

and the comeliness of the Son of God, and many I not that he was honoured in the sanctuary, and that his beauty of holiness told to all that here, indeed, was a prince and a great man in Israel.— And if anything could lend a deeper interest, or impart a more glorious power to the work of his ministry, it was, that after he became a minister of the cross, he was awakened, to glory more thoroughly in the cross than ever he had done before. Science and Philosophy won him by their charms, in the early ambition of his distinguished academic career; but soon thereafter the still small voice of the Son of God fell with wondrous oratory upon his ears, and the irresistible power of the Holy Ghost reached his princely heart, and then the world was made to know that he had been with Jesus; and the gospel of the Saviour was proclaimed with a new zeal, and an apostolic fervour, and a heart-captivating eloquence which made the nations ring with the new preacher's renown.— His rural church became the centre of crowds and of attraction; and when he told his master's message, in the mightiest and most intellectual of our cities, multitudes—both of the mighty and the mean—clustered around him, and all were fascinated, and many wept, and not a few were saved. Soon he was removed to a wider sphere; and if the homage of the noble and the mighty of the earth could have spoiled or corrupted a far nobler spirit than ever wore the garments of a crowned king, the integrity of his character, and his name as a prince and a great man in Israel, had not been so illustrious as it is this day. Guards were frequently necessary at the doors of churches, to prevent dangerous consequences from the intensely interested and eager multitudes who crowded to hear him preach; and yet he could return from all this adulation, and enter the lowest hovels of poverty and wretchedness, and tell, with the tenderness and the love of Christ, that to the poorest and the vilest the gospel behoved to be preached. If such, then, was the character of this man's ministry, it was but reasonable to expect that if he was removed from the pulpit to the University—and if, instead of being the teacher of a flock, he became a teacher of a future race of the pastors of the flock—the fruits of his rare gifts and graces would be more widely extended, and many disciples would arise who had imbibed their great master's spirit, and who would carry on the same evangelistic work after he was taken away. Accordingly he was removed from his pastoral charge in Glasgow, first to a Professor's Chair in St. Andrews, and afterwards to the Professorship of Theology in the University of Edinburgh. It was here, during the course of my own University curriculum as one of his students, that I had the amplest opportunities of observing and knowing the man. It was during these years that the great contests on Church establishments, and Church extension, and Religious freedom, agitated Scotland. Among our ministers and elders, there were many men of no common mark, but this man was the prince, and the great man among them all. It is not easy to describe the veneration and the love with which he was regarded; and we believe it to be quite unnecessary to enter into any lengthened statement or defence of the great and unpensable principles in connection with which his honoured name shall descend to the latest generations. The large-hearted liberality, and the munificent charity with which he not only prosecuted his own vast objects, but regarded even those who differed from him, increased the number of his devoted friends, and rendered it next to impossible for any man to become his enemy. Nay, it did more, for it showed how full was his soul, of the spirit of his Father in Heaven, who is kind to the evil and unthankful, and causes the rain to descend, and the sun to shine, on the just and on the unjust. No narrow and fanatical exercises on the lives and conduct of his brethren; no a performance even of saying to any man, stand by for I am holier than thou, ever escaped his lips; the mind which was in Christ was truly in him, and while we're Christians mourn, and the world and unbel-overs are not slow to take advantage of the mistakes and the folly of little men, and inconsistent professors of religion, this man, this minister of Christ, this great philanthropist, pre-

sent no exceptions; on which the reproach of the scorner could fasten; and the wail is universal, and the wide world rings with the cry, "Know ye not that there is a prince and a great man fallen this day in Israel?"

II. But we have not only to speak of his character when living. His departure reminds us in the second place of his memory when gone. Many will grieve, because they can now look upon his face, and hear the sound of his voice no more.— His own household will be the chief, but not the only mourners. The various flocks to whom he successively ministered—the many labourers now actively employed, amid the heat and burden of the day, in the vineyard of Christ, and who were furnished for their work under his academic instructions—his country, in which he was the greatest living of his time—the noble and the witnessing church, at whose altars he ministered, in whose halls of learning he taught, and whose integrity, and freedom, and constitutional principles he consistently and valiantly upheld—all men, indeed, in every nation to which the blessings of Christianity and civilization have reached, will join in the lamentation at the obsequies of the venerable man who is now no more. Great cause have that wide company of mourners to speak reverently of his fragrant memory. His loss is great to his loving and beloved relatives; but it is greater still to the church, and to the world. To that section of the church of Christ with which he was specially connected, his name and his labours are endeared by imperishable associations. He never was a man fitted for controversy and debate, but still, he acquitted himself like a champion in the times of trouble and tribulation in which he lived. Not to speak further than we have done of his honoured and gracious ministry, we cannot but say of him, as a public man in the church and kingdom of Scotland, that, whether when he defended or forsook the establishment, he was true to the same eternal principles. He was ready to defend what he believed to be the scriptural doctrine of establishments; and when England's proud and pampered prelacy was trembling not for the ark of the Lord, but for the fall of her own gorgeous hierarchy, his voice was heard in the metropolis of the British empire—with Princes of the blood-royal, and Dukes, and Nobles, and Peers of the realm, temporal and spiritual, around him—proclaiming the great principles in the belief of which he lived and died. The sentiments he then uttered, we know, excited the amazement of some of the ecclesiastics and statesmen who heard and were awed by his eloquence; but, notwithstanding of all the driven and folly which ignorance and imbecility can speak, the principles he then asserted were identically the same as when he shook the dust of the establishment—when it became enslaved and degraded—from off his feet, and went forth with his brethren to become the Moderator of the first General Assembly of the Free Church of Scotland. Hear his words in one of the lectures delivered in London: "External force," said Thomas Chalmers, "might make an obnoxious individual the holder of a benefice, but there is no external force in these realms that could make him a minister of the Church of Scotland. There is not one thing which the State can do to our independent and indestructible church, but strip her of her temporalities. *Nec tamen consummatur* she would remain a church notwithstanding, as strong as ever in the prop of her own moral and inherent greatness; and, though shivered in all her dimensions by the moral injury inflicted on many thousands of families, she would be, at least, as strong as ever, in the reverence of her country's population. She was as much a church in her days of suffering, as in her days of outward security and triumph; when a wandering outcast, with nought but the mountain breezes to play around her, and nought but the caves of the earth to shelter her, as now, when admitted to the bowers of an establishment. The magistrate might withdraw his protection, and she cease to be an establishment any longer; but in all the high matters of sacred and spiritual jurisdiction she would be the same as before. With or without an establishment she, in these, is the unfettered mistress of her doings. The king, by himself, or by his repre-

sentative, might be the spectator of her proceedings; but what Lord Chatham said of the poor man's house, is true in all its parts of the church to which I have the honour to belong: 'In England every man's house is his castle—not that it is surrounded with walls and battlements. It may be a straw built shed. Every wind of heaven may whistle round it, every element of heaven may enter it, but the king cannot, the king dare not.'" Sentiments like these, proclaimed in such a place, and before such an audience, declared the sovereignty of the principles of the man, and silence, with confusion and shame, any calumnious muttering which tries to be heard, when the hearts of the voices of all men respond to the funeral wail, "Know ye not that there is a prince and a great man fallen this day in Israel?"

III. Third and last, we have to speak of the message which his life and death have proclaimed to the men of his own day and generation, as well as to others who shall follow. Now, the first part of the message is an instant and urgent call to the work of personal salvation; his life was spent in pressing home this call, and in doing all that in him lay to bring it to the ears and the heart of every creature. His death preached the latest and most solemnizing sermon of all, and spoke with a more searching appeal than a similar event some time ago, when in this city a servant of Christ was suddenly removed,* and all were told, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." The same warning is again repeated, and repeated with more harrowing alarm than ever. There was not a moment's sickness, and not one syllable of a death-bed farewell to tell beforehand that he was about to depart. To-day those who loved him looked with homage and deepest reverence on his green and vigorous old age; and to-morrow there were sad faces, and weeping eyes, because his funeral was all that men were to see of him again. But yesternight he went to his wonted slumbers, and this morning, when his chamber is entered, he is cold and rigid as marble—no signs of struggle with the last enemy—no mark of pain on his countenance—no wrinkle or discomposure in the drapery or covering of his couch; and all men look bewildered and confounded when the cry is heard, but scarcely believed, "Know ye not that there is a prince and a great man fallen this day in Israel?"

But there is a great deal more in this man's message than a call to the work of personal salvation. His own great work commenced, but it did not end here, and neither should yours. You are to work while it is day, for the night cometh—and you know not how soon it may come—and then no man can work. You are to work not alone for your own personal spiritual interests, but you are to labour with your utmost strenuousness in every other work of Him, who sent the Saviour to do the great work which is the foundation and the grand motive to every other. Hear, then, the message of the life and the death of this prince and great man. Think on his magnificent talents, and of the sacred purposes to which he intensely devoted them all. Christ said to him, as he says to you, "Occupy till I come; and blessed is that servant whom, when his Lord cometh, he shall find watching." His Lord found him, when he came, at his post; and we ask you now whether you think, when he comes to you, if he should come as suddenly, he will find you at yours. Before the dawn of another day, you may be summoned to death and to judgment; and we ask you solemnly and tenderly, are you as well prepared as he to meet your God? He had many talents—you may have but few; but though you should have only one, we ask you, what is the use to which it is put? Is it buried in the earth, or is it not rather laid out in the most sordid and grovelling pursuits? This master in Israel of whom we speak, had he forgotten Christ and worshipped the world, might have mounted the most towering heights in statesmanship and science, or in any other department of mere earthly greatness. You may not be able for such a soaring flight, although

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