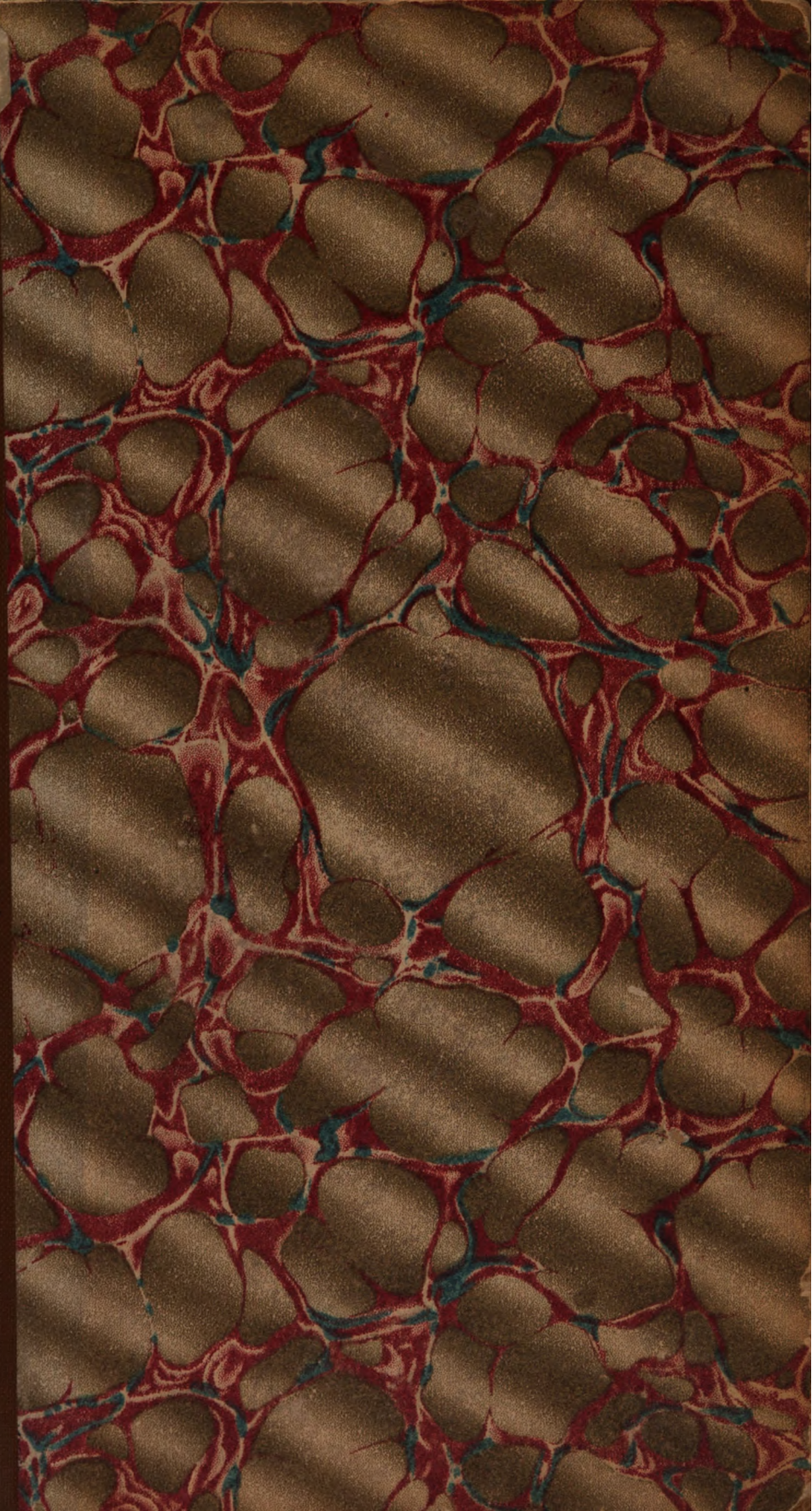


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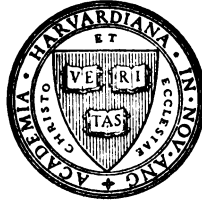
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*Jona. S. Green.*

SERMON *From his Father.*

AT THE

FUNERAL OF HENRY D. WARD,

JULY 24, 1858.

*122 Col.*

BY BERIAH GREEN.

ROME, N. Y.

R. R. MEREDITH, BOOK AND JOB PRINTER, NO. 67 DOMINICK STREET.

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S E R M O N

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# S E R M O N .

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JOB 1: 21. The Lord gave and the Lord hath taken away: blessed be the name of the Lord.

This exclamation burst from quivering lips. The Patriarch had been pierced through and through with the sharpest anguish. He had been robbed of his property and bereaved of his children. A loathsome disease had poisoned his blood and crippled his energies. The wife of his bosom put forth her hand, not to sustain and soothe him, but to push him headlong from the brink of desperation. He seemed to be enveloped in clouds, enshrouded in darkness, pelted by storms. Appearances were frightfully against him. Like the reptile surrounded by fire, he could only lift his eyes upward. And so he did. Anew, he betook himself to the divine presence and perfections. There he sought and there he found a refuge. In the fullness of his stricken heart, he exclaimed "the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

It may be well for us amidst the sobs and tears of this occasion, to study the import, weigh the significance and appropriate the spirit of the assurance, by which the Patriarch was quickened and encouraged. We too are overtaken by bereavement, sudden and heavy. Darkness and the storm are upon us. Why should we not lift up our eyes to the source whence the Patriarch derived consolation? Why should we not join him in affirming, as I understand him to affirm, that *both in bestowing and withholding—in imparting and withdrawing what may be familiar to our thoughts, dear to our affections, and promotive of our designs, the paternal, the sovereign SOUL, demands, and deserves in the largest measure, our complacency, our confidence and our homage.*

There is nothing in the history of mankind more clear and certain—nothing of higher import—nothing of more varied, vital and powerful bearings, than the fact, that we, as human creatures, are subject to Law. Under its authority from our childhood, we have all along recognized as necessary and universal the intimate connection of Cause with Effect—the essential opposition of Right to Wrong—of Truth to Falsehood. The Ideas of Causation, of Order, of Justice, of Beauty, were very early revealed to our consciousness. They there assert their existence, manifest their presence and urge their claims.

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They exert there a sovereign influence. They address us in regal style—authoritatively. In a “still small voice,” which penetrates the depths of our being, they utter their commands and prohibitions. This fact enters most deeply into human experience—pervades and qualifies every paragraph of human history. It imparts to it its high significance. Such is Man. Any description of Human Nature, which ignores or slights this most characteristic feature is radically defective—it is libelous. Now in the Laws, which thus assert their authority, the Creator lives. Their legislative character and influence they derive from His presence. They are an assertion and manifestation of His Will; of His Will as the Creator. These Ideas are attributes of His character. They are a manifestation of His majesty. In them we recognize “His image,” impressed upon, and shining through, the nature we have inherited. They are the basis and substance of the Eternal Throne, established in the depths of our consciousness. They are a reflection, clear and certain, of the face of the true Father.

The Laws, which pervade and animate and characterize our Humanity, manifest their presence and assert their authority, universally. They are elements and attributes of the all-creative, all-controlling Will. In them the Godhead lives, by them is revealed, through them reigns supreme. They are the strength of His arm, the beauty of His face, the basis of His throne. They shine through all His designs, works and arrangements. Creation with all its objects and relations—the scheme of Providence, so comprehensive, intricate and far-reaching, are an utterance and expression of these Laws. The strongest hero and the weakest insect are alike under their jurisdiction. All actions and all events everywhere sustain to them vital relations. They are the legislative breath—the plastic voice of the One God—the Sovereign Unity. They bind all things everywhere into a well-adjusted, harmonious Whole.

Amidst these Laws, as ourselves vitalized, energized and upheld by their presence, we are placed. They are the beating heart and the flowing blood within us. They are the life-breath in our nostrils. They are the constructive Principle on which we are formed and fashioned—by which we are quickened and invigorated. In adjusting ourselves to their demands—in obeying their requisitions, we welcome to our inmost selves their lofty import—their hallowed significance: To ourselves, as armed with active powers—to ourselves as capable of choice—to ourselves as adapted to reasonable exertion—to ourselves as entitled to a place, however obscure, in human history—to ourselves as clothed with the gravest responsibilities, and summoned to the highest achievements. The spirit, which pervades them, thus penetrates the depths of our being—pierces to the most secret recesses of our consciousness. It freely mingles with all that is human within us; with our thoughts, our affections, our imaginings, our resolutions, our endeavors. The spirit of these laws we inspire and cherish and express. We identify ourselves with it in the whole compass of its authority and influence—in its high demands and broad bearings and large results. The Law lives in us by its authority, and we live in it by our obedience. It becomes the vital principle of our activity, and we



become in our aims and habits and achievements, an incarnation of its spirit and tendencies. It is at one with us by mingling itself with our life-blood, and we are at one with it in welcoming its claims, asserting its authority and carrying out, each in his own task garden, its designs.

Thus, by adjusting ourselves in our aims and exertions to the constructive Principles of Human Nature, which are the very selfhood of our existence, we identify ourselves with whatever may be built up and vitalized by their presence. And they are boundless in their influence and universal in their authority. They are the essence of all, that is, the life of all, that lives. To welcome their presence and bow to their authority is to unite ourselves most intimately to the living Universe—is to identify ourselves with whatever has any where weight and worth—with whatever is bright and beautiful—with whatever is substantial, grand and permanent. We thus acquire actual possession of all that may be adapted to invigorate and enrich and refresh. We carry in our bosoms a title-deed, signed, sealed and recorded on high, of the starry Heavens, of the unfathomable Oceans, of the Earth, broad, green and fruitful. Truth, Order, Justice, under all their manifestations, and with all their bearings, tendencies and influence, we make our own by availing ourselves of their overtures. We appropriate Wisdom by heeding its counsels, and Power by seeking protection under its shield, and Beauty by kindling into raptures beneath its radiance. The Father we enjoy in the exercise of the Filial, and our Brothers by cherishing the Fraternal. We make God ours by subserving His designs, and Man, by promoting his welfare. Thus our experience illustrates, and confirms the broad declaration of the Apostle, "*All things are yours*"—all contribute, directly or indirectly, affirmatively or negatively, to your improvement and welfare; all men, whatever their character, condition and prospects; all things, however related and however employed; whatever the Cross of Christ symbolizes, and whatever the throne of God overshadows. The same Apostle with a confidence bordering on triumph assures us, that "to love God"—to give Him the place to which He is entitled in our thoughts, affections and endeavors, is to take possession of the Universe—to bring "all things" into subserviency to our welfare; is to be wise, strong, blessed to the utmost limit of our capacities.

The inward and the outward—the invisible and the visible—the spiritual and the material are mutually most intimately related to each other. They are naturally in the fullest correspondence, the one with the other. Principle is the soul of Phenomena, and Phenomena are the embodiment and expression of Principle. Whatever in the whole compass of Nature lies within the sphere of the Animal—whatever addresses itself to the Senses is the Law in manifestation—announcing itself in "appearances." He who responds to its demands—who is in harmony with its requisitions, will exert himself unceasingly to translate it, fitly and fully, into action. In his sphere of responsibility, he will impress it on every enterprise, method and endeavor. He will be every way earnestly Law-abiding. And his spirit will impress itself upon his body—will look through his eyes, speak through his lips and work with his hands. It will diffuse health, strength and beauty through all his structure.

It will impart to his material fabric worth and dignity. Amidst the useful arts, Nature will admit him to her bosom—will explain to him her mysteries—will give him free access to, and the full use of, her forces. In the field of Agriculture, he will diligently study and obey the Laws, which there assert their authority. He will seek their guidance and welcome their control in preparing the soil, in selecting and scattering the seed, and in cultivating the plants he may be intent on producing. He will impress upon his broad acres the principles, by which the corn grows, the flower blooms, and the fruit ripens. And the rich harvests, which he gathers, will bear testimony to his loyalty. Or, if he should be occupied with any of the mechanic arts, he will seek success by the same methods. He will translate the constructive principles, which preside over his sphere of effort, as fitly and fully as he can in the productions of his skill and enterprise. The spirit he breathes, and the habits he maintains, will be happily adapted to improvements and inventions. He walks habitually and reverently in the light of Law; and of all men, must be best prepared to understand its various applications. His obedience to the Laws, with which he has long been familiar, cannot but fit him for the discovery of any such as have not yet been revealed. And his ready and grateful adherence to any Law, in the various applications of it, which have already been made, cannot but qualify him for other applications, which had not before been thought of. Thus, amidst human relations and exertions, he will be continually extending and strengthening the province of Law—will be building up, throughout the compass of his influence, the Kingdom of Heaven. Or, he may be especially devoted to Literature and Science. The riches of the one and the refinements of the other, he may be resolutely intent on appropriating. In the efforts which he may make, he will exert himself, characteristically. He will welcome the condition, on which here as elsewhere real and decided progress may be expected. Every acquisition he may make he will moisten with his own blood. He will *act upon* the principles which he may admit, and embody the conclusions he may reach, in the habits he may form. The doctrines, to which he may be called to subscribe, he will study and estimate in the light of their actual bearings, on the relations and duties amidst which he may be placed. He will extend and mature his knowledge “of the Will of God” by “doing it”—by translating it into veritable history and that history his own. Thus his study will become a holy of holies, and every attainment a consecrated offering. He will be a ruler among men—will hold the place and exert the influence of a guide and protector: and this, whatever attitude in their relations to him they may assume. They may regard him with complacency or suspicion, with confidence or distrust, with reverence or aversion. They may accept or reject the benefits he offers. They may place him on a throne or in a dungeon. This is their affair, and cannot materially affect the power he wields, or the influence he exerts. As he is himself whatever they may be, so he will exert himself whatever they may do. As he is in harmony with the principles and designs, and forces of the Eternal Throne, so, whether his Fellows extol or decry him, aid or resist him, he will be a clear and certain medium through which sovereign and controlling influences will reach and pervade the sphere of his activity. No matter what may be the badges of his office—the symbols of

his authority. The seat he occupies will be a throne—the implement he works with, a sceptre. Whether he grope in a dungeon or delve in a ditch, or shine in a palace, he is equally himself—a ruler among men! He is “a king unto God and reigns upon the Earth.”

Thus “the Lord gives;” in the powers He imparts; in the relations He establishes; in the opportunities He affords; in the arrangements He maintains; in the encouragements He offers; in the tendencies He upholds; in the results He provides. We put ourselves into attitude as His beneficiaries in the exertions we may make in any sphere of legitimate activity. He honors His position as our Benefactor in making our efforts effective. The significance and worth of the benefits we may receive are greatly enhanced by the influence which any such acquisition of them exerts. We become more and more healthful, vigorous and attractive the more we thus appropriate the fruits of the divine beneficence. We become more and more maturely and beautifully *ourselves*, the more freely we drink at the fountain of His goodness. Thus recognized and maintained, our dependence upon Him, instead of rendering us idle, weak and self-indulgent, will open the way for the exercise and development of our powers—for high aims, lofty aspirations and heroic achievements. “The Lord gives;” gives on conditions and by methods, which make His gifts worthy of His great heart—worthy of Himself as our all provident, all gracious, all faithful Father.

The divine beneficence is to be measured, not so much by the gifts from on high, which mankind appropriate, multiplied, various and rich as they are, as by the benefits from that exhaustless source, which are placed within their reach and urged on their acceptance. Thus estimated, the Creator’s liberality is magnificent, immeasurable. He has provided for our welfare on the grandest scale—with a sublime munificence. His arrangements He has most wisely and generously adapted to the comprehensive, complicated, far-reaching nature, by which we are distinguished. He offers, most significantly and inspiringly, to train us up, each in his own field of exertion, to be heroes—to be every way wise, strong, magnanimous, blessed. The Earth He manifestly designed for a paradise—a garden of blessings—a blessed garden. So it appears, clearly and fully, when surveyed in the light of the tendencies by which it is pervaded. These comprehend and reveal the designs of the Creator. With these tendencies, and as himself adapted to them, man was entrusted with the planet on which his residence was fixed. Had he but been true to his responsibilities! Had he but been upright, loyal, faithful! Had he but responded, filially and gratefully, to the heavenly Voice, which everywhere addressed him! Had he but yielded to the natural claims of Truth, Justice, Honor in wielding his powers and laying out his resources! Had he, amidst all his relations and in all his endeavors, revered the prerogatives of God and respected the rights of his Fellows! What would not his home have become—so safe, so commodious, so beautiful! What would not he have become, individually and socially—in solitude or among his Brothers! He would have become every way in form, feature and bearing a **MAN**—with a **MAN**’s prerogatives and privileges and enjoyments! Reflecting

the image of God, the cherished child of God—quicken'd, cheer'd, enrich'd with tokens of His presence, and pledges of His love! The Heavens and the Earth would have been to each other as the Voice and its Echo; and the glories of the one would have been reflected in the beauties of the other! "The Lord hath given," in whatever He hath provided and offered. Who, then, can fitly estimate, or fully describe the extent of His beneficence?

But the "Lord taketh away also." And this, without the slightest change of character, principle, method or manifestation. He is evermore and always reveals Himself as the soul and substance, the source and support of all Truth and Wisdom—of all Justice and Beauty—of all Benignity and Love. Amidst the loyal and disloyal—among those who adore and those who execrate, He presents the strongest claims to veneration and confidence—to high homage and hearty obedience. And while he remains as forever He will remain *Himself*, these claims will address themselves with undiminished force to the very heart of our Humanity. Their bearing on the throne of God, and the welfare of man is equally direct and full—equally powerful and benign. To resist them must be to fall foul of ourselves—to trample under foot everything hallowed in our nature, attractive in our condition, bright in our prospects. It must be to set at naught the essential elements of our existence. It must be suicidally to set upon all that is human within us—to stab at the heart of our personality. We cannot thus violate the Laws of our existence without forfeiting whatever good our birthright may involve—without spurning conditions on which we may become and exert and enjoy ourselves. To renounce our allegiance to the Eternal Throne is to rush upon all the embarrassments and exposures and horrors of outlawry; is to become "fugitives and vagabonds" amidst the scenes of our native country—upon our own natural inheritance. We cannot reject the counsels of Wisdom without becoming foolish; the protection of Power without sinking into impotence; the yearnings of Love without finding ourselves desolate and heart-broken. All things within us will conspire with all things around us to thrust us into the depths of degradation and despair.

Those who violate the Laws by which their being is pervaded, and which pervade all the objects and relations around them, assail at the same time the Creator and the Creature; and they must abide the consequences. As these Laws spring from the Soul of Unity, they must be in full harmony among themselves—must mutually imply and involve each other. Disobedience at one point must open the way for guilt and embarrassment at all points. The precepts which the disloyal seem to heed, they heed as a gambler shuffles his cards. They snatch at the sceptre of God as a *tool* to procure what may promote their interests and gratify their passions. Thus do all who take advantage of the Divine arrangements to carry forward designs which are in conflict with the Divine requisitions. Thus do selfish men universally; the slaves of avarice, sensuality and ambition. And they are sure to reap just such a harvest as the seed they sow naturally produces. He who sows the wind must reap the whirlwind. They forfeit health, strength and self-possession. They poison the very fountains of their existence. Their habits are st



war with the principles on which their nature was fashioned. They encourage their appetites and passions to domineer over Reason and Conscience. They plunge into excess. They indulge in whatever may pamper and glut the animal they idolize. For this they lay themselves out—bringing “arm and soul” here into requisition. For this they plot and plan—wrestle and fight; rushing down the dark, slippery declivity with increasing eagerness and rapidity. Of course health fails and strength declines. Disorder within opens the way for outward disorders—for disease in this form or that—in one degree or another. We cannot rise to self-possession while we treat our very selfhood—the soul and substance of our personality—with neglect or contempt or violence. How can we recognize our relations, and honor our responsibilities, and promote our welfare, while we defy and resist the principles on which all things are founded and to which all things are adjusted? We necessarily become blind and impotent—borne along, we know not why or whither, by impulses which we do not try to understand, and do not care to resist. At variance in our aims and exertions with our natural relations, we can hardly avoid falling into conflict with each other—undermining and over-reaching—worrying and devouring each other. Thus, we shall pervert what was designed for our benefit into embarrassments, and annoyances, and nuisances—into gins and traps and halts.

Thus “the Lord taketh away.” The wise and healthful arrangements, to which, as a high privilege, He requires us to adjust ourselves, we by ignoring or rejecting, make an occasion of contracting guilt, and incurring misery. Thus we assail ourselves suicidally. The food that should nourish we transmute into deadly poison—we lay hands on our own personality—trample on our best interests—rush on our own undoing—we throw away what might enlighten and strengthen and enrich us. Thus and so it is, and only thus and so, “the Lord taketh away.”

But it is time, high time, that this discussion were illustrated and enlivened and confirmed by a reference to *the facts of human history*. These demand and will repay whatever attention and study we may lay out upon them in the two classes in which they are arranged and presented. The first class comprises facts, derived from the history of true, wise and strong men,—of loyal spirits. At the head of these stands JESUS of NAZARETH, as their most significant, cherished, venerated name—their royal representative. He was intensely, grandly, beautifully human—every inch a man, in whom our nature shone forth in full symmetry—genuine, strong, ripe. Human relations bound Him, fitly and fully, to all the various objects which lie within the compass of our being. The obligations, necessities, opportunities, encouragements, exposures and prospects, which belong to our race universally, it was His to recognize in thought, word and deed—in all that at any time, and in any way might reach and affect Him. And His character under the principles of the Divine Government was powerfully positive—was emphatically affirmative. From the commencement to the conclusion of his earthly career His heart beat in full harmony with the Divine requisitions—responded promptly and vigorously to every demand of high Heaven. His allegiance to the

Eternal throne He maintained as the all engrossing object of thought, affection, endeavor, enjoyment. *Obedience to God* comprehends and describes every page and paragraph of His most wonderful history. And to Him, therefore, as the soul and representative of the class, which, amidst human relations assert and honor the divine authority, we may refer as confirming on the side of loyalty the conclusions which this discourse commends. His claims on the complacency and confidence of mankind, all modest and unambitious as He was, He clearly understood and fairly estimated. He was well aware that he was regarded by the majority with such suspicion and aversion as only keen spite or deadly malignity could generate. To them, His loyalty was a reproof, an indictment, a sentence of damnation. His presence, however silent and unobtrusive, chilled their blood, embarrassed their movements, darkened their prospects. It excited their ill nature and sharpened their bad temper. They were hotly eager to find some defect in His conduct—some blot on His history. For this purpose they armed their optics with the most powerful magnifying glasses which they applied on all occasions. Could they but once “entangle Him in His talk”—“catch something” awry on His lips—surprise Him in an uncouth attitude—convict Him, under no matter what construction, of at least some trifling folly, some small deviation from the path of Rectitude! Thus affected, it was that their ears were pierced by His pointed demand, “Which of you convinceth me of sin?” You have pursued me, “laid in wait for me,” availed yourselves of the arts and intrigues of busy spies and impudent eaves-droppers. You have gone through thick and thin without scruple or weariness; intent at whatever hazard or expense on seizing on your prey. Now, I may well defy you with the demand; what have you accomplished? On what occasion, and in what respect, have I neglected duty or violated obligation? “Which of you convinceth me of sin?”

The Man of Nazareth was deeply conscious of regarding the Laws of Heaven with the deepest veneration and the most intense delight. They were to Him all-significant and all-beautiful. He derived from them the nourishment by which He was sustained and quickened. He assured His friends who had exerted themselves to provide for His necessities and who affectionately urged Him to partake of the supplies they placed within His reach, that it was “His meat to do the will of Him who sent Him” and accomplish—the work His wisdom had assigned Him. Arm and soul He devoted—resolutely, wisely, gratefully devoted to the service of high Heaven. While occupied with this, He found Himself encouraged, quickened, refreshed—every way blessed. The ground He thus cultivated was as lofty and fertile and sightly as the Universe could afford. The Heaven of Heavens knows nothing better than the service of God. It is an exhaustless, overflowing fountain of the purest, richest joy. It is the condition of eternal life. It is the very heart of blessedness. “There,” exclaimed the great Apostle, with his eye open on the presence and condition of pure, brave, earnest souls in the higher and the highest sphere. “There His servants serve Him.” In these few, simple words, he described the essential elements of the highest bliss, as natural and exquisite as it was deep and enduring. In accordance with these views, the great Nazarene described His own condition during His terrestrial

career. As He was loyal amidst rebels, so was He blessed in the midst of wretches. They could as little prevent His enjoying the Divine perfections as they could prevent His obeying the Divine commands. In despite of any artifice they might employ—any violence they might inflict, all that was essential in Heaven reached His inmost consciousness and diffused itself throughout His whole existence. His enjoyments corresponded with His aspirations and exertions and achievements. So He deliberately and plainly affirmed. As the “Son of Man,” our Head, Model and Treasure, He declared Himself “in Heaven.” Where else could He be? Heaven lived in His life—was vitally present in every element and attribute of His great personality and sublime history.

In this, as in all other things, we may regard the man of Nazareth as the representative of all true men—all loyal souls. John and Paul held His aims, breathed His spirit and subserved His designs. They identified themselves with Him in the enterprise in which He laid out His strength and expended His resources. They did so, earnestly, wisely and effectively. The establishment of the Kingdom of Heaven in the midst of the human family engrossed their thoughts, affections and active powers. And they were raised to a participation in the prerogatives, privileges and prospects, in which He exulted. The language they employed on this subject is sinewy, emphatic, impressive. The strongest words and the boldest figures are all too weak, adequately to describe the condition to which they were raised and the prospects which were opening before them. Sometimes they triumphantly compared what they had relinquished in renouncing mere “appearances” with what they had acquired in seizing on the substantial and the permanent; in giving up idolatry with its pretensions and its pageants for the worship of the one all-true and all-powerful Spirit; in preferring the presence and the smiles of the infinite Wisdom to the countenance and patronage of the giddy, heartless, headlong multitude. They exult in the embarrassments and sufferings in which they were thus involved. The one, under its best aspects and highest bearings, they count no better than “loss”—mere “dung;” the other, a “far more exceeding and eternal weight of glory.”

Thus it has always been, thus it is now with all who occupy the same ground and pursue the same objects. Blessed evermore are loyal souls! I have studied, long and well, whatever was essential and characteristic in the conditions in which I have found them placed. I have marked with open, earnest eye the ways in which they manifested themselves. I have seen them in deep obscurity—their claims on the confidence and respect of their fellows ignored or resisted. I have seen them exposed to suspicion, ridicule and misrepresentation; their friends “few and far between,” their apparent resources scanty, their fields of activity seemingly narrow, rugged, and unproductive. I have heard them described as having lost their influence—as having forfeited the sympathy and the co-operation of the wise and the useful. But I have never seen them out of heart, dejected, forlorn. They appear to me self-possessed, strong—full of hope and courage. They evidently find society in solitude. They seem to listen, delighted, to the music of their own thoughts.

They *can afford* to be overlooked, neglected, maligned. It is clear and certain, they have resources, abundant and unailing. Blessed evermore are loyal souls!

From the history of Loyalty let us now turn to the *annals of Rebellion*. Here multiplied facts obtrude themselves upon us, to confirm and commend the broad conclusion with which we are occupied. The effect of trampling on the ordinances of Heaven—the veritable Laws of their own existence—is manifest enough from the condition to which the reckless, headlong multitude are reduced. What do they not forfeit *individually*? *Self-possession*, the full control and natural use of their own powers and resources, they never acquired. They needlessly or stubbornly refused to comply with the requisite conditions. They will not study and obey the principles on which their nature was constructed. They yield to the demands of appetite and the impulse of passion. They put their necks under the yoke of the animal of their existence. They thus fail to become in any proper sense *themselves*—fall short of self-possession through a reasonable activity—the only way in which it is possible. They thus sink to the degradation and wretchedness of voluntary slaves—the most abject and hopeless servitude to which they could be reduced. Their thoughts and their exertions they confine to the sphere of the senses. Lift up your eyes and mark their objects, plans and pursuits. Avarice, ambition, sensuality—these are the gods they blindly, eagerly, desperately worship. To these, without hesitation or scruple, they sacrifice all that is ethereal in their nature, and substantial in their birthright. They thus reduce themselves to crushing poverty and heart-wasting wretchedness. They often speak of life as a failure, of their tasks as a drudgery, of their prospects as uncertain or repulsive. The devotees of avarice abound on every side. Wherever we may go, they are sure to throng us. *And they are evidently victims*. They are manifestly far enough from satisfied with the results, whatever they may be, of their exertions. With undisputed titles, they fail to get possession of their seeming acquisitions. The lean hand of poverty reaches them in the midst of their hoards. They are often tortured with anxiety—haunted by artificial, unreal necessities. Their gold and silver turn to dust and ashes in their hands. Sensuality betrays itself as a very slough of embarrassment, imbecility and disease. Short-lived, feverish pleasures produce agonizing and protracted pains. The drunkard sacrifices health, reputation; his bread, his friends, his family to the bottle; and then lies down amidst snakes and fiends to die. The debauchee suffers a thousand deaths before he reaches his dishonored grave. The thunderbolts which the slave of ambition hurls at others, unerringly return with deadly effect upon himself. The Alexanders, the Cæsars, the Napoleons of the earth; what were they—what are they but striking instances of helpless, hopeless wretchedness? Who, that is familiar with the close of their career, can envy them the prizes they won—the titles they bore.

The diseases, which so widely and frightfully prevail, originate in the violation of the Laws of our existence. In multiplied instances this is clear and certain. We are able to see the cause in the effect. Such places of residence are selected—such modes of living are chosen—such indulgencies



are ventured on as are in harsh conflict with the principles on which our nature was constructed. We see this constantly whatever field of observation we may occupy. Crime, under almost any form, is at deadly strife with health. The influence of error, folly, iniquity often travels down from one generation to another, poisoning the blood of the children of transgressors. Many a godless parent, while busy with his forbidden pleasures has been equally busy at the same time in digging the graves of his infected offspring. And then the terrors of death are the terrors of violated Law. "The sting of death is sin"—as a careful observation of tear-drenched facts fully evinces. Bad men as such die in embarrassment—generally in deep darkness—sometimes in agony.

And the perplexity and imbecility of transgressors in attempting to defend or justify themselves is truly pitiable. They cannot pretend to deny that they are amenable at the bar of Reason. They answer to the summons which calls them there though with marked reluctance. They are consciously occupied with a hopeless cause and proceed accordingly. They are driven to rely on such shifts, and artifices and expedients, as cunning may suggest. They rush headlong into misrepresentations, confusion and hollow argumentation. They try to force inferences and premises into fellowship with each other, which stand over against each other in irreconcilable contradiction. They affect to commend to the confidence of others' conclusions, which they themselves reject with disgust and abhorrence. And they cannot but regard themselves with deep dissatisfaction. Self-respect vanishes. A sense of weakness pervades them. They are as restless as they are inconsistent. They shrink from themselves as defiled, degraded and disgraced by their own stupidity or perverseness. They are angry with themselves for being and for doing what they cannot persuade themselves to cease to be and to forbear to do. Thus, they are in conflict with themselves, presenting a spectacle well adapted to awaken indignation, qualified by compassion. Thus affected, it is no wonder that they contradict and reproach and assail those whose premises they cannot gainsay, whose arguments they cannot resist, whose conclusions they cannot reject. At strife with whatever is human and healthful in their own nature, they of course wage war with everything true and good within their reach. The wisdom and strength of their opponents irritate them. Instead of urging strong arguments, which they cannot do, they call hard names, which they can do. Instead of relying on moral suasion, which they are unable to employ, they betake themselves to what they find accessible, brute force. They may be poor in facts, reasons, and appeals; they are rich in the supplies which the magazines of lawless mobs contain—oaths and stones and daggers. If Jesus of Nazareth reduces them to silence by weighty words they can reduce Him to silence by the deadly cross!

In this country, a system of wrong and outrage widely prevails. Its bearings are every way harsh and hurtful in the highest degree. It is the fruit of absurdity and iniquity—charged with the deadliest tendencies—opening the way for the most frightful results. No sincere and intelligible word can be uttered in its defence. Of this, those who give it their countenance and support

are well aware. They know that it is condemned by the voice of Nature and the authority of Reason ; that it is conflict with everything true, human and generous. Yet it ministers in various ways to the gratification of their passions. It furnishes food for their animal appetites. It nourishes their self-indulgence, their pride, their arrogance. It encourages them to assume superiority over their fellows without exacting at their hands the thought and the toil which are requisite to superiority. They cannot, therefore, persuade themselves to renounce and abandon what they can by no means approve and justify. They are bent on persistence in folly and iniquity at whatever expense or hazard. And they will not listen to a word which may be uttered to expose and reclaim them. They enjoin silence on all who cannot open their lips to excuse or justify the absurdities and outrages which themselves commit. He who persists in his efforts to conduct them to sound and fertile ground, they abuse and vilify and execrate and threaten. The fist and boot—the bowie-knife and halter—these are the arguments on which they depend. As if the blood of their murdered reprovers could wash away the stains which defile their own hearts and their own history! As if closing their ears to the voice of Justice would shield them from its avenging sword!

If men could, when assailed, defend themselves with the arguments which Reason commends, they never would betake themselves to the murderous strife—to the field of battle. Brute force can be welcomed only in the sphere where brutes are at home. “Wars and fightings” always “come from the lusts,” which riot and revel in carnal propensities and beastly indulgencies. Men never wield tusks and claws till they have renounced the authority of Reason—till they have unmanned and imbruted themselves. And the guilt, embarrassment and degradation to which they are thus reduced, they inflict upon themselves in violating the Laws of the infinite Wisdom. Thus they forfeit and lose the choicest blessings.

If in occupying the same throne—manifesting the same character—exerting the same influence, God bestows and withholds, “gives and takes away,” surely in the one case as in the other we may with equal confidence and emphasis exclaim, Let His name be repeated with the liveliest complacency and the deepest veneration. “Blessed be His name.”

*An attractive and inspiring light this subject sheds upon our condition and prospects.* We live in the midst of gifts conferred and gifts withdrawn. Whatever may be our field of observation, we see one enriched with the choicest benefits, and another reduced to abject poverty. This man exults in the prerogatives and privileges which his birthright involves, and that “curse the day in which he was born.” The life of one is rich, free and beautiful; of another lean, servile and repulsive. To the thoughtless and superficial, the allotments of the children of Adam seem to be unequal and inexplicable. Some seem to be favorites of the Supreme Power; others, objects of disgust and aversion. The arbitrary and the capricious seem widely to prevail.

But careful observation, earnest inquiry and deep reflection present the subject in a light quite satisfactory and inspiring. We perceive at once that

wisdom, equity and benignity preside over all natural arrangements and events. The sovereign Lord evermore manifests Himself as "our Father." The principles under whose control we are placed, are at the same time worthy of His majesty and promotive of our welfare. Their sway is as healthful as it is decisive. Their tendencies and bearings and results demand the liveliest complacency and the warmest gratitude. In bowing to their authority and availing ourselves of their influence, we find ourselves strong, rich, blessed. If we throw ourselves into conflict with their demands, guilt, embarrassment, wretchedness are the inevitable results. In the one case as in the other, the Most High reveals Himself to every open eye—to every generous heart as most worthy of our love and confidence and homage. This is the condition to which every man, as a man, is elevated. Could any ground more lofty, more fertile, more beautiful, be demanded—be *described*? And our prospects correspond with our condition. He, in whom we live, on whom we are dependent is the same, immutably and everlastingly. The principles, whose sway we now recognize, will assert their authority forevermore. And the influences they exert to-day, they will exert to-morrow.

We may well be grateful and encouraged. We are in the presence of legislative Wisdom and Sovereign Love. Provision, the most ample and appropriate, is made for our welfare. Not a single want has been neglected. The higher our aims, aspirations and endeavors, the more emphatic is the assurance, which Heaven offers, of sympathy and co-operation. What more can we ask than is already afforded?

*Let us, then, respond promptly, profoundly and fully to the claims of High Heaven upon us!* These claims, it is the object of this discourse to illustrate and commend. Shall we not welcome them to our thoughts and active energies? Shall we not yield to their healthful influence? Why should we not respond to them, distinctly and gratefully, in whatever we may attempt, in whatever we may enjoy, in whatever we may endure? The smiles which may brighten our countenances, and the hot tears which may scald our cheeks are alike related to the Divine perfections. The difference between the one and the other; we ourselves have made—it is our own affair. The wisdom, benignity and faithfulness of God appear alike in the sunshine which falls along our pathway, and the tempest, which lies so heavily upon us. Ecstasy and anguish alike speak His praise—proclaim Him worthy of universal veneration and unlimited confidence. To this great conclusion let us give heart and tongue! Let the occasion, on which we are now assembled, impress it deeply and tenderly upon us!

Henry D. Ward, whose remains we have just been committing to the grave, was dear to many a heart. I have seldom seen more touching indications of genuine mourning than among those who have taken part in these funeral services. And though I was gratified, I was not surprised. The modest worth of our young Brother had silently, yet effectually, insinuated itself into the affections of his acquaintance. He was seldom abroad. He did not obtrude himself upon the attention of his fellows. He was quiet, retiring, unambi-

tious. He was as cheerful and generous, as he was shrewd and witty. He was, I think, ingenuous and sincere—holding empty shows and hollow professions in abhorrence. His tendencies were broadly humane. He was, I think, rapidly ripening into a strong, wise and beautiful manhood. Dear hopes and bright promises were clustering around him. His presence in the family circle to which he belonged, was a light and a joy. He had fastened himself strongly to the hearts of those to whom in domestic life he was united. And while those hearts bleed to-day at his early departure, may they be open to the rich consolation which is now offered. To the claims of their wise, loving, faithful Father may they cordially respond. May they find in their experience what the Patriarch discovered in his, that the providence of God is a storehouse of blessings. With him may they join in the triumphant exclamation, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord"!



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