

A

SERMON

ON THE

OCCASION OF THE DEATH

OF THE

REV. WILLIAM M'GEE KENNEDY,

OF THE

SOUTH-CAROLINA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH.

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A SERMON.

“Remember them which have the rule over you; who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.”—HEB. xiii. 7.

It has been appointed for the present service, brethren, to make some improvement of that recent stroke of Divine Providence, by which it has pleased God to take from us one of the longest tried and most valued of our guides. For it should not seem proper to let an event so painfully interesting to the church pass, without some solemnity to mark our sense of it, and submission to the will of our Heavenly Father. Let your minds, then, be composed to prayer, while we attempt to open to you the words of the text, and discourse of them with reference to our deceased brother.

Our commentators agree that the word “*rule*,” in the text, should be taken in the sense of guidance, not authority or control; and that the expression “*who have the rule over you*,” like the one immediately following it, (“*who have spoken unto you the word of God*,”) should be put in the past tense, as referring to those who had finished their course in the gospel ministry, and not those who were still living and laboring among them. The word used to be applied to generals or captains of armies, to express their duty as leaders; as it devolved on them to direct the conduct of the army in such a manner as if they were always foremost, and set the example in every thing. And it is applied to ministers of the Gospel for a similar reason. The Church is militant: “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” “The word” is a sword, “Faith” is a shield, “Righteousness” a breastplate, “Truth” a girdle, and “Hope” a helmet; and it is a minister’s duty both to teach the Christian soldier how to use his armour, and to exemplify his instructions—leading him on, as it were—by his “conversation.”

The word “*conversation*,” in the text, (and indeed generally

in the New Testament,) is not meant of what the guides used to talk about, or what they discoursed of in sermons or in conferences, but the whole tenor of their conduct. It is the language of their lives: like that quoted by our Apostle for the more ancient worthies, in his epistle to the Hebrews; where what they did is put for what they said, their actions forming the words which were to tell for them after they were dead. “For they that say such things, declare plainly that they seek a country; and truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city.” The “conversation” of guides, then, who have spoken the word of God—believing and therefore speaking, and proving the genuineness of their faith by its power to sustain them in all trials, even death itself—is not to be forgot, but cherished with a faithful remembrance, when the guides themselves are no more. In this respect, the minister of Christ is fully insured for a long life. “*He being dead yet speaketh.*” And how solemn and affecting is the testimony of a dead minister of Jesus Christ! How strongly does it bear witness; encouraging believers as with a shout from the shore of deliverance, and uttering back to unbelievers a warning echo of a thousand living admonitions.

The present occasion is not intended for recollections of offices of personal kindness, or pleasures of endeared associations, or ties of friendship or consanguinity, which may have bound the deceased tenderly to our hearts, and which the remembrance of him might so naturally awaken. Nor is it intended for a review of his character merely as a man: his wisdom, his judgment, his prudence, his probity, the cheerfulness of his temper, the docility of his disposition, his constancy in friendship, his courtesy, his moral dignity. Nor yet to portray the honor and esteem in which on so many accounts he was justly held. Least of all are we to eulogize the dead, when we are met to remember a guide, who having finished his course, has left us to ponder our responsibility for “the word of God” which he preached unto us. “We preach not ourselves”—the living nor the dead—“but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake.” The remem-

brance of the guides is for our sake, that we may "follow them as they followed Christ." Or, rather, it is for the Master's sake, that we may honor "the riches of his goodness and forbearance and long-suffering," in "sending us his messengers, rising up early and sending them." We are to remember them, therefore,

1. For the word which they have spoken, and
2. For the faith and good conversation by which they have illustrated that word.

And it is in these respects, only, that we propose now to hold remembrance of our late guide and brother.

1. We should remember him for the word which he preached, because it was "*the word of God.*"

This designation ("the word of God,") belongs to the Bible, and distinguishes it from all other books. But it is also applied to whatever is taught out of the Bible in conformity with its general contents. It is put for the Gospel; because, the gospel is the sum of the word of God under all dispensations, in all ages. And, in the text, it is used as a name for the gospel, with singular propriety, because the Apostle bidding us remember our guides, would still have us to "know no man after the flesh," but honor God strictly in our remembrance of his servants. And because, with the first reference to the preacher, he would remind us of that most consolatory truth that the word preached was not his word who uttered it, but God's; both as to its origin, and the unction and efficacy which attended it. "All power is given unto me," said the risen Jesus, "Go ye into all the world and preach the Gospel to every creature." And what then? Did he transfer to his appointed preachers his "*power,*" or any portion of it, that they might convert their hearers, pardon their sins and renew their souls? By no means. No more than he did a portion of his mediatorial office, or his death divine. That should have been to destroy the gospel by dividing it between Paul, and Apollos, and Cephas, and Christ; transferring to men what was inalienable to the Saviour. No, whoever was the preacher, the power was Christ's, "who of God is made unto us wisdom and righteousness and sanctification and redemption, that, according as it is written, he that glorieth let him glory in the Lord." But they must nevertheless preach the gospel. Preach that very declaration of their risen Lord. Preach it though they themselves should be "as

things that were not," and their word a stumbling-block and foolishness to those to whom they were sent, for, "Lo," adds the Saviour, "I am with you always, even unto the end of the world." And this blessed truth it is, (Christ's presence with his ministers,) which makes the gospel at the lips of men, to be "the word of God."

The minister of Christ, who is "called and chosen and faithful," is himself a proof and example of the efficacy of the gospel, at the same time that he bears witness to it. He is so in every respect, but we speak at present of the unction of his ministry, which manifests that the secret of the Lord is with him, and His Spirit has anointed him, while his gospel comes "not in word only, but also in power, and in the Holy Ghost, and in much assurance." Thus when the Jewish council "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, *and they took knowledge of them that they had been with Jesus.*" And it was for this cause that the scribes of the synagogue were not able to resist the wisdom and the Spirit with which Stephen spoke. It is beautifully represented by St. Paul, in his account of his own preaching, to the Corinthians. "Christ," says the Apostle, "sent me not to baptize, but to preach the Gospel. Not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross, is to them that perish foolishness; but unto us that are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." And again, "I, brethren, when I came unto you, came not with excellency of speech or of wisdom declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." Here, then, we have an idea of ministerial

unction, and St. Paul's inspired esteem of it. It is that which demonstrates the truth, not only with light to the understanding, but conviction to the heart. That, of which the efficacy stands not in excellency of speech, reasoning out the truth of the gospel, but in the secret power of the Spirit, opening the folds of the heart, and causing the word to enter, that the sinner may be saved. That, by which the minister is revealed not as the wise, not as the scribe, not as the disputer of this world, but as a mouth for God, whose word is spoken and whose authority felt, in a manner that no other can be. This it is that constitutes the power of the Gospel, reveals its gracious character, certifies its divine authority, and makes it to be Gospel indeed,—*“glad tidings of great joy.”* And it is this which fixes on us a responsibility for the word preached, so strict and awful as to make it “a savor of life unto life,” or “of death unto death.” So that if we have heard the word of God preached by one who was called and sent, who was faithful to his calling, who had the Spirit with him, and who “shunned not to declare the whole counsel of God,” and yet have not repented, or been converted, we may well be alarmed and anxious for the account which we have to render. In such a case, it is not man, but God whose message has failed to be received, whose word has fallen at our feet, whose counsel we have set at nought; who has invited us to come unto him and we have refused, who has entreated us to be saved and we would not, who has instructed, admonished, and warned us and we would not, by any means, take heed. And if we have heard till we can hear no more, and the voice of the minister is hushed in death and his testimony sealed to the day of judgment, we may well do what we can with the remembrance of the past, if haply the word which was spoken with but little effect, may now be revived with power to our hearts.

I need not tell you, brethren, that such a minister has been among you—that such a guide has preached the word of God unto you. You “have fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience.” By all these he was approved among you, as honest in principle, sincere in purpose, fervent in piety, open of heart, ready to all good works, and manifestly living with a higher aim than for earthly things. We will not offend you by asking if any one doubted him. No one could. The

proofs of his sincerity were as evident as his person, and inseparable from the man. Like the book in Revelation, written within and without, (but not like that book, sealed that it could not be read,) there was no word of his tongue, no work of his hand, no labor of his mind, no purpose of his will, no affection of his heart, but what gave testimony for the Redeemer. This was his title, his estate, to be a Christian, "an Israelite indeed, in whom was no guile." And if he was Christ's then was he also a minister of Christ for us. Of this there need be no doubt. He could scarcely be mistaken as to his call to the ministry, and the conviction which was satisfactory to himself, was fully sustained by the judgment of the Church and the fruits of his labors.

He was converted at the age of 20, and was admitted into the itinerancy before he was 23. He had travelled two years when in 1808 he was appointed to Santee circuit, with that truly apostolic man, and eminently judicious and successful preacher, the Rev. Wm. Gassaway. It was in that year, and in that circuit, that the mercy of God found him who how addresses you; and thenceforward to the close of our brother's life, we can speak of him with as entire confidence, as a fast friendship and unreserved communion, through so many years, might inspire. His excellent colleague, (a man of great experience, and as sound and true of head and heart as, we think, we have ever known,) said of him, at that early period, that he regarded him as one of the most estimable and efficient helpers he ever had. Bishop Asbury, whose knowledge of men, and especially ministers, seemed almost intuitive, held him in particular esteem; always had him in his family at the conferences; and appointed him a Presiding Elder, when he had been but five years in the ministry. And what has been the testimony of the whole church, from the beginning to the end of his course? Inquire at the Annual Conferences, and you will find that that searching question, "Is there any thing against brother Kennedy?" (put as it always is of each preacher by name,) has had, from first to last, but one response—"nothing against him." And never, in the review of the year which has followed the question, has there not been something, nay *much*, to be said for him. It is not saying too much when we say that the closest scrutiny of those held competent to judge, in a ministry where to scrutinize closely is integrant to the constitution, could never start

a thought of suspicion against the purity of our brother, or the genuineness of his call to be a preacher of the word of God. Let us ask again, then, what have we profited by him? How have we received his testimony? How have we followed his guidance? And are we prepared to meet him in the judgment?

Thus far we have held the remembrance of our brother, in view only of the character of his public preaching. Let us also remember him,

2. For the faith and good conversation by which he illustrated the word which he preached; that we may "follow" him therein, both as to the attainment of a good hope through grace, and the power of godliness.

That "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," is all mystery to the natural man. His reason cannot comprehend it, and he knows no philosophy that can fathom it. He asks "How can these things be?" and when he is answered, "By the love of God to man," as he knows not that love, he still rejoins "how can it be!" Tell him of the necessity of our condition, the weakness of our heart, the perverseness of our will, the depravity of our nature, as requiring no less than the Almighty One to reconcile us to himself; and tell him that "what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin," (that is, a sin offering.) "condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit," and you have not advanced him one peg towards saving faith. The mystery increases, rather. Who, and whence, he asks, is this Son of God? If one with the Father, how could he be sent in the flesh? if come in the flesh, how can he be one with the Father? And how an offering for sin? Who is the sacrificer? and what the sacrifice? and how was one offering made a ground of righteousness for so many sins of so many sinners? Could God suffer? and if not, and only man suffered that others might be justified, why not their justification independently of the sufferings of the one good man? Who, or what, is the Spirit? How does he operate? and how can we know him, that we may walk after him?—But vain objections! "Eye hath not seen nor ear heard, neither have entered into the heart of man the things

which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea the deep things of God. For what knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man but the spirit of God." If indeed the gospel were given as a system of philosophy, and not a dispensation of grace, the case were different, and the objections to its mysteries might have weight. But as it is the revealed wisdom of God and power of God for our salvation, the objections brought from philosophy against it, are as unphilosophical as if the laws of matter were proposed to be applied for the ascertainment of mind, and no other laws allowed. The case rightly considered is plain and easy. Man is a sinner, and God is holy. The sinner, man, can find no possible way of pardon for his sins, or holiness for his nature. So far from it, he falls on a hope of absolute mercy, or part mercy and part his own efforts against sin, as the ground of pardon. Now it is certain that he can neither overrate God's mercy, on the one hand, nor strive too much against sin, on the other; and yet it is palpable to all experience that do which he may, and how he may, without the Gospel, he gets neither pardon nor a new life. Still he is the slave of sin, and bondman of the devil. Even in his better frames he finds a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin in his members; so that his endeavors avail no more than did the efforts of the ancient convict struggling to free himself from the dead body which he was condemned to carry. Now why should this be? If God is merciful, and all know he is, why is not the miserable sinner freed from his load of sin and death? Truly it is for no lack of mercy with God, brethren; but solely because God's mercy is rejected. The sinner, indeed, would have mercy; but only in his own way—by his own Gospel as it were, and no other. But is it not plain that God's mercy should be bestowed as he pleases? And is it reasonable that he should bestow it in a manner inconsistent with himself? His mercy is everlasting, but so also is his holiness. Whilst, therefore, men vainly propose a gospel for themselves, by which they should find mercy *in* their sins—a mercy which should take no account of sin, but dispense pardons, and still dispense pardons though the sinner should never be made better for them—God

hath provided a way in which he can bestow mercy, by both pardoning sin and renewing the sinner; a way in which "He might be just and the justifier of him that believeth in Jesus;" bestow, at the same time, the forgiveness of sins, and a new nature; both save the sinner and be glorified in his salvation. For "after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we should be made heirs according to the hope of eternal life." This, then, is the issue between the gospel and the sinner. The one offers more and better than the other asks; but because it *is* more and better, that other rejects it in unbelief, saying it cannot be. Or, the Gospel offers pardon and a new heart, saying "I will take the stony heart out of their flesh and will give them a heart of flesh, that they may walk in my statutes, and keep my ordinances, and do them; and they shall be my people and I will be their God." "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." So that to be in a state of pardon and favor with God, or a state of salvation, implies the putting away of sin, both in the love and practice of it, and the exercise of a gracious spirit and the fruits of righteousness. But the sinner will have only pardon, or ten thousand pardons if he can, while his heart is still stone, and his soul unrenewed. Hence he rejects the Gospel, and goes about fortifying his unbelief by objecting to its mysteries, or by any means which he vainly persuades himself may excuse his rejection of the cross. But what have we to do with mysteries on our way to Christ? "Secret things belong unto the Lord our God, but those things which are revealed belong unto us, and our children, that we may do all the words of this law." What we have to do with, is simply the testimony of the gospel, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." It is an issue upon facts, as to the authenticity of the facts; and not upon any question as to the manner in which the wisdom of God arranged for bringing them to pass. On God's part, it is an attestation that he hath provided the lamb of atonement, the

blood of sprinkling and the waters of purification that the sinner may be saved ; and on our part, it is an actual experiment of the truth of the attestation, according to “the record that God hath given of his Son.” But would we know the mystery of God’s love to man ? the mystery of Christ’s death upon the cross ? the mystery of the Holy Ghost ? It is to be known by faith. “Believe in the Lord Jesus Christ and thou shalt be saved.” It can be made known in no other way than this, and in this way it shall infallibly be made known to all who first knowing the darkness of their earth-clad minds, look heavenward for light, even “the light of the knowledge of the glory of God in the face of Jesus Christ.” The unveiling of the mysteries of the Gospel begins, when, abandoning vain reasonings, and sick of sin, the laboring, burthened sinner flies to the cross, as his only refuge. Then, whether like Saul of Tarsus, converted from a murderous persecutor to a preacher and an apostle, or like the Philipean jailor, turned a Christian in an hour ; or like Lydia of Thyatira, whose heart the Lord more gently, but not less effectually opened, the result is the same in every case. “Being justified by faith we have peace with God, through our Lord Jesus Christ. By whom, also, we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God.” Then do we “love him because he first loved us ;” and then the language of our heart is, “What shall I render unto the Lord for all his benefits.” Then is laid the foundation of a holy life ; and then begins the experience of the sweet refreshment of the word of Jesus, “The water that I shall give him shall be in him a well of water springing up into everlasting life.”

This blessing our deceased brother found at a Camp-meeting, and if we remember rightly, on the last night of the meeting, and when he had been wrestling in prayer at the altar till near the break of day, July 18, 1803. All others had long before retired to rest ; but he would not, he could not, but still lay prostrate on the ground, as if the last extremity was come, and life or death, pardon or despair, depended on his then finding or not finding the Redeemer. The agony of his mind during all that night, and for several days before, contrasted to the joy which succeeded in the manifestation of the Saviour’s love, (the divine reality of which he never doubted afterwards,) contributed no little to the formation

of some of the most valuable traits of his character as a minister of Christ. Let no one start at this. This is the age of knowledge we know ; or at least of the boast of knowledge ; but what saith the Scripture? "Knowledge puffeth up, but charity edifieth." "Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous." "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Camp-meetings in the account of your saints of the world, are as Nazareth in Galilee to the old Jews. They account them vulgar places, where it is impossible that the Saviour should come. And if such had passed where our brother lay at midnight on the ground at a camp-meeting, they might have scowled upon him as a fool or madman. But there it was that he learned that first great lesson, a sinner's condemnation ; there the burthen of his guilt ; there the helplessness of his soul ; there the bitterness of his anguish struggling against the law, crying "O wretched man that I am who shall deliver me from the body of this death !" And there he learned, the freeness, the distinctness, the positiveness of a sinner's justification by faith in Jesus ; and the clearness of his apprehension and sense of pardon by the Spirit which is given unto him. It was what he thus learned that made him so clear in his views, so confident in his faith, and so earnest in his exhortations on these great points ; and we might add, so successful in winning souls to Christ. Here, too, those sympathies were kindled which afterwards made him quick to feel and ready to serve when the voice of the penitent was heard suing for mercy. In public or in private, by day or by night, and though he might be wearied with excessive labor, it was a cry to touch his heart and bring him at once to his knees with the mourner. Yes, remember him for this. And "If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," then as you have been made partakers of the same hope, and have drunk into the same spirit with your late guide, follow his example herein, and encourage, to the utmost of your power, the guilt-stricken sinner on his way to Jesus.

But if our brother was tenderly sympathetic, and always ready to

assist the burthened soul seeking the Saviour, and in this exhibited the gracious temper of the word of God; he also knew well the greatness of the question, and how necessary it was to proceed with caution, lest the inquirer should mistake the "drawings of the Father" for the witness of adoption. He would exhort them not to stop short of the privilege of believers in the direct witness of the Spirit; and meanwhile would press upon them the necessity of an absolute reliance on the sacrifice of the cross, as the only procuring cause. The terms were, "without money and without price;" but the sinner to be saved must renounce his sins—every passion, every purpose, every form of self, for *Christ alone*. There must be no reserve, and no wilfulness, but an actual and entire offering up of all at the cross. If the spirit grew faint through long waiting and seemed discouraged, the case of the Syro-Phenician woman, or of her in the house of Simon the Pharisee, might serve for encouragement. Or if the arch adversary thrust in the fiery darts of temptation to produce despair, as though some special malignity belonged to the case, and precluded a possibility of pardon, he would check the rising unbelief and press with redoubled ardor the sufficiency of Christ's sacrifice. In such circumstances, how often have we witnessed the fervor of his spirit, when suddenly interrupting his exhortation, he would sing some stanza of a hymn on the great atonement, his countenance beaming faith, and his whole manner responsive to the sentiment which he sung. We seem even now to see him helping some halting one to the cross, with those favorite lines,

"Five bleeding wounds he bears,
Received on Calvary," &c.

Remember him for his faith, as it was manifested in his solicitude for the lambs of the flock, "babes in Christ," the weak, the doubting, the tempted of his charge. Wherever there were signs of grace, he was quick to discover, and careful to cherish them. With respect to such as we have just mentioned, especially, we hazard no exaggeration when we apply to him the words of St. Paul, and say that he was "gentle among them even as a nurse cherisheth her children." And may we be permitted to state here, that we fear there may sometimes be a fault among us as to this matter; that sufficient tenderness is not always felt for those who can bear no other than a tender treatment; but that in the husban-

dry of the Church, as we sometimes see in that of the world, we do not take proportionate pains for the cultivation of those plants which from whatever cause seem to drop, as for those of more vigorous growth. Let us, then remember our brother's example, herein; so beautifully consistent with his faith and calling, and agreeable to scripture.

There is a charming disinterestedness stamped upon the features of a godly man. He is not his own, yet no one is more free. He *chooses* to be Christ's, and delights in obedience to Him. The word of his Lord is a portion, a treasure, which he keeps with all his heart, and with which he is satisfied. So that while the world disputes about a universal selfishness, his aim singly is to glorify the Saviour; and with this aim, sustained by the Spirit of grace, he is concerned with the world only to do some good. It is delightful to contemplate the faith of such a man. Many such have been guides for the church; and among them one whom we well knew, and now well remember. In this also let us be followers of his faith.

But it belongs to Christian faith, not only to overcome the temptations, and escape the corruptions that are in the world, by keeping the heart "in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," but also to endure the trials and afflictions to which we are incident, with patient confidence in God. "Man is born to trouble as the sparks fly upwards;" but he who became "a man of sorrows and acquainted with grief," our "merciful and faithful high priest," hath accomplished deliverance for us. Not indeed by *preventing*, but by sanctifying our afflictions; so that "we know that all things work together for good to them that love God;" and "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." How happily had our brother imbibed the spirit of these scriptures. And how strikingly have we seen them exemplified in him, in all the tribulation which he was called to endure. Yes, truly, "he endured as seeing him who is invisible." His faith faltered not, and suffer as he might, he was still happy, for God was with him. Blessed be God, for the gift of faith; and the grace by which our brother was enabled to ex-

emplify it, as became a guide of Christ's flock and a preacher of the word of God.

On a theme so fruitful, it were not irksome to dwell, but perhaps those traits of our brother's faith and conversation which have been brought to view, briefly though they have been touched, should suffice. A word about his end, and in view of our own, and we conclude.

We cannot tell why, unless from a sense of unpreparedness, there has generally prevailed an aversion from sudden death. But it is scarcely felt in contemplating the death of Moses, and not at all in the translation of Enoch and Elijah; though with these the change must have been as sudden as if by a stroke. The soul safe, and we see no reason for this aversion, but incline to reckon it among the weaknesses of our nature, which had better not be indulged. Jesus our Lord, died suddenly, on the cross. John the Baptist was beheaded with haste in the prison. The multitude rushed upon Stephen with stones, and he prayed for them and died. James the brother of John, and James who presided in the church in Jerusalem—nay, all the apostles and the whole army of martyrs, died by violence, and therefore suddenly. Mr. Whitefield, and Dr. Coke, were found dead in their beds; Bishop Emory, in full health, died suddenly by a fall. And of our lamented brother, we can only say the Lord who gave him his life took it away; and blessed be his name. Whether he died of apoplexy, or by rupture of a blood vessel, or by some affection of the heart, we cannot tell. We have been told that a moment before, there was no symptom of the event; and a moment after, the expression of his face was as of one who slept. He was only a man, and the angels gave no sign; but the body looked as if they had done it kindly, and its rest was welcome. But did he say *nothing*? Did he leave no message for us? Did he not so much as tell that he was going to heaven? O, yes; "he being dead yet speaketh;" and this is what he said, and the message of his death, "*Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.*" That he was going to heaven, he was all his life long telling us. "For they that say such things declare plainly that they seek a country." He not only declared it in the class, in the lovefeast, from the pulpit, from the altar, but he proved it, demonstrated it in a thousand ways, whilst he held joyfully the "testimony of his conscience,

that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God. he had his conversation in the world, and more abundantly to you-ward."

Brethren, our own end hastens, of which, the time and the manner, none can tell. But we know that we must die, and that we must answer for the deeds done in the body. To be ready, O, to be ready for death and judgment, what a work it is! What a denying of ourselves, what a taking up of our cross, what a resisting of evil, what watchfulness, what prayerfulness, what patient continuance in well-doing, what faith, what hope, what charity, are here! Nor might we be satisfied with our utmost endeavours; which should leave us still unassured, and enquiring "what lack I yet." "All flesh is grass, and all the goodliness thereof as the flower of the field." Man and his works are vanity together! What shall the grass and the flower of the grass do, when "the day cometh that shall burn as an oven?" How shall a man answer in judgment with his God? "If I wash myself with snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch and mine own clothes shall abhor me."

But, blessed be God, there is another view for us, and another testimony. What saith the Judge himself? "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burthen is light." Here, then, is our hope, and confidence towards God. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again; who is even at the right hand of God: who also maketh intercession for us;"

"'Tis Jesus the first and the last,
Whose spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come."

