

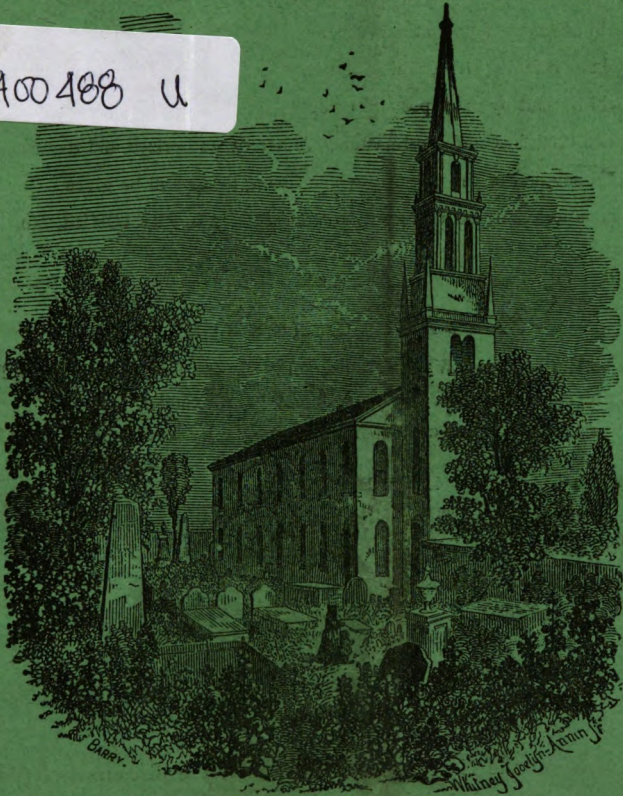
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# THE NATIONAL PREACHER

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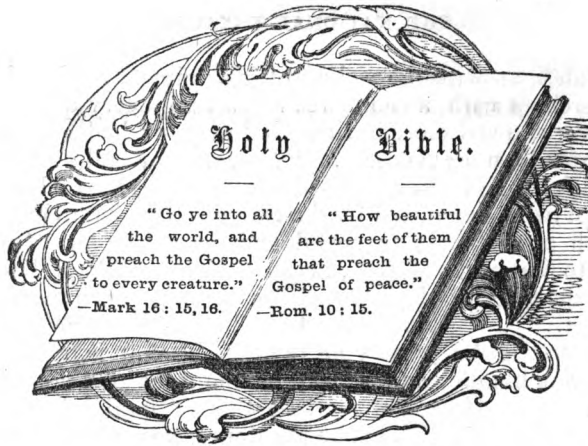
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# THE NATIONAL PREACHER,

## And Village Pulpit.

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Vol. III.—New Series.]

APRIL, 1860.

[No. 4.—Whole No. 730.

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### SERMON XI.

BY REV. THEODORE D. WOOLSEY, D.D.,

PRESIDENT OF YALE COLLEGE.

IN MEMORIAM OF REV. CHAUNCEY ALLEN GOODRICH, D.D.\*

"Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality."—ROMANS 12 : 11-13.

It seems as if the great Apostle, in his summary of practical virtue, was unconsciously sketching himself; for who can fail to recall to mind the illustrations which Paul's own life supplied, of the qualities here commended? "Not slothful in business."

\* As a pupil of Dr. Goodrich, loving and venerating him as a friend for a third of a century, we desire to place upon these pages this eloquent memorial of his great worth as a man—as a minister of Christ—as always abounding in the work of the Lord, in all the various and varied departments and spheres of usefulness which he filled with such untiring devotion of heart and soul to the end of life. Many of his former pupils, now ministers and pastors at home or on the missionary field, will read this memorial with interest, and many more will read it on the pages of the *New-Englander*, where it is already in type and about to appear. It was delivered in the Centre Church, New-Haven, March 5, 1860.—ED. PREACHER.

## SERMON XII.\*

BY REV. WILLIAM B. SPRAGUE, D.D.,

MINISTER OF THE SECOND PRESBYTERIAN CONGREGATION IN ALBANY, NEW-YORK.

IN MEMORIAM OF REV. TIMOTHY MATHER COOLEY, D.D.

"FOR I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."—2 Timothy 4: 6, 7, 8.

NOTHING could be more in keeping with the character and circumstances of Paul than this triumphant language. He was now a prisoner at Rome; but he was soon to be at large—not through the clemency, but through the cruelty of Nero—he was waiting for the executioner to set his spirit free, that it might rise to its glorious rest. And while he yet lingered on earth, the interests of his Redeemer's cause engrossed his thoughts; and in what better way could he promote those interests than by giving appropriate directions and counsels to Timothy, a young minister who had just set out in the work which he was himself about to leave; one, too, who was specially endeared to him as his own son in the faith; as having been introduced into the kingdom of Christ through his instrumentality. Thus we find he was actually employed; and, just before he closes the letter, as if to give the greater effect to all that he had been saying, he alludes to his own circumstances and prospects in the words of our text: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Here was an aged minister, just about to die, looking back upon his earthly course, and forward to his heavenly crown.

I. Paul had now nearly reached the connecting point between earth and heaven.

\* Preached at East-Granville Mass., on Friday, December 16, 1859, at the funeral of Dr. Cooley.

That he must have been far advanced in life, is evident from the fact that he elsewhere speaks of himself as "Paul the aged;" and it could not have been long before, in the common course of nature, he must have put off his earthly house of this tabernacle. But, old as he was, his persecutors could not be contented to leave him to the mercy of time—their appetite for his blood was too sharp to allow them to wait on the lingering hours; and Jesus, who had called him to be an Apostle, had yet one more honor with which to invest him on earth—the honor of martyrdom. Probably, at the time of his writing this epistle, he did not know the exact day, or perhaps month, when he was to be offered up; but he knew that the time was near, he knew that the event had been determined on, he looked upon himself as a dying man; and his mind was fully awake to the solemnity of his condition. The morning sun may shine through the grates of his prison a few times more; but he has so nearly reached the point of his departure that he speaks of his "course" as actually "finished."

Paul, in the circumstances in which he was now placed, is a fair representative of all faithful ministers—especially such as have reached old age—who have the prospect of death immediately before them. They may have had iron constitutions and uninterrupted vigorous health, through a period of threescore and ten or fourscore years; but the time comes when they must die. They may have buried scores of their contemporaries in the ministry, as they have come along; they may have had the wisdom, and the experience, and the venerableness of age, without its infirmities; but, after all, the time comes when they must die. The vital energies at length begin to fail. If disease keeps off, there commences a process of decay that no medical skill can arrest. The good old man is not indeed, like Paul, shut up in prison, and waiting for the command to lay his head upon the block; but he is, like Paul, fully aware that he has but a little while to stay, and is calling into exercise all his spiritual energies that he may glorify his Master in the last conflict. He has thought of death much—he has talked of it much—he has preached about it much—he has often stood by when the silver cord has been loosed and the wheel broken at the cistern, and perhaps has sometimes breathed forth a prayer that has given wings to the departing spirit; but he has never yet fully understood what it is to die—the practical, decisive lesson he is now just about to take. Venerable old man! no matter how large or how diversified may have been thy experience, thou art approaching a point in thy journey that is new to thee—thou art standing on the very outskirts of time—thy next step will bring thee fully upon the dark boundary! But thou art not to be pitied—thou art to be congratulated.

II Let us notice, in the second place, the reflections which Paul,

in the prospect of his departure, makes upon his past life—he declares that he had “fought a good fight;” that he had “kept the faith,” even to the finishing of his course.

“I have fought a good fight.” Herein the Apostle signifies the goodness of the cause to which he had been devoted, and the zeal and fortitude with which he had labored to promote it.

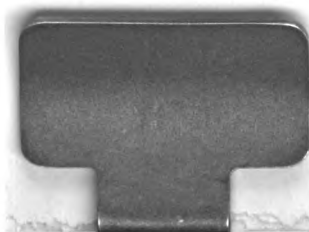
It was a good cause, inasmuch as it was the cause of God, the cause of human happiness, the cause for which the Redeemer laid down his life. Men often labor with great zeal for objects of an equivocal character; for the acquisition or the promotion of that which does not ultimately profit; nay, they not unfrequently exhaust their energies in ministrations of evil towards their fellow-men, and in perpetrating desperate outrages upon the majesty of heaven. But the cause for which the Apostle labored had in it nothing evil, nothing even doubtful—on the contrary, it was the noblest cause to which the heart of man or angel ever beat. Paul loved and honored this cause as a Christian; but it is especially in the character of a Christian minister that he contemplates it in our text. He felt that it was a good work in which he was engaged; the work of spreading abroad the knowledge of Christ; of endeavoring to enlighten the ignorant, to save the lost, to increase the Redeemer's triumphs, and to bring glory to God in the highest. The labors of the scholar, of the statesman, of the conqueror—how mean and vapid—to say nothing more, they appeared to the Apostle, in comparison with the humble and self-denying work which engaged his attention and efforts!

But, while he expresses his perfect confidence in the goodness of the cause for which he had labored, he expresses also his consciousness of having brought to it a full measure of zeal and fortitude. His allusion is to the Olympic games, in which the combatants strove with all the vigor and earnestness they could command. The Christian life is very appropriately styled a warfare, in reference not merely to the victory by which it is to be crowned, but to the enemies to be vanquished, and the vigilance and courage to be put in requisition. And what is true of every Christian, is preëminently true of the Christian minister. What else was Paul's life, after he was called to the sacred office, than a constant succession of conflicts with ignorance, and error, and corruption? His case, indeed, in many respects, stands alone; but, in the outline, it is a faithful representation of the experience of Christ's ministers in general—they have all grievous difficulties to contend with; difficulties growing chiefly out of the fact that they deliver a message to which the human heart is naturally hostile; and these difficulties require to be met (for they can never otherwise be met successfully) with an unyielding fortitude. It was the privilege of Paul, as it has been of many a minister since, to reflect that he had brought the whole strength of his mind and

spirit to the good work in which he was engaged; that, whatever imperfections might have attended his ministry, his zeal and courage, on the whole, had never wavered or faltered.

But he declares, also: "I have kept the faith." As an Apostle, he had received the Gospel as a sacred deposit; and he had guarded it, defended it, kept it faithfully. He had had much to do with his own countrymen, to whom the Christian faith was a stumbling-block; much to do with the enlightened and polished heathen, to whom the distinctive doctrine of Christianity was foolishness; much to do with those who were only half-converted from Judaism, and who sought to maintain the authority of the old system in connection with the new; but, amidst all the varying forms of doubt and unbelief which he had to encounter, he stood firm as a rock in defense of that great system of truth which had been committed to him. He was as truly a lover of peace as any other Christian; but still he never shrunk from controversy, when the purity and dignity of Christian truth required him to engage in it; and it is to what may be called his controversial writings that we are indebted for some of the clearest, strongest, noblest views of Christianity. He never yielded a particle to the mistakes, or the cavils, or the prejudices, of friend or foe, so far as any important doctrine or precept of the Gospel was concerned; and, when he came to the close of life, he had the satisfaction to reflect that the interests of evangelical truth had never in any way suffered in his hands. And herein also he has had a multitude of followers—ministers without number have kept the faith which has come down to them through Paul, and have shown themselves valiant in defense of it, even at the expense of the greatest worldly sacrifices, and in the face of the most determined and malignant opposition.

It deserves here to be distinctly noticed that Paul persevered both in fighting the good fight and in keeping the faith, till he had *finished his course*. Some ministers display great strength of purpose, and vigor of action, and zeal for the truth, at the beginning, who yet falter greatly in their progress—the hands that seemed nerved for earnest effort are quickly unstrung; and the voice that was thought to indicate a very champion for the truth, grows more feeble in its utterances, until, finally, it becomes at best a trumpet giving an uncertain sound. But nothing like this could be imputed to the great Apostle—he wore his armor and used it to the last; he kept the faith that had been delivered to him to the last; and the last account that we have of him is, that, in review of the triumphs which grace had enabled him to accomplish, he was girding himself for immortality. Other ministers, blessed be God, have persevered to the end as truly as Paul; and though, in looking back upon their course, they have seen much of infirmity and imperfection, yet they have been permitted to reflect that, by help



obtained of God, they have served their Master with some good degree of fidelity, till he was ready to dismiss them to their reward.

Such was the retrospect of an aged and faithful minister while he was waiting for his summons to depart; and such substantially has been the retrospect of many other ministers in similar circumstances.

III. Let us now, in the third place, contemplate the Apostle as looking forward to his reward. His earthly labors and conflicts are nearly closed; he has, as wisdom would dictate, reviewed his course in the prospect of his departure, and his conscience bears witness to his fidelity. Now he glances an eye upon the future, and behold, what glories rise before him! "Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day."

Observe, it is a *crown* which the Apostle sees awaiting him—the figure drawn from the Grecian games being still kept up. A crown is an emblem of riches, dignity, and authority. When the word is used to denote the reward of the true Christian or the faithful minister, it doubtless includes a measure of glory which it has not entered the mind of man, imperfectly developed as his faculties here are, to conceive; for an Apostle hath said: "It doth not yet appear what we shall be." The highest conception that we can form of it is, that it actually surpasses all our conceptions.

But it is a crown of *righteousness*. It is so, inasmuch as it has been purchased by the righteousness of the Redeemer, a circumstance which illustrates at once its security and its value. It is so, inasmuch as it is a public testimony on the part of God in honor of his saints; for, though the Redeemer's righteousness is the ground of their reward, their own fidelity and integrity are hereby openly honored with the divine approval; and the amount of service that has been rendered determines the measure of glory that is conferred. Not only is a crown of righteousness bestowed, but it is in the character of a *righteous* Judge that the Lord bestows it—the rectitude of this part of the divine administration will stand forever unimpeached and unimpeachable.

But this crown of righteousness is represented as laid up against the day of Christ's appearing—and what does this language import? It imports that it is as secure to the Christian as God's covenant faithfulness and the Redeemer's mediatorial grace and power can make it; that, however all his earthly possessions may pass into other hands, or may decay and perish, that crown of righteousness is always in safe keeping, and ready in due time to be bestowed by Him who hath purchased it. It imports that though death is, in some sense, the gate of glory, inasmuch as for the saint to be absent from the body is to be present with the

Lord, yet it is not till the day of Christ's second appearing to judge the world that the full measure of glory will be awarded. Then, when the great white throne shall be erected, and all nations shall be gathered around it; when the Son of Man shall come in his glory, and all the mysteries of human existence shall be solved, and the great mediatorial work shall reach its consummation—then shall be brought forth the crown of righteousness which had been laid up in the purpose and promise of God, and in the purchase and guardianship of his Son.

What an interesting scene is the Christian's death-bed! The days of the years of his pilgrimage are now ended. The glories of an immortal life will in a few moments blaze upon his eye. That last struggle is introductory to endless rest. That peaceful smile is a reflection from above—a ray that grace hath brought down from the third heavens. "Blessed are the dead that die in the Lord." Blessed is the dying Christian who looks behind him and sees the wilderness passed over; who looks before him and is entranced with the visions of immortality!

And is there not a *peculiar* interest attending the death-bed of a faithful minister, especially of one who, like Paul, has labored till old age in his Master's cause? He has reached a point which commands a view, both of the service which he has rendered and of the reward which awaits him. Many enemies he has had to encounter, but behold him now retiring from the conflict in the grace of an undisputed triumph. The faithful word that was committed to him he has kept—has kept with his lips, has kept in his heart; and he knows that it has not suffered in his keeping. He feels that it is but a poor service that he has rendered after all; and yet, by God's grace abounding through Jesus Christ, he is permitted to look forward to the crown. Perhaps there are in that crown a multitude of gems, in each of which he recognizes an immortal soul saved through his instrumentality. Worn-out veteran man of God, thou canst afford to look now with contempt on the brightest crown that ever glittered upon a monarch's head; for all earthly splendor turns to darkness, when brought into comparison with the glory of that crown that awaits thee!

I am sure, my friends, that none of you will doubt that this train of thought is in harmony with the spirit of the occasion that has convened us. That venerable servant of Christ, who has stood here so long, fighting the good fight and keeping the faith, has at last, at the bidding of his Master, laid by his armor, and yielded up his commission, and gone to receive his crown. It is fitting that, in connection with his funeral solemnities, we should take a brief review of the course which he has now finished, as exhibited both in his history and in his character; and, if I mistake not, we shall find that which will justify the strongest confidence that he is inheriting the reward adjudged to those who have



been faithful unto death. I am quite aware that, in at least some of the statements I am to make, I shall be going over ground that is more familiar to you than to myself; but I have no fear that any thing that I shall say of your departed pastor, however familiar, will be wearisome or unwelcome to you.

Dr. Cooley began life within two miles and a half of the spot on which we are assembled, on the 13th of March, 1772. It has often happened, in respect to eminently useful men, that their whole course in life has been decided by some slight or apparently untoward circumstance, from which, at the time of its occurrence, no such result was anticipated. And such was the experience of our venerable friend. When he was five years old, he was reduced by a malignant fever to the borders of the grave. A brother and a sister died of the same disease in less than one week; and, at the burial of the latter, his father selected a place for another grave, in the confident expectation that it would soon be needed for *him*. It pleased God to spare his life; but his health was so frail for a series of years as to require the most simple diet; and, in conforming to this necessity, he formed a habit of simplicity in his mode of living, to which he attributed much of the vigor of his constitution in after-life. His father had originally designed him to be a farmer, but, as the severe illness which he suffered seemed to have affected his bodily constitution, it was ultimately determined that he should have the benefit of a collegiate education. His own mind was, from a very early period, strongly set in that direction, insomuch that, at the age of twelve, he procured a Latin grammar, and began to study it without any instruction; but it is understood that his father never would have yielded to his wishes but for the conviction that his health was inadequate to endure the labors of the farm. In due time he was sent to Westfield to prosecute his studies preparatory to entering college under the Rev. Noah Atwater, for whom, both as a teacher and a minister, he ever afterwards entertained the highest regard. In 1788, at the age of sixteen, he entered the Freshman class in Yale College. He had a high standing as a scholar during his whole course, and graduated with one of the highest honors of his class—a Hebrew Oration. For two years immediately succeeding his graduation he was engaged in teaching—part of the time in New-Haven, during which he availed himself of Dean Berkeley's Bounty, and part of the time in Litchfield, Connecticut.

From early childhood he seems to have been deeply interested for the welfare of his soul. His reading, even then, was very much of a religious character. He accustomed himself to the duties of secret devotion; and sometimes the hours of the night, instead of being given to repose, were spent in silent meditation, and prayer, and weeping. When he was about fourteen, some change took place in his general habit of feeling that led him to

hope that he had become the subject of a spiritual renovation; and the next year, he committed to writing a very serious covenant with his God, and shortly after made a public profession of religion. His purpose, from the beginning, seems to have been to devote himself to the Christian ministry.

Accordingly, in October, 1794, he commenced his theological studies under the Rev. Dr. Backus, of Somers, who was undoubtedly one of the most distinguished theological instructors of his time in New-England. Having studied under his direction not far from a year and a half, he was licensed to preach the Gospel by the New-Haven East Association about the close of May, 1795, and on the first Sabbath in June he preached his first sermons in this pulpit.\* He then, in fulfillment of a previous engagement, went to preach at Salisbury, Conn., where he continued about four months. At the expiration of that time, he returned, by invitation, to his native place, and preached here seven Sabbaths; and, in the mean time, the people of Salisbury sent him a unanimous invitation to become their pastor. He returned to Salisbury to endeavor to settle the question of duty in respect to their call, and while he was there another call reached him from this church and society. Notwithstanding Salisbury was at that time, in many respects, the more important place of the two—that being a flourishing society, and this being greatly depressed, and the prospect of a worldly support there being much better than here—with a disinterestedness that is above all praise, he declined the more flattering invitation and determined to settle, a prophet in his own country, amidst his own kindred and his fathers' sepulchers. Accordingly, on the 3d of February, 1796, he was solemnly consecrated to the work of the ministry in this place, the sermon on the occasion being preached by his venerable teacher in theology, Dr. Backus. Under the kindly influence of his ministrations, I need not say that the spirit of general as well as religious improvement soon began to revive, and this church and society, which he found among the weakest and most unpromising, he lived to see among the most vigorous and efficient throughout this whole region.

Dr. Cooley's ministry has been eminently blessed in respect to the measure of divine influence that has attended it. The third year after his settlement was signalized by a revival of uncommon power, during which not less than seventy were hopefully renewed in the spirit of their minds. That revival is understood to have given a new aspect to the state of things here, and even to have marked an epoch in the history of this society. During the whole period of his ministry, there have been not less than ten different seasons, when the care of the soul has here evidently

\* The church in which he commenced his ministry has long since given place to a successor; but the old pulpit forms a part of the modern building.

become the all-engrossing concern; while there have been frequent additions to the church when no unusual attention to religion has prevailed.

It is extensively known that, in the early part of Dr. Cooley's ministry, a colony emigrated from this parish to Ohio, and settled in a place which they called Granville, and planted a church there, and carried with them the spirit which they had imbibed under the ministrations of their beloved pastor. That settlement, I understand, is, in respect to education, morality, piety, and Christian enterprise, unsurpassed by any other in the Great West. To the church which they established, more than one thousand members have been added. They have one College, and two flourishing Academies; and scores of teachers of common schools have gone forth to diffuse the light of learning and religion in the surrounding country. The spirit of Dr. Cooley was, I doubt not, originally the vital principal of that enterprise; and it still lives, in all its noble achievements and progressive triumphs.

But it is not merely through the appropriate duties of the ministry that Dr. Cooley's influence has been felt, both at home and abroad; he has had much to do in sustaining and carrying forward the great interests of education. Not less than eight hundred have received instruction from him personally; and some sixty or seventy of these have subsequently entered the ministry; and it was a grateful reflection to him that, so far as he knew, not one of this number had ever fallen under ecclesiastical censure. He also conducted the theological studies of several young men in their immediate preparation for the sacred office. I must not omit to add, that, from the year 1802, he has been a most active, influential and honored member of the Board of Trustees of the Westfield Academy; and from the year 1812, has sustained the same relation to Williams College, both of which institutions he regarded with an almost paternal interest, and both of which in turn will embalm his memory in scarcely less than filial gratitude.

In the department of Christian benevolence also, Dr. Cooley has exhibited great zeal and efficiency. His ministry has embraced nearly the whole period since the last great awakening of the Christian Church to this subject begun; and his voice has often been heard, his hand has often been felt, in cheering forward and helping forward this glorious cause. No one could converse with him long, without perceiving that his field was the world; that he estimated every human soul, no matter though a Hindoo or a Hottentot, as of more value than all the possessions of earth; and that his large and sanctified mind took in, practically, the great idea of universal moral renovation.

Our departed friend had to do with the public interests of the Church in other ways than in promoting the cause of Christian benevolence. He was often put in requisition to adjust ecclesias-

tical differences, and especially to decide whether the pastoral relation should be dissolved; and his great wisdom, impartiality and forbearance, not less than his love of truth and right and order, admirably qualified him for such services. I doubt not that his words of wisdom and kindness, the breathings of his thoughtful and gentle spirit, have sometimes driven away from a church or parish the genius of discord, and brought into exercise mutual conciliation and good will.

Dr. Cooley continued in the full discharge of the duties of the ministry until 1854, some time after he had numbered his fourscore years. And the arrangement which was then made, while it relieved him from a large part of his pastoral responsibility, still left him in the midst of you, sustaining the pastoral relation, and as ready as ever to do any thing in his power to aid your spiritual growth and comfort. Since that time, you have felt that you had a venerable prophet among you, getting ready to step into the chariot of fire. But while he has been lingering on the borders of Heaven, he has still been active—here and in other places his voice has been heard, pleading his Master's cause, and urging sinners to be reconciled to God, if not with the full energy, at least with all the fervor and tenderness of his earlier days. And it is a fact worthy of enduring and grateful record, that the summons to depart found him passing around among the families composing his flock, and addressing to them what he fully believed were his last words of pastoral greeting and counsel. Those visits surely are already embalmed in many hearts; may the cherished remembrance of them be like a perpetual baptism of love and blessing, in dwellings where they can never be repeated.

Dr. Cooley's character, as a man, was a fine compound of intelligence and wisdom, of benevolence, modesty and dignity. His mind was rather deliberate and sure, than rapid in its movements; distinguished more by clear perception, and sound judgment, and correct taste, than by any very striking or brilliant qualities. He always formed a calm and sober estimate of things, and hence he very rarely took steps that he had occasion to retrace. He was not only well read in his profession, but was an excellent general scholar, and in the classics particularly his knowledge was uncommonly accurate and thorough. With the Hebrew language he was so familiar that he was accustomed to use his Hebrew Bible in the family devotions. A spirit of good-will towards his fellow-men breathed in all his actions. He had a heart quick to feel both the joys and the sorrows of others. He was removed as far as possible from every thing like ostentation, indeed, he seemed to have a constitutional repugnance to all tendencies of that kind in others; and I doubt whether he ever uttered an expression, or performed an act, from mere motives of personal display. He was cautious, and yet not unduly restrained in his intercourse.

He was a pleasant, cheerful companion, and yet no one could say that, even in his freest moments, he had forgotten or overlooked any thing that pertained to social decorum. His manners were quiet and simple rather than courtly; they were such manners as no artificial rules could ever form, they were just the natural promptings of sincerity and goodness.

I have spoken of him as a man; but I am well aware that, in this case, as in others, it is not easy to separate the man from the Christian; for though he was originally endowed with fine intellectual and moral qualities, I am quite sure that he could never have stood out before us the man that he was, if his faculties had not been developed under the quickening and sanctifying power of Divine truth. But if I were to speak of him peculiarly as a Christian man, I should say that the grace that always struck me as most prominent in his character was humility. Doubtless this was the more strongly marked from being engrafted upon his great natural modesty; though no one could notice its operations without perceiving that it was something more than mere cultivated nature. He showed his humility before God, especially in his prayers; for, though as free as possible from affected tones, and all other signs of artificial sanctity, there was a manifest depth and power in his confessions of unworthiness, that could consist only with a spirit that had been thoroughly trained to the business of self-communion. I think, too, that no man was ever more deeply and tenderly conscientious than he; the whole world was too poor to make him deliberately do a wrong thing, even a doubtful thing. I should not suppose him to have been a man of great physical courage, but he had the courage of principle, the courage of conscience, and, where truth or duty was concerned, no matter what might be the opposing influence, I never heard that he so much as hesitated. He was most considerate and kind in the judgments that he formed of his fellow-men, never imputing a bad motive when a good one could be supposed; and, if I mistake not, this was especially true in respect to his own brethren; they might do some things which he disapproved, they might hold some views of Christian doctrine and duty to which he could not subscribe; but the charity that hopeth all things, had its perfect work in both his judgment and his treatment of them, and he never uttered an expression of disapprobation concerning another without seeming to remember that he also was in the body. And I must not omit to add that he was a noble example of the forgiving spirit. His maxims on this subject he had evidently gathered from the Cross; he had drank into his inmost soul that memorable prayer which Jesus with his dying breath offered for his murderers; and the spirit which breathed in that prayer was manifest in his whole life. I venture to say that you cannot find the man who ever injured him, but, if he would testify honestly,

would acknowledge that he was deeply impressed, if not confounded and conquered, by the kindness, and meekness, and magnanimity, which his injurious treatment had called forth.

As a preacher, Dr. Cooley may fairly be reckoned among the lights of the New-England pulpit. His sermons were carefully written, methodically arranged, and every thought expressed with such admirable simplicity and perspicuity as to be within the range of a child's comprehension. He delighted particularly in evangelical themes; and, indeed, let him begin with whatever topic he might, it is more than likely that he would land you at the Cross. His religious faith took originally somewhat the peculiar hue of that system commonly known as Hopkinsianism; but, from something that he once said to me, I am inclined to think that, in latter years, without making any change that was very perceptible to himself, he really did adopt, shall I say a somewhat milder form of religious belief. However this may have been, the sum and substance of his preaching always was, "Jesus Christ and him crucified." His manner of delivery corresponded well with the character of his sermons. Without any of the graces of a cultivated elocution, it was simple and natural, and compelled you to feel that the heart was in every sentence. The last time that I was privileged to hear him, was a few years since, when, though fatigued by a journey, he kindly consented to take my place at a weekly evening service; and, though many years had been added to his life from the time that I had previously heard him, and years too which are ordinarily expected to bring infirmity, he seemed as vigorous and as earnest as ever; and I was never more deeply impressed with the conviction that he was, in many respects, a fine model of a preacher. It is a wonderful testimony to his industry, that the whole number of sermons that he preached previous to 1854, according to the best estimate he could make, was considerably more than seven thousand.

I ought perhaps to have inquired of some of you concerning his pastoral qualities, before venturing to speak of him in that relation; but I knew him so well, not only in his public character but as a man and a friend, that I can easily imagine what he must have been in his official intercourse with his people. Am I not right in saying that he showed himself the uniform friend, not only of his people at large, but of every family and of every individual; that he was gentle among you as a nurse cherisheth her children; that he was always ready to every good work; that he studied the things that make for peace; that he was quick to feel your sorrows, and on the alert to administer consolation; that he watched over the young with a solicitude that was truly parental; in short, that he so identified himself with all your interests, that you looked up to him as the head of a great family of which you all were members. Even this, I am sure, does not at all come up to

your idea of his pastoral fidelity. It is in this relation, I doubt not, that your thoughts now recur to him with the most tender interest; and his memory in this respect you will cherish as long as you live, and then leave it in the grateful and reverent keeping of your children.

I am expected to say a word to the mourners; and it is one of those occasions on which it is given us to speak with freedom, because there is every thing to say that is consolatory. Cases there are in which we are called to administer consolation to the bereaved, that are so shrouded in mystery, that we are absolutely shut up to the one great truth that Infinite Wisdom orders all things; but so different is your case that it is not easy to conceive of any source of consolation that is not open to you. He has left you a rich legacy of counsels and instructions which are treasured up in your memories and your hearts, and which you may hope will help to form the characters of your children and your children's children. His reputation through life has been so pure that calumny has never dared to breathe upon it; and now that he has departed, not only the community in which he lived, but multitudes of wise and good men all over the land, delight to do honor to his memory. And though he has lived to a good old age, he has not outlived his usefulness; you have seen him in the vale of years strong in body, in mind, in heart; and when the hour for his dismissal finally came, you felt that, however his horizon might have been temporarily obscured through the influence of disease, his sun was really going down in glory. And you needed no assurance from behind the veil, that the moment his absence from the body commenced, his presence with the Lord also began. You think of him now as moving about in blood-washed robes, and taking part in the praises of seraphs. And you can have no other than grateful associations even with his grave; for his flesh will rest in hope, and the body that comes forth will be re-cast in the mold of immortality. Privileged mourners! I will not call upon you to submit to an adverse dispensation, but rather to give thanks for a merciful one; to give thanks that this scene of bereavement is illuminated with a glorious light from beyond the tomb. Even the venerable partner of his life may well afford to call into exercise the spirit of humble gratitude—may the Comforter and the Sanctifier abide with her to the close of her pilgrimage, giving her a constant foretaste of the glorious scenes on which her departed husband has already entered. May this whole circle of mourners be admonished and quickened, as well as comforted. May they imitate the faith and patience, the humility and benevolence and zeal, of their departed friend, and may his death as well as his life be rendered auxiliary to their preparation for heaven.

Members of this Church and Christian Society, what more appropriate word of counsel can I address to you than that you

should treasure up in your minds, and reduce to practice in your lives, the truths which have so long been proclaimed here by that patriarch who has now fallen among you. To most of you his voice has been familiar from your earliest years—with his venerable form and bland expression has been associated a large part of all the public religious instruction you have ever received. And now that the living man will speak to you no more, draw nigh, and take one last lesson from him, as he lies there in his coffin. He speaks to you from the midst of the shadows of death, or rather from the midst of the glories of the eternal throne: "How have ye improved that ministry whose close you recognize in these funeral solemnities! Have the multitude of sermons that have been preached here done you any good? Have the multitude of prayers that have been offered here done you any good? Have the multitude of private counsels, and instructions, and warnings—every thing connected with this ministry—done you any good? Have ye become wise unto salvation—are ye living epistles of Christ—or are ye still dead in trespasses and sins? If ye have entered on the Christian life, hold on and hold out, in humble dependence on Divine grace; for I tell you out of the fullness of a heart that feels it, no mortal tongue can describe the glory that shall follow. If ye have remained indifferent to religion till this hour; if all the instructions that have been communicated here, and all the triumphs of God's grace that have been witnessed here, have been lost upon you, still let the close of this ministry mark the commencement of your Christian life; and let this coffin, before it is laid in the grave, witness to an abiding resolution that whatever of life remains to you shall be sacredly devoted to life's great end. My dear people—still let me call you mine, though I am mingling with the glorified—be perfect, be of good comfort, be of one mind, live in peace, and may the God of love and peace be with you."

I can not forget that there are many whose hearts will vibrate tenderly to the mournful scenes of this occasion, who are not here personally to bear a part in them. It would be difficult, I imagine, to find another parish of no greater dimensions or population than this, which is so widely and so honorably represented in all the varied walks of activity and usefulness; and need I say that this is to be reckoned as one of the good fruits of that ministry upon which death has now fixed the seal. Yes, there are men of wealth, men of honor, men of public spirit and Christian philanthropy, scattered over the country, who never would have been what they are but for the influence of this wise and faithful minister. And as they have delighted to recognize his claim, while living, upon both their gratitude and their service, so they would gladly have united with us in this funeral tribute, and so they will certainly keep his memory fresh and fragrant through all their future years.



Wherever the tidings of his death may meet them, they will pause in reverent sadness to think that their good old pastor, their generous benefactor, the wise and gentle guide of their youth, has spoken to them his last words, and passed beyond the reach of their kind offices. May the gracious Spirit open through their tender remembrances a channel of rich blessing to their hearts. And let them, when they come back to this their earthly home, hallowed alike as the scene of his ministry and the place of his grave, endeavor to imbibe a yet larger measure of that spirit of bland and meek generosity, of consistent, enlightened zeal, of quiet, steady perseverance, which has been so liberally displayed in their early training, and which we trust will still linger among these hills and valleys, as at once a pledge and an element of continued peace and prosperity.

My brethern in the ministry, I have not been able, in performing this otherwise grateful service, to forget that it might have devolved much more appropriately upon some of you than myself; for, though I do not yield to any of you in affectionate reverence for the memory of our departed friend, the long period that has elapsed since I had my home in this neighborhood has thrown me very much out of the range of my early clerical associations, and my intercourse with this beloved father particularly has been far less frequent than either my warm regard for him or my high appreciation of his character would have dictated. But that I may not seem to you to be at fault on the score of delicacy, I deem it proper to say that I stand here by his own special request, made many years ago, and not consented to until I had strongly urged upon him some different arrangement. Nevertheless, much as I should have preferred to hear rather than be heard on this occasion, I regard it a privilege to meet you around the coffin of our friend, and to join with you in supplication, and thanksgiving, and rendering due honor to his memory. And now, what remains, dear brethern, but that we open our hearts more fully to the influence of his pure and elevated example. We have admired his simplicity, his consistency, his unwavering integrity, his zeal for God's truth and honor, while he was on earth; and shall we be less inclined to honor and imitate these exalted qualities now that he is in heaven? Let us adore that grace that made him what he was, and learn to depend upon it more to make us what we ought to be. And when we come to stand upon the point he has already passed, which commands a view of the world that is disappearing and the world that is opening, may we, like him, like Paul, like myriads of faithful ministers, be able to say: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day."