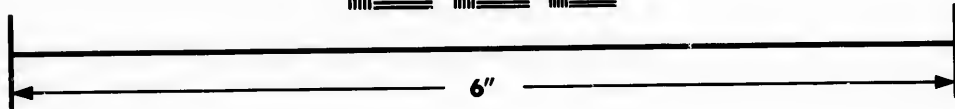
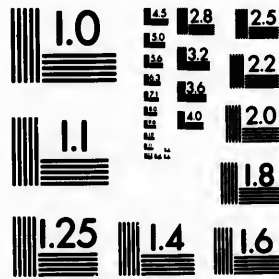


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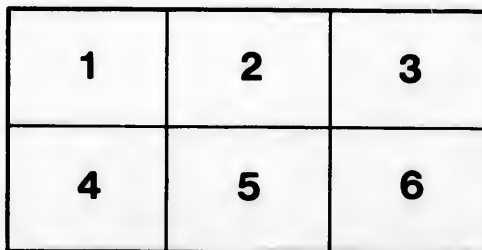
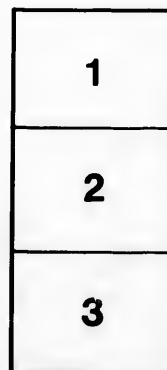
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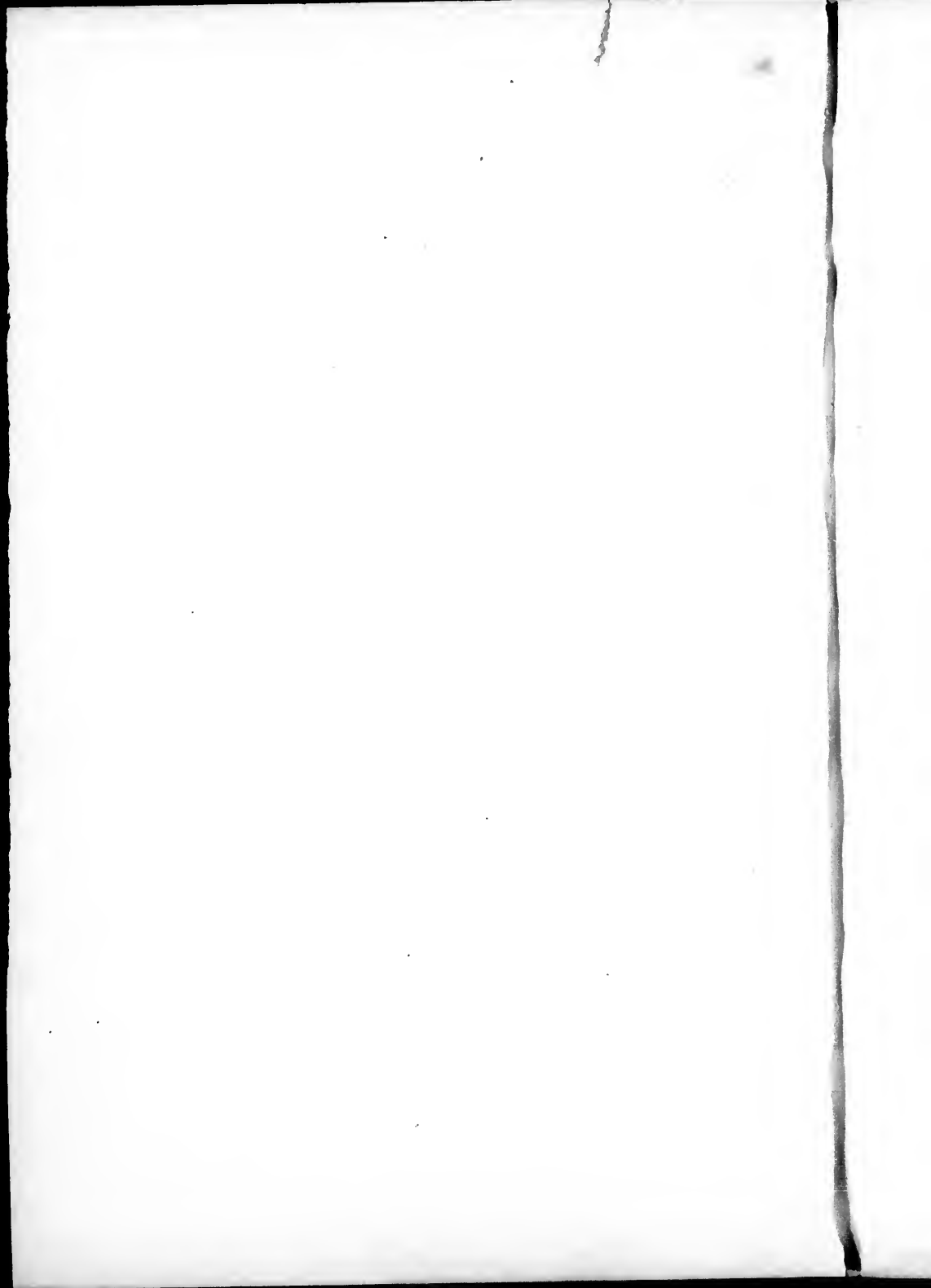
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THOMAS D. CRAWFORD,

Born in Brantford Township, Brant County, Ont., October 28th, 1828.  
Died at the same place on February 20th, 1884.

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"He was a good man, and full of the Holy Ghost, and of faith."  
—Acts ii. 24.



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**THOMAS D. CRAWFORD,**

Born in Brantford Township, Brant County, Ont., October 28th, 1828.

Died at the same place on February 20th, 1884.



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*June 30/62*

## In Memoriam.

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*Thomas D. Crawford* was born in the County of Brant on October 28th, 1828, and died February 20th, 1884. He was the second child in a family of six children. His father, Seth Crawford, came to Canada from the State of New York as a missionary to the Indians, and after many years of faithful service, died in the year 1848, respected and loved by all who knew him. In 1851 the subject of this obituary was married to Miss Eliza Weaver, daughter of the late Mr. Abel Weaver, and shortly after settled upon the farm in Brantford Township, which his father had procured from the Indians. On this farm he spent a peaceful, happy life with his family, and was held in very high esteem by all his neighbors.

He was the father of five children — two sons and three daughters — all of whom survive him.

The deceased was for many years a prominent member and Deacon in the First Baptist Church in Brantford, and was universally admired for his conscientious devotion to the church which he loved, and also for his many excellent qualities as a christian gentleman. His

work in connection with the church was always performed in a remarkably quiet, unostentatious manner, and with such fidelity and painstaking as endeared him to his brethren. "With charity for all, and with malice toward none" he stood by his convictions of truth and right, and was recognized by all who knew him as a man of sterling integrity. In his death the church has lost one of its very best members, and society one of its most valuable citizens.

His funeral occurred on the 22d of February. A very large company of neighbors and friends assembled at his late residence at two o'clock p. m., and after a brief prayer by Rev. J. B. Tuttle, the procession moved to the First Baptist Church, where the religious services were conducted by pastor Tuttle, assisted by the Rev. James Grant of Paris. Over fifty carriages and sleighs followed the remains from the house to the church, where they were met by hundreds of the citizens of Brantford. The pulpit and furniture were handsomely draped, and in front of the desk stood a beautiful floral anchor, the gift of the children of the Mission School over which the deceased had presided for a number of years. The large audience-room was crowded, many being obliged to stand throughout the service. Deacons T. S. Shenston, Geo. Hill, E. Benedict, Geo. Chittenden, D. Dengate, and Wm. Moyle acted as pall bearers. Seldom in the history of the church has death removed one from our midst so universally mourned by the entire church and community, and none could have been more sadly missed than this dear servant of the Lord.

## The Sermon.

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The following is the funeral discourse preached by the pastor of the church on the occasion.

“He was a good man, and full of the Holy Ghost, and of faith.”—Acts xi 24.

It is an uncommon thing for God to eulogize man. He usually gives a brief record of his work and leaves us to draw our own inference. Abraham was a most faithful servant of God for many years, and at the age of one hundred and seventy-five years, he is dismissed from service: and this is the record: “Then Abraham gave up the ghost, and died in a good old age; an old man, and full of years, and was gathered to his people.” Two thousand years afterwards God erected a monument to the memory of his servant and put this inscription upon it: “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, for he looked for a city which hath foundations, whose builder and maker is God.” God loved him, and honored him, and blessed

him, and appreciated him, but He was in no great hurry to let the world know it.

Moses occupies a conspicuous place in the Divine record. His birth, his miraculous preservation, his attachment to his own people, his flight into Moab, his call to the leadership of Israel, his passage through the Red Sea, his wonderful experience at Mount Sinai, his forty years campaign in the wilderness — all this, and much more has been recorded of him. We should naturally expect to find at the close of such a life some fitting tribute to his memory. But not a word in the form of compliment or eulogy. He is superceded by a subordinate officer whom God has promoted to his rank, and the old veteran is quietly dismissed from service. He delivers his farewell address to the army and the civilians which had accompanied him through that memorable campaign, and that is the last we see of him. One sentence tells the whole story. "Moses the servant of the Lord died there in the land of Moab according to the word of the Lord; and He buried him in the land of Moab over against Beth-peor." He sleeps in an unknown grave in an undiscovered country.

The same is true of Moses' successor. His record for one hundred and ten years was one of which any man might feel proud. Not a blemish, not a stain upon it. We naturally look for some expression of Divine appreciation of the value of this man. But not a word, God uses him until his work is done, and then buries him without any display or ceremony. "And it came to pass that Joshua, the son of Nun, the servant of the Lord, died; and they buried him in the border of his inheritance." Elisha, the prophet, whom God loved,

and sheltered, and fed, and defended, who shook the kingdom of Ahab from center to circumference, and smote the prophets of Baal until there was none left, will certainly receive some fitting testimonial of his fidelity to God. Here it is: "Elisha died, and they buried him." It would be difficult to frame a shorter obituary than this. God wastes no time nor words in complimenting His servants. The monarch minstrel of Israel shares the same fate of Abraham, of Moses, of Joshua, of Elisha, and many others. "David slept with his fathers, and was buried in the City of David."

And what seems stranger still, God does not even mention the death of some of his most distinguished servants. Isaiah, Jeremiah, and Ezekiel, and Daniel and many others of less note, mysteriously disappear from our view, and we are left without any reliable information concerning their departure.

This is God's uniform method of disposing of his servants. He raises them up for a specific work, and when this is accomplished he retires them "without note or comment." He buries the workman, but the work goes on without interruption. To us it seems that their continuance is indispensable to the successful prosecution of the work. If there ever was a time in the history of Israel when Moses was needed, to all human appearance, it was at the very time of his removal. They were upon the threshold of the promised land, and were now ready to cross over the border and take possession. A decisive battle was to be fought, and it seemed like an inappropriate time to exchange or trade leaders. To Moses had been committed the work of disciplining and training the Hebrew race for

the successful occupancy of the promised inheritance, and his work was done, and well done. It mattered little who the leader was, since the people were now in a condition to take possession and hold it. God knows best when his servants can be spared, and they are immortal until their work is done.

In the case of Barnabas God has so far departed from His usual method as to pay His servant this high compliment "He was a good man, and full of the Holy Ghost, and of faith." Here is a Divine recognition of the excellence of human character. This is not flattery. When God eulogizes man we may be sure that he is worthy of it. The grandest thing in this universe in God's estimation is a good man. This is the only standard by which he judges men. The human standard differs from the Divine in this respect. "Man looks at the outward appearance, but God looks at the heart." The young man who came to the Son of God enquiring the way of life possessed traits of moral excellence, which made him the subject of the Saviour's love. He was not perfect. There was room for improvement; but he was not wholly bad.

Barnabas "was a good man." By this it is not meant that he was a perfect man; but the excellencies of his character so far excelled his imperfections that the Divine verdict is that "he was a good man." No higher compliment could have been paid him.

I am fully aware that I have not chosen the text that our departed brother would have selected for himself. In his own estimation he was an unworthy child of the King. But those who knew him best will agree with me that he was a man to whom this Scripture will apply

with the utmost propriety. He was as near a duplicate of Barnabas as we have ever seen. The common sentiment of the church and the community in which he lived for the last twenty-five years is that "HE WAS A GOOD MAN." Without any thought of the text this has been the sentiment expressed by hundreds since his death. We do not mean to say that he was perfect; but the graces and beauties which adorned his character were so numerous and so conspicuous as to hide from our view his imperfections. When he was the subject of conversation his fellow-citizens and his neighbors spoke only of his many virtues; and the universal testimony is that "he was a good man."

As we are on our way to the grave I wish to pause long enough to ask and answer this question. WHAT ARE THE ELEMENTS OF HUMAN CHARACTER WHICH CONSTITUTE GOODNESS IN THE DIVINE ESTIMATION? This is an entirely different thing from the world's estimate of human character. In the opinion of the world wisdom, and wealth, and moral integrity are all important factors in determining character; but in God's estimation a man may have all this and still be very far from being a good man. We shall get an answer to our question by a careful study of the original word (*agathos*) which the Holy Spirit uses with which to designate the character of this man. The word is translated "GOOD." This is its comprehensive meaning. But the word possesses a richness and fullness which can not be expressed by any single word. If we analyze the word we find that it contains the idea of PROFITABLENESS. This is one of its definitions. If we put this definition into the text it reads thus: "He was



a profitable man." He was a man of great value to the church and to the community in which he lived. From what we know of Barnabas this is true. Note this fact. When the mob had murdered Stephen, and, like hungry wolves, were thirsting for the blood of others, it was deemed expedient that the disciples should seek refuge in the adjacent towns and villages, and surrounding country. They fled "as far as Phenice, and Cypress, and Antioch, preaching the Word to none but Jews only." Some of them, however, were citizens of Cyprus and Cyrene, who went down to Antioch and preached the gospel to the Grecians. "And the hand of the Lord was with them, and a great multitude turned unto the Lord." Tidings of this work of grace were received at Jerusalem, and the church called a council to determine who of the apostles should proceed to Antioch and superintend this work. The unanimous decision of the church was that Barnabas was the man. His brethren had the utmost confidence in him, and knew that the work would be conducted with the utmost prudence and wisdom. In such an emergency he was of inestimable value to the church. "A PROFITABLE man." His value as a servant of Christ is seen in the prosecution of his work in Antioch. He sought to establish these converts in the faith and hope of the gospel. He was not a perambulating evangelist advertising the value of his service, by publishing the number of his converts. There was nothing cheap or superficial about him.

He is called in the Scriptures a DEACON, that is a HELPER, AN ASSISTANT, and right well did he magnify his office. When the work in Antioch had increased beyond his

ability to meet the demands of the people, he visited Tarsus and found Paul, "and brought him to Antioch; and for a whole year they assembled themselves with the church, and taught much people." Who can estimate the value of such a man? When the time had come for the proclamation of the gospel in Asia Minor God recognizes the value of this man in selecting him as a traveling companion with Paul, and from that time to the day of their unfortunate separation, he was, in the truest sense of the word, a DEACON. He was just what the original word indicates — A PROFITABLE MAN.

Again, the idea of GENEROSITY resides in the word. This is one of its definitions. Putting the word into the text, it reads, "He was a generous man." He was a man in whose character the principle of selfishness did not appear. It was so thoroughly eradicated from his nature that it was a pleasure for him to make any sacrifice for the comfort and well-being of others. What a generous nature is that which can spend its all in helping others! Tithing was not enough for him. No percentage of income will answer as an offering from him when the suffering and the destitute are crying for help. Barnabas "having land, sold it and brought the money and laid it at the apostles' feet." He gave all he had to God and His cause, and lived on what was left, and was never known to want. A deacon, "not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." A GENEROUS man.

Again, the word contains the idea of BENEFICENCE. This is one of its definitions. Putting this definition into the text it reads: "He was a beneficent man." Beneficence manifests itself in sympathetic tenderness

for those who are in distress and in trouble. It prompts the individual to such action as is necessary to relieve those who are in affliction. Barnabas was the embodiment of beneficence, as his name indicates. His surname was Joses, but his tender sympathy and broad charity towards all the suffering, and the destitute, and the sorrowing with whom he came in contact, caused his brethren to call him CONSOLATION. He was known by all the church, and throughout the community as the CONSOLER, the COMFORTER,—the sum of CONSO-LATION. The destitute, the sick, the dying, and all who were in need found in him a beneficent friend. His sunshine and sympathy brought light and comfort into many a dark and sorrowful home. He belonged to a class of which the church has entirely too few.

The original word also contains the idea of UPRIGHT-NESS. With this translation the text reads: "He was an upright man." In other words, "He was a STRAIGHT man." No crookedness attached to him — no deviation from the line of Christian integrity; but an honest man, a man in whose integrity the church and the world had the utmost confidence — a man "of good report." With all his breadth of charity and tenderness of spirit he knew how to be firm as a rock when Christian principle was assailed. Grand man.

This word also contains the idea of VIRTUE. There is a fullness of meaning in this word which makes it difficult to define it. It has, at least, ten different shades of meaning; but the radical sense of the word is STRENGTH. Putting this thought into the text we have this statement. "He was a strong man" He was a man of stability. His brethren always knew where

to find him. He was just the same man three hundred and sixty-five days in the year. He was a man in whom the Christian graces were so fully developed and so evenly balanced as to make him exceedingly strong. We sometimes meet with those who are strong in some particular grace, while they are sadly deficient and weak in others. It is no uncommon thing to find men who possess intellectual strength, but are especially weak on the moral side of their natures. How often we hear it said of certain men "they possess many excellent traits of character; they are generous, and beneficent, and upright;" but there is a dead fly somewhere which causes the ointment "to send forth a stinking savor." "One sinner destroyeth much good," and one serious defect in the character of a man will counter-balance and counteract many estimable traits of character. The man who is free from such blemishes, and in whom the Christian graces reside and are continually manifesting themselves in daily life, possesses great strength, and is a power for good in the church and the world. From all that we are able to glean from the life of this primitive disciple he was a man of remarkable strength of character.

But we have not quite exhausted the meaning of this word yet. As it is here used it contains the idea of "RELIGION." "He was a religious man." We are not dependent upon this analysis of the word for this element of his character. It is distinctly stated that he was "full of the Holy Ghost and of faith." This was the distinguishing characteristic of the man's life. All the estimable traits of character which he possessed were crowned with godliness, which made him pre-

eminently a religious man. He was known and recognized as a man of God. No one doubted his Christian character. There was such perfect consistency, such beautiful harmony between his preaching and his practice that no one ever questioned the genuineness of his piety. The very atmosphere which surrounded the man impressed others that he was the "temple of the Holy Ghost."

We have as an answer to our question, PROFITABLENESS, GENEROSITY, BENEFICENCE, UPRIGHTNESS, VIRTUE, RELIGION. These are the elements of human character which constitute goodness in the divine estimation. Such was the character of Barnabas.

Now my task is nearly done. While I have been unfolding the text and presenting the character of this faithful servant of Jesus Christ, this large audience has been making the application; and, beyond a doubt, you have reached the conclusion that there is more than a resemblance between the character of Barnabas and the character of this departed brother whose death we mourn to-day. The likeness is so perfect that what has been said of the one may, with the utmost propriety and truthfulness, be said of the other. I do not say that this is the only instance in which God has duplicated the character of His ancient servant. There have been good and grand men in all ages of the Christian church, but they have never been so numerous but what she would gladly make room for more. The death of one such man is an unspeakable loss to the church of Christ and the community in which he lived. When General McPherson fell upon the field of battle in front of Atlanta, and his horse came galloping riderless back

to headquarters, General Sherman said to his staff, "Men, this is a national calamity." Standing beside the remains of this faithful servant of God, I say, Brethren, this is a public calamity. We feel it to-day; but we shall realize it more and more as time passes. Before the grave closes over the lifeless form and conceals him forever from our view here below, I wish to emphasize those elements of his character which made him so dear to us all.

Speaking for myself, I can truthfully say that he was a PROFITABLE man. For more than three years I have been much in his company. He was a frequent visitor at my house. He has visited me, at least, once every week since I came to Brantford; and, in addition to this, we have spent much time in visiting from house to house, both in the city and in the country. The little that I have been able to accomplish on this field would have been less, had it not been for the assistance which he gave me. At the beginning of my pastorate he pledged me his hearty co-operation and support; and now that he rests from his labors, I wish to bear testimony to his unswerving fidelity. He went hence leaving no part of his pledge unfulfilled. He helped me much in many ways, and I am thankful that I did not withhold an expression of my appreciation of his valuable service until he was in his coffin. When it became perfectly clear to us all who were by his side that the Master was going to "set him on high," and that the time of his promotion was near at hand, I bade him farewell, and thanked him for his kindness, his co-operation, and his fidelity; and he replied only with a smile, which told me that he was glad.

When the greatest of American statesmen died, Rufus Choate said, "Boston will be lonesome without Daniel Webster." Brethren, we shall be lonesome without Deacon Crawford. He was a valuable man to the church. Indeed, we had come to regard him as almost invaluable. No man has given so much time and labor to the church as he has done. Deacon Shenston, who knew him longer and more intimately than any of us, and who has always had a high appreciation of his service, has demonstrated by facts and figures that, since his connection with the church, he has traveled, in his attendance upon its services, a distance of thirty-seven thousand five hundred miles, or once and one-half times around the globe. He was always ready to render any service which his brethren asked him to perform; and he would sooner neglect his own business than to leave undone his Master's work. As the glorified spirit passed in through the pearly gate, if our dull ears could have caught the greeting, doubtless we should have heard the Master say, "Well done, good and faithful servant, enter thou into the joy of the Lord. Thou hast been faithful over a few things; rule thou over many things." He was a PROFITABLE man. Profitable to the pastor, and valuable to the church.

Need I speak of his generosity? You know that he was generous almost to a fault. He was not a man of large means, but it was his custom to give to the church annually three mills on the dollar of everything that he was worth; and shortly before his death he said, "if this is not enough, I will give more." But his most liberal and valuable contribution to the cause of Christ and His church was HIMSELF. Like the

Macedonian brethren, he gave HIMSELF to the Lord, and gave of his substance according to the will of God. If the principle of selfishness ever did reside in his heart, he had succeeded in crucifying it until no trace of it could be seen in his life. He never suffered his own ease, or comfort, or business, to come between him and the Saviour whom he loved and served. Under the reproving influence of his self-forgetfulness, and self-sacrifice for the church, some of us have tried to think that he carried it to excess, and that it would have been better for him if he had been a little more thoughtful of his own interests. Our own selfishness may have been comforted by this view of his self-devotion, but our sympathy was not appreciated; at least it produced no visible effect upon his conduct. His generous, loving heart could not be satisfied with anything less than "a whole burnt offering." With all that he did for his Master he seemed to think it was but little, and that little not of much consequence. While he always spoke well of the efforts of others, it was his custom to belittle his own. He has done more work with less cooperation and encouragement from his brethren than any man I have ever known, and he did it without a single word of complaint. For eight years he has had charge of the Mission School on Terrace Hill, where he has conducted three services every week; and it is the testimony of one who knows, that he has not been absent but twice in five years. When we remember the distance that he had to travel, living as he did, three miles from the school, the statement seems almost incredible. Yet he did it in winter and in summer, through pelting storm and scorching heat, and no man



ever heard him say that he was tired or discouraged. Surely none but a generous, self-sacrificing spirit could have done so much.

There are many in this vast audience who can testify to his tender sympathy and loving-kindness. He has nursed your sick, his gentle hand has wiped the death damp from the brow of the dying, and he has pointed them to the Lamb of God as the dying sinner's only hope, and rejoiced to see them die in the triumphs of faith. His tender words of sympathy have comforted you in the day of affliction, and have strengthened the weak, and encouraged the faint-hearted. In this he imitated his Master,—“He went about doing good.” He did not always agree with his brethren as to methods of work, but he never differed with them to the extent of an unkind word.

He was an UPRIGHT man. There was no lack of confidence in his integrity. He lived, labored, and went home without a spot or stain upon his character. He was a deacon “of good report from them that are without.”

The Christian graces were so evenly balanced as to give him strength of character. Did you ever know him to become impatient? I never did. Did you ever hear him speak an unkind word of any man, woman, or child? I never did. Did you ever see him discouraged? I never did. Did you ever know him to withhold any assistance that he could render the destitute and needy? I never did. Did you ever know him to exchange principle for policy? I never did. Did you ever see him refuse to work because some one else would not work? I never did. He was a man of such

stability and strength of character that you always knew where to find him.

Then, over all, and beyond all, he was pre-eminently a RELIGIOUS man. All the estimable traits of character which he possessed were sanctified and crowned by the Holy Spirit, which dwelt in him. No one ever doubted his christianity, or denied that he was a godly man. If to visit the fatherless and the widow in their affliction, and to keep one's self unspotted from the world, is pure and undefiled religion, then, tested by this Divine standard, his was genuine. He was first of all a Christian, then a Baptist, and knew why, and could give an intelligent reason for his faith. He loved the gospel, and believed in redemption by the Blood, and justification by faith, and justified his faith by his works. He rests from his labors, and his works will follow him. A genuine christian, a devoted husband, an affectionate father, a good citizen, a faithful friend, and a model deacon, is the universal verdict which we place upon his coffin, as a feeble tribute to his memory. "Weeping may endure for a night, but joy cometh in the morning."

Servant of God, well done :  
Rest from thy loved employ ;  
The battle fought, the victory won,  
Enter thy Master's joy.

The voice at midnight came—  
He started up to hear ;  
A mortal arrow pierced his frame ;  
He fell, but felt no fear.

Tranquil amid alarms,  
Death found him on the field,  
A veteran slumbering on his arms,  
Beneath his red cross shield.

Soldier of Christ, well done ;  
Praise be thy new employ ;  
And while eternal ages run,  
Rest in thy Saviour's joy.

