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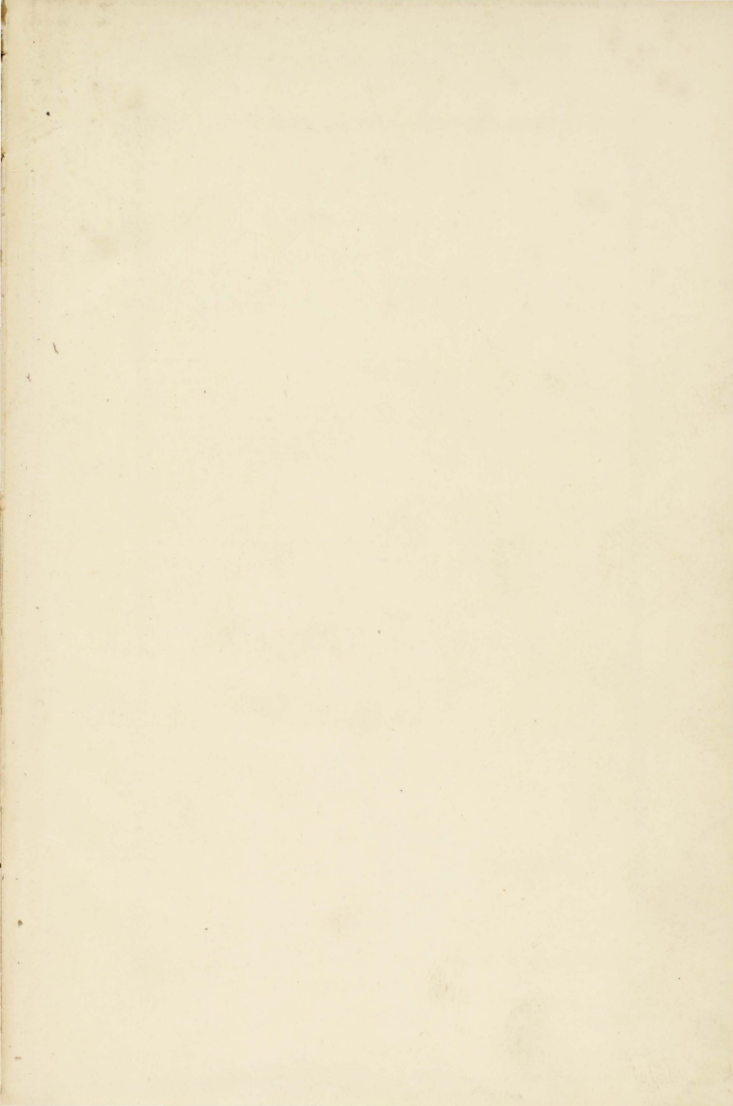
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A TRIBUTE
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A Sermon,

PREACHED IN THE FIRST REFORMED DUTCH CHURCH OF NEW
BRUNSWICK, N. J., APRIL 5, 1851,

ON THE OCCASION OF THE

DEATH OF MRS. JANE KIRKPATRICK.

BY SAMUEL B. HOW, D. D.,

PASTOR OF THE CHURCH.

PUBLISHED BY REQUEST.

New Brunswick:

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1851.

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S E R M O N .

“And so he that had received five talents came and brought other five talents, saying, Lord thou deliveredst unto me five talents: behold I have gained besides them five talents more. His Lord said unto him, ‘Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.’”—MATTHEW XXV. 20, 21.

THE parable before us relates to the whole time from the ascension of Christ to his coming to judgment, and its chief design is to forewarn us of that event. We therefore infer that though it was addressed immediately to his disciples, who were present when he spoke it, he yet intended it for the instruction and warning of all, of every age and place. Under the figure of a man travelling into a far country, and with reference to a custom among the ancients, for a master to entrust to his servants sums of money to trade with for his profit, he teaches us that though he has left our world, and gone to his Father, he yet requires of us, during his absence, to use in his service and for his glory all the various talents that he has given to us, and that at the judgment he will reckon with and reward each man according to his works. It is not our intention to illustrate the whole parable, but to consider only its general scope and design, with a special reference to the servant who received and gained the greatest number of talents, and was most largely rewarded. We learn from it—

I. That all our talents are the gift of Christ, bestowed upon us that we may use them for his glory.

II. That they who have faithfully used them will be applauded and rewarded by him.

To Christ, as the Son of God, are uniformly ascribed in the sacred Scriptures the high offices of the Creator, the Ruler and the Redeemer of men. "All things were created by him and for him. He is before all things, and by him all things consist—He is the Head of the body the Church;" and it is owing to his mediation that life and its common enjoyments, as well as the more special blessings of divine grace, are bestowed upon us. "If every good gift, and every perfect gift, is from above, and cometh down from the Father of lights," they all flow to us through Christ, as the only medium of communication between God and man. We therefore are indebted to him, as the Mediatorial Lord and Head of his church for all our talents; that is for whatever we possess that we can use in his service and for his glory.

Among his gifts there is a beautiful variety, both in kind and value, and they are bestowed on different servants in different amounts. There are his *gifts of nature*; the chief of which, and the foundation of all the others, is life. To him we owe all the excellencies of our nature; the strength, health and beauty of our bodies, and the amazing powers and capacities of our spirits. There are his *gifts of providence*; for he is ever with us, and concerned in whatever relates to us, and to him we owe whatever we possess of wealth, or learning, or wisdom, or influence. To him we are indebted for the *gifts of grace*; especially for the gift of

the Holy Spirit, who quickens us when dead in trespasses and sins, by imparting to us that new spiritual life, without which none can "live unto the Lord." All saving knowledge of God, and of the way of salvation; all unfeigned repentance, and all true faith and love, are produced by his immediate operation upon us.

There is a great diversity in the condition and character of the different servants of Christ with relation to the health and strength of their bodies, the powers and improvement of their minds; their worldly possessions and influence, and their attainments in knowledge and holiness; but they are all bound to serve and glorify him with whatever he has bestowed upon them, and to the extent of their ability. His command to each is, "occupy till I come;" that is, trade with and improve for my profit, and honor every talent that I have given to you, till I shall come again to reckon with you. The servant who "dugged in the earth, and hid his lord's money," was condemned as wicked and slothful. His talent was taken from him, and he was cast into outer darkness, because he had not improved his one talent. By representing the servant to whom two talents were given, as gaining other two; and he to whom five were given, as gaining other five, our Lord doubtless intended to teach us, that the profit which is expected from us is proportioned to the number of talents which he entrusts to us, and that "unto whomsoever much is given, of him shall be much required." He also intimates to us, that if they to whom the greatest number of talents has been given, faithfully improve them all, they shall receive the greatest reward. But we proceed to notice our second general head of discourse, which is that,

II. They who have faithfully improved the talents which were given to them, will be applauded and rewarded by their Lord.

The character which his Lord bestowed on him who had gained five talents was that of a "good and faithful servant." This unquestionably implied that he had cherished sincere *love* to his master, and *delighted* in his service. A sense of entire dependence on Christ for all things, produces in the minds of his followers a conviction that to obey and honor him is their most reasonable service. But this is the feeblest motive that influences them. It is the love which they bear to him which makes them rejoice in serving him. He is precious to them, and love makes it easy to obey his commandments, and if need be to suffer for his sake. Love animates them to a steadfast continuance in well doing, while it enables them to overcome all difficulties, reconciles them to all privations, and gives courage and zeal to face all dangers. They can say with Paul, "the love of Christ constraineth us."

The good and faithful servants of Christ sincerely desire to know, that they may do his will. They bow to his authority as supreme over their consciences; they take his laws as the rule of their conduct; they honor his institutions, and receive his instructions. As he has commanded us to search the Scriptures, because they testify of him, so they receive them, not as the word of men, but of God, the only rule of faith and obedience; and while they make them the subject of their constant meditation, they seek by fervent prayer for the illumination and sanctifying grace of the Holy Spirit, that they may know the truth, and do whatsoever he has commanded.

The good and faithful servants of Christ desire his approbation as their highest reward, and while they value the approval and friendship of men, they yet chiefly labor that they may be accepted of him. Considering themselves as not their own, but as Christ's, they endeavor to glorify him in their souls and their bodies which are his. They deny themselves by abstaining from all forbidden pleasures; by renouncing all unjust gains; by forsaking all sinful practices; and by subduing all their unholy propensities. They cherish the same feelings of active benevolence as dwelt in him; they endeavor to remove the temporal, but especially the spiritual evils to which men are subject, and to promote their welfare both for time and for eternity. Like Enoch, they walk with God. Like Daniel, they have their stated reasons for communing with him, and they are not ashamed or afraid to own Christ as their master, and to obey his commandments before his most powerful foes.

Such good and faithful servants Christ will applaud when he comes to the judgment. He will say to them, "Well done," thus declaring his satisfaction with their conduct and their character. We may well wonder, when we consider who it is that says this, and of whom he says it. He is the great Lord and Judge of all, the searcher of hearts, who penetrates their inmost recesses, and who knows not only every outward action, but every feeling, every motive, and every thought; and who requires perfect purity and sincerity. He says it of such erring and sinful creatures as men; for the best of them are sanctified but in part, and are subject to multitudes of errors and imperfections and sins. These they daily confess and lament, while they seek forgiveness through the blood of the cross, and the purification

of their natures by the power of the Holy Spirit. How enraptured, then, must be that moment when he, who while here on the wearisome pathway of life, was often the dejected servant of Christ, who had "fightings without and fears within," and who, through a consciousness of his innumerable imperfections and sins, felt distressing fears that he would at last be a castaway, finds that all his fears were groundless; that all his infirmities and toils are ended, and all his sins forgotten, and that he and his imperfect endeavors to serve and honor Him, are accepted and applauded by his Lord. With what thrilling joy will he hear pronounced on himself the plaudit "Well done, good and faithful servant," as though his Lord had said, "thou hast sought my glory; thou hast kept my commandments; thou hast maintained my truth; thou hast promoted my cause, and hast persevered in serving me through discouragements and difficulties, and I now before all acknowledge and commend thy fidelity."

But his Lord rewards as well as commends him. He says "Thou hast been faithful over a few things; I will make thee ruler over many things." He is removed from the labors and sorrows of this world, to the high employments and bliss of Heaven. There is a great inferiority of character, of employments, and of the sphere of action of the most distinguished servants of Christ on earth, to those of even his lowest servants in Heaven. There their capacities are vastly strengthened; they are elevated to a dignity and authority beyond any that are possessed among men; their sphere of action is immensely enlarged, and they are occupied in the noblest, purest, and most benevolent employments of which creatures are capable. Nor is this all. Their glorious master says to each of them, "Enter thou into the joy of

thy Lord." It is said of Christ their Lord, that for the joy which was set before him, "he endured the cross, despising the shame, and is set down at the right hand of the throne of God." What is the greatness of that joy which He now experiences none can tell. We know that it is complete, immeasurable and eternal, and here we are told by him that his faithful servants shall be admitted to participate in it. They shall enter on a life of high and unmingled bliss, and dwelling in the presence and hard by the throne of God, they shall, with unutterable joy, contemplate him as their all-sufficient and unchanging portion.

Into this joy of her Lord has entered, we doubt not, the spirit of our lamented mother and friend, Mrs. Jane Kirkpatrick. She was a good and a faithful servant of Christ, to whom he had given many talents, which she diligently improved in his service.

She was the daughter of Col. John Bayard, who was descended from one of the oldest and most distinguished of the families of the Huguenots, who fled from France at the revocation of the edict of Nantz. Several of her ancestors and relatives have held high office, and been distinguished in the Councils of the nation. But what is of infinitely greater importance to them, many of them were eminent for piety and usefulness in the Church and the world, and in these respects it was her happiness to resemble them, and to stand unsurpassed among them. She lost her mother early in life, and to her latest day felt that the brightness of her existence had been clouded by the dissolution of that endeared relation. The state of the country at that time, and the peculiar circumstances of her family, induced frequent changes of residence, in one of which she passed some time in the family of that eminent servant of Christ, the

Rev. Dr. John Rodgers, Pastor of the Wall-street Presbyterian Church in New-York, of whom she ever spoke as a model of what a clergyman should be, while his conduct and conversation impressed her with a respect and reverence for the gospel ministry, which she never lost.

When young she married the late Hon. Andrew Kirkpatrick, who was for many years Chief Justice of this State, to whom she was greatly endeared, and who regarded her not only with strong conjugal affection, but with a just admiration and pride of her exalted qualities. Their connexion was a source of happiness to both. He found in her a strongly attached wife, and his children a mother, whom they revered and loved.

She was graceful in her person; tall in stature, and dignified and commanding in appearance, with a countenance grave and intelligent, yet cheerful and benevolent, justifying the old saying, that "virtue itself has greater charms, and wins greater respect when coming from a handsome, well-framed body." Her mind was naturally strong, and she had diligently cultivated and improved its powers. She was remarkable for the union of a lively imagination, with a solid judgment. Her memory was very retentive, and was enriched with large and varied information, which she had gained by much reading and intercourse with those who were distinguished for their literary acquirements; while reflection and frequent writing gave accuracy to her knowledge, and enabled her properly to apply it. She had great conversational powers, and her conversation was interesting and instructive, cheerful and pleasant, but grave and well ordered. At all times, and in all places and company, she was the accomplished lady. Her manners were marked with a propriety and ele-

gance which adorned and commanded the admiration and respect of the highest circles of society, among which she was accustomed to move, while there was in them an ease, and often an expression of sympathy, which won the confidence and love of the poorest and meanest that approached her. She was "courteous" to all.

From her early youth she was under the influence of religious feelings, but did not make an open profession of religion till she was in the nineteenth year of her age, when she joined in full communion with the Presbyterian Church in this city, and for upwards of sixty years adorned her profession by a life of exemplary piety and usefulness.

Her religion was of an elevated character. It was distinguished for intelligence. She was a constant and devout reader of the Holy Scriptures, which she received "not as the word of men," but "as the word of God," written by holy men of old under the inspiration of the Holy Ghost. They were her delight and her constant study, and she had acquired a knowledge of them which was possessed by few, even of those who hold the office of the sacred ministry. It can truly be said, that the word of Christ dwelt richly in her, was the subject of her constant meditation, affected her heart, and guided her life. She was also extensively acquainted with the works of the most distinguished theological writers, especially of the last and former ages, and among them we may mention Henry and Scott, Witherspoon and Sherlock, as her favorites. During the last year of her life she finished the reading of Calvin's Institutes for the second time, and was engaged in reading for the third time Doddridge's Family Expositor.

The foundation of her religion was laid in "repent-

ance towards God, and faith in our Lord Jesus Christ." Convinced of the corruption of her heart, and the sins of her life; a firm believer in the truth of the Supreme Deity of Christ as the Son of God, and of his equality with the Father, and that as our Mediator and Redeemer, he was "God manifest in the flesh," she relied wholly on his merits for salvation, and it was her constant prayer that she might be "accepted in the beloved." Christ was her life, her joy, and her hope of glory. She ascribed to Him whatever of spiritual knowledge or wisdom or holiness she possessed, while she sought from Him, as the Head of the Church, the gift of the Holy Spirit as her enlightener and sanctifier, her comforter and guide.

Her faith was productive of good works. All her conduct was influenced by a strict and conscientious regard for duty, and an inflexible determination to perform it. With habits of untiring industry, and considering *time* as a precious talent, she was incessantly engaged in some necessary or useful occupation.

She was remarkable for her great regard for truth and strict adherence to it. There was the utmost sincerity and uprightness in all she said or did, and to her might well be applied the commendation which our Lord gave to Nathaniel—"Behold an Israelite indeed in whom is no guile." An ancient heathen sage, when asked "in what do men most resemble the gods?" replied, "in doing good and speaking truth." She was pre-eminently distinguished for both of these virtues. With the apostle she could say, "our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." It was impossible for any who knew her to suspect her of

craft or falsehood. Truth dwelt upon her lips, and sincerity and uprightness pervaded all she did. Conscious of her own sincerity, she thought others equally guileless as herself, and was unwilling, until compelled, to believe that any could be guilty of deliberate deception and wickedness. She was not indeed destitute of discernment and quickness rightly to apprehend character, but her benevolence and candor made her slow to credit what was injurious to her neighbor's reputation; inclined her to put the best construction on motives, and to make the most charitable allowances for those whose conduct she was forced to condemn. To malice and revenge, to slander and evil speaking, she was an entire stranger. She always defended the absent when they were assailed, and in my intercourse with her during several years, I do not recollect an instance of her having spoken an injurious or resentful word against another. When injured herself, she bore the injury in silence, and, judging from her temper and conversation, we should have thought that she never had a foe, or had been treated unjustly or unkindly, but that all with whom she had been connected were her friends.

This consciousness of sincerity and uprightness produced an habitual serenity and calmness of mind; a composure and dignity of feeling and conduct; and a constant freedom from angry and tumultuous passions and feelings, which threw a lovely charm and sweetness over the whole intercourse of her life. Each day "rolled gently over her head," made up of kindness, of purity, and of love.

She was greatly distinguished for her benevolence, and readiness "to every good work." Indeed, she was "rich in good works." She was the founder of the Dorcas Society of this city, for the relief of the indigent sick,

and widows with small children, and from the time of its formation till her death, a period of about thirty-nine years, she was its first Directress. This Society has relieved the wants, and soothed the woes of many a child of misfortune and sorrow. She retained to the last her attachment to it, and was ever present at its meetings, unless providentially prevented; and her presence enlivened and cheered them. Her written addresses which she read to the Society at their stated annual meetings, possessed high excellence, and were even admirable. While they were listened to with delight, they awakened and elevated the benevolent feelings of her hearers, and by strengthening their convictions of the usefulness and importance of the Society, had great influence in perpetuating it. She was often earnestly requested to give copies of these addresses for publication, but could not be prevailed on to do so.

Her charities were very far from being limited to what she did and gave for the Dorcas Society; for by her private benefactions, she often made the hearts of the poor to sing for joy. Several, who for years in succession had received her charities, wept over her lifeless body previous to its burial, and told her kind deeds to them, and bitterly lamented their loss of her whom several of them called "their best friend." She confined her benefactions to no particular class; but the children of poverty, of every color, and denomination, and age, found in her a helper.

In bestowing her charities she sought the utmost privacy, agreeably to the injunction of Christ, "when thou doest thine alms, let not thy left hand know what thy right hand doeth," and many of her good deeds will be unknown till they are brought to light at the judgment day.

Her assistance was cheerfully given to whatever she believed would promote the welfare of men. She was much interested in the Lancasterian School of this city, in which the children of the poor receive gratuitous instruction, and not only attended stated examinations of its classes, but gave handsome presents of books as rewards to those whom their teacher pronounced the most meritorious. It is proper to add that the children clearly manifested their sense of her kindness, and their attachment to her. At her death she left to the School a handsome legacy.

She contributed liberally and repeatedly to the American Sunday School Union, to furnish libraries for Schools in the destitute Western parts of our country. She also contributed to the Presbyterian Board of Publication, and Domestic Missionary Society, and for several successive years was the first Directress of the Ladies Foreign Missionary Society of this congregation, to whose funds she was one of the most liberal donors.

These were a part of her charities ; but without specifying others, we remark in the general, that she felt a lively interest in whatever tended to promote the welfare of mankind, and especially the kingdom of her Redeemer, and that she not only gave her influence, but liberally opened her purse in aid of it. Indeed, the amount of her benefactions, compared with her resources, were very great ; but she was able to do much for others, because she was frugal in her own personal expenses, and studied economy and the most exact method in her domestic arrangements, that she might be able more amply to aid the cause of benevolence and piety.

The interest which she took in the young, and her kindness to them were great, and among her many good works, it deserves to be mentioned, that at two different

times classes of young ladies attended at her house to recite to her from Dr. Green's Lectures, on the Westminster Shorter Catechism. She not only heard their recitations, and gave them her own valuable instructions, but prepared questions to guide and aid them in studying that excellent system of Theology. These young ladies were deeply interested in this study, and became warmly attached to their Instructress. The writer desires gratefully to acknowledge that one of them was his own beloved and only daughter, who devotedly loved her, and who he doubts not is now walking with her in the realms of glory.

She was eminently devotional. An early riser, and a diligent improver of time, she was up and engaged in the duties of private devotion before the sun had risen, and often while the skies were still clothed with darkness, and studded with stars. She began and closed her days by communing with her God, and the breeze of early dawn, as well as the evening air, wafted to Heaven the breathings of her soul ; her fervent prayers, her devout thanksgivings, and her humble praises.

She was a great admirer of the beauties of nature, and often gazed with delight upon them, while her devotional spirit led her to ascribe them to their great Creator, whose glory she saw in all his works. In her nineteenth year she wrote as follows in her Diary, after she had been contemplating the moon, or, as she expresses it, "The silver crescent gliding remote on the verge of the sky." "O, if like her I could keep the path marked for me in the Word of Truth, and like her reflect the light of the glorious luminary, I should be well pleased and satisfied. She receives her light from the sun, and sheds the softened effulgence on us. Might I, thus enlightened by the day spring from on high, let

my light shine before men, that they might glorify my Father, who is in Heaven." To her latest day the Creation was to her a beautiful picture, full of the glory of its Creator, on which she often gazed with wonder and delight. But if the contemplation of only His works afforded her such pleasure, what must be the rapture with which she now gazes on His own unveiled glories.

As the ornament of all her other graces, she was "clothed with humility." Not only did she "esteem others better than herself," but her self-distrust, and fear of self-deception, were remarkable. Strange as this may appear to the worldly and irreligious, and even to some who are sincerely pious, there is no difficulty in accounting for it. Having been, from her earliest years, under the influence of religious feelings, she had gradually, and to herself insensibly, grown in knowledge and holiness without experiencing that sudden and marked change in her views and feelings, of which most true Christians are conscious, and this was a source of disquietude to her. By the constant and devout study of the Holy Scriptures, and by frequent self-examination, she had acquired a clear apprehension of the spirituality and extent of the divine law; of the corruption of her heart, and of the sin that mixed with all she did; while her habitual intercourse with God in the duties of devotion had given to her elevated and affecting views of his spotless purity and infinite majesty, and produced feelings of profound veneration and awe, and of her entire unworthiness to stand in his presence. Though she well knew that we are justified and saved, not by our own good works, but by the righteousness of Christ, imputed to those who believe; she also knew that the only evidence that faith is true and saving, is, that it sanctifies the heart, and because she could not attain to

that ardent love, and purity, and heavenly mindedness which she sought, she wrote bitter things against herself. Blessed saint ! her days of sorrow and doubt are ended ; she no longer walks in darkness, and has no light. She sees him whom not having seen she loved and in the glory of his presence every fear is dispelled, and her joy is full.

Let it not be supposed, however, that she had no seasons of spiritual rejoicing. Far from it. In her private Diary she mentions different times when she had experienced much peace and comfort while engaged in worship, and she was often refreshed and cheered when at his Table she remembered the death of her Lord. Sacramental seasons were to her seasons of deep solemnity, and of special preparation. She was then much in prayer, in meditation, in reading, and in self-examination, and as she came to the holy ordinance of the Lord's Supper with the purpose of renewedly devoting herself to Him, and with strong desires to have those holy affections awakened within her which are the evidence of His grace and love, so her desires were often realized. She sometimes saw by faith the King of Zion present in His grace and glory. She admired and adored Him for His condescension and goodness, in loving and dying for her, and having committed herself to Him, she rose from the sacred ordinance refreshed and comforted, and with joy renewed her pilgrimage towards Heaven.

Her death remarkably corresponded with her life, and to the last she was the same. It was on the Sabbath morning, February 16th, after she had risen and attended to her usual devotions, that she was suddenly, and to all her family unexpectedly, struck with her last sickness, and after languishing for about nineteen hours in the full possession of her reason, she yielded her spirit to

her Redeemer, and her God. As soon as the paroxysm of pain, which accompanied the first attack of her disease, permitted, she requested prayer to be offered for her, that she might be submissive to the will of the Lord, whatever it might be. One present said to her, "I hope you feel that Christ is with you, and that he is precious to you." She replied, with strong emphasis on each word, "I can say God be merciful to me a sinner." Those beautiful passages were afterwards repeated to her, "Fear thou not for I am with thee; be not dismayed for I am thy God;" "when thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee." "He hath said I will never leave thee nor forsake thee." She immediately repeated with much feeling the last words, "*never leave thee nor forsake thee.*" The twenty-third Psalm was repeated to her, and she expressed much gratification in hearing it. Death, in anticipation, had often been to her an object of dread; but it seemed as if in her last hours her heavenly Father in mercy withheld from her the apprehension that it was near; and the time of her departure, and of her realizing that that time had come, were simultaneous. In the beautiful language of another, "Scarcely was she conscious that she had arrived at the entrance of the dark valley ere she had passed through its gloom, and reached the bright and glorious mansions of her Father's house. While in health she had made every arrangement for her funeral. Her request was that she might be buried in the same grave with her departed husband, and that the only inscription on her tombstone might be "A humble follower of Jesus Christ."

In common with the whole race of man, she had her imperfections and frailties, and of these she was humbly con-

scious. But after an acquaintance of near forty years, and a residence with her in the same habitation and family for several years, I can truly, and I think without partiality, say, that she came as near to perfection as any human being I ever knew. Consistency marked her whole life; and in all the different relations which she sustained as daughter, sister, wife, mother, and mistress of a family, she acted with propriety and grace. Her nearest relations admired and loved her, and "her children arise up and call her blessed." We may well lament her loss; though it is only to us that she is lost. Heaven has gained, and now numbers her among its blessed inhabitants, and she shines among the trophies of victorious grace. She has entered into peace; she shall ever be with the Lord.

What a striking proof is found in her history of the reality of divine grace, and of its efficacy to purify and ennoble the nature of man. What were her views on this subject there cannot be a doubt. Referring probably to her having partaken of the Lord's Supper, she thus wrote in her Diary: "This day have I sealed my covenant with, and renewedly offered my soul to thee through Jesus Christ. This day kneeling at thy altar, in thy presence, and before thy people have I resigned myself to thy government, and engaged to obey thy laws. Now, O! gracious God, give me grace that from henceforward I may seek an interest in Christ with more fervor and constancy; use the means of grace with more diligence and perseverance, and fulfil the duties of social life with greater fidelity and punctuality. May I be quick to discern an opportunity of doing good, and improve it with alacrity. May I watch my temper, that it be neither peevish nor discontented; my heart, that it cherish no resentment, impurity, nor pride; may I

guard against the love of the world, and the dominion of vanity, and resist all the insinuations of flattery, and the enervating influence of indolence ; may I be more scrutinizing in my self-examination, and more susceptible of contrite and grateful emotions. Thus may I daily be fitted for my great change, and prepared for the vision and enjoyment of thyself in glory." Such were her feelings and devout aspirations in her youth, and throughout a long life they were constantly cherished and strengthened. But at the same age and on the same page as the above, she also wrote as follows :—

"This day, gracious God, by thy servant, hast thou offered me life—thy Son and thy Spirit ; and hast demanded why I would die when there is such ample provision ?" Behold now, O ! my great Creator, I do come to thee in the way which thou hast appointed through Jesus Christ the Righteous, for life, and for salvation. On thy grace through Him I do depend, and thus I venture my soul, my everlasting all ; and if I perish, I perish. To thee I commit my spirit, to be purified from all vanity, pride, and hypocrisy ; to be filled with love, with gratitude, and humility ; to be strengthened for every duty ; to be enlightened with the knowledge of thyself in Christ, and to be prepared for the immediate enjoyment of thyself beyond the grave. My desire is to know thee better ; to serve thee more. Oh ! lift upon me the light of thy countenance, and manifest thyself to me as thou doest to thine own people. Witness, O ye heavenly intelligences, if ye have cognizance of human affairs, that I now submit to Jesus, as my King, my Prophet, my Priest, to be taught by his Spirit ; governed by his laws, and finally saved by His great atonement ; that I come to Him as my physician, to heal me of all my maladies, and humbly determine, with His grace

assisting me, to follow and obey Him all the days of my life. Amen, Amen." Thus we learn from herself that she ascribed all her salvation to the grace of God in Christ, and that the feelings which urged her to holy and useful living were gratitude and love for redeeming mercy. She considered, herself as not her own, but Christ's. She endeavored, as His faithful servant, to promote His glory, and her great desire was that she might receive His approbation. In vain shall we seek for such examples as hers of devotion and benevolence, except from those whose faith and hope, like hers, were in Christ. Such He redeems from their iniquities, and purifies by His spirit. Though while they remain in this state of trial and conflict, they are subject to many infirmities, and sorrows, and sins, they yet delight to do the will of their Father who is in Heaven; they constantly contemplate the example of their blessed Lord, and their earnest endeavor is, like Him, to be holy harmless, undefiled, and separate from sinners.

While we lament the departure of our beloved mother in Christ, it becomes us to resolve that, by the grace of God, we will live as she lived; that our lives, like hers, shall be marked by sincerity, usefulness, purity, and devotion; that we will follow Christ, and consecrate to His service all we are and all we have. Then we shall be neither barren nor unprofitable. We shall faithfully improve the talents which He has committed to us; we shall have peace and safety in death; and when He shall come to reckon with us, on the great and awful judgment day, with unutterable rapture we shall hear Him say to us, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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