





Miss Hol. Seminary  
New York  
Presented by Dr. Munn

**THE**  
**RELIGIOUS LIFE**  
**OF**  
**FRANCIS MARKOE, ESQ.,**

**WHO DIED**

**FEBRUARY 16, 1848.**

**BY**

**THOMAS H. SKINNER.**

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### ADVERTISEMENT.

THIS short publication has been postponed, in hope that I might, by taking some pains, collect the materials of a longer one, and one of a different form. But after vainly endeavoring to enable myself to write a proper biography, I have been obliged to content myself with very little beside what I gave in a funeral discourse. I have made some changes, but the discourse is substantially the same that was delivered. I am sorry that its appearance has been delayed so long,—the causes have been such as I could not control.

## DISCOURSE.

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GAL. i. 24. They glorified God in me.

As the Divine and human natures themselves are not to be confounded, neither are their attributes, actions, or merits. The virtues of Paul were his own, and the *praise* of them also belonged to him: it is and ever will be given to him. From the saints in light, and from God himself, this holy man will always be receiving pecu-

liar honor, in full proportion to the pre-eminent worth and excellence of his character.

2. Yet God also is to be glorified for goodness in his creatures; and not the less, because of their own praiseworthiness: God's praise is to be acknowledged in theirs. He is the Author of their goodness, as well as of their being. Truly has it been said, that whatever goodness lives in intelligent natures, from the highest angel, to the lowest of mankind, is solely the manifestation of the presence and power of Him who alone is good. Among mankind especially, there is none good, who is not indebted for this greatest of all dis-

tinctions to a display of the Divine goodness, far surpassing that which appeared, when the morning stars sang together—a display which will hold men and angels forever in unutterable wonder and astonishment. If moral excellence belong to any of the fallen race of Adam, the explanation is to be found in the sufferings and death of Immanuel—the Incarnate Word; and in the indwelling of the Holy Ghost in our corrupted and ruined nature. Far beyond her own comprehension is the meaning of the words in which the Church utters her confession—“We are his workmanship created in Christ Jesus unto good works, which God hath before



ordained, that we should walk in them." Well does she adopt the self-renouncing alleluia, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

3. As Christianity is the highest form of virtue, so among Christians, there has perhaps never been a more perfect character, than that of the apostle Paul. The primitive Church could not but have had a high appreciation of a man whose holy life, whose labors, sacrifices, and sufferings for Christ, had been so unexampled. The conviction of his transcendent worth will always remain;—his history, written with the pen

of inspiration, will secure this result. The apostle of the Gentiles will always be regarded as the most surprising monument of Christian faith and heroism. But the text informs us, that this wonderful man, in his own day, was looked upon by holy brethren of his acquaintance, in all his high excellencies and in all his stupendous achievements, as but a mirror, reflecting to their adoring admiration the glory of Divine grace : they gave their thought not to him, either as the converted persecutor, the soaring Christian, or the chiefest of the apostles, but to the manifestation which God had made of himself, in and through him, from the memorable

date of his entrance into the service of Christ. They did not glorify him, but God in him. Highly as they esteemed, loved, and honored him, they gave him praise only as an example of God's renewing, sustaining, and sanctifying agency.

4. It is Paul himself who has made this record. It could not but have given him great delight, that the fact was so : he would have the fact written in imperishable characters, that it might be known and remembered in the Churches for ever. It was Paul's desire that no flesh should glory, or be glorified, in the presence of God, especially on account of goodness. The truth, that goodness in men is of

the free, unsearchable, and wonderful operation of Divine grace, lived and flourished with peculiar vigor in the consciousness of the apostle ; and above all did he feel his own infinite obligations to this sovereign grace. Words failed him, when he would express his sense of indebtedness. We see this abundantly in his epistles. It was the sin of idolatry, according to the teaching of Paul, to give the praise of goodness to any creature, however exalted in rank and honor, except as ultimately glorifying God alone.

5. And in this, he did but show the essential life, the pure spirit of goodness. Assuredly there is no goodness

where the truth and power of our Lord's saying are not felt, *there is none good but one, that is God.* Goodness, in its most comprehensive idea, includes, as entering into its very essence, a sense and discovery of God, as the only original proprietor and cause of goodness : and since goodness is the chief means of happiness, God as a benevolent being cannot but design and pursue as the last end of his works, such a manifestation of himself, as the sole, independent Fountain of goodness, as shall fill his kingdom with an ever-abiding, indestructible assurance of this fact. Accordingly, that this will be the grand permanent result of the Divine agency

in the creation, has been clearly and abundantly announced in the prophetic word. The apostle himself has foretold, in 1 Cor. xv. 24–28, that the act of our Lord in surrendering the Mediatorial Throne,—the act in which *he delivers up the kingdom to the Father*, is to the intent that **GOD MAY BE ALL IN ALL**; that is, that Jehovah, the Triune God, may be thenceforth so recognized and acknowledged. Not a fact, assuredly, but its discovery in just significance and power, is intended by this great expression. For that God is all in all, save in the kingdom of evil, has ever been, as of necessity it is and must be, true; but the manifestation of this truth in

such a manner, as to insure its being ever afterwards duly recognized and felt—this is to be the achievement of Christ's appropriate agency, *as Christ*, in the world. This, therefore, is a consummation, which could not have been otherwise obtained; no course of *nature*, no processes of mere physical power, could produce it; Christ alone,—Christ in his peculiar character and work as the Anointed of the Father, could accomplish this achievement. Nor was it to be secured even by Christ, except as the result of his *completed* agency. All other parts of his great function as Mediator must be finished, and then one thing more take place, the *Media-*

*torial* kingdom, must be merged into the *Immediatorial*, and the Son himself become subject to Him who put all things under him. Then will the Infinite Jehovah, the Three-One God, be perfectly known and acknowledged as such, in his own creation : then will cease the possibility of *glorifying* creatures, or praising them without intending therein ultimate praise, as exclusively due to God. Before that period nature and finite things may continue to be as they generally have been, in this world, a veil, behind which God is concealed,—

——— “ Works unseen

By the impure, and hears his power denied;”



But after Christ, having raised the dead, executed judgment, and renewed the heavens and the earth, shall have delivered up the kingdom, and become himself subject to the Father,—thenceforth God, the Eternal Trinity, will, in the consciousness of every creature, be, **ALL IN ALL**, throughout the universe of goodness and blessedness: even unholy beings will be under the full power of this impression. Belief in atheism, naturalism, giving the praise of God to others, will cease even out of possibility, for ever and ever.

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6. With these remarks, I introduce, what is unusual with us, a sanctuary

meditation on a deceased member of our Christian brotherhood. It is not my custom to discourse at length, on instances of removal from us by death ; but this instance, I think, deserves peculiar consideration. The person taken from us was one, in whom we have had no ordinary occasion to glorify God. He was no common example of the highest kind of goodness. The Divine life in him was of nearly half a century's growth, and from the first of singular vigor and fruitfulness. He has been well known, especially in the churches of our two largest cities, and on all by whom his influence has been felt, he left the same impression of elevated and unusual piety. Ten years

he has been an elder of this church, and you are witnesses how holily, justly, and unblamably, he has always behaved himself among you, both in his official and private relations. For my own part, I should be unfaithful to strong convictions of duty, if, now that the place which he has filled so well in the church, is to know him no more, I should omit in my public ministrations, a special notice of this most exemplary and holy man. Indeed, I think a much more extended and particular reminiscence of him, than would be proper on this occasion, ought, if possible, to be preserved for the lasting edification of the church. Aware of the liability of being thought extrava-

gant in my estimation of him by those who did not personally know him, I yet cannot forbear expressing the judgment that among contemporary Christians, so far as my acquaintance has extended, as complete and perfect a pattern of holiness, as he was, I have not seen; nor have I heard or read of many among saints of former times, that seem to me to have more adorned in all things, the doctrine of Christ. If I appear to speak of him with warmth, let me only say, that with such evidences of spiritual excellence as he has given me, I should be unjust to myself as a Christian and a man if I should do otherwise. I have known him for more than thirty years; for a

large part of this period my intercourse with him has been intimate; and when I parted with him at the gate of death, I thought, as I have since done, with increased assurance, that for spiritual, living Christianity, apart from the eminent distinctions of public station and trials, there have been few his equals of any church or age, among the disciples of our blessed Lord. Nor can I doubt that this would be the common impression of all who are most competent to judge, if it were given them to read a history of his life, faithfully written, from the date of his conversion until he was removed to the church above. What I have to say of him, I shall endeavor

to speak, as of sincerity, as of God, in the sight of God, and with exclusive reference to the glory of the Divine Name.

7. He lived quite to the age of manhood without the saving knowledge of Christ. His natural endowments, which were excellent, were cultivated by education in one of our best colleges.\* He was adorned with polite and amiable manners, with kind, generous, and noble dispositions, with symmetry of form and brightness of countenance. His youth was not vicious. From his earliest life he was connected with the church.† He

\* He was an alumnus of Nassau Hall.

† He was a descendant of the Huguenots. His

was not inclined to infidelity, nor had he, so far as is known, any special aversion to evangelical religion; but he was blind to the glory of the gospel. He had no spiritual acquaintance with God, no life, no germ, of holiness within him. On the contrary, he walked in the spirit and according to the course of the world, which lieth in wickedness. That world's image was conspicuous in him. He was a gay young man, who, beyond the spheres of worldly pleasure or emolument, desired no associations, sought no portion, aspired after no happiness.

ancestors were of high rank. The Duke of Sully is among them.

But what he did not choose or love, God had chosen for him.

His conversion was remarkable. It was as sudden as that of Saul of Tarsus. Old things passed away, and all things became new to him, as the bodies of the saints will be changed at the second coming of Christ, in a moment, in the twinkling of an eye. I give the account as we have received it from himself. At the period of it, near the beginning of this century, he was in the island of Santa Cruz, at the house of a friend. The island at that time was distinguished by the luxurious living and very social habits of its wealthier population. According to a custom among them, he, with seve-



ral of his relatives, was spending at a neighbor's a festive season of some days. On a morning, while the rest of the company were abroad, upon a pleasure excursion, he remained in the house alone. He went into the library. His eye chanced to fix itself on a volume, the title of which would scarcely have been more striking to him, if he had seen it written in characters of light on the wall: "The Scholar armed against the errors of the times; or, The truth of Christianity demonstrated." The latter words, especially, excited the highest interest: *The truth of Christianity* DEMONSTRATED. The assertion had the effect upon him of something at the same

time awfully important and perfectly novel. He paused upon it, repeated it to himself, and pronounced the last word over and over; "*demonstrated*,"—so he soliloquized—"from demonstro—demonstrare; is this indeed so? the *truth* of Christianity *demonstrated*, shown by unanswerable argument. Then I ought to be a Christian. I must and will be one." Thus saying, he opened the volume and read; his mind was completely overpowered. "I found the book," he said, "luminous with truth from beginning to end." It established the truth of Christianity, as a law, a life, in his inner consciousness. He knew, as he knew himself to be a living man, that

the Christian religion is what it claims to be, Divine.

8. He had not so known this before. He had never, perhaps, seriously doubted the truth of Christianity; he had professed to believe in it; but his faith had been dead. Practically, in reference to his own state and conduct, to his past and future being, Christianity had not been as *true*; it had been disowned and falsified: hence the possibility of his being so moved by the title of the book. There was a witness to this deadness of faith, within him, when he looked upon the volume. It was under the influence of this hitherto dormant witness, quick-

ened by that look, that the title became a proposition of such surpassing freshness and novelty. When what was contained in the title was reproduced in his own inward man—when the truth of Christianity was written on his heart, by the Spirit of the living God, how greatly enhanced and enlarged were his impressions! He did not, could not keep what had occurred to himself. When his friends returned, they heard strange discourse from him; he spoke as in another tongue. From thenceforth to his dying hour, what happened to him in the library during their morning drive, continued to reveal itself as a work of the Spirit of God, with increasing fullness of in-

fluence and effect; as the shining light, which shineth more and more unto the perfect day.

9. I assume, that what he experienced in the library was a true conversion. When, if not now, was the work of renewing power accomplished in him? At this point of time, according to his own profound conviction and constant testimony, his Christian life had its beginning. Now the evidences of his regeneration *began* to appear, and there never was a subsequent moment in which they were not yet more manifest. It is a high conclusion to which we come, in respect to the nature of the work which was wrought in him so suddenly. But

we seem to be shut up to it by facts. And why should we doubt? As conversion is a Divine work, causing something to be where there was nothing before, it is of necessity always an affair of a single instant. Ordinarily, or in most cases, conversion takes place in connection with certain preliminary exercises of mind, more or less protracted; and these occur in a certain order—the order which corresponds to a just systematic arrangement of the truths in view of which the exercises are produced. But while, on the one hand, there is to us no sure connection between any such exercises, however strongly marked, and regeneration itself; on the other,

it is not for us to say that God may not renew any man, without any preliminary thought or feeling. He may, by the secret agency of his Spirit, approach the most abandoned and unthinking of men, and the effect of the first touch of his gracious power shall be the implantation of the germ of eternal life, so that the next exercises of the person are not workings of the rebellious principle against the law and grace of God, but exercises, in some faint degree at least, holy and spiritual. It can scarcely be denied, that renewing power thus wrought in many of those whom our Lord called to himself, when he was on earth; unless, indeed, we are to think

that they were regenerated persons before he called them. Possibly some of them were, as Andrew, Peter, John, Philip, and others. Some, doubtless, as the publicans, Matthew and Zaccheus, and the dying thief, were not. If it be said that these were instances of men who had not received instruction in evangelical doctrine, I answer, that there are still such instances ; and he of whom I am speaking was one ; and that even among those most perfectly educated in the truths of the gospel, the Holy Spirit may, for aught we know, sometimes work in the same mysterious manner as he did in some of the first disciples of Christ. I am aware that such examples of conver-



sion as the very rare one of which I am speaking, have been adduced in disparagement of evangelical piety—piety which embraces deep and pungent convictions of sin, of inward and radical alienation from God, of the utter corruption of our nature, of our helplessness, and our dependence on God's sovereign mercy. But I do not think there is much danger to the cause of true piety, from such examples, while they themselves are witnesses for it, in all its high peculiarity. Among all men I have ever known, the person whom we lament had no superior in the testimony he bore to the necessity and nature of such experiences as have been mentioned. If he was not

himself the subject of them before his conversion, he had them afterwards, in connection with the joyous influences of faith and hope, in a degree, so far as I know, unsurpassed.

10. To return : his life, after the memorable occurrence in the library, was wonderfully changed. By some it was thought he was beside himself. I have not been particularly informed as to the character of his early piety ; but as he was a man of marked individuality, and was left to himself to pursue his own way in religion, there were doubtless many things in his first experience and conduct different from what is common in newly converted

persons ; and some, which, examined by the ordinary tests of conversion, might be deemed inconsistent with it, if other circumstances be not considered. A few things of this character have been related to me. After the change in him had taken place, he went once to the play-house, and once to the ball-room. That the spirit and doings in these places were inconsistent with Christian seriousness, he had not been taught, or led to suspect ; but he learned that they were from his own presence in them, and he obeyed his convictions ; he visited the theatre and the ball-room no more. We should judge him unjustly to decide that Christian seriousness in his own

heart, would have kept him away from these places. In some cases spiritual light bursts upon the soul at once in full splendor, almost as if the sun should suddenly shine out on the world in the dead of night; in other cases, its manner is like that of the morning, which comes upon us so slowly that we cannot perceive its motion. We should consider differences of social relations, of education and early teaching, of public opinion, of physical constitution, and temperament. Our friend had no spiritual companions; was without the advantages of an evangelical ministry, and heard no censure from any quarter, of such things as have been men-

tioned. Among all the persons about him reputed religious, he was singular in not thinking well of them *after experience*.

The character of his early piety is illustrated in another aspect, by a circumstance of which he sometimes spoke. He thought it his duty to partake of the communion: the minister of the church was openly a man of the world, whose profession of piety it was impossible for him to approve. Still he desired the sacred symbols at his hands, and was in the church to receive them. By mistake they were not given to him; yet, as the fault was not his, he did not lose the blessing. He was, he said, as

much refreshed in spirit as he would have been had the signs of the body and blood of his Lord been received. He was always remarkably exempt from the annoyances of that impracticable scrupulosity of conscience, by which some persons are all their lifetime kept in bondage. God gave to him, from the beginning, the spirit of a sound mind. He could "receive him who is weak in the faith," without partaking of his weakness.

11. His native Island was not to be his permanent residence ;—God had chosen other spheres of life for him. The course of things made this manifest, and led to his removal. His con-

dition could scarcely have been more unfavorable to progress in religion. There were none to sympathize with him in his new feelings ; none to whom his words were not strange when he spoke as he could not but do, of the work which God performed, and from day to day was carrying on within him. He heard no preaching that was adapted to benefit him. The gospel, as exhibited in his own intercourse with men, was not, so far as I have heard, the instrument of any one's conversion. His sweet and affable way of speaking of it, and of his own experience of its influence, we may hope was not wholly in vain, but of its fruits we have no knowledge. He at length began

to feel himself out of place. He longed for spiritual society, and the faithful preaching of the word of God. To God, who knew this feeling of his heart, it was of the nature of prayer; but it was fitting that it should express itself in a specific request. He had hardly conceived the idea distinctly, that God's attention to the prayers addressed to him is *particular*; and that particular petitions relating to things in our temporal as well as spiritual state, might be preferred, with hope of successful returns. At length the idea came perfectly into his mind; it came almost as a new revelation. It led him to form the purpose to pray for his removal. He offered that petition,



explicitly, earnestly, importunately. The result was in accordance with his new persuasion, of the availableness of minute and specific prayer. He was heard in the thing of which he made mention at the throne of grace. It required much faith to offer the prayer aright; the difficulties in the way of his removal were great; but he *did* trust in God, and he prevailed. Mountains were removed; the way for his leaving the Island was in a remarkable manner prepared. An opening presented itself to him in the country where he had received his education. He came to Philadelphia, and here established himself in business.

12. He began his religious life

anew ; he entered into new religious associations. He had had no intercourse with the different evangelical denominations ; and probably did not know with which of them he was most in accordance, as to religious doctrine and experience. Indeed, it can be hardly supposed that he understood well his own religious individuality. He soon became better acquainted with it. There was a preacher in the city of great eminence, and of great peculiarity ; a man of extensive learning, high intellectual discipline and attainment, of the purest life, and in nothing more distinguished than his manner of preaching : this was remarkably simple, logical, argumenta-

tive, discriminating. He was truly catholic and liberal, but at the same time a firm and powerful defender of the evangelical faith, as set forth in the Westminster Confession. In the place where this man preached, he attended divine service soon after his arrival. His appearance in this congregation of Presbyterians, was more than commonly attractive and striking. The preacher who, using no notes, gave to the assembly that notice of the eyes which others give to their manuscripts, and who was an exact observer of every person and thing in the house of God, during worship, could not fail to recognize the presence of this stranger, especially as he seemed to

be giving the liveliest attention to the discourse. After service, he spoke of this interesting hearer to a friend, as of one who seemed to love the truth, and to be deeply impressed by it. His friend smiled, for he had known this person as a man of the gay world, and assumed that he was so still; especially from his wearing powder, and somewhat fine apparel. It was not long before the young man made himself known to the preacher, whose discourse, to use his own language in speaking of its effect upon him, was as a full dinner to a hungry man. He united himself with the church of which this preacher, the late Dr. Wilson, was the pastor.

13. His religious belief now began to be more systematically developed. As Christian experience has Christian truth for its object, and as his experience was vigorous and active, and his understanding sound and discriminating, it was impossible that, under such teaching as he now enjoyed, he should be indefinite or altogether unscientific in his theological views. He attended with the utmost delight and avidity on the lucid, exact, and unusually logical ministrations of his pastor. He acquired a high relish for doctrinal preaching; and though he never made much use of the "theological dialect," and was never distinguished by zeal for the tenets of a "school," yet his

piety soon began to express itself, distinctly and openly, in the accurate statements of a creed or system of doctrines. The evangelical system, as commonly held, was his own ; but he had a very determined preference for it as taught in the Confession of the Westminster assembly of divines. I know not that he was at any time narrow or extreme in Calvinistic views ; he certainly was never sectarian in his spirit. He had Christian fellowship to the fullest extent with every person of whatever denomination, who had any measure of the spirit and image of Christ. Love of the truth had no connection, in his view, with want of love to the brethren ; nor was any article

of his creed dearer to him than charity. Nevertheless, his own mind was established in the joyful belief of the Westminster theology, as propounded in the discourses of the distinguished divine on whose ministry he attended. He would have violated his strongest convictions of duty, if he had not openly avowed, as he always did, his full belief, especially in the following points of that system:—The fall and corruption of our nature in Adam: The necessity for the direct power of the Holy Spirit to renew us in the image of God: That renewing power reaches us through Christ, and unites us to him: That the renewed are justified and saved by faith in Christ, ac-

ording to God's purpose and grace given them in Christ before the world began : That the death of Christ was strictly an atonement, a vicarious sacrifice, a satisfaction to Divine Justice, and as necessary to the pardon of sin, as that God cease not to be God : That true saints, amidst constant trials and infirmities, and many failures and shortcomings, advance in holiness, and are always eventually saved. These were not *opinions* with him, but matters of the most assured faith ; the food of his spiritual life, on which he was fed incessantly, and strengthened with might in the inner man.

14. When he came to Philadelphia, the active spirit of the Nineteenth



Century was just beginning to reveal itself in religious movements. The meetings of private Christians for mutual exhortation and prayer, and for conference on ways and means of doing good, were becoming more numerous. He was introduced by his new religious acquaintance into these free assemblies of the brethren. They opened to him a new sphere of Christian fellowship:—all things in them were new to him. It appeared strange to him to hear the brethren confess sin, as they were accustomed to do in these meetings. Confession of sin here, seemed to be a different thing from what it was in the service of the church. Its particularity, its earnest-

ness, its extent, gave it a new character. It was more like the penitential exercises of his own solitary communion with God. It struck him at first with surprise, that the brethren, in so free and open a manner, should go into such details of sins and their aggravating circumstances. But it soon seemed to him as proper and natural as it was strange. His inward spirit, as soon as the effect of novelty would permit, coalesced with the spirit of the brethren, as manifested in this exercise. He needed none to teach him,—he understood from himself as taught by the Holy Spirit, that it was the fruit of true humiliation, the fruit of true earnestness in this part of devo-

tion. It was to him an invaluable lesson—a precious means of grace. It imparted a new phase to his piety. He was himself a remarkable example of particularity in confessing sin at meetings for prayer. Perhaps no one took more substantial and permanent delight in such meetings. The part of leader in them was often assigned to him. He followed no form; imitated no one; but all who heard him, must I think bear witness, that what was at first so novel and strange to him, in the confessions of the brethren, was afterwards practised by no one, more remarkably than by himself.

15. He soon became abundant in holy labors. Sabbath schools were

as yet almost unknown. It is doubtful if at this time one was taught in the city. When he commenced teaching, I cannot say precisely; but I knew him as one actively engaged in this work about thirty-four years ago; and he continued in it with very singular assiduity and perseverance until his last sickness. He was never more abundant and interested in it, than in his old age, even until a very short time before he died. Some months since, when a friend suggested, that he would perhaps do well to relinquish his Sabbath morning Bible class on account of his imperfect health, he said, "I do not wish to do so; for I should then feel

that I was laid by as useless : I wish to die at my post.”

Few have been better furnished every way, for the work of teaching a Bible class. He took peculiar delight in young persons ; his manner with them was inimitably affable and pleasant : his love of divine truth, the master-feeling of his mind, made him quick of understanding in the Word of God : he had moreover an uncommon ease, precision, and force in the use of language : he was acquainted with his proper gift of God, and well did he use it.

Teaching with him was not a light employment ; he took much pains to prepare himself for his class. From

two to three hours daily he was studying his lesson, with commentaries and other helps. He interested himself in his pupils, individually; was particularly attentive to them whenever he met them; visited them at their houses; and made mention of all their names in his prayers. In this latter particular, he was eminent beyond all I have ever known. He said to a little girl, whom he had been teaching for some years, and who is now a member of the church: "K——, the Bible says that God is the hearer of prayer; I wish you to know that I have offered for you, by name, more than a thousand prayers." His love for the souls of his pupils,

was undiminished to the last. In his dying hours he wished to see them, and would have gathered them around his bed, if his friends and physicians had not thought, that such an interview with them would have been more than he could bear. His labors for them were not in vain. God gave him for his reward, many of the souls whom he so tenderly and faithfully loved. No man knows the extent of his usefulness—none will know till the great harvest of time shall have been fully reaped.

16. In the year 1814, the Rev. James Patterson entered on the work of the ministry in Philadelphia, and Mr. Markoe's business required him to

take a residence not far from the place of his labors. It became his duty, as he thought, to unite himself to the church of this singular man.\* It must have cost him much self-denial to do so. Mr. Patterson was the contrast of his favorite preacher, as to the neatness, precision, simplicity, and high intellectual excellence, of the discourses of the latter. The church also consisted of people, whose tastes and condition were altogether different from his own; but circumstances seemed to mark out this church, as the place where God would have him labor for the time, and he transferred

\* See Appendix at the end.



himself to it. He found himself in new scenes. Mr. Patterson's preaching, beyond almost any man's of the age, was pungent, rousing, terrible, and yet affectionate. It was suited to the people, and *therefore* suited Mr. Markoe. Moreover, preaching was but a part of the instrumentality employed by this zealous pastor in saving the souls of men. He exceedingly abounded in preaching, but he abounded also in the use of many other means. He had for a considerable time not less than forty meetings for prayer and exhortation, held in different districts, every week. Such earnestness for the good of souls, Mr. M. had never seen : it gave him

new life. He found himself called to take part in new work. He did so : but he was not prepared for the result—a glorious outpouring of the Holy Spirit. He had never witnessed, never conceived of such an occurrence. For a short time he was in doubt, as to the character of it, and the honesty of his spirit would not suffer him to move beyond the limit of his convictions. There probably were some excesses of feeling and action in the subjects of the strange influence ; but soon the fruits of a genuine revival of religion began to appear, in the clear, unquestionable, and strongly marked conversion of many persons. His eyes were opened to see that what had in some

degree excited his distrust and misgiving, was a mighty work of saving mercy. He condemned and renounced his hesitation. He arose in the open church, declared the change in his views, and pledged himself, thenceforth, with heart, soul, and strength to enter into the work, though there were not a few opposers and scorers of it, and some from unexpected quarters.

In this instance, his spiritual life showed itself in keeping with former manifestations. He learnt by trial, how to think and act in reference to religious revivals. This knowledge was law to him : he followed his convictions. It would be to tell not half the truth, to say, that he never after-

wards distrusted "revivals." They were, in his esteem, the great, only hope for the world; the chief of the works of God. He studied with great delight and diligence, the work of President Edwards on the History of Redemption. I have heard him express his admiration of that work in the strongest terms. It was with him the first of human books, next to the Book of God. That work is a perfect vindication of revivals, as the chief means whereby the great purpose for which Christ died, is to be fulfilled.

17. That he had so high an esteem of revivals, and the type of religion which they produce, may make an impression on some who did not know

him, not accordant with fact. Unhappily, all revivalists have not been examples of Christian decorum and consistency. In some, zeal has been associated with moroseness, gloominess, acrimony, fanaticism, and various forms of extravagance. There never was a person more perfectly exempt from all such things than our departed friend. He had the opposites of them, in a very remarkable degree. Among the foremost in promoting revivals, and in rejoicing in them, notwithstanding their imperfections, he was equally distinguished for the mild, gentle, cheerful Christian virtues. In the truest and highest sense, a man of manners; possessed of an equanimity, a

self-command, a tranquil spirit, which the most exciting scenes could not disturb; no novice in matters of refined intercourse with men;—that he should at the same time be inferior to no one, as a bold witness-bearer and champion in the cause of such aggressive and uncompromising religion as shines out in the history of the Acts of the Apostles, made him precious to the friends of revivals, as, in a rare degree, truly their friend and fellow-helper.

18. In general, the *symmetry* of his religious character, was most beautifully apparent. While all the elements of spiritual religion were unusually prominent in his example, none

seemed to be developed out of proportion. While his piety was pre-eminently the contrary of the inert, passive, neutral kind; while he was constantly striving, both with others and by himself alone, for the faith of the Gospel, he still kept himself clothed with such meekness of wisdom, such affability of deportment, such simplicity and godly sincerity,—the beautiful garments of the Christian,—that he did, if any one in my knowledge ever did, *adorn* the profession of Christianity. I wish all men had witnessed, to the extent which some have done, the grounds for this testimony, in his daily life and walk before men. That there were in his life no deviations

from Christian taste and beauty, it would doubtless be too much to affirm ; but they were certainly very few and faint, and I know not by whom they were remarked. I have been much in company with him, at his own home, at religious meetings, and in the visitations of the church ; and I have invariably, without even one exception in my memory, been impressed, with such sweetness and beauty in his piety, as I think I have never tasted in any other example. I have no recollection that I ever heard from him an unkind remark, or saw him do an unamiable action, or say or do any thing which would have been improper in the last day of his life.



19. Eminently peculiar and original was his gift in prayer. He owed little to others for his attainment in this particular. He prayed as I have never heard any other person pray; and as no one, without his individuality, as a man and a Christian, could pray with propriety. His manner, in him, was as agreeable as it was natural. He scarcely ever addressed the Deity under any other appellation than "Father." Scarcely the lips of infancy could use more simple speech than his. His expressions, the tones of his voice, all his utterances in prayer, were ever colloquial, yet most reverential and solemn. The spirit of adoption seemed to dictate every word he

said. He felt himself, most manifestly, at perfect liberty in the presence of God; he came to the throne of grace boldly; he filled his mouth with arguments. I have thought, that censures which have been sometimes bestowed on certain kinds of prayer, as being more like preaching than praying, might fall on him; in whom, I am sure, if they were truly applicable to him, they met a confutation. His prayers abounded in narrative, like the address of the disciples to the throne of God, recorded in the 4th chapter of the Acts. He was particular, sometimes to minuteness, in mentioning the attributes, the promises, the covenant, and former works of God, as reasons why his re-

quests should be granted. It was wonderful, how he could speak to the great God about the matters of his prayer, as a man speaketh face to face with his familiar friend; and yet with equal reverence and godly fear. He was not usually long in prayer; certainly no one who joined with him, could have thought him too long.

20. Not less singular or pleasant was his mode of speaking with persons on the concerns of their souls. He was abundant in such discourse; but I know not that he ever gave offence. He gave no occasion of offence. He was not catechetical; he did not change his voice; he did not assume the air of peculiar sanctity; he did not

desire secrecy ; he expressed no apprehension that his conversation would be thought unseasonable, or be unwelcome ; he was as much at ease himself, and made others so, when speaking on the subject of religion, as when he spoke on any matter of ordinary business. He spoke right on, in his own artless and affable manner, not expressing, and apparently not having, any suspicion that his conversation would or could be taken amiss.

He had much success in winning souls, by familiar intercourse with them. Of this I have heard of many instances. One I may mention. An intimate relative of his in Philadelphia, a lady of fine character and high

respectability, though not irreligious, was contenting herself with the outward observances of piety, while a stranger to its power. His pleasant way of introducing religion in conversation, was the means of her conversion. She died some years since, rejoicing in Christ. Her husband said to his family after her death: "My wife is in heaven; eight of my children are on the way thither; and I hope that I am going with them; all to be ascribed to Francis Markoe, as the instrument." Hundreds of others, there is reason to believe, will ultimately acknowledge him in heaven as their spiritual father.

21. Although he was thought, by

some persons, to be almost excessive in his zeal against every species of formalism and outward display in religion, yet was he a most strict and exemplary attendant on all sacred ordinances. He loved all the meetings of the church, and was absent from none of them, except (which was seldom) when necessity or duty forbade him to attend. On the Sabbath, morning, afternoon, and night, he was in his place. At each of the weekly meetings, if he was not there, we were persuaded that he was unwell, or absent from the city; business, we were confident, was not the hinderance;—much less want of interest in the meeting. If we had a day for special

prayer or fasting, we were assured that he would be found in his place. Business, however pressing, did not keep him away on these occasions. If we deemed extraordinary measures for the good of the church needful, his cheerful and entire co-operation was never in one instance withheld. We cannot but remember, what stress he laid, in his Sabbath evening remarks, on the importance of every one's attending the meetings, and co-operating in the labors, of his own particular church: how earnestly he insisted on the cultivation of personal holiness, even to the highest perfection; and, as a part of this holiness, on keeping covenant, particularly and closely, with

the church to which each one belongs. He rejoiced, we well know, in the prosperity of all the churches; was a devoted missionary in spirit, and a zealous friend of all our associations for the spread of the Gospel; but he did not think that an enlightened conscience, or a consistent piety, would allow any neglect or indifference in respect to one's church engagements.

22. He was not less attentive to the exercises of private religion. He took time for the serious study of God's word in his closet. He took much time for secret prayer. He arose early, and was one full hour alone with God, before he went forth into the society of mankind. He once inci-



dentally gave me a momentary insight into his closet exercises—his mode of attending on the duties of private piety; and what shall I say? This man was the same peculiar being when alone with the Searcher of his heart, that he was in his intercourse with the world. I saw the secret of his heavenly life.

23. One trait of his piety deserves, I think, to be adverted to with very special regard. Of all examples I have known, his was the most peculiar in respect to the great fundamental virtue, FAITH. The things unseen and eternal were to him as real as the objects which his eyes saw, or his hands felt. He had no more doubt

as to the assertions of the Bible, respecting the spiritual world and its affairs, than as to his own existence or that of the things of sense about him. When, at his conversion, the eyes of his spirit were opened to see that the Bible is the word of God, he made a discovery which never lost its power over him. Never afterwards, for one hour or moment, as his lips and life constantly testified, were the realities of the unseen world obscured to his view, by a shadow of disbelief or doubt. When have we seen a parallel of such assurance and triumph of faith as his—such as his prayers, his conversation, his walk with men, always manifested?

The facts of Christ's life and death; the scenes of the garden, the cross, the sepulchre; the atoning and redeeming virtues of the precious blood of Christ; the renewing and sanctifying influence of the Holy Ghost, and his indwelling in the saints, were not historical things to him, but as things of immediate presence and living consciousness. The doctrines, promises, prophecies of Christianity, were to his apprehension and feeling; of firmer basis and greater stability, than the foundations of the world. As to the sight of his eye, Christ was going forth in the chariot of salvation, conquering and to conquer. He looked with adoring wonder and praise, on the works of

saving power which God was carrying on in the earth in his day. He would say in his prayers at our monthly meeting, that the outpouring of the Holy Spirit in the Sandwich Islands seemed to be almost more astonishing than that of the day of Pentecost. That the Jews will be restored, as the dead will be to life; that the success of the Gospel in all lands will be perfect; that Christ will be King over the kings and kingdoms of the world; seemed scarcely a correct mode of speaking in reference to these matters;—they were things, as he looked on them, which are already coming or have come to pass. So with respect to lesser things. After the death of a dear child, who

gave satisfactory evidence, both in her life and death, of union to Christ, he said to one who would have comforted him concerning her, "It seems to me, that there is a thin veil hanging down here, behind which my daughter is gone, and that I can almost put out my hand, lift the veil, and look upon her glorified form." Such impressions from objects of faith and hope were familiar and constant with him.

24. One thing more deserves specific notice: The spring-head—the remote source next to God's effectual mercy—the great fountain itself of the various excellencies of this singular character, was his permanent, constant sense of **PEACE WITH GOD,**

the joy of God's salvation in his soul. His first exercises of a religious kind were happy; he was captivated with strange delight at his introduction into the kingdom of God. He was then born into the liberty of the sons of God. At once he made a complete escape from the spirit of legalism; and ever afterwards he was enabled by the grace of God to keep himself, to a very unusual degree, exempt from it. He was no stranger to the spiritual conflict;—he had like others to struggle against evil; to maintain a vigorous strife against the corruption of his own nature, as well as against the corruption which is in the world through lust, and the malice of the great ad-

versary. This was most evident to all who heard him much, whether in conversation or in prayer. But he fought the good fight of faith with a cheerful and courageous spirit, victorious already, and sure of the final triumph. He had no doubt, at any time in his religious course, of his acceptance with God ; no fear whatever as to the last result to himself. I have been with him in seasons of joy and deep sorrow, and have had much spiritual conversation with him at different periods of his life ; but one despondent word from him I do not remember to have heard. He was the happiest man I have ever known. Some years ago, as we were walking to-

gether, he said to me with an almost supernatural animation and emphasis, very nearly if not exactly in these words: "The brightest spot in my course on earth lies before me—at the place where I am to find my grave." He has said the same thing, with almost rapturous earnestness, to others. Never, so far as we know, had death a different appearance to him.

25. Hence the beauty of his character. It was the fruit of the peace of God,—peace passing all understanding, reigning within him. "We are," says the Scripture, "the house of Christ, members of the heavenly family whose head is the Lord; if we hold fast the confidence and



the rejoicing of the hope firm unto the end." It is the influence of this confidence and this rejoicing, that produces in us the likeness of the heavenly household—true loveliness of character. Nothing else can yield such fruit. Our friend passed his days under this influence, and left the world under it; and the fashion of the character which it imparted to him, we have seen.

26. Such was this man. He is gone! When I saw him in the entrance to the unseen world, I could not forbear wishing his return. Most earnestly did I long that God would leave him with us yet a little while. He had begun to feel the infirmity of years,

but he was in the full maturity of his usefulness ; and never was he more to be desired, by his friends. The church never needed him so much. On the removal of his pastor, which was about to take place, the eyes of all would have been turned to him as a leader and counsellor. How could he be spared ? I know not if ever I have been so attracted towards a departing saint. It seemed that there was something connecting me with him, and drawing me after him. But I have another impression since God has taken him. I think, now, that he was removed from us at the fitting and the best time. His natural force must soon have begun to abate ; and it would

have been unhappy, if so brilliant an example of Christian excellence had been dimmed in the slightest degree, as might have been the case, by the decay of the physical powers. As God, in his goodness and love to us has ordered the matter, we have now, in this man's life and death, one of the most perfect patterns of spiritual piety that any age has witnessed. We have it, blessed be the name of God! and nothing can deprive us of this most precious treasure.

27. I return to speak of the manner of his death. It is not always that the death of eminent saints is in full keeping with their life. It is always precious in the sight of God, but not

always distinguished in proportion to their previous experience of the grace of God. Whitefield's religious life, even to its last day, was a burning and shining flame; but there was, as he predicted there would be, nothing remarkable in his dying exercises. Otherwise was it with our beloved friend. The high peculiarity of his piety increased on his death-bed. It shone more and more brightly unto its consummation in the heavenly glory. He lingered in disease several weeks, not with confidence anticipating his departure, until the last six or seven days. When it became evident that he could not survive, and was so weak that I found he could hardly

bear a short interview with me, I drew near his bed, and said to him: "Have you a sufficient use of your mind to fix it on spiritual things?" His features almost sparkled, as with sudden delight. He attempted to speak; by an intense effort removed an obstruction from his throat, and then, in a distinct, strong voice, every word full of triumphing grace, he said, "Doctor, I never have had as high spiritual enjoyment in my life as I have now. It is not rapture—it is perfect peace, arising from my full and absolute conviction of the truth of the Gospel. I know not if this is to be my dying turn, but I am not anxious about it. I am prepared to go." Others who

saw and heard him, were almost overcome with emotions of wonder, and of gratitude to God for his goodness to his servant; but he lay, with a countenance serene and radiant with heavenly peace. On the Sabbath morning preceding his death, his wife's attention was arrested by hearing his voice in prayer. It was not his way to use any expressions which might be heard by others, in exercises of private devotion; but now, with his hands clasped and his eyes raised to heaven, he offered very audibly and distinctly this singular petition: "O my God, I wish every one in this house to wear a cheerful, joyful, happy countenance; let there be no gloom, but let all re-

joyce with me in God, and trust, as I am now doing, in Christ Jesus my Lord:" and then laying his hand on his breast, he said, "Christ is here." Subsequently, he had the following conversation with a beloved niece, a daughter of two very dear friends of his, who had died in faith and peace, one of them in very remarkable triumph: "Sarah, seventy years is a long time for a man to live' on the earth; and I think I have enjoyed as much of the good things of this life as generally falls to the lot of God's creatures. But heaven is a glorious place! I have often thought what a Christian's feelings must be, when he first opens his eyes in heaven." "Uncle,"

said she, "your hopes of entering into the heavenly rest are clear and bright." He replied, "My self-examination for the last fifty years has placed me beyond all doubt. I have no anxiety, no care. I have proofs and evidences which cannot be gainsaid or done away." "I have thought, uncle," she said, "how soon you will see my father and mother." "Yes," he answered; "a few years brings all these things round; and they will be so glad to see me, that they will not be sorry that it is not you." At another time, when he probably observed some reserve in his friends, when speaking of his condition, he made these characteristic remarks: "There is no fear from talking



of death here. It is impossible that the work which has been carried on in my heart, could have been by any thing but the power of the Holy Ghost ;” implying that on this account there was no possible ground for fear. He then repeated the verse beginning thus—“O glorious hour! O bless’d abode!” and said to his daughter-in-law ; “Mary, this was constantly passing in my mind in my youth.” On the day of his death, this dear relative repeated this Scripture to him: “In my Father’s house are many mansions.” He drew her to him and kissed her. Coming into the room shortly afterwards, she repeated his favorite verse, “O glorious hour!”

He tried to speak, and failing, he waved his hand, raising it up on high. Two hours before he expired, she said to him, "To you to live is Christ, and to die is gain." He was unable to speak, but put his hand on her shoulder, pressed her to him, and again gave her a kiss. She quoted the words, "The Eternal God is thy refuge, and underneath are the everlasting arms." Now he was strengthened to pronounce one word, "Yes!" Often he turned himself to the right, and lifted up his eyes, evidently praying in spirit, when he could no longer use his voice. About fifteen minutes before he ceased to breathe, his niece said to him, "Uncle, is Jesus precious

to you now?" With great distinctness, he articulated the word "Very." It was the last sound uttered by the sweet and holy lips of Francis Mar-  
koe. Jesus was precious to him in life; **VERY** precious in death. He dearly loved his Lord; his affection was more than reciprocated. Among the members of the church below, so far as I am acquainted with them, there is not one more entitled than he, judging by signs which cannot be mistaken, to be denominated, **THE DISCIPLE WHOM JESUS LOVED.**

28. The removal of this man; his vacant place in the church, in our room for conference and social prayer, at the Bible class, and in the fa-

milies of this congregation; the ceasing of his charming voice to sound in our ears; the disappearance of his form, one of the pleasantest in all respects we have ever seen; the ending of his prayers and labors for the salvation of the world—all the beautiful manifestations of his zeal for the cause of our God and Saviour,—put us in a condition of no ordinary interest—are suited to make upon us no common impression,—to excite within us no common measure of spiritual and solemn feeling. O may God, of his special goodness, grant that the event may be eminently sanctified and blest to us! As we recall its image, how holy and precious is

its influence on our afflicted hearts. Who is there among the dead, so far as we know them, on whose example in all respects, it is more mournfully pleasant, more useful, more edifying, to dwell? It gives a taste of heaven, to hold communion with the idea of this most peculiar, Christ-like character. I am unwilling to let it be long out of my thought: it has not been long away from it, by day or night. I have found it very refreshing and sweet to me, to make this discourse upon it. My heart exults with great joy, in hope of being united to this blest saint, in the everlasting relations and employments of heaven. Heaven has become more attractive—death pro-

mises me greater gain—since his departure.

29. But I must pause to pronounce more definitely some of the lessons of this dispensation. I would first mention, the peculiar occasion which it gave us to glorify God. How illustrious the glory of that sovereign grace which God bestowed on our dear lamented friend. There is no glory of God in the old creation, none declared by the heavens, none shown by the firmament, none to be anywhere seen among the works of God, compared with this glory which so excelleth. To form such a character in one of our fallen race, to put such beauty, such honor, in life and death,

upon one who was by nature a child of wrath, dead in trespasses and sins, is truly the noblest of the wonders of God. And what special favor to us of this congregation, that he was one of our number! Away be all selfish sorrow from the midst of us. With our whole strength, let us unite in giving praise to God.

30. One desire fills my soul, while I muse on the example of which I have been speaking. It is, that there may be more such, at least one more amongst us. Should there not—may there not be? The residue of the Spirit is sufficient, and God is not unwilling to give of it, to any one who asketh him. There was, in the nature of our friend,

in his physical constitution and temperament, an uncommonly favorable ground, for Divine grace to display itself upon. I have heard anecdotes of his natural life, which strikingly show this. Still let us not limit the Holy Spirit. The grace of God is above nature, and can make an evil ground in nature, a good one. If any of us are straitened, we are straitened in our own will and desires. What but voluntary backwardness, can hinder any member of the Church from walking in the footsteps of this departed man's faith? Has not the time come for higher consecration to God in all who call themselves Christians? Do we not know, that the salvation of



the world is to be accomplished, not so much by means of books and schools and societies, as of examples of the Divine life, like that which we have been reviewing, adequately multiplied?

31. Again, the voice of God, in this act of his holy Providence, should sound, I think, with peculiar emphasis in the inward ear of the young. He was very eminently a lover of young persons. His zeal for their salvation was unbounded, and unweariable to the last. Are there no young persons, for whom he prayed and labored, who, while they remember him, are inclined, now in the days of their youth, to remember their Creator and Saviour? If any are to make him

their model, and attain to his measure of piety, they are doubtless young persons, who will turn to God as he did, in the morning of life. His character could not have attained its ripeness and perfection, if he had delayed giving his heart to God until late in life. Religion beginning after the season of youth, is comparatively seldom seen; much more seldom, eminent religion. Let the young who knew him, call to mind the counsel and exhortations which he gave them; but if these be disregarded, O let not this last warning be, which comes to them, as out of his grave!

32. Does not this occasion administer reproof to some of our Church

members? If Noah by his faith condemned the world, does not this man by the same means condemn some of us? Does not the recollection of his example produce self-reproach in the breasts of some of those to whom he ministered so holily, as a fellow member, and a bearer of office over them, in the name of Christ? Are none of these reprovèd by their own consciences, while they call his bright pattern of holiness to mind? Is no conviction of sin, at the thought of their own irregularities, their omissions and neglects, their unfaithfulness to their covenant with him and their brethren, awakened within them by this meditation on what he was when

he went in and out before them? And shall not his removal, so tender and solemn a call as it is to reformation, be effectual to this end? Ye who have taken little pleasure in the ordinances of the Church, who have cared little for its honor and welfare; who have not been working together with your brethren for its advancement; who have not been exemplary in attending its meetings; who have walked before the world to its reproach and the reproach of the Christian name; can you reflect on one, recently of your own number, who in all these respects was so different from you, without purposes of amendment, and prayer for restoring mercy?

33. Let me in conclusion, address a word or two to those who allow themselves to be strangers to the life of grace. My friends, whatever may be your hope from other things,—from wealth, the society of the world, the advantages of education, intellectual improvement, self-discipline, knowledge and learning, or the religion of forms or false belief; you surely cannot be expecting any thing from them which may be compared in value, with what Divine grace did for him of whom I have been speaking. The highest example of unrenewed life in the history of man, is as far below his, as earth from heaven,—the fruit of corrupted nature from that of the Spirit of God.

Apart from God's regenerating and sanctifying grace, you may become in many things considerable, for a while, in the eyes of the world; but you will be far, far indeed from what you must become, in order to be in favor and fellowship with God—O! how far from such spiritual excellence and beauty, as we have been contemplating in the life of our dear friend. And then, be, or acquire what you may, your goodness and your possessions will be as the morning cloud, which quickly passeth away. This is the just emblem of your vain life. Flying away you are, as the chaff before the driving wind. What will you do, where will you be, when your little moment or two of du-

ration is gone? How will it be with you in the vale of death, in the last struggle with the destroyer, in your transit from this world? You have seen how it may be in these awful circumstances with one whom the grace of God has renewed and sanctified. If by any means you may die such a death as that we have been reviewing, if you may fall asleep in Jesus, with the everlasting arms underneath you; is there any thing in the compass of nature or time, that should hinder you from so finishing your earthly course?

## APPENDIX.\*

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I MAY subjoin, in a note, a brief reminiscence of his new pastor. Mr. Patterson was in a higher degree, and in more respects, singular, than any minister of the Gospel I have known. He was not *eccentric*; he never deviated from his proper sphere; but he was very strikingly *peculiar*; and in nothing more, than in his degree of consecration to the service of Christ, and in his various modes and means of serving him. Among all his contemporaries, I was acquainted with not one who preached as much, or who used as diligently and faithfully every other lawful means of doing good. He sometimes used means which others did not approve, but he consulted not with flesh and blood; he

\* Referred to on page 55.



studied circumstances and cases, and asked counsel at the throne of grace. Severity and terror, boldness and pungency, were very prominent characteristics of his preaching; but these were associated with compassion which often expressed itself in flowing tears, and with the utmost earnestness of persuasion. He preached abundantly from house to house, and in the open field, as well as in the pulpit. He was much in his study; searched the Scriptures in the original languages; read commentators and other authors; did not preach without preparation, though seldom from full notes. But the high distinction of his ministry was its surpassing activity. No man of his day, followed more closely the example of the Apostle, as described by himself in Acts xx. 18—21. Others excelled him, in exactness and perfection of discourse, in learning and authorship, in scientific method and consistency, but his equal I have not known in "labor and travail night and day," for the salvation of souls.

The seal of his ministry is its very extraor-

inary usefulness. I add, on this point, an extract from the sermon of Mr. Barnes, occasioned by his death: "We have already seen that his early ministry in New-Jersey was blessed with several revivals of religion. In this church, when he became its pastor, there were but fifty-two members. During his ministry here of twenty-three years, there were received into the communion, sixteen hundred and ninety members; on an average about seventy-four in a year. In the very successful ministry of Dr. Payson, it is recorded that he admitted about forty in a year on an average to the communion of the church; and perhaps there has not been an instance in this land, of a pastor who has admitted under his ministry so large a number, for so many years in succession, as the pastor of this church. From this church, also, two others have been formed, as the indirect result of his labors. But this is by no means the extent of his usefulness. It is known that a large number of those who were converted under his ministry, connected themselves with other churches, and

probably there are very few of the Presbyterian churches in this city where there are not some members who regarded him as their spiritual father. In addition to this, he travelled much ; he attended many protracted meetings ; and in them he was eminently successful. There is perhaps not a city nor a considerable town on the Atlantic sea-board, from Washington to Portland, in which he has not at some time preached the Gospel, and rarely, if ever, without success. By those who have travelled where he travelled, it has been remarked that the fruits of his labors were seen everywhere, and that in all those places might be found those, who were converted under his ministry or by his private conversation. In our own state he labored extensively and with great popularity and success, among the German population ; and those who have been acquainted with his success abroad, will probably not doubt that as many have been brought to the knowledge of the Redeemer by those labors, as under his immediate pastoral efforts in this church. If such an estimate be

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

