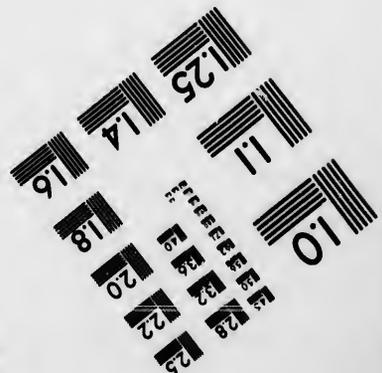
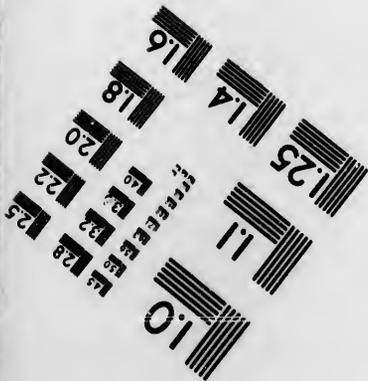
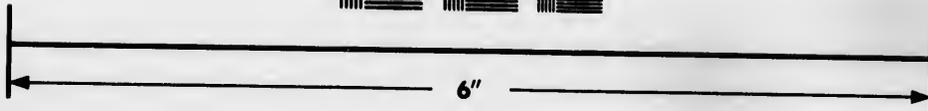
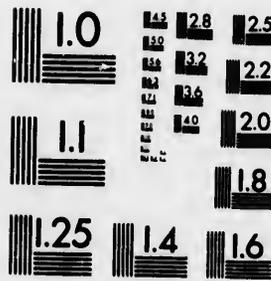


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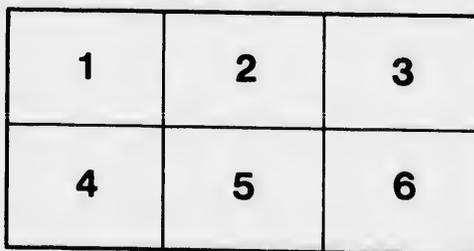
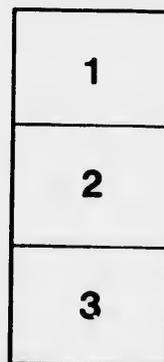
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A Present to the Rev. Jas. Milner  
A. 5104

# SERMON,

DELIVERED IN TRINITY CHURCH, ST. ARMAND EAST,

ON THE

DEATH OF THE HON. & RIGHT REVEREND

**CHARLES JAMES STEWART, D. D.,**  
LORD BISHOP OF QUEBEC,

ON SUNDAY 10TH SEPTEMBER, 1837.

BY THE REV. JAMES REID.

TO WHICH IS ADDED :

A SERMON ON THE SAME OCCASION, DELIVERED AT ST. JOHN'S  
AND LAPRAIRIE ON THE 17TH SEPTEMBER, 1837.

BY THE REV. CHARLES P. REID,  
Assistant Minister of St. James' Church, St. John's, and Missionary  
at Laprairie, Lower Canada.

STANDARD OFFICE:  
PRELIGNSBURG.

1837.

## TO THE READER.

It is not from any desire of appearing conspicuous that I have, on the present lamentable occasion, presumed to publish the following discourse, but from motives of a grateful remembrance of the late Bishop of Quebec, and from a desire to honour his memory by a tribute, however humble, such as I can bring. Of the defects of my production I am perfectly sensible, but apologies for a voluntary, deliberate act, are of no use, and should not be made.

The sermon of my son, preached without any suggestions passing between us on the subject, is also, at my desire, bearing it company. Having seen it in manuscript, some time after it was delivered, I asked, and obtained, from him, a copy and liberty to send it abroad, with my own. I love company, and no one will, I hope, be surprised if I am satisfied with his, in our mutual endeavour to honour the memory of our departed friend.

The profits, if any, shall be employed to aid in erecting a plain MONUMENTAL TABLET, in Trinity Church, to the memory of BISHOP STEWART, as the founder and first Minister of that Church.

## A SERMON

On the death of the late Lord Bishop of Quebec.

2d. Peter i: 15.

Moreover I will endeavour that ye may be able after my decease, to have these things always in remembrance.

The chapter which contains this passage of Scripture exhibits the Apostle St. Peter in a very interesting point of view, as a minister of Jesus Christ, zealously engaged in his master's service, at the last stage of a laborious life. The two Epistles which bear his name were written for the purpose of confirming the converts whom, by the blessing of God, he had made by his labours, in the christian faith. From a review of their contents, we can hardly fail to venerate his memory for his ardent piety, and devotion to the cause in which he was engaged. He loved his Lord who had cast a pitying eye on his infirmities, when Satan desired to sift him as wheat, and forgave him his sin. Loving the Lord with all his heart, he laboured both to convert sinners, and to edify his brethren in the faith. At the time of writing this Epistle, he knew that his race was nearly run—that the time of his departure was close at hand: and, though no part of his life was idle, but laborious, in the highest degree, yet he manifested no inclination, when he found himself in the vale of declining years, to indulge the love of ease. On the contrary, he appears to be as deeply engaged as ever he had been, and the more so, as he saw the end of his labours approaching. True religion, in the soul, will always increase with years and experience. It will burn the brighter, if the spark be genuine, as the Sun ascends to meridian splendour. We cannot, therefore, think well of any one who, as he advances in years, becomes cold and indifferent. The holy Apostle expresses himself thus. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yet, I think it meet, as long as I am in this present tabernacle, to stir you up, by putting

you in remembrance. Knowing that, shortly, I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able, after my decease, to have these things in remembrance." From the intimation which our Saviour gave him, after his resurrection, and before his ascension into glory, he knew that his death was to be that of a martyr—that he was not to breathe out his soul on a bed of roses, in the arms of affectionate friends, but under the cruel violence of a ferocious executioner; yet, with all this knowledge and certainty of his approaching fate, deeply impressed on his mind, he does not murmur—he does not reflect on the goodness or justice of his divine Master;—he feels, on the contrary, the more invigorated and firm in the faith, and awaits with patience, and resignation, the dark and trying hour which was to waft his soul into the regions of immortal bliss.

The feelings that existed between himself, and the christians to whom he addressed his Epistle were most amiable. He charitably allows that they both knew, and were established in the faith. He therefore undertakes no more than to remind them of the principles in which they had been instructed, and of the obligations to a holy life, which thence arise. His exhortation was given at the most solemn period of any man's life, when he was an old man, within a few days, I will not say of the grave, which is open to all men in common, but when he was within a few days of becoming the victim of bloody hands. Such a position, and such an awful prospect, cannot be otherwise than solemn. Yet he views it with the calmness and resignation of a man whose thoughts are in heaven, and who longs to follow them in person. He does not say as Cardinal Wolsey is made, by the Poet, to say, in the bitterness of disappointment,

"Had I but serv'd my God with half the zeal  
I serv'd my King, he would not in mine age,  
Have left me naked to mine enemies,"

for he knew that the King whom he served would "never leave nor forsake" him.

The counsels, admonitions and prayers of an aged, holy, devout father in Christ are, at all times, to be received with reverence; but when a holy man stands on the verge of the unseen world, ready to launch into the ocean of eternity, as the Apostle then was, what can be more solemn than his parting words! They are peculiarly solemn, when we know that his seriousness was not the result of present circumstances, but had been the con-

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stant habit of his soul, through the course of life. A man so placed, and yet so meek, so resigned to the will of God, and so anxious to improve every moment to the last, encourages and edifies the living, by his exemplification of the power and triumph of faith. He had, in life, been teaching that "all flesh is as grass, and all the glory of man as the flower of grass;" that to be "as obedient children, not fashioning yourselves according to the former lusts in your ignorance," but to be "holy in all manner of conversation," and to pass "the time of your sojourning here in fear;" and that it was of no real disadvantage what we might be called upon to suffer, provided, we hold on to the end in the obedience of faith. The Apostle manifested the genuineness of his faith, and the reality of his religion, at a time—in the face of a violent death—when a mere profession would have fallen to the ground. Who could hear him declare that he must shortly put off his "tabernacle," and that he had the unshaken hope of an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ," without desiring that his faith and hope might be like his?

We are then to view the Apostle, in his solemn position, as leaving the world full of the hope of a blessed immortality: and if there be in us any serious consideration, it will surely be in exercise, that we may profit by his dying exhortation and charge, which he has left us on record, for our comfort and improvement. Though he is dead, he yet teaches us how to live and how to die, that the men of every age may be in no want of spiritual instruction. We are all travellers to a future world. How soon we may be called to put off "this tabernacle" no one of us can tell, nor is it necessary that we should, as it is of more importance that, through the grace of God, we may learn how to prepare for a happy death, than to know the time of our departure.

I have been led to these reflections, in consequence of having heard of the death of the Honourable and Right Reverend CHARLES JAMES STEWART, the late Bishop of this Diocese, and formerly the Minister of this Church. To you who are old enough to have seen and witnessed how this devoted servant of God went out and in amongst you, it would be unnecessary to say much...for you remember his ways and his doings. But there are others, and they are now the most part of this congregation, and of the neighborhood around us, to whom the flux of a few short years has rendered his "works of faith and labours of love" a matter of tradition.

The late Dr. STEWART was the third son of the late Earl of Galloway, the head of a noble family of Scotland. At an early period of his life, he was, from his own choice, educated for the ministry of the Church. After his ordination, which, I think, took place about the year 1799, he entered on his duties as parish priest of Orton, Longville, in England, where he was greatly beloved by his people, as an indefatigable minister of the Gospel, and faithful shepherd of the flock of Christ.

Thirty years ago, this fall, he came out to this country, as a Missionary from the Society for the Propagation of the Gospel in Foreign Parts, and settled, on his arrival, in St. Armand. At that time, there was no minister of our Church settled in any part of the tract of country called "The Eastern Townships," except the Reverend C. C. Cotton, who, on the arrival of Dr. Stewart, removed from St. Armand, where he had been for a few years, to Dunham, where he has remained ever since. One would suppose if the trial had not been made, and the result not seen and exemplified, that a person brought up as he was in the lap of luxury and refinement, and possessed of a fortune not indeed very large, but sufficiently so, to secure his independence, with flattering prospects before him, and powerful friends to further what ambitious views he might be supposed to have had, would have been a very unpromising missionary for a new settlement in America. But the experiment has been made, and the result has been seen, and that result is so far from shewing that persons, brought up and educated in the higher circles of life are, on that account, unfit for the duties, and privations and fatigues of a humble, laborious missionary in a new country, that, on the contrary, Dr. Stewart set an example before the English part of Lower Canada, and the whole of Upper Canada, of indefatigable labour, persevering zeal, and self-denial that never was surpassed.

I had the happiness of being intimately acquainted with him for nearly twenty-five years. I loved and honoured and revered him while he was living. And now that he has put off this "tabernacle" I desire to contribute my humble mite to the honour of his memory. From the relation in which I stood towards his Lordship while he was the Minister of this Church, and afterwards a "visiting Missionary" in the Diocese, and in the habit of spending a small portion of his time, generally every year as my revered and honoured guest, it will not perhaps surprise my hearers if I should, as it is my intention, say less of the late Lord Bishop of Quebec, than of Dr. Stewart, the

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former Minister of this Church. Of the character of this eminently good man, and faithful servant of God I will speak from what I saw and learned from long, and personal observation. I have too much respect for his memory to say that he was perfect: for this would be to offend him if my words could be wafted to the place of his blessed habitation, Who is, or ever was perfect, except one, "the author and finisher of our faith," the Lord Jesus Christ; but this I will say, that, if I know any thing of the christian character, he was a truly good man, and a devout soldier and servant of Jesus Christ.

The *first* of the christian virtues was conspicuous in our departed friend. He was, emphatically, "clothed with humility." He was a humble, devoted disciple of HIM who was "meek and lowly in heart." In every step of his life, his humility was exemplary, amiable and without ostentation. He had that which the Apostle calls, "bowels of mercies, kindness, humbleness of mind, meekness, long suffering," and therefore was more desirous of promoting the glory of God, by winning souls to Christ, than that men should honour him either for his rank or his talents. You never heard from his lips, that are now closed in death, the least indication of a wish to set up selfish pretensions on any ground. So far from it indeed that, on every occasion, he was always ready to encourage, the acquirements and talents of others by the most unequivocal marks of disinterested liberality of sentiment if he had reason to conclude that they were piously disposed. This "humbleness of mind" was not only manifest in his conversation, and intercourse with all classes of people, but was also pre-eminent in his manner of life. His income would have furnished him with the luxuries and elegances of life, to a very considerable degree, even at the time when he was amongst us, before the conveniences of a new settlement had arrived at their present state of comparative comfort, but did he lay out his income on the purchase of such things as minister to the pride of life? No. He "put off the old man with his deeds," and his earthly desires, and "put on the new man." Through the grace of God, he subdued in himself after the example of the Apostle of the Gentiles, the love of the world, and inured his body and mind to the exercise of self-denial, as enjoined by the Gospel. Having no family to support, he looked on his income as peculiarly consecrated to God, and on himself as a steward, to lay out what remained, after supplying his own moderate wants, for the promoting of religion, education, and the assistance of the poor. While I knew him he never hoarded

up any of his income. His general calculation always was, to make the two ends of the year meet—his disbursements to balance his income. When he did this, he was satisfied. Sometimes he fell short. When he had an overplus, he sought out for deserving objects on which it might be usefully employed.

He was remarkable for his resignation to the will of God in all things. Those of you that are old enough to remember him, cannot but recollect, with what reverence he spake of God, as the Supreme Governor of the world. Having this view of the Almighty, habitually on his mind, he recognized the overruling hand of God in every event, and dispensation, without a single murmur, if of an adverse character; and with exemplary gratitude, if prosperous. Being thus piously resigned, he possessed his soul in patience, trusting in God, and troubling himself with no other concern than this, that, in all things, he might faithfully do his duty.

He was conscientiously single-hearted, candid and straightforward, without any mystery, or round-about way, in his language, views and proceedings. Being habitually so, not from the constraint of policy, but from the deeply rooted principles of an honest heart, he was the same in all places, and in all companies, an honest man, "the noblest work of God." In all situations, both at home and abroad, I knew him as a man, in thought, word and deed, ever conscientiously and zealously engaged, either in devising, maturing, consulting, or in bringing to effect, some good of a religious, charitable or benevolent nature. Dr. Stewart was no theorist. His plans were all practical. And what he once determined upon, he was up and doing, never suffering his plans to evaporate into smoke by delay.

He was an eminent example of what the great Apostle exhorted Timothy to be—an example of "charity," in his opinions of other men. So expanded was his "charity," in this respect, that I never knew any who denied it. Conscientious in his attachment to the principles and ordinances of his own church, he had, nevertheless, a heart open to all the faithful followers of our common Lord, without prejudice on account of the denominations to which they might belong. He was indeed, what we daily pray in our excellent Liturgy, and what our church requires us, to be, "in charity with all men." Christians of other denominations honoured him for his christian virtues, and amiable deportment, because they well knew that he was a

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man of whom it was not enough to say that he was "without guile," being only the praise of a negative virtue, but that he was always ready for every good work. Neither in the freest conversation, nor in his public preaching, could a word be detected that showed either a spirit of bigotry or intolerance, but kindness, charity and benevolence to all. Those that loved our Lord and Saviour Jesus Christ were sure to find in him a friend; and though he felt himself bound in the first place, to devote his means to the furtherance of religion in his own church, yet on many occasions others have shared of his bounty.

Dr. Stewart was eminently the friend of the poor. His heart was easily affected by the tale of woe and sight of distress, and no sooner did his eye behold an object of charity than his hand was moved to minister of his bounty in money, or clothing, or food, or medicine, as the case might require. His kindness of nature was, no doubt liable to be imposed upon by the designing hypocrite, and if ever it was so, the sin is on the skirts of the deceiver, while the blessing of the Lord's poor rests upon his memory. In the time of the last war, no man could have done more, with the means he had under his control, for the alleviation of distress, and for the maintenance of peace on the frontiers, than Dr. Stewart did. He spared no labour. He was personally on the spot, wherever his presence was necessary, to do good, by his advice, by his influence, or by his purse. Of his own, he bestowed liberally, and as cases of distress multiplied, he procured from a society of benevolent persons, at that time established in Montreal, for the relief of sufferers from the war, an additional sum of money, so that the effects of his benevolence, affording effectual relief to many individuals, extended all the way from Missiskoui Bay to the Township of Potton,

Dr. Stewart was the zealous friend of education. At that early stage of the settlement, qualified teachers were scarce; but to supply the deficiency, he took pains to procure some from a distance, where he could find them. In many schools, in this seignior, he uniformly had one or more children educated at his own expence, besides giving away, from time to time, quantities of books. He had a few children brought up and educated entirely at his own charge. To furnish an example of what he was doing, I will merely mention, that during the two years he was absent in England, after my succeeding him in the place which I now occupy, my account against him on his return for monies paid out on education, and the maintenance

of some children, that he took in charge, amounted to upward of £100 currency.

His meekness, and his forgiving disposition were no less remarkable than his humility and benevolence. Naturally of a cheerful, happy temperament, at no time subject to lowness of spirits, he might sometimes, to those who did not know him, have the appearance, from the ardor of his manner, and the vivacity of his replies, of being hasty; but if on any such occasion, he perceived that the least umbrage was taken, even in the slightest degree, he was sure to do away the unpleasant effects that might follow, by his ever flowing kindness and condescending goodness. As for feeling himself, at any time, or under any circumstances aggrieved or ill-used, I never knew one instance. He did not allow himself to be affected in this manner, nor to have any accounts of this nature ever to settle. He was entirely above all such petty annoyances. He looked upon none with an evil, jealous eye—suspected no evil intentions, as he had none himself, towards him, and if any thing wore a suspicious appearance, he wiped it from his mind by a charitable construction. No one so humble and so kind-hearted as he was, could have preserved his dignity, and be at the same time so free in his conversation, and so easy of access, so well as Dr. Stewart, always, and on all occasions did to the end.

Dr. Stewart was ever ready, as “a good workman that needeth not to be ashamed for every good work,” whenever he was called. Indeed it was not his custom to wait for a call, if he thought that he could do any good. Neither storms, nor bad roads were ever considered by him as obstacles when duty called; and his sermons were always Scriptural, solid and practical, and delivered with a pathos and zeal and energy which convinced every one that his heart was deeply engaged in his Master's work. Wherever any one was sick, he was sure to be found at the bedside, speaking a “word in season;” and when he missed any one from Church, who generally attended, he made it his business in the course of the ensuing week, to ascertain the cause. Thus, he was ready, in Church, and out of Church, at home or abroad, to instruct, admonish, and to stir up his people to their duty. A parish priest he surely was whom but few can equal. In less than three years after his coming to St. Armand, this, and St. Paul's Church, were built and completed. To each he was a heavy contributor. And such was his diligence from house to house, among people who had not been accustomed to be moved by “The sound of the Church-going bell” which

"These valleys and rocks never heard," as well as in the pulpit, that both his Churches, when I first knew them, were filled with attentive hearers. Besides these Churches, the first that have been built in the Eastern Townships, there are many other memorials of his ministry amongst us. Many can trace the first of their religious impressions to his ministry, of whom many have gone before him to the eternal world. There are many of the children whom he baptized that bear his name, as a proof of the veneration in which he was held, by their parents. For some, he stood as god-father at the baptismal font. This ordinance of the Church was not viewed by him, as an empty ceremony, to be forgotten no sooner than it was performed. He kept a list of all the children for whom he stood in the relation of god-father, and made it his special duty to pray for them, on many occasions, but particularly, on his days of solemn fasting and prayer. It is within my knowledge of his practice, to record that every Friday, whenever he remained a week or two in one place, was kept by him as a day of fasting and prayer. I mention this that others may be moved to follow his example: for fasting is a Scriptural duty, and cannot be neglected by christians without sustaining loss. Generally, when he came round, as long as he lived, he came provided with good books for his god-children, as they grew up. There are still, I trust, many such memorials of him throughout the country, as mementos of his zeal and piety in the shape of Bibles, New Testaments, Common-Prayer-Books and small devotional Treatises. To you who have received, and do yet possess them, I would say by way of putting you in remembrance, that you have in your hands treasures which you ought to value and improve. When they were given you, they were accompanied, and followed with ardent prayer to the 'Giver of all good' for a blessing to make them conduce to your eternal happiness. Your eye will no more behold the pious donor in the land of the living. Your hand will receive no more tokens of his piety out of his. You will no more hear his Apostolic exhortations, warning you to improve your privileges, and to flee from the wrath to come; nor can you hardly expect to see his like, in all things again. An age produces but few like your departed Pastor, and friend, and Bishop. May we be enabled to improve the dispensation, and all the privileges which we have enjoyed through his means, in such a way as may, through the blessing of God, prepare us, for meeting him again, where the sound of parting friends is no more known.

When I began, I did not intend to speak of him as a Bishop at all, because we knew him in his original character, as missionary and parish priest, far better than as a Bishop. But I will, nevertheless, extend my observations, that I may not appear, as it is not my wish, to forget that he was Bishop of Quebec for eleven years and a half. Before he was promoted to the head of the Ecclesiastical Establishment of the two Canadas, he was employed as a visiting Missionary in the Diocese for five years—an office, though fatiguing, in the extreme, he performed with unwearied diligence and perseverance. Through his instrumentality new congregations were formed in many places, many new churches were built, and clergymen were procured. On two occasions, he made voyages to England for the purpose of raising money from the zealous friends of the Church, to assist in the building of churches in Upper and Lower Canada. In this appeal, he was eminently successful. For, in addition to his high rank in life, and the respectability of his numerous connections, his own singleness of heart, and the decided character of his piety, and devotion to the best interests of the Church in Canada were such as to give weight to his appeals which no friend of the Church could resist. Accordingly he raised in all, perhaps, rather more than £3,000, a sum not large in England, but of great service, when distributed in small portions, to assist in the building of between thirty and forty churches in new settlements.

Every church that has been built in the two Canadas, within the last thirty years, is, more or less, a memorial of the zealous Apostolic Missionary, the late Bishop of Quebec, as none has been built within that period, without some agency or assistance of his, to animate the undertaking.

On the 1st January, 1826, Dr. Stewart was consecrated Bishop, to succeed the late Bishop Mountain, in the See of Quebec: and every one knows that he still continued his arduous labours, and his fatiguing journey, until he had actually worn out a constitution never very strong. The most of you know the esteem in which he was held as a Christian, Apostolic Bishop, as well by members of other denominations, as by the members of his own Church. The Montreal Gazette of last week, conducted by persons of another communion, spoke of him in the following terms, which do honour to both their judgment and disposition. "The amiable qualities, Christian virtues and Apostolic life of this truly good shepherd of the Church of England in these Provinces are so well known to the humblest worshipper in that Church, that

it is quite unnecessary for me, if we were adequate to the task, to dwell upon the numerous excellencies of this faithful and devoted servant of Christ. But we cannot conclude this brief record of the lamented death of the late Lord Bishop of the Diocese, without bearing testimony, though members of another Church, to the high esteem in which his Lordship was held by persons of every class and persuasion throughout both Provinces. The Church of which he was a Prelate never embraced a more pious and charitable a disciple, and never lost a more ardent and devoted friend and supporter." Thus you see what persons of another communion thought of him as a Christian, a Minister and a Bishop. To us who belong to the Church of which he was a distinguished ornament, such a testimony as this is very acceptable because it gives us to understand that his christian virtues, which we esteemed, were appreciated by others out of his own pale. To you, his first congregation in this country, he was endeared as your faithful, affectionate and devoted minister. In this character he will long be remembered by you. But we have also seen him here on three visitations, after he was promoted to the Episcopate; and at each time, we have seen him, the same humble, holy, zealous servant of the most High God, and the same friend to all. On my ordination in the year 1815, he congratulated me, the first time he saw me, on my promotion, but, in a fatherly manner, reminded me that I should not view it in any other light than as contributing to make, and keep me humble. This exhortation which he then gave me, he truly practised himself; for the older he grew, the more humble, holy, and devoted he grew likewise. At all times, the supreme desire of his heart was to promote the glory of God, and to bring sinners to Christ. Whether, as a minister or as a Bishop, this was his ruling desire. Under his administration of ecclesiastical affairs, the church enlarged her boundaries, her ministers were increased in number, her congregations were multiplied even in the face of discouragements and opposition. Like the Apostle St. Paul the cares of all the churches fell heavily upon him. But notwithstanding all his cares, and all his fatigues, he was a remarkable instance of punctuality and order in the despatch of his business. He had always been in the habit of keeping a memorandum of what he had to do for every day—what persons he had to see—what he had to do with and say to them, and what letters he had to answer, that he might do every thing in season. Throughout the whole of his useful life, he continued the same humble, holy, active, cheerful and zealous servant of Jesus

Christ, until his accumulated labours of body and mind brought on a premature old age, and broke down a constitution rather feeble at all times, than strong. He died in the month of July last in the sixty third year of his age.

In the beginning of the year 1832, I was his guest in Quebec for three weeks. I saw him then at all reasonable hours, and observed that, though I had intimately known him for a long time, yet I was struck with wonder at the pleasing evidence which I daily had before my eyes of his manifestly growing in grace. He was so devout, so engaged in his master's service, but cheerful, pleasant and happy; so strong in the Lord and in the power of his might, but meek and humble; so much engaged in the cause of religion and the Church, but patient and resigned under disappointments. The affairs of the Church lay heavily on his mind, and always constituted a part of his prayers. Few men like him, are to be found, so heavenly minded—so devoted to God—so regardless of the pomps and vanities of this world—so moderate in his wants and desires—so zealous for the salvation of sinners. We, in this place, had the first fruits of his labours in America. "He was a burning and a shining light" while he remained. Let us venerate his memory and take shame to ourselves that we have not profited more by the example and instructions of so godly a Pastor. Let us keep in mind, after his decease, what he had taught us from this Pulpit, and be followers of him and others, who through faith and patience are now inheriting the promises.

Are we duly sensible of the blessings and privileges which we have enjoyed through his means? We are now at an important stage of our pilgrimage, just committing as it were the remains of our first minister, and, in many respects, our invaluable benefactor, to the Tomb. That solemn event loudly calls upon us to review our past lives, and endeavour to ascertain how far we have profited by our privileges, and are prepared to meet our great change. Let us seriously improve the present dispensation, and pray to God that he may enable us so to number our days—so to employ our time and our talents as to apply our hearts to wisdom!

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*Revelation, xiv : 15.*

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

**BRETHREN.**—The pilgrim, wearied with his journey over a parched and barren land, anxiously looks out for a place where he may repose after the labours of the day. And in like manner the Christian longs to refresh himself after his toils are over, after his race has been run, after his victory has been achieved, after his pilgrimage has been accomplished, after his work has been finished, in those blissful mansions of rest which God has prepared for those who have spent their lives in his service.

If only in this life we had hope we would lose much of the encouragement we now have to persevere in well doing. The man who toils day after day with no prospect before him of being sometime rewarded for his pains, either by increased personal or domestic comfort, or by the sight of the happiness that he has been instrumental in diffusing, is prone to grow faint-hearted and despond. He would lose courage, and become indifferent for want of a sufficient incentive to action. And in like manner would Christians be affected as regards the making of their “ calling and election sure,” did they not know, that “ our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory.”

If then the hope of a blissful rest, a season of enjoyment at the close of his labours, is necessary to keep the Christian “ steadfast, unmoveable, always abounding in the work of the Lord,” the declaration of the text must be viewed as of the utmost importance. “ Blessed are the dead which die in the Lord, from henceforth ; yea, saith the spirit, that they may rest from their labours.” How comfortable ! How consoling ! How encouraging to know that “ our labour is not in vain in the Lord.”

Our attention, Brethren, might profitably be directed to each of these several topics ; but, perhaps, it will be more to the purpose, on the present melancholy occasion, to direct what few

observations we may have to make on the doctrine of the text, first.

I. To the nature of the heavenly rest here spoken of.

II. To the ends which this rest is designed to promote.

III. To the character of those who shall inherit it, as exemplified in the life and character of our late Father in God, whose decease we design this day to commemorate.

I. As regards the nature of the heavenly rest spoken of in the text.

According to the notions that too commonly prevail concerning the happiness of the unseen world, we have heaven exhibited to us much in the light of a sensual paradise. In such cases the metaphorical language of Scripture is understood in a sense plainly more literal than what the nature of the subject will admit of;—an earthly body is, as it were, attempted to be given to what is purely spiritual;—and thus, inasmuch as it is impossible for the most exalted intellect of man to grasp at the exact nature of heaven; heaven must suffer in the attempt, and be degraded down to earth. Great and incomprehensible objects must always sink in our estimation, when compared to those that are ignoble and small.

Of what is to come hereafter, we now only “know in part,”—“now we see through a glass darkly,—now we must “walk by faith and not by sight;” but though we know not now exactly “what we shall be,” yet this we know that “those which sleep in Jesus” shall “rest from their labours.” We are not taught that the blessed shall exist in a state of perfect quietude or quiescence, wrapped up in undisturbed meditation on some glorious theme;—we are not taught that they shall literally sit, like the four and twenty elders, clothed in raiment of dazzling white, around a throne whose splendour exceeds that of the sun;—we are not taught that their whole employment shall consist in making the vault of heaven ring with loud acclamations of praise and thanksgiving;—in short, we are not taught that the glories of heaven in any respect resembles the magnificence of earthly courts; but we are taught that those “who sleep in Jesus,”—“who die in the Lord,” shall “rest from their labours.”—that is, shall rest from the weariness or painfulness of labour, as we may learn from a comparison of the text with 2 Cor. xi. 27 where the Apostle speaks of being in “weariness and painfulness,” using the same word in the original to express the idea that is here used in the text.

In one sense those “who die in the Lord” must after their

departure labour more abundantly than they are now able to do, but without painfulness or distress. God has created man to promote his glory by executing his commands. But whilst in this world he can do little but groan, being burdened as to his spirit by a body of corruption which keeps it weighed down to the earth.—When therefore the time of his departure draws near the Christian looks forward to another state of existence, different from that which he is about to leave, wherein his spirit, his desires, his affections, his will being no longer clogged with flesh, the whole unimpeded energies of his soul shall be engaged in the active service of the Creator,...in obedience to the high commands of heaven,...in works of charity, benevolence and love. And who knows but that it may belong to the duty of dear departed Saints to go forth “as ministering spirits sent forth to minister for them who shall be heirs of salvation,” and especially to those whom they most loved when upon earth?

But the future state of the blessed shall not merely be a condition distinguished by the absence of all “painfulness and weariness” in labor, and by an almost infinitely increased ability to do the will of God, but it shall also be distinguished by a perfect fruition of the utmost possible enjoyment. “To them who by patient continuance in well doing seek for glory and honor and immortality” will be given “eternal life.” Rom. ii: 7. And the effect of this shall be that inasmuch as they are now “partakers of Christ’s sufferings, when his glory shall be revealed,” they shall be made “glad with exceeding joy.” 1st Peter, iv: 13.

In this world much of the Christian life consists in labor,—that is, in painful opposition. Those who enlist as soldiers of the cross, under the banner of the Saviour of mankind, must indeed wage a perpetual warfare “against spiritual wickedness in high places,”—against foes without and enemies within. The tide of false principles,...the course of this world,—the temptations that beset them on all sides,—the evil customs and manners of the age, must meet from them a most determined opposition. But to do this,—to stand resolute and unshaken on the side of God, in the midst of a “crooked and perverse generation,” calls for, as all must confess who have tried it, most painful “labor;” inasmuch that nothing but grace from above can sweeten the toil and afford strength for perseverance “even unto the end.”

But the painfulness of the Christian’s labor does not arise merely from the nature of the work he has to do in the world. It is increased by a sense of his spiritual weakness and natural in-

ability to perform it. In the midst of toil he is encompassed by infirmity. He is "not sufficient in himself to do any thing as of himself." "His spirit is willing but his flesh is weak." So that, like Peter, his constant prayer to God must be, "Lord save me."

And besides all this, besides this struggle with the world, and his own natural weakness the Christian must also, which is the hardest of all, contend with the indwelling love of sin,—the innate depravity of his own heart. This forms the most dangerous enemy to his peace. This gives him no quiet. This takes away his sense of safety. This incessantly demands to be watched against, because like a false friend it is always seeking how to betray. Through it the love of the world is admitted into the heart; and by it the Evil One gains power, and finds opportunity to surprise the soul and lead it blindfold to destruction. We may retire from the world and withdraw from the temptations of hearing and sight, but from the secret snares that are laid by his own wicked passions and desires none can escape. These will follow to the retreat remotest from the haunts of men,—these will accompany him to his most secret retirements, and, like a thorn in the flesh will there rankle until its sting is removed by death,—until "this earthly tabernacle" in which the believer now "groans is dissolved,"—until he arrives at those mansions of bliss "where the wicked cease from troubling and the weary are at rest."

Brethren, from all these sources of discomfort,—from all this "weariness of the flesh,—from all these dangers both from the world, the flesh and the Devil, the Scriptures teach us to look for a deliverance in "that city whose maker and builder is God." We do not expect to be there confined to a state of listless inactivity;—we do not hope for a Mahometan paradise of sensual delight;—we do not wait in the expectation of a time when we shall dwell exclusively for ever in any one part of God's vast temple, however glorious it may be, but we look for a deliverance from the burden of corruption,—for freedom from the trammels of an earthly body,—for liberty to the soul to dwell for ever in spiritual and intellectual delight,—for capacity to learn more and more of the nature of perfection, and for ability to range at large over the whole expanse of heaven, ever fulfilling, with a perfect obedience the unchangeable law of God, and always beholding with increased delight the "the brightness of" the Father's "glory," and the indiscrible majesty of his "Eternal power and Godhead."

"Wherefore, beloved seeing that we look for such things,"

II, let us in the next place consider the use we may derive from the devout consideration of them.

1st—The knowledge of a rest prepared for those "which die in the Lord" may serve to reconcile us to the loss of our dearest friends. We know that in this world we are at best but as pilgrims,—we know that here we cannot always abide,—we know that when we die we return to meet our God by whom we were sent into this world of trial,—we know that to those who have proved faithful, and who love God, to die is far better, why then should we be so grieved, why should we mourn bitterly for those who depart in the Lord? We say that it is natural to lament heavily the loss of a beloved friend. It is natural indeed, but it is so because we are not what we ought to be. It is so, because we regard our own happiness more than that of our lamented friend. Excessive sorrow is occasioned by selfishness of heart,—by an absorbing sense of the present loss we have ourselves sustained. Hence our Lord, when comforting his disciples under their grief at the prospect of his cruel death, said unto them, "If ye loved me, ye would rejoice because I said unto you I go to my father, for my father is greater than I;"—as though he had said the glory that I shall possess with my Father is so much greater than what I now enjoy that if you loved me in a proper manner, instead of weeping at the prospect of my departure, ye would rejoice because I said I go to my father. If therefore the love we bear our friends were properly directed,—if it were unmixed with selfish feelings, we would always mingle joy with mourning whenever it pleases God "to deliver them out of the miseries of the present world" by taking them to himself to enrol them among his saints for ever more.

2d—Again, the prospect of a rest prepared for Christians beyond the grave may serve to stimulate us to perseverance in well doing, and to enable us to bear with fortitude the labors, pains and miseries of life. We need not be discouraged with the difficulties of our present state. For what though we are now in weariness, and painfulness, in hunger and thirst, in cold and nakedness, we know that they cannot last forever, and though "weeping may endure for a night yet joy cometh in the morning." "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The hope of honor, the hope of enjoyment, the hope of a comfortable provision for old age, enables a man to bear with cheerfulness the hardships & privations of life, even though he is sensible that there

is danger that in the end he may meet with disappointment. How much more then ought that "hope which maketh not ashamed,"—which always ends in complete fruition, to support the Christian in the midst of trial, and to stimulate him to remain "steadfast, unmoveable, always abounding in the work of the Lord!"

But we turn from these useful reflections to the contemplation in the next place.

III. Of the character of the righteous man who is to inherit this rest as exemplified in that of our late lamented Father and Bishop.

In what I shall say concerning the character of this eminent servant of Christ I shall endeavour to "speak forth the words of truth and soberness." But though they are rare in the world, compared with others, yet there are some whom to describe, is to praise, and of whose worth there is more danger that we shall say too little than too much. But however seldom such persons are to be met with, nevertheless, we have a remarkable instance of them in the person of him whose loss we this day mourn. He has gone,—a Father in Israel. He has "fought the good fight of faith,"—he has "finished his course" upon earth:—he has departed in the full assurance of hope;—he has been called, leaving as an example that we should follow, "to exchange an earthly mitre for a heavenly crown.

So far had the fame of this good Bishop extended, and so highly were his virtues appreciated by Christians of all denominations both in Europe and America that his death will be felt, not merely as the loss of the Established Church in these Provinces, but as the loss of the Church Catholic. If this then was the general estimation in which he was held;—if amidst the contending zeal of sects and parties, he thus claimed the sympathies of all, he must have been emphatically a good and righteous man;—he must have been one of those of whom the spirit it says "Blessed are the dead which die in the Lord."—It will therefore afford an illustration of the meaning of this expression "which die in the Lord," in our text, to contemplate in him some of the more striking virtues for which he was preeminent.

If I were asked briefly to describe what constitutes the Christian character, I would reply, faith, resignation to the will of God, patience, meekness, obedience in all things, charity and benevolence towards all mankind, a desire to glorify God in all things, and an ardent zeal for the spread of the Gospel.

And if on the other hand I were asked to describe the most

prominent features in the character of our late Bishop the pleasing truth would compel me to make the same reply.

Of the sincerity of his faith there is abundant proof. The constant language of his lips on all occasions was "If God be for us who can be against us?" And repeatedly have I heard him with fervor exclaim in the words of Job, "though he slay me yet will I trust in God."

For his resignation and submission to the will of God he was remarkable. Though during the latter months of his life he laboured under much prostration both of body and mind, and though from the nervous excitability to which he was reduced by disease, the tranquility of his mind was sometimes disturbed, yet he was frequently heard by his attendants saying to himself, "what I shall we receive good at the hand of God, and shall we not receive evil?" *Job. ii. 10.* Nay his whole life was a living prayer for grace as if saying, "Lord, not my will but thine be done."

His meekness and charity led him patiently to bear with the failings and imperfections of others. Of all men he was always disposed to hope for the best, and never until repeated proofs of their obstinate iniquity could he be prevailed upon to give up all hopes of their being at least *inclined* to do what was right.

His liberality in giving to the poor was unbounded. Whilst labouring as a missionary on a very limited income there is unexceptionable testimony to shew that he not unfrequently deprived himself of the comforts of life to minister to the necessities of others. The tale of distress was never listened to by him without awakening the deepest sympathy in his breast;—not a sympathy which evaporated in words, but which shewed itself in feeding the hungry, in clothing the naked, and in pouring the balm of consolation into the minds of those who were of a sad and broken heart.

Though at times we might be disposed to question the propriety of some of his charitable acts, for who is perfect in this life and offends not, yet his known benevolence of disposition, and evident desire to make all happy and contented around him was always seen to extort an acknowledgement from the most unwilling that he was a good man and meant to act for the best.

In his holy life and conversation we saw explained what the scripture meaneth when it says "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God," for never was there a man who more truly endeavoured to live up to the spirit of this divine command. He was instant in prayer. He consecrated himself soul and body as a "living sacrifice" to God.

His thoughts, his desires, his affections, especially as his days drew near their close were almost entirely, in the fullest sense withdrawn from the world, inasmuch that his soul, though "absent in the body," might almost be said to be "present with the Lord." His religion was no half religion; but pervaded every feeling of his heart, and so far as the infirmity of human nature would allow, every action of his life. He felt that he was but an humble steward of the mysteries of God,—he felt that he was indebted to the rich freeness of heaven for every thing he possessed,—he felt that he should be held accountable at the last day for the right exercise of every talent, and means of doing good, with which he was endowed;—and feeling these things we need not wonder that he was so humble in mind, so "ferrent in spirit serving the Lord."

In meek and holy humility he followed the example of his divine master. Of him we may say, as the sweet Psalmist of Israel says of himself, "Lord, I am not high minded, I have no proud looks." His humility appeared in his whole deportment, and in every thing in which he was engaged. Towards all men he conducted himself as though he felt that, like St. Paul, he had for "Christ's sake become the servant of all." Notwithstanding his exalted rank, both in Church and State he cheerfully condescended to those of low degree. Nor in this respect alone did this excellent trait in his character appear; for in lowliness of heart he thought each one better than himself. He readily acknowledged his deficiencies, and always paid a candid regard to the judgment of others in whom he saw reason to confide. In whatever company he might be, he was seen, not as a branch of one of the noblest and most ancient families in the Empire, or as a Bishop who had received the commendations of all men, but he was seen as the father of his people, as the friend of the poor, as the counsellor of the afflicted, as the pastor of his flock, as the well beloved of his Lord and Saviour Jesus Christ. Never did he seek to appear great in the eyes of men. But always, through the grace of God, was enabled to preserve the simplicity of character that belongs to the true disciple of the meek and lowly Saviour of the world.

Thus, brethren, I have endeavored to set before you a faint but faithful outline of the character of our late beloved and much to be lamented Bishop. At a time when the obligation to missionary labor was even more imperfectly understood than it now is, and when, from various circumstances incident to most new settlements, the work in this country was rendered more arduous

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than many of us now can readily conceive. he left his father's house,—the scenes of his youth,—the society of those in whom his heart rejoiced & cheerfully devoted himself to the self denying service of his God in the wilderness.

For years in the simple capacity of an humble missionary of the cross he was in labours most abundant. At first he ministered in holy things at St. Armand in the Eastern Townships of Lower Canada, where in the face of such difficulties as those only can realize who are acquainted with the situation of the country in those parts at that time, he was, through the blessing of the Most High, enabled to found, and build up in Christian graces, two flourishing Churches. He then removed to Hatley where he also founded another Church, and where he yet lives in the hearts of many. He then, as soon as he had prepared the way for a successor in that charge, undertook for the sake of having a more extended field of usefulness, the more arduous duties of a visiting or itinerant Missionary in the whole diocese. In the faithful discharge of this most laborious and responsible office he remained until the year A. D. 1825, when it pleased God to reward his servant by causing him to be raised to the Episcopate of Quebec. To this he carried the same simplicity of character, and Christian devotedness to his master's cause, that he had ever before manifested; insomuch that his most intimate friends were unable to perceive that the change had in the least affected his manners or disposition.

This, brethren, is a brief narrative of the manner in which our late Bishop showed himself to us as a minister of Jesus Christ. But though we are enabled to ascribe more praise to him than to most men, yet the vast amount of good he has been the means of doing, as a private member of society, as a missionary, and as a Christian Bishop, can never be fully known until that day when all secrets shall be revealed. But I must pause. Time will only permit me to say that what the apostle recommended to the Philippiana was closely copied by him. He was blameless and harmless,.... a son of God without rebuke,.... in the midst of a crooked and perverse generation. He was a burning and a shining light in the world.

Brethren, our father has now gone to his reward, and it only remains that we imitate his virtues. When I call to mind his ardent zeal,—his earnest endeavours to seek and to save that which was lost .... when especially I call to mind the many instances of unwonted friendship that he has ever shewed to my Father's house and to me, I cannot but feel that his loss is greater

than I have words to express. To him who now addresses you he has been almost as it were a second parent. His counsels directed him in the paths of the just :—his admonitions strengthened him in the way he should go ;—his friendship has cheered him thus far in his pilgrimage through life ;—his example taught him early what he should strive and pray to be like ;—and blessed be God he was the instrument that first implanted in his youthful mind a desire to preach the everlasting Gospel to a sinful and dying world.

Brethren, he has gone to his rest ! We have lost a faithful Shepherd in Israel ;—one who cared for our souls,—one who prayed and laboured much that we might have grace given us to enter into the joy of our Lord. We mourn, but let us not repine. For though to him "to live was Christ," yet for him "to die was gain." His warfare is now accomplished,—his spirit is now released from the burden of this flesh, and he is now, we firmly believe, for ever happy in the presence of his God. May his ashes rest in peace ! May we follow the good example he has been enabled to set before us, so that being united with him in the communion of Saints, we may rise with him at the last day when Christ, who is our life, shall appear to judge both the quick and the dead and to reward every man according to his deeds. Amen.

