

THE CHRISTIAN LAWYER,

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OR

THE CLAIMS OF CHRISTIANITY

ON THE

LEGAL PROFESSION.

A DISCOURSE

DELIVERED AT THE FUNERAL OF

RICHARD W. FLOURNOY, ESQ.,

IN THE

FIRST PRESBYTERIAN CHURCH,

RICHMOND, VA.,

December 1st, 1857.

BY REV. T. V. MOORE, D.D.

*Thomas
Moore*

RICHMOND:
MACFARLANE & FERGUSON.
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CORRESPONDENCE.

RICHMOND, DECEMBER 2ND, 1857.

REV. AND DEAR SIR:

The members of the Richmond Bar heard, with much interest, the Funeral Discourse delivered by you on the 1st inst., on the occasion of the death of the late RICHARD W. FLOURNOY, Esq.

As the accompanying resolutions evince, Mr. Flournoy was greatly esteemed by us all for the many high qualities both of his personal and professional character. We are instructed in behalf of the Bar to request for publication a copy of the just and beautiful tribute you have paid to his memory, in which, while portraying his eminent worth and spotless purity of life, you have furnished an appropriate vindication of the profession of which he was so noble an ornament.

With great respect, we are, dear sir,

Very truly yours,

BEVERLY R. WELLFORD, JR.,

GEORGE W. RANDOLPH,

JOHN HOWARD.

To Rev. T. V. MOORE.

RICHMOND, DECEMBER 3RD, 1857.

GENTLEMEN:

In reply to your note of 1st inst., requesting a copy of my discourse at the funeral of the late R. W. Flournoy, Esq., I would say, that as I am unwilling to do any thing that might prevent the fullest expression of affection and esteem for one who so much deserves them, I do not feel at liberty to refuse the request you have made, and hence place the discourse at your disposal. With my thanks for the polite terms in which you have preferred this request,

I remain,

Very truly yours,

T. V. MOORE.

Beverly R. Wellford, Jr., George W. Randolph, John Howard, Esqrs.

TRIBUTE OF RESPECT.

At a meeting of the Members of the Bar of the City of Richmond, held at the room of the Court of Chancery, in the State Courthouse, on Monday, Nov. 30th, 1857 :

On motion of T. P. August, Wm. H. Macfarland was appointed Chairman and Powhatan Roberts, Secretary.

The Chairman referred to the melancholy occasion of the meeting: Whereupon, the Hon. John S. Caskie moved the following Preamble and Resolutions, and paid a touching tribute to the memory of the deceased.

“This meeting is painfully sensible of the bereavement sustained by the profession and the public, by the decease of Richard W. Flournoy, their late honored companion and friend. The respect and confidence with which he was distinguished in his intercourse with his brethren, and the consideration with which he was regarded by the Courts, were a deserved tribute to the elevation of his principles, the soundness of his learning, the modesty of his demeanor, his accuracy, faithfulness and devotion to his duties. He was eminently sincere, guileless and just; evincing in his daily life that the religion of which he had long made a good profession, was the rule and standard of his motives and acts.

“*Resolved*, That we unfeignedly lament the death of the brother with whom it was a privilege and an honor to be associated, and tender to his afflicted family our sincere condolence.

“*Resolved*, That we will attend his funeral as a body, and wear the usual badge of mourning for thirty days.

Resolved, That a copy of these proceedings be published, and presented to the family of the deceased.

Resolved, That the Chairman present a copy of these proceedings to the Circuit Court of this city, now in session, and request that the same be spread upon the records of the Court.”

James Lyons, Esq., spoke feelingly of the pure and amiable character of the deceased, and the peculiar propriety of the preamble and resolutions, and seconded their adoption.

Thereupon, the same were unanimously adopted.

On motion, the meeting adjourned.

WM. H. MACFARLAND, Ch'n.

POWHATAN ROBERTS, Sec'y.

DISCOURSE.

"An honorable counsellor, which also waited for the kingdom of God."

MARK 15: 43.

The death of a Christian Lawyer is a great social loss. The death of any man in the prime of life, and the midst of usefulness, with all his personal, family and official relations clustering around him, is a sad stroke. The death of a consistent Christian, whose light was guiding others to the Cross, whatever be his station in life, is a sore loss. But when this Christian man is a member of the legal profession, a profession so potent in its influences and relations for good or evil in the community, then this loss becomes a great social calamity, one over which the community itself may well be called to mourn.

Such is the melancholy event that gathers us here this morning. We have lost a man whom we not only loved for his gentleness, purity and sweetness of character, but whom we revered as a Christian, in all the relations he held in life, a Christian man, a Christian husband and father, a Christian Elder, and also as a Christian Lawyer, as one who was not only "an honorable counsellor," but who "also waited for the kingdom of God."

It is in this peculiar aspect of his character that we are called to consider him to-day. His relations as a Christian man, husband, father, friend, and church officer, he shared with many others, but the fact that was most peculiar and personal to himself was, this profes-

sional relation, the great business of his life, that he lived and died a Christian lawyer. In this respect his life may be described by the words of the text. It is true that the legal position filled by Joseph of Arimathea, was not in all respects precisely that of a modern lawyer, but it was sufficiently like it, to establish an ample ground of comparison, and to show that it was possible to combine the legal profession with that of religion in the same man, so as to call forth the language of eulogy from the pen of inspiration. Hence without any wresting of the text, we may describe the character of our deceased brother by the words, "An honorable counsellor, which also waited for the kingdom of God."

It is true that some suppose that the legal profession and the Christian profession are incompatible, and that a man cannot succeed in taking a high stand in both at the same time. And this impression is formed even in the minds of some members of the profession itself. They have a secret impression that personal piety will be an impediment to professional success, and hence they shrink from any close contact with the religion of Christ, because of their desire to rise in their profession. This opinion we believe to be a slander on both professions. There is no lawful calling in life that will not be aided and dignified by religion; and it were monstrous if the law formed an exception to this rule, for it would imply that God's world was based on ungodly principles, and was therefore a contradiction and a lie. It is a slander on a great profession which all past history declares to be a necessary element of all civilized society. And what is more to our present purpose, it is a slur on the name of that noble man whose dust lies before us, for it implies that he carried two professions that were

mutually incompatible. There is no place more suitable to an avowal and defence of the belief thus expressed, than over the remains of a Christian lawyer who died in the full and increasing practice of his profession. It becomes at once a vindication of the truth, and a vindication of the life of one whom we loved while living, and honor now that he is dead, as both an honorable counsellor, and a devoted Christian.

We propose then to show, that Christianity, so far from being inconsistent with the legal profession, has some peculiar claims upon it, and that so far is the religion of the Bible from being an impediment in a lawyer's way, it is a thing which he has peculiar reasons for embracing, and that whilst it is a high tribute to his professional character that he is "an honorable counsellor," the climax is only reached in that character when we can add, he "also waits for the kingdom of God."

Your attention is therefore asked to some of THE CLAIMS OF CHRISTIANITY ON THE LEGAL PROFESSION.

1. It has a claim arising from THE IMPORTANT RELATION THAT THE BIBLE HOLDS TO THE HISTORY OF HUMAN LAW.

The Bible is the oldest code of written laws that has come down to us from the past, a code expanded and enforced long before Rome promulged the twelve tribes, or Solon and Lycurgus identified their names with Grecian law. A distinguished and standard writer on the *Origin of Laws** remarks, "the more we meditate on the laws of Moses, the more we shall perceive their wisdom and inspiration. They alone have the inestimable advantage never to have undergone any of the revolutions common to all human laws, which have always de-

* Goguet.

manded frequent amendments; sometimes changes, sometimes additions, sometimes the retrenching of superfluities. There has been nothing changed, nothing added, nothing retrenched from the laws of Moses for above three thousand years." A distinguished professor of law in Germany* has remarked, "that a man who considers law philosophically, who would survey them with the eye of a Montesquieu, would never overlook the laws of Moses." Fisher Ames declared that "no man could be a sound lawyer who was not well read in the laws of Moses." And a distinguished historian† has said that the Hebrew lawgiver has exercised a more extensive and permanent influence over the destinies of mankind, than any other individual in the annals of the world."

These remarks are true not only of the moral law, which was intended for man as man, and hence was universal, but also of the civil and national law of the Jews, which was intended for them alone. In it will be found the germs of much that is valuable in the civil and common law of later times. Commercial, International and Constitutional Law, have received great developments in the developments of human society, but the great principles of civil law, the rights, wrongs and remedies of man and man in an organized society, were first embodied in the code of Sinai, and will be found thus imbedded in a form that will richly reward the most careful study.

Dr. Spring, in his lecture on "*The obligations of Legislative Science to the Bible*," has specified various particulars in which the Mosaic laws have not been surpassed

* J. D. Michaelis.

† Milman.

by the enactments of any succeeding code, especially in respect to personal rights, and the transactions of ordinary life. Says he, "the caution with which the Mosaic laws prevented the accumulation of debt; the fidelity with which they required the restoration of lost property; the restoring of property which was injured, or stolen, in the former case, to the full amount of its original value, and in the latter, to double that amount, and the distinctness and simplicity of the law of bailment, are replete with instruction to every succeeding generation of men. Any man who carefully reads that beautiful treatise of Sir William Jones on this last subject, will see that all the leading principles of the law of bailment, there illustrated, are found in the law of Moses. In the Mosaic code you find the following law in relation to injuries arising from carelessness and inattention: "If a man shall open a pit, or if a man shall dig a pit, and shall not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. And if one man's ox hurt another's that he die, then they shall sell the live ox and divide the money of it; and the dead ox also they shall divide." (Exodus, 21: 33, 35.) This law contains the germ of all the existing refinements of the law of injuries arising from want of care, and those arising without fault. There is a nice equity in this law, where, upon payment for the damages 'the beast shall be his' who was the occasion of the injury. The division of the loss, too, where neither party is in fault, is a very refined notion of equity. It is the rule at the present day, in the case of the collision of ships, and is both more equitable and more tender than leaving the loss upon that party who, by accident, first sustains it. Dividing the

loss also greatly diminished the temptation to quarrel about the probable fault, and to prevent litigation, and this is a cardinal object of all wise governments. * * * The law of depositaries, or the law concerning property given in charge for safe keeping, is not to be surpassed for wisdom and equity: and all the refinements of the law to this day, do not carry the principle any farther. No rule of damages, in cases of seduction, is so wise as that in the law of Moses. It is the usual one lawyers now present to juries, where the case is one of real deception. These, and other similar laws, are expressive of great wisdom, and have been uniformly honored by all wise and benevolent legislators."

We pride ourselves on the humanity of our modern laws. But in this we are only returning to that of the Hebrew legislation. Two hundred years ago England punished by death, one hundred and forty-eight crimes, whilst the laws of Moses punished but seventeen, and they were either murder, or what may be traced to high treason, or the violation of hereditary principles, deeper than any written law, which belonged to them as an oriental people. No Hebrew was put to death for any crime that simply related to property.

We boast of our trial by jury, but an equivalent, and in some respects, a better provision, was found in the public trials at the gate of the city, by elders and judges, chosen, not as we do, by lot, but selected from the wisest and most upright of the people.

We regard our laws for the hereditary transmission of property as lying at the base of our social fabric. Their best principles are all embodied in the Mosaic law. Avoiding the objections that lie against the English laws of primogeniture and entail, it established a rule of succession that gave permanence to the social

organization, without building up an overshadowing and oppressive aristocracy.

We prize the checks and balances of our constitutional law. Did space permit, we could show that their counterparts all existed essentially, in the complicated and admirable adjustments of the Hebrew commonwealth. A Theocracy in its relation to God, it was a republic in its relation to man, and embodied all the great principles of civil liberty that have since been wrought into the free governments of the world. Its executive was elective, first, in the consular form of the Judges, and afterwards in that of the Kings, whose power was limited to that of a mere presidency for life, and regulated, not only by the written law, but also by the prophetic order, which, from Samuel onward, was a standing check on royal usurpation, and guarded Theocratic rights on the one hand, and popular rights on the other. Its judiciary was of the most efficient kind. Moses required them to elect judges for all the various subdivisions of the people, for thousands, hundreds, fifties and tens, thus making a series of appellate tribunals of regular gradation, in each tribe; whilst for all the tribes, there was a Sanhedrim, or Senate of seventy, which like similar bodies in many modern governments, was a high court of appeals for the whole nation. It had its commons, or house of representatives for the whole nation, (as Michaelis has clearly shown,) called "the congregation of Israel," which was the great legislative assembly for the entire people. It had its confederation of independent States, each tribe retaining its separate sovereignty, yet all combined for general purposes in the United States of Israel, whose Union remained unbroken until the great secession under Jeroboam. It had its written constitution and laws, to which every officer

was bound to conform. In a word, it had all the parts of a working republic in harmonious adjustment, long before the haughty aristocracies of Greece and Rome had usurped this name in the nomenclature of history.

Did time further allow, we could show, that these laws have mingled with all the later flow of human history, were studied in Babylon, Persia and Greece, thus translated to Rome, and thence to the legislation of all modern times. Hence it is a historical fact that this mighty system of modern law, which stands before us like some grand old oak, whose gnarled branches have wrestled with the storms of centuries, has its roots farther back in the past than they are often traced. They reach not merely to the dark mould of the Middle Ages, nor to the pillars of the Forum, nor the rocky base of the Areopagus, but farther, deeper still, until we find them twisted in living and inseparable embrace around the fire-clad rocks of Sinai.

But we cannot now pursue these inquiries, and we have only glanced at them to show that the religion whose records have so close a relationship to the history of human law, has a most undoubted claim on the profession which has this law in its special guardianship and trust. That religion whose sacred records contain the very constitution of God's government on earth; the mighty transactions of covenant and compact, of law and government, of precept and penalty, that stretch from the song of the morning stars to the great white throne, from the creation to the judgment; surely has a claim of the strongest character on the reverence, the study, and the trust of that profession whose science owes so much to this most ancient, most authentic, and most venerable repository of law on earth.

2. Christianity has a claim on the legal profession arising from the *peculiar duties of the lawyer*.

There is an important sense in which every person in the community is interested in the legal profession, for there is no one who may not at any time become the subject of law, either rightfully or wrongfully applied. The highest, equally with the lowest, the richest, equally with the poorest, are liable at any time to be placed in circumstances where the agency of a lawyer may be felt, or the aid of a lawyer may be required. Hence the whole community have a stake in the moral qualities of a profession which is set for the protection of life, liberty, reputation, property, the purity and peace of homes, the integrity and permanence of contracts, and all the complicated relations of society.

And does it need an argument to prove that genuine piety will aid the lawyer in those high duties? That it will make him more just, more upright, more fearless in every danger, more honest in every duty! That it will thus tend to elevate the profession to its proper ideal? It is true that were the profession what it is sometimes conceived to be in theory, and made to be in practice, this would not be the case. Were it a cunning system of trickery by which money could be coined out of misfortune, and gold extracted out of crime; were its members so many vampires to live on the blood of the helpless, and flourish by the necessities of the unfortunate; or were its practice a pitiful pettifogging whose aim was to foment discord in order to profit by the passions of the foolish combatants, then religion would be an impediment to professional success. But such this profession is not in its theory, such it is not in its practice, in spite of those unworthy members it contains in common with all classes of fallen men. It is designed to be

the great conservator of social order, the great defender of social right, the guardian of human freedom, the protector of human happiness, the shield of the helpless, the friend of the poor, the jealous safeguard of written law and acknowledged right, against caprice and anarchy from below, and caprice and despotism from above, and such in fact it has been in the place it has filled in human history. In all these respects religion is an aid, not a hindrance to the practice of the profession. Christianity is the uncompromising foe of litigation, but the uncompromising friend of law, and so also is every upright lawyer who comprehends his high calling. Said a pious lawyer on one occasion, "I have not for years undertaken a cause which I could not pray for, and I have never lost a cause for which I have prayed." And although we do not mean to say that a Christian lawyer should never undertake a cause which he is likely, or even certain to lose, as an undoubted criminal ought to have professional aid that no legal wrong may be done to him, yet we do say, that there is no professional duty to which he will be rightfully summoned over which he may not invoke the aids and sanctions of religion, and therefore no respect in which he is called to act as "an honorable counsellor," in which he will not be aided by also "waiting for the kingdom of God."

3. Christianity has a claim on the legal profession arising from *its peculiar temptations*.

The life of the lawyer is, to some extent, one of controversy. Hence he is in danger of forming a litigious spirit; of losing a love of truth, in a love of triumphant argument; of concealing the truth in defending a client; of stating that as an advocate which he does not believe as a man; of vindicating villainy for the bribe of a dazzling fee; of fomenting litigation because of its accru-

ing profits ; of confusing and embarrassing witnesses to invalidate a true testimony ; of shrinking from the obloquy of defending an unpopular client or cause ; and of losing all confidence in human virtue by coming so much in contact with the viler aspects of human character, and the viler specimens of human nature. He is also in danger, during term time especially, of neglecting the Sabbath. Sir Matthew Hale declared it to be his experience, after years of observation, that the more faithfully he kept the Sabbath, the more successfully he discharged the business of the week ; and Rev. Dr. James P. Wilson, for many years an eminent lawyer, declared that his Sunday preparations so frequently failed, as to attract his attention, and finally lead him to abandon the habit on mere professional grounds ; and Wilberforce, in recording his own experience of the same fact, ascribes the insanity which led to the mournful deaths of Romilly and Castlereagh to their utter neglect of the rest of the Sabbath, and the consequent overtasking of the brain. The lawyer in full practice needs the rest of the Sabbath to keep his mind and body in working order for the longest period, and should not rob himself of it, on any account whatever. And we venture in all respect to say to those who occupy the bench, that the bar has a right to the rest of the Lord's day, and that no court can make its arrangements so as to require Sunday labor on the part of counsel, without sharing the guilt and injury that must certainly follow the violation of God's law in this matter.

But how shall these dangers be best avoided? We do not say that religion is the only protection, for this is contradicted by admitted facts, that we have no disposition to set aside. But we do say that it is the best protection, because it is God's protection for all man's

dangers. And so far from impeding his success, in the end it will advance it. The lawyer who is known to carry his religion into his pleas, and never to utter that as an advocate which he does not believe as a man, will, if he possesses other qualifications accordingly, have an immense accession of power before a jury, for his words will have all the force of a judicial charge; and his mere advocacy of a cause will be an endorsement of its justice to many minds, just as strong as their confidence in his qualifications as a well-read lawyer. Hence so far from shunning the aid of religion, he who would attain success as "an honorable counsellor," will avoid some of the most serious temptations in his path, by also "waiting for the kingdom of God."

4. *The peculiar guilt of the irreligious lawyer* creates another claim.

There is something very solemn in the thought of a life that contains in its very business its own condemnation. Yet such it must be with every irreligious lawyer. He has spent his life in enforcing obedience to the laws of man, whilst he practices disobedience to the laws of God; in urging the penal sanctions of earth, whilst he incurs those of heaven; and in maintaining human law, whilst he breaks the divine. His whole life is thus one long indictment against himself, whose most unanswerable testimony will be found in its own, undeniable record. Hence out of his own mouth he must be judged. That inflexible justice which he has so often demanded for others, must be meted out to himself, and that sublime and awful rigor of law which he has so often maintained in the seat of earthly power, shall be arrayed against him in the seat of the heavenly. His whole life has thus been a dreadful inconsistency. He has toiled late in the night that he might be ready to

meet the court in the morning, in the case of another, whilst in his own case, he has made no preparation to meet that dread bar before which death may summon him without a moment's warning. Oh, is it not true that his life shall be his heaviest condemnation who has sought to sunder what God has joined together, and to be "an honorable counsellor" and yet refuse to "wait for the kingdom of God."

5. Christianity has a claim on the legal profession from *the good that may be done by a Christian lawyer.*

It is a striking fact that so few really great lawyers have been unbelievers. Their familiarity with the great laws of evidence, the eternal principles of law and justice, and the higher departments of historical and ethical science, have led them to faith in Christianity, rather than to infidelity. They have furnished more ornaments to the church than any other educated class of society.

In every age of the church, from the pupil of Gamaliel, that young lawyer of Tarsus, who has stamped his mighty spirit on the history of all coming time, to that young and gifted lawyer of France, who has written the name of John Calvin indelibly on some of the highest pages of the history of Europe, and remotely, indeed, of America; and from the Reformation even to our own day, this profession has furnished both to the clergy and to the laity, some of the brightest ornaments of our common Christianity. The Bacons, Seldens, Hales, Joneses, Mackintoshes, and others, of England; the Jays, Boudinots, Marshalls, Kents, Maxwells, Sargents, Chaunceys, Prestons, Frelinghuysens, and many others yet living, some of whom are now before me, and facts will fully warrant me to add to these the name of our honored brother, all prove how great is the power for good that may be exerted by a Christian

lawyer. The vast influence exerted by this profession, the many points of contact it has with every interest of society, the many positions of power and profit that its members fill, all give peculiar force to the influence of a Christian lawyer, and hence create a peculiar obligation in the claim that Christianity has on every member of the legal profession.

We are thus brought back to the position from which we started, that the death of a Christian lawyer is a serious social loss, and hence that we have this day much more than ordinary reason to make this house a house of mourning. The man whom we mourn was worthy of the tribute of our sincerest sorrow. One of the city papers in announcing his death, gives a most feeling and generous expression of sorrow from the well-known pen of a next-door neighbour and friend, in which it is remarked with equal truth and tenderness:

“He was one of the best men we ever knew—faithful to his friends and to all the duties of life—devoted to his family—firm in the discharge of his work, yet modest, gentle and kind-hearted towards all. In shedding a tear over his grave, we deeply sympathise with his wife, children and family, in the heavy blow that has fallen upon them.”

Another paper, gives a similar tribute in terms equally generous and just, and states:

“His eminent worth, and pure and spotless character won for him the esteem and admiration of all who knew him, while his strict integrity, assiduous business habits, and professional zeal, secured to him an honorable position at the bar, and a large and increasing practice. Our community has never had to mourn the loss of a better or a purer man.”

Every word of these manly eulogies is literally and

absolutely true, without a shade of exaggeration. If there is in this community a better man, a more consistent, humble, devoted, and conscientious man than RICHARD W. FLOURNOY, it has not been my privilege to meet him. Born and raised in the county of Chesterfield, he has always possessed the undivided confidence and affection of its citizens, and for twenty years was one of the legal officers of the county, without a stain of reproach left on his name. His natural character was exceedingly lovely, making him, in the language of a brother, "the idol of his family." He combined the purity and gentleness of a woman's heart, with the strength and firmness of a man's, in very rare and beautiful proportions. He had a softness and sweetness of manner, and a delicacy and tenderness of feeling which to a casual observer would not at first indicate that inflexible firmness of purpose which he always manifested when duty called. It may be said of him without an exaggeration, "None knew him but to love him, nor named him but to praise."

He has been a member of this church for fifteen years, and an elder about four, and in all his church relations was a devoted and consistent Christian. His modest and unobtrusive piety prevented his worth from being fully known by all, but in spite of this lovely and retiring humility, he was most tenderly beloved, and it was not a mere matter of form, but a deep and heartfelt expression of sorrow that is expressed in the resolutions which I am instructed by his brethren, the session of this church, to read at this time:

Whereas, It has pleased our Heavenly Father again to visit this church and session, and remove from our midst another beloved member and officer of this church,

Resolved, 1. That in the death of R. W. Flournoy, Esq., we have met

with a sore stroke as a church and session, and have had taken from us an elder whose wisdom, piety, and fidelity gave him peculiar value as a member of session, and make his death a severe and mournful loss to this church.

Resolved, 2. That we here record our testimony to the faithfulness with which Mr. Flournoy discharged his duty as an elder, and our deep sense of the solemn summons that God is giving us as a session in these repeated breaches in our circle.

Resolved, 3. That we tender to his family our most heartfelt sympathy with them in the loss that has befallen them, and our earnest prayer that the blessing of that God who is the stay of the fatherless, and the trust of the widow, may be with them, to fill up the sad blank that has been made in their household.

Resolved, 4. That in the loss of two such elders as Samuel Winfree, and R. W. Flournoy, within so short a time, this church has a solemn call to humble itself before God, and enquire why it is that God is thus dealing with us, and removing the candlestick from its place.

His health had been delicate for some time, but his last illness was only of about three weeks' duration. From the first he apprehended a fatal termination, and remarked that he thought it probable that his work was done. He asked his physicians to tell him candidly what his condition was, and then told them that he was fully prepared for death, and had no dread in looking forward to it; that he had many reasons to make life desirable, and for the sake of his family he would gladly live, but if God had otherwise ordered, he would willingly die. He made all needful preparations for death, and then calmly awaited the issue, bearing all his sufferings with that uncomplaining patience which was his characteristic in health. As the physicians were fearful of the effect of excitement, I saw but little of him during his illness, and it was only when the shadows of the dark valley were around him that I had my last interview with him. It was on Sabbath afternoon, and though feeble, and scarcely able to articulate, he knew and named me. Leaning over him, I said, "Mr. Flour-

noy, is Jesus with you?" With a sweet smile lighting up his features, he replied, "yes, I trust he is," and with this utterance of faith and hope yet trembling on his lips, he calmly and painlessly fell asleep on earth, to awake in heaven.

He began the Sabbath on earth, a feeble, panting sufferer, he ended it in heaven a crowned and ransomed spirit, with every tear wiped away, and every suffering ended, gladly welcomed into the joy of his Lord. His weary body has sunk to rest, asleep in Jesus.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the lust of foes."

Oh, when we think of his widowed wife, and his fatherless children, we see how blessed a thing it was that he was not only "an honorable counsellor," but also one "who waited for the kingdom of God." He has reached that kingdom in all its eternal magnificence, for which he so patiently and hopefully waited, and now from its far off and glittering heights, there comes down to that stricken and fatherless group the sweet words, "fear not little flock, it is your Father's good pleasure to give *you* the kingdom." "A father of the fatherless, and a judge of the widow is God in his holy habitation." "I have been young, and now am old, yet have I never seen the righteous forsaken, nor his seed begging bread." May the everlasting arms be underneath and around them, and the blessing of Him who is the widow's God and the stay of the fatherless abide with them evermore.

To us all here present, God speaks by this event in tones of the most solemn warning.

To you, his professional brethren, there comes a voice

of especial significance, which warns you to prepare to meet your God. You are busy, day by day, in preparing the causes of others, oh forget not that you are soon to answer for yourselves, before a bar in whose adjudications there is no error, and from whose decisions there is no appeal. And the certain and solemn fact is, that standing alone before that bar, you must be condemned. But you need not stand alone. An Advocate is provided for you, whose plea has never failed, and whose intercession has never been in vain, and he is offered to you without money and without price, and his advocacy is not only an escape from condemnation, but an entrance into a kingdom that shall never end. I beseech you, then, by all the glory of that kingdom, that you be not only honorable counsellors, but also waiting for the kingdom of God.

To the officers and members of this church, there comes in the repeated calls of the past few weeks, a solemn note of warning. Who shall next be taken? Three Sabbaths ago, our departed brother sat here in his usual health, now his cold remains are before us, his spirit in eternity. Let us be also ready for we know not the day, nor the hour, when the messenger cometh.