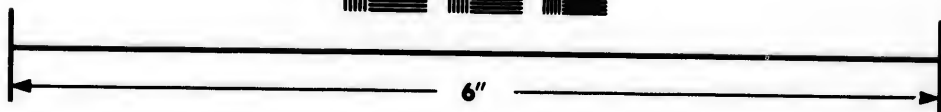
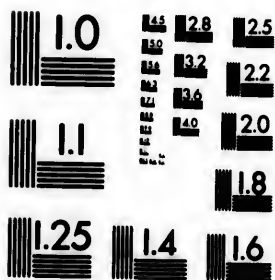


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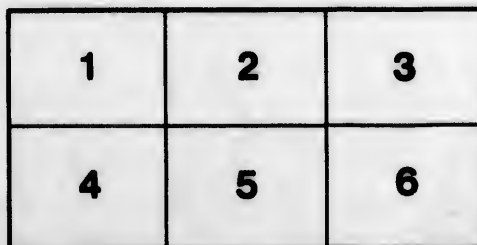
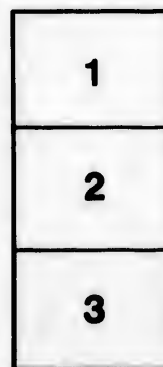
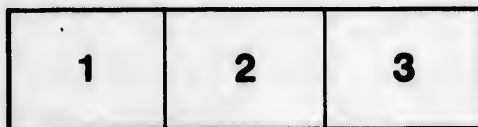
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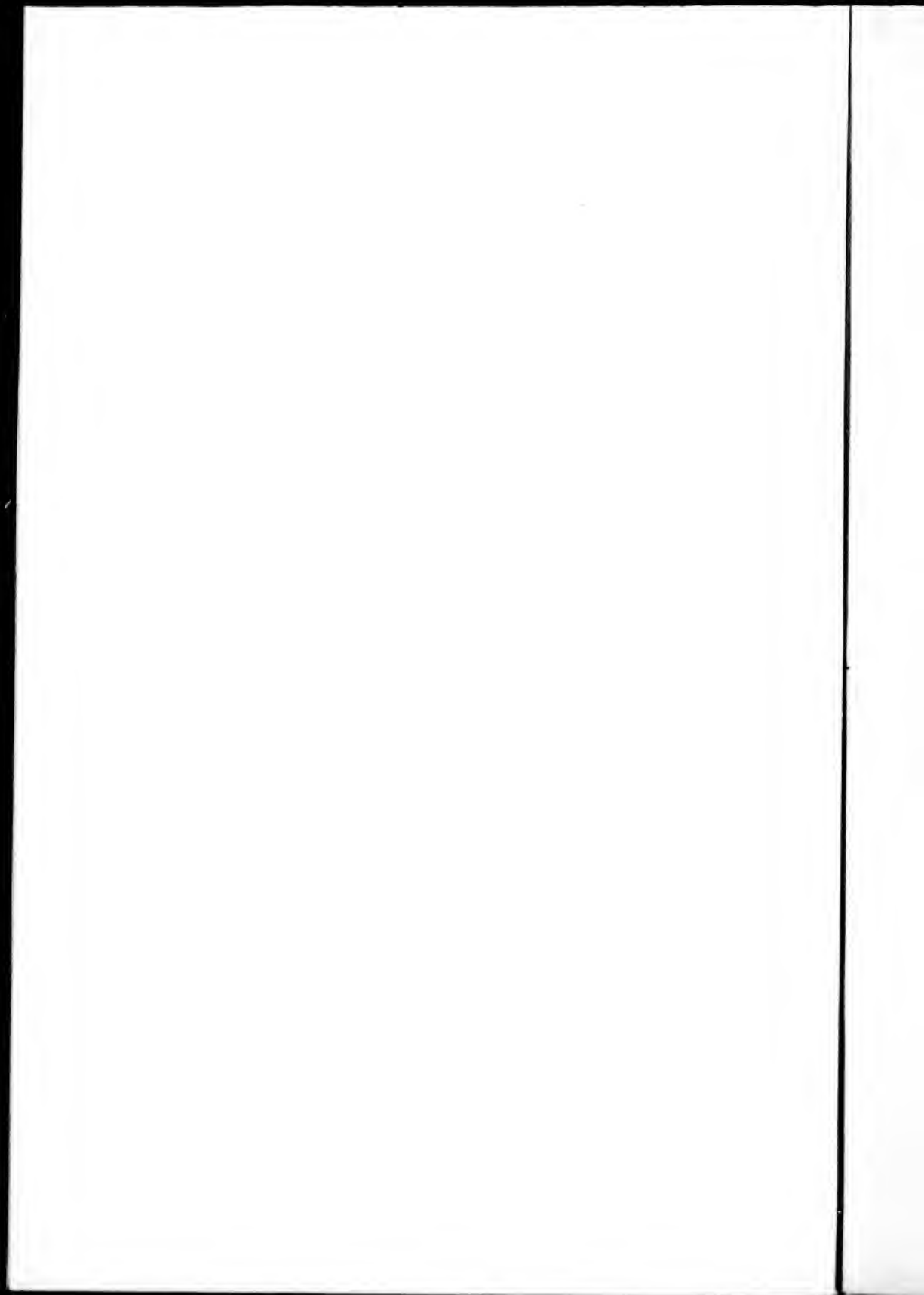
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FAREWELL SERMON,

PREACHED IN

ST. STEPHEN'S, OR THE 2ND INVERNESS CHURCH,

MEGANTIC,

On the 22nd October, 1854.

BY THE REV. HENRY ROE, B. A.,

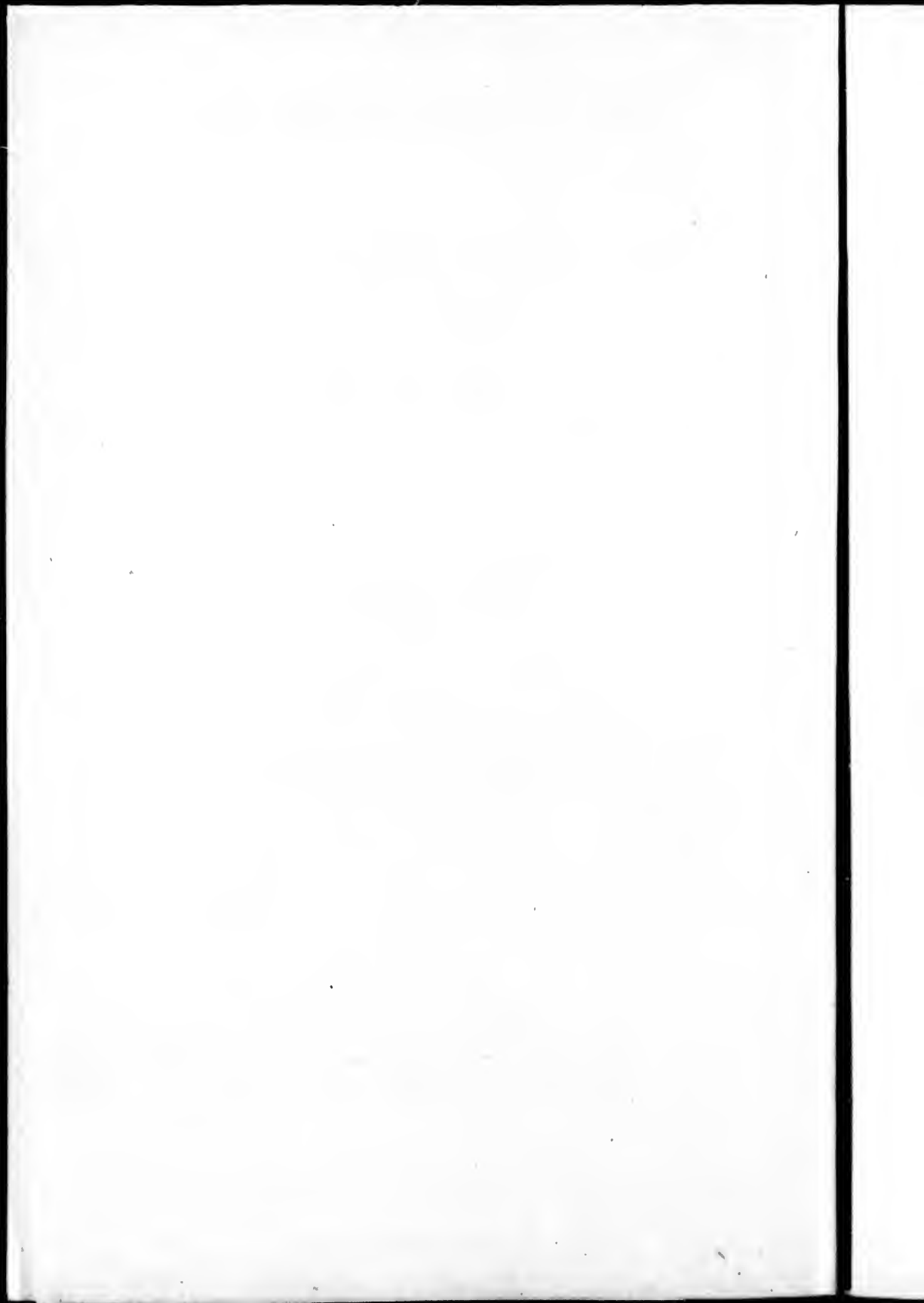
MISSIONARY OF THE S. P. G., IN IRELAND AND UPPER INVERNESS,
DIOCESE OF QUEBEC.

Printed by request for private circulation.

MONTREAL:

PRINTED BY JOHN LOVELL, AT HIS STEAM-PRINTING ESTABLISHMENT,
ST. NICHOLAS STREET.

1854.



28008x

LOWER INVERNESS, 7th December, 1854.

REVEREND SIR,

As an earnest desire prevails among the Members of the Church in this mission for the publication of your farewell Sermon, we therefore beg leave again to request in writing, as we have already done in person, that you will permit us to publish it; for we are persuaded that its circulation among us will, with God's blessing, be the means of effecting good.

In the expectation of a favorable response, we have the honor to be,

Reverend Sir,

Your very obedient servants,

ROBERT HOOD,
ROBERT GRAHAM, } Church Wardens.
JOSEPH ROCKINGHAM.
ROBERT E. TENCARRE.
JOSEPH LEADBEATER.
WM. T. RICKABY.
WILLIAM PATTERSON.
THOMAS WILTON.

The Reverend Henry Roe.

UPPER IRELAND, 11th December, 1854.

MY DEAR FRIENDS,

. It is not without much hesitation that I consent,—not to the *publishing*,—but to the *printing* of my Sermon for *private circulation*. I am deeply sensible of the kindness of the feeling to-

wards myself which has prompted your request. Apart from that feeling, the Sermon has no intrinsic merit to justify its being printed. Yet as I have spoken, I believe, necessary truths in it, I trust that, by God's blessing, its circulation among you may not be entirely useless.

I felt very great doubts as to *your* being able to bear the expense (as you desired) of printing so long a sermon; I accordingly wrote to Mr. Lovell to ask him what the cost of printing it would be, and the following is an extract from his answer:

"The printing, &c., of your Sermon, with your permission, I should like to present to your parishioners. Although I have not the pleasure of knowing any of them personally, yet as churchmen they are near to me; and if the publication of it through your Mission will give them pleasure and profit, and yourself satisfaction, and thus enable me to contribute a little to the work that is going on in our beloved Church, I will indeed rejoice with you."

This most munificent offer I have accepted on your behalf; and I do trust that this, and the many generous gifts which we have received, in both these Missions, from friends personally unknown to us, to help our poverty in finishing and adorning the houses of our God, may be the means of exciting us to love *Him* more, who put it into *their* hearts to do these things for us, and to show that these acts of kindness were not thrown away upon unworthy objects.

Praying that He whose "blessing maketh rich and addeth no sorrow" may give you all that blessing abundantly,

I remain,

My dear friends,

Your faithful brother in Christ,

HENRY ROE.

SERMON.

“ Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, “ think on these things.”—Phil. iv. 8.

MY DEAR BRETHREN IN CHRIST:—My ministry among you has now drawn to a close; and I gladly seize this opportunity—of saying farewell to you—of briefly reviewing my labours during the two years that I have gone in and out among you, and of once more pressing upon you, with all the solemnity which this occasion may add to a theme ever solemn and awful in itself, those great truths, and those great duties, which it has been my constant aim to induce you to believe and to practice. What passage of Holy Scripture could be more suitable for such an occasion as this than our text, in which St. Paul, at the

close of his letter to the Philippian Christians, charges them continually to think upon, and to have ever before their mind and heart, as their rule of life, " whatsoever things were true, honest, just, pure, lovely and of good report ;"—whatever was virtuous, whatever was worthy of praise in the sight of God and man, these were the things on which he would have them think.

Forget then, brethren, for a short time, the many weaknesses, frailties and imperfections of him who speaks to you, and listen to the word of God without prejudice. Consider what I say with candour and attention. Remember that we are both responsible, you for how you hear, and I for how I speak. And may the Divine SPIRIT be so present with us that we may all be taught of Him, and be persuaded evermore unceasingly to think upon these things, and never more to live as those who forget them !

1. " Whatsoever things are *true*," then, we are first and above all things to think of. *The truth* above all things is precious. By *things true* are here meant, I conceive, those great and solemn truths of our Holy Religion, which make up the *faith* or *belief* of a Christian man. *The Truth* is, what Almighty God has revealed to us in the Holy Scriptures, and on rightly receiving and believing which our salvation depends.

And here let me say to you how greatly you should prize the privilege you possess in having had that faith handed down to you pure and uncorrupt, and in being born and brought up in a Church, which, by God's great goodness, has held fast to that faith, and has been kept in it through many dark and evil days, when almost all had forsaken it.

We have that truth, in our three Creeds, set forth with a simplicity, and yet with a fulness which leave nothing to be desired. Every time we have the privilege of confessing before men our Christian faith in those creeds, we should lift up our hearts to God with devout thankfulness that we have so good a gift, so precious a treasure as those creeds are. In the creeds of the Church is that faith; yes, these are the very words which the martyrs and saints of God from the beginning have confessed; which they "contended earnestly" for; which they held fast even unto death, and joyfully proclaimed amidst flames and tortures. How dearly should every Christian heart prize them! How carefully should we cherish them! How thankfully,—with what firmness, love and reverence,—with what inward attention of mind, should we ever repeat them! My dear brethren—fallen as your lot is upon days of division, days full of error, when Chris-

tians call themselves by many names, when "some are of Paul, and others of Apollos, and others again of Cephas,"—it becomes you, it is necessary for you to hold fast firmly to *the truth*. Remember that "without *faith* it is impossible to please God;" and that *faith* is a *sincere belief of the truth of God*. Remember that it is not a mere matter of indifference or of taste what system of faith you hold. You must hold to "the truth as it is in Jesus." You must not give up, no, not one jot, not one tittle of that truth. You must be ready to confess it before men at all costs and hazards. You must be ready to *defend* it;—*not* with loud and angry words,—*not* with hard names, revilings or blows,—but with *Christian meekness*; being "ready always to give an answer to every man that asketh you, a reason of the hope that is in you, yet *always* with *meekness* and *fear*," as in the sight and hearing of God, whose truth you are then confessing.

But, my brethren, remember that you cannot "*think* upon whatsoever things are *true*" unless you know and understand them. Unless you have *learned* the truth you cannot *confess* it,—you cannot, which is more important still, *believe* it. Let me say to you, and I say it in kindness in parting with you, that I think you do not

give that attention to get a *clear understanding* of what the Truth, which you are to believe, is, that the vital importance of this subject demands. I think you do not study your *Bibles* enough—I think you do not study your *Prayer Books* enough—that you are not enough in earnest in *keeping clearly before your minds* the faith of the Gospel. One great cause of this is the very defective instruction which the young have hitherto received, or indeed, I may say, are now receiving. *Youth* is the time to learn the religion of Jesus. I would, then, here impress earnestly upon you to be extremely careful, when you have a School or Schools among you, and *that*, I hope, will be ere long, to see that *religious* instruction be regularly given in the School, that the *Holy Scriptures* and the *Catechism* be taught and explained to your children there. Sunday-Schools are useful and excellent, but they are not *sufficient*. If you would have your children grow up to live a *daily* religious life, you must have them taught *religiously every day*. And let me say to the young, who are growing up, that they should thankfully accept of such an opportunity as that afforded by a Bible Class taught by their Clergyman. I have very much regretted not to see more *young men* at the Bible Class. It is a false and foolish shame, I

fear, which keeps them back. I hope they will take a kind word of advice from me to-day, and avail themselves more of this opportunity for the future.

“*Things true,*” my brethren, I have endeavoured faithfully to set before you, from time to time, as I had opportunity.

The fall of man, and the corruption of our nature; that we are all born in sin, and under the wrath of God, and that we are constantly liable and *prone* to go astray, that we are weak, and, of ourselves, helpless towards good;—*this*, I have told you, we must be deeply persuaded of as the *foundation* of our *trust in God*.

I have set before you *the essential hatefulness of sin*, and how necessarily and naturally and justly it exposes us to the wrath of an HOLY GOD.

I have told you of the *good news* which we are not to proclaim,—that God, in infinite love, has provided a ransom, even His own ETERNAL SON. I have endeavoured to set forth to you “Jesus Christ and Him crucified” in all his fullness; as being truly and really God and so *able* to *merit* our salvation by his precious blood;—as being truly and really *Man* also, and so able to *suffer* for us and *sympathize* with us. I have preached to you the great doctrines of His *incar-*

nation, birth, sufferings, death, resurrection and ascension;—His *present power* to intercede for us, protect and save us, and His *future coming* to judge the world. And I have *again and again* pressed upon you His wonderful, unfathomable love in so doing, and living and dying for us.

I have also taught you the nature of the HOLY GHOST; what he does for us to save us, and how necessary it is for us to have Him *dwelling continually within us to change us gradually, yet surely, back again from sin to perfect purity, holiness, obedience, and love to God.*

Of the *Holy Catholic Church and the Communion of Saints* I have not spoken as fully as I could have wished, nor of many other points of great importance. There was not opportunity to do so in the twenty-five or thirty times I have addressed you from this place.

“Whatever things are true,” then, my brethren, *them* I earnestly entreat you to *think upon*. Remember,—and I am in earnest in what I say—that *it is by believing these things aright, that you are to be saved.* “Examine yourselves, therefore, whether ye are in the faith, prove your own selves.”* Study your Bible with prayer *every day*. Read your Prayer Books *at home*. Think

*2 Cor. xiii. 5.

on the creeds *in your fields, at your work*, and fix the saving truths they teach deeply in your inmost hearts. And when you stand up to confess those creeds in the Church, remember that *that confession of your Christian faith is a great religious action*, and should be done with solemnity and with thoughtfulness.

O, my beloved brethren, "*stand fast in the faith.*" Hide the blessed truths of GOD'S word deeply in your hearts, that so you may bring them out into action when necessary. Think much upon them. Be ever exercising yourselves in them,—not only in learning and understanding them with your *heads*, but also in learning to *love them heartily*, to have a warm and zealous *affection* for them, till you can say with David, "The words of Thy mouth are dearer unto me than thousands of gold and silver."*

Listen not, my dear brethren, to *novelties*, but cling to the *old faith of the Church*.† "Be not, like children, carried about with every wind of doctrine,"‡—for if you are, you will be "ever learning and never able to come to a knowledge of the truth."§ Do not run about to hear ser-

*See the *whole* of the 119th Psalm.

†Jer. vi. 16.

‡Eph. iv. 14.

§Tim. iii. 7.

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mons by many preachers—that is not the way to have your hearts *established* in the Truth! Let nothing but absolute necessity keep you from going regularly to Church;—for that,—I mean, your joining in the prayers to God, and in the Holy Communion, and attending to the instruction of your Pastor from the pulpit,—is one of the chiefest means appointed by God to help you to grow in grace and holiness. But the habit of running about after preachers will tend to make your religious belief weak, wavering, unsteady and unsettled. It will tend to produce a flimsy superficial religion; a religion of loud talk and many fine sounding words; but of little solid, deep, sincere, single-minded piety of heart, a religion of few good and charitable works. Remember what I have now said, my brethren; and do not be frightened by a cry of bigotry from considering calmly, with your own consciences, whether it be not *reasonable* and *true*. My parting advice and charge to you is, go regularly and steadily to Church, and never forsake your own Pastor to hear a new preacher. Ah! my dear brethren, when the Shepherd has been diligently engaged in preparing food for his flock,—with a special eye to the spiritual good of this one and that one,—with earnest prayer to God in his study that what he has prepared may be

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 Are all others' preachings to be thus condemned?
 Are these men of God servants of the Master
 to be spoken of as "flimsy" & "superficial"?
 Read the prayer of the Master John. xvii. 20 - 23.

blessed to them,—it is sad, it makes the heart of the Pastor to droop and despond, to find, when he comes to the fold, that his sheep have wandered away, and that all his labour and care and prayers and study have been in vain! Let it not be so with you; be it your constant endeavour, by a diligent attendance on the House of God, to learn the Truth, and daily to store away more and more of it in your memories and in your hearts,—that so, each succeeding Lord's Day may find you steadily and surely “growing in the *knowledge* of God, and of our Saviour Jesus Christ.”

And in striving, in these my last words, to impress upon you the great and surpassing value of *the Truth*, as revealed to us in the Word of God, and taught in the Church, I would remind you that the truth of God must find in you a *truthful*—“an honest and good”—not a deceitful, double heart, in order to benefit you. I am deeply impressed with the sad persuasion that there is not among us, my brethren, a sufficient sense of the *deep, deep sinfulness of not speaking the truth* in our daily intercourse with one another. If the Word of God be true, then *to tell a lie is a GREAT CRIME!* And remember that it is not the greatness or the littleness of the matter about which the lie is told, that makes

a great or little sin. It is the *untruthfulness* of the action, and of the *heart* from which it proceeds, which is criminal in the sight of a God of Truth. I cannot stay to dwell on this point now, but I warn you against this sin. "Lie not one to another, brethren;"—for "all liars," the Word of God has said, shall have their portion with the father of lies, in the lake which burneth with fire and brimstone!* In your buying and selling, and in all your intercourse with one another, *speaking the simple truth*, as in the sight of that God of Truth, whom you profess to follow as your *Father*, and to fear as your *Judge*. Remember we are all *brethren*,—fellow-members, we trust, of Christ Jesus;—and that we should treat one another with the most entire sincerity, candour and truthfulness. O, then, hate, abhor, loathe, abominate, and avoid, with awful watchfulness, *the great sin of lying!*

2. "Whatsoever things are *honest*," the Apostle would have us next to think upon.

But the word *honest* has changed its meaning somewhat since our Bible was translated. And by "things honest" we are not to understand uprightness and justice in dealings with each other; but that gravity, seriousness and honour-

*Rev. xxi. 8.

able conduct, which is becoming a Son of God in every relation of life. This is the meaning of St. Paul when he says to the Romans,* “let us walk *honestly*, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ.” So that here “*honesty*” means that sobriety and gravity of conduct which is the farthest removed from all excess.

Remember then, beloved, that as Christians, you are bound *to walk*,—that is *to live*, in a manner *becoming your high dignity*. Carry, I beseech you, a sense of your importance as God’s children, and fellow-heirs of the Lord Jesus, into all your actions and words. You must, then, put off all unbecoming lightness and giddiness in manners, dress, words, and actions. “Walk *honestly*, as in the day, *not in rioting*.” What is rioting? Does not the word point to noisy, excessive festivity, or parties of pleasure, which are, in short, not restrained within the bounds of Christian temperance and moderation? I have spoken openly enough in times past of *these kinds* of parties. And now let me once more affectionately advise you to beware of them.

*Romans xiii. 13, 14.

Let me entreat all heads of families to use their influence to do them away entirely out of the community. And you, young Christians, you especially, I earnestly warn against them.

Spirituuous liquors,—I dare not say they are *bad in themselves*; but I do say that they are so dangerous that the only safe way is to banish them altogether from your festive parties, from your raisings and bees, and social meetings of all kinds. Better that house were never raised, which gave occasion to drunkenness, quarrelings, profane and filthy language, and other kindred sins! If you only resolve, brethren, and unite, you *can* banish liquor from your bees, your meetings, your parties. My parting advice to you all is this,—go to no meeting—whether it be called *a Lodge*, or by any other name,—no bee, no party, where liquor is used; for you know well it always leads to evil. It is not *honest*, it is not becoming for a Christian man to be seen in the company of the profane, the lewd, the drunken! Avoid it, then, if you would be safe.

“Not in rioting and *drunkenness*.” O, my beloved brethren! Avoid the monstrous, the beastly sin of drunkenness. It is not *honest*. Don't speak lightly of this great sin. Is it not too much the custom so to speak of it? “He has only one fault, poor fellow! He's fond of

a glass." Ah! that *one fault*, unless it is repented of and forsaken, *will certainly destroy his soul*; for "*drunkards shall not inherit the kingdom of God.*"*

I have spoken openly,—but not too openly, not too strongly,—against the great sin of *illicit liquor selling and buying*. I have spoken of it, I now speak of it,—BUYING and SELLING, remember—as shameful, sinful, frightfully demoralizing and destructive to the community, and utterly antichristian. If I have offended any in times past by this plain-speaking,—if I now offend any one, I cannot help it. But believe me, dear brethren, I speak thus in love to their souls and to the souls of all; *and when they and I stand together before Christ's awful JUDGMENT-SEAT, they will not then blame me for having spoken too plainly.*

In parting with you, I again warn you against *buying*,—I warn you against *drinking* in those houses,—I warn you against in any way countenancing,—I charge you in every way to discountenance this shameful and demoralizing, unlicensed traffic. It is dishonest, dishonorable, unbecoming a Christian; and remember, that "*whatsoever things are honest, those are the things on which you are to think.*"

*1 Cor. vi. 10. See also 1 Cor. v. 11; Gal. v. 21.

I do not know that I can any where better than here speak of one point, as belonging to that gravity, serious sobriety and thoughtful dignity of conduct, which are becoming us as Christians,—I mean your outward conduct in this Holy House of Prayer. I will say, and it gives me great pleasure to say it,—that I do not remember any occasion on which I have seen any conduct in this House, calling for reproof. The sobriety, seriousness and attention of this Congregation have always afforded me great satisfaction. But I do not know that all are sufficiently alive to the importance of being here in good season.

Remember, brethren, what you come here for. It is *to pray to God,—to worship Him—that is your main and chief business here.* Be careful then to be in Church *before the service commences.* I have been sorry to see so few kneel down and pray on *entering* the Church. *That is a recognition of God's promised presence, and of the need of His help to your frailty and weakness, which you should never forget.* Whispering, bowing or smiling to neighbours after you come in, is not *honest*; **GOD IS HERE**; and Him alone you should recognize, on Him should your whole soul be bent.

And believe me, dear brethren, you would all find it a *great help*,—yes, a real help to your devotions, if you would *all* bring your Prayer Books, and use them seriously, and join, *with an audible voice*, in your own part of the solemn service of the Church. O, how highly should you prize, how dearly should you love, how thankfully should you use your Prayer Books.* How delightful it is to hear the hearty *Amen*,—the full, solemn and feeling response, “*We beseech Thee to hear us, good LORD,*” going up from a whole

**Dr. Adam Clarke*, the celebrated *Methodist* commentator, says of the *Prayer Book*, “The Liturgy is almost universally esteemed by the *devout and pious of every denomination*; and, next to the translation of the Scriptures into the English language, is *the greatest effort of the Reformation*. As a form of devotion it has *no equal* in any part of the Universal Church of God. *Next to the Bible, it is the book of my UNDERSTANDING and of my HEART.*”

Robert Hall, the eloquent and pious *Baptist* minister, says of it, “The *Evangelical purity* of its sentiments, the *chastened fervour* of its devotions, and the *majestic simplicity* of its language have combined to place it *in the very first rank* of uninspired compositions.”

Richard Baxter, the author of “The Saints’ Rest,” says, “The constant disuse of forms is apt to breed giddiness in religion, and to make men hypocrites, who shall delude themselves with conceits that they delight in God, when it is but in those novelties and varieties of expression that they are delighted; and therefore I advise *forms* to fix Christians, and to make them sound.”

Richard Watson, the great *Methodist* divine, said in his dying moments, “Read the *Te Deum*, [*We praise thee, O God!*]; it seems to unite one in spirit with the whole Catholic Church on earth and in heaven.”

congregation!—Don't think this a trifling matter. Whatever tends to help you to worship Almighty God without wandering and distraction of mind “in the beauty of holiness,”—*that* is of real importance. Your voice will help your neighbour,—it will encourage him to speak out, and warm his heart. The careless will be drawn to think. Wandering glances, vacant yawning, drowsy lolling will disappear;—and what could be more *shocking* than these things in a Christian congregation *solemnly worshipping* God!

One short hint more. After the blessing is pronounced, continue on your knees in silent prayer a few moments. What that prayer ought to be, I need not say; but it is not *honest* to hurry off your knees the moment the blessing is pronounced, and rush out of the Church! Rise gently, walk out gently and silently, as from the presence chamber of the “*Holy, Holy, Holy, Lord God of Hosts.*” These things, brethren, are *honest* and *becoming*; “think on these things.”

3. But once more, “Whatsoever things are *just*,” these, I would especially intreat you to think upon. By “things just,” is signified that we should render to all their dues—that we should do to all what is right and equal. Fairness and the strictest integrity in dealings especially come

under the word *justice*. Be cautious of driving hard and good bargains. Your *good bargains* smack of injustice. "Do to others as you would they should do to you." I fear this Golden Rule is loosely remembered, little acted upon. O beware, I intreat you, of wronging, defrauding, or in any way going beyond one another. Remember that *injustice* is the first-born of *covetousness*, and that *covetousness* is idolatry. Remember that "divers weights and divers measures," a great to buy, and a small to sell with, are declared to be "both of them *an abomination* to the LORD."*

Be just, then, to one another, in your dealings, bargainings, buying and selling. "Sirs, ye are *brethren*, why do ye wrong one to another?" Act towards one another as *brothers*. O, would to GOD! that this spirit of brotherly love were indeed spread among us,—would to GOD! that it could, with truth, be said of us, as the persecuting heathens were constrained to say of the early Christians, *see how these Christians LOVE one another!* Alas! my brethren, it grieves me to leave you with the fear that there does not exist among you all, that cordial, brotherly love, and kind, warm, friendly feeling, which ought to exist between members of the same great human

*See Prov. xi. 1; xvi. 11; and xx. 10, 23.

family, the same country, the same little neighbourhood, the same Church. O, that I could leave you with the persuasion that "all bitterness, and wrath, and anger, and clamour, and evil-speaking were put away from you, with all malice,"—that you "loved one another with a pure heart fervently!" Let me beseech you, beloved, to "*love one another;*" "be ye *kind* one to another, *tender-hearted, forgiving* one another *even as* GOD for Christ's sake hath forgiven you."* Let all talebearing, and tattling, and suspicions, and hard thoughts, and angry words be for ever done away. Shall it not be so for the future? Shall we not all, this day, resolve to lay deeply to heart the words of the Lord Jesus, "By *this* shall all men know that ye are my disciples, *if ye have love* one to another."† Shall we not all bury for ever in forgiveness and forgetfulness, all past unkindnesses; and will you not be for the future, a united, loving, kindly speaking, kindly acting, Church and community? and will not you, beloved, who are about to kneel together, today, round that Holy Table, be *leaders* in such a course of conduct, and show bright examples of it?—Finally, brethren, *love one another*, for thus only can you be *truly just* to

*Eph. iv. 31, 32; 1 S. John, iii. &c., and 1 S. Peter i. 22.

†S. John xiii. 35.

each other; for “love worketh no ill to his neighbour, therefore *love* is the fulfilling of the law.”*

Be just, brethren, *to your Country*, by obeying her laws conscientiously. Remember that *justice* is *obedience to law*. “Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom.”† These are the words of God, these are the words by which you must be *judged* “in that day.” It matters little, then, what the words of *man* are. If *men* say that to *smuggle*, and to *sell without license*, and to resist the laws of the land, where you may do so with impunity, is *nothing*,—what does God say? Read the 13th of Romans; and there, and in many other parts of the Bible, you are taught, that when the laws of the land *do not require you to commit sin* you must obey them. I wish I could seriously impress this point upon you. O, dear brethren, remember it! Obey the laws, pay your taxes, don't defraud the revenue, *if you would be Christians*;—for these things are *just*; and “*whatsoever* things are *just*, these are the things on which Christians are to think.”

Be just to your God! “Will a man rob God?” Ah! I fear the LORD says to many of

*Rom. xiii. 10.

†Rom. xiii. 7.

us now, as He did to the Jews of old,* “Yet ye have robbed *Me*,” by not paying to me what you owe. Does any one ask me, “what do I owe to God?”—What do you owe Him! What do you *not* owe Him? Do you not owe Him whatever He has *lent* you, do you not owe Him whatever He *demand*s of you? And has He not lent you your life, and your time, and your soul and body, and your powers of mind, and your worldly substance, and your influence and example, and in short every thing that you have? And above all has He not given you His SON to redeem and save you, and His HOLY SPIRIT to renew and change and sanctify you, and His Holy Word, His Sacraments, His House, His Ministers, His blessed promises and the hope of Eternal Life?—and does he not *demand* of you, *your love*?—Yes, to love Him “with all your heart and mind, and soul and strength,”—and your entire obedience, your loving, willing, joyful obedience? Yes, my brethren, He demands all that you have, to be laid down a willing offering at the foot of the cross; and then to be received back from Him and employed evermore to His glory. Render then to Him His due. Offer and present to Him yourselves, your souls and bodies, as a living

*Mal. iii. 8, &c.

sacrifice, and as a reasonable service.* Then and then only will you be just to God. *Then*, indeed, you will not grudge to give Him of your substance, to forward His cause in the world by every means in your power. To Him, *then*, you will live. And when you have done all, by self-denying gifts for the progress of His Gospel, for the relief of the poor, the widow, and the fatherless, by example, by *suffering*, if called to it, for Christ, even *then* you will say, and *feel* too, that you are “*unprofitable* servants,”—you will feel how *little* you have done, you will long to do more to discharge the great and mighty debt you owe to God.

Brethren, be as a Church and as individuals “rich in good works, ever ready to give, and glad to distribute, thus laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life.”† I do indeed congratulate you on being aroused to see and to discharge, in a good measure, your duty in this respect. Things in and about this Church look differently now from what they did three years ago.‡ And though *most* of what has been done, has been through the kindness of

*Rom. xii. 1, &c.

†1 Tim. vi. 19.

‡Chiefly owing to the great and indeed extraordinary exertions of my predecessor, the Rev. W. Wickes, M. A.

friends, some of whom we know, but many of whom we never have seen nor shall see on earth, yet you have done something, yes *much* towards it yourselves. You are henceforth called on to do more than ever yet, in support of Christ's glorious Gospel among yourselves. I am *glad*, you *are* so called upon, and I am still more glad that you see your duty clearly, and are resolved to act up to it. For I am sure that God's blessing will rest far more richly upon you, the more self-denyingly you honour Him with your substance. "Be not weary in well doing, beloved, for in due season you shall reap if you faint not."*

4. But again, "whatsoever things are *pure*, think on these things." O that I could, as it were, *burn* these words into your hearts and consciences, that you might never, never forget them! I fear this charge is, in our day, greatly needed,—I do not say, *here*, more than in other places,—I do not say *as much*; it may, or may not be; I hope it is not,—I have not been long enough or intimately enough among you to know. But this I say, that *impurity* is the *deadliest enemy to religion*. I speak to all, but especially to the young. O, be warned to avoid, to fly from, in thought, in word, in deed, every

*Gal. vi. 9.

approach to impurity ! It is not enough that you avoid the *actual* sins of fornication and adultery, or other defiling sins. Our Saviour tells us that an *impure look or glance* is adultery. "Make then a covenant with your *eyes* ;"—but especially keep your *tongues* pure. Are there none here who sin in what is called in Holy Scripture, "Filthy communication one to another,"—and again, "Filthiness, foolish talking and jesting?"* If so, I warn you solemnly that your indecent, impure jests, stories, songs are *murdering* your souls,—yes, nothing could do it more effectually—there is death, there is hell in every word ! Ye who are *parents*, remember that your children have souls, and that you are responsible for how you speak before them. Ye who are *young*, fly these sins—laugh not, rather weep at the filthy jest—listen not for a moment to anything impure. But, above all, guard *your heart*, your *inward thoughts* from impurity—impure thoughts are *sin—deadly, defiling, hardening* sin—above all sins they will drive away the Spirit of God from you.† *Pray* for that Divine Spirit to make your hearts pure, and *watch* against impurity—against every, the least approach to *immodesty of thought* even. Remember, especially you who are young,

*Col. iii. 8 ; Eph. v. 4.

†Eph. 29, 30 ; 1 Cor. vi. 19, 20.

and have set out towards Zion, and have renewed your covenant with GOD,—that, “*blessed* are the *pure in HEART*, for they,” and *they alone*, “shall see GOD.” And if you have a hope that you are His children and that you will be like Christ when He appears,* give diligence to “purify yourselves even as *He* is pure,”—for then shall you walk with Him in white,—the robe of purity for ever and ever.†

5. But again, the Apostle charges us, “whatsoever things are lovely, whatsoever things are of good report—to think on these things.” I might say many things to you under these heads. I will only say a few words. I would say to all who profess to follow Christ, aim at being “lovely and pleasant in your lives.” Strive to *adorn* the doctrine of GOD your Saviour.‡ Strive, watch, and pray earnestly, that you may so live as to *recommend* the religion of Christ to those who know Him not. Let them see by the sweetness, amiability and gentleness of your manners; by the kindness, purity and charity of your words; by the benevolence and forbearance of your actions; by the cheerful serenity and the peaceful contentedness of your daily life—let them

*I S. John iii 1-3.

†Rev. iii 4.

‡Titus ii. 10.

see, by all these things, *how lovely a life a truly Christian life is*. Put away all harshness, roughness and gloominess. Strive, as did St. Paul, "to please all men,"*—as far as you can do so consistently with Christian principle—so as to win some to Christ.

And do not despise "things which are of good report,"—for remember that your good or ill actions will be ascribed to your *religious principles*. Seek, then, so to live and walk as to bring a good report not only to yourselves, but also to your Saviour and your Holy Religion. Avoid places and companions not of good report. Seek, in your whole lives, to "let your light so *shine* before men, that they, seeing your good works, may glorify your Father which is in Heaven."†

These, then, are the things on which you are to think,—which should *engross* your thoughts, which you must learn to *love* in your hearts, and to *practise* in your lives. "If there be any *virtue*," anything of real and intrinsical excellence;—"if there be any *praise*, anything really worthy of *praise*, these are the things I would have you to do. Learn, believe and love the *truth*; be *just*; be *pure*—for these things are *virtuous*. And seek to do what is *honest, lovely* and of

*1 Cor. x. 33.

†S. Matt. v.

good report, for these things are *really worthy of praise*. These are the things which I have taught you during the two last years—with what *success* God only knows. If I have had any success, it is, we know, God who gives the increase, and therefore to Him belongs and be ascribed all the glory.

And now let me address myself somewhat more particularly to the different classes before me.

And first, I would solemnly remind you all, and myself too, that though we are now parting as pastor and people, yet we must all meet again, *before the judgment seat of Christ*, I to give account of my stewardship as your Pastor, and you to give account as to how you have profited by me as God's Minister. I do not say I have been as faithful to you as I ought to have been,—no,—I feel that I have not. I have not preached to you, I have not visited you, I have not spoken to you in your houses and by the way, with that solemn sense of your condition, as those who in a few short days shall be for ever in happiness or in hell, that I ought to have done. No.—If I had been as faithful as I ought, I should have gone to every one of you and besought you with tears to be reconciled to God. Yet you will bear me witness that *I have* warned, exhorted and intreated you to turn from

sin and vanity, to serve the living and true God. I have not spared to preach to you the *terrors* of the Lord, but I have chiefly besought you by “the meekness and gentleness,”—the infinite, boundless love of Jesus, to seek His face and live. To many of you I have spoken individually and personally, and pressed upon you the shortness and uncertainty of life, and the fearfulness of falling unforgiven into the hands of the living God. I have especially striven to awaken you who are parents, to a serious sense of the surpassing importance of acts of *family religion*, particularly *family prayer* and *grace at meals*, as bearing upon the great work God has entrusted to you, of *educating your children for Heaven*. I have told you that you must not only teach them *to live*, but also *to die*: that it is a far greater disgrace and reproach to you to neglect their *eternal* than their *worldly* interests: and that, since “God who cannot lie,” has promised that if *you* train them up in the way of righteousness, *they* shall not depart from it,—it depends in a very great measure upon you whether they shall be saved or not. Remember that for these things you must give account!

A great number of persons in this congregation are *not Communicants*. To such I would say, you confess, brethren, by staying away from, by

turning your backs upon Christ's Holy Table, when He so lovingly calls you to come, that you are unfit, unprepared, —and therefore also unprepared for death and judgment. It grieves me to leave you so—to leave you still turning away from Christ, still without God, and every moment in danger of dropping down into hell, there to be without a friend, without a hope, without a drop of water to mitigate your woe for ever, and for ever! O, how unspeakably foolish and unwise you are! O, think of ETERNITY! It grieves me to the heart to leave you so; for I know that *till a great change passes over you*, you are in danger of being lost and undone for ever. Once more, in Christ's stead, I intreat you to be reconciled to God—while you have time—before the door is shut. Think, brethren, on these things; and “whether I come and see you or else be absent,” let me hear of you as “turning from darkness to light, and from the power of Satan unto God.”

To those who *are Communicants*, I would next address myself. The Holy Communion has been administered *eight times* here, since I came among you, and *fifty* persons have partaken. But there has been *much irregularity*. Some have come *regularly*, some *frequently*, some *seldom*, some

only once. There may be causes and excuses to justify much of this. Yet I fear that a *too well founded sense of unfitness*, and a *consciousness of backsliding* have produced much of this irregularity of attendance. O, my brethren, you must be *wholly and forever* on the Lord's side; having put your hand to the plough you must never think of looking back. Have any of you who have drunk once of the cup of blessing turned back again to Satan and the world? Your case is the most greivous of all. Repent, repent; and with broken and contrite hearts seek your God once more through Christ and cling to Him for ever.

This Holy Sacrament is intended and instituted to give you grace—to strengthen and refresh the soul after and for its contests with sin and Satan. You must therefore communicate *regularly*, if you would profit by it—yes, *every Lord's Day*, if you had the opportunity.

Yet, O, my beloved brethren, “I am jealous over you with a godly jealousy,” and I would have you *examine—examine—examine* yourselves, lest you be deceiving your own selves. The Holy Communion will do you no good unless you come to it to *give your hearts wholly* to your Saviour, sincerely penitent for the past, and sincerely resolved to live to God for the future. Come

not with a double heart, come not clinging to some secret sin. "Judge yourselves, brethren, that ye be not judged of the Lord!"

I have often spoken to the Communicants of *the influence of their example*. If you make so high and solemn a profession of serving Christ, and yet in your lives dishonour Him, consider that, in addition to all the other sin^s of your conduct, you throw a great stumbling block in the way of others. Remember that you, above all others, ought to think upon and exhibit in your lives "things true, honest, just, pure, lovely, and of good report." O beware, brethren, lest, through your bad example, any of you should destroy, not only his own soul, but the soul of some weak brother for whom Christ died! You must be *men of God* and *holy persons*, not only at the Lord's Table, but at home—at your business—in your fields—when you are making bargains, and at all times. "*You* are the salt of the earth; and if the *salt* have lost its savour," how shall the *earth* be preserved from corruption? Be in earnest, brethren, about your religion. Remember the words of Christ, "I am the vine, ye are the branches. Abide in me, and I in you: as the branch cannot bear fruit of itself, no more can ye, except ye abide in me. If a man abide not in me, he is cast forth as a

branch, and is withered: and men gather them, and cast them into the fire, *and they are burned.*" May God give you all wisdom to perceive and know what things you ought to do, and may He also give you grace and power faithfully to fulfil the same!

And now let me address *the young*. I have had an especial regard and affection for the young. I have yearned with strong desires over those whom I could not reach, and I have taken great and unspeakable comfort in those whom I, together with my fellow-worker, Mr. Ward, have been privileged to instruct.* The happiest hours of my life have been spent in instructing the young people of this congregation; and their reverence, earnestness, diligence and attention, and the evident progress they have made in divine things, have given me unspeakable joy. You, my dear young friends, whom I have prepared for Confirmation and the Holy Communion, and who have attended my Bible Class, you are

* Mr. Ward, our excellent Catechist, has been labouring for *fifteen years* in this mission, enduring much hardness, with the cheerful courage of "a good soldier of Jesus Christ." The great hardships which he and his family have endured; his perils by land and water while engaged in his sacred duties; his journeyings often—over Megantic roads—in weariness and painfulness, in cold and hunger, undeterred by the most inclement weather will not, I am sure, be forgotten by the people to whom this Sermon is addressed.—H. R.

peculiarly and especially "my hope and joy and crown of rejoicing." It is to my labours among you—which have indeed been a labour of love—that I look back with most satisfaction. Some of you are, I trust, really and seriously in earnest, in following your SAVIOUR, whom you have learned to love. All of you are, I hope, learning to love and follow Him. How happy are you, if you are now successful in really giving Him your whole hearts! How many hours of misery you will escape in life, and how bright a crown of glory will you inherit! "Fulfil ye then my joy" by going onwards and upwards, steadily, firmly, unwaveringly towards Heaven. O, persevere in the good course you have begun. Love, study your Bibles. Pray regularly, earnestly in secret. Be diligent in your attendance on all the means of grace. You have many enemies to encounter in your heavenward course, many difficulties and dangers to overcome and pass through; but wait on the Lord in constant prayer, and you shall be ever safe; for "they that wait on Him shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."* For you my prayer is and shall be: to Thee, O LORD; that Thou wouldest

*Isaiah xl. 28-31.

“defend these Thy servants with Thy heavenly grace, that they may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until they come to Thine everlasting Kingdom!”

But there are some young people in this Church, who seem to care for none of these things. To them I would say, I am sorry to leave you so; and now once more would I call on you to come forward manfully, forsake the world and sin, and join the ranks of Christ's servants. While your hearts are yet tender, while you have health and strength, and youth and vigour and time, come and follow Christ, and lay down your all at the foot of His Cross. Believe me, you will never be happy till then. Christ's yoke is easy, and His burden light; and there is a “peace which passeth all understanding,” and a “joy unspeakable and full of glory,” which He gives to those who serve and love Him. You are not too young to *die*—to be *judged*,—not too young to *sin*; and therefore not too young to be converted, and live, and to love and serve Him who died for you, and rose again. Will you not come and serve so good a master, so kind and loving and bountiful a master, so great and mighty and powerful a master, so honorable and dignified a master? The fruit of sin

is shame ; the fruit of holiness is peace and joy. The wages of sin is death ; but the ways of Christ are glory, honour, and immortality. O, young men—'tis the last time I can call you—since you are drawn by every motive of duty, interest, honour and gratitude, will you not come and serve your Lord ?

Dear brethren all—you will henceforth have many more privileges than hitherto. Be diligent to profit by them ; for whether you shall do so or not, *depends*, believe me, *greatly upon yourselves*. You must *pray* for your Pastor ; you must rally round him and support him ; you must show, by kind looks, words and acts, that you *sympathize* with him. Brethren, your minister *needs* your support, your advice, your *prayers* and *sympathy*. His hands will hang down, his knees will droop, he will be discouraged if *you are cold and careless* and *unsympathizing*. He needs your presence and active support at all meetings, and especially at the Vestry meetings. I am in earnest in saying that it is a great reproach to us that our Vestry meetings are so poorly attended. Let me entreat you to remedy this.

And now, finally, *farewell*, beloved brethren in Christ. I thank you for all the kindness with which I have been everywhere received among you from the first day until now. I will ask you

one favour, and that is to pray for me, that my negligence and unfaithfulness while among you may be forgiven; and that the blood of souls may not be imputed to me, in that dreadful day, when "they who watch for souls must give account."

"Be sober and watch unto prayer"—"be of one mind and live in peace"—"stand fast in the faith; quit you like men; be strong"—"and the very God of peace sanctify you wholly; and I pray God your whole body and soul and spirit be preserved blameless unto the coming of our Lord and Saviour Jesus Christ."

And now let us ascribe to His blessed and glorious name of FATHER, SON and HOLY GHOST, all honour, love, adoration and praise, now, henceforth and forever. Amen.

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