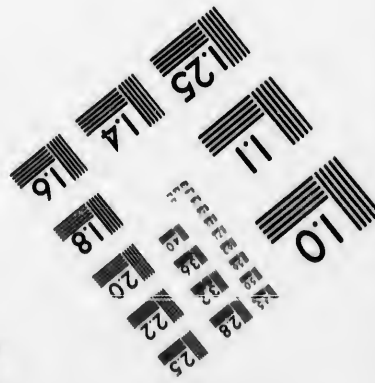
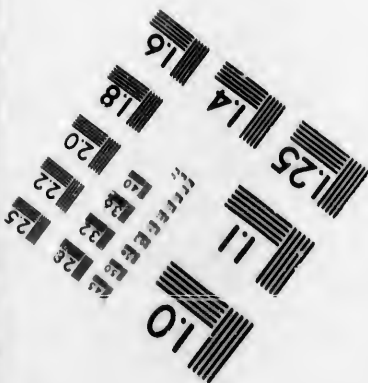
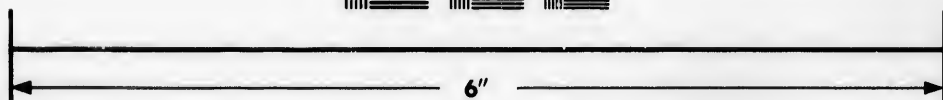
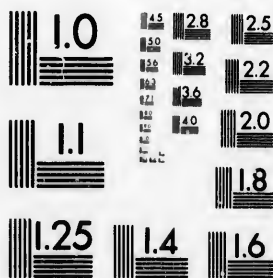


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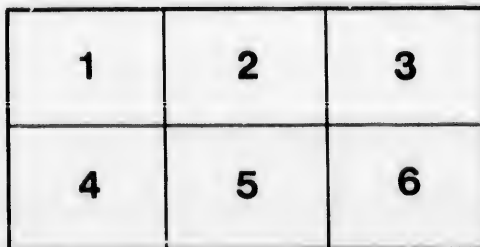
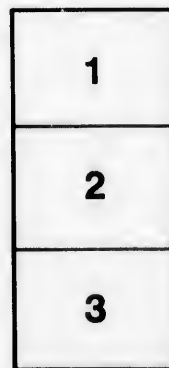
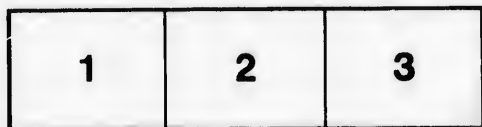
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5.  
THE FAITHFUL MINISTER OF GOD A BURNING AND  
A SHINING LIGHT.

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A

# SERMON,

PREACHED TO THE CONGREGATION OF

St. Andrew's Church,

**ST. JOHN'S, NEWFOUNDLAND,**

ON THE EVENING OF

**February 16th. 1845,**

BEING THE SABBATH IMMEDIATELY AFTER THE INTERMENT  
OF THEIR LATE PASTOR,

**THE REV. DONALD ALLAN FRASER, A.M.**

BY

**THE REV. D. D. EVANS,**

MINISTER OF THE CONGREGATIONAL CHURCH,

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Published by request.

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**ST. JOHN'S, NEWFOUNDLAND:**

HENRY WINTON, GENERAL PRINTING-OFFICE, QUEEN-STREET.

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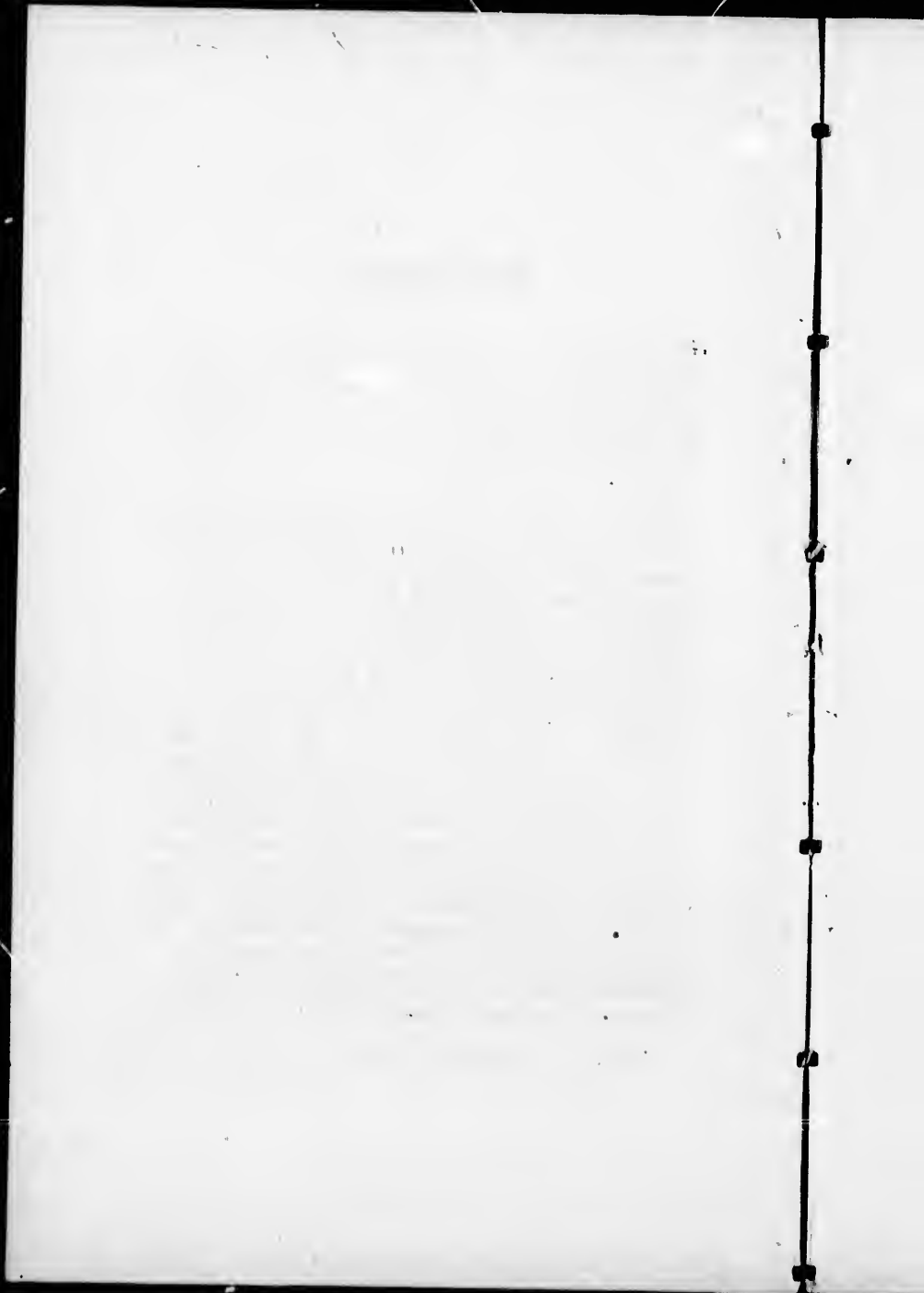


## ADVERTISEMENT.

**T**HIS SERMON is published at the request of the Congregation of the late Rev. Mr. FRAZER; had it been originally intended for the Press, the style would probably have been different, but as it was prepared for oral delivery, and preached as prepared, it is published without alteration, for the use and satisfaction of those who are called to lament the loss of their beloved Pastor.

The Preacher would have preferred, for himself, entire silence on the melancholy occasion; but he was willing to do what he was desired, to show his respect for the departed, and his sympathy with the surviving. He cannot but lament, however, that the esteemed Minister, who was announced to preach the *Funeral Sermon*, should have been so afflicted at the time, as to be unable to discharge this Service. That gentleman could have given an instructive account of the life, labours, and last experience of the departed, which the author of this Sermon, from his very short acquaintance, could not do, and did not therefore attempt, that the whole field might be open to one more competent. But it was a season when the feeblest would feel impelled to do his utmost;—one Minister was called to his reward in Heaven,—another was silenced by bodily affliction,—and the third, the last of the brotherhood that could interchange services, was called, not only to supply the place of both, as well as his own, but also to improve the awful dispensation for the good of the living. His post was a solemn one: and now he can only say, that he endeavoured to do his best in the circumstances, and that his fervent prayer is that the “Father of mercies,” and “the God of patience and consolation,” may be pleased to give unto them that mourn “grace to help in time of need,” and to overrule the painful dispensation for good. May *His* rich blessing be upon the *widow* and the *fatherless*; and may *His* Spirit feed and guide the destitute flock.

ST. JOHN'S, *March 4th*, 1845.



## SERMON.

"HE WAS A BURNING AND A SHINING LIGHT, AND YE WERE WILLING, FOR A SEASON, TO REJOICE IN HIS LIGHT."—*John v., 35.*

**T**HIS statement was made by the Son of GOD respecting John the Baptist, who was promised and sent as "the Messenger" of the Messiah, "to prepare the way before him." John had now probably finished his course, and his day was ended. He had been a faithful servant, and sealed his ministry with his blood, for he died a martyr's death. And he to whom he had borne witness now bears an honourable testimony in return, describing him, as to his character and office, as "a burning and a shining light."

It is always pleasing to hear the testimony of a master to the worth of a departed servant; but far more interesting is it to contemplate the character given, and the approbation manifested by the Saviour of the world to his beloved ministers. And what an enviable monument is here raised by the Saviour to the memory of John the Baptist! What an appropriate and expressive epitaph is the text to record the excellence of a departed Servant of GOD, both to those who had valued, and to those that had not improved his faithful ministry! "He was a burning and a shining light."

In sacred Scripture the ministry of the Gospel, and indeed spiritual gifts and graces in general, are often described by figures taken from light, its adjuncts, and modes of manifestation. *Light, lamps, candlesticks, stars, day*; and *to light, to shine, and to be of the day*, are terms frequently used in reference to Christians, the discharge of their duties, and the developement of their character; and light, as pure, pleasant, and an entire contrast to darkness, is an appropriate emblem of moral goodness. Of the Divine Being, as perfectly holy, just, and good, it is said "GOD is light, and in him there is no darkness at all;" and as the source and giver of holiness, he is represented as "the Father of lights, with whom is no variableness, neither shadow of a turning;" but who ever shines with the same brightness and glory. And Christians as renewed and sanctified by the Spirit of God, "following holiness, without which no man shall see the Lord," are described by similar figures, and their duties are enforced in corresponding terms. "Ye are the light of the world," said the Saviour to his disciples—"let your light so shine before men, that they may see your good works, and glorify your father who is in Heaven."—(*Matt. 5, 14, 16.*) The Apostle describes to the Philippians the corruption and ungodliness of mankind, "among whom," he adds, "ye shine as lights in the world, holding forth the word of life."—(*Phil. 2, 16.*) To the Ephesians he writes—"Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light;" and to the Thessalonians—"Ye are all the children of the light and of the day; we are not of the night nor of darkness."—(*Eph. 5, 8: 1 Thess. 5, 5.*) And the Christian's course, as he grows in

holiness, is thus described—"The path of the just is as the shining light, that shineth more and more unto the perfect day.—*Prov. 4, 18.*

I.—Having thus considered the import of the principal terms used in the text, and regarding the passage as an appropriate theme for our meditations, while we endeavour to improve the death of a late excellent and faithful minister of CHRIST, we shall, in the first place, contemplate the *character* and *office* of John the Baptist, as here described by our Saviour.—"He was a burning and a shining light."

Some maintain that there is here an allusion to a particular passage in the Psalms, which they regard as referring to John the Baptist, as the Messiah's forerunner and herald, and which reads thus—"There (in Zion) will I make the horn of David to bud; I have ordained a *lamp* for mine anointed,"—for my CHRIST. And hence they read the text,—"*He was the burning and shining light,*"—the specific one mentioned in the Scripture.—*Psalms 132, 1<sup>st</sup>.* The metaphor is intended to describe him as eminent in spiritual graces and gifts; he was conspicuous, or distinguished, in character and office.

John the Baptist was eminent for *spiritual graces*; he was a man of more than ordinary piety and holiness—"a light," yea, "a burning and a shining light." His character was transparent; and a spectator would at once be convinced of his moral worth and sterling piety. There was nothing dark, hidden, or equivocal about him, but everything was open and upright, without the shadow of dissimulation or obliquity; his principles were pure, and his actions were equally free from all that could be condemned: he was altogether

like his master, unspotted, lovely, and good; and he was eminently holy, "a burning and a shining light," making apparent and reproving the sins of the age. His apparel was coarse, his diet plain and sparing, and his entire deportment rigidly correct and austere. —"He had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey."—*Matt.* 3, 4. "He drank neither wine nor strong drink; and he was filled with the Holy Ghost from his mother's womb."—*Luke*, 1, 15: 7, 33. His sanctity was soon and widely famed abroad, and without repelling or offending many, it attracted the multitude, and commanded the admiration and confidence of his countrymen. And all the servants of the LORD should be like him— eminent in holiness, pure in life and conversation, "giving no offence in anything, that the ministry be not blamed; but in all things approving" or commending "themselves as the ministers of GOD." All Christians should shine as lights in the midst of a crooked and perverse generation; but Christian ministers are to be eminent— holy and devout, "burning and shining lights."

John was also eminent for spiritual gifts;—he was called and qualified to occupy an important post, and in the discharge of his office "he was a burning and a shining light." He was sent to "preach the kingdom of Heaven," to announce the coming of the Messiah, and to prepare the way before him, by rousing and fixing the attention of men; and his ministry was remarkable for the importance of its subject, and for the zeal with which it was discharged. His preaching related to the Son of GOD, and the salvation of men, and on these important points he was intelligible to

all—"a shining light." His cry was "Repent, for the kingdom of Heaven is at hand." And the multitudes who came to him to be baptized, "confessing their sins," and "fleeing from the wrath to come," he directed to one higher than himself—to the true Saviour of sinners, saying—"Behold the Lamb of GOD, that taketh away the sin of the world;" and in preaching this gospel he was bold, uncompromising, and zealous, displaying the spirit and power of Elias, peremptorily demanding the fruits of repentance in the admiring crowds that flocked around him, and reproofing sin, though found in royalty itself, and to the peril of his own life. His vocation was important, his post high, and his endowments eminent; his zeal was fervid and his ministrations faithful and useful: "he was a burning and a shining light;" and those who are called to preach the same gospel, and display the same zeal, are described by similar metaphors. The ministers of the "seven churches," mentioned in the Revelation, are represented as the "seven stars;" and all Christians, especially Christian ministers, must shine as lights in the world, "holding forth the word of life."

But it must be remembered, that John was "a burning and a shining light" only as he reflected a borrowed light. The piety, holy zeal, and useful labours of the most eminent saints are the result of GOD's grace,—they are of his operation and of his gift, for we are "born again," or "regenerated," of his spirit, and we "are sanctified" by the same agent, who "worketh in us both to will and to do of his good pleasure. Hence the Apostle Paul declares—"It is by the grace of GOD I am what I am;" and when he speaks of himself, as labouring most abundantly, he checks him-

self, saying—"Yet not I, but the grace of God which was with me." He was a luminary only as he was illumined from a higher source, and reflected the light he had received. And the most holy and useful of CHRIST'S servants have ever acknowledged their obligations and consecrated all their endowments to *Him* from whom they had emanated. They *shine*, because they display the graces of the Spirit, or "hold forth the word of life,"—and they *burn*, because "the love of God is shed abroad in their hearts;" and whenever the church is favoured with men of eminent gifts and graces—holiness, zeal, and usefulness—let us adore the grace of God in them, and pray to the LORD that he will graciously be pleased to multiply his Servants, who shall go forth, like John, and be *burning and shining lights*, for the edification of the church, and the conversion of a wicked world. The harvest truly is great, but such labourers are few.

II.—Let us now contemplate the *feelings* and *conduct* displayed by the Jews toward John the Baptist.—"He was a burning and a shining light, and ye were willing, for a season, to rejoice in his light." They once regarded him as a prophet, and admired his character and ministry, though their great men afterwards persecuted him. Even Herod himself, whom he reprov'd for gross sins, "feared John, knowing that he was a just man and a holy, and observed him; and when he heard him he did many things, and heard him gladly."—*Mark*, 6, 20. And it is said that "when he afterwards would have put him to death, he feared the multitude, for they counted him as a prophet."—*Matt.* 14, 5. Thus they "rejoiced in his light."

*They admired the sanctity of his life.* They beheld



his holiness and piety with pleasure; and it is a great thing to be able to appreciate moral excellence, and spiritual graces—but it is more to cultivate them. And the servants of the LORD should be patterns of every excellence—examples of piety and goodness—which all may admire and follow; they should *live* as well as preach the gospel. But it is more than can be expected that the Christian should gain the admiration of every heart and lip: for many, conscious of their own moral worthlessness, and anxious to excuse it, will hate and traduce the excellence which they do not possess. Still, eminent holiness—consistent, devout, and useful piety—will command the respect of men in general, and even of enemies. But, brethren, it is not sufficient that you rejoice in the light of CHRIST'S faithful servants; you must cultivate the purity and devotion, the faith and zeal, which you admire. And hence the Apostle says—"Be ye followers of me, even as I am also of CHRIST."—1 Cor. 11, 1. And again it is said—"Remember them that have the rule over you, who have spoken unto you the word of the LORD, whose faith follow, considering the end of their conversation JESUS CHRIST, the same yesterday, to-day, and for ever."—Heb. 13, 7, 8. And are CHRIST'S ministers, whom you esteemed for their piety and faithfulness, gone to their rest and reward? Then "be ye followers of them who, through faith and patience, inherit the promises."—Heb. 6, 12.

The Jews admired the excellence of John—"for a season rejoiced in his light;"—but they did not imitate his graces.

*They also attended and loved his ministry.* As with bold and fervid zeal he commanded the people to

repent, announced the approach of "the kingdom of Heaven," and directed attention to the coming Saviour, he was heard with gladness, and followed by attentive and admiring crowds. The subject of his ministry was new, popular, and pleasing; his manner was striking; and his entire character and life commended the theme of his discourses to the hearts of his countrymen. But it is one thing to admire and follow a pious and powerful ministry of the gospel, and a very different thing to believe that gospel, and feel it to be the power of GOD unto Salvation. Have you not often rejoiced in the ministrations of a holy and gifted preacher, without rejoicing in the truth, or the Saviour he proclaimed? And what multitudes are there, who will attend and love an able ministry, and will, notwithstanding, perish in unbelief, rejecting the counsel of GOD against themselves, and losing his grace in their admiration of the instrument by which it was presented before them! But, brethren, the ministers of CHRIST—the most devout and faithful—desire no respect or attention to themselves, but to the grace of GOD which they have received, and to the gospel which they preach, and to which they urge you to give the most earnest heed, knowing that it is able to save your souls, that you can not escape if you neglect so great salvation, and that when you reject the gospel preached, you reject not man, but GOD.

The Jews rejoiced in the light of John; and it had been well had they received "the true light,"—the Saviour to whom he bore witness.

But their attendance on his ministry was *temporary*. "Ye were willing, *for a season*, to rejoice in his light." They admired and followed his preaching, until it

became too faithful; his light burned and shone so brightly as to reprove, expose, and condemn the sins which they loved and would not confess; and hence they walked no longer in his light. And how often is it that men withdraw their esteem and attendance from that ministry which is plain and searching—the only one that from the nature of things, is likely to promote their salvation—and exchange it for another, or for none at all, that they may dwell at ease in their sins. Like the fowl birds and reptiles of night, which cannot bear the light of day, and move abroad only in the darkness, they retreat from that light, and turn away from that ministry which reveals to their conscience their sins, and alarms them by the terrors of the LORD against the ungodly, that they may flee for refuge to the grace of GOD in CHRIST JESUS. And thus it was in the case of our Saviour himself, whose words became “too hard”—whose ministry became too faithful for some, who “turned back, and walked no more with JESUS,” though he spoke the words of everlasting life.—“For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprovèd.”—*John 3, 20.*

But the Jews rejoiced only for a season in the light of John, because he soon disappeared. His was “a burning and a shining light” whilst it continued, but it was only as that of a short moon, or a passing comet. His course was very brief, though brilliant, and his sweet and invaluable light was extinguished by the cruel hands of wicked men, for he died a martyr’s untimely death. Nor can the most able and useful ministry shine long on earth, however much it may be appreciated.

The ministers of CHRIST "are not suffered to continue by reason of death;" and thus there is a constant change in the firmament of 'the church—her "stars" waxing, waning, and disappearing one after another in rapid succession; but still the SUN abides—a rich fountain of the light of life—to supply additional luminaries when any are withdrawn; the great Shepherd and Bishop of souls lives for ever, though under-shepherds are dismissed from their labours and taken to their reward: and he can send and endow others with gifts and graces, so that they may *shine*, and "give the knowledge of salvation to them that are in darkness," and direct our erring footsteps in the way to Heaven.

And now, what *practical* instruction can we derive from this passage? We learn that we must value christian friends and christian ministers, as they resemble their Master, and give evidence of the grace of GOD. We should rejoice in his gifts bestowed upon them for the edification of the church, and render to him the thanks which he deserves; and we should improve their fellowship and ministry while we have them, rejoice in their light while it shines, lest, "loving darkness rather than light," we grieve the Holy Spirit of GOD, and the next ministry that he sends be a ministry of justice and wrath, to cut us down for our unprofitableness.

But it is scarcely necessary that I should urge this duty in this place. You have now, if you had not previously, learned how to value christian excellence, and faithful, evangelical ministrations of the word of GOD:—else, what means the deep gloom that pervades this sanctuary? Why are yours the garb and the hearts of

mourners? It is not because a country has lost a patriot—a clan its chieftain—a family its head and stay. Far more than all this you mourn. A Christian flock has been bereft of its beloved Pastor;—the cruel hand of death has been here, and snatched away the foremost and most useful among you. He whom you esteemed as a Christian and as a Pastor; who preached unto you the word of the LORD, and whose faith you felt you could follow; who loved you, and watched over your souls as one that should give account; and whose “heart’s desire and prayer to God for you was that you might be saved;”—he has been called away from his solemn charge. The light, in which you once rejoiced and were blessed, is now extinguished, and it is difficult to repress the sigh, or escape the pang of sorrow, when so much of what is excellent, pure, lovely and capable of delighting and blessing, is taken away from us. How appropriate on this mournful occasion are the Saviour’s words! Of you and your late Pastor it may be said—“He was a burning and a shining light; and ye were willing, for a season, to rejoice in his light.” And though sorrow hath filled your hearts because he is now no more, yet you have many reasons for thankfulness. While among you, he adorned the gospel of God, his Saviour, in all things; preached the truth as it is in JESUS; was faithful, as a servant in his master’s house; and finished his course in peace and joy. “He was a burning and a shining light;” but now he is numbered among the past—among those that *were*: he *was*—nay, he *is* still—“a burning and a shining light,” not here, but in heaven, for when he disappeared from your firmament, it was to enter on his own proper sphere above; and though his course with you was very brief, yet

*there* he shines for evermore. The intelligent and devout spirit, the graces and the gifts that you esteemed, were all from GOD: and, as earth has drawn to itself all that was earthly, so Heaven has recalled and received what was spiritual. Nothing has been lost, but much has been gained by him whom you deplore, for he rests from his labour and is blessed. Heaven had an interest and a share in him, and now all is set right. Do not wish to recall him; but rather pursue the path which he trod, and, without delay, seek that rich and sovereign grace which he so freely preached, as flowing to sinful men through the propitiation of the Son of God, that you may be prepared to follow and rejoice him in a better land. When you stand at his sepulchre, or behold the post that he once occupied now vacant, "sorrow not *for him*, even as others who have no hope," but rather pray, each for himself, saying—"Let me die the death of the righteous, and let my last end be like his." "He was a burning and a shining light," and now his is the rest, the glory, the joy of "the just made perfect." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." "Well done, thou good and faithful servant; enter thou into the joy of thy LORD." "And I heard a voice from Heaven saying unto me; Write, Blessed are the dead who die in the LORD from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

## APPENDIX.

(From the PUBLIC LEDGER, *St. John's, February 14, 1845.*)

We are indebted to an intimate friend and companion of the late Reverend Mr. FRASER, for the following obituary of the lamented deceased:—

### THE LATE REV. DONALD ALLAN FRASER, A.M.

THE departed was a native of the picturesque Isle of Mull, on the west coast of Argyleshire, Scotland, where he was born on the 24th November, 1793, at the Manse of Torosay, of which parish his father was clergyman. During his earlier years, the son was carefully educated under his father's eye, and he was indebted for the blessing of first strong religious impression to the pious and tender solicitude of his parents. At the age of 12, he was sent to the University of Edinburgh, for the purpose of thus soon commencing that arduous, intellectual, moral and religious discipline which the Church of Scotland, with sound wisdom, has ordained as a preliminary and indispensable qualification for exercising the functions of the sacred ministry. At this celebrated seat of learning and science, he obtained the honour of A.M., the possession of which implies superior proficiency in study, and a high degree of mental excellence. When little more than 21 years of age, he was ordained by the Presbytery of Mull, a minister of the established Church of Scotland. He remained in Mull for some time officiating as an assistant, and in 1817 he was induced to go out to the province of Nova Scotia, to take charge of a Presbyterian congregation at Pictou, where he continued for many years to edify his

people by the powerful energy with which he inculcated the Truths of Revelation. In 1838 he removed to Lunenburg, in the same Province, where he resided, in the exercise of his pastoral duties, for a period of four years, prior to 1842.

The Presbyterians in this island having made a determined effort to establish a church of their own in St. John's, invited Mr. FRASER, in the summer of that year, to pay them a ministerial visit, the consequence of which was that after frequent occasions of intercourse with him, they felt desirous of availing themselves of his spiritual superintendence, and gave him a call to be their pastor, of which the Presbytery of Nova Scotia having approved, he accepted and undertook the duties of his office here early in 1843. The foundation of St. Andrew's Church being laid in May that year, he delivered on that occasion an address, the compact substance and manner of which cannot but live in the memory of all who heard it; and in the month of December, thereafter, the Church was first opened for public worship. He continued, with honest zeal—sometimes with a force of eloquence equalled but rarely, to proclaim within its walls the glad tidings of salvation till the 15th of December last, after which it pleased God to deprive his flock of the presence of their spiritual shepherd in His sanctuary.

When first prevented from discharging his public duties, there did not appear ground for entertaining apprehension that his illness would prove fatal. Up to within a short period previous to his death, he administered the sacrament of baptism, and discharged other clerical offices within his own house, and was sometimes allowed to go out of doors for exercise. At last the disease exhibited alarming symptoms, and after much suffering, interrupted by occasional intervals of comfort, his naturally vigorous constitution gave way, and he expired on the afternoon of Friday the 7th instant, in the 52nd year of his age, and the 31st of his ministry. During the continuance of his illness, and particularly after he knew that his days would shortly be num'ered, he manifested a spirit of composure that rested for its basis on God's promise of support to his believing servants. Linked to this life by many ties of love and duty, he had yet no slavish fear of death. When receiving visits from his friends, whom he loved to address on the religious topics so familiar to him, in words of consolation, encouragement and warning, he expressed his strong feeling of gratitude to God, for the



many proofs of his loving kindness and tender mercy,—and with faculties unclouded to the last, yielded up his spirit into the hands of his Creator.

As he occupied a most important station in society, and was a man of rare gifts, a few brief remarks on his peculiar conformation of mind may not be uninteresting to those who knew him. One of its leading characteristics appears to us to have been a comprehensive power of intellect that made the discussion of religious and philosophical questions at all times easy to him. On every subject that came within the sphere of his public discourses he would ponder with a deep earnestness that imprinted the leading features with vivid distinctness upon his own mind, and fitted him to impart a strong and permanent idea to the minds of others,—while the wide range of his mental vision enabled him to expatiate over the whole extent of his topic, leaving no portion of it untouched,—and the keen penetration of his thought probed its very inmost recesses. Enriched with the varied and peculiar learning of his profession, and with a keen relish for the classical beauties of ancient and modern writers, he was usually averse to display the extent of his acquired resources; and in discharging the solemn duties of his high calling he never lost sight of its express purpose and intent—that of enforcing the truths of Christian doctrine, and of more especially urging on his hearers to believe and to conform their lives to the belief that it is only through faith in the all-sufficiency of CHRIST'S atonement that the sinner can depend for acceptance with his GOD. In discoursing on this fundamental truth and its relations, he did not content himself with merely announcing these in the formal mode of cold propositions addressed to the understanding, and fortifying his statement by an enumeration of scriptural authorities, it was his wont to travel over the varied scenes of human life and character, exhibiting in its varied aspects and moods—in its cheerful hours of chastened social intercourse, as well as in its sterner and darker seasons of mental anguish and bodily pain. He had a living sympathy with the graceful as well as the grand in human character, while even his finest touches of pathos in description, and his most picturesque delineations of the majestic in the material or moral universe, were kept subordinate to the predominant claims of the Gospel Message, which all the treasures of his thought and fancy and feeling were ever devoted specially to illustrate and enforce.

His attachment to the Church of his native land was grounded on a deliberate conviction of his understanding that its scriptural confession of faith, its simple and rational form of worship, and the internal machinery of its graduated courts for the administration of ecclesiastical affairs, were peculiarly and happily adapted for the maintenance and diffusion of Christian truth, which he viewed as paramount to every other interest. But there was no sectarian bigotry in his predilection. The Church of CHRIST, embracing in its ample range men of various denominations who hold fast by the Truth as it is in JESUS, had the constant sympathy of his wishes and of his prayers at the Throne of Divine Grace.

As a citizen he loved and cherished the principles of the British Constitution, which intend that every man should live in the full enjoyment of rational liberty—meaning thereby, not only the secure possession of life and property, but protection and encouragement to the labours of intellect and the pursuits of virtue, so as to favour their broadest development, and the establishment of their abiding influence over the private and public affairs of men.

In the intimacy of domestic and social life, which he ever fondly prized, he would unbend with a youth-like gaiety that cheered the spirits of the family circle, while a nice perception of the ludicrous was visible in his narrative of occurrences of which he had been a spectator, or in which he had borne a part. In person he was tall and manly, with a calm seriousness in the cast of his fine countenance that awakened esteem and love,—grave and affable in deportment, and undaunted in manner as in heart in the defence of principle. It has pleased GOD to call His servant from the toils of this mortal life. May He, in His rich mercy, turn the hearts of the sorrowing flock, that each one of them may likewise be ready for the summons, and be a partaker of the reward prepared for those who love him.



