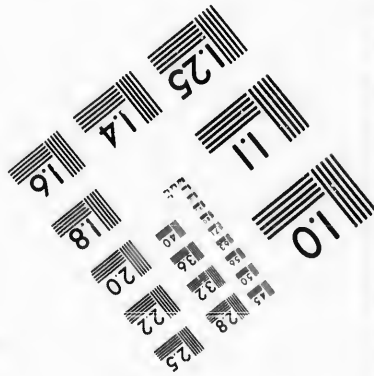
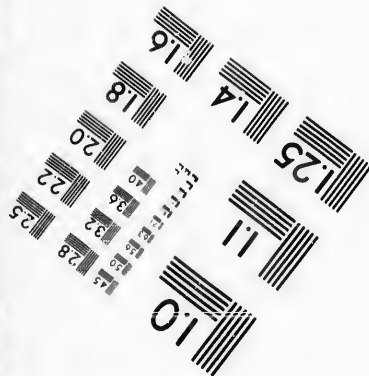
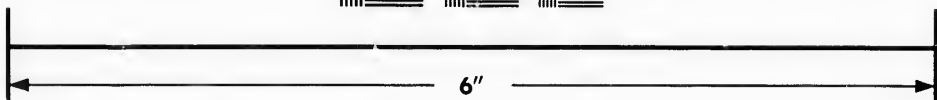
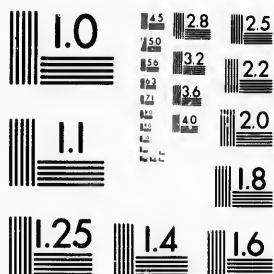


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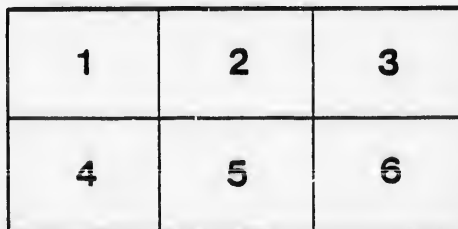
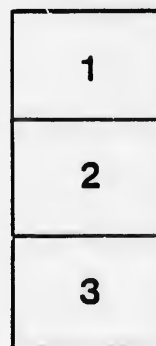
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317 William IV. Funeral Sermon, by
Rev. W. M. Harvard, Montreal, August, 1837.
32 pages. Montreal, 1837

THE SUBSTANCE

OF A

FUNERAL SERMON.

1837

1826. Harvard

THE SUBSTANCE
OF A
FUNERAL SERMON,

DELIVERED IN THE
WESLEYAN CHAPEL, ST. JAMES STREET,

MONTREAL,

ON SUNDAY, AUGUST 13, 1837,

ON OCCASION OF THE LAMENTED DEMISE OF

His Most Gracious Majesty,

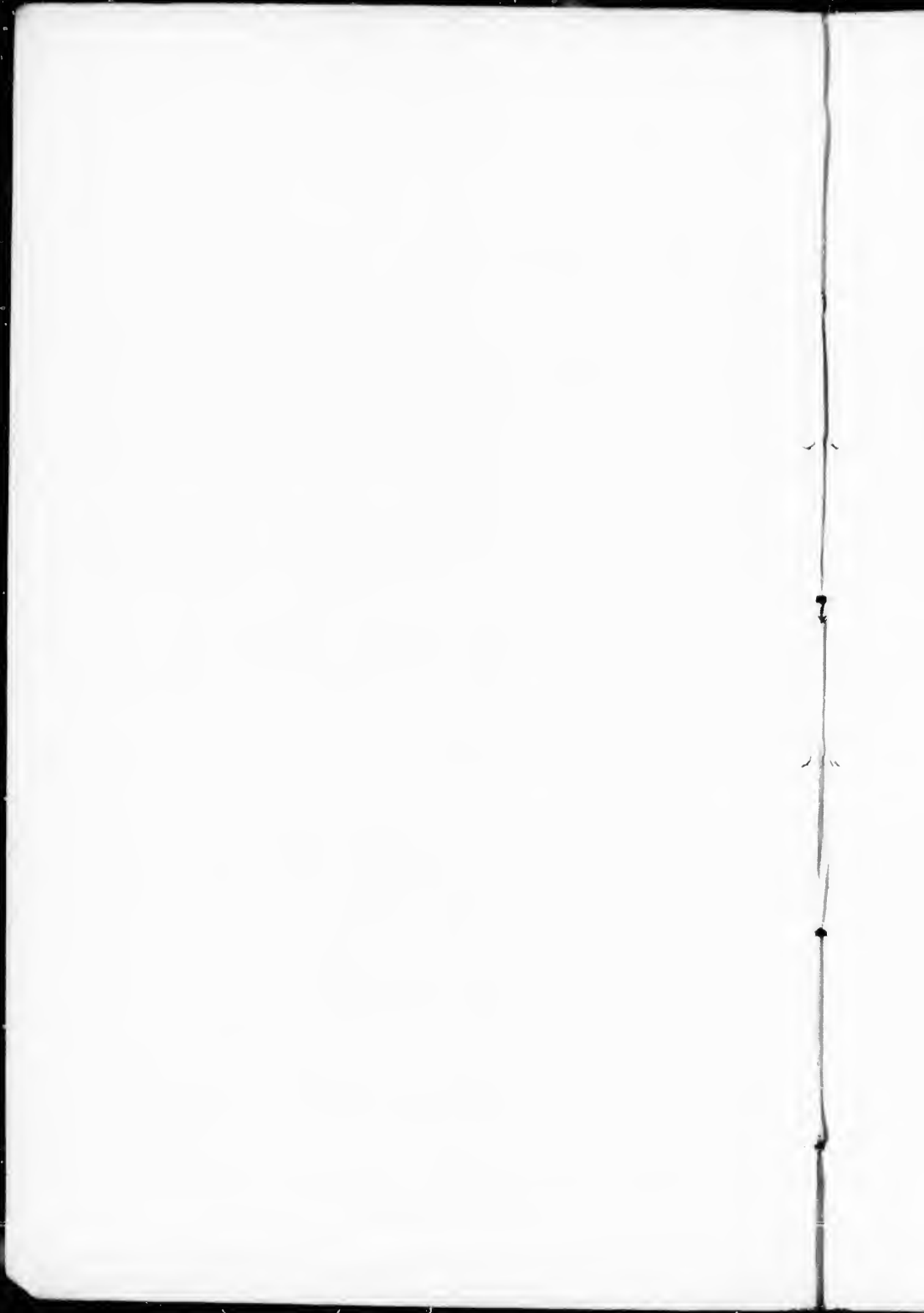
WILLIAM THE FOURTH.

BY W. M. HARVARD.

Published by Request.

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MDCCCXXXVII.



SERMON*.

JEREMIAH ix. 21.—“*For Death—is entered into our Palaces.*”

IN this truly pathetic lamentation of the prophet, over the Royal bereavements of his native country, we ourselves have a highly appropriate expression of our own unfeigned emotions on the sad occasion which has given so mournful a speciality to the sacred solemnities of the present service.

The universal messenger has, once more, unwelcomely entered the Royal Palace of our United Kingdom. The summons of removal has been addressed to our revered Monarch WILLIAM THE FOURTH! The mandate from the skies has been obeyed! The sceptre of Britain has been resigned at the will of Him, who, for a season, had entrusted it to one of the best of Kings! The sovereignty of the throne has been exchanged for the subjection of the tomb! A grateful empire has been clad in universal mourning!

It is one of the commendable customs of our Colonial society to mingle our sympathies together, even at the funeral of an ordinary friend. It will therefore need no justification that we are associated

* This Discourse was not previously written; nor was it originally intended for publication. Yet those who heard it will discover it to be substantially the same as then delivered; with some interesting additions, as to facts, derived from information subsequently received.

thus at the decease of a Sovereign, who was specially the Friend of his people! Nor will it be requisite, in this assembly, to bespeak any exercise of candour for the expression of the sentiments which may be advanced.

“DEATH—*is entered into our PALACES!*” There is a touching abruptness in this Scripture, which indicates the lively interest taken by the writer in the melancholy event which he records: and how truly he was desirous of rendering it subservient to moral improvement. He had an ardent attachment to the ancient and authorized Royalty of his divinely constituted nation. He was powerfully affected by its recent distresses. In them he heard the voice of Providence to his countrymen in general. And, to awaken their salutary attention, was the design of his words. We are thus, by an easy and natural transition, led to the bereaved circumstances of our own British Royalty; a subject, which, to every truly British Christian, cannot but be at once—deeply interesting—truly affecting—and solemnly instructive.

I. IN THE ROYALTY OF BRITAIN EVERY BRITISH CHRISTIAN CANNOT BUT FEEL HIMSELF DEEPLY INTERESTED.—There are, indeed, countries in which there is no community of kindly feeling between the people and the palace. And in those unhappy regions the causes of so infelicitous a state of things are too notoriously obvious for explanatory remark. In the favoured land of our Fathers, however, we behold neither the one nor the other. Our whole national population very considerably resembles one extensive and united family; and though by far too many lamentable exceptions of a foreign temper exist amongst us; it is, notwithstanding, the unimpeachable glory of the British Isles and Dependencies, that, in the degree of family feeling and friendly recognition which prevails relative to each other through the various gradations of civil society, no other country upon earth can be found to exceed us.

Most human institutions are the result of the preference of man for that which appears the most for his own advantage. And it may be considered as a striking display both of the wisdom and the benevolence of our Great Creator, that the selfish principle so generally leads to the culture of the social relations. *It is not good, and never can be good, for man to be alone.* The community of human mind is necessary to the consummation of human well-being. Every form of social compact pays its unreserved homage to this

most primitive law of our original creation. And, in the various civil constitutions of the world, some of the most celebrated of our race have immortalized their preferences, in balancing the claims of general and individual good.

It is remarkable that among men of virtue and intelligence, there should be so great a diversity of national and political arrangement. Nor is it less so, that, how materially soever in some respects these may be found to differ, each has its own fond admirers, who are powerfully and passionately impressed with a profound sense of its immeasurable superiority to all others.

Under such circumstances, it may be permitted to a British Christian; with every kindly feeling towards the good of all nations; to give expression, on such an occasion as this, to his own honest and unyielding attachment to the venerable and venerated Constitution of his beloved native soil. Founded, as it appears to him to be, on the happiest and most honorable compromise of both the selfish and the social principle; sacredly conservative of all the admitted rights of every member of the commonwealth; it is constructed alike for the well-being of those who rule and of all who are governed. And, so long as it shall be administered with Christian integrity and British impartiality, it will continue to be at once the bond and the beauty of our extended and United Empire.

To adopt the nervous and admiring language of a late divine of our own Communion, on this subject*: "of all the constitutions under heaven, the British is demonstrably the best that has been long tried, and has stood the rudest tests. The lapse of ages tends only to invigorate and render it more effective. It is through its excellence, under God, that an inconsiderable *island* has acquired the resources, energy, and strength, of the mightiest continental empire. It is the object of God's most peculiar care, because it is the most like his own administration. It is an honour to be born under it, a blessing to live under it, and a glory to defend and support it. It is the envy of the nations of the world, and should be the boast of its own sons. God alone can overthrow it; but he will not destroy the work of His own hands. It is the nursery of every thing pure in religion, sound in policy, good in law, wise in counsel, deep in learning, and sublime in science. Britons! value your privileges, guard your Constitution, and protect your King!

* Dr. Adam Clarke's Discourses. Sermon, xxxvii.

Your Constitution and your Monarchy are inseparable; they stand or fall together; and public happiness flourishes or fades with them."

Among the various circumstances which have ornamented as well as invigorated the political fabric of our realm, was the vesting of the throne in the illustrious House of Hanover. The period of that happy and salutary arrangement was indeed a memorable era in the history of our country; and the successive reigns of our Brunswick Monarchs are in most forcible and felicitous contrast with the days of some preceding Sovereigns, who have but sullied the sceptre they were entrusted to sway. Conscientiously faithful to their high and sacramental engagements, it is but an act of purest justice to testify that they have invariably administered, with the most generous liberality, the great principles of our unequalled Constitution. On that account its character has been the more generally understood, and its benefits the more widely and universally diffused, throughout the utmost extent of our empire. Mutual confidence between the Sovereign and the subject has been largely produced; and affecting occurrences have strongly evinced the loyal and affectionate interest, which the British people generally, have cherished in the individual happiness of those august personages, which have so honourably and beneficially occupied our Royal Palaces.

Every really British Christian has too much of genuine patriotism in him, not to cherish attachment to the public benefactors of the nation to which he belongs. And it will be grateful to remember some points, intimately connected with the promotion and conservation of the public good, in relation to which our Royal Family have been eminently and honourably distinguished.

1. None of the Sovereigns of that venerated House have ever, in the least degree, attempted to make any infringement on *the civil liberties or privileges of their subjects*. On the contrary, these have been very considerably enlarged and multiplied under their Royal and truly British auspices. Names of princes are inscribed on our national records, to whom an inglorious celebrity has been justly attached, on account of their ungenerous disregard of the rational independence of those over whom they reigned. Some of these, by tyrant-treaties and foreign armies, have basely aimed at destroying the individual freedom of their unsuspecting subjects, and of reducing them to the abjectness of political enslavement. A more noble object has invariably been pursued by the House of Brunswick; from the first George to his most liberal and

recently-departed Successor in the throne. The honorable ambition of this line of Kings, has been, to reign in the affections of a free and independent nation. They have had the generosity and the intelligence to estimate their own regal dignity, by the degree of elevation conferred on the people of their empire. And with their disinterested promotion of the latter, the former has been abundantly secured, with a prospect of continued and interminable augmentation.

2. To the same Royal House it is to be ascribed, that the invaluable objects of *science and literature*, have, not less than the other important national interests, very amply received the encouragement of Government patronage. Learned and ingenious individuals have not unfrequently received the most spontaneous and substantial expressions of the Royal favour. And corporations for the promotion of profound learning, useful discovery, and general improvement, have had aids and indulgences afforded them by the State, which have greatly subserved the noble purposes of their original establishment. Nor will it be easy to decide which will tend the most to immortalize, what may be termed the Brunswick era of our British History; whether the exceeding splendour of certain individual accomplishments of learning and science, or the unprecedented generalization of these blessings, during that memorable period. By this means, learning, like liberty, has at length become the birth-right of the humblest of the children of Britain. No royal effort has been made to confine the favour of cultivated intellect to any particular order of men. The pathway to this inestimable privilege has been smoothened and rendered invitingly accessible to all. And in this entirely novel line of liberal procedure, our beloved Brunswick Kings have outstepped the march of many of the influential, and even of some of the ecclesiastical, among their subjects.

To instance only the popular institutions for the gratuitous education of the children of the indigent. How slowly and unwelcomely has this generous design progressed among a certain (happily not a very numerous) class of British people! Even in the present day, after all that has been accomplished, individuals, with some pretensions to respectability, are heard gravely expressing their doubts as to the expediency of educating the poorer classes of our people. Nearly thirty years ago, George the Third, THE VENERATED FATHER of his late Majesty, nobly and independently threw the weight of Brunswick Royalty into the opposite scale! I

confess I have never lost the enthusiastic attachment to our reigning Family, which was re-kindled in my heart, when hearing, from Joseph Lancaster himself, the account of his interview with that INCOMPARABLE MONARCH. Encouraging him to proceed in his enlarged and improved plans for the extension of the benefits of education, his Gracious Majesty said, with a cordiality which honoured his head and his heart:—"I hope the time will come when *every poor child in my dominions will be able to read the Bible!*"

Nor will it be an unpleasing digression, to recal to our recollection with how much efficient zeal the same object was pursued by his Illustrious Son, the lamented Duke of Kent, the Princely Father of our youthful and admired Queen Victoria. The recent elevation of her most Gracious Majesty to the throne, renders it most gratifying to refer, as to the principles of her deceased Father, to the unquestionable testimony of the Rev. Doctor Collyer, a respected and devoted Minister, whom the Royal Duke, towards the close of his life, honoured with his personal friendship. The Doctor's words are: "As a son he was most exemplary for filial piety. With what reverence and with what affection have I heard him speak of his venerable father and Sovereign!—of his unfeigned piety—of his devotional habits—of his anxious concern for the best interests of his children—of his faithful instructions! How often have those who have only met him in public seen the unbidden tear steal down his noble and manly countenance, when allusion has been made to that most excellent parent*!"

3. Another endearing feature in the Brunswick administration of our national affairs, has been the studious and truly principled cultivation of *peaceful relations with other Powers*, in connection with the preservation of *internal tranquillity*. Though war has been direfully productive of sin and misery, yet many a country has been involved in all its dreadful calamities, simply to gratify some Royal vice or weakness, or at best to forward some base design of territorial extension or national aggrandizement. But from so tremendous a responsibility our own beloved Royalty is happily free. It is true, that during the period of its ascendancy, our country has been

* Funeral Sermon, p. 26.

I had myself the peculiar pleasure to hear that intelligent and dignified Prince deliver an animating address at an anniversary of the British and Foreign Bible Society in London, in the year 1813. It was highly gratifying to see him and his Royal brother, the Duke of Sussex, thus effectually following up the wish of their devout Father, by assisting to *plant the Bible within the reach of every poor child in the empire—and in the world!*

occasionally involved in some very lamentable conflicts with its national foes. At the harrowing details of those sanguinary struggles, our hearts may indeed sink within us, in saddening sympathy with the myriads of sufferers they have occasioned. But it is a tribute which inflexible integrity demands from us, to observe, that none of these can be justly attributed to any personal partiality of the reigning Prince. It is not intended to justify the entire procedure of any political party, nor to disturb disuniting discussions, which, by all parties, may well be assisted to slumber on, in amicable forgetfulness. But it would not be difficult to shew that high principle, and not mere grovelling policy, has invariably regulated this exercise of the Royal Prerogative on the part of our Hanoverian Sovereigns. By them the sword of war has never been *causelessly* unsheathed, nor has its terrible agency been *cruelly* commissioned, nor *avoidably* continued. In this severer department of the regal duty, they have conscientiously sought to be the conservators of all that is most dear to man. And the heart-rending cost it has necessarily occasioned, has been successfully expended in purchasing and securing the pacification of the world! What, we may unoffendingly ask, might have been the present position of the various nations of the earth, but for the beneficent influence over them which Providence has awarded to the United Kingdom? The recent mediation of his late Most Gracious Majesty, between two powerful and disagreeing nations, whereby he was the honoured means of still preserving the general peace of the civilized world, shall be the triumphant and conclusive argument of this branch of our discourse.

4. The honourable and exceeding sensitiveness of our Royal Family, on the subject of *the rights of conscience* and the *liberty of private opinion in matters of religion*, has enshrined the Brunswick line in the most cordial affections of British Christians. The period of their government has been considerably affected by the prejudices of darker days, and marked, on the part of the world in general, by an inexorable attachment to antiquated, exclusive and persecuting principles. But the truly Protestant liberality of our Hanoverian Kings has brought the nation, more or less, to do honour to free and unrestrained toleration. The Wesleyan Methodist Connexion has had large experience of the cruelly-persecuting temper of the age, which is unregrettedly passing away, and of the generous and tolerant spirit of the reigning Family towards it, during that period of now exploded exclusiveness. Let it be remembered, to their imperishable honour,

that, in indulgent concessions to the rights of conscience, they have ever been very far in advance of the generality of their subjects. In several of the British Colonies of the western world our Missionaries and their flocks have had to endure atrocious expressions of a persecuting inharitableness; which, in some cases, have even had the sanction of Colonial legislation. A circumstance this of intolerant cruelty, which we trust is not likely again to be found, even in the least improved of the British Colonies*.

After narrating the Royal interference in abrogation of a persecuting Parliamentary proceeding in the Island of Jamaica, very many years ago, our own apostolic COKE thus expresses himself:—

“But, the efforts of restrained power were ineffectually made against the tolerant principles which have, on all occasions, distinguished the illustrious House of Hanover. Against a spirit of persecution, both His Majesty (George the Third) and his august ancestors, have uniformly manifested a determined opposition; and the enlightened liberality of His Most Honourable Privy Council has induced them to support the Protestant cause, and happily to *concur in his liberal designs*, whenever the rights of conscience have been invaded by delegated authority.

“Our religious rights and privileges form our dearest interests. These we enjoy at home; and they are extended to our fellow-creatures, without any regard to complexions in the remotest extremities of the empire; *so far as our Sovereign and his Government can influence the subjects of the realm*. We enjoy, in our auspicious day, the greatest blessings which it is in the power of any Government to bestow. The laws established in our favour are adequate to all the purposes which they designed to embrace, and the numerous decisions that have taken place, most convincingly assure us that

* To these there have been, at the same time, very many cheering exceptions. To one, in the *Eastern Hemisphere*, which occurred *nearly a Quarter of a Century since*, and in which the author had a lively and personal interest, he is happy to bear his grateful testimony. And he has a melancholy pleasure in preserving a record, so honourable to several truly dignified individuals, some years departed this life. On the commencement of the Wesleyan Mission in India, it had the sanction of His Majesty's Home Government, and of all the principal Colonial authorities. The Missionaries, six in number, were hospitably entertained at the residence of the Right Honorable the Governor of Bombay, the late Sir Evan Nepean, *Bart.* during their continuance at that settlement. In Ceylon, His Excellency the Governor, the late Sir Robert Brownrigg, *Bart.* was their fostering friend: to the erection of their first Church he liberally subscribed, and condescendingly attended its opening service; though, from an attack of the gout, he was obliged to be carried to the spot. Each member of Council also subscribed; as did each of the English clergy in the Island. The late Honorable and Venerable Archdeacon Twisleton, favoured them with his attendance and unfeigned friendship, and also by soliciting subscriptions from some of the principal European inhabitants, in aid of their Missionary designs.

those who have the administration of justice, will not suffer them to be infringed. May *the spirit*, as well as *the letter* of them, be transmitted to generations which are yet unborn; and may those who feel their genial influence, perpetuate that loyalty to their Sovereign, and gratitude to God, which it shall be our habitual endeavour to set before them as an example*.'‡

On the same subject, we have the testimony of our immortal Wesley. Referring to the cruel opposition raised against him, and those who united with him, in endeavouring "to spread Scriptural holiness throughout the land," Mr. Wesley remarks:—"In truth, the *god of this world* was not asleep. Neither was he idle; he did fight; and that with all his might, that his kingdom might not be delivered up. He brought forth all his hosts to war. They roared like lions; they encompassed the little and defenceless band on every side; and the storm rose higher and higher: till deliverance came in a way that none expected. God stirred up the heart of our late Gracious Sovereign, (George the Second,) to give such orders to his magistrates, as, being put in execution, effectually quelled 'the madness of the people.'" It was about the same time, that a great man applied personally to His Majesty, begging that he would please to "take a course to stop these run-about preachers." His Majesty, looking sternly upon him, answered, without ceremony, like a King, "*I tell you, while I sit on the throne, NO MAN SHALL BE PERSECUTED FOR CONSCIENCE SAKE*†."

A quotation from the pen of another Wesleyan Minister, will not be unacceptable. His words are: "Whatever absurdity or impropriety there may be attached to *the idea* of RELIGIOUS TOLERATION, no blame attaches to the present Royal Family of Britain. "The TOLERATION Act" was passed between twenty and thirty years before the House of Hanover ascended the throne of these realms. At the time of enacting that Statute, and also before and after that period, the universal right of liberty, respecting religion, was but imperfectly understood. It is to the honour of the reigning Family, that they have never manifested the smallest desire to infringe upon Religious Liberty; and that any changes which have taken place upon this point in the laws of the land, have all been on the favourable side. The Methodists are very sensible and gratefully conscious of the never-failing attention of the King (George the Third) to

* The Rev. Dr. Coke's West Indies. Vol. II, p. 32. † The Rev. John Wesley's Discourses Sermon cxi.

their rights, whenever application has been made. As circumstances were, when the Brunswick Family began their reign, in the United Kingdom, and have continued since, they could not well have attempted to do more in favour of liberty of conscience than they have done; and **THEY HAVE DONE MUCH***."

5. Many, who are here present, are at least of sufficient age to remember the impression produced on the national mind, by the *protracted reign and personal character of that beloved Monarch, GEORGE THE THIRD!* Born in the land over which he subsequently, for more than half a century, swayed an untarnished sceptre, he intuitively imbibed the liberal principles of our unequalled National Constitution; and on the Throne, it was evidently his unwavering aim, royally and righteously to administer its principles, for the good of his people. In his childhood he had received an education, of which religious truth formed an avowed part†; and on the Throne, and at a time of very prevailing infidelity and irreligion, he was in the most honourable sense of the word, *The Defender of the Faith*. Not only was the public faith most pertinaciously maintained; but every conscientious man was protected by him in the sincere and upright profession of his religious belief.

He had to stand at the helm of the State at a season of considerable political tempest; and, by the blessing of God, his firm adherence to genuine British principles, and his cordial encouragement of the kindred and parent principles of our holy religion, enabled him most triumphantly to outride the storm. Some other nations, to this day, are suffering from the same causes; and must of necessity continue to suffer, but by the adoption of the same course: for *righteousness only exalteth a nation*; while sin is as reproachful, as it is ruinous, to any people. This will ever be the case to the end of time; whatever may be the temporary triumphs of an opposite line of procedure.

Few Sovereigns have exercised a more commanding and salutary influence over their subjects, through the divine blessing, by the mere power of personal character, than that which our country received from the exemplary conduct of George the Third. Both in his private and in his public capacity—in his fear of God, his

* The Rev. President Crowther's History, p. 493. † His tutor, Dr. Ayscough, afterwards Dean of Bristol, thus speaks in a letter to Dr. Doddridge, dated, February 16, 1744—5:—"Prince George, to his honour, has learnt, without any direction from me, several pages in your little Book of Verses." The Doctor here refers to "*Principles of Religion in Verse*," by that learned writer, and amiable man; and the fact evinced a religious turn of mind in his Royal pupil, even in his very early days.

reverence for the Holy Scriptures, and the sacred Sabbath, and his attention to public and family devotion—in his industry, integrity, and punctuality—in his firmness and perseverance in every matter of duty—in his kindness to his friends, and his generosity to his enemies—in his courtesy to strangers, his condescension to his neighbours, and his compassion to the distressed—in his cordial regard for his own Church, and his catholic respect for the good of every other Communion—not to forget his paternal accessibleness to the most inferior of his subjects, and his Royal independence of the most exalted; or his uniform good nature and amiability to all:—in all these respects, he threw a powerful and assimilating charm over the minds and habits of his admiring people; and taught them all, the character they should possess, when they beheld that which their Sovereign maintained.

The obligations conferred on a country by a King of such a character, can never be repaid in his own person, nor by the men of his own generation. He leaves an undisputed debt to be discharged by posterity, which constitutes each surviving member of his Royal Family, a public creditor. This has secured *our* attachment to the Royalty of our Empire; independently of our partiality for the very theory of a monarchy, such as our own. Ours is an admiration founded on the actual experiment of that theory, and consolidated by a grateful sense of the important benefits our fathers, ourselves, and our country, have derived from its lovely and long-tested administration.

We have purposely reserved to the conclusion of the discourse, any particular allusions to the Kingly reputation of our late Most Gracious Sovereign. The exalted rank His Majesty so deservedly held in the affections of his subjects; considered in connection with the comparatively short period of seven years, during which only he occupied that exalted station; bespeaks in a tone, which succeeding ages will well appreciate, the real and superior utility of his memorable reign.

Not to affect a disregard of the Holy Scriptures, as enjoining upon subjects their appropriate duties to their Sovereigns; these are among some of the additional reasons why we feel an affectionate interest in the Royalty of our United Kingdom. On these, as well as on other accounts, we have no sympathy with a selfish, disgraceful, and irreligious insensibility, to the circumstances of those whom Providence has placed at the head of our national family. Our ears are awake to any intelligence respecting them; our hearts are ever

ready to participate in their joys and sorrows. And the usual expressions of respect on this occasion, strongly attest that you are suitably affected by the mournful information that "DEATH—*has entered into our PALACES!*"

And our sincerest sympathy ought to be most powerfully excited, for,

II. A ROYAL DEMISE IS AN EVENT OF A TRULY AFFECTING CHARACTER.—The circumstances of an occurrence often add to the impression which its simple character may be adapted to produce. Never can it be honourable to be unaffected by the decease of any fellow-man; however obscure his station or unworthy his character. The termination of a mortal existence is of such eternal and unutterable importance to any individual to whom it occurs, that to contemplate it without emotion, would indicate qualities, both moral and intellectual, of which we should have every reason to be ashamed. Such an act would be a display of licentious levity, equally impious and inhuman. This is peculiarly so, when such an event occurs under circumstances which bring it specially before our review; and surely, the death of the Chief Personage of a whole empire, is an occurrence of a very special description. By such means Divine Providence appears to demand that we should give so solemn a subject our serious consideration.

This is a circumstance unusually affecting:

1. From the *various public and national interests*, which, by possibility, may be involved therein. In the earlier days of our country's history, such an event would have shaken the foundation of our political fabric, loosened the bond of our social compact, and painfully agitated every heart in the empire. Aspiring and self-complacent competitors for the vacant eminence, would have started forth, by fear or by favour, to control or corrupt the public mind, to administer to their own criminal ambition. We weep over the British blood that has been formerly shed, in cruel contentions for the British Crown. Happily, however, for us, by a well regulated succession, the throne has been so secured, as that the sovereign Station has been already filled by an admired Successor! Thanks to the Divine Benefactor of our land, who led our prudent forefathers to the adoption of so salutary an arrangement! The Potentate of our empire has been removed; but the people of his land remain in pacific agreement. The clamor of civil discord has

not been permitted to utter its frightful tones within our sorrowing borders. Hostile standards have not lifted their waving defiance, to promote contentions unto blood. Death has been placed under a compassionate restraint; and has not been suffered to riot through our country, though unhappily he has entered our palaces.

2. But such an event is affecting, from *the domestic and personal interests* which it has painfully involved. Every member of the bereaved establishment has felt the visitation. When, as in the present instance, the estimable individual removed is the paternal head of the Royal Household, the melancholy dispensation becomes variously afflictive to his surviving connections. Independently of the loss they sustain, it necessarily occasions changes in their several relations, which cannot but be painful in their bearing. And yet, the most important considerations are connected with the Illustrious Deceased himself. Removed from his temporary elevation, he is now placed on the most perfect equality with every other disembodied individual of the human family. To such a one, the occurrence cannot but be, and in the last degree, solemnly affecting.

3. Death requires *personal preparation*; and the majority of mankind *unhappily disregard that preparation*. Our course of mortal life is our term of probation for the life to come. The suitable improvement of its continuance is the only and obviously-sufficient preparation for its conclusion. There is a walking with God, on earth, which alone can ensure a dwelling with God, in heaven. All are naturally defiled and polluted by sin. "*All have sinned and come short of the glory of God.*" Our pardon must be obtained, or our penalty endured. Our souls must be sanctified, or our felicity cannot be made safe. Woe—woe—to the man; whatever his rank or reputation in the present world; whose only opportunity of being saved, shall come to an end, before that object shall have been secured! Through the atoning death of our Saviour, the most ample opportunity of salvation, has been obtained for every human soul. Yet none are prepared for death, but the individual whose heart feels the preparation, and whose life evinces it. The blissful period is rapidly approaching, when the saving influence of real religion shall be universally prevalent. Already the minority on the side of serious godliness has very greatly increased, both in numbers and in influence, by large accessions from all classes of men. Still, it is but a minority. The vast majority of mankind, in all countries, either oppose a sanctifying religion, or but trifle with it, and are unsaved by it. This is an

awful fact! And hence, when death enters any ordinary house, the occurrence is affecting; and the more anxiously so, until it is known that the soul removed was prepared for the eventful change.

4. But it is to be feared that *palaces* are too often *unfavourable to a due preparation for death*. The appalling words of our Saviour are sufficient to excite apprehensions on this head, "*How hardly shall they that have riches enter into the kingdom of God!*" Stations of dignity have their peculiar disadvantages, with regard to the cultivation of piety. "To say nothing of the homage invariably paid to a Sovereign, and of that pomp, whose glare so often conceals from him his obligations and his interests*," how various, incessant, and engrossing, must be the cares of a crown, when the monarch devotes himself to the business of his empire. And should he be a man of pleasure, how greatly may his palace conduce to his perdition! "How easily may he avoid listening to the accents of evangelical truth, from lips intent on the eternal welfare of the hearer! How seldom is wholesome advice poured into his ear, or '*pure religion and undefiled*' exemplified before his eye*!" We rejoice to know that "*the truth as it is in Jesus*," is sometimes now proclaimed even in high places. But, in the usual flow of human affairs, it is to be feared a Royal ear is not often saluted by fervid addresses, such as "those of the sainted Latimer to Edward the Sixth, of blessed memory!" "The most candid conclusions which the Scriptures, fairly interpreted, will support, should be eagerly drawn in favour of such as most encounter the perils of worldly elevation*." At the same time, there is an affecting force in the eloquent language of a departed minister, on the religious disadvantages of a Prince:—"THE ELEMENTS OF HIS GRANDEUR CONSPIRE AGAINST HIS SALVATION*!"

5. It is fearfully true, that *palaces have been but seldom distinguished by that piety which is alone a preparation for death*.—The palaces of Judea were but very occasionally occupied by holy Princes. In tracing the line of their kings, how few and far between were the instances of a religious Royalty! Yet the heart is gladdened with the remembrance of a David, a Hezekiah, a Josiah; who honoured the Most High by a conscientious obedience to his holy law; and were consequently greatly honoured by him. In the case of Moses

* Funeral Sermon on His Majesty George the Third, and His Royal Highness the Duke of Kent, by the late Rev. Joseph Hughes, the admirable Secretary of the British and Foreign Bible Society.

there was decided piety, though residing in an *Eastern* court: and we may hope that even now, by the grace of God, there are those who resemble him, both in their circumstances and principles. It is, however, to be feared, that the words of Scripture are too generally applicable:—" *Not many mighty, not many noble, not many wise men after the flesh,*" embrace the Gospel calling, and appear among the supporters of the King of saints*.

Let us take up the history of any nation; and how few of its prominent individuals are distinguished by piety towards God! On the other hand, how many of the worldly great have been characterized by ungovernable passions, unnatural cruelties, shameful immoralities, frivolous amusements, bitter hostility to godliness, or a sceptical rejection of "*the Lord that bought them!*" Were we to go even through the page of British History, as we passed from era to era, and reign to reign, how very rarely should we have to linger, for a moment, to remark, "This Prince was truly devout—that statesman was a real Christian—this one aimed at the glory of God in this world—and that, departed this life in the triumphs of faith!" No! my brethren. If the truth be told, stations of secular eminence are not, in general, places of religious consecration. There have been some happy exceptions, in almost every age and region, of exalted personages who were humble and exemplary believers in Christ, who have shewn their faith by their works. Our own Royal Family has repeatedly furnished, and still continues to furnish, honoured and unostentatious individuals of that description. Would to God, that every present and future member of that Illustrious House may bear the same "*blessed and holy*" characteristics! But, when it is remembered that the Mansions of Royalty, have been but seldom so distinguished; the painful class of emotions cannot but be excited, when it is known that "*DEATH—has entered into our PALACES.*"

6. Such an event is truly affecting, from the *terrible alternative* which must ensue, *in the case of an unprepared death; even in a palace.* With God there is no respect of persons. It must be a tremendous exchange which is made by any unregenerated spirit, on passing into eternity; when all other distinctions are merged in the dreadful designation of a *LOST SOUL!* Unutterable, inconceivable, must be the anguish of one who goes, even from the lowest earthly

* 1 Cor. 1, 26.

station, from the very rags of poverty, to the wretchedness of perdition! But it should appear that the contrast between temporal Majesty and eternal misery, eminent rank and endless ruin, must be a most agonizing circumstantial of suffering, to those who shall unhappily pass from a gorgeous palace to the final prison! Ponder, with sympathy, on the case of the sceptical worldling, mentioned by our Saviour; and conceive, if you can, what must have been his agonies of soul, when he went from the arms of tender and respectful attendants into the cruel hands of relentless tormentors—when he exchanged the purple and fine linen, and the sumptuous daily fare, for the tormenting flame, and the want of a drop of water to cool his tongue—when removed from the short-lived smiles and applause of sinful and fading man, to the ever-present and piercing consciousness of the deep displeasure and awful frown of the Holy and Eternal God*!

It would be a relieving conviction, were we Scripturally assured that so terrible a transition was an unfrequent occurrence in our eventful world! With the Word of God, however, in our hands, and the ways of men before our eyes, it would be a foolish, as well as a wicked affectation, to conclude it to be such. Strongly as every humane disposition would desire the final happiness of all, "*Broad is the road that leadeth to destruction, and many there be that go in thereat.*" When, therefore, persons in stations of elevation prefer that broad and more frequented road, to the narrow and least frequented path, which leadeth unto life, their departure from the world, because of its peculiar associations, is the more adapted to claim our commiseration. Hence, with unusual solicitude the Christian will await the most particular information, when "*DEATH—has entered into our PALACES.*"

Blessed be God! We trust there is no cause of alarm, as to the state in which our late beloved King was found by the last enemy. On such a subject, it well becomes us to speak the tender and respectful language of an affectionate loyalty. At the same time we would not forget how responsibly it behoves the ministers of religion; as on all occasions, so in a particular manner on one like the present; to utter *the words of truth and soberness*, and not to give a wrong direction to the public mind as to those matters, on which essential error must result in endless ruin. It is well known that in

* Luke xvi. 19

earlier life, his late Most Gracious Majesty, unhappily, did not sustain the character of a religious Prince. But there is reason to hope, that, during the concluding years of his Royal course, His Majesty's heart has been gradually preparing for the solemn event of his dissolution.

And here it may be most suitable, to introduce a short and imperfect Memoir, which has been hastily prepared, from the most authentic sources of information.

His late Majesty, William Henry, the third son of King George the Third, was born August the 21st, 1765; and died June the 20th, 1837: consequently, he had attained to nearly the close of his seventy-second year.

In the notices of his early childhood which we find by the writers of that day, he is described as small of his age, but remarkably intelligent and engaging in his manners; with a manliness of temper, which probably had some influence with his father in the choice of his future destination, to the Naval Service. At the age of thirteen, Prince William was entered as a midshipman on board the Prince George, a ninety-eight gun ship, commanded by Admiral Digby. The King declared that his son should make his way to promotion, in the same manner as the most friendless young man in the fleet; and the Prince was accordingly placed on the same footing, in every respect, with his fellow-officers. He had soon an opportunity of seeing service: and was present a few years afterwards at the capture or destruction of the Spanish fleet which was sent against our West India Settlements. When the Spanish Admiral was brought on board the Prince George, as a prisoner, and was told, that one of the midshipmen, whom he saw actively engaged in his duty, was an English Prince of the blood, he exclaimed, "Well may England be mistress of the sea, when the son of her King is thus employed in her service."

Even in the present day, when there is happily a considerable improvement in the moral and spiritual condition of multitudes of seafaring men, yet a ship of war would not, in general, be considered a situation favourable to the good principles of so young a person. This was most deplorably the case half a century ago; and no parent but must revert to the painful fact, with the most lively sympathy, that His late Majesty had the sore disadvantage of forming his early character, under circumstances so unpropitious.

It is more with regret than surprise, the loyal historian will hereafter record, that the princely days of the Royal sailor were enshrouded

by a course of life, over which Christian charity and loyalty may be allowed, on this occasion, to pass in respectful silence. It may also be permitted that candour should bear testimony to some fine and noble expressions of a kind and benevolent disposition, displayed in the conduct of the young Prince; who, at that part of his life, appears only to have required the influence of genuine heartfelt religion, to have rendered him the object of universal respect and esteem.

While His Royal Highness was in the West Indies, Mr. Lee, a midshipman, was tried for disrespect to a superior officer. Lord Hood presided on that occasion. The determination of the court was fatal to the prisoner; and he was condemned to death. Deeply affected as the whole body of midshipmen were, at the dreadful sentence, they knew not how to obtain a mitigation of it; as Mr. Lee was ordered for execution. They had not time to make their appeal to the Admiralty, and despaired of success in a petition to the Admiral of the Station. However, His Royal Highness generously stepped forward, drew up a petition, to which he was the first to set his name, and solicited the rest of the midshipmen in Port to follow his example. He then himself carried the petition to the Admiral; and, in the most pressing and urgent manner, begged the life of the unhappy young gentleman. In this he had the high satisfaction to be successful; and, by his energy and intercession, saved him to his family and to the world. The following is the honest tribute borne to his noble exertions, by another midshipman, in a letter to his friend. It is dated *Port Royal Harbour*, April 1783. After relating the particulars already given, he adds, "We all acknowledge our warm and grateful thanks, to our humane, our brave, and worthy Prince; who has so nobly exerted himself in preserving the life of his brother sailor."

The war ceased before the period of the Prince's Naval apprenticeship expired; and in the same year of 1783, then a midshipman of 18, another instance of his exemplary humanity occurred. Some of his countrymen having broken their parole of honour to the Spanish Government, they were all in danger of suffering under a sentence of death; when at his intercession the Governor of Louisiana, Don Galvez, not only spared their lives, but set them at liberty. The following is a letter of thanks from the Prince to the Governor:—

"Sir,—I want words to express to your Excellency my just sense of your polite letter—of the delicate manner in which you caused it to be delivered—and your generous conduct towards the unfortunate in your power. Their pardon, which you have been pleased to grant on my account, is the most agreeable present you

could have offered me, and is strongly characteristic of the bravery and gallantry of the Spanish nation. This instance increases, if possible, my opinion of your Excellency's humanity; which has appeared on so many occasions in the course of the late war. Admiral Rawley is to despatch a vessel to Louisiana for the prisoners. I am convinced they will ever think of your Excellency's clemency with gratitude; and I have sent a copy of your letter to the King, my father; who will be fully sensible of your Excellency's attention to me. I request that you will be assured that actions so noble as those of your Excellency's will ever be remembered, by yours sincerely,

WILLIAM, P.

Nor was the benevolence of His Royal Highness confined to those of his own profession. It is well known that one of the evils of slavery, as it too long existed in our country and colonies, to our national dishonour, was to attach inferiority to man on account of the colour of his skin. So far had the wicked folly proceeded, in our West India Settlements, that it was deemed an unpardonable crime in a white person to eat at the same table with a person of colour; however intelligent or respectable he might be. While His Royal Highness was at Jamaica, it was not uncommon for the white inhabitants to accept of invitations to splendid entertainments given by opulent coloured families at that place; but the latter were not permitted to sit at table on such occasions; not even in their own elegant mansions. This was a usage conceded by the coloured people; who considered themselves honored by the company of the whites, even on terms so unequal. His Royal Highness, Prince William, however, had too much of the noble qualities of his revered Father, to sanction so odious a degradation of a valuable portion of his fellow-subjects; and on his accepting an invitation to the house of a coloured gentleman, where the white people of the first classes had also been invited to meet His Royal Highness, he resolved to frown on so iniquitous a pride of colour, by refusing to take his own seat at the table, on any other condition than that the master of the house should do the same; which was the gratifying result on that occasion.

In the summer of 1785, the Prince, having served the regular time as a midshipman, and having undergone the usual examination, was appointed third lieutenant of the Hope frigate. In the February following he was appointed first lieutenant of the Pegasus, and afterwards as Captain of that frigate. When under the command of Lord Nelson, the celebrated hero of Trafalgar thus wrote concerning him:—

“ You must have heard, long before this reaches you, that Prince William is under my command. I shall endeavour to take care that he is not a loser by that

circumstance. He has his foibles, as well as private men ; but they are far over-balanced by his virtues. In his professional line, he is superior to near two thirds, I am sure, of the list ; and in attention to orders, and in respect to his superior officers, I hardly know his equal. His Royal Highness keeps up the strictest discipline in his ship ; and, without paying him any compliment, she is one of the finest ordered frigates I have seen."

At the close of the year 1770, His Royal Highness received a commission as Rear Admiral of the Blue : having then been about eighteen months a Peer of England, Ireland, and Scotland ; by the titles of Duke of Clarence, and St. Andrews, and Earl of Munster. After this, he held no naval appointment which required his active occupation, for several years. In the year 1818, His Royal Highness married the daughter of George, late Duke of Saxe Meiningen, the present Queen Dowager. Their two only children died in infancy. But this happy union, by the blessing of God, appears to have exercised a salutary influence on his Royal mind*. In April, 1827, it was one of the first acts of Mr. Canning's Administration, to appoint him to the office of Lord High Admiral of England ; a station which he soon afterwards thought proper to resign.

On the death of his Royal brother, George IV., His Majesty ascended the Throne of our United Empire. His reign, though short, has been marked by events of high importance. Passing by all others, we cannot but fondly dwell upon that immortal act of British justice and mercy, the *entire abolition and annihilation of human slavery, in every part and portion of our Empire!* And it was befitting that the same Prince, who, in his earlier days, proclaimed the undisputed equality of colour, in the very metropolis of West India slavery, should have the high recompence of ordaining, from the Throne itself, that the equality should be legalized, henceforward and for ever, in all places where our national flag should proclaim the sway of the British sceptre.

As a King, William the Fourth ruled, most sincerely, for the good of his subjects. The welfare of his people most obviously lay near his heart. On his ascending the Throne, he speedily acquired unbounded popularity, by the frequency of his appearance in public, the frank simplicity of his manners, and the easy condescension of his intercourse with all ranks of his subjects. The quiet and sober mode of

* The Prince had been previously married to Mrs. Jordan ; an actress of great celebrity ; by whom he had several children, who still survive. Many years afterwards, a separation, by mutual consent, was effected between them. Mrs. Jordan, nevertheless, ever bore testimony to the kindness and generosity of His Royal Highness toward herself. Nor did his second marriage take place, until nearly two years after her decease.

life chosen by the King and Queen, very much resembled that of George the Third, and Queen Charlotte; and occasioned much observation and praise. His Majesty's habits of business, deserved and obtained not less approbation. To this feature in his Royal character, Lord John Russell thus adverted:—"The devotion which he shewed, at all times, for the interests of the public, ought to endear his name and memory to all his subjects. Any business which required his immediate attention received his immediate notice. He might state, that on the last day of his life, he signed one of those papers, in which he exercised the Royal prerogative of mercy!"

Sir Robert Peel expressed his opinion, that "it was the real feeling of the country, that the reins of government were never committed to the hands of one, who bore himself, as a Sovereign, with more affability, and yet with more true dignity—to one who had more compassion for the sufferings of others—or whose nature was more utterly free from all selfishness. He did not believe that in the most exalted or the most humble station, there could be found a man who felt more pleasure in witnessing and promoting the happiness of others."

The cause of religious liberty did not suffer any loss in the hands of William the Fourth. During his reign, Royal grants were freely made to various Denominations of Christians, to enable them more fully to promote the improvement of the liberated negroes in the West Indies, and the aboriginal inhabitants of other British Colonies. As a body, the Wesleyan Methodists of Lower Canada gratefully remember the truly Protestant liberality of His Majesty, in signing an Act legalizing their Registers of Marriages and Baptisms. This measure had passed the House of Assembly; but was strongly opposed by certain persons of influence in the Colony. But, on the accession of His Majesty to the Throne, one of his first Sovereign acts was, by his own Royal approval of the Bill, to remove from us, as a Christian Community, the inconvenient and degrading disabilities, which a bigotted and sectarian intolerance would fain have perpetuated.

"Few Princes have descended to the tomb, equally honoured by a nation's regret. It is no mean proof that the highest political wisdom guided his course, when men of all parties in the State, frankly confess that they are largely his debtors. The maxims of his reign were conformable to the principles of the times, as held in subservience only to a supreme regard for the principles of the Constitution.

Under his fostering sway, civil liberty made those well defined advances, which aim as much to secure its perpetuity, as to promote its extension; and will confer a grateful immortality on his name*."

It will be gratifying to you to receive some particulars from a London publication, conducted by respectable and religious members of the National Church of England. Their expression of opinion is exceedingly cheering; and the following are their own words:—"We would not irreverently intrude into the chamber of death; but the parting hour of a good man needs no veil to protect it from the observation of all. His Majesty's death was as the wisest will wish for himself; such as cannot be described without honour to him whom we have lost—without a melancholy gratification to those who were nearest and dearest to him—without profit to all, to the more prudent as well as to the thoughtless. Though suffering much from pain and exhaustion, the King preserved his faculties unclouded to the last. He died surrounded by his weeping family and surrendered his generous spirit to God, in an humble but assured hope of mercy, through the merits of that Mediator, who bought him with his blood. Since the day of his happy union with that best of women and of wives, who supported his dying pillow with even more than feminine tenderness and love, the King had progressively advanced in the seriousness of his religious views. Even in the most awful crisis of life—on the eve of the unimaginable change, it was observed by all around the dying Monarch, that though his body grew more feeble from day to day, and though nature was too manifestly racked by pain, his mind became more active, vigorous, and serene; as if strengthened and illuminated by the dawn of that higher state of peace and joy, to which the nearly emancipated spirit was gently approaching. Oh! that men would compare scenes like this, with the clouds and the tempests—the hurry, darkness, and alarm, of a *death bed repentance*†."

The kindness and sympathy with which his Royal Consort attended him in his last illness, was alike honorable to His Majesty's memory and her own intrinsic worth. The truly valuable Queen Dowager will carry with her, the respect and kindest wishes of the nation! And may she long live, in the enjoyment of a Scriptural hope of an unfading crown, which passes not to any heir, but shall be gloriously possessed for ever and ever.

Her Most Gracious Majesty, QUEEN VICTORIA, has entered on

* London Watchman.

† London Standard.

her highly responsible station, at an interesting age; which claims for her the lively sympathy and devout prayers of all classes of her subjects. The decided manner in which her late Illustrious Father, the Duke of Kent, towards the close of his life, began to espouse the cause of Religion and humanity, has bespoken, in her behalf, the prepossessions of very many of the truly Christian of the land. While the auspicious commencement of Her Majesty's reign, fully assures us, that, in the Royal and beloved Sovereign, who now holds the sceptre of our Empire, will be found, by God's blessing, a Ruler worthy of the Illustrious House; which has so largely pursued, and promoted, the welfare of our beloved country, and of our redeemed world!——It remains but for us to shew, that,

III. IN THE LATE ROYAL BEREAVEMENT WE HAVE THE MOST SOLEMN AND SALUTARY INSTRUCTION.—Every man may derive lessons of wisdom, from the occurrences of the immediate circle in which his lot is cast. But when a Royal demise takes place, it bears the admonitory voice of Providence which speaks forcibly to all. And by this national visitation we are taught:—

1. *The solemn universality of the Dominion of Death.* This is the celestial proclamation made by the mortal inroad upon the Royal Palaece. "*It is appointed unto men once to die!*" The entrance of sin into our world, was followed by the frailty and mortality of our race. Death has a mighty monarchy over the children of men. Generation after generation have been successively removed by this relentless enemy. Enoch and Elijah are the only recorded exceptions to his universal sway: and all mankind, by a doom which is irrevocable, *shall go the way whence they shall not return.* The affairs of this world are generally conducted with a constant regard to this tremendous truth. A mere life interest in any estate will not obtain so large a price as an absolute freehold. But as it regards the solemn subsequents of dissolution, which relate to another world, there is often so much practical unbelief displayed, as to justify that affecting satire of the moralist:—"All men think all men mortal but themselves." Foolish and fatal infatuation!—Why is it not corrected by the number of our diseases, and the frequency of our funerals. *Our fathers, where are they? and the prophets, do they live forever?* The lamented and final removal of so many of our fellow mortals, from before our eyes, should effectually teach us to "*apply our hearts to wisdom.*" "For us they sicken, and for us they die!"

Could any one hope to procure exemption from this universal

ordination, it might have been the exalted patriot-King, whom we have recently lost; and for whose relief and preservation the abundant resources of an enlightened Empire were most completely at command. When the last enemy approached the Royal Castle of Windsor—when he assembled his forces for his late relentless attack—the most vigorous efforts were loyally made to repel the fatal onset. One of the principal Ministers of State, very truly and properly assured our afflicted and suffering Monarch, “it was the object, and general wish, of his subjects, that His Majesty should not neglect any caution for the preservation of his health.” In strict accordance with this national sentiment, the highest skill, and intelligence, and the warmest and most tender affection, esteemed it an honour and happiness to be so employed. For a short time the bulletins of some of the most celebrated physicians of the kingdom, announced the progress of the eventful conflict. Hope fondly lingered near the venerable fortress. But, alas! nought could avail. The dreaded invader was resistless and invincible. The distinguished attendants unavoidably yielded to superior force. The breach was effected; and, *Death—entered into our Palace.*

Let us, then, reverently receive the momentous instruction, so prominently and affectingly placed before us. Let us anxiously cultivate the influential emotions which it ought to produce within our hearts. There is no discharge in this war. We, too, shall be approached by the final foe. The awful agent is already commissioned, and is in the most determined movement against us. How speedily we know not; but each of us must inevitably receive the mortal dart. The whole creation cannot supply us with a shield of defence. The vanquished victims of his universal triumph, we also must be taken to “*the house appointed for all living.*”

2. We are further taught, by this Providential Dispensation, that the *Claims of Personal Piety, are universal.* Our acceptance with God, through the atonement of the Redeemer; a holy life, by the aids of the Holy Spirit; and the rendering of our supreme affection to the “Supremely Great and Good!”—these are the essentials of the religion that saves the soul! On these points, all genuine Christians, of every religious community, most heartily agree. Nor is there any thing in the circumstantial of religion, of any importance, but as it may either promote or hinder the acquisition of these essentials. This piety, as the righteous requirement and gracious bestowment, of Heaven, has its undeniable and indispensable claims on all the inhabitants of the earth.

We live in an age, wherein great and commendable exertions are made, for the increase of piety among the poor. And the substantial results of these efforts, are an ample recompence to those right-minded individuals, who are nobly pursuing this worthy object of Christian charity and patriotism. In addition to the advantages they are the honoured means of diffusing among our humbler dwellings, in improved habits, and augmented social comfort; they inexpressibly cheer the mortality and the bereavement of the lowly and comfortless cottage. The pardon of all former sins, the elevation of the moral faculties, the consolations of Divine intercourse, and the Scriptural prospect of a better world; these blessings of piety, must be an inconceivable solace to an afflicted fellow-man, whose penury and privations accompany him to his grave!

Yet, the Royal tomb reminds us, that this same piety, this same preparation for the last hour, is as needful in a palace as in a cottage, for a prince as for a peasant. The claims of personal religion are as powerful upon those in the most exalted stations, as upon individuals in the most subordinate. These claims none should either dispute or disregard; because none can finally avert the awful crisis which so solemnly enforces them. The sepulture of a monarch, addresses its awakening admonitions to all whose inferior degrees of greatness, may lead them to a forgetfulness of their own approaching burial. It says to them, "*Here have we no continuing city!—The time is short!—Be ye also ready!*"—Discouraging views of the attainableness of piety, may sometimes prevent the pursuit of it, even on the part of the eminent in earthly station, as well as the indigent. But, surely, when we behold the evening days of royalty, bowing to its claims, and buoyed up by its consolations; we have the most animating encouragement for every soul of man, of whatever degree, to "*seek the Lord while he may be found,*" and to "*call upon him while he is near.*"

Lastly: An *additional Motive to spread Religion*, is supplied by the occurrence of so illustrious an instance of mortality. This subject brings before us a revered class of our fellow-men, whose rank and station expose them to more than ordinary disadvantages, as it respects their immortal interests. Nevertheless, they are certainly hastening to an invisible and eternal world!—In the walks of ordinary life, we are surrounded by a plentiful instrumentality of religious instruction and moral influence; which, as yet, is not fully brought to bear on the higher classes of society. To the persecuted apostle of the Gentiles, it was an alleviation of his sufferings, that his

unmerited bonds occasioned evangelical associations of thought, even within the Imperial Palace of Rome. He prayed, and enjoined on all others to pray, "*for kings, and for all that are in authority:*" and in this way the humblest Christian may promote the well-being of the greatest personage on earth. But something unusual appears to be necessary, to awaken, very generally, the serious attention of the Great of this world, to a suitable notice of the things of God! Nor is there any thing so likely to effect this object, as the moral and economical elevation of the poorer classes, by the unassisted influence of the religion of Christ!

Those who are endeavouring fully to leaven the less elevated ranks of the community, with the spirit of a genuine Christianity, do most effectually provide for the spiritual welfare of the more noble and illustrious. By this means they surround our mansions and palaces with upright and holy witnesses for God, and fervent and faithful remembrancers of him. A truly good man, how lowly soever may be his earthly condition, exhibits, in his conduct and temper, a living piety, which no infidelity can disprove, nor inadvertency misapprehend. The Christianization of the poorer and middling classes of mankind, evinces the fitness of the Gospel to raise the character of man; and furnishes, to all observers, a powerful exhibition, because a practical one, of the Divinity of our Faith.

Let us, then, continue to pursue this arduous and triumphant object, by our prayers, our example, and by whatever other instrumentality may be providentially placed within our reach. Every additional parcel of land brought under cultivation, throughout the circumference of any given district, tends the more effectually to promote the same object, even to its very centre. It is the same in morals. In the order of God, piety shall rise through all the various gradations of human society. Our Redeemer addressed his discourses, indiscriminately, to all descriptions of men. But it is specially recorded, as the immediate effect of his inimitable ministry, that "*the common people heard him gladly.*" The former successes of this Holy Cause, indicate those which are yet to appear. Our Divine Master has promised, that our endeavours to benefit the more accessible branches of the human family, shall result in the conversion and salvation of the less accessible. "*For they shall all know me, from the least even unto the greatest, saith the Lord.*"

Nor should we retire from the public consideration of truths so universally important, and so infinitely momentous, without ascertaining to what extent they have proved beneficial to ourselves.

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Genuine piety accords with the principles of the truest philosophy. In order to the production of any proposed effect, there must be the operation of some proportionate cause. The faith of the heart, which alone originates obedient love to God, must precede holiness of life. The salvation of God is offered for the acceptance of man. "He who made us without ourselves, will not save us without ourselves." Yet, *He waiteth to be gracious*—and demandeth the concurrence and co-operation of returning sinners. In this eventful moment, the Holy Spirit is giving *testimony to the word of His grace!* Permit me, therefore, to appeal to your own consciences in confirmation of this truth! *All things are naked and opened to the eyes of Him with whom we have to do.* The final Day of Judgment is fast approaching. But, *behold, now is the accepted time—behold, now is the Day of Salvation!*

Suffer the enquiry to be proposed:—What are your determinations? Are they for God, or for the world? Are you fondly and unwisely clinging to this floating and separating wreck of time; or are you earnestly and savingly stretching forth your imploring hands towards the enduring and redeeming Rock of Ages?

Jesus Christ, is the only Refuge *from the wrath to come.* Perishing sinners; despise not the riches of his grace! *By his own blood he hath, for us, entered into the holy place. He is able to save them to the uttermost that come unto God by him.*

"Thou standest in the holy place,
As now for guilty sinners slain;
The blood of sprinkling speaks, and prays,
All prevalent, for helpless man!—
Thy blood is still our ransom found,
And speaks salvation all around."

Through our adorable Saviour, many of you, my brethren, I am persuaded, can fearlessly look across *the valley of the shadow of death.* In him *you also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise; which is the earnest of our inheritance, until the redemption of the purchased possession.*

At the same time, *the tender mercies of our Redeemer are over all his works.* It was the Divine purpose, *that he by the grace of God, should taste death for every man.* And he hath sent forth the

wondrous and joyful intelligence to *every creature*, that it may lead to a universal application for eternal mercy. Does a *contrite heart* enquire:—*What must I do to be saved?* The reply of Heaven is, *Believe on the Lord Jesus Christ, and thou shalt be saved!* Renounce thy sins; and let thy soul peacefully and exclusively repose on the atonement made by the blood of Christ. *Behold the Lamb of God which taketh away the sin of the world!* Dare to consider thyself welcome, when the God of truth invites thee to come to him! Now and ever, let thy ransomed spirit lay hold on the omnipotent hand of the Friend of sinners; and, in the strength of grace, continue, *with purpose of heart, to cleave unto the Lord.*

