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# FUNERAL SERMON

PREACHED ON THE DEATH OF

Col. RICHARD DALLAM,

*In the Methodist Meeting-House,*

LEXINGTON, Ky.

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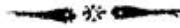
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BY THE REV. ROBERT CLOUD.

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*"If ye know that he is righteous, ye know that every one that doeth  
righteousness is born of him."—1 Epis. John ii—29*



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## A SERMON, &c.



*Psalm, cxii. 6.*—The righteous shall be in everlasting remembrance.

WHEN honourable titles are given to men in the most elevated stations in civil or religious society, there are none which so much embellish and dignify a human being, as that of **RIGHTEOUS**. **King, President, General, Doctor, Bishop**, with all their power, prowess, and learning, are but pests to society, and destroyers of their own souls, if they remain unrighteous: while all who are found in the way of righteousness, whether rulers or ruled, rich or poor, learned or illiterate, are a blessing to both church and state, and enjoy the approbation of God. “For the *righteous* is more excellent than his neighbour”—and “The righteous Lord, loveth righteousness.” Man, possessing in his heart the graces of the Spirit of God in their plenitude, and being thereby inclined, and enabled to walk uprightly in the sight of God and man, is entitled to all the blessings of the life that now is, and of that which is to come. If we are righteous, we are qualified to perform with approbation, our duty to God, in works of piety; to our neighbour, in works of charity, and to ourselves, in temperance and self-denial. Our works of *piety* will be accepted:—

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we shall “*believe with the heart unto righteousness, and with the mouth make confession to salvation.*”  
 “Our hope will be as an anchor to the soul, both sure and stedfast”—“It will be full of immortality.”  
 “Our love will be without dissimulation—It will be the fulfilling of the law.” We shall trust in the Lord, “for in the Lord we have righteousness and strength.”—We shall be resigned to his will, under every dispensation of Providence; and patiently say, *it is the Lord, let him do what seemeth good to him.* When our souls are sincerely devoted to God, in acts of faith, hope, love, confidence, and resignation; we shall be prepared to join in the congregation of the righteous, to pay supreme honours, and worship to his name. And while he says to the wicked—“*what have you to do to declare my statutes?*” in the congregation of the righteous he will manifest his presence, and will “*make them joyful in the house of prayer.*” When we approach the Divine Majesty as supplicants, in the name of our Mediator, Jesus, we shall have a witness in ourselves,—“*that the eyes of the Lord are over the righteous, and his ears are open to their prayers.*” “*For God heareth not sinners; but if any man be a doer of his will, him he heareth.*” And as the pious acts of the righteous are all pleasing to God, whether prayer, praise, or thanksgiving; so are their deeds of *charity*: “*For God is not unjust, to forget their works and labour of love.*” The pious and charitable, are also temperate and self-denying. The righteous are not only adorned with all necessary virtues to render their persons and services acceptable to God; but also to prepare them to pass safely through all the vicissitudes of life, to meet death, and to enjoy glory, in the presence of God for-

But what is this righteousness, of which we speak? What constitutes the children of Adam righteous in the sight of God? Do we possess this by nature? No. We are all, by nature, children of wrath. All we, like sheep, have gone astray—There is (in our unconverted state) none righteous, no, not one. But may not those who are now unrighteous, become righteous, by forsaking their sins, and attending to moral conduct, and an observance of the forms of religion? They may become moralized, and may have a form of Godliness; but be destitute of the power. If we could acquire saving righteousness by our own works, after we have acknowledged ourselves sinners, our works must not only be considered as duty, in which light, we are, in the holy Scriptures, taught to view them; but we must believe them meritorious; and this would contradict not only the economy of the Gospel, but every principle of reason, and common sense. It contradicts Scripture, which uniformly declares, that we are in need of the merits of Christ—and it is opposed to reason, which teaches us, that, as we receive our being, our power, and our time from God, that we owe all we have and are, to him; and that one minute of time being lost, we never can call it back; and that every sin, must, for any thing we can afterwards perform, stand in full force against us. When law is transgressed, the penalty is incurred; and subsequent obedience cannot remove it: for that obedience is due, when it is performed—It cannot take a retrospect; but is identified with the time it occupies. Obedience, then, is every moment due; and when we have done all that is commanded us, we are unprofitable servants. Hence we conclude, we are all under sin—we have all sinned and come short of the glory of God. Now as we are

sinners, and as such guilty, in the sight of God ; so by the law, or, on the principles of the legal, or Adamic covenant, no man, no sinful man can be justified in the sight of God. How then can we sinners become righteous? How can we obtain pardon of our sins? and be renewed in the spirit of our minds, after the image of him that created us in righteousness and true holiness? We can be made righteous in the sight of God by Jesus Christ.—By the *merit* and *spirit* of Christ only, according to the principles of the new covenant. Our righteous God, who loveth righteousness, was pleased in his infinite wisdom and goodness, to create man, in his own image and likeness ; which the apostle says, was righteousness, and true holiness. While in that state he gave him a law, the penalty of which was death. “Of all the trees in the garden, thou mayest freely eat ; but of the tree of knowledge, of good and evil, thou shalt not eat of it ; for in the day thou eatest thereof, thou shalt surely die.” Man disobeyed—and by one man’s disobedience, many were made sinners.—Judgment came on all men, to condemnation. While in this state of sin and death, divine pity moved toward us. “It pleased God, for the great love wherewith he loved us, while we were yet sinners, to provide a Saviour for us.” It appears to have been determined in the councils of Heaven, to give the offender, man, a new trial—to establish a new covenant, in the hand of a Mediator. Hence, the plan of redemption set forth in the gospel. This plan secures the honor of the divine government—maintains the truth of God—completely satisfies law and justice—and opens a door of hope to guilty man. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have ever-



lasting life." To restore us to righteousness, upon the principles of the new covenant, the Son of God, the second person in the adored trinity—"the brightness of the Father's glory—the express image of his person—"the Word, was made flesh, and dwelt among us."—"He was made of a woman, made under the law, to redeem us from the curse of the law ; that we might receive the adoption of sons." Surely he hath borne our grief, and carried our sorrows.—He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and by his stripes, we are healed." He was made sin for us, (a sin offering) who knew no sin, that we might be made the righteousness of God in him." In Christ, our mediator, "mercy and truth are met together, righteousness and peace, have kissed each other." Christ hath died for us, the just, for the unjust, to bring us to God. He died for our sins, and rose again for our justification ; and hath ascended to the right hand of God ; where he ever liveth to make intercession for us—he hath fulfilled to us, the promise of the Father, and his own promise ; in sending the Holy Ghost, the comforter ; who, is to convince the world of sin, of righteousness, and of judgment—to guide us into all truth—to take of the things which are Christ's, and show them unto us—to abide with us forever. In this wise, and gracious plan of the Gospel, we see a display of the majesty of God, which far transcends his other works ; and may justly use the language of Dr. Young,

“Redemption ! ’twas creation more sublime ;  
 Redemption ! ’twas the labour of the skies ;  
 Far more than labor—it was death in Heav’n,  
 A truth so strange, ’twere bold to think it true,  
 If not far bolder still to disbelieve.”

But is this all that is necessary to constitute men righteous? Without the merit and spirit of Christ, no child of Adam can be saved; for there is no other name, given among men, whereby we can be saved, but Christ. This secures, unconditionally, the salvation, of all, who die in infancy, and all idiots. But all who are competent, and arrive to adult age, in order to be righteous; it is required of us, by God, and testified in the gospel of our salvation, that we repent, and believe in the Lord Jesus Christ. If we enjoy divine revelation. [While those who have not that precious gift, are only required to fear God, and work righteousness, (according to the light of their dispensation) to be accepted of him. Acts, x. 35.] Before we who have the gospel can be righteous, in the sight of God, we must truly, and evangelically repent,—Thus the Lord Jesus Christ,—except ye *repent*, ye shall perish,—and the Apostle, “God commands all men every where to repent.” Gospel repentance; supposes a clear, and sensible conviction of our sinful and guilty state. A Godly sorrow for sin,—forsaking the love and practice of sin.—The true penitent uses the means of grace—comes out from among the wicked, denies himself, takes up his cross daily, and follows Christ. He associates with the people of God; and diligently plies the throne of grace, by fervent prayer, for an evidence of pardoning mercy. The burden of guilt, is a load, too heavy for him to bear. As light increases, his sins to him, appear more sinful.—As he increases in diligence and fervency, he is more fully convinced, of his inability to save himself. At length he is constrained to give up all trust in any thing that he can do, in point of merit, and to seek a righteousness, better than his own. The language of his heart is, “What must I do to be saved?” “Lord



What wilt thou have me to do?" Through the light of the word, and spirit of God, he sees more clearly, the love of God in Christ; this view melts and breaks his heart in penitential sorrow, and extorts from his soul, these appropriate words—"I the chief of sinners am, but Jesus died for me." He sees Christ, but it is but dimly. He feels his need of stronger faith: Hence his cry is, Lord, I believe, help thou my unbelief. Or, in the language of the poet,

"A guilty, weak, and helpless worm,

"Into thy arms I fall:

"Be thou my strength, and righteousness,

"My Jesus, and my all."

Now he sees in Christ, a fullness, a fitness and freedom, for just such a guilty, hell-deserving, helpless, self-denying, broken-hearted, penitent sinner as he is; and cries out of his full soul, "save Lord, or I perish." He now offers to God "the sacrifice of a broken spirit, a broken and a contrite heart, which he will not despise." When the penitent is brought to this crisis, God works in him the work of faith with power—and he "believes with the heart unto righteousness, and with the mouth, makes confession to salvation." Having the faith, which is of the operation of God—the faith of Christ,—the faith which apprehends the blood and *righteousness of Christ*, as the *meritorious* cause of his justification. Now, being justified by faith, as the *instrumental* cause, he has peace with God, through our Lord Jesus Christ. His feet are taken out of the mirey clay, and set upon a rock; and a new song is put into his mouth, even praises to his delivering God. He breaks forth in this delightful strain—"O, Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortest me. Therefore with joy will I draw water out of the well of salvation." "He has received the spirit of adoption, whereby he cries Abba, Father. The Spirit itself.

beareth witness with his spirit, that he is a child of God." He now proves the truth of the apostle's words,—“To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for *righteousness*.” And with Paul, “he counts all things but loss, for the excellency of the knowledge of Christ Jesus, his Lord, for whom he has suffered the loss of all things; and counts them but dung, that he may win Christ, and be found in him; not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith.” Phil. iii. 8, 9. The righteous man, thus united to Christ by faith, as he has received Christ Jesus, the Lord, so he walks in him. “He adds to his faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience godliness, and to godliness, brotherly kindness, and brotherly charity.” He is now “created in Christ Jesus unto good works, which God hath before ordained that he should walk in.” He puts on the whole armour of God, that he may be able to stand against the wiles of the devil. His loins are girt about with truth, and he has on the breast-plate of righteousness. His feet are shod with the preparation of the gospel of peace. Above all he takes the shield of faith, whereby he is able to quench all the fiery darts of the wicked. And he takes the helmet of salvation, and the sword of the Spirit, which is the word of God. Thus renewed and armed, he stands “his course to heaven:” and forgetting the things which are behind, and reaching forth unto those things which are before, he presses toward the mark, for the prize of the high calling of God, in Christ Jesus.

I have now given a brief sketch of the prominent features of a righteous man. I would add, that whatever duties are comprised in the dispensation un-

der which he lives, and connected with the station he fills, and the relation he sustains in society, he religiously and conscientiously observes, always endeavouring to keep a conscience void of offence, towards God and man. He carefully attends to whatsoever things are honest, just, pure, lovely, and of good report. If there be any virtue, and if there be any praise, he thinks on these things. The righteous trust in God in the way of duty, and can claim the promise in the text—“*The righteous shall be in everlasting remembrance.*”

The above stated doctrine, our departed brother embraced in the bloom of life, and retained, for almost fifty years. A righteous man, answers the end of his creation, and is a fit and proper subject, to receive all the blessings promised in the new covenant. “For the Lord God, is a sun and shield; he will give grace and glory; no good thing will he withhold from them that walk uprightly.” God will be “their life, their light, their defence, and portion.” The holy scriptures, to them, is the word of life, the gospel of their salvation. The preaching of the word is profitable to them, being mixed with faith—“It is the power of God, and the wisdom of God.” In the holy sacrament, they will discern the Lord’s body: so that the bread which they break and eat, will be to them, the communion of the body of Christ; and the cup they drink, will be to them the communion of the blood of Christ. When they pray, “whatsoever they ask, they receive of God, because they keep his commandments, and do those things that are pleasing in his sight.” God will remember the righteous in all their conflicts in this hostile world. “Many are the afflictions of the righteous, but the Lord delivereth him out of them all.” “In six troubles he will be with them; yea, in seven he will not forsake them.” “Though they pass through the water he will be with them, and through the rivers, they



shall not overflow them. Though they walk through the fire, they shall not be burned; the flame shall not kindle upon them." If they are tempted, he will succour them—"With the temptation, he will make away their escape, that they may be able to bear it." "Yea, when the enemy comes in like a flood, his spirit will lift up a standard against him." The unchangeable language of Jehovah, is, "Fear not, thou worm Jacob, neither be dismayed, O Israel, for I will fight against them that fight against thee, and no weapon formed against thee shall prosper." In a word, as they love God, and keep his commandments—as they make him their confidence and boast—as they patiently submit to all his providences; they have this assurance—that all things work together for their good. And as ample provision is made, and promised, through Christ, both for soul and body; and as God himself deigns to remember and watch over them, so that not a hair of their head can fall to the ground without his notice,—they may boldly say, the Lord is our helper, we will not fear what man can do unto us. Our bread shall be given us, and our water shall be sure. His grace shall be sufficient for them, Yea, though they walk through the valley, and shadow of death, they fear no evil; for the Lord is with them. The righteous have hope in their death.—The memory of the righteous is precious; but the memory of the wicked shall perish.

Much labour and expense have been bestowed on some whom men called great, to perpetuate their memory. Stately tombs, and superb mausoleums—as well as the page of history: But all these will perish with the ruins of time; while the righteous will flourish in immortal youth, amidst the wreck of matter, and the crush of worlds. For God himself hath said, *The righteous shall be in everlasting remembrance.* Let us, then, endeavour to understand, and feel the duty, of remembering the pious dead. In

them we have seen, while they remained among us, the example of godliness; and their faith and works are worthy of imitation.. We are to follow them, as they followed Christ. The afflictions they endured, and the crosses they took up and bore, may excite in us emulation, and lead us to trust Almighty grace. Their holy lives, will be to us, a useful lesson; and their triumphant death, will embolden us, in the exercise of patient perseverance, to trust in God. and shall say, "Let me die the death of the righteous, and let my last end be like his."

Our departed Brother, Col. RICHARD DALLAM, on the occasion of whose decease we are now assembled, was a native of the state of Maryland. He was educated in the Episcopal church; but remained a stranger to *experimental religion*, till he became acquainted with the people called Methodists; through whose instrumentality, he was brought to the knowledge of the truth, in seventeen hundred and seventy. The methodists, at that time were but little known in America; only two itinerant preachers were on the continent. Col. Dallam, at that time in affluence, took Mr. BOARDMAN, a Methodist preacher, to his house, and became a member of society, in which he remained till death. By joining the Methodist at that time, when their number was small, composed mostly of the poor, and much persecuted; he gave clear and undeniable proof of an humble and self-denying spirit: For by joining with them, he not only became a companion of the poor, but excited the contempt and derision of his rich relations and associates. What, I would ask, but a genuine, and powerful work of grace upon his heart, could have prevailed on him, in the bloom of youth—in the sunshine of affluence, and surrounded by rich and fascinating friends, to unite himself to poor, despised, persecuted, professors of the religion of the meek and lowly Jesus. And that this was not the flash of passion, on the spur



of the moment; his strict adherence, and patient perseverance, in the ways of piety, is sufficient to evince. His house became a home for the ministers of the gospel, who were comfortably entertained, under his hospitable roof. yea, they found in him a friend, in whose generous mansion, they could both live and die. Another evidence which he gave, of the sincerity of his profession, was the emancipation of his slaves, which he was led to do, purely from a principle of conscience: there being no rule of society, at that time existing, to require it. Men may be coerced into measures, for fear of punishment, or privations, when destitute of the principles of piety; but when a man, closely examining the gospel of his salvation, from a clear conviction, conceives *that* to be his duty, which calls for a sacrifice, and from a principle of conscience performs it, we have full proof of his sincerity.

When the American revolution commenced, we find the Colonel a firm, patriotick friend to liberty. He took an early and firm stand in his country's cause. He was first appointed colonel of the county. He was chosen a member of convention; and when the flying camp was organized, he was appointed their pay-master; which service he performed, till the term for which they enlisted expired. Congress then offered him the command of a regiment, which he refused; preferring the office of commissary, in which he served till the end of the war. After surviving the revolutionary conflict, with all its privations and dangers, he returned to his family in peace. He now rejoiced in the independance and freedom of his beloved country, notwithstanding he had suffered great loss of property.

But what shall we say respecting his religious character? Blessed be God, through whose free grace, we find him possessing the same pious principles and friendship still willing to contribute his aid, to pro-

mote the interest of the Redeemer's kingdom. The religion of Christ shines forth in the subjects of it; not only in their publick, but their more private stations, and relations in life. If we consider the Colonel in the relation of Husband, we find him kind and loving—as a Father he was tender and affectionate. In a word, he possessed the principles of friendship and love, not only to his relations, but to his fellow-men in general; but especially to the household of Faith.

I had a long, and familiar, and happy acquaintance with the Colonel. My first visit to his house, was in seventeen hundred and seveny-six; after which, for several years, I frequently enjoyed his company and conversation in Christian communion; in which he gave full satisfaction, of his warm attachment to the cause of truth. After an interval of several years, last May was a year, I had the pleasure of his company—I found him, as formerly, a steady, warm friend to truth. We renewed our acquaintance, with pleasing and reciprocal feelings of friendship, and brotherly love. After spending a short time together, we parted to meet no more in this vale of tears; but not without a hope, of meeting in a better world—where parting shall be no more.

Col. Dallam is now no more an inhabitant of earth—he has taken his flight from mortals; we hope, to dwell amongst the just. He died suddenly, and from home—no one with him but servants; and they not apprised of his approaching dissolution. So, we know nothing of his last, or dying words; but we have reason to believe, that if we had then heard him speak, his language would have been in unison with that held by him for fifty years, as it regards the subject of religion. If the end of his conversation was Jesus Christ, the same yesterday, to-day, and forever; let us remember it. Ye children and friends of the departed, I request, I entreat, yea, I enjoin upon you,

to remember his holy example, and the pious precepts he set before you. Follow him, as he followed Christ. Take Christ for your wisdom, *righteousness*, sanctification, and redemption. Lay hold of him by faith, as the Lord your righteousness. Put him on, and so walk in him. Then you will be able to say with the poet,

Jesus, thy *blood* and *righteousness*,  
My beauty are, my glorious dress;  
Midst flaming worlds in *these* array'd,  
With joy, shall I lift up my head.

In the Lord you will have righteousness and strength. Then you will, on Gospel principles, claim all the promises God has made to his children, in *this* this life, and in that which is to come.

My beloved friends, let us all remember the *righteous*, whom God will not forget. Let their pious example stimulate us to duty. Let the victories they have gained, through grace, over the devil, the world, and the flesh, encourage our trust in God. So shall we persevere in holiness, through this fleeting life—obtain a fitness, through grace, and then die the death of the *righteous*, and our last end be like his. “Then shall we discern between the righteous and the wicked—between him that serveth God and him that serveth him not.” The faithful Christian will then say with Paul, “I have fought a good fight, I have kept the faith, I have finished my course—Henceforth there is laid up for me a crown of *righteousness*, which the Lord, the RIGHTEOUS Judge, will give me at that day; and not unto me only, but to all them also, who love his appearing.”

NOW TO GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, be equal and undivided PRAISE

AMEN.