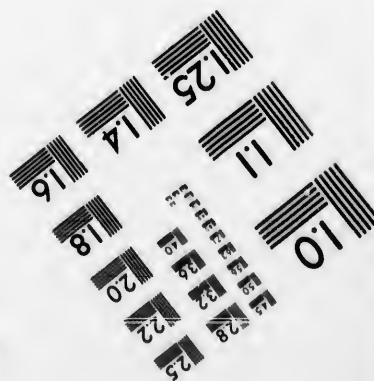
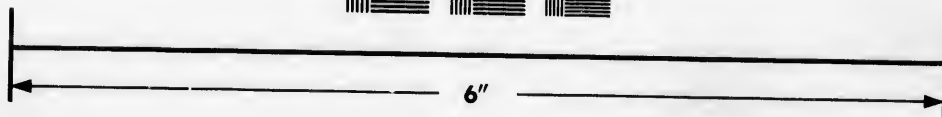
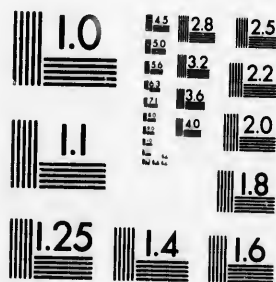


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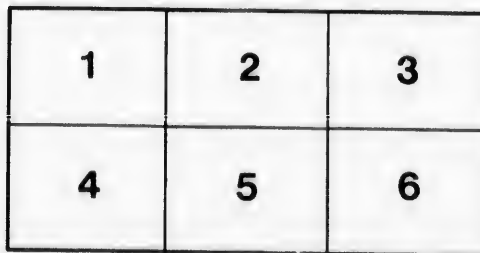
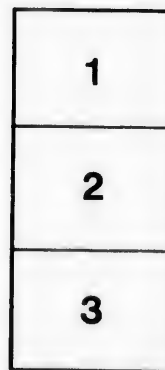
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*Pamphlet Box B3*

THE

FAREWELL SERMON

OF THE

REV. CHARLES BANCROFT, A. M.

DELIVERED IN

ST. THOMAS'S CHURCH, MONTREAL,

OCTOBER 31, 1847.

**Montreal:**

PRINTED BY LOVELL AND GIBSON, ST. NICHOLAS STREET.

1847.



MONTREAL, *November 6, 1847.*

REV. AND DEAR SIR,

Since the delivery of your Farewell Sermon, on the 31st ultimo, to the Congregation of St. Thomas's Church, many of its Members have expressed a strong desire to possess a copy, and feeling assured, from the universal regret expressed at being obliged to be separated from you, that all would feel highly gratified with so valued and affectionate a remembrance, we beg you will oblige us with the manuscript, for publication.

We remain,

Very respectfully and affectionately,

Your sincere friends,

SAMUEL TUBBY,  
JOHN A. CONVERSE,

*Late Wardens.*

The Rev. Charles Bancroft, A. M.

*Rector of St. Johns, Canada East.*

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RECTORY, ST. JOHNS, *Nov. 8, 1847.*

MY DEAR FRIENDS,

I thank you for the kind consideration which has prompted you to ask a copy of my Farewell Sermon, for publication. The request is as unexpected as it is grateful to my feelings. I give it to you with all its imperfec-

tions, accompanied by the earnest prayer that it may prove to my late beloved flock, in the best sense of the term, "*a remembrancer*,"—that they may resolve, in the strength of God, to "stand fast in one spirit, with one mind striving together for the faith of the Gospel."

Believe me, with every sentiment of respect,

Your affectionate friend,

CHARLES BANCROFT.

J. A. Converse, Esq.

Samuel Tubby, Esq.

*Late Wardens St. Thomas's Church.*



# SERMON.

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PHILIPPIANS, I. 27.

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*“ Only let your conversation be as it becometh the Gospel of Christ ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one Spirit, with one mind striving together for the faith of the Gospel.”*

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MY beloved brethren, had it been possible I would gladly have escaped this hour. It is always a painful duty to bid a last farewell to those we love ; but who can tell the varied emotions which fill a Pastor's bosom when called to separate from a faithful and attached people, among whom he has laboured, for whom he has prayed, and whose affectionate interest and co-operation have won his heart. St. Paul knew the feeling when he penned this Epistle to his beloved Philippians. He could say in the verses preceding the text : “ God is my record, how greatly I long after you all in the bowels of Jesus Christ.” “ I thank my God upon every remembrance of

you; always in every prayer of mine for you all making request with joy." "And this I pray, that your love may abound yet more and more in knowledge and in all judgment: that ye may approve things that are excellent: that ye may be sincere and without offence till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." He had planted the Gospel at Philippi. Many had received with gladness the truth which he preached, abandoning their idols and giving themselves up to the service of the Lord Jesus. They were his spiritual children, over whose conversion he rejoiced, and for whose continuance in well doing he earnestly prayed and laboured. Nor only this; the Philippians had evinced the strongest attachment to his person, both by word and deed, even straitening themselves (for they were poor in this world's goods,) that they might again and again minister to his temporal necessities. No wonder then, that he grieved when called to separate from them, or that when far away he continued to regard them with affectionate solicitude, watching over their spiritual interests, and exhorting them in such words as the text: "Only let your conversation be as it becometh the Gospel of

Christ: that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel;" As if he had said, "I can have no greater joy than to hear of your devotion to that Gospel which in Christian simplicity I have endeavored to preach among you; of your strict adherence to the truth as it is in Jesus; of your holy and consistent walk; of your love to each other and to your divine head—" I know that this my request will not be denied, that you will strive to walk so as not to bring reproach upon your spiritual instructor,—nay, in such a way that your whole conversation may redound to the glory of God." The same exhortation, beloved brethren, you will permit me, in bringing my ministry among you to a close, to press with earnestness, and with the sincerest affection: Let your doctrine and your life be consistent with the Gospel of Christ: that, whether I come to see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel.

I. Let me entreat you to stand fast in *Doctrine*. The importance of this point will clearly

appear, for unless our faith be sound, in vain shall we look for correctness in practice. Unless a man believe his heart to be corrupt he will not seek its transformation. Unless he be sensible of his inability to turn to God he will not seek the aid of the Holy Spirit. If he think that he can work out his own righteousness, he will not seek to be justified by the alone merits of Christ. If he call in question the proper Deity of Christ, he will not rest his hopes of salvation on a mere man or angelic being. He will not, as did St. Stephen, in the agonies of death, commit his soul into the keeping of his Redeemer. If he do not regard Holy Scripture as the inspired record of Divine truth, he will not come with child-like confidence to its hallowed page to be taught the way of life. Hence you see the importance of keeping near to the sacred oracles, of holding fast the form of sound words which is contained in that blessed volume; and which, I rejoice to say, lies embodied in the Liturgy, Articles and Homilies of the Church, under whose shadow it has pleased the Almighty to cast our lot. I refer to the great fundamental doctrines of our holy religion, such as, "The depraved nature of man since the fall, whereby," as our 9th Article says, "he is very far gone

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from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit:"—his justification by the alone merits of Christ, and not by any works or deservings of his own:—his being accounted righteous by faith, as the instrument appropriating the righteousness of the Lord Jesus; and that not a dead, but a living faith, working by love, manifesting its existence by its works, known just as the tree is, by its fruits:—the proper Deity of Christ, by which, though perfect God, of one substance with the Father, he condescended to take our human nature upon him, "so that," to adopt the language of our 2nd Article, "two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very man:"—the necessity of Divine influences, exerted by the agency of the Holy Ghost, the third person in the blessed Trinity, sent by, and co-operating with the Father and the Son in the work of redemption:—the sufficiency of Scripture, as a Divine rule of faith, so that, to borrow the words of the 6th Article, "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should

be believed as an Article of the Faith, or be thought requisite or necessary to salvation." These are among the doctrines which have been preached to you, which lie at the foundation of the religion which you profess, and in reference to which we beseech you to "stand fast in one spirit, with one mind striving together for the faith of the Gospel." The advocacy of such views may bring you into reproach with men of the world; nay, it may subject you to charges of enthusiasm, of uncharitableness, or even of sustaining a false position in the Church of which you are members, by those too who profess to be animated by a proper zeal for the Lord of Hosts. Be it so: The tribunal at which we are to be judged will not be composed of fallible men, but of the omniscient Jehovah; the test will be, not human opinions, but the sure word of Divine truth, prayerfully and conscientiously studied for ourselves.

II. But secondly, my brethren, see to it, *that your lives be consistent with the doctrines which you hold.* There are some who, with loud professions of orthodoxy, fail entirely in their practice. They give no evidence in their lives of a heartfelt appreciation of the great saving truths of the Gospel. Their faith is

destitute of fruit. Where are the love, the liberality, the zeal, the active exertion, which ought to characterize the true followers of Christ? Where is that meek and forgiving spirit which shone forth so brightly in the victim on the road to Calvary, nay, even in the agonies of death. Where is that strict regard for truth and honesty in all their dealings with their fellow creatures? The Apostle James appears to have had the character of such in his mind, when he wrote, "What doth it profit though a man say he hath faith, and have not works? Can faith save him?"\* That is, can an inoperative dead faith prove acceptable in the sight of God? No. "For as the body without the spirit is dead, so faith without works," as the evidence of its existence, "is dead also."† This is a danger against the approach of which, the Christian needs to be ever on his watch. He will be tempted to rest satisfied with the conceded orthodoxy of his views, and while he is priding himself upon it, may, as far as his life is concerned, be sinking into a soul-destroying lethargy, or breaking forth into acts of sin and folly. Aim, my brethren, at consistency of life, as well as soundness in doctrine. Let all the world around

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\* James ii. 14.

† James, 2. 26.

take knowledge of you that you "walk with Jesus." Let it appear that there is a vitality in religion, from its influence upon your own personal conduct. I have often expressed the opinion to you, that there is more injury by far done to the cause of religion by the inconsistencies of communicants of the Church, than by any or all infidel attacks whatsoever. Remember this, my beloved brethren, and "Let your conversation," in this particular, "be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."

III. But again, we exhort you to stand fast in one spirit with respect to *a diligent use of the means of grace*

One of these is *Prayer*, the divinely appointed channel of communication with Heaven. In prayer we obtain the strength necessary for sustaining us in our Christian course. It was this which bore up the fainting spirit of the Saviour in the garden and upon the Cross. His exhortation to his disciples was, "Watch and pray that ye enter not into temptation." And so important is prayer to the Christian, that it has been very aptly termed "his



vital breath, his native air." Let it be neglected, and the flame of vital religion will quickly flicker and die. I have so often preached to you on this subject that I need not dwell on it now further than to urge you to its diligent performance. Your strength lies in prayer—the work of declension in religion will invariably commence with neglect of secret prayer. As you value your eternal interests, therefore, be faithful, be serious, be regular in the performance of this duty, both in the retirement of your closet, and around the family altar.

Near akin to this is the *worship of the Sanctuary*, the pouring out of the soul in prayer and praise to God, in the great congregation. If, my brethren, the Christian cannot be kindled into a flame of devotion in the House of God on earth, how can he be prepared for an abode in the celestial courts in which the employment of the angelic host is unceasing adoration? Is it not painful to reflect what trifles will keep many even who are communicants from attendance at the Church. Do such persons remember that the vows of God are upon them? that they are a spectacle unto angels and unto men? that their example to their families is ruinous? the injury to their

own souls unspeakable? Do they remember that this is a habit which will grow upon them, that their conduct is without excuse, and will certainly be severely judged at the day of account?

*The preaching of the Word* is another, and very special means of grace,—by “the foolishness of preaching” it has pleased God to save them that believe; that is, by what the world esteems foolishness. The word is the instrument employed by the Holy Spirit, in the work of spiritual renovation. Three thousand souls were by one of St. Peter’s Sermons aroused to a sense of their sinfulness. And it has been the universal experience that where the Gospel has been faithfully preached, souls have been born to God, sinners have been converted, and Saints edified, built up, established in the faith, and ripened for Eternity. I need hardly remark, that if such importance be attached to the preaching of the Word, the duty of attending to it is clear, and that full benefit can be derived from it, only when such attendance is regular and devout, and mixed with faith. There must be “line upon line, and precept upon precept, here a little, and there a little.” There must be prayer that our

hearts may be opened, as was Lydia's, to receive the truth, and profit by it.

So, also, are the *Sacraments*, a divinely appointed means of grace, to aid the Christian in his course. It is in the use of these, that we obtain the fresh supplies of strength which we need, and by which we are prepared for every earthly conflict. We find no mysterious efficacy wrought upon our souls by a participation in these Ordinances. They are the channels through which faith draws down the covenant-ed blessings. To use the language of our 25th Article, "They be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him." And they are very important. Instituted by Christ himself, they carry with them the weight of a Divine obligation. They are as our Catechism says, "generally necessary to Salvation." It is at our peril that we neglect them. A participation in them is indispensable to a healthy habit of the soul. Well does it become those of you, my brethren, who are neglecting these Sacraments, to consider your position. "Go ye therefore, and teach all

nations," was the command of Our Saviour, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."  
 \* Baptism was to be the door of entrance into the visible Church. You have not entered in yourselves, or you are denying an entrance to your children; they are not the recipients of the covenanted blessings. "*This do in remembrance of me,*"† was the dying injunction of Christ, in reference to the other Sacrament. You are not to be found at the Lord's Table. How will the excuse that is keeping you away stand the test of the great day of account? Is it a sense of unworthiness? "Behold the Lamb of God that taketh away the sin of the world!‡" "They that be whole need not a physician, but they that are sick."|| Is it the fear of falling back in religion? What is such an apprehension but the mistrusting of that Omnipotent agency which has inclined you to commence the work of religion? Is it the unworthiness of those who would kneel by your side? Alas! who among us is perfect, or what has the unworthiness of my neighbour to do with my obedience to the Divine command? Is it because you are at

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\* Matt. xxviii. 19.

† Luke, xxiii. 19.

‡ John, i. 29.

|| Matt. ix. 12.

enmity with a fellow creature? Alas! brethren, how can you in that case pray to our Heavenly Father, "Forgive us our trespasses, as we forgive them that trespass against us," or how could you stand before the bar of God's Judgment this night, if called into Eternity, being at enmity with your brother?

But we must not forget the *Study of the Scriptures*, as another and all-important means of grace. This is the chart which can alone safely conduct us to Heaven. Here we find every difficulty solved, and the path made so clear, that the "wayfaring man, though a fool, cannot err therein." It is by the study of this Sacred volume only, that we can hope to become wise unto salvation. Here is rest for the weary and heavy laden, comfort for the afflicted soul. Here are inexhaustible treasures open to all who will dig for them. Here says Bishop Jewell, is "manna given to us from Heaven, to feed us in the desert of this world."

In the use of these various means of grace, beloved brethren, we beseech you to exercise all diligence, not resting upon the mere performance of them, as meritorious in the sight of God, but employing them in obedience to the Divine command, and for the rich blessings which they call down upon your souls, regard-

ing them as indispensable to your running well the race that is set before you. Above all, in the use of these means, seek to possess such an eye of faith as will discern Christ everywhere,—in the Sanctuary, in the Sacraments, in the Scriptures,—in the person of His sincere followers, the branches of the living and true vine, the Members of that one great body, the Church, of which He is the head. Do you want a Prophet to instruct you in Heavenly wisdom? Behold Christ—"the light of the world." Do you stand in need of a Priest to make an atonement for you, and to be your intercessor above? See in Christ the great High Priest of our profession, who has suffered death and passed into the Heavens. Are you in search of a king to rule over you? Behold in Christ, one whose kingdom is an everlasting kingdom, and whose sceptre is a right sceptre.

To me, beloved brethren, there is a peculiar solemnity connected with this hour. I stand before you for the last time as your minister. In this uncertain and transitory life, our next meeting, for aught we know, may be in Eternity. The frequent deaths around us of the young and healthy, as well as of the aged and infirm, warn us to be ready for a summons at any moment, to attend the bar of the great Judge.

There we shall most certainly meet, Pastor and people, and there, oh! is it not a soul-stirring reflection! render up severally our account.

It is now nearly three years since, in the Providence of God, it became my privilege stately to minister to you in holy things. During that period we have had much ground for encouragement in our work, for which we desire to return our heartfelt acknowledgments to the great Head of the Church. In opening our labours in this portion of the Vineyard, our motto was, "Not by might nor by power, but by my spirit, saith the Lord."\* We set out with the determination of depending on the aid of the Holy Ghost, and of giving to God all the glory of any success with which He might be pleased to crown our efforts. And now that we look upon this congregation, increased nearly threefold in numbers and influence; blessed too with a large and flourishing Sunday School,—when we mark the hold which the Gospel has taken upon many who were before in a state of rebellion against God:—when we observe how many who attended worship no where have found a home within the precincts of this Sanctuary:—when we reflect upon the liberality with which every call has

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\* Zech. iv

been met by this Congregation: their kindness to their Pastor and "Servant for Jesus' sake;" their ready co-operation in all his plans for the good of the Church:—we do from our heart praise God for his goodness; we acknowledge the presence and blessing of the Holy Spirit; we cheerfully give Him all the glory. Yes, our heartfelt exclamation is, "not unto us, not unto us, but *unto thy name* give glory, for thy merey, and for thy truth's sake".\*

In my preaching, I have endeavored, as far as God has given me the ability, to hold up a crucified Saviour as your only hope. It has been my aim to keep continually before your minds, the necessity which existed for an atonement in the fall and guilt of man. I have pointed out to you the means by which that atonement could be made effectual to the salvation of our souls, by the exercise of a *simple faith*, the casting aside of all self-righteousness, and the becoming clothed in the righteousness of Christ. I have never ceased to represent this faith, as "*working by love*," yielding holiness as the fruit, though these good works are not in themselves in any degree meritorious in the matter of justification before God. I have reminded you of a judgment to come, and ex-

\* Psalms, cxv. 1.



horted you now at once, to make the great Judge your friend. I have endeavored clearly to point out the change which the unregenerate heart must undergo, before there can be any meetness for the enjoyment of Heaven; the agency by which it is effected, the power of the Holy Ghost, and have exhorted the unconverted to make it their earnest prayer, that they might become thus renewed. You will, I think, bear me witness, that I have striven to preach to you the whole truth, and that without respect to persons—knowing that to God only have I been accountable for the due exercise of my ministry, and that I ought to endeavour so to labor as “to be free from the blood of all men.” And now before the word is pronounced that severs the bond by which we have been united, let me ask in all solemnity, and as in the presence of God, what has been the effect of my preaching? “For,” says St. Paul, “we are unto God a sweet savour of Christ in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life.”\* Have these Sermons been the means of helping you in your Christian course, of preparing you for

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\* 1 Cor. i. xv. 16.

the enjoyment of Heaven, or have they had a hardening influence, serving by the opportunities they have afforded you of repentance, to aggravate your everlasting condemnation? Dear Brethren, with joy and gratitude we express our conviction, that to some we have been the "savour of life unto life." You have been roused to a sense of your sinfulness, and have found in a saving knowledge of Christ, the peace which you had so long sought in vain;—others who were already communicants have, we bless God, been spiritually enlightened to behold more clearly the truths of the Gospel, and have been led to dedicate themselves more unreservedly to the cause of Christ. Testimonies like these, have from time to time, gladdened the heart of your Pastor, cheering him in his work, and enabling him to feel, that his labour has not been altogether in vain in the Lord. Yet, alas! this cannot be said of all,—such blessed effects have not in every instance attended the preaching of the Gospel from this pulpit. No, beloved Brethren, the sadness with which we part from many of you, is increased tenfold by the consideration, that as far as man can judge, our teaching has in your case been of small avail. I look around upon some of my congre-

gation, who, notwithstanding all the sermons they have heard, and the Providences which have thickened around them, are still living in impenitency and sin. Intemperance has not been rooted out from among us,—the intoxicating draught is still poisoning the domestic bliss of many in my congregation,—the Sabbath is still profaned, the name of God taken in vain, licentiousness is yet rampant—oh! can it be, my friends, that in the face of all the warnings which you have received from God, you will thus persist in heaping iniquity upon iniquity, selling your souls for naught, binding more closely around you the chains of Satan, dooming yourselves to everlasting misery? For the last time, as your Pastor, I urge you to repent of your sins, to fly from the wrath to come, to turn to Christ, that so iniquity may not prove your ruin. Stir yourselves up to call upon God in prayer, realize your danger—make the effort, and Christ who came “to seek and to save that which was lost,” will give you strength.

But there are others for whose spiritual welfare we feel deeply anxious. Those who are almost persuaded to be Christians, but who have not yet taken the step which binds them to the Lord. We have been waiting now for nearly

three years for some of you to stand forth boldly on the Lord's side, and now we must go without the blessing being granted. For the last time, we stood this morning at the Lord's table, inviting you to come forward and partake of the heavenly banquet, but there was no response. We leave you with sadness, for alas! what more can be said than has been said, what more can be done than has been done, to induce you to give your hearts to God? Oh! brethren, shall not this night witness the solemn resolution taken, the good work begun? Will you not cheer your Pastor's heart, nay, will you not cause joy to the angels of heaven, by determining now to choose and to follow the portion which shall never be taken from you? Nor will I hide from myself that there are others in this congregation, whose Christian course fills me with uneasiness; they are to be found among the communicants, the avowed followers of the Lord; those who profess to be animated by the spirit of Christ, and engaged in the service of Christ. My heart bleeds for the cause of my Divine Master; Christ has been wounded in the house of his friends. What, I ask in a spirit of affection, what are worldly lookers on to think when they witness such inconsistencies in professing Christians?

How often has your minister been checked in his efforts to draw others into the fold, by being pointed to the misconduct of those who were counted on the Lord's side! What can we do but again and again reply that religion is not to be charged with the inconsistencies of those who profess to be actuated by its principles! the traitor among the Apostles, nay, the five foolish among the virgins, as well as the pointed declaration of God in his word, teach us that all are not Israel who are of Israel,—all are not vital Christians who are named after Christ. We must expect that there will be false professors in religion—it is nothing strange. But, beloved, we hope better things of you—we do trust that in heart you are all sincere in your profession, and only need “to have your pure minds stirred up by way of remembrance.” Let your conversation be as it becometh the Gospel of Christ. Do not indulge an unforgiving spirit, lest ye be not forgiven at the great day of account. Remember that by every inconsistency you are causing the weaker brethren to stumble—remember that God will not hold you guiltless in the season of retribution. Stand fast, therefore, with one mind striving together for the faith of the Gospel.

To the younger portion of my congregation let me address a few words of advice. How is it, my beloved friends, that so many of you have not yet given your hearts to God, that you have been losing this bright and golden, I might almost say, this only opportunity, of securing an interest in Him who is able to afford you real happiness? Oh! why is it that I have been earnest in the Sunday School and out of it, in pressing upon your attention the importance of remembering your Creator "now in the days of your youth?" Because I have been sensible that your age was in itself no security against the approach of death; that, whilst in the act of addressing you, the deadly messenger might have already received his commission to cut you off from the land of the living. And such has, in more than one instance, been the event. Yes, I have more than once passed from the Sunday School, where all was life and intelligence, to the grave, where naught remained but the inanimate clay. I have exhorted you to pay immediate attention to religion, because, conscious that your youthful hearts were by nature corrupt, and that unless transformed by the influences of the Holy Spirit, you could not hope to be saved. I have exhorted you to seek religion in youth, because,

convinced that it is a great deal easier to serve God now than when you have been long the slaves of the world; and because every moment of delay has been lessening the probability of your ever becoming the true followers of Christ. It is my love for your souls which has prompted me so often to urge you to seek an acquaintance with that blessed Saviour who died to redeem you. And,—shall I not give utterance to the feeling?—I have been disappointed at not seeing more of your numbers affording evidence of sincere love to that Saviour. Will you not all of you resolve this night to give your hearts to God? Will you not from this time forth cry unto God; “My Father! thou art the guide of my youth?”

To the Superintendent and Teachers of the Sunday School, I would add a word in parting. Your's is a noble work. Prosecute it vigorously in the strength of God. It is a very-trite observation, but no less true, that the young are the hope of the Church. To you along with your Pastor has been entrusted the solemn responsibility of training up these dear children in the way they should go. You have been preparing for usefulness those who are shortly to become the fathers and mothers in Israel. Your privilege it has been to aid in ripening

these precious souls for a happy immortality. May multitudes rise up to call you blessed! We are no longer to occupy the same field;— I trust that we shall still be fellow-labourers in the vineyard of Christ. Oh! remember him who has labored among you in the Lord. Let our prayers mutually ascend to the Throne of Grace, that each may be strengthened and blessed. May the Lord prosper you in your interesting work!

To the Wardens of the Church, for their cordial co-operation and friendship, I tender my warmest thanks. Nor can I forget the kindness of those who have so cheerfully and so acceptably conducted the praises of the great congregation; the Lord reward them abundantly by giving unto them a double portion of His Holy Spirit, that they may be prepared to join the song of angels in the glorified Sanctuary above.

My beloved brethren and friends, one word more and I have done. I came to you with a sincere desire of promoting the best interests of you all. It was my determination not to know anything among you, but "Jesus Christ and him crucified." In reviewing my past ministry, I am humbled to the dust, by reason of my sins and deficiencies. God in mercy



forgive me. But oh! remember that "we have this treasure in earthen vessels." Let not any deficiencies which you may have witnessed in me, bring reproach on the blessed cause I have sought to advocate. Forgive me wherein I have offended, as you hope to be forgiven:—Accept my sincerest acknowledgments for all the kindness which my family have received while among you. Pray that the Divine Blessing may accompany us in our removal, and be assured that our humble supplications will ascend in your behalf to him who is able to supply every deficiency, and to bring you each one to everlasting happiness.

I wish you all an affectionate *Farewell*.

