

understood from the way in which we mourn them, and this is the real funeral oration of the Christian.

I do not desire to exalt the man beside that new-made grave, which proclaims so loudly what we are. "Let no man glory in men. For all things are yours; whether Paul or Apollos, or Cephas or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." Yet while blessing God and giving him the glory, we may refer particularly, to some of the gifts with which our brother was enriched. He was certainly endowed with some gifts of a high order, and no one can gainsay me, while I affirm that a noble heart and an enlightened spirit, hath gone from among us, to mansions of eternal rest.

The preacher is well known to you. You ever found in his mouth the pure word of the gospel. Of his worth, his sincere and profound humility, he was a worthy interpreter. He united in him qualities, which you might imagine were incompatible with each other, calm self-possession, and yet a strong enthusiasm for what is good. There was nothing in his discourses affected or far-fetched, there was nothing hard or excessive; an admirable and constant equilibrium was perpetually maintained. His was not the voice of a lion, crying in the wilderness to a generation of vipers to flee from the wrath to come; but of a lamb of God, beseeching, by the meekness and gentleness of Christ, men to be reconciled. At the time when he spoke with the greatest earnestness and zeal, none could say to him, with justice, what the Governor of Cæsarea said to the Apostle Paul, "thou art beside thyself." Like the great Apostle he could say, "I am never beside myself, but speak the words of truth and soberness."—Yes brethren, soberness and good sense—good sense firm and invariable; good sense directed and sanctified by the Spirit of God—such was one of the most distinguishing and precious characteristics of the preaching of your late beloved pastor. Also his word inspired the fullest confidence; you looked upon him as a sure guide, full of the light and wisdom that come from above.

In his public ministrations and duties he was most amiable and delightfully free from the least appearance of egotism. Though he had a high idea of the Christian life, and of Christian activity in the Christian ministry—though he preached very often, and was most diligent in his visitations among his people—though he took an active and most efficacious part in every scheme or society, which had for its end, the religious or intellectual elevation of the people—he never sounded any note of self-congratulation, at the view of what he has been able to do, or was doing; he sought not the praise of men but of God; he preached not himself, but Jesus Christ.—The personal, the selfish principle, the greed of praise, never obtruded themselves to mar

the beauty of his works. He appeared always as if he felt "what do I more than others," hence there was no self-consciousness, which led him to talk vainly of his preachings, or labours, or trials or hardships. He did all for the elect's sake, that they might receive the salvation which is in Jesus Christ with eternal glory.

When we consider him as a man and a christian, we have to mark in him several qualities, which are rarely possessed in the eminent degree that they appeared in him, strength of conviction, uprightness, frankness, perfect truthfulness, largeness of heart.

To dwell a moment on one point, he possessed a strength of conviction, such as is rarely seen. What he believed, he believed with all the powers of his soul. So with the gospel he knew and proclaimed on every occasion, that there was salvation in none other than Christ. In his heart he bore a general and sincere love for what is good. The truth and the triumphs of the truth, not the puerile and miserable satisfaction that arises from party victories, this was what that generous and elevated mind sought and strove after. Ah! certainly the church which has lost such an one has reason for sorrow, and she will not sorrow alone. Yes, we honour such men, and we render thanks to God, who hath lent us them for a time. But, God forbid, that we should regard them as belonging to us exclusively; God has given them for all his people; such belong generally, to the entire Christian Church.

As a Christian all the springs of his life were in Christ. He bowed before the mystery of Godliness. He knew and believed, that the Son of God had come with the words of eternal life, and that it is to him and him alone that we can go. He, who alone can appease our thirst after righteousness and forgiveness and holiness and love, he felt had come; he looked for and expected no other; the truth of God in Christ reconciling the world, had brought peace to his heart, and he wished to establish the same kingdom of peace in the hearts of others. He had a firm confidence in the triumph of the kingdom on the earth, and looked forward to the establishment of the reign of God over the whole earth.

It is not wonderful that such a life should terminate with perfect confidence, and that he who had so believed in heart, and proved in life the principles of religion, should have every hope and consolation which religion can impart in dying. When such a workman in the Lord's vineyard, is cut off, it does not become us to indulge in vain regrets or tears, but to gird up the loins of our minds, to rival his self-denial and zeal and devotion, and so to preserve in a world, which has need of it, the living tradition of so noble an example.

By the side of your pastor's tomb, and with the knowledge of his hopes and confi-