its exercise only by his want of means, his wasted strength, his enfeebled health. The elevation of the poor and the degraded to competence, virtue, industry, intelligence and piety, was a leading purpose of life; and the same love to God and to man, which prompted him to spend his days in the lanes and alleys, and among the abodes of wretchedness, and in preaching in the fields in the suburbs of our city, prompted him also to seek the salvation of degraded men every where; and to pray, and "plan" (a favorite word with him,) for the conversion of the whole world to God. No man in his prayers and preaching dwelt more on the subject of the world's conversion; and perhaps the degradation and wretchedness which he saw so often, was one of the principal causes which excited his compassion for the degraded Hindoo and Islander; the inhabitant of China; and the sunken and wretched dweller in Africa.

III. HIS PLANS OF DOING GOOD.—Foremost in those plans, was his preaching. I have already dwelt on his intellectual character. As a preacher, he was eminently faithful, fearless, bold. He feared no man in preaching; he was unawed by the presence of the rich or the great; and he hesitated to rebuke no crime. In his diary, he has mentioned that there was but one man of whom he was ever afraid, and him he feared not to rebuke for sin, but that he would take his life, as he had made preparation to do. He held no views of truth which would prevent him from the full offer of salvation to men, or which would for-

bid his urging it on them as demanding their immediate compliance with the terms of salvation. He held no views of man which would prevent his pressing his obligation, and his ability, at once to embrace the gospel. He preached the gospel as a system which he believed *might* be embraced, and as adapted to make an impression on the world. No man, indeed, more firmly held the doctrine of man's depravity, or preached it more; no one more constantly presented the cross of Christ as the only ground of the hope of man; no one more earnestly urged the necessity of the influences of the Holy Spirit to convert and to save the soul; no one was more decided in his view of the sovereignty of God, or the doctrine of election, or the truth that man is saved by grace. In his view of the death of the Redeemer, indeed, he is believed to have held the doctrine of a limited atonement; but no one ever saw him in the least embarrassed by that from offering salvation to all men; nor did his views on that subject ever interpose the slightest barrier to the utmost harmony of feeling and of action with those who embraced the opposite view. And in reference to any, or all his theological opinions, decided as he was, nothing prevented a hearty co-operation with all who loved the Lord Jesus, and a willingness to join with any man, or any denomination, in any plan for doing good. As a preacher, no man, probably, better knew the way to the heart than he did. Its deep depravity, he could with great power lay open to the view of the sinner himself. He concentrated and pressed the truth on the conscience, so that the sinner could not but feel

his guilt. His own cheeks were often bathed in tears when he preached; and his heart was full; and his audience was often overwhelmed with deep and sudden emotion. His aim was the heart; and he well knew how other hearts would feel when he felt, and how other eyes would weep when his own ran down with tears.

As the result of the great purpose of his soul to do good on the widest scale possible, he adopted any kind of means or measures which would in his view tend to make an impression on the minds of men, and save the soul. He did this without system, or plan, save the general purpose to do good in all ways possible; he did it without inquiring whether the means used were new or old; rife or obsolete; approved or disapproved by others; commended or condemned. He employed *all* the means which others had ever successfully employed, and all which his own fertile imagination suggested as adapted to make an impression on the soul, and to save it. If the means which he used were not always deemed by others the most judicious which might have been employed; if, in his addresses to sinners, there was sometimes much that seemed harsh and severe; if those measures were sometimes such as seemed to more phlegmatic minds the result of over-heated zeal; still there was but one feeling with respect to the motive which prompted them. In regard to those means, he quarrelled with no man for differing from him. He had his own way, and he was willing that others should have theirs also. If they did not choose to use the measures in promoting revivals and saving souls, which he adopted, he had no con-

tention with them. If, as sometimes happened, men less zealous and devoted, men more concerned about orthodoxy than the salvation of souls, complained in the presbytery or synod of the course which he adopted, he disarmed them by telling them of the good that was done; he administered a silent but most effectual rebuke, by leaving them to judge of the comparative results of *their* plans and of *his*. In the controversy which has been waged within a few years past about 'new measures,' he took no part, but kept on in his own way, and left the argument to others, while he used just such measures as he judged best, and left the keeping of his reputation to God.

As a part of his plans he was accustomed to set every young man to work who could be employed in doing good. He had plans of benevolent action which constantly demanded the aid of others; and he seized upon the assistance of others, wherever it could be commanded, to further and perfect his schemes. Every young man therefore that was with him, who had the ministry in view, and all indeed over whom he had an influence, were employed in some scheme of benevolence. In this connexion it may be mentioned, that he was the originator of the sabbath school system of instruction in this city on its present plan; and indeed it is believed also the originator of the plan itself of gratuitous instruction on the Lord's day. Robert Raikes, in England, had devised the plan of instructing children on the sabbath; but in his system the teacher was employed, and paid as is common in the weekly schools. In this country, and in this city, schools had



been taught on the *evening* of the sabbath; but the system of *gratuitous instruction on the sabbath day*, owes its origin to Mr. Patterson. His heart was deeply affected with the condition of the multitudes of children in the streets on the sabbath. In a small circle of pious females, he mentioned his feelings. The plan was suggested of gathering them into some convenient room before or after public worship on the Lord's day, and of imparting gratuitous religious instruction. The plan was adopted, and carried into execution in the lecture room of his church in Coates street—a house since, alas, desecrated, and converted to a different purpose, though without any fault of this congregation, to theatrical amusements—a purpose as skilfully and successfully adapted to destroy the souls of the young, as the other was to save them. In the estimate of Mr. Patterson's plans of usefulness, why should not the amazing result of gratuitous sabbath-school instruction be regarded as an answer to the prayer which of all others he most frequently offered, "Lord help us to PLAN and SCHEME for the advancement of thy Kingdom!"

I add, that it was an essential part of *his* plan to preach "the gospel to the poor." A large portion of his ministry contemplated their welfare; and it may be added, that in their service he exhausted his constitution, and wore away his life. For many years, until the state of his health forbade it, he was accustomed to gather them in crowds on the commons, and to proclaim to them the word of salvation. No man, since the days of Whitfield, probably, could collect greater multitudes to hear him; and

though for many years he has been unable to preach in this manner, yet there was no man in Philadelphia, at whose death so many of the poor would have been gathered together to honor his memory, and to attend him to the grave. Thus—

“To relieve the wretched was his pride,  
 “And e’en his failings leaned to virtue’s side;  
 “But in his duty prompt in every call,  
 “He watch’d and wept, he prayed and felt for all.  
 “And as a bird each fond endearment tries  
 “To tempt its new fledged offspring to the skies,  
 “He tried each art, reproved each dull delay,  
 “Allured to brighter worlds, and led the way.”

GOLDSMITH.

**IV. HIS SUCCESS.** A few remarks is all that the time will admit under this head. There is an influence which a good man, and especially a minister of the gospel, exerts on a community which no one can estimate. It has already been compared to the sand or the dew. “But who can write the history of the dew or the rain?” Who can tell exactly and minutely, all the benefits which result from them to the vegetable and the animal creation? They fall on each spire of grass, on each plant, each leaf, each flower; and the influence is seen in the earth carpeted with green; in the air fragrant with the smell of flowers; in the tree that lifts its head high towards the clouds; and in the abundant food for brute and for man. There is an influence of a good man and of a minister of another kind which it is impossible to estimate. It is that which shall result from his ex-

panding and developing plans when he is dead. He may have set in motion a train of causes which shall continue to operate long after he is laid in the grave, perhaps till the affairs of this world shall be wound up by the coming of the Son of man to judgment. He may have formed plans which shall be divulged only in other nations, and among a people whom he has never seen. Or he may have contributed to introduce men to stations of influence and power, and who shall act on the destinies of man, when his own name shall be forgotten. It is not to be regarded as true, therefore, that the most valuable men are always those whose usefulness can be most easily subjected to the guage, and can be admeasured. And it is sometimes true that those men are most useful whose names are least known, and least blazoned abroad by fame. We do not pretend, therefore, to be able to record all the evidences of usefulness in the life of him who has been taken from us. But there are evidences of usefulness, and of the divine blessing on his labors, rarely surpassed in the ministry in this or in any other country.

We have already seen that his early ministry in New Jersey was blessed with several revivals of religion. In this church, when he became its pastor, there were but fifty-two members. During his ministry here of twenty three years, there were received into the communion sixteen hundred and ninety members; on an average about seventy-four in a year. In the very successful ministry of Dr. Payson, it is recorded that he admitted about forty in a year on an average to the communion of the church; and, perhaps, there has not been an instance in this land of a pastor who has ad-

mitted under his ministry to the communion so large a number, for so many years in succession, as the pastor of this church. From this church, also, two others have been formed—the Presbyterian church in Sixth street, above Green, and the Central church in the Northern Liberties, as the indirect result of his labors. But this is by no means the extent of his usefulness. It is known that a large number of those who were converted under his ministry, connected themselves with other churches, and probably there are very few of the Presbyterian churches in this city where there are not some members who regarded him as their spiritual father. In addition to this, he travelled much; he attended many protracted meetings; and in them he was eminently successful. There is, perhaps, not a city, or a considerable town on the Atlantic sea-board, from Washington to Portland, in which he has not at some time preached the gospel, and rarely, if ever, without success. By those who have travelled where he travelled, it has been remarked that the fruits of his labors were seen every where, and that in all those places might be found those who were converted under his ministry, or by his private conversation. In our own state he labored extensively, and with great popularity and success among the German population; and those who have been acquainted with his success abroad, will probably not doubt that as many have been brought to the knowledge of the Redeemer by those labors, as under his immediate pastoral efforts in this church. If such an estimate be correct, then there have been thousands in this land who traced their

conversion to his instrumentality. In addition to this, it is said that he was the means of introducing not less than sixty young men into the ministry. I ought to add also, as an evidence of his faithfulness and success, that at least two settled pastors acknowledged to him that they were strangers to religion, and had been preaching a gospel of which they practically knew nothing, until they were brought to see their error by his labors and fidelity.

I have thus endeavored to give an outline of his character. My object has not been flattery—he is beyond the reach of flattery—nor indiscriminate eulogy. I have desired to set before you such a portrait of his character that you could recognise it; and such as should serve to fill us with gratitude to God for all the grace which he conferred on him, and all the benefits which he has bestowed on the community, the church, and the world through him. He was a holy, self-denying, laborious man; and God blessed his efforts, and made him a shining light. He was a friend of revivals of religion, and he lived for revivals; and God has set his seal of approbation to the desires of his heart, and has showed that such desires shall be crowned with his favor. He has gone from his abundant toils to a rest to which he long looked forward, and is now happy in his eternal home.

I have already detained you long; perhaps too long. Yet I feel an interest in the character of this man of God which makes me reluctant to leave the theme. It is a rich example; and his life and death are full of practical lessons which I should like, more fully than

there is now time to exhibit. An occasion like this to you and me, is not likely to occur again, and you will allow me, therefore, to detain you while I suggest a few of the lessons which it seems to me his life, his character, and his death, are adapted to teach us.

1. It is possible so to live as to secure the confidence of the community at large; and so as to leave, from the whole tenor of the life, the impression of personal piety in the view of all. There are many professed christians of whose character it is impossible to form any definite estimate. There is so much that is mixed and unsettled; so many things of doubtful character; there is so much conformity to the world, so much desire of gain, so much love of fashion, and so much ambition, that the world sees no evidence of decided religious character, and perceives in their example nothing different from what they themselves practice and allow. They mingle freely with the people of the world; partake freely of their amusements; join with them in the laugh or the song, or in the scene of prayerless festivity and mirth. They do not rebuke the world for its follies, or the sinner for the error of his ways. They associate comparatively little with the humble followers of the Redeemer, and they enter very little into any plans for the salvation of the sinner, and the conversion of the world. The remark which I now make is, that it is possible that the elements of piety may be so diffused through a man's soul that his character may be known, and being known, may command the respect of mankind. That a man may so live as *to be*

*known* to be a decided christian; so live, that you may know always where to find him, is apparent from a thousand cases, and is illustrated by the case before us. Whoever had occasion to doubt what was the character of Jesus Christ? Whoever doubted that he loved God, and that he practised self-denial, and that he had a heart full of benevolence, and that he delighted in prayer? Whoever suspected that he was influenced by the love of ease, or gain, or pleasure, or ambition? Whoever detected ambiguity, or unsettleness, or vacillation in his character? And in like manner, whoever had occasion to doubt what was the character and the aim of Paul and John? So of Baxter, and Brainerd, and Martyn, and Payson, and Edwards—and the world has honored them as men of decided, devoted, elevated character.

So it was with him who has been taken from us. The christian community of all denominations regarded him as a man of God—and so spoke of him when living; and so venerate his memory when dead. He had no other reputation; he left in their view nothing doubtful in regard to the main point of his character.

The wicked world regarded him as a man of God. They hated him, and often reproached him, as they did the Saviour himself—for he troubled them, and would not let them alone in their sins. He knew they had a conscience; and he believed they were in the broad road to hell; and he was not slow to apprise them, whatever was their rank or wealth, of his views on that subject; and they were not slow to apprise him of their feelings in regard to him.

When they bow to me, said he, and show me respect and honor, as they often do, I feel that there is little good doing among them; when I hear them speak of fire and brimstone as I pass them, I infer that their consciences are troubled. He kept for years a bundle of letters which he called "the devil's arrows," which were filled with the reproaches of the wicked. But did the wicked ever doubt what were the elements of his character; did they ever doubt that he was a man of God, a faithful and fearless re-prover of their sins? Not one of them. They knew his self-denials, and his zeal, and his faithfulness too well; and even they were prepared to come around his remains at his burial, and show the interest which they felt in the departed man of God.

His opposing brethren in the ministry regarded him as a man of God. The history of this is long; and this is not the place nor the time to tear open old wounds, and revive the memory of conflicts that are past. More than twenty years are passed away since he came here, a large part of which has been a history of ecclesiastical heart burning's, and contentions and strifes. It would be well if those melancholy scenes could be forgotten; and their record be blotted from the church. They have echoed, and re-echoed throughout the land. Of those who were so long engaged in those strifes; of those who were the objects of opposition in their doctrinal opinions, as well as in their labors and plans, one, my venerable predecessor—always the decided and warm friend of the pastor of this church, was seven years since removed to *his* rest; another, a



much loved man, now labors in a sister city; the third we have just committed to the dust. The controversy has passed into other hands; and has been diffused throughout the land. I bless God this day that he endowed those who were first the subjects of this opposition, the two who are departed, and the surviving brother—with a catholic spirit so conspicuous in each one—so mild, so gentle, so patient, so forbearing, so forgiving, and so pure. Amidst all the *evils* of this controversy, this *good* has come out of it, that it has been seen that men *can* bear opposition with meekness; that they can meet reproaches with the spirit of love. Of him whom we have just committed to the grave, the last public act in relation to whom was his being denied a seat in that ecclesiastical body, of which he had been a member for almost a quarter of a century, by the Synod of Philadelphia at its meeting in Baltimore, Oct. 1837, was there one, is there one, who doubts that he was a holy man; a man of God; and a man who had a claim to the affection and confidence of ALL his brethren?

I said that honor would be shown to the memory of such a man. In this city, not in more than one instance, has so deep an interest been felt in the death of a minister of the gospel. Fifty clergymen, and probably not less than from eight to ten thousand people at his funeral, testified their respect to his memory. The poor were there—for they had lost a much loved benefactor and friend. The young were there—for they regarded him as a father. The aged were there—for they had been blessed by his ministry and his example. Christians were

there—for a bright light had been put out, and one of the holiest of their own number had been taken away. And the wicked were there—for they regarded him as a faithful man, and they came to cast in the tribute of their approving consciences to the uprightness of his ways.

2. It is possible so to preach the gospel as to be attended with signal success. In this respect, the life and labors of our departed friend furnish a rich example to his surviving brethren. It was an example which demonstrates that the gospel is “mighty through God to the pulling down of strong holds;” and that the “word of God is quick and powerful, and sharper than a two edged sword.” So it was in the hands of Paul; and so in the hands of Luther, and Knox, and Baxter, and Wesley, and Whitefield, and Edwards, and Tennant; and so it was in the hands of him who is now taken from us. And we have found out, I think, in the contemplation of his character, what was the secret of his success. It was not because he aimed to be learned, argumentative, polished, eloquent, in his preaching. It was not because he gave himself to the defence of mere orthodoxy of sentiment, or of language, or to maintaining the Shibboleth of party; nor was it because he *was in fact* more eloquent, or learned, or skilled in argumentation than many of his brethren. It was because he had but one aim, one purpose of life. It was because *he gave himself to the business of saving souls* as THE business of his life, and did not suffer himself to be diverted from it by the love of ease, by indolence, by the prospect of gain, by the praises of the world, or by ecclesias-

tical contentions and logomachies. He had but one ruling object; one master passion; one purpose of soul;—and that, under the regular laws which God has established, was the secret of his uncommon success. And if God shall bless him in his death as he has in his life, and make his example in any measure as rich in influence as were his living toils, his memory will be an invaluable inheritance to the ministers of the gospel, and to the churches of this city and land. Not again probably will the pastors now living be admonished in a manner so striking of what the ministry may and should do; and God is holding up his example to the ministers of this land, and calling on them, like him, to give themselves wholly to these things, to make **FULL PROOF**, as he did, of their ministry; and to see how many souls *may be saved* by the faithful and self-denying labors of those who are professedly devoted to the work; and to the churches as a bright example of the power of a christian life, and of the influence of a man devoted to God.

3. The church which he has collected by his toils, and which he has so long and so faithfully served, has lost much. You owe much to his labors; you owe much to his memory; you have lost much by his removal. You are aware of this; and I need not harrow up your feelings by reminding you of it. “You have been deprived of an ascension gift of Jesus Christ,—a herald of eternal love; an able minister of the New Testament; a lover and friend of your souls. He labored for you in life; he counselled, comforted, admonished you.” For al-

most a quarter of a century, he broke to you the bread of life; and went in and out among you as your pastor, neighbor, and friend. He has officiated in your marriage connexions; he has baptised most of you and your children; he has been with you in sickness; he has come into your houses with the consolations of the gospel in times of affliction; he has buried your dead. You will see his face no more. You have looked upon him in this pulpit for the last time; you have heard his voice for the last time; you have listened to the last exhortation to a holy life that shall fall from his lips. How shall his people best honor his memory? How best show that they loved him? Not merely by the tears—proper as they are—which you shed over his grave; but by treading in his steps as far as he followed his Saviour and ours. You will do honor to his memory by imitating his example; by recalling and obeying his instructions; by walking in the path which he prescribed; by union and love; by keeping ever far away from you all discord, and envy, and strife, and uncharitableness; by zeal for the cause of piety; by anxious desires for the conversion of souls. Be the friends of revivals; be the friends of all who love the Saviour; be the friends of the conversion of the world; and carry out and perfect the plans of christian beneficence which were so dear to his heart.

4. Those who have long heard him, and who are yet unconverted and impenitent, have a deep interest in this event. You have lost much—though you may not appreciate as yet the loss. Often you have been warned by him;

often entreated to come to Christ. You remember his tender admonitions, his affectionate entreaties, his counsels, his expostulations. You remember how he prayed; and you have often seen him weep over you, and how full his heart was of grief because you rejected the Saviour. He has gone; has gone up to the bar of God. There you will meet him; and there he will be a witness against those whom he so often warned and intreated to be reconciled to God. You will stand with him there, and you will remember then his admonitions. While the memory of his manner and his looks is fresh in the recollection; while you can recall his words and his counsels, may I remind you that for all these things you must give account; and may I say to you that it will be no common doom when sinners go down to the world of woe after having rejected the gospel, pressed upon their attention from the lips of so faithful a man. God speaks in his providence, to-day, and tells you that his ministry is ended; and that for all the truth which you have heard from his lips, you must give a solemn account at his bar. I call you to record this day, that if you die impenitent, you will not go down to death and hell because you were not warned and instructed to turn to God. You will bear with you to the world of woe the recollection of his faithful ministry; and in the darkness and sorrow of that world you will think often, often, how that man of God wept, and prayed, and toiled for your salvation.

5. His family has lost much. To them, how tenderly does God speak on this mournful occasion. But why should I remind them of their

loss? They need no words of mine to open the fountains of their sorrows, and to remind them that a husband and a father has gone. The solitariness of their dwelling, and the sadness of this place, will remind them enough of that. Even infidelity can tell of death, and speak of bereavement. Rather be it mine to tell that though this is a sudden and peculiar affliction; though it is accompanied with much that is unusually trying, yet it has also peculiar consolations. Let me point them to the christian hope, and say, he sleeps indeed in death, but the Redeemer also slept in a tomb, and blessed and sanctified the grave. His body will return to the dust, but it will rise again. It is sown in corruption, it shall be raised in incorruption; it is sown in dishonor, it shall be raised in glory; it is sown in weakness, it shall be raised in power. For this corruptible must put on incorruption, and this mortal must put on immortality. His spirit is gone. His holy and immortal soul has fled. But it is not extinct. It is in heaven; with the spirits of the just made perfect; with the angels; with the favor, and with God. It is an inexpressible favor to have had such a father, and such a partner in life; and standing near his grave, you and me may look up to God as the source of all consolation; we may bless God for all that he has done for him, and by him; and may use here the language of christian triumph and say, "O death! where is thy sting? O grave, where is thy victory?" And here in view of our loss and our trials, though his gain, may we say, "Help, LORD; for the godly man ceaseth, for the faithful has failed among the children of men."