

Lakison's Corner N.J. United  
First Presbyterian Church of  
Amwell.

14879 NJ  
(Kirkpatrick)  
Yem



40-

# MEMORIAL

OF THE

## REV. JACOB KIRKPATRICK, D.D.,

LATE PASTOR OF THE UNITED FIRST CHURCH OF AMWELL,  
RINGOES, NEW JERSEY.

---

PUBLISHED BY THE SESSION.

---

PHILADELPHIA:  
JAMES S. CLAXTON,  
SUCCESSOR TO WILLIAM S. & ALFRED MARTIEN,  
1214 CHESTNUT STREET,  
1866.

J 974, 971  
E 13  
M 533  
VAULT



MEMORIAL

OF THE

REV. JACOB KIRKPATRICK D.D.

BY THE BOARD OF THE UNITED METHODIST CHURCH OF AMERICA  
PHILADELPHIA, NEW YORK, &c.

PUBLISHED BY GIBBS & SMITH,

PHILADELPHIA:  
JAMES S. GILBERT,  
THE UNIVERSITY OF PENNSYLVANIA, 381 CHESTNUT STREET,  
1847.

MEMORIAL  
OF  
REV. JACOB KIRKPATRICK, D.D.

IN THREE PARTS.

PART I.

EXTRACT FROM THE SESSIONAL RECORD.

PART II.

SERMON BY THE LATE REV. P. O. STUDDIFORD, D. D.

PART III.

SERMON BY REV. W. J. WRIGHT.

MEMORIAL

OF

REV. JACOB KIRKPATRICK, D.D.

IN THREE PARTS

PART I.

EXTRACT FROM THE SESSIONAL RECORDS

PART II.

SESSION BY THE LATE REV. P. O. STUBBS, D.D.

PART III.

SESSION BY REV. W. J. WOODS

## PART I.

---

### [EXTRACT FROM THE SESSIONAL RECORD.]

We, the Session of the United First Church of Amwell, make this deliverance as our official testimony in reference to our late Pastor, JACOB KIRKPATRICK, D.D., who has gone to his inheritance, we trust, pure and undefiled, whither we follow him with anticipations which cannot be uttered; and

*Whereas*, we have suffered the loss of his ministry, of rare fidelity and usefulness to this Church, covering a period of more than fifty-five years, as its under-shepherd; and

*Whereas*, we feel indebted to him as the instrument of great good to our souls, and, in that sense, his spiritual children; and to the Author of all grace for His gift to us, to this church, to this community, and to this State, of so pure, unaffected Christian character; therefore,

*Resolved*, 1. That it is our deliberate desire to honor, by every customary Christian mark of appreciation, the memory of our deceased pastor.

*Resolved*, 2. That we recognize in his character a wonderful approach to the scriptural ideals of meekness and charity, realized fully only in the great Head of the Church.

*Resolved*, 3. That in the departure from our midst of our accustomed head, we have met a severe and unusual loss, which we cannot cease to remember in every step of our remaining official career as office-bearers in the Church of Christ.

*Resolved*, 4. That this testimony be spread upon our minutes, and that his Memorial Sermons be published with it to this congregation, and to all who feel an interest in his life, and who bear record of his heaven-blessed ministry.

W. J. WRIGHT, *Moderator.*

D. BELLIS,

J. J. FISHER,

G. F. WILSON,

W. M. BELLIS,

C. F. FISHER,

J. W. BELLIS, *Elders.*

PART I.

EXTRACT FROM THE RESOLUTION RECORDS

We the Session of the United First Church of Annapolis, in the following  
make an official testimony in reference to our late Pastor, James H. Fisher,  
D.D., who has gone to his inheritance as a true and faithful witness  
we follow him with anticipations which cannot be uttered; and  
Further, we have suffered the loss of his ministry of more than thirty years, and  
belong to the Church, covering a period of more than fifty years, as the  
under shepherd; and

Therefore, we feel indebted to him as the instrument of great good to our  
Church, and to that cause, his spiritual children, and to the Author of all grace,  
for His gift to us of this epistle, to His command, and to His grace, to so  
pure unadorned Christian character; therefore

Resolved 1. That it is our deliberate desire to honor, by every customary  
Christian mark of appreciation, the memory of our deceased pastor.

Resolved 2. That we recognize in his character a wonderful approach to  
the scriptural ideals of meekness and charity, realized fully only in the Great  
Head of the Church.

Resolved 3. That in the departure from our midst of our distinguished head,  
we have met a severe and personal loss which we cannot cease to remember in  
every step of our remaining official career as officers of the Church of  
Christ.

Resolved 4. That this testimony be spread upon our minutes, and that his  
Memorial Sermon be published with it in this congregation, and to all whoso  
are interested in his life, and who bear record of his heaven-blessed ministry.

- W. J. WHITE, Moderator.
- D. BELLIS
- J. F. FISHER
- G. M. WILSON
- W. M. BELLIS
- G. F. FISHER
- J. W. BELLIS, Clerk

## PART II.

### SERMON BY THE LATE REV. P. O. STUDDIFORD, D. D.,

Preached at the Funeral of Rev. Jacob Kirkpatrick, D.D., in the United First  
Church of Amwell, May 5, 1866.\*

---

2 Corinthians viii. 16.—“THANKS BE TO GOD, WHICH PUT THE SAME EARNEST  
CARE INTO THE HEART OF TITUS FOR YOU.”

IT is the glory of the Gospel that if we truly believe it, we find cause for thanksgiving and joy under the severest sorrows. We are commanded to rejoice in the Lord always, and in everything to give thanks. And if our hearts are properly disposed we shall always find these duties feasible. When earthly comforts fail, God, our Saviour still remains an exhaustless fountain of joy and consolation; and we may well give thanks for blessings which neither affliction nor death can take away.

We have met in this sanctuary, it is true, under circumstances sorrowful and afflictive. The Great Shepherd of Israel has removed from this fold the under-shepherd whom for many years he had employed to feed and guide and watch over this portion of his flock.

---

\* This is Dr. Studdiford's *last sermon*. It is printed from a *verbatim* copy of the first draught. Parts of the discourse seem to be but the substance of the spoken sermon. It was written, undoubtedly, *currente calamo*, certainly, in great physical weakness. He was called to join his co-laborer on the 5th of the ensuing month.—[W. J. W.]

He has called away, dear brethren, the oldest pastor in our Synod—revered by our ministry as a father, and tenderly beloved as a friend and brother. Sorrow hath filled our hearts. With good reason we mourn that one so faithful and useful, so loving and Christ-like has been taken from us. And yet, while our eyes are dimmed with tears, and our hearts filled with sorrow, we have reason to rejoice and give thanks. We may do so on his own account, persuaded, as we are, that he has exchanged a world of sorrow and sin for one where imperfection, sin, and grief are unknown. We have cause for thankfulness in that the Church enjoyed so long the benefit of his labors, that he did not live in vain, that his labors were blessed, and that the world will be permanently better for his having lived in it.

As we gather around his coffin and look at his lifeless remains, to-day, the thought that during a ministry of more than fifty-six years God kept alive in his heart an earnest care for the good of souls, and especially for the souls of his people, may well engage our minds.

This thought I wish to bring before you to-day. I wish you to consider when Christ's faithful ministers, who had an abiding, earnest care for the souls of their people, are removed by death, that we have cause to thank God for putting it into their hearts thus to feel, and keeping the feeling alive within them, causing them to labor on through life for the good of their fellow-men.

In our text, Paul thanks God for putting an earnest care into the heart of Titus—the same care that Paul had himself for the good of the Corinthian church. Titus was not the pastor of that church. Only on two or three occasions, that we read of, had he an opportunity of showing his interest in their welfare. Yet from

what he had done much good had accrued. Paul blessed God, who put it into his heart thus to labor.

Now, if he felt that this earnest care of Titus for their good, displayed only on a few occasions, was cause for thanksgiving to God, it surely is more abundant matter of gratitude when he gives to his ministers an earnest care for the good of souls, leading them to labor on from year to year through a long life for the spiritual good of men.

As a means of enabling us to profit by this solemn occasion, I would ask you to consider:

I. First, the nature and working of that earnest care for the good of souls which God puts into the hearts of his faithful ministers; and

II. Secondly, some reasons why this is matter of thanksgiving and consolation when they are removed by death.

A consideration of these topics may tend to comfort our hearts on this occasion, and to teach us, who are ministers, what our aim and spirit must be in order to a good hope in death and eternal blessedness hereafter.

I. And first, in speaking of the nature of that interest in their people's spiritual welfare which faithful ministers feel, we observe:

1. It is the result of that grace by which their hearts were renewed and turned to God when he effectually called them by his Holy Spirit. All who have a right in God's sight to minister at his altar have been thus renewed. An inward birth to holiness, a sincere conversion to God, is essential to give any man a warrant to enter the Christian ministry. That interest in the good of souls which the faithful minister feels is a fruit of converting grace. No unconverted soul can feel it; for

it springs from views and affections to which such are entire strangers.

2. More particularly we observe, it naturally flows from that desire to serve Christ in the Gospel ministry, which forms an important element in the inward call of every true minister to his work. When the Saviour calls any to serve him in the Gospel, we believe that he awakens by his Spirit in their hearts a constraining desire for the work which will not allow them to rest contented unless they give themselves to it. It has been said that when a young Christian proposes to choose an occupation to be pursued through life, he is called on very seriously to examine in what calling he may do most to glorify God; and if he finds reason to conclude that he has the gifts that would qualify him to preach the Gospel he is bound to choose the work of the Christian ministry.

This, we think, is an inadequate view of what duty in such case is. A man may be a Christian, he may have the gifts and endowments needed for the ministry, but this alone will not authorize him to choose the ministry as his profession. He must, in addition, have an earnest desire for the work. Till he has, though the want of it may be a sin, he is not to give himself to the sacred calling. When this desire leads a man to the ministry it will result in a fixed, earnest care for the good of souls, such as we speak of.

3. The spiritual perception and belief of gospel truth awakens and keeps alive in a true minister's heart this interest in the salvation of souls. When he clearly sees the glory of God as it shines in the Saviour's face, realizes the wretched, guilty condition of men as sinners, sees the fulness of that help which is provided in Christ to meet their wants, he will, of

course, have an earnest care for the good of souls; and the clearer his perceptions are and the fuller his confidence in the truth, the stronger this interest will be.

4. Again, we observe, this earnest care for the good of souls is a direct consequence of love to the Saviour and to those for whose salvation his death makes provision.

Where Jesus is loved an interest will be felt in his being honored by the conversion of sinners, and the welfare of those who belong to him will be sought. And as faith awakens love to men as well as to God, this love in the Christian minister will cause an earnest care for their salvation.

5. This interest in the good of souls will be felt for the race at large. It will lead to efforts for the good of all who can be in any way benefitted by our exertions. But it will be exercised by the faithful minister more particularly in relation to those committed to his own keeping. He sustains a relation to them which he does not to others, and will feel for them a more earnest solicitude and care.

6. This feeling will lead a Christian minister to the diligent use of God's appointed means for their good. He will teach them knowledge. He will labor to show them the way of life. He will set the Saviour forth in the glory of his divine person and the fulness of his finished work; he will exhibit to men their duty and the motives to enforce it, using warning, reproof, invitation, and entreaty. In short, he will employ all the means and appliances by which they may be brought more and more under the influence of God's truth.

He will not seek to amuse or to please the fancy of his hearers. He will not rest contented with imparting an intellectual knowledge of the truth. He will seek

to reach the conscience and the heart. His sermons will have an aim. He will seek first to turn sinners to God, and then to lead them on in a progressive course of obedience in the way to heaven. He will warn his hearers of the dangers in their path; will not consult his own standing with them, but their good.

7. He will be ready to endure toil, to sacrifice his own ease and secular interests in doing good to the souls of men. He will be persevering in his work. In the morning he will sow his seed, and in the evening will not stay his hand. His interest in his work will keep him from engaging in temporal avocations unless forced upon him by clear necessity. He will be engaged from day to day in the prosecution of his ministry as his true and appointed work.

8. He will seek the coöperation of God's people to aid him by their efforts and their prayers.

9. Especially will he give himself to prayer. He will seek Divine direction, and illumination, grace properly to discharge his work, and then the blessing of God to give his labors success.

Such is the nature, such will be the workings of that earnest care for the good of souls which God puts into the hearts of his faithful servants, and which is most intimately connected with their usefulness and well-being here and hereafter. And this brings us to consider:

II. Secondly, some reasons why the grace of God thus conferred upon them furnishes matter for thanksgiving and consolation, when faithful ministers are removed by death.

1. It is cause for thankfulness, because, when Christian ministers have manifested that this earnest care for souls actuated their labors and guided their course, they

have given the best evidence that their faith was real, that they possessed the true spirit of their Master, and were his in deed as well as in name.

It is by showing this earnest care for the good of souls that they let their light so shine before men that its sanctifying tendency is seen.

This tends to give confidence in their sincerity, and to promote the efficacy of their labors. And when they come to die, it gives surviving friends confidence that death has been their gain.

2. The prevailing influence of such a principle, actuating a minister's course, makes his life full of instruction. He shows in his life what grace can do—the beauties of holiness shine forth in his spirit and conduct. His example becomes impressive and influential for good.

The power of divine grace is seen as it led them to a course of life and action so different from that course which men take when actuated only by worldly motives.

3. Again, when such men die it is a comfort to feel assured that they have lived to good purpose. A life of labor in the Gospel actuated by such motives is always a means of blessing, and that far more extensively than is ever manifested in the present life. The fruits of such a ministry are commonly seen by the Church and the world to be many and valuable. But in eternity only will they fully appear. The thought of this may well cheer us when we lay the mortal remains of such a minister in the dust.

4. And finally at their death, we have the most precious ground of believing that they have entered into the joy of their Lord. They sympathized with him here. They followed in his steps. They did his work. Such servants Jesus will never allow to be separated

from him in eternity. They suffered and toiled for him here. They shall reign with him forever.

And now in view of these truths I would ask, are we not furnished with precious consolation under the loss which the Church of Christ and the whole community here sustained in the death of our beloved friend and brother? That an earnest care for the souls of men actuated his life, none of us can doubt.

If I were to ask this people what was the most marked trait of his character as a man and a Christian, they would doubtless say it was an earnest care for their spiritual welfare. He showed it in the tenor of his life, in the tenderness and pathos of his preaching, in the earnestness with which he besought and entreated you all to hear the Saviour's call, not ceasing to warn every one night and day with tears.

He showed it in his readiness to meet every call made on him for his pastoral services. When did he ever decline ministering to the sick, the suffering, and the afflicted? When did he ever refuse to travel over these hills to preach the Gospel in the house of mourning and of death? The most careless felt that he loved their souls. He showed his interest in your eternal welfare by his faithful efforts to rouse the careless, and to lead the inquiring to the Saviour.

It has been a great mercy that he was continued so long, that his bodily strength and his mental powers were preserved unimpaired for so many years, so that he could with scarcely any interruption minister to your spiritual wants.

While this people mourn the loss they have sustained in his death, they should thank God who gave them the benefit of his services, and his earnest care for so extended a period, so that those now come to maturity,

with their parents, and grandparents, have had an opportunity of hearing the word of God from his lips. Let me call on you all to inquire, how have you profitted by his earnest care? Christians, have you labored to give heed to his teachings, so as to be growing and active members of the Church of God? You who are young—whom he has often called to remember your Creator in the days of your youth, have ye all yielded to the call?

Are there any here of any age, who, notwithstanding his warnings and entreaties, are still unreconciled to God? O be entreated to consider, that if you continue where you are a little longer, you will find your condemnation awfully increased by the privileges which you have neglected to improve. Christians, earnestly pray that God may ever raise up devoted men like-minded with your departed pastor, to break to you the bread of life. Your minister exemplified in his life the Gospel which he preached to you. See that ye follow him as he followed Christ.

A brief notice of the life of our departed brother this occasion seems to demand. The Rev. Dr. Jacob Kirkpatrick was born on Long Hill, in the congregation of Baskingridge, on the 7th August, 1785. His father, Alexander Kirkpatrick, and his mother, were devoted, spiritually minded Christians. He came of an old Presbyterian stock who for several generations had been connected with that branch of the Church.

The church of Baskingridge at the time of his birth was under the pastoral care of the Rev. Samuel Kennedy, in his day distinguished as an able and successful preacher of the Gospel. By him he was baptized. He had an indistinct recollection of this man of God, who died when our brother was but a child. In 1795,

the Rev. Robert Finley became pastor of the church. He exerted a very important influence in forming the mind and character of the youth, now one of his charge. Dr. Finley was an earnest, faithful, effective preacher. He always aimed to reach the conscience and the heart. His manner and whole appearance were highly impressive. From him our brother formed his first ideas of what a minister ought to be, and of the way in which the Gospel should be preached.

Often in listening to your pastor's earnest, solemn, and melting appeals to the impenitent, I have been struck with their resemblance to Dr. Finley's.

With more tenderness, he had quite as much earnestness and pathos as Finley. At an early day Dr. Finley opened a classical school. Our brother, with Samuel L. Southard, and Dr. Philip Lindsley, formed the first class that he prepared for college. He entered the College of New Jersey in 1802, and graduated in 1804. Among his classmates were several young men who afterwards rose to eminence. Among them Philip Lindsley, Samuel L. Southard, and Theodore Frelinghuysen. After graduating, he taught for some time the classical academy at Somerville—at the same time pursuing the study of law at that place, and afterwards in Flemington. In 1807, he was hopefully brought to the Saviour. He immediately relinquished his legal studies, and directed his attention to the Christian ministry. He pursued his theological studies for two years under Dr. John Woodhull. He was licensed by the Presbytery of New Brunswick in July 1809. He preached here as a candidate in the fall of 1809. He supplied the Amwell churches frequently during the following winter—was called to be their pastor, and removed to this place

on the first of April, 1810. He was ordained on the 20th of the following June.

His charge was widely extended,—bounded by the Delaware on the west, and the Somerset county line on the east, the township of Hopewell on the south, embracing the townships of East and West Amwell and a large portion of Delaware and Raritan. This required a large amount of labor in pastoral visiting, attending funerals, and preaching in distant neighborhoods. He frequently expressed to me his regret that these pastoral labors, scattered over so wide a surface, prevented him from pursuing theological and literary studies as he could have wished.

But notwithstanding this hindrance, he carefully prepared for the pulpit. He diligently studied God's word. He fully preached Jesus Christ in his person, his offices, and his relations to his people. His preaching was impressive. It was effective. He extended his care beyond his own charge; was often invited to aid his brethren in other congregations; was highly useful by the assistance thus offered in seasons of revival. He was ready to every good work. Witness his efforts in the temperance cause, and in forming and sustaining the Hunterdon County Bible Society. His piety was marked by a spirit of brotherly kindness, by disinterestedness, by trust in God. He was not prone at all to worldliness. Though often straitened, yet he was contented. He was remarkably submissive to the will of Heaven in affliction. His last months of illness were marked by prevailing peace. He is gone! but his friends have the best reason to feel assured that Christ has taken him to himself. Could he speak from heaven what would he say? Weep not for me, but weep for yourselves, and your children. Let then his

sorrowing family, while they weep, still rejoice in the thought of that bliss to which he is raised.

Brethren of the ministry let us profit by his example. Let us imitate his earnest care for the good of souls. Then our work will be pleasant. We shall have an inward consciousness that we are laboring to do the will of God. We shall not labor in vain. We shall be supported in trial, upheld in death, and be happy at last in heaven.

“They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.”

PART III.

TO THE MEMORY

OF

REV. JACOB KIRKPATRICK, D.D.

A DISCOURSE DELIVERED IN THE UNITED FIRST CHURCH OF  
AMWELL, MAY 27, 1866,

BY

REV. W. J. WRIGHT, Pastor,

(Associated with Dr. Kirkpatrick as Co-Pastor.)

...thought of that which is to befall  
...Part III.

TO THE MEMORY

OF

REV. JACOB KIRKPATRICK, D.D.

A DISCOURSE DELIVERED IN THE UNITED FIRST CHURCH OF

ANDWELL, MAY 27, 1866.

BY

REV. W. J. WRIGHT, Pastor.

(Associated with Dr. Kirkpatrick as Co-Pastor.)

HE WILL BEAUTIFY THE MEEK WITH SALVATION.—Psalm cxlix. 4.

THE meek are of the race of heaven. They are the moral giants. They are that patient generation who suffer long and are kind. They are the conquerors of the earth, and shall inherit it—reviled, they revile not again—scorned, they return no scoffing. When anger burns, it is but as the fire struck from the flint—it is seen and it is gone. They are the mighty ones who achieve rare victories over self and enter up the fruit of conquest, which is peace. Peace hangs her "banner upon the outer wall." Peace lends lustre to the countenance. We read of three shining faces in Scripture—Christ, Moses, and Stephen. Moses caught his light from the prophetic Star of Bethlehem. Stephen beheld the ascending star and received the heavenly radiance full upon his face.

A meek man is the Briareus of the world caught in the loving toils of grace. He is Prometheus bound to no heathen rock, but the Rock of Ages. He is Passion raging like the sea, smoothed by the Oil of Gladness. He is a roaring lion subdued by the gentle Lamb. He is an eagle allured and tamed from his natural eyrie of mountain desolation by the effectual wooing of the Heavenly Dove.

Meekness means repression of the offending heart. It throttles the rising sense of wrong. It slays the desire of revenge. It struggles on to victory over mountains of bitterness. It lays a rough hand upon

chivalric pride. It thinks no evil. It crucifies the natural will. It lays hold on blessed thought, and garners it up within the sanctuary of the interior life. It gave a distinctive character to Moses.

By scriptural promise the "meek are guided in judgment." "They shall eat and be satisfied." Meekness reckons not of bonds nor imprisonment. It seeks long and well to keep inviolate those invisible fetters which are the Master's cords of love.

It seems to me that you have had an example of meekness in your late pastor which is rarely seen. Not many days since I asked an aged disciple of Christ to give a description of Dr. KIRKPATRICK. The answer was: "He was loving and kind. He was everybody's friend, and I think, now, he is happy." And I suppose this answer would be almost uniform throughout this community. His picture is a household face in almost every parlor.

You know the career of your late pastor better than I; and I would love to go with you over some of the paths of his early and later years, and discover, if we can, the controlling and animating principle of his life. In attempting this, let us remember that statistics and details are unimportant, except so far as they bring more fully his life under review. Nor, indeed, is it possible to pass through in succession the scenes of his youth, manhood and old age, in the brief space allotted to this service. All that we can hope to do, is to seize upon some of the more salient points in his career, and by their just interpretation discover the full harmony of his entire Christian life.

For this purpose let us divide his life into three periods:

I. The aspiration of his life as a man of the world.

II. The aspirations of his ministry.

III. The aspirations of the final, inactive days of his life.

More than sixty years ago a young man made his appearance at the office of lawyer MAXWELL, in the village of Flemington, and entered his name as a student at law. This youth was just emancipated from college. Fresh from the halls of learning, at Princeton, we may be sure that his mind was filled with all those ardent longings for honor and usefulness which characterize every young man, flushed with the success of careful labor, just stepping upon the threshold of life. Beyond all the usual incitements of this period lay a power which it is not easy to calculate.

You all know the force of early association. Our school companions give us our characters to an extent far greater than we are willing to confess. Young friends, with insensible ease, exchange congenial characteristics. The moulding influences which surrounded this young man were of the most potent character; for in preparatory studies and in college-life he was associated with the ardent and impetuous SAMUEL L. SOUTHARD, whose unconquerable will, in later years, carved itself deeply upon the face of American politics. Related, also, in the same intimate manner in the academic and collegiate course, was the distinguished PHILIP LINDSLEY. But the highest pleasure awaited him upon his entrance at college, when he found himself brought into close companionship and endearing friendship with that best name, THEODORE FRELINGHUYSEN.

Thus early was his name classed in a galaxy of greatness. The great mind of FRELINGHUYSEN, whose reserve power could only be seen and measured by repeated tests, must, of itself, have enlisted the admiration of JACOB KIRKPATRICK, as they wrestled together upon the

college palaestra in many a literary contest. Thus upon the same form sat four of the most honored men which, perhaps, have ever graced any one class at Princeton. Three of these, at least, had already selected the law as their profession. And we may well suppose that this trio of friends stimulated and fired the hearts of each other with the advantages of the law over every other learned avocation, and eagerly pointed to those honors and preferments which usually have been won by the legal profession. Thus early a deliberate intention was created in his mind to become distinguished through the gates of a purely secular calling. Even the piety and Christian example of Dr. STANHOPE SMITH, recommended by the warmest friendship, were unequal to the task of turning his eye from this possible result, which, if reached by unsanctified labor, would prove but a glittering bauble.

Thus the three friends, determined on the attainment of worldly honor as the first desirable object, had separated from college and now were to run each other honorable competition in the race for glory.

Pass, now, over two years from the point of his entering lawyer MAXWELL'S office, at Flemington. For two years the people of that village had watched the earnest industry of this young man as he spared no efforts from the accomplishment of his purpose. But now a year of tremendous moment approaches. The hour of God's irreversible purpose has come. The dawn of great light when there shall be no darkness at all, hastens with propitious omens. The Spirit of God, mysterious as the wind, breathes into his soul the breath of life. In one moment old things were swept away and all things became new.

Here, then, is a changed man—may we not reason-

ably expect a changed life? But must life's jewel be given up? Must the world's gems and solidities be despised? Were the teachings of his companions and wishes of his heart then vain?

The struggle was a close one whether to keep back part of the price or to throw heart, soul, mind and strength into the work of the Lord; and I think I hear the percussive words of Chrysostom ringing in his ears: "Contemn riches and thou shalt be rich; contemn glory and thou shalt be glorious; contemn injuries and thou shalt be a conqueror; contemn rest and thou shalt gain rest; contemn earth and thou shalt gain heaven."

The year passes and we behold the ardent worldling humbled and sitting at the foot of the cross. The struggle had passed, and the world was surrendered forever. In the bitterness of the contest he had beaten the world and trampled it under foot. No one who knew Dr. KIRKPATRICK but must have felt that he had gained a rare and unsurpassed victory over the world, and the triumph appreciates in importance as we look at the then opposing influence of associates and the time-honored traditions of his earlier years.

See now how the eagle which with unwearied wing cut his way toward the natural sun, turns his vigorous flight toward the Son of Righteousness. Behold, now, the worldly giant who could dash his enemies in pieces with one thrust of his spear, and laugh to scorn their puny wiles, breaking his lance, and bow, and habergeon, and burying all carnal weapons forever. Now his whole life begins to be tempered with grace—now patience and meekness begin to be the glory of the man.

But we cannot dwell longer upon this interesting

period in his history when the whole aspiration of his life was changed; when he prepared to put on the whole armor of light and to fight the good fight as a minister of the Word. Than your late pastor, the venerable Dr. WOODHULL, his preceptor, never launched a more terrible thunderbolt against the strongholds of sin. All hell must have groaned in dismay, when they saw so powerful an instrument for evil, reforged for the service of Christ, and turned against them with so fearful effect.

Now, let us look at the aspirations of his ministry. No man who knew Dr. KIRKPATRICK at this period could be in doubt as to his real purpose in life. Everybody knew that he tried to save souls. His object was not to lay up treasure on earth. He could have done that at the bar. His object was not ease; he could have won that in a few years in the profession of the law. A life of deprivation, of anxiety, of untiring labor, opened before him. Mountains and rivers must be crossed—the elements must be met in every form, to warn sinners—the ruined—the presumptuous—the swearer—the intemperate—the backslider—to comfort the mourner—to feed the flock—to pray with the dying—to bury the dead—to marry the living—to preach and to baptize—and so do till the Son of Man should come. His great mission was now fully before him, and as your pastor, he refrained not to beseech men, in Christ's stead, to be reconciled to God. How often he has stood before you in this pulpit, with streaming eyes, with expostulation, with entreaty, with rebuke, with prayer, now terrifying you with the majesty of God's wrath—now breaking your hearts with the greatness of His love.

Fifty years ago a zealous preacher could find, as now, immense fields of labor stretching far beyond the boundaries of his own charge. Into those tempting

harvests your pastor threw himself with a vigor, and daring and success, which gradually drew upon him the attention of the whole State, while his services upon revival occasions were eagerly sought after, even beyond the lines of New Jersey. Here his remarkable powers were displayed to the best advantage. Here he rose in the majesty of his strength, and poured forth from a full heart "thoughts that breathe, and words that burn." From Cold Spring on the Hudson to Rhoadstown, and Philadelphia on the Delaware; from Stroudsburg to Newtown, he proclaimed the Gospel to thousands, to the conversion of hundreds of souls. For this purpose he equipped himself in the panoply of his Master, and like an Apostle, went forth to speak as one having authority. In order to reach the consciences of all orders and classes of men, he collated God's law and Gospel into a concatenated series of twenty sermons, which he preached on twenty great occasions with surprising effect.

But we cannot go over the complete record of this wonderful man, during this useful and laborious period of his life. Sufficient to know, and to show that the whole aspiration of this period was toward God, and him alone, he was determined to serve. In afflictions often—in deaths—in labors—in journeyings often, in perils by waters—in perils in the city—in perils in the wilderness—in watchings often—in cold and thirst—in the swift enumeration of St. Paul, would we pass over the trials of his life, and which, like St. Paul, he always declared were "not to be compared with the glory that should be revealed."

His labor ranging through so many years, was brought to its close on the first Sabbath of last January, when he addressed you from these startlingly prophetic words,

“When a few years are come, then I shall go the way whence I shall not return.”\* Dr. Kirkpatrick cannot return to you, but some of you will go to him.

Now let us turn to the last period of his life—that inactive interval extending from his last sermon to the close of his life, on the second day of May. From the commencement of this period to the end, my association with him was of the most intimate character. It must be a demon that could not be attracted into love and friendship by that pale, meek face. It was during this period that large portions of his life were spread out before me with such clearness of detail, that I seem now, at this distance, to have moved with him in many of the scenes of his life. Though never a real actor with him in any part of his active labor, I still feel competent to pronounce upon his character with a good degree of accuracy. Only be sure that you have a man’s principle of action, and you can predict his conduct, in given cases, with almost infallible certainty. It was easy, however, through his lucid frankness to see the framework, and ground-work of his life. The animating and informing principle was always apparent. It was easy to see that his life had been one of rare consecration to the service of God. It is mockery to measure such a life by a certain number of pastoral visits, marriages, funerals, and sermons. Something less tangible, but no less apparent marked the career of this extraordinary man. From that struggle in Maxwell’s law office in 1807, he came forth a conqueror, and through a period of nearly sixty years he lost none of the spoil and prestige of victory. During the closing period of his life, his chief characteristic shone forth with unmistakable light. It was his meekness which had adorned his life, and now

\* Job xvi. 22.

lent a gentle and tender grace to every expression of his heart, and to every lineament of his countenance.

So far did meekness rule in his life—so anxious was he to govern himself that, I think, he oftentimes carried his caution and forbearance too far, to an extreme which interfered with proper firmness. His dread of controversy—his fear of casting reproach upon Christian character by any seeming contention, sometimes led him to yield his judgment to opinions far below his own. He would not make an ambitious claim. He would forego his own due rather than seem to contend for it. Unassuming gentleness, retiring modesty, were the constant ornaments of this benevolent neighbor, and citizen—of this dignified, polished, perfect gentleman, and kindly affectionate, exemplary Christian.

For such as Dr. Kirkpatrick we feel that the blessing promised in this text cannot fail. "He will beautify the meek with salvation." Yes, day by day, as I watched that pale face grow paler, and the fleshy veil grow thinner, I felt that I had a clearer insight into the depths of his spiritual nature. Day by day, there came forth clearer evidences of the inward grace. As clearly as the light melts over the landscape before the morning sun, so clearly saw I that ineffable light overspreading his face which comes from peace with God through Christ, and which is the certain forerunner of the complete, and wonderful, and glorious, and visible revelation of the Son of Righteousness. Already the angel of the covenant seemed busy with his investiture for heaven—the beautiful garment of salvation—the wreath and the crown of rejoicing. Sadly sweet, like the fainting sigh of the Æolian, he seemed breathing out his life into the fountain of eternal purity. Or, to change the figure, he was a pilgrim, and a stranger—a confes-

sion sounded from ten thousand sermons—who for more than half a century had been desiring a better country, even a heavenly, where God had prepared for him a city; seen by faith afar off, and toward which, persuaded by many promises he took his steady way. For months we have seen him standing upon the very bank of that river which rolled its waters between him and the city of his faith. Four days before his death, I read to him, alone by his side, and in the stillness of his room, that simple but magic story from Pilgrim's Progress, of Christian and Hopeful, who passed in triumph the river Death, and who were met upon the other shore by shining ones, and convoyed to the gates of the celestial city. He seemed touched by the melting pathos of the recital, and professed himself impatient to address himself also to the same journey, assured of the promise, "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee"—assured also of "the Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." From this time forth his spirit could scarcely brook delay, and we, too, daily expected him to take his departure, but it was not till the morning of Wednesday, as the sun was gilding the hill-tops, as the world was rousing to its labors, and as pilgrims and strangers were girding sandals and loins for their respective journeys, that our co-laborer, and co-pilgrim, around whom clustered more love than the love of kindred, slipped from the presence of our affectionate care. We looked and he was gone. He took death at a single leap. And standing here on the promises of the eternal covenant, we know no limit to our confidence, that Wednesday morning, though it brought him no

earthly light, opened unto him the portals of eternal day; and in that blessed light was permitted, we trust, to read upon the city's triumphal arch, the encouragement of Bunyan's Pilgrim, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." We cannot follow him to yonder shore with the prescience of pure spirit. We see none of Bunyan's shining ones—we hear no glad acclaim, nor the rapt music of angels, nor the sounding honor which heralded his approach, but our faith and love argue for his glorified spirit a translation, and triumph as grand as the second coming of Elijah's fire-chariot, to gather earth's best prophet to his reward.

Said he in his last printed words, "I have looked to yonder graveyard as the place where the resurrection morn shall find me; and if I arise in the likeness of Jesus, to his name be all the glory."

Let this sentence be written deep upon the marble of his grave; and thus let this simple record of his faith mingle with your remembrance of his devotion upon that storied granite which a weeping church shall raise over his good dust, as a type of that monument of love which a faithful pastor could build in the hearts of his spiritual children.

In the death of so great and good man, we cannot fail to mingle our tears with the tears of his bereaved companion, and his surviving children. We cannot also fail to remember that as he has gone to his final account, and must submit his stewardship to the Judge of all the earth, and especially for his ministration among you, so you also must give an account of the improvement which you have made of his ministry. This is, indeed, a momentous thought, and I would

respectfully press upon you the careful consideration of this part of the subject, which naturally attaches to his memory. My dear friends, will you not remember his words? Has he not been faithful to you, and have you been faithful to him? What, if after all his timely and excellent counsel to you, he should testify against you at the bar of God!

*Elders of this church*, Dr. Kirkpatrick, who has met with you, and presided over your deliberations for so many years, will come to his accustomed place as your head, no more forever. Is not this a solemn call to prayer, and watchfulness? Is not this the hour to take a careful review of the manner in which you have met your duties as office-bearers in the Church of Christ?

The hour of your clock, to some of you points almost to midnight. And to all of us, the last text of your late pastor appeals with a new meaning—"When a few years are come, then I shall go the way whence I shall not return."