

30,  
A TRIBUTE OF RESPECT

TO

DEPARTED FRIENDS,

AND

A WORD OF ENCOURAGEMENT

TO

THEIR SONS.

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I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.---II PETER i, 13.

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BY R. H. BISHOP, D. D.

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OXFORD:  
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## SERMON I.

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**ZACHARIAH i. 5.** *Your fathers, where are they? and the prophets, do they live for ever?*

In holy and wise and good providence, two members of the Freshman Class have become fatherless since last Sabbath. We ought to feel for them, and make their situation, in some good degree, our own. Nay, with respect to many of you, the case is already your own: you also are fatherless, and have been so for years. And with respect to the whole of you, if you live only a few months or years longer, the same visitation of providence will mark your lot. To every one of you, then, in reality or in anticipation, the words of the text are applicable.

1. The first thought suggested by these words, is, that we all once had fathers, and under them enjoyed many peculiar and endearing privileges. We had a father's house, and a father's fireside, and enjoyed by night and by day, a father's peculiar care. He in conjunction with our mother, watched over our waking and slumbering hours. He took a deep interest in the first sounds which we uttered, and in the first movements which we made. He taught our infant lips to speak, and our infant feet to walk. By him we were guarded against seen and unseen dangers, and amply supplied by day and by night, with every necessary and comfort. In short, that we might be easy and happy during the whole of our sojourning here below, our fathers and mothers submitted cheerfully to many hard days' labor, and to many anxious and sleepless nights.

But this is not all. Our fathers were christians; some of them were eminent christians. And like Abraham of old, they believed God, and took God at his word, that he would "be a God to them, and to their seed after them." Hence they devoted us to the God of their fathers, and had Jehovah's name and his Son's name named upon us. We thus in early life, became Jehovah's property, and were laid under peculiar obligation, and had peculiar encouragement, to serve Jehovah, and to serve Him only. Our fathers also felt themselves under peculiar obligation to bring us up in the nurture and admonition of the Lord. And they faithfully discharged their duty. They watched over us, and instructed us, and corrected us,

and prayed for us, as the children of the Covenant; and, whether you, my young friends, personally understand it as you ought to do or not, your fathers believed that there was a meaning and an efficacy in the divine declaration, "As for me, this is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." And when your fathers went to glory, they had a large amount of supplications and thank-givings on your behalf, on file before the throne of grace, all grounded upon the promises of that Covenant which is sure, well ordered, and lasting.

2. The second thought suggested by the text, is, that our fathers are no more, and that the peculiar privileges, which we enjoyed under their personal care, are also no more,

You, my son, had once a father, and there was a house which you called your father's house. The father had his particular place in that house—there was his ordinary seat. He had some particular movements and actions, at the ordinary hours of repast, and the stated hours of morning and evening devotion. That seat is now empty, or filled by another. That well known voice is no more heard.

Your father was also known in the neighborhood. He sat with the elders in the gate. He was known and his influence was more or less felt through the land. But his place there also is empty; his voice is not heard—his form is not seen. He has ceased to be a father, or a neighbor, or a friend, or a companion. His property of every kind, is at the disposal of another. His every connection with earth, and with the sons of men on earth, is dissolved; as really dissolved as if he had belonged to the generation, which lived before the flood. He has gone to render an account of all that was committed to his trust on earth. He has, we trust, been accepted in the beloved, and has received the welcome, "Well done, good and faithful servant, enter into the joy of your Lord."

## S E R M O N II.

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**ZECARIAH i. 5.** *Your fathers, where are they? and the prophets, do they live for ever?*

The text presents the whole human family, in a constant and regular state of change. Human society is like the atmosphere, or the ocean. It maintains for ages its original character, and yet every particle is continually changing its relative position, and the surface presenting, almost every moment, a new appearance. The fathers are continually, all the world over, disappearing, and the sons taking their place.

We call your attention now, then, to the new *responsibility*, under which the sons are laid, in consequence of the removal of the fathers and the prophets of the former generation.

You, my sons, now left fatherless, are immediately or very soon, to take the place of your fathers, in all the departments of public and private life. In ten or fifteen years from this date, every family and every neighborhood, in every state and nation throughout the whole world, will be under the control and sole management of those who this day are only children and boys. Ten or fifteen years from this day, and the boy who is now only ten years of age, will be a father, and a master, and a legislator, and a judge; and the scholar of this day in the common school or the college, will be the prophet, and will be forming the character and, in a great measure, controlling the destiny of another generation. My young friends, let me entreat you to look at this fact, in all its length and breadth, and while you have your minds fixed upon it, try to understand and feel the number and the extent of the responsibilities which you are soon to assume.

As a general rule, to obtain this end no exercise can be more profitable, than a regular and constant study of the most important periods in the history of the human family, as connected with the history of the church of God. The human family, with all its diversities, is as really and essentially one, as the heavens, or the earth, or the atmosphere is *one*. The God of the universe, as the Creator and Governor of all, has had a definite plan, in the creation and government of this important part of his empire. This plan is a great plan. It covers the

whole race of man, in every generation and in every land, and covers every individual in this vast and moving multitude. This plan is uniform. It is carried on by laws as fixed and permanent as the laws which regulate the movements of the atmosphere, or of the planetary system. See Jer. xxxi. 35—37; Isaiah v. 10, 11, and li. 11.

Now what this plan is, and what are its peculiar characteristics, must be ascertained in the same way, that we ascertain what are the great and leading features of any other object of human investigation. We must patiently examine the subject in all the extent and variety, in which it is presented to us; and while we are examining it thus, we must collect and classify the prominent principles and facts. But it is chiefly, if not solely, in history, that the human family is thus spread before us. Hence it must be from this source chiefly, that we are to make our collections and arrangements.

A large portion of the revelation which God has been pleased to give to man, is in the form of history. The God who made us, and who has given us the moral law to regulate our conduct, has also condescended to put upon record, a faithful and extended and varied account of human nature. In this way, the abstract doctrines, and the promises and prophecies of revelation, are presented to us as visible, and tangible, and matter-of-fact things. We have also by this arrangement, particular individuals and particular events set before us, through the whole line of vision, in each of which there is concentrated a vast body of important facts and general principles. Hence the attentive student may learn from almost every page of the Bible, the leading and distinguishing characteristics of Jehovah's dealings with the sons of men.

Let me then, my young friends, entreat you, if you have any desire to fill the place of the fathers and the prophets of former generations, to begin and carry on through life, a weekly and daily study of the historical portions of the Bible. Here you have truth—solid and pure matter of fact—no fiction, but reality. Here also there is an amplitude and a fulness, example after example, enforcing and illustrating the same general principles, and all so condensed into a very few facts or sentences, as to proclaim that the whole is the production of the one Infinite Mind. Be exhorted, then, to study what the Spirit of God has recorded of Noah, and of Abraham, and of Moses, and of Joshua, and of Samuel, and of David, and of Solomon, and of Hezekiah, and of Josiah, and of Mordecai, and of Nehemiah, and of Ezra. With these single names, you will find connected the history of the human family, for a

period of upwards of five thousand years; and in the history of each of these men and their associates, you will find facts and general principles almost without number, which may be applied to every state and to every condition of man. But the exhibition does not end here. In the New Testament, there is also a body of history; and in both the Old and the New Testaments, you have a chain of prophecy. And these two connected, cover the whole of man as an individual, and as a member of society, from the beginning to the consummation of all things. History and prophecy also mutually confirm and illustrate each other, and every where establish and enforce the general principles of Jehovah's government.

Nor does the exhibition end with the history contained in the inspired volume. The prophecies of the Bible, extend to the last generation of men; and with the close of sacred history, profane history commences. This, it is true, is destitute of the distinguishing characteristics of that which was given under express and visible divine authority. But history, as written by uninspired men, is authentic, and is full and amplified. Though the particular writers were not under the influence of the Holy Ghost, so as to be infallibly directed in the selection and arrangements of facts, as the writers of the Bible History were; yet they all were, and they all will continue to be till the end of time, under the special direction or control of God's providence. Whether they were, or will be, good or bad men, whether they were, or will be, men of the world, or men exclusively devoted to the interests of the church, their various opportunities of acquiring information, and their still more varied and diversified talents and capacities for selecting and arranging, have been made and will be made subservient to the development and illustration of Jehovah's plan of mercy, first announced and first gradually developed in the history and prophecies of the Bible.

In a fragment of ancient history, it is stated; that at a very remote period, a small Egyptian fleet sailed from a port on the Red Sea, and after an absence of three years, landed at the mouth of the Nile. They of course had doubled the cape of Good Hope, coasted the west of Africa, and entered the Mediterranean by the Straits of Gibraltar. All this was readily believed by their countrymen: they had sailed round the continent of Africa. But there was one statement made by these navigators, which their countrymen, and even Herodotus the historian, could not believe. This, they said, was impossible, and was of itself nearly sufficient to belie the whole narrative. During a considerable portion of their voyage, they had been

*south of the sun.* And yet this one fact is to the moderns the most decisive proof of the authenticity of the whole narrative. Just so it is in Moral Science. Let the man who writes the history of man, or of human nature, or of the world, only be faithful; let him state things just as they are, and as they have been, and his collection and arrangement of facts will confirm and illustrate the doctrines and the prophecies of the Bible. Every where in a faithful and impartial statement of facts, the Bible account of the nature of man will be verified; and every where will God's great plan of salvation under the government of the Mediator, be seen and felt. See Isaiah x. 5—7, and xlv. 24 to end; and John xvii. 3.

All other things being equal, then, that young man will best understand the responsibilities he is about to assume, in his taking the place of the fathers and prophets who have disappeared, who is best acquainted with what was done and enjoyed and suffered by these fathers and prophets, in their day and generation; and this can be acquired only by the careful and regular and constant study of the important periods of the history of man, as written by the men of every political, and religious, and philosophical creed.

In studying every portion of history, whether civil or ecclesiastical, these and similar questions must be continually put and continually answered.

1. What were the peculiar characteristics of the period, or of the individual who is immediately before you?

2. What were the difficulties with which the good and active men of that period had to contend: and how were they supported and delivered; and how did they triumph and even conquer in death? And,

3. Last though not least: How have the labors and sufferings, and the diversities of character of the whole, been made subservient to the carrying on of Jehovah's great plan, and in securing to you and those with whom you are connected, your most valuable hopes and enjoyments?

You and I, my young friends, have a deep interest in the labors and sufferings of the fathers and prophets of former generations. Our fathers were christians, not pagans. They were Europeans, not Africans. They were Protestants, not Roman Catholics. They were the inhabitants of the British Isles, not of Russia or Poland; and you are the sons of these United States, not of South America or Mexico. Hence you have an individual and a special interest in the character and labors of the fathers and prophets of the Bible, to which the millions of China and of India, and of Japan, and of Africa

and of extensive districts on the continent of Europe and America, are as yet strangers.

Nor is this the whole on this view of the subject. The most of you can individually trace your descent, so far as it can be traced, through an unbroken line of the redeemed. You are all of the blood royal of Heaven. Jehovah took possession of your fathers and mothers, in a direct line many generations back. In your case, God has remembered the good word, upon which he caused your fathers to hope, to the third and fourth, and perhaps to the twentieth, and thirtieth, and fortieth generation. "As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth, even for ever." Hence you are individually, under strong and peculiar obligations, to receive the truth, to study and understand the truth, to live under the influence of the truth, to hold fast the truth in all its fulness and purity, to communicate the truth if possible even in your day to all the nations of the earth, and to transmit it in all its beauty and influence to the next generation.

In studying and reviewing the history of the human family, as faithfully recorded whether in sacred or profane story, some such facts as these, will be seen to be prominent.

1. That God's great plan of salvation is carried on to a great extent, by the instrumentality of man acting upon his fellow man. Jehovah has made man, by his very nature, a social being; and as a social being he is continually acting and reacting upon his fellows. Hence one individual man, in a great variety of cases, instamps his character, and extends his influence upon the character and destiny of thousands of the same and of succeeding generations. The man may be forgotten, or his name may have never been known beyond a very small circle, and yet his influence may be extended all round the globe, and may be continued to the last generation of men.

2. That the period, in which any particular individual is employed in this great work, is, comparatively speaking, very short. The plan itself extends from the beginning to the end of the existence of man on earth. But every individual who is employed as a workman, or an agent, is employed only a short period. He is seen for five, or ten, or twenty, or thirty, or may be forty years, and then he disappears, and another takes his place. Hence only a very small part of the work, can be performed by any single individual. Hence also the place which the most distinguished individual may occupy, is



soon filled; and he himself, in the most of cases, also, almost as soon forgotten.

We have sometimes seen in the cultivation of the earth, the ground broken up in the spring, by one man, the seed cast in and covered by another, the necessary labor of the summer months performed by a third, and a fourth man and his family have gathered and secured the crop. It is exactly so, in the great and extended work of which we now speak. No one man, in any case, performs the whole of the work, nor the whole of the work in any one department; and no one individual, in the most advantageous situation, can have under his immediate inspection or control, any thing more than a very small portion of a great unbroken but unfinished whole.

The Master whom we serve, is a wise and a good Master. He only planned the work. He only established the means, and selected the instruments, by which it is to be carried on and completed. He only knows the end from the beginning. Hence he only can have any adequate conception of its symmetry or proportion, or what particular work is to be done at any particular time, or under any particular class of circumstances.

He will employ you, my young friends, under the same general arrangements, under which he employed your fathers and your grandfathers. You will be employed according to the counsel of his will, to perform, comparatively speaking, a very small part of a great whole; and when as a hireling you have finished your day, you will be removed, and if you have been faithful, you will receive your reward; and he will carry on and complete the remaining part of the work, by the men of another generation. The general rule under which you are to work, is, "Occupy till I come;" and, "Whatsoever thy hand findeth to do, do with thy might; for there is no work, nor device, nor wisdom, nor knowledge, in the grave whither thou goest."

3. The great variety of talent, and of temper, and of disposition, and of attainment, and of opinions; and the great number and variety of little human plans, upon a small and upon what may have been called a large scale, form another and most interesting subject of meditation to the attentive student of history. The leading fact here is, that all these varieties, whether in the political or ecclesiastical world, have been and ever will be under the complete control of the master Workman.

In examining the lives and the labors of those particularly, who have been acknowledged servants of God, it will be found,

that every individual who has been employed, from Noah to the present hour, has been employed to perform some important and essential part of the great whole, and has been particularly fitted for that particular work. The work as a whole would not have been complete,—there would have been a chasm, and a want of proportion—had the particular individual, or the particular talent, not been employed at the particular time and place, and in the particular way, in which they were employed. And, what is more, it will be found, that all the distinguishing privileges, which we or our associates enjoy, or hope to enjoy, are the natural results of the united and continued labors of the whole; in their own view, frequently divided and hostile, but under the control of their great Commander-in-Chief, one unbroken and united band.

4. In reviewing the history of the Church, under all her variety of character and situation, it will be found, that whatever may have been the diversities of good men, there has been in them a remarkable uniformity, as good men and as men of God; and that their labors and sufferings have been accepted and blessed of God, just in proportion as they were under the influence of these characteristics and peculiarities as men of God. In the whole history of the Church and of the world, God has no where given real or permanent success to any man, or to any set of principles, or to any mode of operation, but just so far as the man, and his principles, and his mode of doing business, corresponded with the established laws of moral and evangelical rectitude. The men who have been successfully employed, particularly in God's great work, have been, without a single exception, men of prayer; they all had a deep and an abiding conviction of the depravity of their nature; they were all distinguished for humility, and for heavenly-mindedness, and for implicit regard for God's authority, and for unshaken confidence in God's promise, and for a boldness and perseverance, without being influenced by the fear or the favor of man, in whatever they believed to be their duty; and they were all men of activity: every talent with which they were entrusted, was put to its proper use.

Now, my young friends, if you are to take the place of your fathers, in doing God's work in your generation, as they served God in their generation, you must be men of the same spirit, and of the same heavenly graces. And the promises, and the directions, and the other grounds of encouragement, which were given to your fathers, are now given to you; and they are all, this hour, as fresh, and as full, and as sure, and as suitable as they were five thousand years ago.

5. All history and all prophecy unite in presenting Jehovah's great plan as *progressive*. It had a beginning. It has had, and will continue to have, a regular and gradual development; and it will have with respect to every individual, and with respect to the human family as possessing this earth, a consummation—and a consummation most glorious.

I cannot go into details here. Study the lxxii. Psalm, and the last chapters of the most of the Prophecies, and the *ninth*. of Revelation.

Look also upon the present state of the world; and mark the changes which have taken place during the last forty years. Dwell upon the spirit of enterprize, which is in all Protestant Churches. See Paganism, and Mohammedanism, and Popery, from the operation of a great variety of causes, in a state of dissolution. See the British and the Americans taking possession of almost every important station on the globe. Contemplate the modes of intercourse and communication by sea and by land, multiplying and improving as it were by miracle and a new creation. Behold the human mind every where roused, and mind vigorously acting and reacting upon mind, in all the departments of life; and mark, particularly, how extensive speculation is every where combined with extensive and active practical effect. Surely no such state of things characterised any former period in the history of man. Nor can this state of things be explained on any other principles, but the principles of the Bible. And surely there never was any such opening presented to the young men of any former generation. Nor was there ever another period in the history of the world, in which the sons were called upon to take the place of their fathers, under such vast and varied responsibilities.—Once more,

6. Take God's plan of salvation out of the world, and the history of the human family will be dreary indeed. We cannot on this, either, go into details. As topics of illustration, you may call your attention to the state of Devils. No plan of salvation was ever provided for them. Their situation under the government of Jehovah, is, and has been, and ever will be, of course, very different from the situation of man. Attend also to the differences betwixt the state of society and of man as an inhabitant of earth, in heathen and in christian countries. Or fix your attention upon such a place as Philadelphia or New York, and suppose all the inhabitants who are under the influence of the Gospel, removed, and only those who know not God, and obey not the Gospel of his Son, left; or you may bring before your mind, two individuals just about to step from time into

eternity—the one having a well grounded hope of the life and immortality of the Gospel, and the other without this hope, and himself and his friends knowing and acknowledging that this is his situation.

Verily the Seed of the woman, and the Seed of Abraham, and the Son of David, has been, from the beginning, the only hope of our lost and ruined family. Of the Son of David only is it said, that of the increase of his government and peace, there shall be no end. *All other arrangements will be broken up.*

It is of vast importance, my young friends, that you should be personally interested in this great salvation. As patriots and philanthropists, you readily say that it is desirable that the purifying and elevating influence of the Gospel, should speedily pervade every corner and every family of your beloved land, and every kingdom and every family throughout the world. The religion of the Bible, when enjoyed in its simplicity and purity, enemies themselves being judges, is a great social blessing. It is, moreover, consoling to be able to say, that you have a father or a mother, or a sister or a brother, in *Heaven*. But all this will avail you nothing, if you are still under condemnation. The God of your fathers, my young friends, speaks to you as individuals, and if you are to be saved, you must deal with Jehovah, each for himself. So runs the promise. Read it, and read it, and pray it over, till it shall be fulfilled in your personal experience. “I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.” Isaiah xlv. 3, 4, 5.

## BIOGRAPHICAL NOTICES.

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### I. REV'D JOHN STEELE.

**WILLIAM STEELE** and his wife were originally from Ireland. He was one of the first explorers of Kentucky, and had some very narrow escapes from the Indians. He on one occasion, went by himself in a canoe, from the place where Maysville now stands, to Pittsburgh. He finally settled with his family, at a very early period, on the Hinkston fork of Licking river, near Millersburgh, Bourbon County; where he and his wife lived till they were gathered to their fathers, in a good and honorable old age.

Their son, **REV'D JOHN STEELE**, was born in York County, Pennsylvania, December 17th, 1772. He received his grammar school education, in Kentucky, and his college course at Dickinson, under Dr. **NISBET**. He studied divinity under the **REV'D JOHN YOUNG**, Greencastle, Pa. and was licensed by the First Associate Reformed Presbytery of Pennsylvania, May 25, 1797; and ordained by the same Presbytery, in August, 1799.

He returned very soon after his ordination, to Kentucky, and devoted himself exclusively to the discharge of his ministerial duties. During the first years of his ministry, he had the pastoral charge of four congregations, in four different Counties. By the arrival of additional ministerial help, he was, in 1803, relieved from two of these congregations; but the two that he continued to serve, were thirty miles apart. The state of society in Kentucky, during the whole of his residence there, was very unfavorable to the progress of the Gospel; and there were, besides, some local difficulties of considerable magnitude, which were peculiar to the Associate Reformed Church. In 1817, he removed to Xenia, Greene County, Ohio, where he remained till October, 1836. Here he also had the charge of two congregations; one in Xenia, and the other in Springfield, Clark County, eighteen miles distant.

**Mr. STEELE** was one of the first, if not the very first, of the sons of Kentucky, who devoted themselves to the work of the ministry. He was in early and during the prime of life, a close student. He had an active and an independent mind; was an excellent member of church courts; had peculiar qualifications as a recording clerk; never grudged any ministerial service, which he could perform in any of his own congregations, or in any vacancy; and hence he was in some seasons of the year, in the earlier part of his life, fully one half of his time, on horseback. He continued a faithful and laborious pastor and preacher, till the infirmities of age admonished him to retire. He had just moved to Oxford, and had made some arrangements for the accommodation of his family, with a particular view to the education of his two youngest sons, when, without a groan or a struggle, he was called home to his Father's house, on the morning of the 11th of January, 1837, in the 65th year of his age, and 38th of his ministry.

## II. REV'D ALEXANDER PORTER.

REV'D ALEXANDER PORTER was a graduate of Dickerson College, under Dr. NISBET. He studied divinity under REV'D JOHN JAMIESON, Indiana County, Pennsylvania; and was ordained and settled as pastor of the Associate Reformed congregation of Long Cane and Cedar Spring, Abbeville District, S. C. in 1794, or '95. In 1814, he moved with a colony of his congregation, to Israel township, Preble County, Ohio; and died there, March, 1836, after a protracted and severe sickness. He had faithfully served his Lord and Master, in active life, fully forty years; and he finished his earthly course, by patiently and cheerfully suffering according to the divine will, for a year or eighteen months.

Mr. PORTER was a faithful and acceptable preacher, and was particularly attentive and successful in discharging parochial duties. He was an active and useful trustee of Miami University, from 1819 till his death. He understood human nature well; and made all his intercourse with his fellow men, bear more or less, upon promoting their best interests both for time and eternity.

Long Cane and Cedar Spring congregation was organized before or during the war of the revolution; and though it has been sending out colonies to the new settlements, these thirty years, it continues still in a respectable condition. "There is who scattereth, and yet increaseth." Mr. PORTER's congregation in Ohio, was from the beginning, one of the largest and the best of any name, in the western country. It is now divided into two, Hopewell and Fairhaven, with a pastor to each, and has its colonies in Indiana, and farther west.

In October 1802, there were only two Presbyteries of the Associate Reformed Church, west of the Alleghany mountains, with three ministers to each. One of these was in Western Pennsylvania, and the other in Kentucky. In October, 1836, there were on the same ground, five Presbyteries, with fifty ministers, nine probationers, and a Theological Seminary with twenty-five students.

In no one of the Presbyterian branches of the American church, is the old, Puritan, and Scotch, and Apostolic, and Mosaic method of family religious instruction and government, as well understood, and as generally practised upon, as it is in the Associate Reformed Church. Hence the increase of the congregations of that Church, is chiefly the natural increase from their own sons and daughters. There is perhaps, also, no other religious denomination, in the United States, in which there is such an equality of wealth. The great body of the members of this Church, are in easy circumstances, having all the necessaries and comforts of life, as the fruits of their regular and systematic industry and economy. Nor is there any one body of Christians, who in proportion to their numbers, could at this time, act more efficiently upon their fellow men, in both christian and heathen lands.

### III. REV'D THOMAS THOMAS.

The REV. THOMAS THOMAS was born in Staffordshire, England, in 1777, lost his father very early, and removed into Shropshire where he followed agriculture till 1800. Having given satisfactory evidence of piety, and possessing very considerable natural talents he was encouraged by his pastor, and by the church with which he was connected to devote himself to the ministry. He was, accordingly, in 1802 sent to Hoxton Academy, London, where he continued four years. He was ordained and settled as co-pastor with an aged father in the ministry at Chelmsford, June 15, 1808. He continued there seven years, removed into Yorkshire in 1815, and from thence to America in 1817. He arrived at Cincinnati in the fall of that year, with a wife and five small children. He removed to Paddy's Run, Butler county, in 1820, and died at Venice in the same county, in Oct. 1831, in the 54th year of his age, and the 23d of his ministry.

MR. THOMAS had an excellent Library, and a mind of the first order. He was instant in season and out of season in preaching the word; met fearlessly all the difficulties, in almost every form with which every faithful servant of our Lord, in these new countries, is familiar, and found, in every case, that he served a good Master.

Two promising congregations, each supporting a pastor, are now on the field on which he spent the last ten years of his life. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." He and DR. MORRISON of China, were fellow students at Hoxton, and they corresponded with one another till very near the time that they met in the better country.

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MR. PORTER had a son in the ministry two years before his death. MR. THOMAS' eldest son was licensed in Oct. 1836. Mr. STEELE's second son is in the second year of his Theological course of study.

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The most important events in the lives of many of the most active and useful men may, at the close of their twenty or thirty years' services, be summed up in a very few sentences, yet the *results* of their labors shall extend to the last generation of men and through Eternity. The commander-in-chief only knows where every one of his servants is stationed, and how he is employed, and what is the amount of his labor, or the fruits of his exertions at the end of any given period. And as he only knows the situation of every individual he also only knows the amount and the value of the labors of the whole.

The value of an humble and faithful pastor of a congregation is little known and of course not sufficiently appreciated by many who take a deep interest in the prosperity of our common country. The Mothers, and the Pastors, and the schoolmasters of our land must, in the very nature of things, form the permanent intellectual and moral character of the community. An itinerant ministry has no doubt its value. But the man who settles down with the care of a particular spot, having the special charge of a definite number of families, and who in a great measure identifies his own personal interest, for time and eternity, with the fathers, and the mothers, and the children with whom he worships every Sabbath, is the man who, to succeed, must have the greatest amount of productive stock, and is the man who performs the most important and lasting services to the present and succeeding generations.

(From the Philosophy of Benevolence.)

**"SEEK FIRST THE KINGDOM OF GOD."**

**B—**, when a young man of nineteen, came to the city of ———, without money or friends, but with a character formed to virtue and intelligence, under the best influences of a New England village. At first, his mind was confused amid the throng of men and din of business in a great city; and anxious to dissipate the gloom that came over his feelings, as well as to obey the dictates of conscience, he walked out on the first Sabbath after his arrival, to find a church, and chanced to fall into one of which Dr. ——— was pastor. It proved one of the Doctor's happiest efforts; his attention was riveted: he had never heard the like before, and his mind was thrown upon a track of thought entirely new. He went again and again, and the more he went, the more interested he became, till at length he was led gradually to renounce his sins, and repose on the merits of Christ for salvation. He sought an interview with the Doctor, who encouraged his hopes—explained to him the ways of the Lord more perfectly, and ultimately admitted him as a member of his church. **B—** advanced rapidly in a knowledge of religion and business, growing in favor with God and man; and when he entered into trade for himself, it was with the secret determination, to which he ever afterwards adhered, of devoting a certain portion to God. His success was unexampled, and in the short space of twelve years, he had given to religious objects, more than forty thousand dollars; and dying at an early age, he left in his will about the same amount to be thus appropriated, besides leaving an ample provision for his family. The proverb was exemplified in him, that "the liberal deviseth liberal things, and by liberal things shall he stand."

**COUNSEL OF THE LORD.**—Prov. iii. 9, 10. Honor the Lord with thy substance, and with the first fruits of all thy increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Prov. xi. 24, 25. There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.—Prov. xix. 17. He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.—Acts xx. 35. It is more blessed to give than to receive.