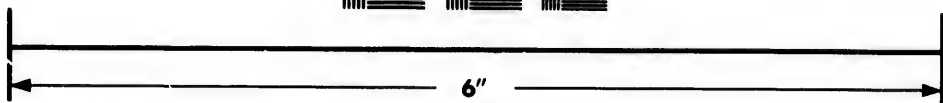
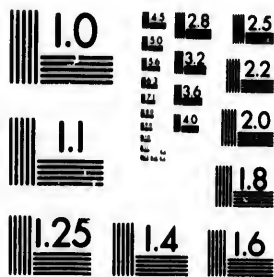


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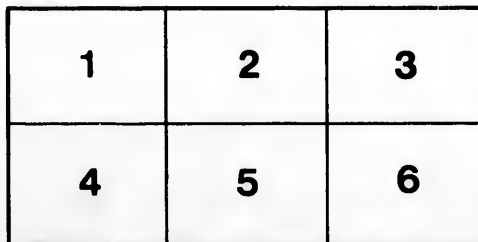
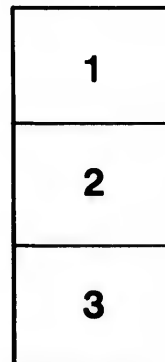
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S E R M O N,

PREACHED IN TRINITY CHURCH,

KINGSTON, JULY 16th, 1809.

*By the Reverend SAMUEL ANDREWS, A. M. Rector of Saint
Andrews Church, in the Parish of Saint Andrews.*

SAINT JOHN: PRINTED BY JACOB S. MOTT,
PRINTER TO THE KING'S MOST EXCEL-
LENT MAJESTY, AT THE SIGN OF THE
BIBLE AND CROWN, PRINCE WIL-
LIAM STREET, 1809.

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A SERMON,

REVELATION, 14th CHAP. 13th VERSE.

And I heard a voice from Heaven, saying unto me, write blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them. X

THESE words, *from henceforth*, seem in their primary sense to refer to the bloody, general and cruel persecution under the Emperor Diocletian: The Apostle, indeed, suggests that this persecution would be so very severe, that it would be a favour in Divine Providence, to those pious worthies who had kept the faith, to be removed to the blessed mansions prepared in Heaven for them, before it commenced; and thus escape the calamities which Christians must then experience from the merciless rage of Heathen powers.— There is however a more general, and indeed, a more appropriate sense of the words, *from henceforth*, that is, since Christ our Passover is sacrificed for us, since the atonement is made and accepted too, and the Gospel published, the dead in the Lord beyond peradventure are *blessed*; and shall be admitted to such unspeakable enjoyments as have not even entered into the heart of man to conceive of, when they shall attain the final audit of their Judge.

This is the general sense of the words—the blessed and consolatory truth, I purpose to illustrate in the following

lowing Discourse: And indeed the Apostle has in a few words expressed the reason and nature of the blessedness the pious Christian immediately receives when he falls asleep in Jesus. He rests from his labours, and his works follow him.

1st. He rests from his labours.

2d. His works follow him.

The first is a reason without which he could not be happy: and the last is in some sense the source of his happiness. But, in the first place, the good Christian at death rests from his labours. This is the first reason the Apostle gives why they are blessed who die in the Lord: and if we consider what a vast range of duties, the word *labours* is here designed to embrace, we must justify the Apostle's declaration.

Our blessed master has told us, the Christian life is a warfare in which there is no discharge; and we have to contend indeed with enemies on every side, both at home and abroad. It often requires much labour and Christian fortitude to bear with a dutiful resignation, those evils which either are the lot of human nature in its present degraded state, or the chastisement of a wise and righteous governor; such as pain and sickness, poverty and reproach, misrepresentation and slander, the treachery of pretended friends, the violence of open enemies, and in a word every species of persecution. But besides these natural and providential mischiefs, there is a vast train of moral evils, which it is the proper labour of the Christian life to resist; and indeed this is that Christian warfare in which there is no discharge. But here, our first and most important duty is to labour and learn to conquer ourselves. Man is composed of two distinct and very different principles, *Flesh and Spirit*, and the Apostle has told us that these two principles are in a state of perpetual enmity: "The flesh lusteth against the spirit and the spirit against the flesh; the carnal mind is at enmity with God," it is never voluntarily

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voluntarily subject to the law; nay, it is a restless mover, and indeed too often a successful solicitor with us to disregard it. We are therefore commanded to mortify our earthly members, and so far subdue all carnal desires, as to bring them to obey the dictates of the mind, which approves of the law of God. Now this doubtless is a laborious task, and requires unceasing application; nor is it even then to be achieved without the aid of the whole Divine armour: and this indeed is an armour of sufficient energy to conquer this law of the members, in a word, this whole body of death; and therefore the Apostle thanks God that the faithful penitent Christian has a refuge in Christ the Redeemer, who, through the aids of Divine Grace, gives the victory, over this, and all the power of the enemy. But would we enjoy this refuge at all times, and gain the indwelling assistance of God's Holy Spirit, we must strive together with it against the solicitations of the *world* as well as the flesh.

Our blessed Saviour has told us, we cannot serve two masters, and his Apostle, that "If we love the world, the love of the Father is not in us. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Indeed the world, the insinuating world, is a prolific parent of sin. How does the glare of worldly honor, withdraw the mind from God? How does the love of pleasure, darken and bewilder conscience? And how does the pride of riches, bewitch and slay her thousands? It behoves us then to strive earnestly against the love of the world, and cry mightily unto God, to wean our affections from the things of it, for this is the command of God, and he only who does his *will* abideth forever.

Lastly, we are told by the voice of truth, that Satan, the grand enemy of God and man, is restless and unwearied in his attempts to seduce us from the line of our

our duty; indeed that he goes about as a roaring Lion seeking whom he may devour, and therefore we are to wrestle, not only against flesh and blood, but against Principalities and Powers; against the rulers of the darkness of this world, against spiritual wickedness in high places: and to put on the whole armour of God, that we may so successfully resist the Devil, that he may fly from us; and if we put our full trust and confidence in the Lord Jehovah, and fight courageously under his banner, he will bruise Satan shortly under our feet.— That Divine Being who thrust that old deceiver out of Heaven for his rebellion, can make us too, impotent as we naturally are, an over match for this vile champion, and all his Legions. But we must remember, that our final success depends upon faith in the Redeemer, marching forth in his strength, co-operating with his spirit, and when called, resisting even unto blood, striving against sin.

Now, my Brethren, what labour—what a warfare—what a mighty conflict is this? to be at perpetual enmity with ourselves—to mortify all our animal desires and passions—to renounce the love of this world, and from day to day, and even till death, to resist and repel all the fiery darts of the wicked one; and in a word, to deny ourselves, and take up the cross perpetually. Must not then a release, an eternal release, from all this pain, labours, self-denial and mortification—all this conflict with our passions, with the allurements of sin, and the temptations of Satan, be an happy release to the good man? an unspeakable satisfaction to the pious soul? Blessed then surely are the dead, who die in the Lord, for they rest from their labours, and enter into that blessed country where the weary are at rest, where in a word, there is nothing to offend.

2dly. The Apostle styles the dead in the Lord happy, because their works follow them. This is indeed the blessed privilege of the Gospel covenant, and the re-

ward of those who die in it; for out of Christ God is a consuming fire; nor could the best of us stand in his sight, should God be strict to mark iniquity, "for there is no man who lives and sins not." But they who die in the Lord, generally are those, who in this life entered into that blessed covenant ratified in Christ's blood, which promises pardon to the penitent, even to be merciful to our unrighteousness, and through our faith in the Christian atonement; to accept our sincere desires to serve him, though attended with the imperfections of our sinful and degraded nature—nay more, that in consequence of the plenary satisfaction Christ has made for sin, God will not only accept, but even reward, our imperfect services, according to the sincerity of our hearts, nay convert them into bags which wax not old, a treasure in the Heavens, which shall not fail those who die in the Lord. This appears to be the Apostle's design, when he pronounces those blessed who die in the Lord, *because their works follow them*. So certain it is that though out of Covenant, our best services are but a provocation; yet when by Faith and Baptism we have put on Christ, and entered into the Covenant of Grace, our imperfect services, which however are the result of sincerity, shall not only be accepted of God, but through the grace of the Gospel, and the merits of Christ, shall be a treasure laid up in Heaven for us, to brighten our *future Crown*.

If any of us have not before, it behoves us now, to search the Scriptures daily, to see whether what they relate concerning the atonement of Christ, is not so; and being satisfied by a cloud of witnesses, that what the prophets foretel of Messiah in the old Testament, are fulfilled to a tittle in the person of Jesus Christ, as related in the new: and of course that he has made a plenary atonement, and is that fountain of living water, God has set forth to be a propitiation, through faith in his blood, to wash away the guilt of every penitent. Let

us fight courageously under this all conquering armour, against all the enemies of our future peace, and then we may in the conclusion of our Christian conflict, say with the Apostle, "I have fought the good fight, I have kept the faith, and henceforth there is laid up for me, a crown of righteousness, which the Lord the righteous judge will give me in the last day," and then when we are summoned before the Tribunal of our final judge, we shall experience the sacred truth of the words in the text, viz. "Blessed are the dead who die in the Lord, for they rest from their labours, and their works do follow them."

Such, we trust, is the joyful triumph of the late worthy Rector of this Parish, who, as he now rests from his labours, which were great, whether considered in a moral, or a suffering light, so we doubt not, his *works*, although imperfect in themselves, like those of every other being that is clothed with human infirmities, *yet shall however follow him*, through his interest in the atoning blood of his Blessed Redeemer; and be converted into a treasure in the Heavens, which shall never fail him. He was early initiated into Christ's family by Baptism, and had a pious education, and from a child was conversant with the Holy Scriptures, which are able to make us wise to Salvation. His Maker had been liberal in the endowments of his mind—he was of a quick understanding, and had a strong native genius, and in addition to the energy of his mind, it had a serious turn, and was early seasoned with expressions of Divine Grace, and therefore when he chose his employment for life, the sacred profession was preferred; and in this character he has shone as an able, and faithful Ambassador of his Blessed master Christ Jesus: and from a long and very intimate acquaintance, I am able to say, that no Clergyman within the large circle of my observation, has been more laborious, more constant and unwearied, more zealous and engaged, nor do I believe more successful in
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the ministry, for the long period of fifty years, than he has been. In his private character he was an affectionate husband, a tender and pious parent, and a rational compassionate master. In common conversation he was a pleasing companion, and his discourse though cheerful, was however savory and instructive, while the clearness of his ideas and strength of his reasoning often left nearly irresistible conviction upon the mind. In his public capacity, he was an ornament to his profession, and a worthy example to his flock, as in his uniform conduct, he manifested a full conviction of the vast obligation and infinite importance of the sacred lessons he called upon them with persevering importunity, to practice. Few had a more happy talent in composition, and none a better judgment in choosing subjects adapted to the wants and calculated to the spiritual improvement of his hearers than he had; of course he has been highly respected and revered in his Parishes, in the States, and in this Country, and has had in both of them numerous, well informed and respectable congregations: while at the same time his open and friendly deportment, as well as his entertaining and improving conversation, gave him rank and esteem in the circles of his clerical Brethren, and this esteem ever increased, with our increased acquaintance. O my Brother James, how pleasant, how very pleasant hast thou been unto me!—But alas! he is gone, gone not to return.—After he had served God and his generation with unremitting exertion, he was in a good old age visited with a long and painful disease; which preyed upon his constitution from day to day, and from year to year, till through the mercy of God he has brought him down to the grave, that blessed country, where the weary are at rest, and where, we doubt not, that through the Grace of God and the merits of Christ, he is now rejoicing in his victory over sin and death—triumphing in the reward of those who turn many to righteousness—shining with the splendor of a Star in the
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kingdom of his Divine Father, and finding experimentally the truth of the words at the head of this discourse, "Blessed are the dead who die in the Lord, for they rest from their labours, and their works do follow them."

Here let us leave our worthy Friend, and return to consider our own duty. In the first place, let me say to the disconsolate Relict of the deceased. You my respected Sister, are called upon to lament the loss of the companion of your youth, and choice of your tender years—a companion who had a disposition to ease your burdens, and by his religious attainments, was able to lead you towards that blessed rest, which remains to the people of God. The loss of such a Friend is indeed a heavy calamity, but let this consideration cheer your solitary steps, that he is now happily delivered from that long conflict which seemed almost too heavy for even patience to bear, and entered upon those unspeakable enjoyments, which exceed the utmost reach of human conception, where may you in God's good time meet him, and rejoice forever in redeeming love, in that blessed country where there is nothing to offend.

But let the children of the deceased, by the loss of their Father, be led to consider how uncertain their own time is. You have been a large and flourishing family—God has blessed you with health and prosperity; the arrow which flieth by day, nor the pestilence that waiteth in darkness, or the destruction which has wasted on every side, hath not reached you, however, till now. Through the distinguishing goodness of God, this is the first breach made in your family for nearly the long term of fifty years, since indeed it became a family; and even this breach seems rather an act of kindness to the deceased, to release him in a good old age from a series of painful infirmities, and take him into the arms of Blessed Redeemer in the mansions of the Just. How sincerely ought you then, to adore God for his distinguished goodness; but remember however, that though

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men may live many years and rejoice in them all, yet the day of darkness will come and be intreated to stand prepared for the awful event—transcribe the rational faith, and pious life of your deceased Parent, into your own, and print his wise and pious precepts upon the living tables of your hearts—May his worthy Successor in particular, transcribe the prominent virtues of his Predecessor, and th Son equal, nay if possible, exceed the Father, in the love of God—the knowledge of his will—the nearness and success of his pious instructions, and in his exertions for the spiritual improvement of his hearers: and may you all my respected friends and Brethren, so pass through things temporal, as finally, to take possession of the blessed things eternal.

But let me observe to the good people of this mission, and the congregation at large, that the late instance of human frailty, the removal of their respected Pastor, is a loud warning to them to be also ready. You see, my friends, that death is the end of all men; that no business or profession; no virtue or piety, nor any benevolence and charity, can save them a moment from her despotick summons: She has reigned from Adam, and will maintain her power till the general conflagration; because all have sinned, and incurred the penalty. You then are admonished to exert yourselves, with all your might, and stand always prepared for this solemn hour.

How often has your late Instructor called upon you with all the warmth of the tenderest friendship, and with all the earnestness which he was conscious the all interesting subject required, to strain every nerve to make your calling and election sure, by adding a holy life, to a firm faith in Christ the Redeemer. To see it that your faith has its genuine effect, and is indeed expressed in love to God and man, and all the great duties of the christian life, which God has ordained we should live in: and his death speaks the same language, confirms his testimony, and invites you to fight courageously un-

der the banner of your Divine commander, and put on the whole Christian armor that you may be able to stand. Your esteem for your late eminent Instructor, must wake up all your sympathy; indeed the loss of such an amiable character, may be matter of serious regret to us all: but the mercy of God, both to the sufferer and the mission, is legible even in this afflictive dispensation. He doubtless is removed from a series of intense sufferings, to a better world, that the trial of his patience might not be of an intolerable length, and cause his heart to sink, and his hope to fail him. At the same time he had arrived at that advanced period of life, which, even without sickness, must soon have closed his services here. But now through the special kindness of God to the mission, the Father, though dead, speaks to you by the Son, who is now risen up to proclaim the same glad tidings of Salvation to you. He is clothed with the same authority—speaks the same language—is fired with a like zeal for your spiritual improvement—is labouring to build you up in the same holy faith, and confirm you in the same Godly life, with his predecessor. His faith be so wise as to follow, considering the end of his conversation. You will esteem him highly for his works sake. Strengthen his hands then, and encourage his heart, not only by acts of kindness and respect, but in particular, by a strict attention to his instructions, and the practice of that holy life, which he proves by Divine authority, God has ordained you should live in, as the means to attain that sublime felicity his blessed Son has purchased, and promised to as many as believe, and obey him.

But let me observe again, that your esteem of, and gratitude to the deceased father of the family, for his long, pious, and able services, should, and I doubt not will lead you, not only to visit and sympathize with his solitary widow in her afflictions; but help to bear her burden, by acts of kindness, and an obliging conver-

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And may the God and Father of our Lord Jesus Christ, sanctify you wholly, and I pray God your whole soul and body, may be presented finally before his presence with exceeding joy, and experience the consummate enjoyments of those who die in the Lord.

But I cannot close this discourse, without observing to his Brethren who are present, that you see our Fraternity is decreasing. God has taken a Principal one from the midst of us, and I feel weak this day, by the loss of his counsel and advice. But why should we complain of our loss, when we have so good reason to believe it has terminated in our brothers gain. He had served his God, his Church, his family, and his generation, with ability, zeal and care, till age and infirmity shut up his further services; and his blessed Master, in great kindness, has removed him to a better world, and a higher sphere of action. Let us then, my Reverend Brethren, animated by his example, double our own diligence in the service of our Divine Master, and then we too shall in due time reap the blessed prize if we faint not. We serve an almighty, and all bountiful Master. Our service is highly honorable—Our message is infinitely benevolent. After the examples of Angels at the birth of Jesus, we are authorized to proclaim, "Glory to God in the highest, peace on earth, and good will towards men." Upon foot of the atonement, we are directed to publish reconciliation to the faithful, pardon to the penitent, and an infinite recompense, as perfect as is permanent, to all those, who, through that Divine grace which is *never* withholden from the honest seeker, shall strive to follow the example of his most holy life who died for our offences, and is risen for our justification. The harvest is indeed plenteous, but the labourers are few, let us then, not only, pray the Lord of the vineyard, to send forth labourers into his harvest; but after the example of our Brother departed, let us exert ourselves with diligence, and patience, with zeal

zeal and perseverance, to instruct and reclaim; to strengthen and animate and to build up, not only the people of our own spiritual charge, but all with whom we converse, in the most holy faith: and if we persevere in this good course till our blessed Master calls us off the Stage, we shall in God's good time, not only meet our late respected friend in a better world, but others also, who have lived Godly in Christ Jesus, and rendered themselves dear to us, by a pious and conversation. And will it not be a sublime pleasure to meet our pious friends, in that blessed country, where there is nothing to offend, and where our dear Redeemer unveils all the splendors of his Divinity? Let us put on resolution then, my Brethren—The time is short; the conflict will soon be over; the reward is near at hand. Friendship will not be buried forever in the grave, and carried into the land where all things are forgotten; but will wake up with increased charms in the world of Spirits. In that world the notices of things here, will meet our recollection; and as the remembrance of crimes here, will add to the torments of the wicked in the world of Spirits, so the recollection of kind deeds, pious counsels, and all the offices of virtuous friendship, will add to the enjoyments of the pious. Blessed then, thrice blessed, are those who die in the Lord, for they, not only, rest from their labours, and their works follow them; but to consummate their joy in those heavenly mansions they are joined with all their pious friends departed, to the whole army of martyrs and confessors—to the general assembly and Church of the First-Born—to an innumerable company of Angels—to Jesus whose atoning blood saves us from the guilt and burden of our sins—and to God the universal parent and friend of all—which God grant may be the happy lot and portion of us all through Jesus Christ our Lord.—*Amen.*

Re. Mr. Andrew Reitor of
St. John's died 26 Sept. 1818 in 82
years.

MR. ANDREW'S SERMON,
ON THE REWARD OF PIETY.

*In Memory of the Reverend Mr. JAMES SCOVIL, late
Rector of Trinity Church, Kingston, New-Brunswick,
the following Discourse was composed, and delivered in
said Church, July 16th, 1809; and is now published at the
request, and respectfully inscribed to the family of Mourn-
ers by their Friend and Servant*

THE AUTHOR.

*Re. James Scovil died 19th December 1808
in 76 years & 50th of Ministry.*

*Re. Elias Scovil (his son) died July 10 1841
in his 79 years & 40th of Ministry.*

*Re. Wm. Elias (his grandson) died June
1876 in his 67 years.*

