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THE

CHRISTIAN STATESMAN:

A DISCOURSE

OCCASIONED BY THE DEATH OF THE

HON. JAMES McDOWELL,
Late Governor of Virginia :

PRONOUNCED IN THE F STREET PRESBYTERIAN CHURCH,
WASHINGTON CITY,
SABBATH MORNING, SEPTEMBER 14, 1851,

BY
REV. D. X. JUNKIN, D. D.,
ONE OF THE PASTORS OF SAID CHURCH.

PUBLISHED BY JAMES NOURSE,
COR. OF E & 10TH STS., WASHINGTON, AND
DANIELS & SMITH,
36 N. 6TH ST., PHILADELPHIA.

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1853 Dec 3
Hon Charles Sumner, U.S.S.
from Boston

Washington, Sept. 15, 1851.

REV. DR. JUNKIN,

Dear Sir: The subscribers heard with much pleasure your Sermon delivered on Sabbath, the 14th of September, on the character of the late Ex-Governor, JAMES McDOWELL, of Virginia. Concurring fully with you in all you said of him, and in your general remarks on the character of the *true Statesman*, and believing that the views presented would be productive of good, we respectfully request a copy of the discourse for publication.

We are, with high respect, yours, &c.,

J. M. McCALLA,	MICHAEL NOURSE,
T. HARTLEY CRAWFORD,	J. M. AUSTIN,
WM. J. COWAN,	JNO. D. BARCLAY,
THEODORIC B. McROBERT,	F. A. TSCHIFFELY,
ALEX. HALL,	W. S. WALLER,
ARTHUR JO. STANSBURY,	B. F. RITTENHOUSE,
CHARLES STOTT,	JAMES MILLER,
GEO. LOWRY,	R. W. LATHAM,
J. HARVEY NOURSE,	CHAS. FORREST.

TO GEN. McCALLA, Hon. T. HARTLEY CRAWFORD, GEN. WM. J. COWAN, COL. M. NOURSE, J. M. AUSTIN, M. D., THEODORIC B. McROBERT, ALEXANDER HALL, ARTHUR J. STANSBURY, CHARLES STOTT, GEORGE LOWRY, JNO. D. BARCLAY, F. A. TSCHIFFELY, WM. L. WALLER, B. F. RITTENHOUSE, JAMES J. MILLER, R. W. LATHAM, CHARLES FOREST, and J. HARVEY NOURSE, Esquires.

Gentlemen:

Although hurriedly prepared, and with no view to its publication, the discourse, of which you make such kind mention, is at your disposal. In yielding to your wish, I am not without apprehension that your just admiration for the lamented SUBJECT of it, has led you to overestimate the value of the discourse itself.

Very respectfully,
Your fellow-citizen,

D. X. JUNKIN.

Washington, Sept. 17th, 1851.

DISCOURSE.

PSALM XII, 1: Help, LORD, for the godly man ceaseth:
For the faithful fail from among the children of men.

“None of us liveth to himself, and no man dieth to himself.”

There is no being so completely isolated, that his character, conduct and destiny exert no influence, for weal or woe, upon his fellow beings.

“God never made an independent man;
’Twould mar the concord of his general plan!”

Every attribute of our nature fits us for society—to a social condition every impulse of our nature constrains us; and in the social state reciprocal influences must be exerted. The goodness of the good, and the evil of the wicked man cannot be confined to themselves: they must severally exert an influence around them correspondent to their respective characters. And so completely *one* is the social body, and so pervading its sympathies, that what is true of the Church of Christ, is true of society at large, “If one member suffer, all the members suffer with it.” How important then to a community are its *conservative* members! How worthy to be prized, as public benefactors, are they who are ‘the light of the world—the salt of the earth:’ And how sincerely to be deplored, as a public loss, is the death of great and good men, whose exalted talents, unbending uprightness, pure patriotism, and life-adorning piety fitted them for exerting a mighty and beneficent influence upon their country and their race.

The royal Psalmist felt it to be so. His pious, patriotic

heart throbbed with anxiety as he beheld the ranks of the righteous grow thin. As a patriot, he trembled for his country, and as a saint, he mourned for his church, when he witnessed the departure of those whom he knew to be the hope and the stay of both. And there is as much of lofty patriotism and far reaching statesmanship, as there is of God-trusting piety, in the earnest prayer of our text—“ *Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men !!* ”

This passage leads us to consider the godly and the faithful man as a blessing to society—his loss as a public calamity—and the duty of seeking help from God, in view of such loss. In attempting this, let us contemplate,

The godly and the faithful man as a blessing to society :
or, in other phrase, THE CHARACTER AND INFLUENCE OF THE CHRISTIAN STATESMAN.

In accordance with a peculiarity of Hebrew poetry, the latter branch of our text is but a slightly varied repetition of the former. The phrases “ the godly man ceaseth ” and “ the faithful fail ” are nearly equivalent : and the terms “ godly ” and “ faithful ” are but different epithets by which the same character is described. The former refers to man’s relation to God as an object of mercy and a subject of renewing grace ; the latter to his consequent faithfulness in the belief and practice of holy principles. The *godly* man is one who truly believes “ that God is and that he is a rewarder of them that diligently seek him ; ” intelligently and confidently recognizing the divine perfections. He is one who acknowledges God as Creator—Father—Preserver—Redeemer—Governor—and as the Fountain of all blessedness. He is a man to whom has been disclosed “ the light of the knowledge of the glory of God in the face of Jesus Christ ; ” and who, in that light, has discovered his lost condition as a sinner ; and at the same time has discovered and embraced Christ as a Saviour. He is a man who has taken the glory of God as

his chief end, the law of God as the rule of his life—the example of God as his perfect model, and the love of God as the all controlling motive of his actions.

Believing in an omnipresent God, he acts as under the gaze of that eye which “is in every place beholding the evil and the good.” Believing in a God holy, just, good and true, he admires the character of that God, and aims to be like him. Believing in a God Almighty, he dreads his displeasure and firmly trusts his power to save. Conscious that in God’s sight, he is a sinner, depraved, guilty, helpless, he is humble and his pride is crucified. Believing that he has been redeemed by priceless blood; he feels bound, by every sentiment of justice and love and gratitude, to yield all his powers to the service of Him who redeemed him. Keeping constantly before him the amazing lesson of Divine forbearance, love and mercy which the Gospel imparts, he is sweetly impelled to cherish “the same mind that was also in Christ.” An object of divine mercy himself, he is merciful and kind to others. Believing that the law of God is holy, and just, and good, he delights in it after the inward man, and finds pleasure in obedience. Believing that the best expression of his love to God, is the practice of holy charity to men, he aims to be beneficent. Adopting as his motto the golden rule “as ye would that men should do unto you, do you even so to them;” his intercourse with others corresponds with that blessed maxim. And believing that, for all his thoughts, motives, words and works, he is accountable to God, he acts with solemn reference to that account; and the low maxims of time-serving policy find no place amongst the principles that govern his life. He is a godly man. A man of *God* and not a man of *man*. He worships *God* and not *man*. He aims to please God and not man. He values the praise of God more than that of man. He feels accountability to God, and not to man. Confidingly depending upon God; he feels less dependent upon man. Yield-

ing humbly to the judgment of a sovereign God, it is a small matter for him to be judged of men. And whilst a consciousness of imperfection inclines him to self-distrust, and to pay deference to the opinions of others; he habitually brings all questions to the bar of an enlightened conscience, and tests them by the word of God.

The godly man becomes so in virtue of a new and spiritual birth. By this renovating process he becomes a child of God. Born again, by God's spirit, in the image of the Heavenly Father, and into his family, he becomes an heir of God, and thenceforth feels himself to be identified with every interest and every enterprize that makes for the glory of that Father, and the welfare of that family. Recognizing Jehovah as his Father, his heart throbs with a holy filial love. He delights in that Father's service. Possessing "the spirit of adoption whereby we cry Abba, Father!" he needs not to be forced to obedience by "the spirit of bondage to fear." He *loves* to obey. He loves the *right!* He abhors the *wrong!* And, impelled at once by this love and abhorrence, and by the tender motives that cluster around Emmanuel's cross—he lives to God, in the free and diligent discharge of his duties to God and man.

The man who thus makes the glory of God and the good of God's creatures his great aim, whose principles are derived from God, and whose motives and conduct all have respect to God—is a **GODLY MAN!** And he, who with fidelity adheres to such principles, and perseveres in such practice—who faithfully stands for the right and opposes the wrong—whose faith in God and his covenant, like a well embedded anchor, holds him steadfast amid the stormy elements of anarchy and error and the raging waves of persecution, is a *faithful man*. And by the terms "the godly man," "and the faithful" our Psalmist describes what we would denominate the *sincere, living Christian!*

Now the coldest-hearted philosophy, if it be but sound and

candid, must confess, upon an inspection of the elements of such a character, that he must be a blessing to society. Apart from the verdict of experience and history, we might infer that men, whose principles and motives of action are so pure and lofty, would prove eminently useful and conservative—the *light of the world*—the *salt* of the earth. And all history attests, that such has ever been the influence of the godly and the faithful man. In all lands, and in all generations, his mission has proved *conservative—beneficent!!*

I forget not that the very terms “godly” and “faithful” provoke the scorner’s scoff and the conceited witling’s sneer. I forget not that it is the fashion, in the circles of the showy and the shallow—the heedless and the heartless—the brainless and the bigotted, to curl the lip and scout the very idea of *godliness* being an element of *greatness*, nor am I unmindful that this prejudice, as mawkish as it is mischievous, has too far prevailed, even with the more sober and thoughtful, shaming even Christians from a firm and fearless assertion of the claims of religion upon the respect and gratitude of men. But although the remembrance of this fact may make me blush for my nature and my race—it cannot make me blush for my religion. With Paul I can honestly declare “I am not ashamed of the Gospel of Christ!”

True *godliness* is true *greatness*: and the godly man, whatever station he may occupy, be it lofty or lowly, is a blessing to his country and the world! In every relation of life—in every trust, in every employment—in every purpose, plan and effort, he is *the man of God*—guided by high and holy principles—prompted by pure and exalted motives—aiming at worthy and honorable ends!!

When such a man is called to serve God and his generation in important civil stations, every trust will be wisely and faithfully executed, and his official functions so performed as to adorn

the station and bless the Commonwealth. The *Christian Statesman* possesses qualifications for civil service, which none can possess who are strangers to the power of religion. We do not assert that piety can supply the lack of natural endowments, or the defects of intellectual and practical education. It professes not to impart political sagacity, nor to furnish the ample statistics of political information. Much less does it beget and foster a fondness for political power, adroitness in scheming measures and managing men, or tact and shrewdness in arts of diplomacy.

The Christian statesman, like other statesmen, must be qualified for high station by natural talents, by intellectual and moral culture, by mature scholarship—by large and accurate knowledge of principles and men and things, and by special study of the demands of the post to which he is called. We repudiate the folly that imagines that every good man is fit for every station, and that appointment to office qualifies for office. We hold that the man, who undertakes to serve God and his country in a station for which he is not qualified, perpetrates a *wrong*—*sins* against God and his country: and that no good man will willingly attempt it. But whilst we go as far as any in demanding, for the public service, the highest talents and educational endowments, we assert that for the *highest style* of statesmanship, something is requisite which neither nature nor education can bestow. We claim that “the christian is the highest style of man,” and that, other things being equal, the CHRISTIAN STATESMAN takes rank above those who are otherwise his peers. Aims are his—principles are his—motives are his—a spirit is his, which men of the world do not claim to possess; but to which even they pay involuntary homage. For the Christian patriot we claim equality with his peers in all statesmanly endowments: and we claim for him elements of public usefulness, which a heart-felt Christianity only can impart.

Should a statesman be learned in sound principles of juris-

prudence and civil administration? The Christian has drunk at the very *fountain head* of legal lore! The Book which he has taken as 'a lamp to his feet and a light to his path'—the Book which he presses to his heart as the guide of his earthly career, and the charter of his Heavenly hopes, is the **INSPIRED EMBODIMENT** of all sound principles of law and government. The Christian's Bible is the fountain of all true legal wisdom! It is Jehovah's statute book! It contains the enactments of the Supreme Legislator; and authentic reports of the decisions of the Supreme Court of the universe! It is the broad charter, under which all lawful civil governments have sprung up. It is the written constitution—**THE FUNDAMENTAL LAW OF THE GLOBE!** No man can be a sound and thorough constitutional lawyer, who is not well read in its principles. Now, as we have seen, the Christian delights in this law—he has a spiritual relish for the pure waters of this fountain—*con amore* he studies this treasury of legal wisdom, and by the omniscient Teacher himself is he led into all its truths.

Should a statesman possess large and elevated views of *man* as the subject of government, and of man's relations to God and to his fellows? With such views does Christianity inspire him. The Christian statesman does not confine his views to the narrow range of time; nor estimate men and society by a scale adapted to the brevity and vanity of the present life. Accustomed to contemplate man as an heir of immortality, his views of society and government partake of the light and the solemnity of his religious belief. These views are far reaching—comprehensive—profound—practical. They embrace man's origin, character, history, relations, duties, destiny. They are directed to the true constitution of society—the true principles and the proper ends of human government: and before such views, all shallow maxims and narrow schemes of public policy—all short sighted social expedients—all political fanaticism will retire abashed!

He only attains to profound and adequate conceptions of the ends and principles of human governments, who views those governments in their august relations to the Throne of God! There is a confederation more magnificent than the American Union! A confederation of nations, and of worlds! Its centre is Jehovah's throne! Its metropolis, "the city of the living God!" And as he could be but a shallow jurist, who would study the laws of a single State, without any reference to the laws of the Union: So he must be a narrow-minded statesman, who contemplates the civil polity of his country, in total disregard of the laws of the universe, and the government of God. So does *not* the Christian statesman. In pondering the best interests of his country, he views them in all their great relations. He seeks wisdom from on high. The splendours of the Sun of Righteousness give distinctness to his vision, and amplify its range. His will be a far-seeing wisdom—an all-comprehending polity!

Should an American statesman be a sound republican? In the Christian's Bible are found all the principles that constitute the elements of regulated liberty. There originally—there only are they found; and the same process by which a man becomes an intelligent christian, makes him the firm and enlightened champion of freedom.

Should a statesman be a man of unswerving rectitude—of inflexible justice—of elevated purity? I need not detain you with proofs that such is the genuine christian. It is the prerogative of christianity to make men righteous. It is the only religion that discloses a scheme of mercy compatible with justice. It only teaches how God can be just and yet extend pardon to the fallen; and it only is efficacious to make men pure.

Should a statesman's principles elevate him above the ebbing and flowing tides of popular prejudice and passion, so that, uninfluenced by *fear* or *favour*, he *may do right*? On such an elevation does the christian statesman stand. The rock of

truth is beneath his feet; and it towers above the froth and filth of party passion and chicanery. He looks down, sorrowfully it may be, but serenely upon the turbid billows that rage at his feet: and, as they die away in foam, he pursues with firmness the path of duty. True, he pays decorous respect to the popular will, when lawfully expressed. He prizes the good opinion of his fellow-citizens—he values popularity as an element of usefulness. But loyal to his conscience, his country and his God, he would rather be *right* than be *popular*. He despises the low arts of the demagogue, who cajoles the multitude, that he may cheat them—who flatters that he may betray. He recognizes his responsibility to the people, for his public acts; but he owes a higher and more solemn responsibility to God: and there is no shrine *popular* or *official* at which he would deign

“To crook the supple hinges of the knee,
Where *thrift* may follow *fawning*”—

Should the mind and heart of the statesman be abidingly influenced by the most solemn sanctions and the most effective incentives to duty? It is so with the *Christian Statesman*. He loves his country as a *matter of religious principle*. He feels that for all his political, as well as for all his private actions, he must give account to God; and this sense of accountability is the surest guarantee of official faithfulness.

The highest encomium, recorded in holy writ, upon the civil administration of the virtuous Kings of Israel is: “He **DID RIGHT** in the sight of the **LORD!**” And the statesman who realizes that he acts *in the sight of the Lord*, possesses the profoundest motive to right administration. And, as men grow wiser, and sounder notions of Government prevail, the time will come, when the loftiest praise which the historian can record of any statesman will be “he did that which was right in the sight of the Lord!”

And finally, ought a statesman to be able to surround his country with the strongest defence of nations ; and to call to her alliance, in times of danger, the mightiest of powers ? This the Christian Statesman can do ! Of him it may be said, as of the wrestling patriarch of old, “ as a prince hast thou power with God and with men, and hast prevailed.” “ Prayer moves the Arm that moves the world !” Prayer seeks and secures alliance with “ the blessed and only potentate, the King of kings and Lord of lords !” Prayer gathers around the nation, which righteousness hath exalted, the strong defence of nations, *Jehovah's protection* ? When we come to read our country's history in the light of eternity, we may discover, that the prince of patriots accomplished more for his country's independence, whilst a suppliant kneeling before his God, than when, upon his proudest field, he stemmed the tide of battle : that the *prayers* of Washington were mightier than the *sword* of Washington !

Such is the Christian statesman ! A blessing to his country and his kind—an ornament to our nature ! a triumph of grace !—A majestic column, reared amid the rubbish and ruin of the fall, to remind us of what man once was ; and to cheer us with the promise of what he yet shall be !

No wonder that he, who was Israel's mightiest warrior and statesman, as well as her sweetest singer, deplored the loss of such men, as a great public calamity. No wonder that, as he beheld one after another of them sinking to the grave, and none arising to take their places, he strikes his plaintive harp, and raises his earnest voice in the touching supplication “ Help, Lord, for the godly man ceaseth ; for the faithful fail from among the children of men !”

I need not detain you therefore, with any discussion of the second topic of our subject. It needs no argument to prove that the death of such men is a public—a national calamity. And whilst the pious patriot will bow submissive to the will of God,

and feel that, even in thus bereaving, he hath done all things well ; he needs no prompting to shed the tear of ingenuous sorrow over his country's loss, and to the memory of departed greatness.

Over the loss of such a man has this church—this city—the church and the community in the bosom of which he closed his illustrious life—the ancient and honored commonwealth that gave him birth—this whole nation—and his beloved family and friends been called to mourn. A godly man has ceased from his earthly toils—a faithful man has failed from among the children of men !

JAMES McDOWELL—the dignified gentleman—the ripe and polished scholar—the tender father—the loyal friend—the pure patriot—the great and accomplished orator—the CHRISTIAN STATESMAN, is no more !! On Sabbath the 24th of the last month, just as the bell had summoned the congregation, of which he was a member, to their earthly sanctuary, his spirit obeyed a summons to the upper sanctuary, there to join his loved ones that had gone before, in the eternal temple service !

I felt, my brethren and fellow citizens, that I should be omitting a duty to you and my country, as well as resisting an impulse of my own heart, if I should neglect to notice appropriately the death of one so good and great, and who had so recently been a resident of our city, and associated with this congregation in the worship of God.

I aim not at eulogy. The time and place are not appropriate to the praise of men : and I shall only notice those points in our patriot's character, for which he himself would ascribe all the praise to God. Indeed the man who has a true conception of Gov. McDowell's character would be restrained, by that very conception, from all attempts at eulogy. It was a peculiarity of that excellent man, that he instinctively shrunk from the breath of adulation ; whilst his own high truthfulness would never permit it to pass his own lips.

Our distinguished friend was born in Rockbridge County, Virginia, nearly fifty-six years ago. His ancestry belongs to that stirring race of men who, in the van of all others, and with a firmness excelling all others, have stood, in these last centuries, for human rights and freedom. He was a descendent, in one line, of the men and women who, amid the glens and moors of North Britain struggled and suffered for Christ's crown and covenant—the men who braved the curses of a Charles and the claymore, of a Claverhouse, rather than surrender their religious liberty—whom neither priests nor prisons could subdue, or bend from their high-souled adherence to free and holy principles. The men and the women who, at a later period, with a firmness and a patience more than heroic, stood, within the beleaguered walls of Londonderry—in the face of famine and pestilence, and Irish daggers and French artillery—stood—freedom's forlorn hope, fainting yet firm—stood for the *cause of protestantism and the liberties of the world!!* He sprung from that race of men who, after battling for freedom in the old world, against the combined power of priests and princes, sought and found for her a home in the new—that race of men who, in this broad land, from the Hudson to the Savannah, have chiefly proved the brave and pious pioneers of liberty and civilization.

Among the first to rally round the standard of their country's independence, they will be the last to forsake her in the hour of peril. The blood that flowed in our patriot's veins was the same that gushed at Camden and at Cowpens, at Eutaw Springs and at King's Mountain. With perhaps a tincture of Anglo Saxon, it was the blood of the intelligent, the godly, the Bible-reading and the brave Scotch-Irish race. He was a worthy scion of this generous stock. And it might be for the glory of God, the honor of his covenant, and the encouragement of his people, to exhibit the wonderful manner, in which the Divine promises to a godly parentage have been fulfilled, in the history

of his singularly gifted and pious family connexion ; which embraces many of the most distinguished, as well as the most eminently pious names known to our history. But for this exhibit your speaker is not the person, nor is this the time.

Mr. McDowell's earlier studies were prosecuted in Washington College, near to his home, in the valley of Virginia ; and his college curriculum was completed at Nassau Hall, New Jersey. A fellow student of his, (present to-day) informs me, that Mr. McDowell's College career was marked by a uniformly dignified and orderly demeanour, a somewhat reserved intercourse with his fellows, a pure morality, a steady attention to his college duties and a diligent cultivation of his varied powers.

His subsequent history has been what such a beginning seemed to promise. But even if our time permitted, it would be needless, before this audience, to dwell upon the details of his lovely, dignified and useful life ; or to attempt a portraiture of his pure and exalted character. If I have succeeded in portraying the godly and faithful man—if I have truly sketched the character of the Christian patriot and Statesman, I have given you my estimate of the man whose death we all deplore. His tall, erect and dignified form was a fitting tabernacle for the noble spirit that dwelt within. With a high sense of honor, chastened by religious sentiment, and sustained by inflexible Christian integrity : with a modesty as profound as his merits were exalted ; and with gifts and acquirements fitting him for the highest stations in civil life ; he would have remained in private to his dying day, rather than have sought preferment by any of the sorry arts, alas ! too common among politicians. If his fellow citizens called him to public station, he was grateful for their confidence, and he devoted faithfully to their service his great abilities : but, as another has well remarked, " no love for place or power, nor yearnings for human fame, could ever sway him, for one moment, from his high sense of integrity and honor, or

from his estimate of the true dignity of a gentleman, a Statesman and a Christian." Few States, either in ancient or modern times, have, in so brief a historical period, presented so bright and broad a galaxy of great names, especially in the department of oratory, as does the noble commonwealth which gave our patriot birth. And amongst these brilliant names, JAMES McDOWELL will ever hold an honored place. There was a dignity in his mien and manner—an earnestness of port and expression—a classic purity of style—a force of conception—a lucidness of order—a vividness and delicacy of imagination—a gushing pathos—and a *progress* in all these elements of oratorical power that marked him as one of our country's greatest Orators. He seldom spoke in deliberative bodies; but when he deemed it his duty to speak, the *whole man spoke*, head, heart, conscience, imagination, body, spirit: and the effort was always worthy of himself and his subject. His eloquent appeal in behalf of Emancipation, in the Virginia Legislature in 1831-2, would have secured him the fame of a great speaker, had he never spoken again. But his great efforts upon the floor of Congress, in conservation of our glorious union, have inscribed his name amongst the illustrious orators of the nation, whose eloquence has saved their country and blessed mankind. Seldom has such a tribute been paid to enchanting eloquence, as was involved in the eager and unanimous cry "go on," when the one hour rule was about to silence our christian orator, and disappoint the enraptured auditory that hung upon his lips. This too at a time of high party and sectional excitement. And I cannot doubt that, when the history of the late trying crisis in our national legislation shall be fairly written, those magnificent efforts will be recorded amongst the causes that lulled the elements of sectional animosity, and saved the Union.

Mr. McDowell was for many years a member of the legislature of his native state; subsequently its governor, and after-

wards a representative in Congress; and in every station he was the dignified gentleman, the disinterested patriot, the CHRISTIAN STATESMAN.

But it is not in the capacity of Statesman or Orator, nor in the incidents pertaining to his mortal life, that the christian most delights to contemplate our departed friend; it is in the character of a child of God.

In alluding to this I will be pardoned if I chiefly employ the language of one,* who knew him longer and better than myself.

"All his gifts, however valuable intrinsically, and delighted in by others, Governor McDowell laid at the foot of the Cross. What was his gain he counted loss for Christ. He was a true and humble follower of the lamb. In the midst of a political campaign in 1831, when the minds of most men, similarly situated, would have been absorbed with the exciting circumstances, and the plea "go thy way for this time," would have seemed to many specially appropriate, he first publicly evinced a concern as to personal interest in the great salvation. A revival of religion was in progress under the ministry of the venerable Dr. Baxter in Lexington, and the very day preceding the election, at which he was one of the candidates, he appeared amongst a band of inquirers asking what he should do to be saved. After a season of spiritual distress, he, at length, found a good hope through grace. * * * That he found the pearl of great price, none will doubt who have been familiar with his subsequent life. Though much away from the associations of his home, and of his immediate church relations, and in the midst of the excitement, care and ungodliness, which too often attends public life, he never forgot his christian profession; nor was he ever ashamed to avow strict principles of evangelical piety. * * * By birth, by education, and by a prefer-

* J. L. in the Presbyterian, presumed to be Dr. Leyburn.

ence, which no power seemed able to shake, Governor McDowell was a Presbyterian. He had, of all men I have ever known, the strongest aversion to ostentation or unnecessary ceremony in religion. In whatever pertained to the service of God, he had no heart—such was his repugnance—I might almost say, no patience for anything else than piety in its simplest and most unpretending forms.

As the orator and christian lived, so he died. But a few years had passed since he was called to bury out of his sight the loved companion of his bosom, distinguished for her beauty of person—her gentle lady-like deportment, and her unobtrusive piety. His late journey from Washington to what he called his “mountain home” was with the remains of a beloved daughter, whose dust he was carrying back to lay alongside that of kindred dust, in the old graveyard at Lexington; and for months past his friends had apprehensions that he would not be long behind the loved ones whose death he had so much mourned. None however unless it were his physicians, anticipated that he would be so speedily summoned away.”

When informed that his end was nigh he was perfectly calm and collected—laid his hand upon the heads of his beloved ones, and gave them a silent, unutterable blessing and farewell—declared that “nothing else was precious but Christ and his promises”—asked his pastor to pray that he might have “a stronger faith—more reliance,” and in answer to the inquiry, if he had any other hope but in Christ, declared, (and they were his last words,) “none whatever.”

“He died as sets the morning star, which goes
Not down behind the darkened west, nor hides,
Obscured amid the tempests of the sky;
But melts away into the light of Heaven!”

It was the mournful privilege of my venerable colleague and myself to witness the passage of this distinguished man

through some of the deep waters by which his earthly path was flooded. And I must say that, to my mind, there was more of the moral sublime, in the aspect of that Christian father, when bending in tearful solicitude over the couch of his dying child, pouring into her ear the language of Gospel hope and encouragement, and kneeling in fervent supplication for her spiritual peace, than there was even in the moment when his peerless eloquence had won its proudest triumph, and listening legislators hung weeping on his lips !!

But he is gone! That commanding form, that so lately moved amongst us, and bent in devotion in our sanctuary, now occupies a silent grave. That gifted ransomed mind rejoices in the "house not made with hands." And who will say it is not well? Who will deny to the faithful soldier the promotion that is his due? Who will countermand the order that has bid him "come up higher?" Who would repress the plaudit—"Well done, good and faithful servant, enter thou into the joy of thy Lord?"

Let us be also ready! Let us acquiesce in the awards of providence: Yet let us not repress the tear that starts for the memory of the loved and honored dead. Let us not stifle the throb of heart-felt sympathy for his sorely stricken family; nor fail to urge the prayer "Help, Lord, for the godly man ceaseth." Let us pray for help for our beloved country. Let us pray for help for our church, and for ourselves; in view of this and other recent bereavements, that we may follow the departed so far as they followed Christ.

And how solemnly, my brethren, has the Lord spoken to this congregation by recent bereaving providences! First, we were called to mourn the daughter of the Governor. Then one, and another, and still another of those whose kindred worship with us. Then the tidings cross the ocean that an Elder of this church has buried his beloved daughter in a foreign grave; then

this sad news from the valley of Virginia ; and again, within the last week, the death knell sounds from Kentucky, and we are called to sorrow for the death of the lovely, accomplished and godly wife of our Attorney General !* Brethren, if these things move not our hearts, we should tremble lest they be left to judicial hardness. " Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men ! " Amen !

* Mrs. M. L. Crittenden.