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Thornwell

THOUGHTS SUITED TO THE PRESENT CRISIS,

A SERMON,

ON OCCASION OF

THE DEATH OF HON. JOHN C. CALHOUN,

PREACHED IN THE CHAPEL

OF THE SOUTH CAROLINA COLLEGE,

APRIL 21, 1850.

BY

JAMES H. THORNWELL,

PROFESSOR OF SACRED LITERATURE AND THE EVIDENCES OF CHRISTIANITY.

PUBLISHED BY THE STUDENTS.

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COLUMBIA, S. C.

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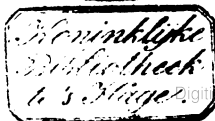
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SERMON.

"Be wise now, therefore, O ye kings; be instructed, ye judges of the Earth; serve the Lord with fear and rejoice with trembling."—

PSALM II. 10, 11.

Three weeks ago this day, as the first bell was giving us the signal to prepare for assembling ourselves in the house of God, for the purpose of rendering our morning homage to the Father of all mercies, a spirit endeared to us by many ties was winging its flight to the eternal world. That bell which summoned us to prayer seems to have kept time with his expiring breath—and before we had gathered ourselves in this hall, or assumed the devout posture of worshippers, South Carolina's honoured son—and one of America's distinguished statesmen, was numbered with the dead. On the wings of lightning the sad intelligence was borne to us. The feeling of every heart was that a great man had fallen—and perhaps few were so hardened as not to acknowledge, at least for the moment, that in this death there was a message of God to the people, the councils and rulers of this land. Death, it is true, is no rare visiter in this world of sin—and a refined skepticism might suggest that, as there was nothing extraordinary in the case before us, of an old man, enfeebled by disease and wasted by intellectual toil, sinking beneath the burden of infirmity and care—nothing

extraordinary in the nature or operations of the malady which brought him to his end, that we should undertake to make nothing of it but the natural operation of natural causes. Some may complacently tell us that a great man has sickened—a great man has died—a star has been struck from the firmament—and its light is lost. We may speculate upon the probable effects of the phenomenon—as we speculate upon any other important event—but it is the weakness of superstition and credulity to find in it any immediate interposition of God.

Fortified as this species of skepticism may be by a shallow philosophy, there is something in the time and circumstances of the death we have assembled to contemplate, and the position and relations of the distinguished victim, that will make the heart play truant to the head, and extort the confession of the Egyptian Magicians, that the finger of God is here. Behold the time! Never in the annals of our confederacy has there been a more critical period than this. Never has a Congress met under circumstances so full of moment and responsibility. Never has the Senate of these United States been called to deliberate on questions so solemn and eventful, as those which were before it when our Senator received the mandate that his work was done. To my mind nothing less than the problem of national existence is involved in the issues before the councils of our country. Shall this Union, consecrated by patriot blood—founded on principles of political wisdom which the world has wondered at and admired—and which has conducted us to a pitch of elevation and of influence, which have made us a *study*

among the philosophers of Europe, shall this Union—which in all our past history has been our glory and defence, be broken up—and the confederated States of this republic left to float upon the wide sea of political agitation and disorder? The magnitude of this catastrophe depends not at all upon the shock which it would give to our most cherished sentiments—upon breaking up the continuity of our national recollections and interrupting the current of patriotic emotion—though this deserves to be seriously considered. But there are deeper, more awful consequences involved. To suppose that this confederacy can be dissolved without cruel, bloody, ferocious war, terminating in a hatred more intense than any which ever yet disgraced the annals of any people—is to set at defiance all the lessons of history; and to suppose that in the present state of the world—when the bottomless pit seems to have been opened, and every pestilential vapour tainting the atmosphere—when a false philosophy has impregnated the whole mass of the people abroad with absurd and extravagant notions of the very nature and organization of society and the true ends of government—to suppose that amid this chaos of opinion, which has cursed the recent revolutions of Europe—we could enter upon the experiment of framing new constitutions without danger, is to arrogate a wisdom to ourselves to which the progress of events, in some sections of the land, shows we are not entitled. I cannot disguise the conviction that the dissolution of this Union—as a political question—is the most momentous which can be proposed in the present condition of the world. Consider the position

and influence of these United States. To say that this vast republic is, under God, the arbiter of the destinies of this whole continent, that it is for us to shape the character of all America—that our laws—our institutions—our manners, must tell upon the degenerate nations of the South, and sooner or later absorb the hardier sons of the North, is to take too contracted a view of the subject. With the Pacific on the one side and the Atlantic on the other—we seem to hold the nations in our hands. With one arm on Europe and the other on Asia, it is for us to determine the political condition of the race for ages yet to come. Our geographical position, in connection with the inventions of modern science and the improvements of modern enterprise, makes us the very heart of the world. Our life must be propelled by the oceans which engirdle our shores through every country on the globe—the beating of our pulse must be felt in every nation of the earth. We stand, indeed, in reference to free institutions and the progress of civilization, in the momentous capacity of the federal representatives of the human race.

But the accomplishment of the lofty destiny to which our position evidently calls us, depends upon Union as well as Progression. Our glory has departed—the spell is broken—whenever we become divided among ourselves. Ichabod may then be written upon our walls, and the clock of the world will be put back for generations and centuries. What a question, therefore, is that—whether we shall go forward in that career on which we have so auspiciously entered, and accomplish

the destiny to which the providence of God seems conspicuously to have called us—or suffer the hopes of humanity to be crushed, and freedom to be buried in eternal night. It is not extravagant to fancy that we can see the unborn millions of our own descendants uniting with countless multitudes of the friends of liberty in all climes, in fervent supplications to the American Congress for the salvation of the American Union. The liberty of the world is at stake. The American Congress is now deliberating upon the civil destinies of mankind.

But the interests of freedom are not the only ones involved. The interests of religion are deeply at stake. To Britain and America, Protestant Christianity looks for her surest friends, and her most zealous and persevering propagators. With the dissolution of this Union, all our schemes of Christian benevolence and duty—our efforts to convert the world—to spread the knowledge of Christianity among all people, and to translate the Bible into all languages, must be suddenly and violently interrupted. It would be the extinction of that light which is beginning to dawn upon the millions of China—the total eclipse of that star of hope which is beginning to rise upon the isles of the sea. The consequences, civil, political, religious, which would result, not simply to *us*, but to mankind, from the destruction of this glorious confederacy, cannot be contemplated without horror—and make the present, beyond all controversy, the most important and solemn crisis that has ever been presented in the history of our country. Such was the time. Behold now the *man!* He was precisely

the individual to whom, in such a crisis, his own State would have most cheerfully confided her destiny. With an understanding distinguished for perspicacity—a firmness equal to any emergency—a perseverance absolutely indomitable—with a masterly intellect and a true and faithful heart, the South looked to him for defence, for protection, for guidance. He is permitted to mingle in the councils of the nation—utter his voice with one foot in the grave—and then he is withdrawn forever—withdrawn, too, when he feels his head clearer and his prospect of usefulness brighter than it had ever been before. Why at this time is his voice stilled in death? Why was he not permitted to utter those last words which lay upon his heart? Why, when the highest of all sublunary interests was at stake, was one of our purest and brightest Statesmen refused permission to continue in the conflict? Surely—this was the finger of God. It was no casualty—it was no accident of fortune—it was no decree of destiny—it was the act of the Almighty.

No temper is more constantly commended in the Scriptures than devout contemplation of the events of Providence. The atheism which disregards the works is as severely condemned as the stupidity which despises the word of God. They are said to be wise, who observe and ponder the operation of His hands—who mark His goings forth and contemplate His paths as the great moral Ruler of the universe. They are wise who perceive in Providence its wonderful analogies to grace—who feel that the plans and purposes and principles of the Divine government are stamped to some extent upon

all the Divine proceedings—that the moral, natural and physical, all harmonize with the spiritual and eternal, and that the events which are constantly taking place around them, give emphasis and illustration to the truths of revelation. Beside what may be styled the natural history of the universe, its stability and order, its uniformity and proportion, beside the operation of general laws and the connections and dependencies of a systematic whole, there is a secret lore which the good man gathers from the phenomena of nature---a recognition of God in His moral character, dealing with His moral and responsible creatures. Death, as a natural event, is one thing---as a moral phenomenon another. In the one aspect we may speculate upon its causes, its symptoms, its effects. We may discuss fevers and coughs and agues---talk about the vital organs, and make a consistent theory of physiology. But the whole train of natural events which physiology discusses and which terminate in the dissolution of the frame, must be viewed in subordination to the moral government of God, in order to be properly understood and duly appreciated. It is in this aspect that the contemplation of Providence becomes a matter of religious wisdom, and yields lessons for the improvement of the heart as well as the instruction of the head. To deny the agency of God, because events are brought about in a natural order, which is to make the uniformity of nature a plea for atheism, is a stupidity as absurd as it is deplorably common. Who, we may ask, established this natural order? Who keeps it in continuance? Who brings into being

each successive link in the chain of sequences? And who has arranged the whole series so that every thing occurs at the appointed time and in the proper place?

But while philosophy and religion conspire in teaching that the hand of God must be devoutly recognized in all the operations of Providence, the investigation of final causes is circumscribed within narrow limits. We can only study them in relation to ourselves. To scrutinize the purposes which God means certainly to accomplish, and explore the ultimate reasons of His visitations to the children of men---to say precisely what was the design of the Almighty in such and such a proceeding, were beyond the limits of mortal penetration. He worketh all things according to the counsel of His own will. The hidden springs which move that will---the ends which God actually intends to achieve, we are not competent to discover. But the relations of these events to us---their tendencies and adaptations are obvious and patent---and these tendencies are so many expressions of the Divine pleasure---so many intimations of what God would have us to do or forbear. His Providence often carries lessons on its face which it is criminal stupidity not to perceive, and criminal insensibility not to feel. His visitations are often messages to men, as palpable and clear as if the heavens were opened and an angel commissioned to speak from the skies.

That there are events brought about in the regular operation of secondary causes, which from their importance and their juncture, have all the effect of a miracle, in rousing attention and extorting the confession

of the presence of God, réquires only to be stated in order to be owned. Though no encroachments upon the established order of sublunary things, they are *invasions* upon the dull uniformity of thought—they disturb the tranquillity which sees nothing in the world but a succession of antecedents and consequents, which appear and disappear, exciting no other feeling than that they are a matter of course—they break the slumbers of a practical Atheism and provoke the acknowledgement that there is a God in the heavens—who has done whatsoever He pleased---that there are watchers and a Holy one who rule in the kingdom of heaven and distribute dynasties and thrones with sovereign authority. There are events in which the natural is lost in something which is felt not to be a matter of course---we pause before them---we spontaneously give heed to them as having a special significance---we interrogate them as strange and unexpected visitors---and through them, if we are wise, we shall learn lessons that it was worthy of a miracle to teach. Precisely of this character is the event which has hung our own Commonwealth in mourning---has struck the nation with awe---has roused the attention of all classes in the community and has elicited publick expressions of sorrow and lamentation from societies, clubs, schools, colleges, districts, towns, cities and legislative assemblies. This spontaneous expression of grief---every where—from all parties—from every portion of the land—from the pulpit and the press—the intense interest the death of our illustrious Senator has excited—place it beyond all question in the category of those events in

which God solemnly announces His own sovereignty and communicates a message to the children of men as if by a legate from the skies.

Upon occasions of this sort, it has been justly remarked by one, who of all others, knew best how to improve them, "the greatest difficulty a speaker has to surmount is already obviated—attention is awake—an interest is excited, and all that remains is to lead the mind, already sufficiently susceptible, to objects of permanent utility—he originates nothing—it is not so much he that speaks as the events which speak for themselves—he only presumes to interpret the language and to guide the confused emotions of a sorrowful and swollen heart into the channels of piety."

It is not the office of the pulpit, however, to praise the dead or flatter the living. As it surveys departed greatness with a different eye from the eye of sense, it can bring no offerings to the altar of human glory, nor erect a monument to the achievements of human genius. The preacher, in common with other men, may drop a tear at the urn of the patriot, and dwell with delight upon those rare gifts which the Supreme Disposer of all things has conferred upon a mighty statesman. He, too, is a man and a citizen—and in these relations he may feel and weep as others weep at the extinction of a great light. But as the ancient prophets were required, in the proclamation of their messages, to suppress the voice of nature and to speak with a dignity and majesty befitting the oracles of God, so the pulpit must stand aloof from the language of panegyric, know neither friendship nor

hatred, and seek to extract from the dispensations of Providence only those lessons of the Divine word, they are suited to illustrate and enforce. As we bury our dead this day, and as men, patriots and citizens, mourn that the delight of our eyes and pride of our hearts has been removed from us at a stroke, let us recognize the hand of the Almighty and inquire, with solemnity and reverence, what the instructions are which the judge of all truth is imparting to the country by this dark visitation. A Senator has fallen—a statesman has perished—a man has died. In these aspects, the mournful occurrence may be regarded as the voice of God; teaching a fitting lesson to the councils, rulers and people of the land.

I. A Senator has fallen! There is a message here to those who are entrusted with the cares of government and the business of legislation. The introduction of death, in a form so awful and astounding, into the Senate of the United States, was a proclamation from heaven, to all who are called to deliberate upon the affairs of the country, that their ways are before the eyes of the Lord, and that He pondereth all their goings. Whatever may be the cause, it is impossible to contemplate death in our own species as a merely natural event. We may endeavour by a shallow philosophy to persuade ourselves that it was the original lot of our race—that we were designed, like the beasts that perish, to appear and disappear in succession—to fret and strut our hour upon the stage, and then be seen no more—that like drink and food and sleep, it constitutes an element of our destined course—and is

no more remarkable than any other phenomenon of our being. But no philosophy can impress these sentiments upon the heart—our moral nature rises in rebellion against them, and the instinctive feeling of mankind is that it is a dread and awful thing to die. Having sprung, as we are informed by the sure word of prophecy, from a moral cause—being a judicial visitation of God—how natural soever the instruments may be by which it is brought about—the fixed associations of the mind connect it with moral retribution—and every conscience responds to the declaration of the apostle—that it is appointed unto men once to die—and after death the judgment. You cannot behold a corpse—you cannot stand by a grave—without feeling that though the body is there, the soul is gone to receive its final award. The very language in which the event is familiarly described, indicates the instinctive belief that the man is still in being in all the mystery of his identity—and that he has taken a journey to a world from which he is to depart no more. We say that he is gone—gone to his final home—to his fixed and everlasting abode. His being is not extinguished. He has laid aside the habiliments of mortality—the robes and decorations of a sublunary state—to stand in the nakedness of his moral nature before the bar of God. The man—what was simply the man—that upon which the law pressed—the intellectual life—is unclothed that naked, as it came to run its career of probation, naked it may return to give an account of the deeds done in the body. Hence the awful solemnity of death—it is the precursor of judgment. God's minister to summon God's creatures to God's tremendous bar. It

is accordingly a great thing to die. The keys of death and hell are in the hands of Him who sitteth upon the throne—and it is a solemn act of mediatorial government to open the doors of the invisible world and consign a deathless spirit to its destined position. We say that such and such an one is dead. The very sound is ominous and its portentous meaning has been fearfully portrayed—“an immortal spirit has finished its earthly career—has passed the barriers of the invisible world—to appear before its maker, in order to receive that sentence which will fix its irrecoverable doom, according to the deeds done in the body. An event has taken place which has no parallel in the revolutions of time, the consequences of which have not room to expand themselves within a narrower sphere than an endless duration. An event has occurred the issues of which must ever baffle and elude all finite comprehensions, by concealing themselves in the depths of that abyss, that eternity, which is the dwelling place of Deity, where there is sufficient space for the destiny of each, among the innumerable millions of the human race, to develop itself, and without interference or confusion, to sustain and carry forward its separate infinity of interest.” This is true of the departure of the meanest individual to the world of spirits. But the familiarity of the scene and the small degree of interest which attaches to the humble and obscure—the narrow circle within which that dissolution is mourned as a calamity, or deplored as a loss, prevents the impressions which death as a judicial visitation is suited to make upon the mind from exerting their full and appropriate effect.

“In the private departments of life, the distressing incidents which occur are confined to a narrow circle. The hope of an individual is crushed—the happiness of a family is destroyed—but the social system is unimpaired and its movements—experience no impediment and sustain no sensible injury. The arrow passes through the air which soon closes over it and all is tranquil. But when the great lights and ornaments of the world, placed aloft to conduct its inferior movements, are extinguished, such an event resembles the Apocalyptic vial, poured into that element which changes its whole temperature and is the presage of fearful commotions—of thunders, lightnings and tempests.” Such an event reveals the presence of God—and summons imagination and thought to the contemplation of those august realities which await the revelation of the last hour. Such an event brings eternity before us with all its dread and tremendous retributions and presses upon the soul the burden of an awful and oppressive responsibility. It makes us feel the magnitude of our being—and the stoutest heart is roused for a moment and startled at the summons—prepare to meet thy God.

The lesson of responsibility, of course, tells with more direct and powerful effect upon those who are intimately associated in pursuit—friendship—or profession with the victim of the destroyer. He being dead speaks pre-eminently to them. Through his grave they are invited to contemplate eternity; and his departed spirit reminds them of the hour in which they too shall be called to lay aside the vestments of mortality. It tells them to do

their work as in the eye of God—to think and act and deliberate and feel, in full view of the account which they must render at last. It tells them that a moral character attaches alike to their persons and their deeds—and that the complexion of their destiny depends upon the spirit in which they discharge the duties of their station. When consigning a body to the tomb, or witnessing the last gasp of a dying friend---we seem to stand upon the very borders of the unseen world---to be walking on the shore of that boundless ocean---in which all the streams of time are swallowed up---we almost hear the thunder of its billows---and feel the heavings of its waves---and a sense of immortality rushes upon the soul which at once oppresses and expands. We feel like rising and shaking ourselves from the dust---and the resolution is involuntarily adopted--though in the vast majority of cases too speedily forgotten---to do with our might whatsoever our hands find to do---since the night cometh when no man can work.

No lesson could be more seasonable, in the present crisis of our national affairs, than the responsibility of rulers and legislators to God the judge of all. That this doctrine is inadequately apprehended, the history of legislation in this and every other country is a mournful proof. There are two errors---widely prevalent---which have a direct and necessary tendency to despoil it of its full and just proportions---one is, that national responsibility is limited, in its operation and effects, to the dispensations of Providence in the present world---and the other is, that where there exists not, as there should exist

no where, a national establishment of religion, the distinctive sanctions of religion cannot be introduced. The effect of both errors is the same in relation to the retributions of a future world. And although one appears to be widely removed from the other, in that it acknowledges the fact of national responsibility, yet its mistake in limiting the Divine visitations to our present and sub-lunary state, divests the doctrine of all its awful and commanding majesty. It invests the Almighty, as the ruler of nations, with limited power and with temporary judgments—it places at His disposal the plague, pestilence and famine—war, earthquakes and tornados—but it robs Him of that thunder which holds individuals in check—of that vengeance which makes the future so terrible to the workers of iniquity. He may ride upon the whirlwind and direct the storm—he may grind the nations as the small dust of the balance—he may extinguish their lights—throw them back into barbarism—but for their national sins he cannot visit them in the world of spirits.

As the ordinary course of affairs affords but slight indications of any marked visitation for national iniquities—as communities seem to be dealt with upon very much the same principle as private individuals—one event happening alike to all, this defective theory of national responsibility amounts in practice to a total destruction of any effective sense of responsibility at all. Seed time and harvest—commerce and trade—the various elements of national prosperity, seem to be so largely within the compass of human calculation and foresight, that where appearances, according to the established connections of

antecedents and consequents, promise well for the future, these anticipations will be adopted as the real guide of conduct rather than any apprehensions of sudden and violent interpositions of Divine justice. Men judge of the future by the indications of the present—or the experience of the past—and if they have nothing to deter them from evil but the prospect of immediate calamity, they will seldom find reason to be alarmed. The consequence upon statesmen and legislators is very much the same with the natural effects of the doctrine of universal salvation upon other individuals. The conclusion which they cannot but draw from the facts of Providence would be as unfavourable to moral distinctions and the rectitude of the Divine administration as if they reasoned from the fortunes of individuals. They could not but believe, either that God was indifferent to the moral conduct of organized communities—or that if He punished, it was so seldom—so irregularly, and except in rare and extraordinary cases, so imperceptibly, that no serious estimate should be made of His pleasure or displeasure in settling any great question of national policy. The final result would be a practical atheism which would completely exclude Him from the councils of the country.

The other error conducts to this result directly and immediately: It maintains that as a nation, in its organic capacity, cannot make a profession of religion—cannot worship God nor believe the Gospel of His grace—therefore it is exempt from His controul—and bound to have no special respect to His laws. This doctrine confounds the national obligations of religion with the existence of

a national Church. And as the establishment of any sect, or any particular species of religion, is an encroachment upon the rights of conscience, it is concluded that all religion must be excluded from halls of legislation, courts of judicature or seats of power. The impression prevails, to a melancholy extent, that the administration of the country is an affair in which God has no interest and should, by no means, be consulted, and in conformity with this impression many look for it as a matter of course that all the measures of the State shall be independent of any relations to religion. There are those who would exclude it from public institutions of learning—from the army, the navy,—as well as from the halls of Congress.

In both errors the fallacy is committed of overlooking one of the most obvious and fundamental principles of moral philosophy. All responsibility, in the last analysis, is personal and individual. The responsibility of a nation is not the responsibility of an organic whole considered as such, but of all the *individuals* who collectively compose it. The State is a compendious expression for certain relations in which moral and responsible persons exist towards each other—the duties of the State are all the duties of individuals—the crimes of the State are the crimes of individuals—the sins of the State are the sins of individuals, and the prosperity and the glory of the State are the prosperity and glory of individuals. The State is nothing apart from the men who constitute it. They exist in society, with reciprocal rights and obligations, and the company of individuals so existing is the State. To protect and defend these rights—to maintain

the supremacy of justice—to give each individual the scope for the developement, without interference or collision, of his separate and distinct personality, with a similar privilege to others, is the primary end of government—which must still be conducted by individuals and carries along with it only individual responsibility. In all the relations, in all the employments, in all the departments of the State, every one who is called to act is still only a *man*—and he brings to his labours all the measure of responsibility which appertains to his capacities and knowledge considered simply as a man. He is every where—in every office—in every trust, an immortal being, under the law of God—and the sanctions of that law extend as clearly and completely to his political conduct as to any other actions of his life. That law knows no manner of distinction betwixt the statesman and the man—the statesman is only the man, in new relations, involving new applications of the eternal principles of right. An honest man and a corrupt politician are a contradiction in terms.

It is hence obvious how the obligations and sanctions of religion press upon communities and nations. A State is bound to be religious, in the sense that every man in it is bound to fear God and to work righteousness. A State is bound to reverence the gospel, in the sense that all its members are obliged, on pain of the second death, to believe in the Lord Jesus Christ—and a State is required to glorify God, in the sense that all its citizens—whether in private stations or posts of dignity and trust—are required, in whatever they do, to seek the glory of

His great name. When a legislature passes a law, it is done by the votes of *individuals*—and these individuals are all responsible *as such*, for the votes that they give. If any man has lent his sanction, in his public and official relations, to aught that transgresses the law of God, or slights the institutions of the Gospel, it is sin upon his soul to be visited and punished as any other wickedness of his life. God treats him as an individual, in such and such relations, with such and such duties growing out of them.

His responsibilities, therefore, as a ruler—a legislator—a judge, are precisely of the same fundamental nature—have precisely the same fundamental character—with his responsibilities in the private walks of life. He is summoned as a *man* to God's bar—and the scrutiny is made into all that the *man* has done, in the various relations which he has been called to sustain—and he is just as liable to be sent to hell for a corrupt vote—a political intrigue—or a political fraud, as for lying; hypocrisy or treachery in the private walks of life. The law of God as completely bound him in one position as in another—and in every position, a man should recognize himself as God's subject who must give an account at God's bar of all that he has done in all the relations in which God's Providence has placed him. This is the doctrine of the Scriptures as well as the plain dictate of unsophisticated reason.

The mandate of the text is given to kings and judges, as individuals, or men occupying high posts of power or renown. "Be wise now therefore O ye kings, be in-

structed ye judges of the earth—serve the Lord with fear and rejoice with trembling—kiss the the Son lest He be angry and ye perish from the way when His wrath is kindled but a little.”

If this doctrine could be impressed upon our public men and upon the heart of the nation, it would soon give us in our national councils, what the present crisis so eminently demands—STATESMEN instead of jobbers and politicians. There is not and cannot be a more painful spectacle, than to see the interests of a great people tossed to and fro by the schemes and intrigues and chicane of men, who have neither the fear of God before their eyes nor the love of their country in their hearts. We cannot but dread some impending calamity when we see the honour and prosperity and glory of a nation made the sport “of the party tactics and the little selfish schemes of little men, who by the visitation of God, happen to have some controul over a great subject and some influence in a great commonwealth.” It is a lamentation and shall be for a lamentation—that the most momentous interests, requiring for their adjustment amplitude of mind, integrity of purpose—simplicity of aim—broad and general considerations of truth and justice—should so often be the sacrifice of dwarfish politicians—who are unable to extend their vision beyond the domain of self—or the almost equally narrow circle of section, party, or clique—that in affairs which call for the counsels of MEN—of men who are in some degree sensible of what it is to be a *man*—who have God’s smile or frown before them—that in such affairs, we should be dependent on

the guidance of pigmies---yea of worse than pigmies---of beings who profess to be immortal---to be working out a destiny for eternity, and yet who can rise to no loftier ends than the flesh pots of Egypt. A statesman is a sublime character---a jobbing politician too little for contempt.

Aristotle, in designating the points of correspondence between a pure democracy and a despotism---the ethical characters of which he makes the same---has noted the affinity between the parasite of a court and a popular demagogue. "They are not unfrequently"---says he---"the same identical men---and always bear a close analogy." The distinguishing characteristic of each is an utter destitution of elevated principle, arising from the absence of any just sense of moral responsibility. The schemes of each are only contrivances for personal aggrandizement. The most momentous interests of the nation are viewed as the occasions or instruments of private or party ends. Every thing proceeds from selfish and sordid calculation, while the supremacy of right and the authoritative voice of duty, the highest policy of a true statesman---are little revered by these pests of the Commonwealth. The parasite of a court is designated in Greek by a term which condenses the very essence of the meanness contained in flattery, hypocrisy and fawning. The cure of such eruptions upon the surface of political society is a pervading sense of personal responsibility. Impregnated with this sentiment---none would assume duties which they were incompetent to discharge---because none would be willing to jeopard the interests

of salvation for the brief importance of an hour. Who would wear a crown steeped in poison or occupy a throne with a drawn sword above his head? The solemnities of eternity would be made to protect the interests of time.

For the purpose of teaching this lesson---the lesson of personal responsibility for the manner and spirit in which they have discharged the duties of their trust, the event which we this day contemplate, may have been permitted to take place. The bar of God, the tribunal of eternal justice, was reared in the halls of legislation. A signal example was given of one who, in the midst of his duties, was called to his final account. Each survivor was reminded of what soon would be true of him. The scene was touching and solemn beyond description, when the dead body of our departed Senator, in the scene of his greatest glory, was made a monitor of God, eternity and retribution to those who were deliberating upon the greatest question that has ever arisen in the history of any people. From the tomb he seemed to say---remember, Senators, that you must soon give an account of your stewardship. The eyes of God are on you---"raise your conceptions to the magnitude and importance of the duties that devolve upon you,"---"let your comprehension be as broad as the country for which you act---your aspirations as high as its certain destiny"---deliberate, vote---decide---as if the next moment you were to be with me in the world of spirits---at the bar of God---in a changeless state. Remember that you occupy a sublime position---a spectacle to the Deity, to angels and

to men. The civil destinies of the world hang on your decision. Rise to the dignity and grandeur of your calling as immortal beings, and instead of seeking to conciliate a section---to promote a party---or to aggrandize yourselves---instead of contracting your views to the idle and ephemeral applauses of earth, aim at the approbation of angels and of God. This was the language in which He, being dead, yet spoke to his companions and brethren in the Senate---and his voice we trust has not been wholly unheard. The noble eulogy of Webster---the touching tribute of Clay---the tone imparted to the Senate, lead to the hope that, notwithstanding recent and flagrant outrages, there exists in that august assembly a sense of responsibility, which wisely directed may, under God, prove the salvation of the country. But whether regarded or disregarded, it is the office of the pulpit to proclaim to our rulers that God will bring them into judgment for their public and official conduct---that however they may overlook every thing but the success of their selfish schemes or the commendation of their persons, God demands of them a supreme regard for justice, truth and religion---it is the office of the preacher to tell them, that if they say or do aught contrary to the principles of eternal rectitude, they say or do it at the peril of their souls---and to remind them from the memorable example of Herod that, though an infatuated mob may shout in its blindness, it is the voice of God and not of man---the judgments of heaven may consign their souls to the lowest hell.

Lightly and carelessly as it is sought, the office of a legislator is a solemn trust. It is wicked to aspire to it

without being prepared for its duties—and when it is bought or secured by the corruption of the people, it is the wages of iniquity which God will surely turn into a curse. How can that man entertain any adequate conviction of his responsibility to God, in discharging the functions of a place into which he was introduced by an open contempt of the Deity? I confess frankly, that I tremble for my country when I contemplate the deplorable extent to which politicks are turned into a trade—when I see the shocking separation in the national mind betwixt the candidate and the man—the politician and the citizen. To counteract this tendency, to impress upon all, the individual and personal nature of responsibility—to inculcate the supremacy of right every where, in all relations, is an end worthy of the extinction of the brightest lights of the land. To make us feel the all-pervading authority of the moral law and of the Christian faith—to bring us to the recognition of the truth, that in all the diversified scenes to which the Providence of God allots the children of men—they are still to be regarded as Christians and as men—developing the character and manifesting the principles upon which their eternal destiny depends, is a consummation cheaply purchased by events, which in the figured language of the Scriptures, are compared to the eclipse of suns—the destruction of the stars and the convolution of the heavens. And if the death of our illustrious Senator shall contribute to inspire the breasts of our Senators and Representatives with the sentiments which befit their station, it will be his lot to have served his country as gloriously in death as in life.

II. The lesson which this event, considered as the death of a statesman, is suited to impart, is addressed to the people at large, and comes with pointed emphasis, in the present crisis of affairs, to the people of the South, and particularly to us in South Carolina. It is better to trust in the Lord than to put confidence in man—it is better to trust in the Lord than to put confidence in princes. In God is my salvation and glory—the rock of my strength and my refuge is in God—trust in Him, at all times, ye people, pour out your heart before Him—God is a refuge for us—surely men of low degree are vanity and men of high degree are a lie—to be laid in the balance they are altogether lighter than vanity. Thus saith the Lord—cursed be the man that trusteth in man and maketh flesh his arm—whose heart departeth from the Lord. For he shall be like the heath in the desert and shall not see when good cometh.” Woe to the rebellious children, saith the Lord, that take counsel, but not of me—that cover with a covering, but not of my spirit, that they may add sin to sin—that walk to go down into Egypt, and have not asked at my mouth, to strengthen themselves in the strength of Pharaoh and to trust in the shadow of Egypt.

The lesson which the Providence of God was continually inculcating upon the heathen nations, whose affairs are incidentally mentioned in the Scriptures, is that the Most High ruleth in the kingdoms of men—and accomplishes His pleasure among the armies of heaven and the inhabitants of earth. The dominion of Jesus Christ as Mediator extends to nations as well as individuals—States

and governments are the instruments of God, ordained in their respective departments, to execute His schemes—and the Divine Redeemer bears written upon his vesture and thigh a name which indicates universal sovereignty—Lord of Lords and King of Kings. They are a part of that series of Providential arrangements, by which the moral purposes of God, in reference to the race, are conducted to their issue—and as much the appointments of His will as the family, or the Church. There is not the same direct interposition in the organization of civil and political communities as in the constitution of the Church—but the necessity of the State is founded in the nature of man—springs from the moral relations of individuals—grows with the growth and strengthens with the strength of human society. It is the spontaneous offspring of a social state—and in the same sense the creature of God, that the society from which it springs and from which it cannot be severed is the Divine ordination. There never was an absurder, and I may add, a more mischievous fiction, than that political communities are conventional arrangements, suggested by the inconveniences of a natural state of personal independence, and deriving their authority from the free consent of those who are embraced in them. Political societies are not artificial combinations to which men have been impelled by chance or choice, but the ordinance of God, through the growth and propagation of the species, for the perfection and education of the race. The first State, according to the Scriptures, was not distinct from the family. But as households were multiplied, though the tie of consanguinity was still the ground

upon which authority was recognized, and natural affection and habitual association combined to invest the patriarch with the highest jurisdiction, a class of ideas began to expand themselves which rested upon other principles than those of blood. Moral relations---more extensive and commanding than that of father, husband, wife or child, the relations of man to man---of reciprocal rights and reciprocal obligations, were brought into view and the patriarch became a magistrate---the representative of justice, as well as a father---the representative of family affection. That the distinctive boundaries of these distinct relations were at once understood---that they are even now adequately apprehended where the nearest approximations to primitive society obtain, is by no means affirmed. It was only in the progress of a long, slow, providential education that the real nature of the commonwealth, as contradistinguished from other communities, began to be unfolded. The State was developed with the progress of society---and as the necessity of its existence is laid in man's nature---as the supremacy of its claims---its high and awful sovereignty, is nothing but the supremacy of justice and of right, among moral and responsible agents, the State, through whatever organic arrangements its power may be expressed, is the creature of God, the sacred ordinance of heaven. It is not a thing which can be made or unmade, it is part and parcel of the constitution of our nature as at once social and responsible.

This view of the State connects it at once with the moral purposes of the Deity---and the whole history of the world shows that its development, which is the

progress of liberty, depends upon the providential disposition of events over which the agency of man has no direct controul. All solid governments and all permanent liberty have grown much more out of circumstances than out of fixed and definite purposes of man. A nation of slaves cannot establish a free government—it is a thing for which God must have prepared the way, and all efforts to rise suddenly from a condition of despotism into that of freedom have been attended with licentiousness, anarchy and crime. True liberty is a thing of growth—there is first a stock of acknowledged rights which are transmitted in the way of inheritance---the progress of society enlarges it with fresh and fresh additions ---there is a conglomeration of the new and the old--- a connecting link betwixt the past and the present---and the consolidation of inheritance and acquisition is the security of liberty. Hence from the very nature of man and the very nature of the State, and the very nature of liberty, political communities must receive their shape and direction from the circumstances in which the great Disposer of events has placed any people. The doctrine of dependence upon God is, accordingly, intertwined in the very fibres of the commonwealth. The State is a school in which the Deity is conducting a great process of education, and providential circumstances determine alike the lessons to be taught and the capacity of the scholars to learn them. The dangers, as in all schools, are those which spring from indocility of temper—or from rashness and impetuosity, which would outstrip the leadings of Providence. Each indicates a spirit of independence of God—

and each is apt to be rebuked with expressions of His displeasure. The difficulty with communities that have been long accustomed to the reign of despotism is, that they are too dull to learn—they are backward to follow the intimations of circumstances—they stagnate in their corruptions; and the outbreaks of revolutions are sometimes necessary to rouse the people and put them in the attitude of progress. They distrust the Almighty and refuse to move until they are driven.

The difficulty with free and growing communities is, that, in the consciousness of imaginary wisdom and strength, they anticipate the slow progress of events, and casting off their dependence upon God, undertake to accomplish their destiny by their own skill and resources. They rely partly upon principles—partly upon men—partly upon both. Overlooking the concurrence of Providence which is essential to the success of political combinations and arrangements, they vainly imagine that they can create the circumstances upon which they are dependent. There is a magic in their doctrines, or a charm in their schemes, or a power in their champions, which can subdue the elements and accomplish the work of Him whose prerogative alone it is to speak and it is done—to command and it stands fast. But the lesson of the Bible and of experience is “that in the midst of all our preparations, we shall, if we are wise, repose our chief confidence in Him who has every element at His disposal—who can easily disconcert the wisest counsels, confound the mightiest projects, and save, when He pleases, by many or by few. While the vanity of such a preten-

ded reliance on Providence as supersedes the use of means is readily confessed, it is to be feared we are not sufficiently careful to guard against a contrary extreme, in its ultimate effects not less dangerous. If to depend on the interposition of Providence without human exertion be to tempt God; to confide in an arm of flesh when seeking His aid is to deny Him; the former is to be pitied for its weakness—the latter to be censured for its impiety, nor is it easy to say which affords the worst omen of success.”

That this lesson is eminently seasonable in the present crisis of the nation, none can be tempted to doubt. It is possible that our confidence in the great statesman, whose death a nation has lamented, may have been such as to provoke the jealousy of that God, who will not give His glory to another. We may have relied more upon his power of argument—his energy of persuasion—his integrity of character—his publick and private influence, than upon the secret operations of that Spirit, who controls the movements of kings and turns the hearts of the children of men as the rivers of water are turned. It is evident that what is needed at the present crisis is a spirit of patriotism—of justice and of loyalty to God. It is the *temper* of the people and of the rulers upon which, under God, the salvation of the country depends. If the whole nation could be animated with a single purpose to do what is right—if factions and parties and local and temporary interests could be forgotten—if the presiding genius in our halls of legislation were the sublime and heroick principle of justice—if every member there could

be brought to feel that he was the representative of the whole nation, bound to promote, cherish and defend the interests of all, in conformity with the spirit and provisions of the constitution—if fanaticism could be rebuked and selfishness suppressed, and power awed into a sense of responsibility—who doubts but that all our difficulties would be speedily adjusted—that the clouds which threaten us would be rolled away, and the sun of union and liberty burst out again in meridian refulgence? The production of this temper is not within the compass of man. To change the current of established associations—to dissolve the charms of prejudice—to break the fetters of interest—to enlighten the blindness of fanaticism and make power obedient to right—these are not the feats of argument or skill—they require the finger of God. It is He alone who can give the spirit of a sound mind. He alone has direct access to the souls of men---and in the removal of him, whom we were tempted to make our stay and our prop---He is exhorting us to trust only in Himself. Well will it be for us if we can learn the lesson.

It becomes us, however, to remember that a people can trust in God only when they are seeking the ends of righteousness and truth. Our dependence upon Him should teach us the lesson that righteousness exalteth a nation and sin is a reproach to any people. We cannot expect the patronage of heaven to schemes of injustice and of wrong. The State is an element of God's moral administration---and to secure His favour it must sedulously endeavour to maintain the supremacy of right.

He may overrule the wickedness of the people for good--- He may even permit unrighteous kingdoms to flourish notwithstanding their iniquity---but as the habitation of His throne is justice and truth, it will be found, in regard to communities, as well as individuals, that Godliness is profitable for all things, having the promise of the life that now is and of that which is to come. "There is in the bosom of all human societies a desire and a power of ceaseless progress. It is struggling now---it will struggle to the end. Many failures have passed---many are still to come. Not until men clearly see the real and the only security for their great developement, will these failures cease. If they will put their hands in the great hand of God, He will lead them firmly in the way. What is just, what is right, what is good, let them do these and they will fail no more---what is wrong, what is unjust, what is evil, let them do these, under whatever pretext of political necessity and they cannot but suffer and fail ---renew the struggle, and suffer and fail again---it is this great lesson which an open Bible and free institutions are teaching the human race." Freedom must degenerate into licentiousness unless the supremacy of right is maintained. We must co-operate in our spirit and temper and aims with the great moral ends for which the State was instituted, if we would reach the highest point of national excellence and prosperity. The ultimate purpose of God is that the dominion of Jesus should be universally acknowledged---and that nation only will finally and permanently prosper, whose people have caught the spirit and habitually obey the precepts of the

Gospel. Every weapon that is formed against Him must be broken; and the people that will not submit to His authority must be crushed by His power. Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord and against His appointed, saying---let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh---the Lord shall have them in derision. Then shall He speak unto them in His wrath and vex them in His sore displeasure. Yet have I set my king upon my holy hill of Zion---I will declare the decree. The Lord hath said unto me---thou art my Son---this day have I begotten thee. Ask of me and I shall give the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron---thou shalt dash them in pieces like a potter's vessel. Be wise now therefore O ye kings, be instructed ye judges of the earth---serve the Lord with fear and rejoice with trembling---kiss the Son lest He be angry and ye perish from the way when His wrath is kindled but a little.

If the accounts, which the Scriptures give, of the exaltation and universal dominion of Jesus, are to be relied on, there can be no doubt but that Christianity lies at the foundation of national prosperity. People and rulers must be imbued with the spirit and observe the institutions of the Gospel. We insist upon no national establishment of religion---upon no human encroachments on the rights of conscience, but we do insist upon the individual and

personal obligations of every man, throughout the broad extent of the country, to be a Christian, and the corresponding obligation to act as a Christian in all the departments of life, whether public or private. As Christianity is the presiding spirit of all modern civilization, it is the only defence of nations against barbarism, rudeness, anarchy and crime. Let Jesus be enthroned in every heart---and the nation that is made up of Christian men will soon be a praise and a joy in every land.

But where the people and rulers know not the mediatorial King, whom God has set upon the Holy hill of Zion---where His Sabbaths are profaned, His temples deserted, His grace despised---His favour must be withdrawn---the fountains of national virtue must dry up---and that land must ultimately be given to wasting and desolation. The strongest security within which the institutions of this country can be entrenched, is the prevalence of the Christian religion. The State is an ordinance of God as God is in Christ reconciling the world unto Himself; and to those who have considered the bearings of the mediatorial government upon the prosperity of States, there is nothing surprising in the present darkness which overshadows the land. It is the rebuke of ungodliness and infidelity. From the highest to the lowest gradations in Society---from the chair of State, the halls of legislation, the courts of justice, the popular assemblies of the land, the cry of blasphemy, profaneness and atheism, has gone to heaven. God's Sabbaths are polluted for the purposes of gain---licentious and unprincipled demagogues make it a business to

cheat the people with flatteries and adulations which are alike dangerous and blasphemous—offices are sought by open chicanery and corruption; and amid scenes of revelry and riot—more befitting the orgies of Bacchus than the deliberations of a free people, the greatest questions of the nation are disóussed. The debauchery of the people, and the triumph of demagogues, has always been attended with the worst form of slavery—that bondage of the soul in which every man is afraid to entertain an opinion of his own—in which the individual is merged in the mass; and when this result is reached, the moral economy of the State being defeated, we can look for nothing but the righteous judgments of God.—The reign of licentiousness is the prelude of national dissolution. The people that will not have Jesus to reign over them, must be slain before Him. He is exalted at God's right hand, above all principality and power and dominion, and we must submit to his sceptre, or perish from the way when his wrath is kindled but a little.

III. But this event may be finally considered as the death simply of a man, and in this aspect of the case, the pulpit, it seems to me, would but inadequately discharge its duty, if it failed to inculcate the distinctive provisions of the Gospel, as the only means of securing a triumph over this last enemy. There are many who admire the morality and praise the spirit of Christianity, but who are content to form no higher conception of its power than that of a moral institute, distinguished from the philosophical systems of men, by the larger compass of its views, and the more commanding influence of its sanc-

tions. This is particularly the case with the educated men of the country. It is painful to witness the fact that so many of this class—to which it will be your distinction to belong—while professing, from the superficial attention they have given to the subject, to believe that there is something in the Gospel; yet either from a lurking skepticism, or the absorbing influence of other cares and pursuits, are, for the most part, profoundly ignorant of what constitutes its essence and its glory. They view it from a distance—or detect nothing in it but an authoritative statement of the principles and tenets of natural religion. But ask them the question—what a sinner must do to be saved? and the nakedness of their answers will evince too clearly that the great problem of redemption has never been earnestly considered. The difficulty is that they have never felt the malignity of sin. They have never experienced the sentence of condemnation in their own souls; and the consequence is that, however they may respect the voice of Jesus as a teacher, they cannot be brought to submit to Him as a Saviour. The characteristic distinction of the Gospel, is that it is the religion of a sinner. It is a grand dispensation of Providence and grace to rescue man from the condemnation and ruin, into which the whole race has been plunged by rebellion against God. The necessity of its arrangements is laid in the very nature of moral distinctions—from which it results that sin cannot be pardoned by an act of authoritative mercy. Without the shedding of blood there is no remission, and he alone can be properly denominated a Christian, he alone is entitled to the

rewards and blessings of Christianity---who, from a deep consciousness of guilt and ruin, has fled for refuge to the hope set before him in the Gospel. The calumniated doctrines of grace are the life and soul of our religion. Personal union with Jesus by the indwelling of the Holy Spirit is indispensable to a real participation in the benefits of redemption. Through faith in the Divine Redeemer death the last enemy is conquered, subdued, destroyed. It becomes a glorious thing to die—it is only a birth into a new and everlasting state of blessedness and glory. It is the prerogative of the faithful, and of them alone, to depart from the world in triumph. There is no case on record—it has never happened in the experience of man—that death was welcomed—hailed with rapture and delight—by any but those for whom its sting had been extracted by the blood of the great Mediator. Still we must guard against the delusion that the condition, of peace or consternation, in which a man expires, is any certain indication of his future state. The righteous, through the temporary darkness of unbelief, through ignorance, or doubt of their acceptance in the beloved, or as a just visitation for past neglect, may be permitted to pass from the world in apprehension and alarm; while the impenitent and wicked may be bolstered, in their last hours, with the same fatal props which have deceived them through life. The errors which have shaped their conduct may cling to them until the veil is withdrawn and eternity has become a matter of experience. It is no uncommon thing, it is true, for conscience, in the final struggle, to assert her supremacy—especially in the case

of those, whose unbelief and disobedience have been a conflict with reason and judgment. They are permitted, yet further, to look into futurity, and to read something of the fearful scroll which will be produced against them at the bar of God; and they shrink back, with shudder and dismay, from the awful catastrophe that awaits them. Stung by remorse and enlightened by the Scriptures, they feel that it is a fearful thing to fall into the hands of the living God. Death is, indeed, a terrible object---the very king of terrors---they writhe and agonize and struggle against his encroachments. Clinging to life with the tenacity of despair, compelled and yet afraid to die---they curse the day and the hour in which it was said that a man child was born into the world.

“ In that dread moment, how the frantic soul
 Raves round the walls of her clay tenement;
 Runs to each avenue and shrieks for help,
 But shrieks in vain! How wishfully she looks
 On all she's leaving, now no longer her's!
 A little longer, yet a *little* longer,
 Oh! might she stay to wash away her stains,
 And fit her for her passage. Mournful sight!
 Her very eyes weep blood; and every groan
 She heaves is big with horrors. But the foe
 Like a staunch murderer, steady to his purpose,
 Pursues her close through every lane of life,
 Nor misses once the track, but presses on;
 Till forced at last to the tremendous verge,
 At once she sinks to everlasting ruin.”

Such is the end of an awakened sinner!

There are others who depart from life with as much insensibility as they eat or drink or sleep. Such men are

preeminently sensual. They have never risen to any just conceptions of themselves—of moral responsibility—of final retribution—of an immortal being. They have never felt that life was an earnest or serious reality—it has been to them merely a routine of mechanical observances, and as they have lived like beasts, they die like dogs.

There are others, of a nobler mould, who reconcile themselves to dissolution by the considerations of a stoical philosophy. They look upon death as an appointment of nature—an inevitable event, and they endeavour to prepare themselves to submit to it with dignity and grace, since resistance is vain and escape impossible. They meet it, therefore, with the fortitude and courage with which they would encounter any other calamity. But still it is a calamity—it is not a messenger to be greeted—not an object of congratulation, of triumph and of joy. To this attainment paganism was competent before life and immortality were brought to light in the Gospel. The philosophers of the ancient world, by their dim and misty speculations, were nerved to die like heroes, though none could die like conquerors. But to be content with submission when victory is within our reach is heroism no longer. To endure when we might subdue is a low ambition. How different is the death of a Christian! I am now ready to be offered, says the apostle, 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,

and not to me only, but unto all them also that love his appearing. We are conquerors and more than conquerors through him that loved us. Through death He has destroyed him that had the power of death, that is the devil, and delivered them who through fear of death were all their life-time subject to bondage. It is the glory of Christianity to erect its trophies upon the tomb. Death and hell were alike led in triumph at the chariot wheels of Christ, and those who are in Him can sing the song of exaltation and of victory amid the agonies of their dissolving clay.

Let me beg you, my young friends, however you may be tempted by the examples of the great, not to be contented with distant, partial, defective views of the economy of God's grace. It is not the greatness of their intellects which keeps them at a distance from Christ—it is not that they have discovered religion to be a cheat—not that they have weighed its evidences in the balances and found them wanting—it is simply because they have never examined the subject. From the natural alienation of the heart from God, the influence of early prejudice, the distractions of business—the turmoil of ambition—the absorbing power of their pursuits—they have kept aloof from this inquiry—and though they have won for themselves a name which posterity will not willingly let die—the very qualities of mind by which they have been enabled to do so, would lead them, if properly directed, to condemn their inattention to religion as an act of folly, of distraction and of madness. Deceive not yourselves with vain hopes—Jesus is the only Saviour—in

the day of final retribution there will be no respect of persons. On that great day shall be seen "no badge of State, no mark of age, or rank, or national attire—or robe professional or air of trade." As in the grave whither we are all hastening, the rich and the poor are promiscuously mingled together, the distinctions of honour and of wealth vanish away as colours disappear in the dark; so in the last day none can be found to claim the titles which were only current upon earth. It will then be only "a congregation vast of men—of unappendaged and unvarnished men—of all but moral character bereaved." The virtues or the crimes which appertain to each are all that he can carry to the bar of the Judge. All else will be left in the tomb—as the worthless badges of mortal and not immortal men.

There is a distinction, however, that shall never fade away—the distinction created among men by the possession of the Spirit and a personal union with Christ. In the great day to which we have referred, when God shall arise to shake terribly the earth, and the destinies of all the race shall be irrevocably fixed—our right to life will depend entirely on the witness of the Holy Ghost. None can sustain their title as sons, but those whom He has sealed unto the day of redemption. To appear without His signet on our foreheads and His impress upon our hearts is to awake to shame and everlasting contempt. It will not be a question whether we have been great or mean, honoured or despised—rich or poor—it will avail nothing that Senates hung in rapture on our lips and nations bowed obedient to

our nod—but it will be a question—the question—the turning-point of destiny—whether we have the Spirit of God's Son. If we have been among the miserable skepticks—who have not so much as heard whether there be a Holy Ghost—if our Christianity has been nothing more than a baptized paganism—if we have despised evangelical religion under the name of fanaticism—and laughed at pretensions to grace as the effervescence of enthusiasm—if, from any cause, we have failed to be born again and to become new creatures, in Christ Jesus, however admiring multitudes may have chaunted our requiem and shook the very arches of heavens with their plaudits---unlimited duration will be the period assigned us to lament our folly and bewail the consequences of our terrible delusion. My young friends be not deceived---an endless duration is your destiny---feel its greatness---look above the earth---look to your home in the skies—seek for glory, honour, immortality---but seek them only in the Gospel of God's grace. Resolve first to lay hold upon eternal life---and then you shall never need any good thing on earth. What stronger proof could you demand of the undying nature of the soul than that which is furnished in the last moments of our departed Senator? What stronger proof that our *real existence* begins only at the point of death? Prepare for that existence---and your life here will be glorious---your death triumphant---and your end everlasting peace.

