



A

SERMON,

PREACHED IN THE

SECOND PRESBYTERIAN CHURCH,

CHARLESTON, OCTOBER 6, 1827.

AT THE

FUNERAL

OF THE

REV. T. CHARLTON HENRY, D. D.

Late Pastor of said Church.

BY B. GILDERSLEEVE.

[Published at the Request of the bereaved Congregation.]

WITH AN APPENDIX,

*Containing a brief Sketch of his Ministerial Character, prepared by a
Committee of the Congregation.*

CHARLESTON :

OBSERVER OFFICE PRESS.

1827.

TO

MRS. ABBE MARIA HENRY,

WITH SENTIMENTS OF HIGH REGARD, AND OF THE
DEEPEST CONDOLENCE ;

AND TO THE
MEMBERS OF THE SECOND PRESBYTERIAN CHURCH
AND CONGREGATION IN THE CITY OF
CHARLESTON,

WITH EARNEST WISHES
THAT THE AFFLICTIVE DISPENSATION,
WHICH HAS CALLED THEM TO
MOURNING AND LAMENTATION,
MAY BE SANCTIFIED
TO THEIR SPIRITUAL AND EVERLASTING GOOD ;

THE FOLLOWING HASTY DISCOURSE,
PUBLISHED AT THEIR REQUEST,
IS RESPECTFULLY INSCRIBED

BY

THE AUTHOR:



A SERMON.

And devout men carried Stephen to his burial, and made great lamentation over him.—Acts, viii : 2.

It is, Dear Brethren, our painful duty to perform the same office for one who was loved in life ; and whose death we are unexpectedly called to deplore. There is no room for fancy here. Sober reality paints the whole scene in colours that are vivid and affecting. It is not the coffin, nor the weeds which invest it ;—it is not the aspect of this Sacred Temple, again hung with the emblems of mourning, nor the afflicted companion and tender children of the deceased, now left to widowhood and orphanage ;—nor is it the gathering of this large and weeping assembly around the sepulchre of the dead, that exclusively renders this an occasion of peculiar solemnity. I cannot tell what light may yet break upon this dark and mysterious dispensation. But at present, it

must be regarded as a frown, not only upon this Congregation—upon this City—upon this State, but upon the Church at large,—for one of her stateliest pillars lies prostrate in the dust ;—one of her brightest ornaments on earth is transferred to the Temple above. “ Help, Lord, for the godly man ceaseth ; for the faithful fail from among the children of men.”

There are circumstances connected with the life and death of our beloved HENRY, which, in my view, render an allusion to the first Christian Martyr, peculiarly appropriate : For like him, he was PIOUS ;—he possessed superior INTELLECTUAL AND SPIRITUAL ENDOWMENTS ;—he was FAITHFUL ;—he was INTREPID ;—he was FORGIVING ;—he departed in TRIUMPH.

I. He was PIOUS. By *piety*, I mean something more than a natural affection. In the Scriptural use of the term, it comprehends true love to God—humble resignation to His will, and cheerful obedience to his commands. It presupposes a heart, that had once been completely under the influence of the fall, now renewed by the grace and sanctified by the Spirit of God. When, therefore, it is said that Stephen was “ full of the Holy Ghost,” we understand it, as implying an extraordinary degree of piety—as a testimony from Heaven that he

had fully imbibed the spirit of the Gospel, and shared richly in the consolations of that hope which “maketh not ashamed.”

There may not be an individual present who had an earlier acquaintance with our deceased friend, than he, who officiates on this mournful occasion. HENRY had then but recently embraced his Saviour—he had then all the ardour of a first love, sweetly mingling with an ardent constitutional temperament. He would then talk of Jesus, and the riches of his grace.—And the private walk, and the prayer meeting, and the social circle, where religion was the theme, can bear witness to the spirituality of his feelings, in the early part of his Christian life. He was then the bosom companion of PARSONS and FISK, whose labours have since been finished in a foreign clime, and with whom, we have reason to believe, he is now uniting in worship at the feet of his Saviour. Amid the innumerable temptations of a College course, nothing occurred to tarnish, in the slightest degree, his Christian character. Having, in the providence and grace of God, received a call, as he confidently believed, to the ministry of the Lord Jesus, neither the solicitations of friends, nor the splendid prospects of temporal gain, could divert him from his purpose. He

gave up all for Christ ; and a stronger testimony of piety than this cannot be afforded.— Here our acquaintance ceased, till in the providence of God, we met, a few months since, where, as a faithful steward, he was breaking the bread of life. Neither to you, who are the fruits of his ministry ; nor to you, who have been strengthened by his prayers and labours of love ; nor to you, who, uninfluenced by prejudice, can appreciate true piety, need I tell how ardently he was engaged in the cause of his Master, and how successfully he laboured for the good of souls. His eulogy is written on your hearts ; and your memory will often peruse it.

II. The piety of our departed friend was accompanied with SUPERIOR INTELLECTUAL AND SPIRITUAL ENDOWMENTS. In the delineation of Stephen's character, we are taught, that he was not only full of the Holy Ghost, but of *wisdom*. The order of qualifications for a minister of the Gospel commences with *piety*. Where this is wanting, no talents, however splendid—no acquirements, however vast, can supply its place. And he who enters upon the ministry without it, is not properly an Ambassador of Christ. But not only piety is required of him who is to guide others in the way of life : He

must be “apt to teach.” He must “study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.” Beaten oil must be prepared for the Sanctuary. Things new and old are to be drawn from the store-house of nature, of providence, and of grace, to illustrate and enforce the truths of the Gospel. Nor is it the least difficult part of a Minister’s labour, to silence the cavils and objections of gainsayers. And it is a remarkable testimony which is borne of Stephen, that “they were not able to resist the wisdom and power with which he spake.”

How well our dear departed friend was furnished for the work, the variety in his discourses, replete with matter and seasoned with grace, abundantly testifies. Though possessing a vigorous and rapid intellect, he trusted it not in the haste with which it was accustomed to seize a subject, until he had examined and re-examined it by the “Law and the Testimony.” He took no man for his model. He was wedded to no system of opinions. “I am unwilling”—was one of his last expressions—“to say that any denomination is altogether right.” He saw defects in every human creed: And his own, he endeavoured to rectify by the

Word of life. The Holy Scriptures were his daily study. He had become familiar with the original languages in which they were written; and he availed himself of those helps in understanding them with which he was richly furnished, in the writings of ancient and modern divines. *To study*, he considered the duty of a Minister, and he pursued it with pleasure. At least eight hours every day, unless there was some peculiar or extraordinary call, were sacredly devoted to the improvement of his mind. He was anxious to raise the standard of ministerial qualifications. In his diligence, he succeeded for himself,—in his example there is a keen reproof to those who are idle in the vineyard of Christ. As an evidence of his superior attainments, his writings procured for him the degree of Doctor of Divinity, from one of the oldest and most respectable colleges of our country, at an earlier age than any individual on whom that Institution has conferred this distinction. His works that have been published, would do no discredit to the most eminent divine; and one now in press, and another which he had nearly completed, will, doubtless, go down to future ages, and prove a rich blessing to the cause of Christ. In all his studies, he had but one object—the

glory of his Master—the good of souls. The honours of the world were to him mere secondary considerations—He did not ardently covet, nor affectedly despise them—When given, he used them, as he would any other treasure, in subserviency to the best of causes.

III. To his endowments already mentioned, he added FAITHFULNESS. In this respect, he strikingly resembled that Christian Martyr, whom “devout men carried to his burial, and made great lamentation over him.” There were a point and energy accompanying the words of Stephen, that cut to the heart the enemies of the Cross;—and where conviction did not terminate in repentance towards God, it turned against the instrument that produced it, with gnashing of teeth. And who can faithfully proclaim the words of everlasting life,—who can portray the naked heart of man in all its guilt,—who can announce the terrors of the law, and tell of that wrath which is revealed from heaven against all unrighteousness, without awakening that enmity which sought its quenching in the blood of Christ? The nature of the Gospel has not changed; nor has the nature of man. But the preaching of too many, of us evinces a wonderful departure from the fidelity with which Prophets and Apostles

and Martyrs delivered their message. Their chief concern was to exhibit the truth, and leave the consequences with God. Ours appears to be, how we can render truth agreeable to our hearers ;—and rather than give offence, we either conceal it, or blunt its edge.

Not so with him whose death we are now called to deplore. His discourses, though addressed principally to the intellect of man, were nevertheless practical and pointed. Having a thorough knowledge of the human heart, he could trace it in all its self-excusing, and present it to the individual so accurately delineated, that he could not mistake it. He thus held up the mirror to the different characters before him ; and each understood him as saying, “Thou art the man.” And this after all, is the preaching which proves successful, whatever angry thoughts or expressions it may excite. These are the weapons which are “mighty through God to the pulling down of strong holds.” As an evidence of his fidelity, let me appeal to the state of this Church when your late Pastor accepted your call, and ask you to contemplate the revolution which less than four years has produced. Inquire for your active members, and you will find very many of them his spiritual children. Almost could he have adopted *in*

reference to you, the language of the Apostle to the Corinthians—"For though ye have ten thousand instructors, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel." In adducing these seals to his ministry as an evidence of his faithfulness, I would not be understood to say, that fidelity is always accompanied with success. For many who have been faithful, even unto death, have laboured in vain and spent their strength for nought." But where there is success, we are usually safe in the conclusion, that there has been fidelity.

2. *He was faithful in his preparations for the sacred desk.* He considered it a sin to offer to the Lord that which cost him nothing. He sought out acceptable words. He consulted the different capacities of his hearers, that he might afford to each his portion in due season. In order to give "line upon line and precept upon precept," he varied his modes of expression; and by new, yet familiar illustrations, he arrested the attention, and reached the heart. He compared Scripture with Scripture, with peculiar facility and effect. There were few passages which he had not examined. And even to many of those which have been considered the most difficult, he has given a

clear, and not unfrequently, a new solution. For the afflicted, he had always a word of consolation. To the wealthy, he could say, "use this world as not abusing it." The poor in spirit, he could point to a heavenly treasure; and the broken in heart, to the balm of Gil-ead. The aged, he would respectfully intreat. The young, he would tenderly admonish.— And for transgressors, he would search out some tender, yet faithful reproof. In a word, none were passed by. In his study, as well as in his public administration of the Word and Ordinances, he laboured for you all. And in his prayers, he even remembered those, on whom doctrine and reproof and instruction in righteousness had failed to produce the desired effect.

3. *He was faithful in the performance of parochial duties.* I appeal to that flock of which he, under Christ, was the Shepherd, and ask, if he ever treated any of you with the slightest neglect. To an affectionate people, the personal attention of their pastor affords a peculiar enjoyment. In this respect, you have been highly favoured; for his visits have been more frequent than you had reason to expect; and more frequent, I venture to affirm, than those of almost any other Minister

similarly situated. Not merely once a year, did you all see him at your houses, but once a month, and once a week, and once a day, when there was any peculiar or special call. Nor did he go to feast upon your bounty. His grand object was to lead you to Christ—to impress upon your minds those solemn truths which were the subject of his public discourses—to enter into your feelings and views—your hopes and fears—your anxieties and cares, that he might then give a word adapted to your case; that he might bear you in his prayers before the throne of God,—and that by knowing your wants, he might be the better prepared to discharge the duties of the Sanctuary. And you well know how gently he led you—how tenderly he admonished—and how meekly he bore the scoffs of the reproachful. No eye has seen but Heaven's, and no ear has heard the anxiety he felt for your spiritual welfare. Even when he could not have access in person to the children of his flock, he has sought to reach them by a direct and affectionate address in the form of an Epistle. His thoughts must have been dwelling upon some “often reprov'd” sinner of his congregation, in connexion with his own dissolution, when he last visited his study;—for on a loose sheet of paper, there was writ-

ten,—and they appear to be the last words which he ever pencilled—

“FOR THE PASTOR’S FUNERAL.”

“*Congéal the breath of prayer for him into the frost of the second death.*”

And alas! thought I, as my eye glanced upon these lines, was it his own funeral that he was anticipating? And is the breath of his prayers congealed into the frost of the second death to multitudes who have sat under his ministry? For it is an awful truth that the faithful Messenger of God is both “a savor of life unto life, and of death unto death.”

4. *He was faithful to the inquiring Sinner.* He entered the solitude of his reflections—discovered his peculiar difficulties, and sought to relieve them, by pointing him to the blood of a Saviour. His conversation was adapted to shake him from any false dependence—from any fancied inherent goodness—from any delusive hopes—from any reliance upon means as the efficient cause of salvation; and to lead him to repose an unreserved confidence in the righteousness of Christ. He loved the souls of his charge too well to cry *peace, peace*, without having good evidence that they had made their peace with God. It was not for *numbers*, but for *graces* that he

laboured and prayed. For he knew, and he acted upon the principle, that the introduction of unholy members into the Church, was the greatest calamity that could befall it. If, therefore, any have crossed that threshold without a change of heart, the fault is theirs, not his.

5. *He was faithful in preserving the harmony of the Church.* “Tale-bearers,” “busy bodies in other men’s matters,” met in him the keenest of reprovers. When a report unfavorable to the character of any member of his flock, was incidentally brought to his private ear, he says to the bearer, “this must go to the session of the Church and there be adjudged. Your testimony will, of course, be required.” His fidelity, in this respect, put to silence the slanderous tongue, and cemented his church into a harmonious and affectionate unity in all its operations.

6. *He was faithful to his brethren in the ministry.* He withheld from them nothing which, he conceived, might render them more useful in the Church of Christ. Holding a severe eye over his own failings and infirmities, he was ready to give the most favourable construction of the motives and conduct of others. Ever ready to communicate, he would unbosom his whole soul to those who would let him; and he only asked to be

treated with the same frankness in return. None ever told him his errors without receiving his grateful acknowledgements for the favour. And even where he has unjustly lain under the imputation of a fault, he has borne it himself, lest, by an explanation, he should implicate another. Those of us who have enjoyed his special friendship, know well, how just are these remarks. And if we have not profited by our intercourse with him, we have at least enjoyed an opportunity for which we are answerable. He rejoiced in a brother's prosperity; and when a brother was depressed, he sought to elevate him by his counsel, his recommendation, and his prayers.

7. *He was faithful as a steward of the manifold mercies of God.* Born of affectionate and affluent parents, he received their indulgence in early life, almost to the full extent of his desires; nor did he ever know, by experience what is meant by "the pinchings of poverty." Yet wealth he considered a sacred deposit—lent, not given—and the possessor under the most solemn obligation to render for it an exact account. The amount of his benefactions I am unable to state; but from sources on which I can rely, I have reason to believe that few men, in his circumstances, have expended more in the cause of charity, or made greater sacrifices

for the good of the church. His last bequest of his whole very select and valuable library, is an evidence that the Sons of the Prophets and the cause of Missions were first in his affections.

IV. He possessed an uncommon INTREPIDITY of character. His fidelity created him enemies: and I am sorry to say there were some, among the professed followers of Christ, who cherished towards him uncharitable feelings. But did they know him? Were they acquainted with his real worth? Or have they not been misled by the representations of others; or, formed hasty prejudices from a manner that was his own and peculiar? There was a time,—I will now do justice to the dead, lest I may have betrayed feelings not altogether consonant with these remarks,—there was a time when I thought he had done me injustice. An opportunity for an explanation but recently occurred, when he fully convinced me that, on his part, it was altogether unintentional, and in a state of mind, the cause of which I am not at liberty to explain, but which, more than any other, affords an evidence of that characteristic which I am now considering. This much I may say, that upon entering the ministry, but few men have encountered greater difficulties, and but few have exhibited the same Christian intrepidity.

He had his enemies. It is true that he did

not, like Stephen, fall a victim to their rage ; but the disposition was there—and all that was wanting for its developement, was the requisite power. They planned his ruin with as firm a purpose—they pursued it with as steady a determination, as those who bathed their hands in the Martyr's blood. And though he knew it well ; and knew also how he might conciliate their favour ; yet, as he could not do it but by the sacrifice of truth, and the consequent abandonment of all the hopes of the Gospel, he continued stedfast and immoveable in the ministry of the Lord Jesus. I allude not now to any circumstances that have occurred here. During his residence in this city, nothing of this character, but some slight whispers unembodied, have reached my ears. If he has had to contend with difficulties here, you know them much better than myself—and you know how intrepidly he has met them. In every instance, they have either vanished before him, or left him in possession of an unsullied character—a spotless name. Where the path of duty appeared plain, nothing could divert him from it. And to this trait of character, brought to bear upon the relations of this church, you owe much, very much of your recent prosperity. In the discharge of duty he hazarded life ;—and at last fell a victim to a disease contracted,—we have reason to believe,—by extending

his parochial visits to the distressed, beyond the limits which were considered unsafe to pass. He has gone, and left a weeping family, and a weeping church, and weeping friends, to mourn their irreparable loss.

V. Our friend was FORGIVING. It was the dying prayer of Stephen for his murderers, as his eye was fixed intent on Heaven, "Lord lay not this sin to their charge." Oh, how well did he copy his Saviour, who under circumstances not very dissimilar, thus prayed for his enemies,— "Father, forgive them, for they know not what they do."

Forgiveness is an injunction taught in no system but the Gospel, and exemplified in no character but the Christian. Sensitive as our brother might have been, when reports to the wounding of his reputation reached his ear, he did not suffer them to make an indelible impression upon his heart. He would go to the offender in the spirit of the Gospel, and if not rudely repelled, he would make him feel the embraces of a friendly arm. To forgive—oh, 't was sweet to his soul; for he felt himself a sinner forgiven. Not a trace was left upon his heart of what was—when his lips had attested his satisfaction. There was no coldness—no reserve—no cautious manner that indicated the abiding of the old leaven;—for his forgiveness was full—free—cheerful—and of-

ten, instead of its being sought, he himself afforded every facility, and tried every expedient to bestow it with safety and effect. There is no trait in the Christian character more lovely than this; nor any that shone brighter in the assemblage of our brother's virtues. Did he observe a coldness in the expressions or manner of those whom he had been accustomed affectionately to meet? He would either search out and remove the cause by a direct inquiry and full explanation; or endeavour to win them back to his bosom by redoubled attentions. But even in this, he would make no sacrifice of principle. While he felt it his duty to keep a conscience void of offence towards man, he felt it equally imperious to keep it void of offence towards his God. As he was ready to forgive, so he was to ask forgiveness upon the slightest conviction of error. And when withheld, as it sometimes was, where he had inadvertently offended—oh, it grieved him to the heart. At peace with God, he wished to live and die at peace with man.

VI. The departure of our friend was TRIUMPHANT. There is something, in a death scene, which language is inadequate to describe. Where there is hope, it lies so near that world, replete with things which “eye hath not seen nor ear heard,” that it partakes of its character. Pencilled as it is in the case of Stephen,

by the finger of the Holy Ghost, we see his eye elevated to the Throne, his countenance overspread with an angelic lustre, his attitude that of humble supplication, while the utterance of his lips bespoke the calmness of a soul that could forgive, and the confidence of a hope just entering upon immortality. The victory was his. Through Christ, he won it.

It was my lot to witness the commencement and progress of that disease, which terminated in the death of our brother. *Death*, did I say? Nay, he sleepeth in Jesus. That coffin holds his mortal remains. Those heavens have received his spirit. And did his mantle fall, as he ascended? And will a double portion of his spirit rest upon his now unknown successor? May God, in his infinite mercy, grant it!

For the first three days of his illness we were held in the most painful suspense. Every favourable symptom in the march of his disease, kindled a hope, that was quenched again by the sufferings that followed. We did, however, still cherish the belief, that a life so useful, so valued, and so dear, would in mercy be spared, and not extinguished in the very meridian of its lustre. But the prospect gathered gloom. It was now rendered too certain that his work was done;—and we

felt ourselves released from the restrictions under which we were placed, that prevented us from earlier announcing to him, our views of his case. "And do you know, dear brother," it was asked, "that you are dangerously ill?" "I think it possible," was his cool and collected reply. "But it is more than possible—it is exceedingly probable that you have not long to live; and permit me to ask, how you feel in prospect of so great a change." "I feel a sweet, composed, delightful calm—I am willing to trust all in the hands of my Redeemer—he is now very gracious to me." "Have you a desire to depart and be with Jesus?" "I cannot say that I have any particular *desire* one way or the other. If I have a wish, it is on account of my calling, which *was*, and *is not*. I am willing to leave myself, and all in the hands of God." Mrs. H. then said, "can you leave *me*, and our dear little children, and the church in His hands?" "Yes—I know that he can provide for you all—I can rely upon his promises and his grace—I can leave you all—my work is done." He was then asked, if he had any directions to leave respecting his temporal concerns, or any message to his father. To which he replied, "I wish you to understand, first, that I have no anxiety, no, not the least, in the prospect of death!" And then

proceeded to give his directions in that detailed order which characterised not only his pulpit addresses, but his usual conversation. In his bequests, the Theological Seminary at Princeton, and the Chickasaw Mission were specially remembered. After which, he requested his friends to withdraw, that he might say a few parting words to his wife.

Soon after, he called for his children, addressed them affectionately, and gave them a parting kiss. He then remarked, "I shall soon know more of eternity than I now do. Eternity—there is my *exalted—glorious* home. Oh, how *vain—how trifling—how little* does every thing appear in the light of a nearing *eternity.*" Prayer was then offered at his request. To a member of his church he said, taking his hand, "Our work will soon be done. We shall soon be in eternity. We shall meet in Heaven—sweet, sweet thought." In allusion to his church, he said, "I have had that church dear to me, very dear, I am afraid I have loved it too much." On being asked if he had any anxiety about leaving his family, he replied, "I have had, but have none now. I can leave them in the Saviour's hands. But for this I should be miserable." He feared the church would go wrong; but being reminded of the stability of its King—he answered, "yes, there is safety there." Soon after he exclaimed, "Come, Lord Jesus, come quickly, come now,

immediately, come just as suits thy holy will." He was asked again, "are you willing to depart and be with Jesus," to which he replied, "He is my all in all, my desire, my hope, my confidence, my trust."

When it was thought that the power of utterance had almost forsaken him, with a strong voice, and a distinct articulation, he offered up a short, connected, comprehensive and fervent prayer, and concluded by repeating very emphatically, "For the Redeemer's sake—For the *Redeemer's* sake, amen." Some time after, he was asked, "Are your prospects still bright?" He replied, "the same, no change, no change!" Has death lost its sting? "There is a kind of mild, meek, sweet, departing, going down of the soul." Do you find that gloom in death which some apprehend? "A sweet falling of the soul in Jesus—Oh, what mercy—what mercy—I don't understand it."

These make but a small portion of his last expressions, but they are sufficient to show the state of his mind at this trying crisis. The church, the sabbath-school, every thing that related to the cause of Zion seemed to dwell on his heart. But he committed all into the hands of his Redeemer. And the delightful calm, which he felt and expressed at the commencement of this scene, continued throughout—when he sunk quietly to rest in the bosom of his Saviour. Such was our brother in death.

“Mark the perfect man, and behold the upright ; for his end is peace.”

And now what improvement shall we make, from this afflictive dispensation? Though all here be dark, there is light above. If we may trace the correspondencies between our departed brother and the first Christian Martyr into the future, we may yet see that God will overrule this affliction to the glory of his name.—And he will do it, whether we see it or not. The persecutions that followed upon the death of Stephen scattered abroad the disciples of Christ. And they preached every where, fearlessly, salvation through the blood of the Cross. Their words were accompanied with the demonstration of the spirit and of power, for many became obedient to the faith. As they witnessed the triumphant death of Stephen, so you have seen your brother, your pastor, your friend grapple with the King of Terrors and gain the victory. Has it nerved your souls? Ah, you weep! But can you weep in submission to the will of your God? I will not attempt now to check the flood of your grief—weep on.—It is sad to say, O Christian, that he will counsel you no more. You have heard for the last time his voice of prayer. He never will break to you again the bread of life; nor will you ever be comforted again by his parochial visitations. You may therefore weep: for he is gone. But prepare to meet him, lest

he prove a swift witness against you in the day of reckoning.

And, Sinner, he has given you his last warning. He will pray for you no more. That tongue is mute which has so often charged you to flee from the wrath to come. That hand is stiff and cold that has been extended to pluck you as a brand from the burning. Look at that lifeless corpse, and remember that you must also die—you *must*. You must also stand at the bar of God. *He* will be there. And I leave it for your conscience to say, whether you are prepared to meet him.

An afflicted family now calls for our sympathies and our prayers. It has lost—ah, I cannot describe it,—for it is irreparable. As our departed friend left his widow and his fatherless ones with God, they have, in his blessing, a rich inheritance. This is a mercy with which their cup of affliction is mingled.

We, brethren in the ministry, have lost a faithful friend—an eminent co-worker in the vineyard of Christ. But would we bring back the sainted spirit to earth again? No, no.—He fought a good fight—he finished his course—he kept the faith, and he now wears the crown of righteousness which was laid up for him above. He has gone—oh, let him go. Let him rise, and sing, and shine, and bow, and worship in the presence chamber of God Most High. While we deposit his precious re-

mains in death's receptacle, let us remember how frail we are—number our days, and apply our hearts unto wisdom. There is much to do, and the time is short. With more diligence and faithfulness than ever, and with a firmer reliance on the mercy of God, let us press onward to the closing scene, and prepare for the day when each of us must render an exact account of our stewardship. That our hold on Heaven may be as firm as his, our hope as bright, our life as useful and our death as calm, let us drink deeper of the Spirit of Christ, and live more devoted to the glory of his holy name. AMEN.

BRIEF SKETCH OF THE MINISTERIAL CHARACTER OF THE

REV. T. CHARLTON HENRY, D. D.

PREPARED BY A COMMITTEE OF THE CONGREGATION.



WITH melancholy pleasure your Committee have performed the task allotted them, of sketching out some brief memorials of our late lamented Friend and Pastor, the Rev. Dr. T. C. HENRY.

It is now about four years since the commencement of his connexion with us as a Christian Church. During this period, the utmost harmony has prevailed among us : no difference of opinion upon any subject of consequence, no discordance of sentiment or feeling has for a moment disturbed our peace, or threatened our prosperity. Our numbers have increased, the walls of our Zion have been built up, and the Spirit of God has blessed us with the mild influences of Sanctifying and Redeeming Love.

We cannot but consider ourselves justified in attributing this happy state of things to the instrumentality, under God, of our departed Friend. Altho' the increase is from the Most High alone, yet it is for Paul to plant and Apollos to water, and thrice honoured is he whose labours are thus made ef-

peculiar to the conversion of souls, and the turning of sinners from the errors of their ways to the light of truth.

The deep sorrow which now covers, as a mantle, our desolate church, gives token of the warmth of affection with which we regarded him; an affection fully reciprocated, as far as we may judge from the tenor of his life and conversation.

He seemed devoted to our best interests. He watched and prayed for and with us, individually and collectively, with a zeal and fervour which knew neither fatigue nor abatement.

His conversational powers, which were more than ordinary, were habitually exerted to render familiar and agreeable the most important and interesting subjects, and to induce us to a constant improvement of time. He was instant in season and out of season, and lost no opportunity of doing good to all around him, as occasion might offer.

He took a peculiar interest in the subject of education. He was an earnest and ardent supporter of Sunday Schools, and spared neither time nor pains in improving the condition and morals of the young. While abroad, in 1826, he had paid much attention to this important matter in all its details, and had collected, by personal inspection of a great number and variety of institutions, a vast fund of information, which he was employing for the advantage of children within his own circle. Nor had he omitted in the wide scope of his philanthropic views, a due consideration of the state of the savage and untutored Aborigines of our country. He has long been known as a generous and persevering patron and contributor to the several Indian Missions, that are so hopefully established in the wilderness. One of these,—the Chickasaw Mission,—was particularly dear to him, and was remembered by him, even when about to pass through the dark valley of the shadow of death, with his accustomed munificence.

He stood eminent as a popular Preacher, and public Lecturer. He knew the way to men's hearts, and could soften them with gentle discourses of the love and tenderness of our merciful Father and Benefactor, or shake and alarm them by denunciations of the terrors of the Law, and representations of the frowning anger of a dreadful and omnipotent Judge and Avenger.

In a more limited sphere of action, he enjoyed some of the enviable triumphs of a Whitfield & a Wesley, in drawing after him not a few, who at first, perhaps, merely regarded him as an eloquent speaker, but afterwards found something in his glowing words, deeper and more impressive than mere human eloquence: And even the lighter and more transient portions of his auditory, attracted by the graces of his man-

ner, lent sometimes, a more attentive ear, and listened with feelings changed and purified :

“ And those that came to scoff, remain'd to pray.”

We are not of those who undervalue these ornaments of style and manner, and affect to despise the application of rhetorical rules to pulpit oratory. We would not confine our preachers to a mode of writing uniformly grave, solid, simple and austere. This may, indeed, inform the judgement and enlighten the intellect of all, and would suit well the taste of the elder and graver part of the community. But we would prefer the varied employment of the several species of composition, and the cultivation of agreeable elocution and delivery, so as to apply to the various tastes and degrees of refinement of the whole of the audiences that fill our churches. The imagination and the affections of the young and ardent, must be aimed at, the feelings must be influenced, and even the passions occasionally roused by judicious addresses, that by the terrors of the Law and the bright promises of the Gospel, we may persuade men.

It was the freedom and boldness of the Inspired Orators, who first preached Christianity, that filled the Temples of the living God with converts from the darkness of Paganism : to the same qualities are owing the successes of the modern apostles, who have made the thronged cities of Europe, and the wild forests of America, ring with the praises of Jehovah.

Chalmers would preach in vain of the deceitfulness of riches, and the danger of worldly prosperity, if his periods were rounded with less than Addisonian nicety and precision ; and Irving would thunder forth his bitter invectives unheard and unattended to, if the ears of his refined audiences were not filled with high and noble phrases, rivalling those of Milton himself, in force and expressiveness.

It was the particular study of our departed Friend, to improve and ripen his style with these lofty views and ultimate purposes of extensive usefulness in the church. For this he spent much of his time in the attentive reading of the best models of Pulpit Eloquence—for this he wrote much and corrected carefully. But this was not all his aim ;—he aspired to occupy a more extended field—to perform duties of more general and ampler scope, and to exercise a wider influence in behalf of the religion he professed.

With the tongue he might speak to few, comparatively : with the pen he might reach the hearts and the judgement of distant thousands. He had of late devoted much time to writing, and by his intense application had injured a constitution already labouring under the permanent ill consequences of previous invasion of disease. It was when thus engaged, that he was attacked by the fatal malady, which, pro-

ceeding with extraordinary and malignant rapidity, soon extinguished a life so valuable to us, and to society. We now saw him in a new light.—Suffering, yet patient—anxious, yet resigned—desirous to live for the sake of his family, his congregation and the church, yet willing to die if it were the will of the great Disposer of events. He had happily completed one work, which remains to show what he was capable of accomplishing ; he was engaged in preparing for the press, at some future time, two others, of which we must believe that they would have been equally honourable to himself and useful to the Christian community.

But while we thus regard his public labours with respect and admiration, we turn with the warmest feeling to the recollection of his private and intimate relations with us.

When shall we forget to think of him as the polished Gentleman, the zealous Friend, the pious Christian ? In every Benevolent and Charitable Association he has left a blank, for in all he was useful and active and liberal. In every domestic circle his absence will be poignantly felt, for his heart was warm with all social emotions, and his manners were kind and endearing.

When shall we forget the consistent example which he has left us in his calm and triumphant death. Amidst the troubled fancies and disordered imaginations which so often becloud the sinking mind and agitate the dying frame, we saw him fixing his hope and faith and confidence unmoved upon the promises of God ; we heard him breathe the faltering prayer with a connexion and intelligence that long and sincere habit alone could have rendered possible at such a moment ; we witnessed the resignation and tranquility with which he bore indescribable and long protracted struggles of nature in conflict with mortal disease, and we felt entitled to indulge the conviction, unmingled with a shadow of doubt, that this our loss was to him infinite and eternal gain.

Our griefs, therefore, are selfish ; but while they should be kept within certain regulated limits, they need not be entirely and coldly repressed. Jesus wept at the tomb of Lazarus ; not for *him*, for *he*, whether living or in death, was Christ's ; nor even for his friends, as having suffered loss, for he knew that he was about to restore him to them ; but he wept in kindly sympathy with the gentler feelings of the human heart.

These feelings, therefore, are not in themselves blameworthy, or deserving of reproof. Let us, however, while our tears still flow for the departed, endeavour rather to rejoice for his sake, that his toils are over, his labours ended ; and that he is called to enjoy, as a good and faithful servant, the rewards set apart for the Righteous, in Heaven.

