

**THE CURTAINED THRONE: A SERMON,
SUGGESTED BY THE DEATH OF
PRESIDENT LINCOLN. PREACHED
IN THE PRESBYTERIAN CHURCH OF
BEDFORD, PA., APRIL 23, 1865, AND
REPEATED APRIL 30, 1865**

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The curtained throne: a sermon, suggested by the death of President Lincoln. Preached in the Presbyterian Church of Bedford, Pa., April 23, 1865, and repeated April 30, 1865 by Robert F. Sample

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ROBERT F. SAMPLE

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A SERMON, SUGGESTED BY THE DEATH OF

PRESIDENT LINCOLN.

PREACHED IN THE PRESBYTERIAN CHURCH OF BEDFORD, PA., APRIL 23, 1865,
AND REPEATED APRIL 30, 1865.

BY

REV. ROBERT F. SAMPLE.

PHILADELPHIA:

JAMES S. CLAXTON,
SUCCESSOR TO WILLIAM S. & ALFRED MARTIEN,
606 CHESTNUT STREET.
1865.

Berford, May 1, 1865.

REV. R. F. SAMPLE,

Dear Sir—For ourselves, and in behalf of the very large congregations which heard your sermon on the death of our lamented late President, ABRAHAM LINCOLN, (preached on Sabbath, the 3d ult., and, by a general request of our citizens, repeated last evening,) we thank you, and, in compliance with an almost universally expressed desire that it be published, we ask that you will oblige us with a copy for that purpose.

Very respectfully, yours,

G. H. SPANG,
SAMUEL SHUCK,
THOMAS R. GETTYS,
H. NICODERMUS,
W. H. WATSON, M. D.,
A. B. CRAMER,
G. W. RUPP,
J. R. ANDERSON, M. D.,
Rev. J. H. DONALDSON, Schellsburg, Pa.,

C. N. HICKOK,
A. L. RUSSEL, Harrisburg, Pa.,
A. KING,
LOUIS W. HALL, Altoona, Pa.,
D. WASHBAUGH,
JOHN CHESNA,
S. L. RUSSELL,
LAW. TALLAFERRO, U. S. A.

Berford, May 2, 1865.

Gentlemen—The sermon you have so kindly requested is herewith placed at your disposal.

Very truly, yours,

ROBERT F. SAMPLE.

To DR. C. N. HICKOK,
Gen. A. L. RUSSELL,
Hon. A. KING,
Hon. LOUIS W. HALL,
G. H. SEAWO, Esq.,
Messrs. SHUCK, GETTYS, and others.



S E R M O N .

Psalm xxvii. 2.

"CLOUDS AND DARKNESS ARE ROUND ABOUT HIM; RIGHTEOUSNESS AND JUDGMENT ARE THE HABITATION OF HIS THRONE."

WE shall not detain you with an extended argument to prove the doctrine of a Divine Providence. It is a fact of natural and revealed religion. It would be as rational to deny the existence of God as to controvert His Providence. The power which created is alone sufficient to uphold all things. The perfections of God, the nature of man, the order of the universe—all add their testimony to the truth so frequently and so explicitly stated in the Bible, that God sits upon the throne of universal dominion.

In our great national sorrow and personal grief we seek comfort. We may find it in this doctrine of our holy religion. God grant, that as we look upward through the gloom, and toward the curtained throne, we may hear the voice of Infinite Love saying, "Be not afraid, only believe."

We shall speak of the throne itself, the obscurity which surrounds it, and its foundations, laid in the righteousness and judgment of God.

A *throne* implies *dominion*. Jehovah's dominion is as limitless as creation. It reaches to all worlds, and to all creatures. It is seen in the *material universe*. It is manifested in the regular succession of the seasons. Seed-time and harvest, summer and winter, come and go at their appointed time. The Lord waters the hills from His chambers. He causeth grass to grow for cattle, and herb for the service of man. Secondary causes owe all their efficiency to the great First Cause. The laws of Nature are of God's appointment and execution. Hence, it is His hand bestows every earthly blessing.

His dominion extends to *other* worlds; to the starry heavens, system beyond system, all moving in silence, and with the utmost precision and regularity along their pathways through the sky. He telleth the number of the stars, and calleth them all by their names. He guideth Arcturus with his sons; He bindeth the sweet influences of Pleiades; He looseth the bands of Orion, and He bringeth forth Mazzaroth in his season.

Thus God's Providence extends from the dew-drop on the flower, to the most distant world which

moves in the infinite space. As King of Nature we praise Him, and bow reverently at His feet.

This providence embraces the *intelligent creation*. It is God who appoints the time, place, and circumstances of our birth, and of our death. God assigned us our respective *positions* in the world, whether high or low; whether crowned with light or curtained with clouds; whether posts of honorable authority or humble service, of responsible wealth or anxious poverty. God determined the *capacity of our minds*, and the *channels of their exercise*. The lofty intellect, the far-reaching thought, the soaring imagination, and the inventive genius; or the humble intellect, the plodding mind, the feeble conception,—are all derived from Him who distributes according to His sovereign pleasure. He gave to Milton his poetic talents, and he wrote his *Paradise Lost*; to Bunyan his powers of allegory, and he described the *Pilgrim's Progress* from this world to that which is to come; to Isaac Newton those natural endowments which distinguish the astronomer, he investigated the laws of matter, and read the glorious visions of the skies; to Locke those powers of analyzing the human mind, which made him the most distinguished intellectual philosopher of his age.

Turning to other departments in life, we may

add, that God took David from the field and made the shepherd-boy king over Israel, ruling wisely, and reigning long. He raised up Solomon, whose name is associated with the highest attainments of the human mind, and the culmination of Israel's glory. God gave to England the pious Alfred, who taught the dark-minded people the way of life, and strengthened the foundations of the government, which has stood through a thousand succeeding years. It was the same God over all who gave to this land the great and good George Washington, whom we style the Father of our Country, and it was He who gave to this nation, in the day of its peril, the noble, meek, and honest patriot, whose name shall ever be linked with that of Washington, who, under God, preserved to us the heritage received from our fathers.

God also assigned to humbler men, in Church and State, their spheres of labor—men whose names are not written in history or graven on marble, who acted well their part—whose record is on high.

Again, consider the Providence of God as it has respect to *nations*. What is true of individuals is true of States. It is God who moves the vast machinery of national affairs—gives prosperity and sends adversity—blesses with peace and desolates with war; who humbles the proud, chastises the