

*Presented by Mr. J. L. Sibley.*  
*10<sup>23</sup>, '77.*

13143

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**DISCOURSE**

**Commemorative of the late**

**REV. PETER BULLIONS, D. D.**

*1864*

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Res. John Langdon Sibley  
With the writer's very kind regards

A

# DISCOURSE

ADDRESSED TO THE

UNITED PRESBYTERIAN CONGREGATION, TROY,

FEBRUARY 21, 1864,

THE SABBATH MORNING IMMEDIATELY SUCCEEDING THE FUNERAL OF THE

**REV. PETER BULLIONS, D. D.,**

THEIR PASTOR.

BY WILLIAM B. SPRAGUE, D. D.,

MINISTER OF THE SECOND PRESBYTERIAN CONGREGATION,

ALBANY.

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PUBLISHED BY REQUEST OF THE SESSION OF THE BEREAVED CHURCH.

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ALBANY:

VAN BENTHUYSEN'S STEAM PRINTING HOUSE.

1864.



# FUNERAL DISCOURSE.

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## II. TIMOTHY IV., 6.

I AM NOW READY TO BE OFFERED.

The biography of Paul, while it always keeps us in contact with the same original elements of mind and heart, nevertheless exhibits a great variety of both incident and character. It presents to us Paul, a student under the learned Gamaliel; Paul, the bigoted Pharisee; Paul, the infuriated persecutor; Paul, the conscience-burdened inquirer; Paul, the rejoicing convert; Paul, the Apostle and Divinely appointed missionary among the Gentiles; Paul, the tent-maker, working with his own hands; Paul, the prisoner at Rome; and here, at last, Paul, girding himself for the horrors and triumphs of martyrdom. It is this last mentioned character,—*Paul the Martyr*,—which will form the subject of the present discourse.

The phrase, “ready to be *offered*,” no doubt refers to the peculiar character of the death

which the Apostle had in immediate prospect—that is, a violent death—a death through which blood-stained hands should open the way to the throne and the crown. In respect to the particular type of his death, he was indeed the representative of a “noble army,” but not of the community of saints at large; for the multitude die, not only in obedience to God’s universal decree, but from the operation of causes which He has fixed in our very nature. Still there is an important sense in which every Christian, in the near prospect of his departure, may say that he is ready to be *offered*; for, in his death as well as in his life, he is a co-worker with God for his own immortal triumph. While an invisible hand stops the heart’s pulsations, and a voice from Heaven calls, “Come up hither,” the redeemed spirit, by a voluntary act, throws itself, as a grateful offering, into the Saviour’s arms, and thus puts the crown upon that course of obedience, which has been identified with his whole spiritual life. Every believer then, in the act of death, may be said to be offered—to offer himself up to God in honour of the grace that hath ransomed him.

The text suggests to our consideration three distinct thoughts, according to the different shades of meaning which we attach to the word *ready*; all of which belong legitimately to the Apostle's declaration.

I. *I am ready to be offered*—that is, I am *just about* to be offered—the fact that I am quickly to die is certified to me, either by external circumstances, or special revelation, or both, so that I can have no doubt in respect to it—the hands that are to loose this silver cord are already nerved for their murderous work.

Thus far the Apostle is only a general representative of the race; for every human being reaches the point where one world is closing, and another opening, upon him. He may, or he may not, be sensible of this—he may, like Paul, see the tortures of martyrdom waiting for him; or he may be writhing or sinking under the power of some malady which he recognizes as only the livery of Death; and the conviction may be forced upon him that the next hour, or even the next moment, will dissolve his connection with the world. Or, on the other hand, he may see nothing to indicate Death's approach—his pulsations may be strong

and regular—the elasticity of his movements, the fire of his eye, the buoyancy of his spirit, may all seem to convey a pledge that there are many days yet before him; but the truth really is, that that is his last day, that his last hour; and if the veil that hides the future could be withdrawn, he would be amazed to find himself looking into his own grave. In both these cases, and in the latter as truly as in the former, the individual is standing in the very presence of death.

And surely this is a condition of awful solemnity. For Death is an enemy, a tyrant, a monster, that sin has let loose upon the world—he stalks about, girded with terror; and his legitimate work is the blasting of human hopes, the dissolving of tender ties, the fixing of the destiny for eternity. As this is the only world of which we have ever been inhabitants; as our characters have been developed by the influences which have here been exerted; so we have necessarily become interested in our different objects of pursuit, and have formed relations, of various degrees of endearment, with many with whom we have been associated. Now Death makes fearful havoc with all these



cherished associations and interests. It separates the man from all his earthly possessions, no matter what combinations to wrest them from him may have always before proved unsuccessful. It separates him from all the objects of his ambition, from the places of trust and influence to which he may have aspired, and all the means and opportunities of gratifying his aspirations. It separates him from the only field of benevolent activity which he has ever known, from all the children of want and sorrow, who have been accustomed to awaken his compassion, and call forth his efforts, and heap blessings upon him as their benefactor. And, finally, it separates the man from himself—it sunders that mysterious cord that binds the soul to the body; dismissing the one to a new scene of existence and activity, and leaving the other to fall back into its original elements. Is not this terrible desolation? And yet this is only what follows in the track of Death.

I say then that every individual—no matter what his circumstances or character may be—will, sooner or later, be at the same point where Paul was, when he declared himself

ready to be offered. This none of you doubt; but then you view death as an indefinitely distant reality—so distant perhaps that it loses, in your estimation, its most momentous characteristics, if indeed it does not become practically with you a thing of naught. But, believe me, the distance between you and death—supposing it to be the greatest—is but as a hand's breadth. Meditate upon it, I pray you, as if it might be a thing of to-day. Hold yourselves in such a trusting, loving, obedient attitude, that you shall not be dismayed if you have to face the king of terrors without the warning of a moment.

II. *I am ready to be offered*—that is, I am *prepared* to be offered—I have done the work which my Master has appointed to me; and now what remains but that I go and receive the gracious reward?

It is a momentous inquiry,—what constitutes the legitimate preparation for a safe and peaceful death? And the answer is so simple that even childhood can comprehend it—it is faith in the Lord Jesus Christ; a cordial acceptance of blessings gratuitously offered through his mediation. This supposes the implantation

in the soul of a new and spiritual principle ; and it supposes an exhibition of the power of that principle in the outward life. Nothing can be a substitute for living faith—there may be correct and earnest speculations upon Divine truth—there may be a morality so exact that the individual shall seem to be always walking upon a line—there may be confident hopes, and loud professions, and burning zeal ; and yet, if faith be wanting there, no adequate preparation for the last hour has been made. He, and he alone, who has welcomed Christ as a Saviour, is in covenant with the Conqueror of death, and can afford to meet that last enemy without a chill of apprehension.

But, while the principle of faith has within itself all the elements of triumph, it is in proportion to the culture, the development, the healthful actings, of this principle, that the Christian's death-bed becomes a scene of glory. Every one who has believed in Christ will be carried safely through the dark valley into the regions of endless life ; but there is such a thing as being saved so as by fire, and there is such a thing as having an open and abundant entrance into the Kingdom. Though it may

seem a solecism, we are obliged to admit that there are in the ranks of Christ's true disciples some who, like Peter, follow afar off; and though they are really bound Heaven-ward, yet they cannot be said, when death comes, to be ready to be offered, in the same unqualified sense with those whose whole Christian life is an unbroken course of homage and obedience to the Master. Witness the case of Paul—from the hour of his conversion, it was manifest to all that his ruling passion was to minister to the honour of Christ and promote the interests of his Kingdom. There was no comfort that he was not ready to sacrifice; no hazardous enterprise that he was not willing to undertake; no sudden emergency that he was not on the alert to avail himself of, that his Redeemer might see of the travail of his soul. And the same exalted type, somewhat modified, of near conformity to Christ, of unfaltering obedience to his will, of quenchless zeal in his service, many an uninspired minister, and many a private Christian, has exhibited, as the fruit of a living faith, and as the evidence of mature preparation for death and glory. You then are, in the highest sense, prepared,

to be offered, whose daily life is a life of trust and love ; whose daily breath bears tender and fervent supplications up into the ear of mercy ; whose daily comfort is in the consciousness of serving God and doing good to men, and in the anticipation of taking your place among those who minister around the eternal throne.

III. *I am now ready to be offered*—that is, I am *willing* to be offered—there is nothing in the contemplated change to awaken within me alarm or disquietude—come when it may, or how it may, God forbid that I should shrink from it.

The willingness to die is the natural result of the mature preparation for death, of which I have just spoken, except in those cases in which physical disease, or some other extraneous cause, intervenes to prevent the mind from forming a just estimate of its own spiritual condition. And why should not the believer, who is conscious of having been the subject of a heavenly birth, and of wearing the robe of the Redeemer's righteousness, be willing to feel that the time of his departure is at hand? For such an one is an adopted child of God; and has committed all his interests to Him;

and has perfect confidence in his wisdom, and mercy, and faithfulness—of course he must feel assured that the time that *He* ordains for his being offered is the best time; and the least that he can consistently say is, “Even so, Father, for so it seemeth good in thy sight.” And then, again, is there not that in the very nature of the change, that may more than reconcile the Christian to become the subject of it? Here he dwells in comparative darkness; but in the world to which death introduces him there is perfect light—no veil, no mist, no cloud, ever comes between him and the object of his contemplation. Here the arrows of adversity often strike and set the heart to bleeding; we find a vacancy at our side that associates itself, in our thoughts, with a new made grave; those to whom we had confided important interests turn out to be impotent or treacherous; and, in the utter uncertainty of events, no one can tell amidst what billows of trouble he may be tossing to-morrow; whereas he who has gone through the process of being offered, is out of the reach of every form of calamity, and shall remain so forever. Here the Christian, in his best state, always bears about with

him a body of sin and death; there is a conflict in his bosom from which he cannot escape; his progress in the religious life is unsatisfactory, and often dubious; the grovelling tendencies of his spirit sometimes reveal themselves when he would most desire to rise; and while the very air that he breathes is impregnated with temptation, even those whom he recognizes as fellow-helpers in the Christian life, are, like himself, poor, imperfect beings, in whose hearts the mighty work of the Spirit is yet only begun: but, in that better world, his whole nature shall appear recast in the mould of perfect purity; every faculty shall perform its office in a manner worthy of the glorified man; every being that shall come within his range, will have a heart glowing with love to the Saviour, and a voice attuned to the melodies of redemption; and, throughout his whole eternity, he shall be borne onward, on the united current of providence and grace, from glory to glory. I ask, again, if the being offered brings such consequences as these in its train, is it any wonder that the Christian, who has evidence of being ripe for the change, should be willing that it should pass upon him?

Nay, are we not constrained to honour the judgment of Paul, when he declared that “to depart and to be with Christ” was “far better” than to remain “in the flesh?”

In what remains of the discourse, I will present to you a brief outline of the life and character of your departed Pastor, which, I am sure must place him in the number of those who can, in the near approach of death, say, in the triumphant language of the Apostle,—“I am now ready to be offered.”

Dr. BULLIONS, though he became long since thoroughly American in his feelings and habits, first saw the light, and had his earliest home, on the other side of the ocean. He was born, of pious parents, at Moss Side, about five miles west of Perth, Scotland, in December, 1791. Though his father was in moderate worldly circumstances, he was kept constantly at school until he was sixteen years of age, working upon his father’s farm, of a few acres, morning and evening. The next two years and a half he devoted entirely to agricultural labours; and nothing but a disagreement in respect to the terms saved him from being apprenticed to a mechanical trade. From his earliest



years, he had an intense love of books, and was earnestly desirous to obtain a liberal education; but, until he was between eighteen and nineteen years of age, he had no definite plan for the accomplishment of this object. At that time he began to prepare for College, at a school so near the residence of his father that he was able to board at home. After having been a diligent student here for about a year and a half, he entered the University of Edinburgh, in the autumn of 1810, where he took a three years' course,—supporting himself partly by his previous earnings, and partly by teaching a school, while the College was not in session. In September, 1813, immediately after leaving College, he placed himself, as a student of Theology, under Professor Paxton, of the Associate Church, and continued in this relation four years,—still engaged in teaching, during his vacations, to meet his necessary expenses. The death of his father in 1813 devolved upon him the whole charge of the family; and this, in connection with his theological studies, and his labours as a teacher, during a part of each year, had well nigh proved an overmatch for his physical endurance. At a meeting of the

Associate Synod, in May, 1817, he was appointed for licensure; and was actually licensed by the Presbytery of Edinburgh, at Howgate, in June following. He preached his first sermon at Pitcairn Green, in the church in which he had been accustomed to worship during his early years. Within three weeks from this time,—having, meanwhile, formed a matrimonial connection, he embarked, under an appointment of Synod, for this country; and, after a tedious voyage of eleven weeks, including one week spent at Halifax, was safely landed in New York.

On the first Sabbath after his arrival, he preached once in the pulpit of the Rev. Mr. Hamilton, of the Associate Church in New York, and, immediately after the Sabbath, embarked in a sloop for Albany, where he arrived after a passage of five days. From Albany he passed on to Florida, in Montgomery County, to make a short visit to his friend and fellow student at Edinburgh, the Rev. John Donaldson; and there had the pleasure of meeting his kinsman, Dr. Alexander Bullions, of Cambridge, whom he had not seen since the days of his early childhood. He readily

acceded to the suggestion of his cousin that he should accompany him home, and make Cambridge his temporary residence; and, accordingly, he spent several months there, preaching, as there was opportunity, in vacant churches in the neighborhood. Before the close of the ensuing winter, he received and accepted a call from the church in Argyle; and, in March, 1818, was ordained, and constituted its Pastor. For about four years he had the united charge of the churches of Argyle and Hebron, giving to the latter one Sabbath in four; but, after that, his labours were confined to Argyle. At the first communion season after his settlement here, the church received an addition of fifty new members; and when, after a little more than six years, he resigned his charge, it consisted of three hundred and twenty. His ministry, though in other respects agreeable, was extremely laborious, his congregation being scattered over a territory twenty miles in length, and ten in breadth; and under this burden his health began manifestly to decline. It was this circumstance particularly that disposed him to accept the Professorship of Languages in the

Albany Academy,—which he did in November, 1824.

During a part of the first year after he became connected with the Academy, he preached, on Sabbath evening, in the Associate Church in Chapel Street, Albany; but, for several succeeding years, his services in the pulpit were only occasional. Sometime in 1832, he commenced his labours as a minister in this place, and, in December following, was appointed by Presbytery, as a stated supply, on each alternate Sabbath, for a year. This congregation was regularly organized in February, 1834, and, in December of the same year, he was installed as its Pastor. He held his position in the Albany Academy, in connection with his duties here, until 1848, when he resigned his place as teacher, and came to this city to dwell among his people. In 1852, he resigned also his pastoral charge, with a view to make a brief visit to his native land; and this he accomplished by an absence from the country of a little more than five months. On his return, he took up his residence in the city of New York, where he remained about a year, during which time he was occupied

chiefly in the revision of his books, and also in preaching, as he found occasion or opportunity. In the summer of 1853, he was bereaved of the wife of his youth, after a happy connection of thirty-six years; and, shortly after this event, he came back to this place as a permanent resident. You knew too well the value of his labours not to be disposed to avail yourselves of them again; and, accordingly, in December after his return, the preliminaries having been harmoniously arranged, the relation which had previously existed between him and you was restored by a regular installation. Here he continued in the faithful discharge of his duties, almost up to the hour that his Master summoned him to his reward.

Something of Dr. Bullions' character may be fairly inferred from these brief notices of his life; but I should neither satisfy my own feelings, nor meet the demands of the occasion, if I were not to make some more distinct reference to it. And, happily, it is an easy subject to discourse upon; for all his prominent qualities were so patent as to preclude the possibility of doubt in respect to them; and, though I am well aware that I shall say little

that is not probably even more familiar to you than myself, I have no fear that your wounded sensibilities will not gratefully respond to any, even the humblest, tribute to his memory.

The mind of Dr. Bullions was cast originally in a superior mould—he united clear perception with sound judgment, correct taste, and fine reasoning powers. All his intellectual faculties had been subjected to the most careful culture; and his acquisitions, especially in the department of classical literature, have given him not only an American but a European reputation. His moral nature was an admirable compound of conscientiousness, sincerity, generosity and decision. His manner was calm and retiring, but cordial, self-possessed and dignified. His Christian character, while it was eminently free from all self-righteous and morbid demonstrations, and marked by a winning cheerfulness, and a reasonable liberality, was, in the best sense, exemplary and elevated; and for nothing was it more distinguished than an earnest, steadfast adherence to his own well-matured convictions.

With such characteristics, intellectual, moral, Christian, it were to be expected that our

departed friend would sustain all his various relations with dignity and usefulness. The two prominent positions that he occupied before the world were those of a Minister of the Gospel and a Teacher of Youth; and, in each of these, we may safely say that he was an earnest and successful labourer.

It is scarcely to be supposed that he accomplished as much, or acquired as much distinction, as a Minister, as he would have done if he had had no academic duties to divide his attention. Nevertheless, I believe there is the united testimony of all who knew him in that most interesting relation, that he was an able and faithful minister of the New Testament. The system of doctrine which he brought with him from his native country, he held with unyielding tenacity to the last; and yet he was in no sense a bigot—his large Christian heart opened in grateful sympathy with all in whom he recognized the Master's image. As a Preacher he was not imaginative or brilliant,—for it did not belong to his nature to be so; but he was clear, logical, and rich in evangelical instruction. His manner was calm, simple, earnest, without any pretension to what is commonly

called oratory. That class of hearers who sought substantial edification rather than the excitement of the moment, were those who prized most highly the privilege of sitting under his ministry. What he was as a Pastor I have had no opportunity of observing; nor do I remember to have ever heard any one's testimony on the subject; but I know that he possessed, in an eminent degree, the *qualifications* for a good Pastor,—such as prudence, sympathy, and an ever active and controlling desire to do good; and the fact that he *was* such, was sufficiently indicated by the floods of tears that I witnessed here, the other day, in the presence of his unburied remains. This goodly edifice in which you are assembled is a monument of his devotion to your interests as a congregation; for scarcely had the building in which you formerly worshipped become a prey to the flames, when he went forth, not only among your own community, but in several other cities, to repair this part of the desolation to which you had been subjected; and as long as this house stands, it will be a nobler testimony concerning him than any thing that can be inscribed on the marble that shall



designate his grave. Thrice happy that his memory will thus be intertwined here with your most sacred associations ; as if some good angel from near the throne were helping you in your preparation to go up and join in the services of the eternal temple.

But we should form a very inadequate estimate of Dr. Bullions' usefulness, if we should not include in it his services as a Teacher of Youth ; for no inconsiderable portion of his life was devoted to this employment ; and his pupils, who are widely scattered through the land, bear a grateful testimony to his ability and fidelity. If his discipline was of a more rugged type than suited the wayward and pleasure-loving, I believe the docile and diligent were always sure to find favour in his eyes. His exact and critical knowledge of the classics made him not only a most competent but most successful teacher ; and there has come, at different times, from several of the colleges at which his pupils have been entered, the most honourable testimony to their very thorough preparatory training. And, in connection with his academical labours may be mentioned the good service he has rendered to

the cause of classical learning, by his several well digested and thoroughly matured publications. These have received the cordial sanction of some of our most accomplished scholars and ablest teachers, in different parts of the country ; and not a few of our higher institutions have adopted them as permanent textbooks.\*

It is a legitimate inference from what has been said that Dr. Bullions must have been one of the most industrious of men ; and I am sure that this statement harmonizes with all your recollections of him. He had a mind that could never be in its element in a state of indolent repose ; and besides, the circumstances of his education had been most favourable to the

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\* **NOTE.**—The following is a list of Dr. Bullions' classical works:—Practical Lessons in English Grammar and Composition—Principles of English Grammar—Introduction to Analytical English Grammar—Analytical and Practical English Grammar—Progressive Exercises in Analysis and Parsing—Principles of Latin Grammar—Latin Reader—Exercises in Latin Composition—Key, for Teachers only—Cæsar's Commentaries, with Notes and References—Sallust, with Notes and References—Cicero's Orations with Notes and References to Andrews' and Stoddard's, as well as to Bullions' Grammar—Latin—English Dictionary, with Synonyms, 1014 pages—First Lessons in Greek, Introductory to the Grammar—Principles of Greek Grammar—Greek Reader, with Introduction on Greek Idioms, Improved Lexicon, &c. In addition to the above classical works, he published a Memoir of his relative, the Rev. Dr. Alexander Bullions, besides being a large contributor to several periodicals.

formation of a habit of activity ; and that habit, thus early formed, gave the complexion to his whole future life. But, while he was always at work in some field or other, his labours were so systematically conducted that he never seemed in a hurry ; and, in the review of his life, we scarcely know whether we are more impressed by the amount of good which he has accomplished, or the quiet and unassuming manner in which he has accomplished it. He evidently realized most deeply that each day, each hour, has its appropriate duties ; and the great business of his life was to see that they were faithfully performed.

Now, is it any wonder that such a life as this should have a blessed termination ? Were it not reasonable to expect that one who had early embraced Christianity in its sanctifying power, and had served both God and man with so much fidelity during a long life, should be able to feel, as the vital current was ebbing away, that he was “ ready to be offered ? ” And you know how fully this remark was justified in his experience—we heard, the other day, at his funeral, from a dear friend who witnessed his dying demonstrations, how his faith tri-

umphed in the final struggle ; how his faltering tongue testified to his Redeemer's gracious presence ; how it seemed as if, amidst all that was calm and rational, Heaven had come down to earth to grace the triumph of that death scene. Oh, it was because he was an humble believer, a good and faithful servant ! Thanks be to God, through our Lord Jesus Christ, who made it so easy for him to be offered, by fixing his eye of faith upon the crown of which he was just about to come in possession !

When the eminently good and useful die, Nature's first demand upon us is, that we should mourn for them. Especially when the loving father, the devoted pastor, the enlightened, public-spirited and patriotic citizen, each falls, in the extinction of a single life, it would be an offence not only against the proprieties of our condition, but against the arrangements of Providence, and the very frame-work of our being, if our sensibilities were not to be allowed their legitimate operation. I marvel not that there is mourning in that desolate dwelling ; mourning in this house of God ; mourning in the surrounding community ; for he whom the grave has just claimed held a place in each

that could not be vacated without the sundering of tender ties. But the mourning in which we have a right to indulge, must not preclude the remembrance of those tokens of love and blessing that qualify the affliction, like a bow giving out its brilliant hues on the bosom of the cloud. What say you, ye mourning children, to the fact that your beloved and venerated father has been spared to you so long; that you have had your home, for so many years, within the range of his guiding, forming, gladdening influence; that you have been permitted to witness the numerous attestations to his eminently useful and honoured life; to feel, when the decisive hour came, that he was ready to be offered; and, now that the grave has actually received him, to think of him as separated from all the wants and woes of humanity, and admitted into the light and glory of God's immediate presence? What say you, ye mourning flock, to the privilege you have enjoyed, for more than a quarter of a century, of hearing the word of life from his lips; of receiving his faithful pastoral attentions; of sharing his sympathies, both in sorrow and in joy; and, finally, of being permitted to

worship in this new and commodious edifice, as the fruit of his persevering devotion to your best interests? And what will this intelligent and highly respectable community say, in view of their having had this light of learning and of religion, this friend of humanity and servant of God, so long among them; of having been welcomed so often to his genial presence; of having shared his wise counsels, and been permitted to recognize in him a vigorous helper in all that was good, a substantial element in the strength, and honour, and dignity of the place? I say unto you, one and all, the occasion, sorrowful as it is, calls you to thanksgiving. It has a bright side as well as a dark side; and if it is fitting that you should look towards the grave and weep, it is no less fitting that you should look towards Heaven and rejoice.

But there is also solemn warning treasured here. Two weeks ago to-day, your pastor stood where I now stand, doing his last work in discoursing to you upon a theme, worthy of the position which he unconsciously occupied, as being only a few steps from the gate of the

Heavenly city.\* Within the week now past, you have been here to look upon him for the last time; and yet not upon *him*,—for he was already mingling with seraphs,—but upon the poor fallen tabernacle that remained to represent the glorified spirit. His grave is now made, but he still speaks to you, in awful solemnity, from that—the appointed throne in Heaven has received him, but from that also there comes down to you a voice that seems like a baptism of love and glory. And now shall not this twofold ministration of the grave and of the throne act with mighty power upon your hearts? Ye disciples of the Lord Jesus, remember the words which he spake unto you, and gird yourselves for nobler service in your Master's cause. Ye who have remained neglectors of the Gospel under his ministry, have ye no fear that his faithful instructions and counsels and warnings will form a subject of bitter remembrance with you another day? God grant that, in both his life and his death, there may prove to have been blessings bound up for you all, that eternity shall not exhaust!

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\* His text was Colossians I, 12: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

# RESOLUTIONS

RELATIVE TO

## THE DEATH OF THE REV. DR. BULLIONS.

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At a special meeting of the Sessions and Trustees of the United Presbyterian Church of Troy, held Feb. 15th, 1864, the following resolutions were unanimously adopted :

*Whereas*, It has pleased God to remove to his rest our dear pastor, Rev. Peter Bullions, D. D., upon the evening of Feb. 13th, 1864, therefore, in our tender love and reverence for his memory, and our gratitude for his faithful services to us, his now stricken people, we deem it fit to make this record :

*Resolved*, That we express our deep emotions of sorrow at the solemn event by which we were so suddenly deprived of our beloved pastor, whose purity of life, uniform kindness of manner, warmth of affection and devoted zeal have so endeared him to all our hearts.

*Resolved*, That in the depth of our grief, we humbly submit to the will of Almighty God, gratefully praising Him that He has given so good and worthy a servant to labor among us so many years, and has honored his service with such continued and signal blessing.

*Resolved*, That we shall ever fondly cherish the memory of our revered pastor as the able theologian, the scholar of large and varied culture, the earnest lover and minister of the pure truths of the Gospel, and the true and faithful friend of this Church and people, and that we shall ever strive to imitate his varied excellencies of Christian character, and his goodly example, which, through grace, he was so long permitted to manifest among us,—especially in his fidelity to the great Head of the Church, and his unwearied efforts to teach the truth as it is in Jesus,—rejoicing still in our mourning that we can think of him as engaged in higher service and blessed in purer joys, in the presence of his glorified Master.

*Resolved*, That we most affectionately sympathize with his bereaved family, earnestly praying that our Heavenly Father would grant them His Divine consolations, and “supply all their need according to his riches in glory by Christ Jesus.”

*Resolved*, That these resolutions be recorded in our minutes; that they be published in the papers of the city and of the Church, and that a copy of them be presented to the family of the deceased.

R. CRUIKSHANK, Clerk of Session.

WM. F. CLENDINNEN, Clerk of Board Trustees.

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A meeting of the city pastors was held, at the study of the Rev. Dr. Kennedy, for the purpose of uniting in an expression of respect to the memory of the late Dr. Bullions. It is as follows :

“The clergy of the city of Troy, assembled at the funeral of the Rev. Peter Bullions, D. D., desire to give expression to their emotions of affection and veneration for his memory and his ministry, and to their sense of the irreparable loss which the community has sustained in his



departure. In recalling the character of their departed brother, who, at the time of his decease, was the oldest settled pastor in this city, they desire to record their admiration and respect for his rare intellectual vigor and earnestness. Dr. Bullions was conspicuous for the clearness, directness and grasp of all his thought. This was apparent, not only in his preaching, but in his conversation, which was a model of transparency and realness. How aptly and effectually these gifts were used, they who knew him can not soon forget. His brethren desire also to record their appreciation of the wide and accurate range of his scholarship, and of its enduring and happy result. Dr. Bullions was a bright example of learning and scholarly attainments faithfully used for the greatest good of the greatest number; and many, who never saw him face to face, will have reason to prize his memory for the services he has rendered to the cause of education throughout the land. He has left behind him the fragrance of a stewardship of rare acquirements, improved for the wide extension of a thorough classical knowledge. But supremely would his brethren make mention, on this occasion, of the many graces of Christian character, and the wholesome influence of his Christian example. Of his fidelity in the work of the ministry, those who knew it best have already fitly and lovingly spoken; but we, who knew him in connection with more general efforts for the Master's Kingdom, remember, with tender gratitude for his example and his words, his warm Christian sympathy, his unflinching Christian courtesy, his consistent walk and conversation, during all the many years that he went in and out among us. And, remembering these things, we would mingle an affectionate sympathy with their tears from whom so suddenly he has been taken, and in whose behalf we would invoke the gracious consolations of their Lord and Master—both theirs and ours.

- D. KENNEDY, D. D., Second Street Presbyterian church.
- G. C. BALDWIN, D. D. First Baptist church.
- J. I. TUCKER, D. D., Church of the Holy Cross.
- T. W. COIT, D. D., LL. D., St. Paul's church.
- C. P. SHELDON, D. D., Fifth Street Baptist church.
- H. C. POTTER, St. John's church.
- G. H. ROBERTSON, Park Presbyterian church.
- E. W. MAXCY, Christ church.
- C. W. CUSHING, State Street Methodist church.
- J. A. PRIME, Liberty Street Presbyterian church.
- E. WENTWORTH, D. D., North Second Street Methodist church.
- W. H. SMITH, City Missionary.
- M. R. VINCENT, First Presbyterian church.
- D. S. GREGORY, Second Presbyterian church."

At a meeting of the Rensselaer County Bible Society, held in Troy, March 3d, 1864, the Rev. Chas. W. Cushing was appointed a committee to draft appropriate resolutions in view of the death of Rev. Peter Bullions, D. D., one of the Vice-Presidents of the Society, and the Secretary was directed to record the same in the minutes of the Society, and forward a copy of the Resolutions to the family of the deceased. They are as follows :—

*Resolved*, That we recognize in this event the hand of Him "round about whom are clouds and darkness, and the habitation of whose throne is righteousness and judgment."

*Resolved*, That while the world has lost a rare scholar, the Church an earnest Minister and a model Christian, this Society, in the death of one

so learned in the Scriptures, so rich in the possession of their spirit, and so wedded to the work of their dissemination, has lost an efficient and invaluable co-laborer, and a living exposition of the Divinity of that Bible which it labours to diffuse.

*Resolved*, That while we bow in sorrow, under a sense of our deep bereavement, feeling that the loss of the presence, the prayers, and the earnest efforts, of one on whose ministry God had set the seal of his own honor, is just cause for mourning, yet we can but rejoice in the possession of the legacy of his consistent life, his clear and forcible instructions, his wise and wholesome counsels, and his triumphant Christian death; in all of which was illustrated so fully and so beautifully, the blessedness of that gospel which he preached.

*Resolved*, That, while we mingle our tears with those of the afflicted family, we will ever pray that his mantle of piety may abide on them and us, and that the same God may be theirs and ours in life and in death.

CHAS. W. CUSHING,

For the Rens. Co. Bible Society.

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At a meeting of the Board of Trustees of the Rensselaer Polytechnic Institute, on motion, the following preamble and resolutions were adopted:

*Whereas*, In the providence of God our friend and associate, the Rev. Dr. Bullions, has been removed by death, it becomes us as Trustees of the Rensselaer Polytechnic Institute, in recording upon our minutes this very afflictive dispensation, to give expression to the high estimation in which he was held by each member of the Board. From his first connection with us he took a lively interest in everything pertaining to the welfare of the Institute, and though associated with us but a short time, his opinion upon all points under discussion carried great weight, while his learning, his talents, his long educational experience, with his bland, affable manners and his uniformly punctual attendance at the meetings of the Board, made him a counsellor of rare value. His loss we shall long deplore.

*Resolved*, That we will attend his funeral in a body and wear the usual badge of respect.

*Resolved*, That a copy of these minutes be furnished to his sorrowing family, assuring them of our sincere sympathy under this great bereavement.

W. GURLEY, Secretary.

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At a meeting of the Young Men's Christian Association, in Troy, held at their rooms March 3, 1864, the following resolutions were adopted:

*Whereas*, It has pleased Almighty God to remove from his long and faithful labors to his eternal reward, our friend and father, Rev. Peter Bullions, D. D., we deem it fit to make the following record.

*Resolved*, That we recognize in this dispensation the loss of a man, not only of large culture and beautiful Christian life, but of one whose wise and kindly counsels and sound judgment have ever proved most valuable in directing the affairs and advancing the interests of our Association.

HARVEY J. KING, President.

HENRY COGSWELL, Secretary.