

considered it his duty, instead of diminishing, to increase his public labours on the Sabbath; and on the first day of that very week on which his death occurred, he proclaimed the name of that Saviour into whose blissful presence he was soon to enter. But he rests from his labours; his toils are ended; his privations are terminated; and he enjoys uninterrupted and eternal repose, in the bosom of his Saviour and his God. Brethren, let us imitate his example. We are not all called to be public teachers in the church; but we are called to be diligent in the respective spheres which Providence has allotted us. Let us not be slothful in business, but fervent in spirit, serving the Lord. Let us be steadfast, immovable, and always abounding in the work of the Lord.

But his usefulness was not confined to his public labours. Sensible that he could but ill serve his Master by limiting his ministrations to the pulpit, he was the advocate of religion wherever he went. Every suitable opportunity was embraced for recommending the interests of piety; and to him few, very few indeed, were unsuitable. He possessed a happy faculty of turning the conversation, whatever it might be, into the channel of religion, without giving offence. As the love of Christ was his ruling principle, so he often dwelt upon the wonders of redemption. As the great things of God's law occupied the meditations of his heart, so they were often upon his lips. Remembering this trait in his character, have we not much cause to blush deeply? How seldom is religion the subject of our conversation! How often does a criminal shame prevent us from avowing the cause of that Master whom we profess to serve! Let us learn wisdom from the bright example before us; let our conversation be always with grace, seasoned with salt; let us be always ready to give an answer to every one that asketh us a reason of the hope that is within us, with meekness and fear.

The benevolence of this servant of Christ also claims our attention. It was tender and affectionate. None told him the tale of woe, and told it in vain. Possessing deep sensibility himself, he knew how to feel for others. His benevolence did not terminate in mere unavailing sympathy. None was more ready to extend the hand of relief; nor was his benevolence limited to bodily distress,—he was too sensible of the value of the immortal soul to overlook its interests. In the house of mourning, and at the sick bed, he was no stranger, and few were better qualified to administer the healing balm of gospel consolation. He felt much for the situation of the benighted Heathen; he greatly rejoiced in those benevolent exertions by which the present times are so honourably characterized, for relieving them from their destitute situation. He dwelt fondly upon the prospect of millennial glory, and every means for effecting it had his patronage and support. He was ever ready, upon all occasions, to contribute of his labour and of his property to the interests of benevolence: and so liberal was his expenditure for this purpose, as often materially to diminish the comforts of himself and family. Let us imitate his benevolence; let us pity, and, according to our ability, relieve the distressed; let us soothe the sorrows of the afflicted; let us not withhold our support from the institutions of benevolence.

His interest in the cause of education ought not to be overlooked. He was a Trustee of the Pictou Academy, who filled the situation with equal honour to himself and advantage to the Institution. Educated in that Seminary, I would count it alike ungenerous and unjust, not to mention the interest which this excellent man took in its prosperity. Little did he expect ever to see such an institution there when he arrived at the district of Pictou. Covered with wood, inhabited by a few settlers, possessing