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A  
FUNERAL DISCOURSE,

DELIVERED ON

SUNDAY MORNING, APRIL 10, 1859,

IN THE

INDEPENDENT OR CONGREGATIONAL (CIRCULAR) CHURCH,

OF CHARLESTON,

ON THE DEATH OF THE

REV. REUBEN POST, D. D.,

LATE PASTOR OF THAT CHURCH,

BY REV. J. L. KIRKPATRICK, D. D.

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CHARLESTON

WALKER, EVANS & CO.'S STEAM POWER PRESSES.

1859

This Church, established previous to 1690, has had seventeen pastors and assistant pastors, as follows :

	<i>Of.</i>	<i>Settled.</i>	<i>Resigned.</i>	<i>Died.</i>
Rev. Benj. Pierpont, N. England,		1691		1696
" — Adams,	"	a short time		
" John Cotton,	"	1696		1699
" Archd. Stobo,	Scotland,	1700	1704	
" Wm. Livingston,	Ireland,	1704		1720
" Nathan Bassett,	Mass.,	1724		1738
" James Parker,	England,	1740		1742
" Josiah Smith, So. Carolina,		1742	1750	1781
" James Edmonds,	England,	1754	1767	1794
" Wm. Hutson, ass't.,	"	1757		1761
" Andr. Bennett,	" "	1762	1763	1804
" John Thomas,	Wales,	1767		1771
" Wm. Tennent,	N. Jersey,	1772		1777
" Wm. Hollingshead,	Penn.,	1783 co-pastor,		1817
" Isaac S. Keith,	"	1788	"	1813
" Benj. M. Palmer,	S. Carolina,	1814	1835	1847
" Reuben Post,	Vermont,	1836		1858

## CORRESPONDENCE.

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APRIL 11, 1859.

*Rev'd and Dear Sir* :—It is my grateful office to inform you that at a meeting of the members and supporters of the Independent or Congregational Church of Charleston, held immediately after divine service yesterday, a resolution was unanimously and very cordially adopted, expressive of the high sense they entertain of, and the thanks and gratitude they owe you for the very able, eloquent and impressive Discourse delivered by you in relation to the character and services of their late beloved Pastor, and that I am instructed by the said meeting to solicit you to furnish a copy of the said Discourse for publication and distribution, in pamphlet form.

Permit me to add that I hope you will consent to gratify us, and thus add to the many kindnesses and obligations you have conferred upon us, by complying with our earnest and sincere request in this particular; and in the indulgence of that hope, I remain, *Rev'd and Dear Sir*, with great respect and esteem, your obedient servant.

H. L. PINCKNEY,  
*Chairman of the Corporation.*

Rev'd J. L. KIRKPATRICK, D. D.

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RUTLEDGE-STREET, APRIL 12, 1859.

*My Dear Sir* :—The Discourse, a copy of which you have asked for publication on behalf of the members and supporters of the Independent or Congregational Church, was prepared without any expectation that it would be deemed worthy of the respect now proposed for it. Still I do not feel that it would be proper to withhold it from those at whose instance it was delivered. As soon, then, as I can prepare a copy, such as the printer may use without unreasonable trouble, it shall be placed in your hands.

With a grateful acknowledgment of your kindness and that of the friends whom you represent, I am very truly and respectfully yours,  
J. L. KIRKPATRICK.

H. L. PINCKNEY, Esq., *Chairman.*



# S E R M O N .

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ACTS II : 24.

*For he was a good man, and full of the Holy Ghost and of faith.*

The Scriptures deal sparingly in the language of eulogy, even when speaking of the men whose characters and deeds they record with the most unqualified approbation. Hence, when terms such as those of the text are employed, it is instructive to know by what special circumstance they were elicited.

The idea that God's ancient people were always to continue His peculiar people to the virtual exclusion of all other nations, held possession of the Jewish mind as late as the days of our Lord's ministry and that of the Apostles, with a pertinacity which is almost sublime. It was only by the most cogent demonstrations, repeated time after time, the "Apostles and brethren" would allow themselves to be convinced that under the new dispensation the Gentiles were to be admitted as fellow-heirs with the Jews of the grace of a common God and Saviour. An express revelation must needs be made to the Apostle Peter, notwithstanding all his ardor of temperament, before he would consent to preach Christ to Cornelius and his household, waiting and begging to know the way of salvation. And when he had obeyed the heavenly vision and had witnessed the joyful effects of the Gospel dispensed from his lips, he found it necessary to defend the proceeding before the assembled Church at Jerusalem. Strange spectacle, as it seems to us, that of an Apostle, the terms of whose

commission bade him "go into all the world and preach the Gospel to every creature," standing before his brethren, on whom the same charge had been laid, to apologize for the liberty he had taken of speaking of the great salvation to a score or less of those who constituted nineteen-twentieths of that world, to every part and kindred of which he and they had alike been commanded to carry its tidings! Such is the effect of long nurtured prejudices upon the minds even of men otherwise enlightened and rightly disposed.

About this time some of the converts to the Christian faith, driven out of Jerusalem by persecution, traveled as far as Antioch, and there told the story of the Cross and of the Resurrection, not only to the Jews, but also to the Greeks, residing in that populous city. God added the witness of His Spirit to the truth as it was in His Son, and "a great number believed and turned unto the Lord." The report of what was in progress at Antioch reached the brethren at Jerusalem, and filled them with astonishment. They rejoiced at the intelligence, yet scarcely felt satisfied that they did right to rejoice. To relieve their minds of the perplexity, to obtain more definite information respecting the character of the work, to aid in its furtherance so far as it might be approved as the genuine fruit of the Divine Spirit, and to counteract what might appear of doubtful or dangerous tendency, they deputed one of their own number, possessing their confidence in more than the ordinary degree, to visit the scene of the strange transactions which rumor had borne to their ears. It was a responsible and a delicate trust. The most important practical question—important to that age and all subsequent ages, the world over—that remained open, would probably receive, as he and they felt, its final decision from the results of his



investigations. The event showed that the brethren were not deceived in the qualities of Barnabas which designated him to the mission. For when he "had come to Antioch and had seen the grace of God, he was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord." The evidences of his senses were confirmed by the testimony of his experience, now that his heart shared with theirs in the influences of the Holy Spirit poured upon them from on high, that the work was, indeed, the Lord's, beyond cavil or suspicion. He so recognized it, and threw open his arms to embrace its happy subjects as brethren in Christ Jesus.

There were some who held—such in fact was the prevailing notion of the Apostles at the time—that the avenue to the Christian Church lay through the Jewish ; that one must be made a Jew in order to his becoming a Christian. Barnabas did not stop to inquire through what door the converts at Antioch had entered, when he saw that the Lord had admitted them into His fold. He seems to have possessed none of that arrogance which would lead him to withhold his fellowship from those who he saw enjoyed the fellowship of the Divine Spirit. No matter if they had heard the Gospel in a way not provided nor expected by the brethren at Jerusalem ; no matter if they had received it in opposition to the recognized rule of those in authority ; who was he that he should withstand God, and refuse a place and full privileges in the Church upon the earth, to men and women to whom God had given the earnest and seal of a portion in the Church above ? Instead, therefore, of requiring the converts from Paganism to submit to the ceremonials of the Jewish ritual in order to their admission into the Christian Church, he exhorted them simply to continue steadfast in their adhesion to the Gospel ; and thus sanctioned a

principle, new in his day, and still but partially admitted in practice—the great catholic principle and only real basis of Christian union—that uniformity in matters of mere ecclesiastical order is not a condition of acceptance with Christ, nor of equal privileges in His Church.

The reason assigned for a procedure on the part of Barnabas so contrary to his previous prejudices, is that “he was a good man and full of the Holy Ghost and of faith.” It may be that he was in his native character, a man of warm and generous sensibilities, more ready than men generally to perceive good in others, and less disposed to judge harshly of their motives and conduct. But we attach a higher sense to the term “good.” His candour and liberality were not the products merely of an amiable disposition, nor of enlarged observations of men and things, any more than they were the fruits of indifference to the value of truth and the purity of the Church. Many a “good” man, even in this wide sense of the term, might have witnessed the scenes at Antioch which Barnabas beheld, and yet have found occasion in some technical informality, some slight discrepancy in practice, the omission of some almost imperceptible aspirate in their utterance of the party watchword, to deny to the members of the infant Church the right hand of full and hearty fellowship. Nature is no match for prejudices that have grown up with us from infancy, nor for bigotry matured by years of fond indulgence. When a strong man armed keepeth his palace, his goods are at peace. The historian informs us by what means Barnabas became this “good man,” or, in other words, what was the source of the candour and liberality which he evinced in so remarkable a degree. It was the Holy Ghost shedding unwonted measures of His Divine influence upon the heart; it was “faith” in



the reality and power of the Gospel whose wonderful effects he had just witnessed.

Other incidents in the life of Barnabas concur with the exhibition of his catholic sentiment at Antioch, to justify the encomium pronounced upon him in the text. Thus, whilst others at Jerusalem during the Pentecostal revival freely parted with their property for the support of the multitudes from abroad, then thronging the city, and unwilling to leave so hallowed a place, of Barnabas alone is it said that he "sold his land and laid the price at the feet of the Apostles." We infer from the special mention of this fact, that it was regarded as involving a self-sacrifice, and evincing a fervent, unreserved devotion to the infant cause of the Redeemer, united with a spirit of benevolence, rare, if not unexampled, even in those days of abounding love and charity. Thus, also, at the suggestion of the Apostles, or in imitation of their example when addressing him, his name, which was Joses, was changed to Barnabas. And Barnabas, the historian interprets, "the son of consolation;" employing the same term which our Lord had used to set forth the office of the Holy Spirit, whom He, on His approaching re-ascension to heaven, would send into the world as the abiding comforter and guide of His people. I cannot think that the use of this significant and somewhat uncommon word was undesigned; and, therefore, cannot doubt that it was applied as a name to Barnabas in consequence of his peculiar gifts in ministering to the Church of God those blessings of which the Holy Ghost is the immediate author.

He may not have possessed the learning and logical powers of Paul, the condensed fire and surging impetuosity of Peter, the personal dignity and administrative faculties of James, the sublime conceptions and ever-glowing, celestial love of John, nor



the transporting eloquence of Apollos; for there are diversities of natural endowments and diversities of spiritual gifts. But I know not by what standard, lawful for us to use in such a case, we can pronounce these or any other minister of Jesus Christ superior to one of whom it has been truly said that "He was a good man, and full of the Holy Ghost and of faith." The most brilliant qualities are not necessarily the most useful, honorable or enduring. That which attracts the widest attention does not always possess the greatest merit. Position, determined without regard to worth, often gives notoriety, and sometimes insures the transmission to future ages, of the names and deeds of men whose characters, talents and achievements entitle them to the distinction far less than those of thousands of their cotemporaries who live in obscurity, and are forgotten at death. We could not offer on behalf of a young man whom we were about to send forth in the name of Jesus Christ, to preach His everlasting Gospel, a prayer more comprehensive of the various qualifications which he would most need for his arduous work, than that he might be imbued with the spirit and adorned with the graces of a Barnabas. Nor can I conceive how any minister of Jesus Christ could desire for himself, or how any Church of Jesus Christ could desire for a beloved pastor, a more honorable epitaph, on whatever tablet or column shall perpetuate his memory on the earth; nay, any higher encomium from the lips of the great Master Himself in the day of final awards, than that, "He was a good man and full of the Holy Ghost and of faith."

The words before us, as defined by the incidents in the life of their subject now recited, I have no difficulty in applying to the late esteemed and venerated

Pastor of this Church. Before proceeding, however, to the remarks by which I shall hope to justify the use to be made of the passage, I beg leave to say that I shall seek to avoid, as far as it may be done, without actual wrong to his now sacred memory, the form and the terms of a mere eulogium. To this reserve, I am impelled by a solemn conviction that it is demanded by the place which at this hour I occupy. The pulpit, the house of God, the Sabbath day, the exercises of public worship, do not furnish the proper occasion for that praise of the dead which finds its sole or its chief aim in the gratification of the living. You who were on terms of free intercourse with him of whom I am to speak, know how opposed to his principles and revolting to his taste, was the style of address sometimes admitted even into the pulpit, from which the man receives more honor than his Maker, the sinner than the Saviour. Should I attempt anything of a similar tenor, I am sure I should see between my eye and the sheet on which these remarks are sketched, that face so well remembered by us all, checking me at every line with a countenance of mingled pain, sorrow and rebuke.

Dr. Post was a "good man." In any sense of the words admissible on the earth, in the sense in which they were applied by Divine inspiration to Barnabas—by the testimony of all whom I have ever heard speak of him, of the pious and the irreligious, of those who were the longest acquainted with his worth, and of those who had the slightest knowledge of his manner of life, he stood accredited before the church and the world, as a man of piety, if there is such an attribute of human excellence—a man who sought diligently and scrupulously to discharge his obligations to God and his fellow-men. His infirmities and his faults whatever they were, his enemies,



if he had any, would say—nor did they wait until the sanctity of the grave extorted the tribute from them—were all such as comported with purity of life, honesty of purpose, kindness of heart, and devotion to duty. I suppose it to have been impossible for any one to pass a half hour in his company, in any of the various positions in which he was to be found, without receiving this impression of his character. There was an effluence from his very countenance that, with the accuracy and almost the rapidity of the sunbeam which science has taught us to render tributary to the purposes of art and of affection, imprinted upon the minds of all coming within its scope, an image of moral beauty that none could mistake. Some might say it was of nature, some of grace, others of both; but all recognized its features, and few could resist its power.

There was a nice sense of *justice*, inducing a careful exactness in rendering to all their dues. It may have been thought that in this respect he was needlessly fastidious. But he belonged to that class of men, of whom some still remain, who think they cannot be too particular in doing right. He remembered the injunction of the Apostle, "Provide things honest in the *sight* of all men;" and adopted as a maxim those weighty words of our Lord, "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much."

There, too, was *kindness*. Its law was in his heart, its light was reflected from his eyes, and its accents flowed from his lips. You would not hesitate to tell him all your troubles. The child, guided by that instinct which teaches the inexperienced where to seek for sympathy, would recite to him the story of its grief, without timidity or reservation.

There also was true *benevolence*; not that merely

which expends itself in words of condolence and tears of sympathy, grateful and valuable as they often are, but that which joined to these symbols of charity, the helping hand. It is known—known now to a far greater extent than before his decease, by the discovery of private letters from the recipients of his benefactions, the existence of which was not suspected even by the members of his family—that out of an income supposed not to have exceeded much, if at all, the actual demands of his household, he found the heart and made the ability to afford pecuniary aid to not a few in distress. Whether this could be required of one who was already devoting to the cause of humanity in the highest sense of the terms, his life-long labors and all the fruits of expenditures incurred, toils endured and talents acquired by years consumed in qualifying himself to render those labors effectual to the greatest extent; whether all this did not discharge him of the obligation to make other sacrifices to the same end, I do not know that he ever inquired, but think it most likely that prompted by the benevolence of his heart, the only questions he allowed himself to ask, were, “Is the object worthy,” and “To what extent have I the privilege of aiding it?” That he was discreet in selecting the objects of his charity, is what we would expect from other elements of his character. Profuse he could not be from necessity; indiscriminate he would not be on principle.

Perhaps, there is no surer, as there is no more severe, test of a man’s character than that supplied by his deportment within the precincts of his own domicil. And on this subject I shall give you not the opinion so much as the testimony of one than whom, as few are so well qualified to form a correct judgment, so none enjoyed better opportunities of personal observation. I feel the less hesitation in



introducing this topic, and in repeating the language here to be cited, inasmuch as that household is now dissolved. It is numbered no longer among the families of this congregation, or of this city; that circle is broken, never to be re-united upon the earth; the fire has gone out upon the hearth-stone; the morning and evening incense rises no more from the altar of prayer. But I leave another to say all that needs to be said on the subject in hand:

“In his family relations, Dr. Post’s character shone with peculiar lustre. Blessed with a companion, who was indeed “a helpmeet for him,” their household in all its arrangements, from the drawing-room and nursery to the kitchen, was a *model household*, which it was both delightful and profitable to visit. *There* were to be found combined intelligence, cultivation, refinement, truthfulness and sound discipline, softened and endeared by tenderness, affection, neatness, punctuality and social pleasantness. No child or servant was neglected; but each was duly instructed, restrained, guided or comforted, according to the circumstances of each. And thus this excellent and godly couple set a good example to the flock, such as the apostolic admonition called for, consistent and beautiful in all its proportions.”

It is, however, of your late Pastor’s official character and relations to you that I am expected more particularly to speak; and although I can say nothing that is not better known to you than to myself, it may not be without its benefits to recall to your mind the prominent traits of the services you so long enjoyed through his ministry. Much, indeed, of what has been said of his private life applies with equal propriety to his public; for in his case the man and the minister were not two individualities. There was no wide chasm to be leaped in passing from the street to the pulpit; no violent wrenching

was required to transport him from the gayest scene of social life in which you ever saw him participate, to the most solemn services of the sanctuary, or the house of mourning; you had no difficulty in recognizing in this spot on the Sabbath morning, the man, the face, the bearing, the voice, you had been familiar with in the intercourse of the week past.

Dr. Post was a sound, evangelical, earnest preacher. In the range of his speculations he may not have swept as wide a circuit, nor admitted into his public ministrations as many recondite and curious topics, as some others. He may not have sought to embellish his discourses with as many of the spoils gathered from the explorations of science, the fields of polite literature, or the distant regions in which the imagination loves to dwell. His heart thoroughly possessed with the paramount claims and awful responsibilities of the work which his pastoral office daily and hourly imposed upon him, he may not have found leisure and strength for the pursuits which would have enabled him to do this; or he may have been satisfied in his own judgment that the great doctrines of the gospel, which are the most plainly revealed because the most important, and are not the less profound because rendered so palpable, are after all the most profitable, and that these are mightiest in achieving their ordained results when presented, not in the enticing words of man's wisdom, not in a phraseology borrowed from the schools of philosophy, ancient or modern, heathen or infidel, not disguised under the curiously wrought ornamentations of the fancy; but in the directness of aim and native simplicity for which the Great Teacher was himself distinguished. He may, in further imitation of that matchless Teacher, who in all his discourses never made a citation or reference, save from the sacred Scriptures, have thought that treating of



those matters concerning which he had the mind of the Lord, human opinions would but serve to weaken the force of the divine testimony, and leave you at liberty to reject because offered on the authority of man, what he would have you feel you durst not refuse, since it was presented on the authority of God. He may have shrunk from all display of learning, whether rare, extensive, or elegant, as a useless parade, ministering more to the vanity of the preacher than to the spiritual edification of the hearer. He may not have accepted the notion which some in our day openly propound, and more practically adopt, that the old, standard doctrines, which were once the staple of every sermon pretending to be evangelical, either are superannuated, or have become too firmly lodged in the hearts of the men and women of this generation to require repetition and enforcement from the pulpit. He may have believed that every successive generation, consisting as each does of individuals born in ignorance, and born under the curse, demands the same instructions in things pertaining to godliness and salvation. He may have thought that the doctrines and forms of sound words which the Divine Spirit sanctified to the conversion, growth in grace and consolation of your fathers and mothers who worshipped God in this sanctuary, and were translated hence to the temple on high, would be the most efficacious in subduing your hearts to the obedience of Christ, building you up in the most holy faith, comforting you in all your afflictions, and training, and educating, and sanctifying you for the same heavenly service and glory.

But why speak hypothetically? We know what his views were. They were the settled convictions of his judgment. Having become the law of his conscience, no one can blame him for making them

the rule of his practice. Looking at the terms of his commission from the Lord Christ, at the example of the Master himself, and of all his inspired Apostles, or at the testimony of the Church in every age, who shall say it was an error of judgment, a mistake in practice? Does any one believe that it was a source of regret to him on his dying-bed, that he had preached Christ and Him crucified, too plainly, too fully, too earnestly, too exclusively? Does any one think that if recalled from the heavenly state again to minister to you in spiritual things, he would, as the result of his brief experience in the realities of the eternal world, abate aught of his zeal and fervor in proclaiming the unsearchable riches of Christ? Who of you regrets this day that you heard too much of Christ, too often of the cross, from the lips now sealed in death? "A good man, full of the Holy Ghost and of faith," of what else will he preach?

The earnest manner already noticed, with which he was wont to enforce the lessons of the pulpit; it was not the earnestness which the orator is taught in his books to cultivate as a means of success in his art. It was the genuine, spontaneous, unstudied, irrepressible utterance of his profound confidence in the doctrines which he proclaimed, and of his intense desire for the salvation of the souls committed to his charge. You might strive to persuade yourself that it was not called for by the importance of his theme, nor demanded by the exigencies of your condition; you might strive to resist being disturbed in your quietude, or moved from your apathy, by its force, but you could not withhold your testimony from the sincerity of the preacher; and when the sound of that earnest, pleading voice died in your ear, if you had no other tribute to pay, you were compelled to say: 'There is a good man, full of the Holy Ghost and of faith, thoroughly convinced in



his own mind, believing and therefore speaking, persuading men because he knows the terrors of the Lord; that if beside himself, or seeming so at any time in the urgency of his appeals, it is to God, or if sober, it is for our sakes; because in all, the love of Christ constraineth him.'

Although occupying from a very early period of his ministry positions where he was exposed to the temptation which, alas, so many find themselves unable to withstand, to seek to please men, rather than to study to be approved unto God in the manner of dispensing the Gospel, I suppose I may safely challenge any man to affirm that he ever witnessed in your Pastor an effort to display his own powers in order to win the applause of the multitude. Preaching with him was a serious business. It was no matter of entertainment, of agreeable pastime, of harmless diversion; nor yet an instrument merely of social cultivation, for the refinement of the taste of individuals, and the better promotion of public decorum; but a divinely ordained agency for the specific ends of subjugating the rebellious soul to the authority of God; recovering the lost soul through the knowledge of Christ Jesus, restoring the dead soul to the life and power of holiness and salvation; and by these blessed results of glorifying God in the Gospel of His Son. Hence, he was earnest; hence, he dwelt so frequently and urgently upon the great themes of repentance toward God and faith in the Lord Jesus Christ.

Only a portion of a Pastor's duties lie in the pulpit and the study; otherwise, although they might not be light, they could all be made pleasant. Your late Pastor was laborious and indefatigable in the discharge of those other duties of his office which, as being less agreeable, are more liable to be overlooked. That in this particular he satisfied the

demands of all the members of the congregation, is not pretended; for this is a form of service of which the more a people receive from a Pastor they love, the more they will expect. Hence it augurs ill for his acceptability when no complaints are raised on this score. But that few men burdened with the other cares of the office, have been more assiduous—that no man ought to be expected to do more, you will be prepared to admit when you hear that he stated himself, speaking from actual memoranda—and all who knew the man can testify how seldom he spoke of himself, and always how modestly—that he made *annually twelve hundred visits among the members of his congregation*. The wonder is not that he did not accomplish more, but that he could compass so much, in connection with the diversified calls for his services, not only in other departments of his parochial work, but also as a minister, intent upon promoting every laudable enterprise of charity, the extension of the gospel, and those public interests which stand associated with the moral welfare of the community. The wonder increases when we consider the constantly recurring, the never ceasing interruptions to which the time and plans of every well known city pastor are subjected from visitors of every class, and calls on errands of every conceivable description. Nor does the progress of the wonder cease with this; for your Pastor, during no inconsiderable portion of his connection with you, besides the growing infirmities of advanced years, suffered from constant and severe bodily pain. It was a sublime and affecting spectacle to behold him when he was entitled, if ever a man was entitled on the score of long and faithful service, if ever a servant of Jesus Christ might claim it as his right, to repose amidst the garnered fruits of his labors, still toiling on, in season and out of sea-



son, not asking nor accepting release, nor ever uttering a word of complaint at the weight of his burdens? Such an example of unremitted exertions, patient endurance, and quenchless devotion to his covenanted duties, is of priceless value to his younger brethren of the Ministry, and to every Christian who desires to persevere in well-doing, faithful to the end. You will find such an example only among the servants of Jesus Christ, and in their ranks only among those in whom the Spirit of Christ dwells in most affluent fullness.

The pastoral relation was not, in his view, a contract in which for a stipulated consideration a prescribed amount of service was to be rendered. It was a sacred union that under the sanction of the Great Head of the Church, constituted him the spiritual guardian of the people, the shepherd over this fold of Christ's flock. Hence he felt identified with the interests of the congregation as a body, and with those of each component member. He was watchful over the smallest concerns of the Church; had a tender regard for the reputation, suffered in the afflictions and rejoiced in the prosperity of all who bore any relation to it. In the language and spirit of the Apostle, he could say, "Who is weak and I am not weak? Who is offended and I burn not?" An impression derived from all my personal intercourse with your Pastor, has been confirmed by the more positive testimony of many who have conversed with me on the subject since his decease, and these have been for the most part the children of affliction, in whose bosoms the recollection of his affectionate sympathies, counsels and prayers will live until the heart forgets to beat. Says one who surely ought to know—"I do not think it possible for any Pastor to identify himself more completely with his congregation individually than he did; for

their joys and sorrows he made his own. Were any in affliction or distress? His heart yearned over with a father's love and tenderness; he kindly visited them and prayed with them; and often underwent great physical fatigue and self-denial on their behalf."

Allusion has been made to his services rendered the public in connection with objects having in view the general interests of religion and of the community. He was a trustee, as you are aware, of the Charleston College, one of the supervisors of the High School, an officer of the Bible and Tract Societies, and an active co-adjutor in every good cause that, commending itself to his judgment, did not fall without the sphere of professional propriety. The amount of labor which he performed in these offices cannot be easily estimated; for he was conscientious, and therefore punctual, in the discharge of their functions. Some men readily undertake such services, but grow remiss when the ardor which novelty kindles has subsided. Others are willing to bestow their aid so long as they may be retained in positions of prominence, be leaders, or find an opportunity for filling a large space in the public eye. Not so with Dr. Post; and this leads me to the first of two remarks, with a view to which a reference has been made to what, for convenience, may be termed his *extra-parochial* services.

He shrank from notoriety—notoriety which has vanity as its source, and self-glory as its aim. Neither in person nor through friends subsidized for the purpose, was he ever known to solicit appointments which would lift him up to the public gaze. You never saw his name or his deeds in the public gazettes, or if there, it was not by his connivance and approbation. He had not, by a sacrilegious tampering with his judgment and conscience, reduced them to that state of moral obliquity when



one is no longer able to distinguish between the right hand, self, and the left hand, God, but is verily persuaded that whatever tends to the advancement of the former, must of necessity contribute to the glory of the latter. He shrank, I say, from all such notoriety. He was modest, diffident and humble. Some will doubtless say he erred in this respect; that more self-confidence would have added to his energy of character, that less retiring he would have exerted a wider influence. I do not know how this would have been; but I must confess to a high admiration of the qualities here mentioned, they seem so redolent of the spirit that breathes through the Sermon on the Mount, and so accordant with that other summary of Christian ethics, second only to the Sermon on the Mount—the twelfth of Romans; they present so strong a contrast with the prevailing habits and noxious vices of the day, from which even the ranks of the ministry are not wholly exempt; they are such appropriate and beautiful elements in the character of one whom we love to think of as “a good man, full of the Holy Ghost and of faith.”

The other remark I have in view, refers to his catholic spirit. His heart was spacious enough to receive into its confidence and affections all the professed followers of Christ, who gave evidence that in faith and practice they were united to Him as their Head. It was to a full and cordial fellowship he received them, like that Barnabus extended to the Grecian disciples at Antioch. Clear in his own views and decided in his preferences, he doubtless rejoiced when others agreed with him; but when they differed within the limits his judgment told him they might differ and still be accepted of the Saviour, he hailed them as brethren beloved for Christ’s sake and their own; and there was no privilege of his Father’s

house to which he did not bid them a hearty welcome. Recognizing them as fellow-Christians, and the communions of their choice as component parts of Christ's Church, he sought by no arts, persuasions or threats, to disturb their relations, or to proselyte them to his own party. All this was foreign to his principles, his taste and his practice. His was a true catholicity of spirit. Witnessing the grace of God bestowed upon any company of Christ's people, he could rejoice in it, and exhort them that "with purpose of heart they would cleave unto the Lord," no matter that in every thing they did not "follow with him." And the reason for this was—"he was a good man and full of the Holy Ghost and of faith."

There are other traits of his character and other services performed by him, on which, if the time permitted, it would be pleasant to dwell; such, for instance, as his prayerful spirit; (and do the members of this congregation know that he sometimes spent entire nights in supplications, with groanings not to be uttered, for the salvation of their souls?) his patience, and forbearance under a sense of injuries; (for what pastorate of equal duration ever failed to bring many and sore trials from one source or another?) his attention to the families of his charge, the children and the colored membership; (the first occasion on which I remember to have seen him engaged in any official duty, he was on his knees, in a humble garret, in an obscure lane of the city, by the bed side of a daughter of Africa, commending her departing spirit to the Saviour of bond and free) his instrumentality in aiding and procuring aid for young men preparing for the ministry—one of the most effectual methods by which any man can serve the kingdom of our Redeemer in this age when the fields, all white unto the harvest, are so



large, and the laborers are so few. And other works of love and usefulness in which, seeing that his characteristic modesty never allowed him to speak of his agency in promoting them, others may not have known that he had any part. During my comparatively brief acquaintance with the religious affairs of this city, the two most noticeable movements of any extensive interest, have been : The rise of the "Young Men's Christian Association," and "The Union Daily Prayer Meetings," of last spring. The former had its inception in a series of Sabbath evening discourses designed principally for young men, delivered in this church, and suggested and arranged by your pastor. The latter, commenced also in this house and continued here for several consecutive weeks, were indebted to him, if not for the original suggestion, (of which I cannot speak confidently,) at least for the excellent arrangements by which they opened so auspiciously, and for a large share of the zeal and fervour by which they were sustained so long and so successfully. There are many present and many more in our city who can never forget how his spirit glowed with love to Christ and to all who bore the image of Christ, whilst engaged in the services of these meetings. We knew not nor suspected that they were the last labors he would be permitted to perform for the general cause of the Redeemer amongst us. What an appropriate close they were to a life consecrated from early youth to works of Christian benevolence? What a beautiful seal to the catholicity of spirit for which he had always been distinguished? We can all now see that it was a special preparation for his approaching transfer from such delightful scenes of Christian union on the earth, to the more perfect fellowship of the Saints around the throne in heaven. A few additional weeks of labor on behalf of his immediate

charge, and his work for you, for us all, and for his Master, was done.

How, in order that by relaxation and travel he might recover for further service some portion of the strength which had been exhausted in the severe and protracted labors of the season just referred to, he was absent from you for a brief space; how he returned to his loved work, but returned only to show you that he retained all his affection for you and all his confidence in the glorious Gospel he had so long administered to you, and then to die among you and sleep among your fathers, yourselves and your children until the morn of the resurrection;—of these incidents, and of the peaceful, the characteristically placid, unostentatious scenes of the chamber of sickness, this passing notice must suffice.

Departing from this world, although it is filled with temptations, sins and corruption, and he had lived for many years in constant contact with its evils, he has left behind him a spotless reputation. No stain rests upon his memory: no shadow upon his name. Envy dares not whisper a suspicion of his integrity, his purity, or piety, in his private, social or public life. Had he made it the chief aim of his life, the summit of his ambition, to bequeath to his children, his friends and the church of which he was a minister, a name which should remain with them as the image of the “good man,” it would be difficult to tell how he could have better succeeded than to have lived in the manner we know him to have lived. Nor let us account this a small matter. No, brethren, it is a great thing to have done, an arduous achievement to have wrought. It was the result of much watchfulness and prayer, of many fierce conflicts and painful struggles of which the world knows nothing; nor of these alone nor efficaciously, as none would have more promptly avowed than himself, but of the



indwelling power of the Holy Ghost, and of faith, the gift of God. It is a great achievement, I say, so to have lived and so to have died; and you are this day realizing in the grateful sentiments of your own bosoms, some of the transmitted fruits of his blameless walk and godly conversation. What a satisfaction to cherish in your hearts the memory of such a man? To know that he was worthy of all the confidence, love and reverence you bestowed upon him as your friend and Pastor? How painful and humiliating, if it were otherwise?

But I must detain you no longer. His labors for your spiritual welfare are all ended. He that buried under the shadows of these sacred walls a portion of your households, will not bury the remaining portion, nor yourselves, by their side. He that so often and earnestly implored you to flee from the wrath to come, will warn you no more. He that spent whole nights in groaning supplications for the salvation of your souls, will never offer another prayer for you. For nearly twenty-three years he stood here instructing you, encouraging the timid, comforting the feeble-minded, rebuking the froward, pleading with all in Christ's name to be reconciled unto God. For that long series of years he was in his daily deportment an example of practical piety, a living epistle known and read of you all. Great then have been your privileges. Your Pastor has been called before the Judge of quick and dead, to render an account of his stewardship. You are hastening to the same tribunal; and there you shall see him again. Face to face, you and he shall stand. But not as your spiritual guide and comforter shall he then present himself before you, as here he was wont to do. He will appear as a witness for you or against you. O what shall his testimony concerning you be? Those sermons, exhortations and prayers, those

warnings, entreaties and tears, for well nigh the fourth of a century, from your childhood it may be, or your youth; you must confront them also in the same solemn hour. One glance of the eye which has so often rested upon you from this place, will recover them all from the slumbers of past years, and bring them back fresh and crowding upon the quickened memory. Reflect on the responsibilities that await you. Prepare to meet your revered Pastor before the great White Throne; prepare to join him and the large company from his flock, your kindred and friends, who preceded him to their common home in heaven. "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

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At a meeting of the Corporation of the Circular Church, held on the 30th ult., the following Preamble and Resolutions, offered by Hon. H. L. Pinckney, were unanimously adopted, and, upon motion, ordered to be published in the daily papers of the city and in the "Southern Presbyterian."

We meet upon a very peculiar and mournful occasion. With hearts saddened by the general affliction of our city—some of us with private sorrows of our own for the loss of near and dear relatives or friends—we come together now to mingle our griefs for the removal from amongst us of our late beloved and venerated Pastor. It is, indeed, a heavy loss.



Heavy to his immediate family, to whom he was more than a father—heavy to his ministerial brethren, with whom he took sweet counsel, and was a zealous co-worker in their Master's cause—heavy to this whole community, to which he imparted the benefit of his pure example, and in which he so long and so conspicuously moved as “a burning and a shining light”—but to none more heavy than to us. In him we have lost an intimate companion, in whose company and conversation we delighted—an attached and devoted friend, who helped us in our troubles, and consoled us in our sorrows—a spiritual guide and counsellor, whose meat and drink it was to do his Master's will, and who labored most earnestly and affectionately to teach us the great doctrines of Grace, and to lead us and keep us in the way of everlasting life. He has gone forever. The same fell pestilence which has taken so many others and clothed so many families in mourning, has taken him too. Nor can we help regarding it as a strange and mysterious Providence that he, who so long and so eminently “adorned the doctrine of his Lord and Saviour,” by his holy walk and conversation, should not have been permitted in his dying hours to have borne his testimony to the power of the Gospel in removing the fear of death, and to have shown to all around him, in the full assurance of faith and love, how softly and sweetly a real Christian can “fall asleep in Jesus.” But though, from the terrific nature of his malady, he died in unconsciousness, and utterly unable to express his feelings, still he has left behind him the far better testimony of a long life of holiness—a life hid with Christ—a life made up of every Christian virtue and every Christian grace; and this is a testimony, as regards his final acceptance and salvation, far superior to any that can be derived from the mere simple and per-

haps casual occurrence of a peaceful death. Yes! he has gone to his great reward. He has gone from us to receive "that exceeding and eternal weight of glory" which the Righteous Judge will give him. We never shall behold him here again. No more shall we be instructed by his teachings. No more shall we be benefitted by his prayers. No more will he go in and out amongst us, to administer the bread of Life. No more will he comfort mourners or console the dying. His benevolent eye is closed in death. His loving voice is silent in the grave. Yet why do we mourn? Believing as we do, that he is now with his Redeemer, whom he so ardently loved and so faithfully preached, and that, according to every blessed promise in the Word of God, he has exchanged the sorrows and toils of earth for immortal felicity in Heaven—why do we mourn? We mourn for ourselves. Our Church has been stricken, often stricken before, but now most deeply. Our Church is desolate. She has hung her harp upon the willows. She is clothed in mourning and bathed in tears. Her light has been extinguished. She sits in darkness and in sorrow. But we have duties to perform. Our first great duty is, to bow with humble and reverential submission to the will of God, our Heavenly Father, to acknowledge and confess our sins, for which we have justly been bereaved, to implore his forgiveness of them, and earnestly beseech him that this afflictive visitation of his Providence may be sanctified to the spiritual and everlasting benefit of each and every member of this Church and Congregation. Our next duty (and it ought to be our heartfelt pleasure) is to cherish the memory of our beloved Pastor; to try to imbibe his spirit—to imitate his example—to follow him, as he followed Christ. And yet another duty is, to pay to the memory of the dear departed all those outward



tributes of affection and respect which may best comport with, and most suitably express, the inward sorrow of our hearts.

Dr. Post was born in Cornwall, in the State of Vermont, in 1792. He was, at the time of his decease, in his sixty-seventh year. He was pious in his youth. In early manhood he studied theology, and was prepared for the ministry at the Seminary in Princeton, under the distinguished Dr. Alexander. He was for many years the Pastor of a Presbyterian Church in Washington, during which period he was twice elected Chaplain to the Senate of the United States. In 1836 he accepted a unanimous call from this Church, and having assumed its Pastorate, served it faithfully and laboriously during the long series of nearly twenty-three years. We all know his ardent attachment to his people, and his unceasing solicitude for their welfare. It was this feeling, humanly speaking, which led to his decease. At our earnest request he had gone to the North, for the benefit of repose and recreation, after a long continuance of laborious exertions. But he returned long before the expiration of the time during which it was understood and expected he would have remained away. His anxiety to be with his people, and to serve them publicly and privately, especially at a time of general sickness and distress, brought him back in the very midst of the epidemic, and surrounded, as he knew himself to be, by all its dangers. So he fell, as he always wished to fall, in his Church, with his people, a watchman on the walls of Zion.

To such a character as his it is impossible to render justice in a brief memorial like this. Deeply imbued as he was, with every spiritual grace, still, if there was one by which he was more eminently characterized than by any other, it was humility. He was, emphatically, a meek and humble follower

of the meek and lowly Jesus. Profoundly versed in theological lore, he was a learned and able expounder of evangelical doctrine. Sound in principles, and animated, solemn and impressive in exhortation, he preached Christ, and Him crucified. He always exhibited "the truth as it is in Jesus." As a minister of the Gospel he knew nothing else—he preached nothing else. His great aim and object always were, to convert sinners, to edify believers, and to persuade all who heard him to become Christians in sincerity and truth. During his ministry many and many were added to this Church, of such as, we hope and trust, have been and will be saved. These are, and will be, the seals of his ministry. As they were brought, by his instrumentality, under the blessing of Heaven, from the kingdom of darkness into the marvellous light and liberty of the Gospel, so they are, and will be, stars in his crown of rejoicing forever in Heaven.

*Resolved*, That, in the death of the late Rev. Dr. REUBEN POST, this Church and Congregation have lost a learned, able and efficient Minister, who served them long and faithfully, and was ardently devoted to their welfare; and who, in all his relations to them, was eminently worthy of all their gratitude, veneration and affection.

*Resolved*, That, deeply deploring, as we do, the loss of our beloved Pastor, we recognize the hand of God in his removal from amongst us; and that, therefore, we humbly beseech Him to give us resignation to His Holy Will, and to grant that this afflictive dispensation may be so sanctified to (and improved by) us, as to enure to His Glory and to our own spiritual good.

*Resolved*, That we tender to the afflicted family of the deceased the assurance of our heartfelt sympathy in their sore bereavement.



*Resolved*, That our Church be draped in black for the space of six months, and that a monument be erected to the memory of our beloved and lamented Pastor in the body of the Church; and that the Deacons be appointed and requested to attend to the execution of these two measures.

*Resolved*, That a copy of these proceedings be transmitted to the family of the deceased.

THOMAS LEHRE, Chairman.

WM. B. BURDEN, Secretary.