

ANOTHER
VOICE FROM THE TOMB:
BEING A
FUNERAL SERMON,

OCCASIONED BY THE DEATH OF
JOSEPH CABELL BRECKINRIDGE, Esq.
SECRETARY OF STATE:

DELIVERED IN
M'CHORD'S CHURCH, LEXINGTON, KY.

Sabbath Afternoon, February 8th, 1824.

BY THE REV. ROBERT H. BISHOP.

“He being dead—yet speaketh.”

“How many fall as sudden, not as safe.”



LEXINGTON, KY.
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A VOICE FROM THE TOMB!



PSALM CIII. 15, 16, 17.

“As for man, his days are as grass; as a flower of the field, so he flourisheth: For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children.”

MY FRIENDS,

WE are met here this afternoon under circumstances peculiarly solemn. A friend—a father—a husband—a brother—and the son of an aged mother—has been called into Eternity. To the friend of sinners, and of the distressed—to the Eternal Father and to his Eternal and well beloved Son—and to the Eternal Spirit, the sanctifier and the comforter, let us lift up our eyes and our hearts, that he would be pleased to bless abundantly to us and to ours this severe and afflicting dispensation of his holy providence.

We are called upon to remember that we ourselves also are mortal, and are passing on with inconceivable rapidity to the eternal world—and that soon, very soon, all the relations in which we stand to one another shall be dissolved.

“Brethren the time is short: it remaineth, that both they that have wives be as though they had

none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." 1 Cor. vii. 29—31.

My friends, it is no delusion—the time is at hand, when our wives shall be widows—and our children shall be fatherless—and our friends shall be, as far as we shall have it in our power to assist them, without a friend; and when all our enjoyments, and all our prospects, and all our sorrows, and all our fears and anticipations, so far as this world is concerned, shall be at an end—they shall be gone, and gone forever.

"As for man, his days are as the grass, as a flower of the field, so he flourisheth: For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Fair and flourishing, and strong and lasting, to appearance, is that son—that daughter—that husband—that wife—that companion and friend.—But these are not the strength and the beauty of the cedar of Lebanon, nor of the oaks of Bashan; but the strength and the beauty of the grass, and of the flower of the field—only an hour hence, and the wind passeth over it, and it is gone; and the place thereof shall know it no more.

Few are thy days, and full of woe,
O man of woman born,
Thy doom is written, "Dust thou art,
And shalt to dust return."

Behold the emblem of thy state
In flowers that bloom and die;
Or in the shadow's fleeting form,
That mocks the gazer's eye.

Yet still the grave and eternity are not gloomy things. Nor shall we be forgotten, nor shall we cease from enjoyment, when our place shall not be known on earth.

We are immortal as well as mortal beings, and the very same principles in our nature by which we are connected with one another, and endeared to one another here, are used to connect us with Eternity, and with the Father of Eternity, and with one another as his children.

“But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children.”

Our earthly friends are continually, daily, and hourly, disappearing: but if they are the friends of our Lord Jesus Christ, they are not *lost*—their relation to the Everlasting Father, and their interest in his everlasting mercy, continues unchanged. And if we also are the friends of our Lord Jesus, they are not lost to us, nor are we lost to them. Our connection with them, in all that is valuable, continues also as it was. We are still children of the same covenant, heirs and enjoyers of the same mercy, and our new-covenant God is the common centre of our mutual interests and mutual enjoyments. Now, while there may be an infinite variety of ways in which this connection is maintained betwixt heaven and earth—betwixt eternity and time—betwixt the spirits of just men made perfect, and spirits yet dwelling in clay tabernacles—there is one which is very clearly revealed in the Bible, and revealed as one of the chief sources of consolation when we

are deprived of our earthly friends. It is this, that God himself condescends to sustain to us while on earth the very same relation which our departed friends sustained to us; and by a parity of reasoning, he sustains to our friends in glory the very same relation which we on earth sustained to them.

Thus, while all other things connected with the history of man, as an inhabitant of earth, are continually changing—the mercy of the Lord is from everlasting to everlasting, &c.

We shall illustrate this fact by a reference to a few particular cases.

1. “For thy Maker is thine husband: The Lord of hosts is his name: and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.” Isaiah 54. 5.

Instead of a creature, weak and dependant and changeable in his condition, and in his plans and purposes, you have here the Creator of all, and the preserver and the governor of all, the Almighty, as thy husband. And whatever the earthly husband had a heart to do, the God of the whole earth, the maker, and the preserver of all, is ready to do for thee and for thine. He is the father of the fatherless and a judge of the widows, in his holy habitation. (Psalm 68. 5.) The God of Israel has pledged his unsullied veracity to do all this.

And shall these things be known on earth, and shall they not be known in heaven and in glory also? The departed husband in heaven will have his happiness increased, and will have his song of triumph and of victory excited with a new and a more vigor-

ous impulse from the knowledge of the fact—that his destitute and bereaved widow—that his helpless and orphan family, are taken anew under the special protection of the arm of the Almighty. That from the single fact that she is a widow, and that they are fatherless, they have a new claim to the protection of the God of the whole earth.

2. “Like as a father pitieth *his* children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust.” Ps. ciii. 13, 14.

And again.—A father of the fatherless, as well as a judge of the widow, is our God in his holy habitation.

Here again.—Instead of an earthly, and weak and mortal father, a father who, however strong his affection might have been, had only limited means, we have a heavenly Father, an Eternal Almighty Father—and a Father who, while he knows our frame and the frame of our helpless and exposed and destitute infants, has compassion and care and attention, and power to relieve, as extensive as the universe, as extensive, and as durable as eternity. Man of violence and deceit, beware of oppressing the widow and the fatherless! Their judge is just and terrible!

And while the Father of mercies is watching over the bereaved children on earth, and while those children with all their infirmities shall know that their heavenly father cares for them, and enters into all their delicate feelings—while these things are known and felt on earth, will not the glorified father in

heaven know also, and know in a far more extensive and perfect manner, that his children are thus watched over—thus provided for—thus cheered and comforted.

Will he not know that, while all other schemes of speculation have failed, and while his children are thrown upon the wide world without an inheritance—one charter—the charter of the everlasting Covenant, has continued unbroken. Will it not be known in heaven as well as upon earth, that the “mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children”—?

And will not the knowledge of these facts in heaven cheer the heart, and animate the devotion of the glorified father in heaven, as well as the bereaved and helpless children on earth? They will. Undoubtedly they will.

One class of facts more.

3. “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together. For I reckon, that the sufferings of this present time *are not worthy to be compared with the glory which shall be revealed in us.*” Rom. viii. 15—18. “For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation

perfect through sufferings. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him the nature of angels*; but he took on *him the seed of Abraham*. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 10—end.

The general principle in both these passages, is the same, and it is clear and decisive, bearing upon our present subject. It is—that the union which takes place on earth, betwixt an individual on one part—and the head of the new covenant, and all the children of the new covenant, on the other—is an indissoluble or everlasting union: and that through our Lord Jesus Christ, as the living Head, by means of the one eternal, regenerating, sancti-

ifying and comforting Spirit, this union is a union of social intercourse as well as of social interest.

As children and heirs, even heirs of God, and joint-heirs with Christ, we *suffer* with him *here*, that we may also be *glorified* together. The suffering and the glory then, are connected, and will continue to be connected till glory has swallowed up all suffering.

He who sanctifieth, and they who are sanctified, are all of one. One, and eternally one with the Son of God's love and with one another. The Son of God condescended to assume and wear our nature; wear that nature, both in earth and in heaven—both in time and through eternity—for the express purpose that he might be able to enter into all our feelings, both in our mortal and immortal state; be one with us in all our sorrows, and finally make us one with him in his joys. These then may serve as specimens of the general principle.

Man, as an inhabitant of this earth, is of but very short duration—and all our relations which have this earth only for their object, are soon, very soon, to be dissolved; but the Father of mercies has been pleased to connect man with himself—and by means of this connection to connect man with a large portion of his fellow men in such a way, that though our earthly friends may disappear, they are not lost either to themselves or to us.

Now the practical improvement which we ought to make of this great and leading fact, is very plain. We love our earthly friends, and they love us, and we cannot think of parting with our friends and relations

without a pang. And if our social relations are really useful and agreeable, we wish that they should continue forever. Now the gospel of God's Son presents the only rational hope of our realizing these our wishes. It is this gospel alone which gives at once elevation and permanency to our most agreeably earthly feelings. You, my friend, look to your husband—you look to your wife—you look to your son—you look to your daughter—you look to your bosom friend—to your second self—and Oh, you cannot, even in anticipation, bear the thought of the hours of separation!

By all that is tender then in human nature, as well as by all that is awful in eternity, let me in God's name this evening beseech you to secure an interest in the head of the new covenant, first for yourself, and then so far as your influence, and your prayers, and entreaties, and example, and admonition can extend—from this hour hence, let them bear upon this one point—that husband—that wife—that son—that daughter—that bosom friend, may also with you be an heir of that God, and an joint-heir with Christ.

Our departed friend was every thing which a friend, and a husband, and a father, and a son could be. And he was in most cases considerably more than what we expected of him. That is, in all these varied relations he generally anticipated our expectations. Now, ought we not to be grateful—that the Father of mercies did bestow upon us and upon our friends such a gift; and did in his good providence continue him with us. (while he

was with us) in all his usefulness. This was a common mercy.

He was taken from us suddenly. In the prime and vigour of life. In the very midst of most extensive and important public and private business. Ah, my friends, let us be admonished—to have our loins girded and our lamps burning, for at such an hour as we think not our Lord may come.

But though he is gone, he is not we trust lost. And though he was taken away suddenly and unexpectedly, he was not unprepared. Nor did the evidence of his having been an heir of God, and a joint-heir with Christ, depend on an interview with him upon his death bed.

He is not lost. He is only gone a little way in advance. His relation with the living Head, and with the household of God, remains unbroken. His cares and anxieties only are gone, and his enjoyments are made complete and permanent.

JOSEPH CABELL BRECKINRIDGE was the son of the Hon. John Breckenridge, the framer of our state constitution, and for some time Attorney General of the United States, and Mary Hopkins Cabell, both of Virginia. He was their second child, and first son, born in Albemarle county, Virginia, on the 24th of July, 1788. After a short residence there his parents removed to the state of Kentucky, and established themselves in 1792, in the 5th year of his age, in the town of Lexington. Shortly afterwards the family became permanently settled on a farm near the town, and Mr. Breckinridge was at once and fully identified with the interests of the state of

Kentucky. About the age of 14 he placed his son Joseph in a Grammar School in his native state, with the object of preparing his young mind for future and extensive usefulness. It was in this school, while sitting under the powerful preaching of the **Rev. Dr. Archibald Alexander**, now a distinguished professor in the Theological Seminary at Princeton, New-Jersey, that he received his first religious impressions. Here his convictions, though quite a boy, were deep, and continued for some time to affect his feelings and life. But by the providence of God he was soon afterwards removed from the ministerial instructions of this great and good man, to a school in the west, in which the budding hope of the gospel in his heart was withered by the pestilent breath of infidelity. [See Note A.]

After the necessary acquirements were made, he was taken by his father to the College of New-Jersey, at Princeton, in the autumn of 1804. He was here received into one of the lower classes of the institution, and continued his connection with it in his progress through the course of study ordinarily pursued there, until the sudden death of his father called him home to his bereaved family, in the winter of 1806—7. The solemn responsibilities connected with becoming, almost in his boyhood, the head of a large family, and the principal agent in adjusting the concerns of an extensive and complicated estate, deeply affected his mind, and suddenly impressed a gravity, a prudence, a decision and maturity upon his character, which were beyond his years. Before fully entering on these important and trying

services, he returned, in 1808, to the College of New-Jersey, and graduated with distinguished honour in 1810.

It was during the latter stay at Princeton that he became attached to the daughter of the Rev. President, Mary Clay Smith, whom he afterwards married and brought with him to his native state. Here in retirement we find him directing the education of the rising family of which he had become a foster father, and preparing himself, in the intervals which were spared from the various duties arising out of this relation, for the practice of the law. It was while thus engaged that he was called, by an appointment from General Samuel Hopkins, to the office of his aid-de-camp, to engage in an expedition against the western Indians. He was now the head and hope of two families, and it was not without a convulsive struggle that *they* could surrender him to a service of exposure and peril—or *he* leave, perhaps forever, his weeping and dependant kindred. But it was the call of his country. He obeyed—and after two campaigns, occupying together several months, he was restored by a kind providence to the bosom of his friends.

After his return he finished his preparatory studies, and was admitted to the bar of Kentucky. He soon after settled himself in Lexington, and entered upon the regular practice of his profession. It need not be told his fellow citizens how rapidly he grew upon public notice, regard, and patronage. Very soon after his establishment in Lexington he was literally compelled by his friends, against his

own views, to enter into political life. He was elected repeatedly to the state legislature from Fayette county, and soon rose to the speaker's chair, almost in his political and personal boyhood. This office he filled with great dignity, firmness, and public approbation, during his continuance in that honourable body.

On the accession of General Adair to the gubernatorial chair of the state, he was designated by public opinion as well as by the governor himself, for the office of Secretary of State. This fact, connected with the professional inducements of the place, determined him in the choice of Frankfort as a place of residence. He accordingly removed with his family to it in the spring of 1821. Here he continued, discharging the various and responsible duties which devolved upon him, and growing daily in the affections and gratitude of his country, till he was called to a better country and a better home.

But what is especially interesting in this imperfect sketch, is, his relation to the church of the Lord Jesus Christ. The convictions which so deeply affected his soul at the age of fourteen were never entirely effaced, but continued in unequal degree, amidst the changes of opinion, and habit, and society, to which his circumstances and natural character exposed him. At College, while studying the Evidences of Christianity, under the instruction of Dr. Smith, his principles became firmly and finally fixed in favour of the divine authority of the Bible, and though still a stranger to the sanctifying influence of the doctrines of revelation, he took his

stand, and became an advocate for their being taught and studied in connexion with every thing else. And, following up this first principle, it was by his faithful hand (though before he had become a practical follower of the Saviour) that those seeds were first sown, which, under God, have grown up for the service of the church in the person of a younger brother.

Under the same general principle, while he studied the history of the world, and particularly the history of the laws and politics of his own country, with a view of devoting himself to her service, he read and studied his Bible—the history of the church, and of the providence of God—the statement of the general principles under which God has from the beginning governed the world—the history of the first nations of the earth, as given by the Spirit of God, and the charter of the heavenly inheritance,—and while he read and studied this sacred volume, the Spirit of God breathed upon his understanding and his heart, and he was more and more attached to the truth as it was in Jesus.

These impressions were still farther cherished by his lot being cast under the ministry of the lamented James M'Chord. Under the faithful ministry of this servant of the Redeemer, amidst the pressing cares of public life and professional business, and amidst innumerable other temptations, he became convinced of his lost condition as a sinner, and obtained also some clear views of the only method of salvation. He endeavoured for himself to accept

of the tender of mercy, and to resolve in God's strength to be for the Lord and not for another.

Being convinced of the truth as it is revealed in the Bible, he was not ashamed to confess his Lord and Master before men. Very soon after his appearance at the bar, he made, in the house where we are now assembled, a public profession of his faith in our Lord Jesus Christ. He solemnly devoted himself, and his all, to him who loved the souls of men, and who washed them in his blood. He was the first Lawyer in Lexington who did so, either in this, or in any other house of worship—and he was also probably the first Lawyer, and the first representative from Fayette county, who regularly carried his Bible with him from Lexington to Frankfort, whether he was attending to his duties in the courts of Law, or in the hall of Legislation.

Having set his face heaven-ward, he pursued a steady course. In the public assemblies of the saints—in his family—in his social intercourse with his friends—in all his intercourse with men, he gave decisive evidence that he considered it at once his privilege, his honour, and his safety, to have his destiny, and the destiny of his family, connected with the destiny of that kingdom which shall endure forever. And it was here, and here only, my friends and fellow mortals, that he was never disappointed. It was here, and here only, that his enjoyments exceeded his most sanguine expectations. In all his other plans and pursuits and prospects, there were many heavy and unexpected disappointments—here he enjoyed real, solid, and in-

creasing satisfaction. Here his enjoyment, even upon earth exceeded his hopes.

His christian profession was as the path of the just, which shineth more and more unto the perfect day. His views of the leading articles of the christian faith were from the beginning clear, extensive and accurate; but his knowledge of the practical influence of these doctrines upon the heart, and upon the life, and upon the interests of civil and religious society, was at the commencement of his course very imperfect. His knowledge of the doctrines of Christianity, was acquired by the calm and patient investigations of the closet, previously to his having much intercourse with christian men, or his being much under the influence of christian institutions. His knowledge of christian practice was the result of his own experience and personal observation, after he was publickly connected with the church. His religion, was, first intelligence and then feeling. His character as a religious man was consequently somewhat different (though essentially the same) from those whose feelings take the lead of their understanding. Hence, while there was in his short christian course, perhaps, little addition to his stock of what is usually called theological knowledge, his intimate friends marked with pleasure his rapid advances in humility—in patience and resignation to the divine will—in confidence in the promises, and in love toward God and man.

The difficulties with which he had to contend in maintaining his christian profession, were somewhat

different from those of the most of his fellow professors. He had from early life, perhaps from childhood, formed the resolution of being a public character. And no son of the west ever had more encouraging prospects. His acquirements in classical and scientific literature, were considerable. His knowledge of history, and of the principles of general policy, extensive. He was blest with that kind of mind, and with that kind of talents, which rendered his company always desirable, whether relaxation, or innocent and cheerful amusement, or serious and interesting information, was the object of social intercourse—and his connection with men and with families of respectability and influence, was extensive. Now, on his assuming a christian profession, and upon his feeling the weight and the extent of christian responsibility, he was placed, from these circumstances alone, in a situation which few, very few indeed, either of the men of the world, or of his fellow professors, fully understood. And if ever a harsh thought was cherished against him, by either friend or foe, it was because his situation at the time was not understood.

He was not a hypocrite, who had assumed the christian profession, and who had cultivated christian acquaintances, merely to make all subservient to some political project. He had connected himself with the church of the living God, for the purpose more specially of promoting his own personal salvation, and the salvation of his family. His political principles were also decidedly opposed to any, the most distant, alliance betwixt church and state. Hence

he was equally opposed to his making his civil or political connections subservient in the least to his religious character, or subservient to the views or party names of his religious friends.

Nor was he a religious enthusiast, who supposed that upon his becoming a christian he was to renounce at once and forever all intercourse and connection with the world, or with the men of the world. He had devoted himself, soul and body, to his Maker and his Saviour, but he was to serve his God and his Saviour by attending to the duties of his profession, and by his having, while doing his own business, and while transacting the business of others, and of the commonwealth, extensive and frequent, and in some cases intimate, connection with men who were not only strangers to religion, but with men who were hostile to the very forms of Christianity. And to maintain a christian profession, and to live a life of piety, under such circumstances, was no easy task. That he succeeded in acting out the christian life, in all its extent, under these circumstances, we affirm not. "If we say we have no sin, we deceive ourselves, and the truth is not in us." But this much we say, that under all circumstances, and in every situation, there was a something about Joseph Cabell Breckinridge, which at once distinguished him from the men of the world, and also from them who have only 'a name to live while dead.' His principles of action were generally correct—but, like all other men, he sometimes failed in applying these general principles to particular cases; yet even

in his failures, he gave evidence of the influence of christian principle and ardent piety.

He became a citizen of Lexington, and begun the world, when speculation of every kind, was in Lexington at its zenith. His plans were extensive and his hopes high, and he partook considerably of the spirit of the times, and the spirit of the place. Inexperience, a sanguine temper, and too much confidence in men, exposed him at this time to miscalculation—unfortunate pecuniary ventures, and consequent pecuniary losses.—It will be well for our town, and for our country at large, if the spirit of speculation—producing sudden and artificial gain, or deep and intolerable loss—affect them as they did our departed friend, towards heaven.—It will be well, if it only give, with sudden wealth, more means of serving God—or, with sudden losses here, more love to that kingdom where “moth and rust cannot corrupt” possession, and to that God “with whom there is no variableness, nor shadow of turning.” It will be well indeed, if it do not unsettle the foundation-principles of society, and mingle with the causes not only of personal, but *national corruption*, and *national ruin*.

The commencement of his public life was as flattering as could have been desired. The largest vote which ever had been given in Fayette county, marked at once the respect which the community paid to the talents and to the services of the deceased father, and the hopes and confidence which they cherished towards the son. Nor amidst the ever-changing opinions and changing political parties,

which are inherent in the very nature of popular governments, did he in the course of his life lose either his independence of mind, or in any degree his honours or his influence. It is believed that he enjoyed, at his death, the public confidence to as great an extent as any other individual in the state did, and was, both as a statesman and a lawyer, on the high road to the first honours and emoluments which his country had to bestow. But he is gone. His days were as the grass; as a flower of the field so he flourished: the wind passed over him, and he is gone; and his place in his family, among his numerous friends, in the courts of law, in the councils of the nation, shall no more be occupied by him.

And, Oh, my friends and fellow mortals! this would be a day of gloom and of sorrow indeed, could we not add—"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

Nor was he cut off alone. Another very tender, but fair and promising, flower, from the same stock, was plucked up by the root, and torn from the embraces of a family, who had just begun to recover a little strength from the prostration occasioned by the loss of him, who was, so far as worldly arrangements were concerned, their chief strength and hope.

MARY ANN CASTLEMAN, whose prospects, as to all the real enjoyments of this life, were as flattering

as it was possible, and in whose life the hope of the grandmother was from a variety of circumstances almost bound up. Yes, her days also were as grass, and as a flower of the field. In the morning she was flourishing and growing up; but in the evening she was cut down and withered.

In this sacred spot, she also was publicly and solemnly devoted to God, by her grandmother. Nor was she merely devoted in form to God. Under the same grandmother's care, she was, so far as religious instruction, and religious discipline, and the prayer of faith could go, brought up in the nurture and admonition of the Lord. And while calculations were made, that she was to be an ornament and a blessing to her own generation, and to the generation which is yet to be born, she was watched over and trained as an immortal being, and as an immortal being who might soon be in eternity. And here, as in the former case, the ground of our hope, the only source of our comfort, is in the plain and express declaration of Him who cannot lie. The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. "As for me, this is my covenant with them, saith Jehovah, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth even for ever." Is. lix. 21.

He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely

give us all things? The gift of God's Son for the ransom of our souls, is ample security that there can be no loss in our dearest earthly relations, which our heavenly Father cannot and will not make up even in this life.

We are called upon also this day to record the goodness of God, in sparing and recovering those who have been at the gates of death. Other interesting and important members of the family are alive and in good health this day, who at the time our friend expired were supposed to have been in greater danger than he was. Let them take the cup of salvation and call upon the name of the Lord. Let them now pay their vows unto the Lord, in the presence of all his people.—Let us mutually resolve, in God's strength, to be from this day faithful to one another,—faithful and affectionate in living and in acting for eternity.

Only one train of associations more, and we close.

About ten years ago, a handful of friends united heart and hand to erect this house of God, in which we are now assembled—and among these friends brother Breckinridge held an important place. By the good hand of our God upon us, the foundation of this temple was laid and its walls were built in troublous times. Many were the difficulties and many were the sorrows of those days. A church however, at last was organized, and our departed friend was one of the first members and first officers.

It is well known to the most of you that the regular worshippers in this house have never been nu-

merous—and that oftener than once the society has, in the language of despondence, been on the eve of dissolution. Yet the word has been preached within these walls, by spirits who are now in glory—and preached to the handful, not with the enticing words of man's wisdom; but in the demonstration of the Spirit, and in power. And from the few who have regularly worshipped here, and who have taken an interest in all that concerned the welfare of the establishment, we count a goodly number who are already in glory.

And you—my lately departed brother! when you first sat down with Abraham and Isaac and Jacob in the kingdom of God! and when you first took your place among the spirits of just men made perfect, it was no small part of your joy, to find there a goodly number of those who had been your companions in tribulation and in the kingdom and patience of Jesus Christ on earth.

Fellow mortals, and fellow sinners—this is undoubtedly the last warning of the kind which shall be addressed to some, perhaps to many of you. The next funeral service pronounced in this house, or in some one of the adjoining churches, may not be pronounced for your benefit, but over your *dust*. Be this as it may, it is certain—that we will never all again meet in any one place on earth till with these very eyes we shall see the dead small and great stand before God. Till with these very ears we shall hear the sentence which shall fix our eternal destiny. Oh that we were wise, that we understood this, that we would consider our latter

end! Oh that we would upon the spot, individually and unitedly, take hold of the living Head, and thus, as one unbroken assembly of friends, march onward to eternal and eternally increasing glory! Amen.



NOTES.—Page 13.

Our departed friend, had his first religious impressions at a school at a great distance from home, and had these early religious impressions defaced, and his eternal salvation put in jeopardy, by being removed from that school, and placed in another of a different character. And finally he was recovered from the influence of speculative infidelity by being put under a course of sound religious instruction. These facts he repeatedly stated himself to some of his intimate friends.

They are facts which speak loudly—and we would be unfaithful to our God and to the souls of men, did we not mark them. The religious principles of the instructors of youth, and still more, the *practice* of the instructors of youth, as to religion, are by no means matters of indifference. The eternal destiny of the rising generation is in a great measure depending on these two points.

Father and mothers, who love your children, and who know the value of the glorious hope of the gospel, can you calmly and deliberately give up your children in the most important period of their lives to the breath of the destroyer? Can you calmly and deliberately place them, were every thing they see and every thing they hear, is designed to make them cold and indifferent, if not hostile to the religion of our Lord Jesus—?

The friends of the Redeemer are encouraged also by these facts, to be faithful and diligent in placing the great truths of the gospel fully before their children, and the children of their friends, as they may have an opportunity, though they may not at the time know that they are the means of doing any good. In the morning let us sow our seed, and in the evening let us not withhold our hand.

“Though seed lie buried long in dust,
“It shan’t deceive our hope:

"The precious gain can ne'er be lost,
 "For grace insures the crop."

Alexander, and Smith, and M'Chord, at very distant places, and at very distant intervals of time, were the instruments used in beginning and in perfecting the good work in our departed friend. And they had no intercourse or connection with one another in the matter. Their common Lord and Master directed the whole.

It was his habit to attend as frequently as possible on the ecclesiastical courts of the church to which he was attached. It is related that on one of these occasions, while attending a meeting of the West Lexington Presbytery, application was made by a pious and promising young man, of the same town originally with himself, for license by the Presbytery. There were some difficulties in the case, and the youth was in danger of being crushed by an effort from a sister court, and of being denied the privilege of preaching the gospel of Christ. Mr. Breckinridge was immediately roused to a concern and an effort for the sufferer, and made a powerful appeal to the court then in session, which had a great share of influence in bringing the candidate triumphantly forward into the ministry of the Lord Jesus Christ.

Shortly afterwards a warm-hearted member of the Presbytery, who had withdrawn after Mr. B's speech, was met out of doors by another member, weeping very profusely, and on being asked the reason, said, "Brother, I have just been praying to God to convert more lawyers."

As a writer, he was almost unrivalled in the western country. His professional employments of course prevented him from presenting to the public eye any production more extensive than an oration or short essay. But from his correspondence with his friends, from his style of pleading, and especially from the pages of those anniversary orations which were from time to time given to the community, it is believed that we have never boasted a more refined, bold, and classical writer. And we have all felt what power was thrown into his *thoughts* by his commanding, and chaste, but ardent elocution.

The circumstances of his death were interesting. The increasing sickness of Frankfort and its vicinity, during the autumn of 1823, induced him to remove his little flock of

children to Cabell's Dale, the family residence of his mother. Mrs. Breckinridge remained behind on account of the indisposition of some members of the family, and of a sick relative from a distance, whom the providence of God had thrown upon their care. "They were not forgetful to entertain strangers," and "use hospitality," especially "to the sick." As soon as his children were conveyed to a place of safety, he returned without delay to aid in administering to the necessities of his afflicted household. It was in sustaining the sinking stranger far from home—it was in nursing what he feared was the last remains of parting life, that he met the disease which terminated his earthly existence.

On the 24th of August, 1823, he was severely attacked by the prevalent fever of the season and place. It seemed in the course of the week ensuing to yield to the application of medicine, and at the close of the week very sanguine hopes were cherished of a rapid recovery. On Sabbath, the 31st, his disease seemed to undergo a sudden and most unlooked for change, and brought him rapidly to the grave. September 1st, at a very early hour in the morning, while his attendants thought him resting, he lay upon his side, and softly fell "asleep in Jesus," without a groan.

"How many fall as sudden, not as safe!"

During his last illness he was usually silent and contemplative. He expressed a calm submission to the will of his heavenly Father, and a confiding christian trust in his divine Redeemer. He repeatedly had different passages of the sacred volume read to him.—Christ's sermon on the mount, and especially Matthew's 11th chapter, ending, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," &c. &c. were favourite passages with him.

We close these notes, and the whole subject, with one general inference. It is—

The Religion of our Lord Jesus, in its purity and simplicity, does not unfit men for the business of this world. Our departed friend was not a less agreeable companion,—was not a less successful lawyer—was not in the least disqualified as a statesman—by his living in the fear of God, and by his attending to devotional exercises in his closet, and family, and in the public assemblies of the saints.

May the God of Israel, with whom is the residue of the Spirit, raise up many such companions, and lawyers, and statesmen, in Kentucky.