

10 XI.

A SERMON,

OCCASIONED BY

THE DEATH OF REV. JAMES S. ADAMS,

PREACHED BEFORE

BETHEL PRESBYTERY,

During their Spring Sessions, 1844,

IN CATHOLIC CHURCH, CHESTER DISTRICT, S. C.

BY

REV. PIERPONT E. BISHOP.

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SERMON.

“My father, my father ; the chariot of Israel, and the horsemen thereof.”—2 Kings, ii. 12.

Elijah the Tishbite, the bold and intrepid prophet of the Most High, after a life of preeminent devotedness to the service of God and the welfare of man, is to be removed from this, to a higher sphere of service ; to one of nearer and more intimate communion with God. His labors are finished, the affairs of earth are wound up, a chariot of fire conveys him from earth to heaven. Elisha, his attendant, witnesses the whole scene, and gazing with amazement on his ascending master, pours forth the impassioned language of our text, “My father, my father, the chariot of Israel and the horsemen thereof.” This is at once the language of grief and of astonishment ; but we may ask, where is its propriety ? In the days of the prophet, the chariot and the horsemen, were the terror of the battle field, and the means of victory, the very bulwark of national safety. But we are not informed that Elijah ever drew the sword as a warrior, or appeared with the chariot and the horse in the martial field. But he was a prophet of the Most High ; a messenger of the Lord of Hosts to ruined man : And being favored with a life of nearer and more intimate communion with God, than ordinarily falls to the lot of man, he was very jealous for the honor of his Hea-

venly Master, and eminently devoted to his cause and kingdom on earth. Standing, as it were, between the living and the dead, he labored much to stem the tide of corruption, then sweeping like a desolating flood over the land of Israel, and to reclaim the apostate ten tribes, from idolatry and sin. Now in proportion as he instrumentally stayed the progress of iniquity, he averted national calamity and ruin; and as he reclaimed from iniquity and sin, he secured national blessings; to individuals, as he became instrumental in their piety, he secured to them exemption from the pains of the second death, and the blessings of rest in the Paradise of God. Well, then, might Elijah be esteemed a national blessing, since he accomplished more for his nation by his intercession with God, and his beneficent labor for the piety and virtue of man, than the chariot and the horsemen could accomplish in the day of battle. Elisha appears to have been strongly attached to Elijah, and had long looked to him for advice; he had witnessed his fidelity, and knew his worth; and now, when Elijah is taken from him, he feels deeply the loss, both to himself, to a sinful nation, and to a degenerate and declining church.

Something similar, my brethren, are our circumstances at this time. True, we live not in the days of inspiration, nor, with the eye of sense have we seen the chariot and horses of fire convey the inspired prophet to the skies; but we have seen one to whom we were strongly attached; one whom we venerated as an eminent saint of God; a father in Israel, suddenly taken from us, "coming to his grave in a full age, like as a shuck of corn cometh in his season,"

ripe, as we believe, for the service of the upper Temple. He had certainly been a great blessing to the world, and to the church of God. For near half a century, he labored with untiring zeal and fidelity in the cause of the Saviour. Thousands heard this holy man of God, in the name of his Heavenly Master, "warning them to flee from the wrath to come," and with holy fervor point them to the Cross of Calvary, to "the Lamb of God which taketh away the sin of the world." His coevals in the ministry were animated, encouraged and strengthened by his co-operation and advice; his juniors were stimulated by his example, instructed by his wisdom and experience, and roused by his fervor. The careless and thoughtless sinner has been alarmed; the anxious inquirer has been directed to the Saviour; the people of God have been edified and built up in their most holy faith, by his public ministrations and his instructions in private. The cause of missions at home and abroad, of education for the holy ministry; in a word, whatever scheme for the enlargement of the church and the good of man he could conscientiously approve, found in him a firm and unwavering friend, and an able advocate. But he has been removed, not from bereaved friends and relatives only, but from his fellow laborers in the ministry, and a church long attached to him for his zeal and fidelity; and from a world lying in sin, and greatly needing his services. Our beloved and venerated father ADAMS, has gone to his rest.

The condition of the redeemed spirit above, can in no respect be affected by our praises or our censure, and the life and labors of father ADAMS, are too

well known to our churches and community, to need *our* humble eulogy. But that we may be able to estimate the goodness of God, in the gift of such a servant to his church, and our loss in the termination of his labors; and also, that we may be stimulated by the example of him who now “through faith and patience inherits the promises;” let us take a brief review of his life and labors, and contemplate the prominent traits of his character, as a minister of Christ.

The Rev. JAMES S. ADAMS, son of Wm. Adams, was born in York District, (S. C.) Sept. 12th, 1773. He was born of pious parents, (members of the Presbyterian Church,) who early instructed him in the doctrines and duties of our holy religion. While at school with the Rev. Jas. Hall, D. D., an eminent Presbyterian Minister, he was hopefully brought to a knowledge of the Saviour. He studied Theology, with the Rev. Jas. McRee, D. D., and in 1795, was licensed to preach the gospel of peace, by Orange Presbytery. The year of his licensure, he undertook a mission to East Tennessee, then a frontier settlement, which during the same year, was broken up by Indian hostilities, and the people with their minister driven from the country. In 1797, he was employed by the Congregational Church of Dorchester, (South Carolina, near Charleston,) where he was ordained and installed the 8th of May, 1799. Here he labored six years, “*greatly* beloved, and *eminently* successful in the work of the ministry.” At the expiration of this time, having lost his first wife and children,—as it was confidently believed, through the insalubrity of his situation, and being himself in *very*

feeble health, he was compelled by the necessity of the case to leave Dorchester, and return to the more healthful air of his native hills. Here however, he was not inactive. Notwithstanding his very feeble health, he preached regularly and with great acceptance to the Churches of Beersheba and Olney, and in 1811, he took charge of Bethel Church, York Dist., near the place of his nativity. Here he labored till April 1840, (29 years,) when through age and infirmity, he reluctantly resigned his charge. But although unable to undergo the labor of ministering to so large a congregation; he continued to preach as often as strength would permit, either at Sacramental meetings, in destitute churches, or to the people of his former charge in the absence of their Pastor. His services on these occasions were highly acceptable to his hearers; and as we believe, received of God. As an evidence of this, to a remote, vacant church, to which he preached monthly, for about six months, soon after resigning his charge, twelve or more were added as the fruit of his labor, and the good work seemed to cease only when distance, his own infirmity and the inclemency of winter, of necessity terminated his labors with that people. When not employed in preaching, he was a regular and devout attendant at church. "The Sabbath before his death he attended public worship as usual, and closed the service with prayer, offering fervent supplications for the descent of the spirit on the people of his former charge." During the following week, he felt for a few days slightly indisposed, but mingled with the family as usual. On the second day, the 18th of August, 1843, he took his usual evening walk, and

returned to his accustomed seat in the piazza. Soon a groan was heard, which called his family to him. His body they found in a sitting posture, still occupying the chair,—but his spirit had fled! The Lord, in mercy, having spared his servant the sufferings of disease and lingering death. He died in the 48th year of his Ministry, and the 71st year of his age.

By his long, laborious and useful life, much, very much apparent good was done by this eminent servant of God. Visiting the up-country, he labored much and *very acceptably* in what is now denominated the old revival, a revival which extended through this region of country in 1802. The congregation of Bethel was visited with several precious revivals of religion while enjoying his labor; he also labored much in connexion with neighboring ministers in the surrounding congregations in times of excitement, and at their regular Sacramental meetings, at which his preaching was highly acceptable, and greatly blessed.

In 1832, his congregation was blessed with a mighty outpouring of the Spirit, followed by large accessions to the communion of the church, amounting (if my information be correct,) to near three hundred; the fruit of one revival. But it was not merely in times of special excitement, that additions were made to the church of his charge; these were frequent. The gospel of Christ in his widely extended and densely populated congregation, appeared to exert a regular and powerfully transforming influence; infidelity and vice disappearing, and the happy fruits of the Spirit adorning the face of society. It is confidently believed, that hundreds are now living in the

fear of God who were brought to a knowledge of the truth through his instrumentality, and many have gone to their rest. But the mighty influence he exerted in society and the amount of good accomplished, instrumentally, by him, can not now be estimated. The effect of his holy example for near half a century; the impressions made by his powerful preaching on the thousands whom, in the cause of his ministry, he addressed; and the bearing these impressions have had, and will yet have on the eternal destinies of man, none but the infinite mind can estimate, and eternity alone can reveal.

It may not then be unprofitable for us to contemplate for a time, the ministerial character of one whom God so highly honored as an instrument in promoting his own glory. But to estimate his ministerial character, we must know something of his personal piety; and to estimate his piety, we must be acquainted with him as a Theologian. Let us then contemplate him in the three-fold character of Theologian, Christian and Minister.

As a Theologian his views were remarkably clear, systematic and well defined. He was never distinguished as a Polemic, but he was greatly distinguished for his clear, accurate, and scriptural views of the plan of salvation. He had, on conviction, adopted the Calvinistic system. The doctrines of that system he ardently loved. They were his meat and his drink, and the rejoicing of his heart. His Theological opinions appeared to form, as it were, a part of himself, to be interwoven with his very spirit, laying hold of the strongest principles, and rousing the most ardent feelings of his soul. As has been already re-

marked, he had ADOPTED ON CONVICTION, the Calvinistic system, and loved the doctrines set forth in that system. But there were some to which he appeared to give prominence. These were the entire depravity of our nature, man's utter helplessness, and the necessity of regeneration by the Holy Spirit, JUSTIFICATION BY FAITH THROUGH the imputed righteousness of our Saviour, and the divine sovereignty in the bestowment of his saving grace. None believe those doctrines more firmly, love them more ardently, or defend them more tenaciously, than did he. In his estimation, a faithful exhibition of these doctrines is ESSENTIAL to the purity and prosperity of the church, the stability of Christian character, and permanence of Christian comfort.

So strong was his conviction of this, that in the last private interview which it was my privilege to have with him before his removal, he remarked, in the confidence of personal and ministerial friendship, that his heart was often sad, nay almost overwhelmed, when he thought of his departure, which he knew to be near. Not that he had any fears for his personal safety; of that he was well assured. Not the shadow of a doubt darkened his prospects for a future world. But he feared for the church. He feared that those precious doctrines of grace, set forth in the system he had embraced, would not continue to be so highly prized, so clearly understood, and so prominently preached in our churches, as he believed, the divine glory, the salvation of man and the prosperity of the church required; and therefore he was sad. These doctrines he cherished as his heavenly birth-right, and his firm unwavering belief of them, gave cast to his character, and moulded his life.

But it may be asked, what were the peculiar characteristics of his piety? They may be summed up thus: simplicity, cheerfulness, uniformity and fervor.

His life was a practical exemplification of his Theological opinions. It has been remarked that few men appear to approach so near the simplicity of the Scriptures in their view of the plan of salvation, and that the theory embraced by his Faith exerted a controlling influence over his life. In his estimation, man is ruined and lost, Christ our Saviour is all and in all. Piety in the heart commences with a cordial acceptance of the Saviour is all his offices, and from a view of the cross by faith, the power of depravity is broken, the soul is subdued and melted to penitence and love, and excited to more holy obedience. In fine, from faith as a holy root, spring all the graces of the Spirit. A life of piety is an habitual reliance on the merits of the Saviour for acceptance, and an unreserved consecration of the powers to the Redeemer's service, taking the divine law as a rule of life, and relying on divine grace for strength to meet its requirements. Now these simple views of truth carried out in practice, as he was enabled by divine grace to do, led to a child-like simplicity which characterized the whole man, and manifested itself in his life and conversation, lovely indeed to be seen, but rarely attained.

2nd. His piety was marked with peculiar cheerfulness, nor was this to be ascribed merely to natural temperament, although possessed naturally of great vivacity and sprightliness of mind. For the vivid sense of divine things, with their solemn reality and overwhelming importance, which appeared ever to

fill his mind, must have checked vivacity and clothed him with austerity and gloom, but for his strong faith, and his clear, simple apprehensions of divine truth. He appeared habitually to maintain a deep, humbling view of his own native corruption and depravity, of the evil and demerit of sin, and of the certainty of its punishment; yet so clear was his apprehension of the infinite fitness of the Saviour, the freeness of the gospel offer, the stability of the covenant, and the unchanging truth of the divine promises, that his fears for personal safety were lost in the contemplation, and as the Scriptures direct, he ever rejoiced in the Lord; and hence his entire exemption from austerity and gloom. Without compromising the dignity of the sacred office, or the gravity of the Christian, he was uniformly cheerful. The young and the old alike, found him the agreeable companion, and while attracted by his cheerfulness and affability, their minds were instructed, and their hearts often solemnly impressed.

3d. His piety was also characterized by uniformity. It was not merely while engaged in the sacred desk, or around the family altar, in the devotions of the evening and morning, or on occasions of special excitement, that his zeal appeared. It burned with a steady, uniform flame. You might have observed him on the Sabbath, as on the days of the week; in the course of family visitation, in the social or domestic circle, and you would have found that his heart ever appeared alive to the service of his Master, and his thoughts ever fresh and familiar with things unseen and eternal. For as has been observed already, with him a life of piety was a life of faith, and he

had emphatically learned to live by faith. And keeping the cross of the Saviour habitually before his mind as the ground of his hope, the source of his comfort, repentance and love, he maintained a very unusual degree of uniformity in the fervor of his heart and the tenor of his life.

4th. Again, his piety was marked, in an eminent degree, by an humble holy fervor. This appeared also to be the happy result of his uniform, strong faith. For keeping the eye of faith ever directed to the sun of righteousness, his mind was illumined by his rays, and enlivened by his genial warmth, and hence a holy fervor characterized the man; it appeared in the pulpit, and in the prayer-meeting, in the devotions of the family, and in his conversations in private. It was a fervor which can not be assumed or imitated, but exists only in the heart where the Holy Spirit dwells.

Let us now contemplate him as a minister. But first, let it be observed, that when speaking of our lamented father and friend, both as a man and as a minister, many excellencies, moral and intellectual, which he unquestionably possessed, are designedly omitted, as my object is to show what God had done for him by his grace, rather than in his providence.

In the pulpit his manner was uniformly grave, solemn and impressive. In the composition of his sermons his divisions were few and striking, the arrangement lucid, and his arguments conclusive, generally drawn from the sacred Scriptures. He was bold, fearless and faithful in reproofing sin; earnest and impressive in enforcing Christian duty; and while he ever pointed to the righteousness of the Saviour as

the sole ground of the sinner's assistance in the sight of God, he exalted the Divine law as a rule of life, and earnestly enjoined obedience to all its commands. He was powerful and pungent in his appeals to the conscience; clear and searching in exhibiting the evidences of piety; judicious and discriminating in the delineation of Christian character.

His discourses were ordinarily of a doctrinal character; i. e. those great doctrines of grace of which we have spoken, which he so firmly believed and so ardently loved, he exhibited with frequency and prominence. He had emphatically learned to preach Christ. The cross appeared with a very unusual prominence in his public discourses; and in immediate connection with the cross, he enforced the absolute necessity for the influence of the Holy Spirit in the whole work of man's salvation. His greatest excellence as a minister consisted in the clear, simple and impressive manner in which he exhibited the great doctrines of the Bible, and the very solemn emotion with which they were attended. Few indeed, are able to present the plan of salvation with such simplicity and plainness; few ever exhibit so affectingly and forcibly, the transcendent excellencies of the Saviour and the glory of his cross; or unfold so fully the riches of Divine grace, as they are displayed in the cross. And as his soul rose with the grandeur of his subject, and his affections kindled in view of this melting theme, he preached with a solemnity and fervor that powerfully moved the hearts of his hearers. It was a fervor which, as we have observed, cannot be easily imitated; nor attained by human means; it exists only where the heart is alive

to eternal things, and communes habitually with the Lord of Hosts.

From this brief sketch, we are perhaps enabled to discover the secret of his usefulness. To us it appears manifest that much of his success in the ministry under God, is to be ascribed, 1st. To the frequency, plainness and simplicity, with which he exhibited the cardinal doctrines of the gospel. For, by this means, the understandings of his people were enlightened. They were well instructed relative to the Divine character, the Divine will, and their own duty. They were taught their lost state by nature, their guilt, their misery, and the way of recovery through Christ our Saviour. The plan of salvation was explained with such frequency and plainness, that the anxious inquirer was guarded against error, driven from false refuges and brought to the feet of the Saviour for salvation; and the Christian, being "fed with the pure milk of the word, grew thereby;" laying in his thorough instruction, the basis of permanent comfort and a consistent life. And here we must notice especially, the prominence which he gave to the cross of our Saviour. This is certainly the scriptural plan of preaching. Paul preached Christ crucified; and so fully was he *determined to preach Christ*, that he discarded the ornaments of rhetoric and the power of mere human eloquence, lest the cross of Christ should have none effect. Search the Acts of the Apostles; examine all the specimens of Apostolic preaching on record, and ask on what grand means they relied for success? The answer must be, on the story of the cross. And the reason is plain. By a faithful exhibition of the cross, the Saviour is

honored; and when his ministers honor him, he honors them, in giving his blessing on their ministry.—“Them that honor me, I will honor, and they that despise me, shall be lightly esteemed.” Again, let it be remarked, that of all the subjects which occupy the sacred scriptures, the cross of our Saviour is best adapted to impress the heart. Christ crucified is “to the Jew a stumbling block, and to the Greek foolishness; but to them that believe, it is the power of God and the wisdom of God.” Christ crucified, contains the elements for the renovation of an apostate world. To me it appears that our preaching is often powerless, because we do not preach Christ more fully. But father ADAMS had happily learned *to preach Christ*. He gave that prominence to the Saviour, in his preaching, which the cross occupied in the system of faith he had adopted, and which the Saviour occupied in his affections, and the blessing of the Redeemer attended his labors.

2nd. We are convinced that much of his usefulness is to be ascribed to the prominence which he gave to the influences of the Holy Spirit. The observing Christian, even on a slight acquaintance, could not fail of being forcibly impressed with the deep sense of dependence on the Holy Spirit, which characterized this devoted man. He appeared habitually to cherish a deep sense of personal weakness, and to rely on the assistance of the Spirit, in keeping his own heart, in the mortification of sin, and in the discharge of duty. This dependence on the Spirit was apparent in all his ministrations; it was publicly acknowledged, and the presence and influence of the Spirit were fervently sought in public prayer.

This appears to have been the legitimate result of his deep sense of personal weakness. Deeply impressed with the magnitude of his ministerial work, and the value of the undying soul; zealous for the love of the Saviour and the salvation of men, and at the same time feeling powerless in himself, he was led to rely on the Almighty Spirit for success. He was distinguished by the uniform strength of his faith. And feeling all confidence in the efficiency of the Spirit's influences, the truth of the Divine promises, and the unchanging faithfulness of their author, he went boldly forward in his work, and the work of the Lord prospered in his hands. Finally, by the prominence which he gave this subject, his hearers were taught their own weakness, and where to look for efficient aid in securing their own salvation.

Such is a brief and very imperfect sketch of our venerated father ADAMS. He now rests from his labors; but his work is not done. For although the place which once knew him, shall know him no more forever; and the voice which once instructed us is now hushed in death, he still lives embalmed in the memory of our people; the effect of his holy example is still felt; his impressive instructions and solemn admonitions will be long remembered; and their influence will be felt for years to come. Hundreds, it is believed, are now walking in the fear of God, who were brought to the Saviour by his instrumentality; by the blessing of God on his labors, religion has been introduced into hundreds of families, in which a new series of influences have commenced, which are to continue for ages. Multitudes grew up under his labor, whose minds were instructed, whose con-

sciences were cultivated, and whose very characters were moulded and formed by his instrumentality.— Now, follow these numerous individuals, scattered, as they are, over our widely extended country, in all the ramifications of society, and compute if you can, the power which this one man, by the blessing of God, has wielded; or say at what period of the world it will cease to be felt. As the stream ever widening and deepening, continues its course till lost in the waters of the fathomless ocean; so, even after the venerated name of ADAMS shall be forgotten, (and it will long be remembered,) these influences will continue and tell on the interest of the church, and the destinies of men. “Write, blessed are the dead that die in the Lord, from henceforth: yea saith the Spirit; that they may rest from their labors, and their works do follow them.” How solemn, how thrilling is the thought, that when we die, we shall not have done all the good or all the harm in society, for which we shall be held accountable by the Judge of all the earth. Jereboam erected his golden calves in Bethel and Dan, and seduced a nation to idolatry and sin. For centuries after he had gone to his account, his idols were worshipped, his idolatrous rites were observed; and from the manner in which the scriptures speak of the wretched man, we are forced to the fearful conclusion that he was accountable not for the first apostacy only, but for all the innumerable evils resulting from it. Not that he alone was guilty, and his followers exculpated, but that he was primarily guilty, as being the author of that fearful apostacy.

On the other hand, contemplate the life and labor

of the Apostle Paul. Who can for a moment doubt that we, in these ends of the earth, even after the lapse of near two thousand years, are feeling the influence and experiencing the benefit of his labor? And it will be felt to the end of time. But to come nearer home. Pious, devoted men, who first settled this portion of our country, planted churches and established the worship of God here in the wilderness. They are gone; but the effects of their labors are visible to us all. They are seen in the numerous and flourishing churches now existing around us; and in the numerous and devout worshipers which assemble there. Their works follow them, and will follow them, perhaps, to the end of time. Here spreads before you the calm surface of a widely extended lake; agitate its waters by casting into it some heavy mass, and wave will generate wave successively, till the agitation shall reach, perhaps, the far distant shore. The intermediate undulations are innumerable; but all are traceable to the first impulse. So in human society; mind comes in contact with mind; sentiments, with their corresponding impressions, pass from breast to breast, from generation to generation, even to an indefinite extent.

Numerous and powerful are the influences left in the world by our venerated father in the ministry, over the broad face of society, where his life was known and his labors were enjoyed, which must continue for ages, and have their bearing on the eternal destinies of men. And since "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever," he must, as we suppose, now hold a high sta-

tion in the world of bliss, and will rise higher, and yet higher, as from age to age, the more remote fruits of his labors shall be gathered in to the garner of the Lord.

Brethren in the Ministry, there are some reflections connected with this subject, which intimately concern ourselves. A venerated father in the ministry, to whom we long looked for council and advice, has finished his labor and entered "into the joy of his Lord." The responsibilities of our portion of the church, now rest upon us, undivided with him. On us devolves the solemn duty to maintain (instrumentally) the honor of the Saviour, and the interests of his church; to preach faithfully the unsearchable riches of Christ, to perishing men; to provide for feeble and destitute churches who look to us for aid in securing the means of grace; to transmit, uncorrupted, to succeeding generations, the precious doctrines of the gospel of our Saviour. And in a few years at most, perhaps in a much shorter time, we, in turn, are to hand over our responsibilities to others, and go to render up an account of our stewardship to God.— Let us, then, remember the greatness of our responsibility, the magnitude of our work, and the consequences which are to follow, both to ourselves and to others, from our fidelity or neglect. Let us receive the lesson of inspiration, to "work while it is day, as the night cometh when no man can work," remembering that "the time is short," and as we are exhorted in the scriptures to be followers of those, who, through faith and patience, have inherited the promises; we may be profited by the example of him, who has been recently taken from us. But we can not

imitate his ministerial fidelity, nor attain his usefulness without his eminent piety, and to attain this, we must, like him, learn to live by faith: with us, Christ must be all in all; we must rely habitually on his merits; consecrate unreservedly, our power to his services, and live in communion with a triune God. Otherwise, his holy fervor of spirit cannot be maintained; our zeal, at least, must be fitful and inconstant, and our labor attended with little success.

Again, we would do well to imitate him, in our love to those precious doctrines of the gospel, which he so ardently loved, and which so powerfully moulded his character. Let us endeavor clearly to understand them, strenuously to maintain them, faithfully to preach them to those who look to us for instruction, and to commit them to faithful men, who shall be able to teach others also. Let us follow his example in magnifying the cross of our Saviour; let us endeavor to exhibit before the church and the world, the riches of free grace, as revealed in the cross of the Redeemer. Let us, like him, endeavor to honor the Spirit. Let us supplicate his influences, rely continually on his aid, undertake our duties in his strength, explain to our people his offices, and enforce upon their minds their indispensable need of his aid in the whole work of salvation; and lastly, let us beware that we grieve him not, by our sinful disobedience. Let us endeavor to feel more than we have ever felt, the claims of the church and of a ruined world. May the language of the Psalmist ever be the language of our hearts. "If I forget thee, O! Jerusalem, let my right hand forget her cunning: If I do not remember thee, let

my tongue cleave to the roof of my mouth; if I prefer not Jerusalem to my chief joy."

"If e'er my heart forget
Her welfare or her wo,
Let every joy this heart forsake,
And every grief o'erflow.

For her my head shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

Lastly, may we, like him, be enabled to live in an habitual readiness for death; so that whether the Lord may prolong our stay on earth, or destine us for an early tomb, we may glorify his name while we live, and when summoned away, die in the Lord.

And in conclusion, may the Lord enable us all deeply, and forcibly to feel our responsibility; to realize the impressive truth, that when we rest from our labors our works shall follow us, and continue to effect our condition in a future world. For brethren, it is a truth, resting not upon our assertion alone, that the consequences of our faithfulness or unfaithfulness to God, will be felt, when we are gone, and the impressions which we make on the minds of men, and the influences which we shall leave behind us, will be perpetuated long after we shall be numbered with the dead; and when even the stones which friendship may erect to mark the spots of our sleeping dust shall have mouldered away, these influences will live, and tell on the eternal happiness or misery of the souls of men. This is believed, not from our prominence or importance as men; but from the power of our sacred office, and from the order of things estab-

lished by the Creator of the world. May the Lord enable us so to live, and so to die, that the influences we shall leave behind us, shall promote the Divine glory and the good of men, and be such as our spirits shall be willing to contemplate, when viewed from the eternal world.

