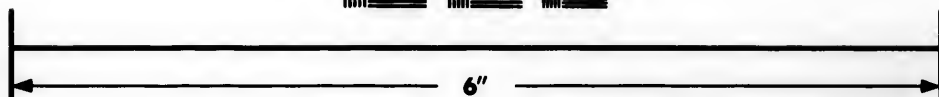
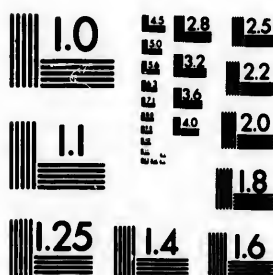


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1983

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- ☐ Coloured covers/
Couverture de couleur
- ☐ Covers damaged/
Couverture endommagée
- ☐ Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- ☐ Cover title missing/
Le titre de couverture manque
- ☐ Coloured maps/
Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- ☐ Bound with other material/
Rlié avec d'autres documents
- ☐ Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distortion le long de la marge intérieure
- ☐ Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- ☐ Additional comments:/
Commentaires supplémentaires:

L'institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured pages/
Pages de couleur
- ☐ Pages damaged/
Pages endommagées
- ☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- ☐ Pages detached/
Pages détachées
- ☒ Showthrough/
Transparence
- ☐ Quality of print varies/
Qualité inégale de l'impression
- ☐ Includes supplementary material/
Comprend du matériel supplémentaire
- ☐ Only edition available/
Seule édition disponible
- ☐ Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

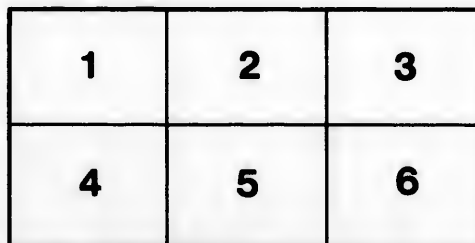
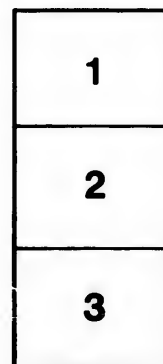
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol ➡ (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole ➡ signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

**RESPECT FOR THE BURYING PLACE
OF THE DEAD.**

A SERMON

**Preached in St. Paul's Church in 1848, with the view of arousing
attention to the propriety of establishing a public Cemetery
for the city.**

Rev R. M. Gill

RESPECT F

Preached in St. Paul's
attention to the
for the city.

And the field of
before Mamre, the
the trees that were
round about were in
the presence of the
the gate of his city.

All these are the
their father spake
cording to his bless
and said unto them
me with my father
Hittite; In the ca
before Mamre, in
with the field of E
place. There they
they buried Isaac
—Gen. xlix. 28—3

Read Matt

There are
utilitarian con
treat with lev
tuated the pa
indisputable t
of Machpelah
what matter,

RESPECT FOR THE BURYING PLACE OF THE DEAD.

A SERMON

Preached in St. Paul's Church in 1848, with the view of arousing attention to the propriety of establishing a public Cemetery for the city.

And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about were made sure. Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.—Gen. xxiii. 17, 18.

All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite; In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.—Gen. xlix. 28—31.

Read Matt. xxvii. 50—66, and, Matt. xxviii. 1—6.

There are not a few in every unfeeling and utilitarian community, who might be disposed to treat with levity, the tender sentiment which actuated the patriarch in his anxiety to secure an indisputable title to the burying place in the cave of Machpelah. The language held by such is, what matter, where, or in what form, the decom-

posing relics of mortality are laid? What signifies it to them, who can have no feeling of the dishonour, and can suffer nothing in the event, whether they are consigned to some hole in an obscure corner of a stranger's field, where not even a hillock shall denote their resting place, or on the highway, or within the sea mark, or in the bosom of the ocean itself, or still more revolting, be left exposed to the roving beasts of prey. The deserted relic of mortality can suffer nothing by any such fate. It cannot witness the aversion of the sensitive, nor be conscious of the rudeness that defaces its form. In any contingency, it is speedily dissolved, and the elements receiving what the elements had given, "dust to dust, concludes the noblest name."

But this coarse disregard of the dead, which some have mistaken for an enlargement from popular prejudices, is after all not only at variance with our natural sentiments, and a correct taste, but is not even superficially plausible. Nature has formed us with a love for RELICS—whatever they may be,—when they appertain to objects which have strongly excited our personal affections, or when profoundly interesting associations are connected with them. Why that eagerness that has displayed itself in so many forms, of which the results are found in so many private and public repositories, to collect memorials of the past, and to put upon them a value which bears no proportion to their intrinsic worth? And

why the deep every correct plates some events and our bosom h exquisite im relic, howev history in it emotion.

Why that visiting the which stand the past? Is of the action "as with an And if the t any objects or that shall it, on his re remembrance benefit resu sentiment, c ter,—provid lightened a he brought that on it rolled dark —Has he wood from should it n God shut v

why the deeper interest excited in the mind of every correct thinking observer as he contemplates some authentic memorials of remarkable events and persons? Is it not an evidence that our bosom has a chord within it, fitted to receive exquisite impressions from such objects? The relic, however intrinsically contemptible, has a history in it, and that history is a fountain of emotion.

Why that deep interest which man feels in visiting the scenes of those wonderful events which stand prominently forth in the annals of the past? Is it not, that the scene is the memento of the action, and has its history graven upon it, "as with an iron pen and lead on the rock?"—And if the traveller bring away from the scene any objects that shall keep it in his remembrance, or that shall excite in those to whom he may give it, on his return to his native country, a livelier remembrance of that scene and its history, some benefit results from the indulgence of a natural sentiment, even though fancy be a busy prompter,—provided always fancy be chaste and enlightened and religious in her sketchings. Has he brought me a stone from Ararat? It may be that on it the Ark rested, while yet the deluge rolled darkly and sadly over the desolated world.—Has he brought me a worn fragment of gopher wood from one of its peaks? It may be (why should it not be?) a portion of the ark in which God shut up with his own hand the stock of a

re-peopled world, of which as concerning the flesh Christ came?—Has he brought me a sundried brick, or the skeleton of a cornorant, or a stuffed satyr from the ruins of Babylon? It has inscribed on it the record of prophetic fulfilment. And what are the ruins of Nineveh, or Thebes, or Persepolis, but so many huge relics, consisting of mounds, and excavated chambers, and broken columns, and fallen temples, which no one can look upon without brighter illuminations of the past, and sadder reflections on the mutability of all human grandeur. These are the sepulchral monuments of nations, and we are summoned by nature and history, taste and religion, to read their inscriptions and to moralize on their fate.

But parting from those grander memorials of nations and great events, there is something still more touching in some of the humbler monuments which love and friendship have raised to perpetuate the memory of the departed, at least to redeem that memory for a time, from an all devouring oblivion. The Egyptians and the Hebrews were remarkable for the care with which they protected their dead. They ever parted from the body with a sorrowing reluctance, and were unwilling that it should lose a place in their remembrance. They kept it long in the death chamber, ere they carried it away to the sepulchre; and the more opulent tried by the most ingenious arts to arrest the process of dissolution, and to preserve upon the lifeless frame all that

could be p
that they
places sit
play to th
were pla
spots ami
cut them
face of a
are seen
temples,
the wond
inaccessi
a city of
contempl
slumberi
themselv
monume
their mo
of such f
may con

And w
of this c
sity of ou
amidst
Indians
of their f
bay, for
a mound
be viola
driven
that sor

could be preserved of the lineaments of the being that they loved. They chose for their burying-places situations most fitly adapted to give free play to these tender sentiments. Their sepulchres were placed in the most retired and beautiful spots amidst groves of oak and terebinth ; or they cut them out often with exquisite sculpture in the face of a mountain rock, where, to this day they are seen in thousands ; or they built over them temples, whose magnificent ruins still excite the wonder of the traveller ; or far up in some inaccessible ravine, like Petra, they consecrated a city of the dead, and repaired at intervals to contemplate amidst its silent majesty and its slumbering tenants the destiny that awaited themselves. Time has spared many of these monuments, but history contains few records of their moral influence. Yet from the congeniality of such funeral customs to the nature of man we may conclude that they were salutary.

And we are not without remarkable illustrations of this care for the dead, founded in that propensity of our nature to which we have adverted, even amidst heathen and barbarous nations. The Indians chose some favoured spot in the solitude of their forest, or on some beautiful promontory, or bay, for the sepulchre of their tribe. They raised a mound over their dust and would not permit it to be violated. They deem it a sore calamity to be driven from the region where it lies ; and when that sore calamity has happened, they have been

known to disinter the dead and carry their relics along with them. And wherever we find a conduct the reverse of this, and the dead uncared for, we find the savage sunk to the lowest point of debasement. When he can leave, as some tribes do, the sick or the aged to expire of hunger, or to become a prey to wild beasts;—and when he leaves the corpse of a kinsman unburied to be torn to pieces by the wolves and vultures,—there we find every human sentiment extinct, and the brutal in possession of the man. A tribe without a burying place is always a tribe without the consciousness of man's dignity, without the hope of immortality, without the idea of a God. Such degraded creatures have no relics, no anticipations; all that they seek for is the enjoyment of the present hour. They employ the Epicurean's maxim, without knowing his philosophy, "let us eat, drink, and be merry, for to-morrow we die"—die like the beasts that perish.

Among the customs of the ancient Greeks and Romans, funeral rites and the burial of the dead occupied a very conspicuous place. "To defraud the dead of any due respect, was a greater and more unpardonable sacrilege, than to spoil the temples of the gods." "Their mythology led them to believe that the souls of the departed could not be admitted into the Elysian shades but were forced to wander desolate and without company, till their bodies were committed to the earth; and if they never had the good

fortun
clude
hundr
all in
unbur
ward
even s
quies
void o
exclu
Hence
and b
for the
had ta
and a
Such
rated
best d
doubt
persti
the de
ture r
tions.
mento
They
pulch
feeble
Bu
their
a scr
the de

fortune to obtain human burial, they were excluded from the receptacle of ghosts for an hundred years:—and hence the severest of all imprecations was that a person might die unburied.” And if any relative was backward in paying his dead friends due respect, or even sparing in his expenses upon their obsequies and monuments, he was looked upon as void of humanity and natural affection, and was excluded from all offices of trust and honor. Hence one special enquiry concerning the lives and behaviour of such as appeared candidates for the magistracy at Athens, was, whether they had taken due care in celebrating the funerals and adorning the monuments of their relatives. Such was the idea of the polished Greek, incorporated into the system of his Government, in the best days of the republic. It was pervaded no doubt with superstition : but it was a refined superstition, peculiar to the people who had sunk the doctrine of the soul’s immortality and of future rewards and punishments into poetical fictions. Even in this deteriorated form these momentous truths had some moralizing influence. They shed a phosphorescent light upon the sepulchre which mitigated the gloom it was too feeble to dispel.

But, if by the dim light which was shed upon their immortality, they were led to regard with a scrupulous and reverent affection the relics of the dead, how much stronger should that affection

be in us, to whom immortality is clearly brought to light. To this as christians we should be moved both by memory and by faith. Let memory hold in unfading remembrance all the tender and endearing passages of our by-gone intercourse with the departed—of whom we may have scarcely any earthly memento except their grave. Is it a child who lies there? Make a chaplet of his smiles, and his childish pastimes, and the dawn of his reason, and the lisping of his piety, and go often to place it on his tomb.—Is it a friend, no matter of what name or relation? Remember the tokens of his affection, his contributions to your enjoyment; the evidences of his piety, the deeds of his beneficence that still sweetly scent his name; and live conformably to the hope of a reunion in heaven. Yes, every grave may have its history; and with a few solitary exceptions, every grave will have some survivors to read and love that history, and to protect its monuments. Neglecting this, we permit to fall into abeyance an important principle of our nature, that which prompts us to associate, even with the frailest memorials, both the past and the future; which can build up the fairest visions of love and friendship, even upon the pairing of a nail; which once led a patriarch, and many in a long line of his descendants, to value the cave of Machpelah, where the dust of beloved ones lay, as one of the dearest portions of their earthly inheritance. “Bury me, said one of them, with

my
the
Mac
Can
Eph
ing
his
his
also
N
and
lovi
iste
duc
faith
the
gain
tiam
teac
er v
rose
not
of t
the
It is
pris
slur
it sh
mor
imm
vict

my fathers in the cave that is in the field of Ephron the Hittite. In the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephraim the Hittite for a possession of a burying place. There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; and there I buried Leah :” and there also Jacob “was gathered unto his people.”

Nor let this desire be classed with the puling and sickly sentimentalism of which this fiction-loving age presents so many specimens. It existed long antecedent to these pampering productions, in simple and primitive times, when faith was more powerful than fancy, and before the manly in man had been emasculated. It gained strength in the purest times of the Christian church, for Christianity has this boast, that it teaches the proper dignity of man. Our Redeemer was laid in the grave, and sanctified it, and rose from it, and hath given the world assurance, not only of the immortality of the soul, but also of the resurrection of the body ; and ever since the grave hath had in it a peculiar sacredness. It is still a prison indeed ; but the prisoners are prisoners of hope. It is a bed ; but out of it the slumberers shall awake. It is a night ; but after it shall come the dawn of an endless day. The mortality that we commit to it shall put on immortality, and death shall be swallowed up in victory. Does it not become the Christian then,

to look upon the graves of the departed with interest, with watchfulness, with affection. It contains a treasure. True that treasure is for a time dishonored. We have buried it out of our sight and death feeds upon it. In its dark abode it says to corruption, "thou art my father, and to the worm, thou art my brother and my sister." It crumbles away until no vestige of its form and symmetry is discoverable. But he who gave that dust mortal life, can quicken it, will quicken it, into the life immortal. To us, therefore, because of the destiny that awaits him, the grave of the believer must always be a hallowed spot. Christ, who is the resurrection and the life, hath His eye upon it, however much it be neglected among men. By true Christians strong in faith and refined in sentiment, the church-yard should never be neglected. If devout men carry Stephen to his burial, is it too much to hope that devout men should protect his grave?

And here, in remembrance of the customs of our native land, still deeply imbued with the sentiments I am endeavouring to awaken, would I pay a tribute to its country church-yards. It seems most natural to wish that our last resting-place should be near that sanctuary, where we are taught to live well and to die in hope. It must contribute, one should think, to the deeper solemnity of the Sabbath, and to its sanctified use, to moralize for a moment ere we enter the house of God, over the graves of our departed acquaint-

ances and kindred ; to read the simple memorials that affection hath inscribed upon their tombstones ; to observe how many of our co-evals are slumbering below ; to forecast the hour when the grass shall be above our dust, as above theirs. Scenes like these in our devout frames give wideness to our conceptions, and tenderness to our heart. Eternity is there brought near ; a freer intercourse with the invisible world is enjoyed. We feel as if the spirits of the departed were hovering around us, and the place where their body sleeps—occasional visitants to that sacred house where they once worshipped and received the blessing which Christ dispenses to his people ; and where some still assemble to whom they are commissioned as ministering angels. The graveyard around, and the church within it, is to our thoughts a connecting link between death and immortality. And it is worthy of the legislature of a Christian and united people to see to it, that this union shall always be maintained. In rural and thinly peopled districts it cannot be prejudicial to the public health, while it is congenial to our natural sentiments, and conducive to solemn and devout contemplation.

But in cities generally, and in our own city, the Protestant places of interment present a very different condition. They lack order, continuance, retirement, and sacredness. Already has one Protestant burying ground been given up to the encroachments of a growing city, and once

more its successor is menaced with a change. Again the frail monuments are to be demolished; again the ashes of the departed are to be disturbed or left behind ; again the noise and bustle of the living world is to be let in upon the spot selected for their long repose. Already its crowded repositories cannot suffice to receive the dead, and the unprotected, unclaimed grave, is consigned for a price to new claimants. And such is the closeness and confusion that prevails there, that the visitor can with difficulty find the narrow house where the remains of his friend have been laid,—and when found, there is nothing about it to soothe the eye of taste or of affection. And yet, break up even this, as expedience or necessity may constrain to be done, the link is again broken that connects us with a former generation ; names are effaced which the hearts of multitudes desire to be preserved, at least during their own day, and the lessons are obliterated which the tombstones of the past might present to the existing generation. All this, if it be a necessity, is a necessity to be deplored. It offers violence to our natural feelings. It prevents our necropolis from obtaining an antiquity, a circumstance which invests such places with a solemn and impressive charm. It is revolting to our associations, which leads us to attach a sacred value to the dust of the saints. It prevents any one from uttering the words which have in them a touching pathos—" all my nearest kindred are

buried there, and there I wish to be gathered to my people."

It may be taken as one of the evidences of advancement in the present age—for which, however, we are indebted to the example of a very remote antiquity, and to nations whom we are very much disposed to treat as less advanced than our own in the progress of civilization,—that in most of the larger cities of Europe, better arrangements for the burial of the dead have been adopted, and more agreeable to the sentiments which Christianity fosters. Cemeteries of sufficient extent, combining where it can be attained, a variety pleasing to the eye, and such decorations as are congenial with the design, are projected and laid out, to which the population of the district, or the casual visitor may freely repair to spend an hour in those solemn meditations upon the fate of man by which the heart may be made better. In these, several important subsidiary objects are sought to be attained. They are located beyond the centre of population, but at some convenient distance from it; areas are laid out, far larger than can ever be required for actual interment. Localities are selected, where practicable, that admit by their inequalities something of the picturesque. The art of the landscape designer is called in to create ornaments suitable to the scene, and the tasteful disposition of its paths and seclusions. Designed for this special object in perpetuity, all guarantees are secured

for the purpose. It is made attractive to the friend and visitor : for why should not the sepulchre of the Christian, containing as it does relics so precious, be placed in the fairest spot of earth, where nature is clothed in her most beautiful forms, where everything around may remind however faintly, of the renovated world, where "the storm of wintry time shall all be past, and one unbounded spring encompass all." Abraham bought the fairest field in the plain of Mamre for a burying place ; he sought it because *a cave* was there to protect the dust he had not ceased to love ; he preferred it because the oak and the evergreen grew there, to soothe by their shade those whose affection might prompt to visit their tomb. And when the humanity of Christendom shall become hallowed and refined like that of the old Hebrews, places shall be selected for the repose of the dead, which will allure, and not repel, the reminiscient and contemplative visits of those who loved them while alive, and who cannot forget them in their temporary separation.

And were the population of this city, who are united in the fundamentals of a common faith, and who profess to be actuated by the lively hope of the same blessed resurrection, only possessed of the patriarch's affection for the dust of their departed kindred, they could easily find in its environs a spot as lovely as the field of Ephron the Hittite ; and the tenderness of the old Hebrew, and the sumptuous taste of the ancient Egyptians

would conspire with the purifying hopes of the Christian in stirring them without reluctance, "to weigh out the price, four hundred shekels of silver, current money, with the merchant." On some spot of the neighbouring mountain, from which the spectator could look down on the busy world below, and meditate on the brevity of its cares and disappointments, its sorrows and joys ; where the eastern sun sheds its earliest beams—emblem of that morn when all who sleep in the dust of the earth shall awake ; where nature with the helping hand of taste, could easily be persuaded to give every variety of walk and terrace, of prospect and seclusion ; where trees as branching and verdant as the oaks and terebinths of Palestine, could soon be made to spread their shade ; whither the thoughtful one who courted solitude and the aid of affecting mementoes, might within an hour transport himself ; whither parents might within an hour lead their children to see how green the turf is upon the grave of their slumbering play-mate, and to inculcate upon them the solemn soothing lesson that to the good "death is gain ;" whither the wronged and the care-worn might repair and obtain solace, by the contemplation of the scene where the wicked cease from troubling, and the weary are at rest ; which being within the view of all classes of the citizens might often give energy to the principles of rectitude, assuage the animosities of rivalry, and invigorate the pulsations of benevolence.

And a period might arrive, after this mountain necropolis had received the tenants of a century or more, when among its many monuments some would be found, inscribed with names still cherished in hallowed recollection, and a simple and unboastful memorial of their excellence, "strewn with many a holy text, which teach the rustic moralist to die." From all which the then existing generation might derive impressive lessons of wisdom and virtue; and strong incitements to follow in the path of those who have left behind them an honorable name. The obelisk of the patriot might be erected there, which multitudes might gaze on with grateful homage, when Canada shall have reached its higher political destiny. The tablet of the philanthropist might be erected there, to mark the spot where his ashes repose whose large and munificent liberality continues to sustain the institutions that with him originated. The humbler grave-stone of the Christian minister may be there, to remind a race that knew him not, that their forefathers were profited by his teaching and his prayers. And there, upon all allotted points, would be found the family-burying-place, a spot of solemn interest to the surviving lineage, as shortly to become that, where they also, shall rest with their fathers.—It might thus become not only the place of secure protection to the mortal remains of the dead, whom we love and reverence, but of impressive admonition to the living whose moral

well-being we are required to promote by all the means adapted to our nature.

The theme on which I have now allowed myself to expatiate, would be deemed by you neither trivial or unimportant, did you set yourself to realize the certainty, that within no distant period, the dearest of those that are now entwined in your affections, and are the delight of your homes, will die; and that, a day or two after, you will be constrained to say to some one in the language of the Father of the faithful, "give me a possession of a burying place with you that I may bury my dead out of my sight." And sure I am, if nature in that hour of sorrow were allowed its fair scope, and if the heartless negligence of the community did not trammel you, you would bear out your dead, not to the cramped and slovenly and ill-adorned receptacle into which this city's dead are now cast and forgotten; a place which you could not revisit without the laceration of every feeling;—where you could not plant and tend the flower above their dust. Ah! yon is not the place of flowers, though the turf that covers the Christian might well and properly be garnished with them;—where you could guide a friend in the hour of your tender remembrance to commemorate the virtues that never perish. No—this is not the place which in the hour of your grief you would select;—but you would choose one like that which Abraham selected for his Sarah in

another clime, in which the oak and evergreen spread the solemnity of their shade, where the flowers springs up on the sward, and the balmy air breathes freely around ; whither you could be allured in your thoughtful moods ; —and where full security was given to you and to your children, that their last resting place would never be violated. These sentiments are sanctioned alike by nature and religion ; and the man who in the hour of a sore bereavement can freely indulge them, is blessed with that which will mitigate his sorrow, and assist his preparation for our common fate.*

* Since the first publication of this discourse, the Protestant inhabitants of Montreal have purchased in the rear of the Mountain, 75 acres, for a public cemetery, possessing all the qualities which could be desired—the seclusion, the declivities, the shelter of woods, and a wide prospect from the summit elevation. One might wish, and as respects the locality it is the only wish which remains ungratified, that the present purchase were extended to the ridge beyond Mount Hope, commanding a full view of the city ; and that there were a shorter and easier access. This, it is said, will yet be attained. The grounds are already laid out with skill. Taste and time will accomplish the rest.

ak and ever-
r shade, where
sward, and
und; whither
ghtful moods;
en to you and
resting place
sentiments are
gion; and the
eavement can
h that which
his prepara-

se, the Protestant
rear of the Moun-
all the qualities
vities, the shelter
t elevation. One
only wish which
were extended to
full view of the
access. This, it
already laid out
rest.

