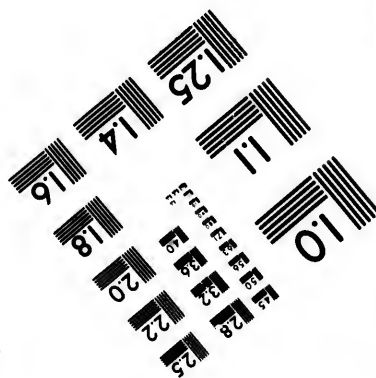
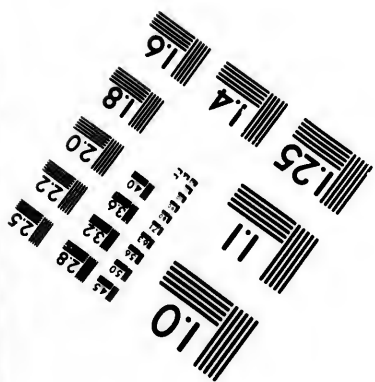
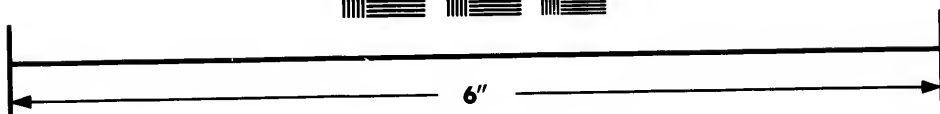
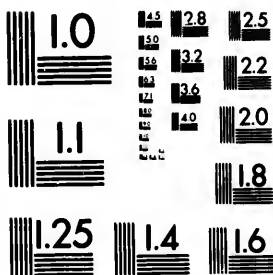


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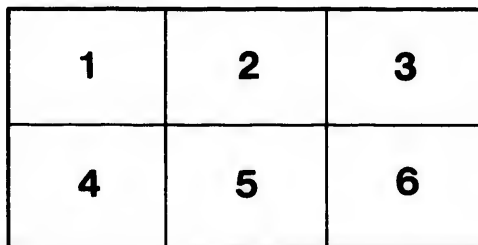
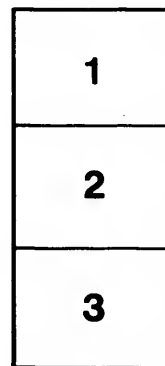
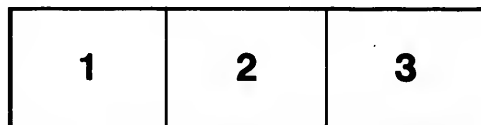
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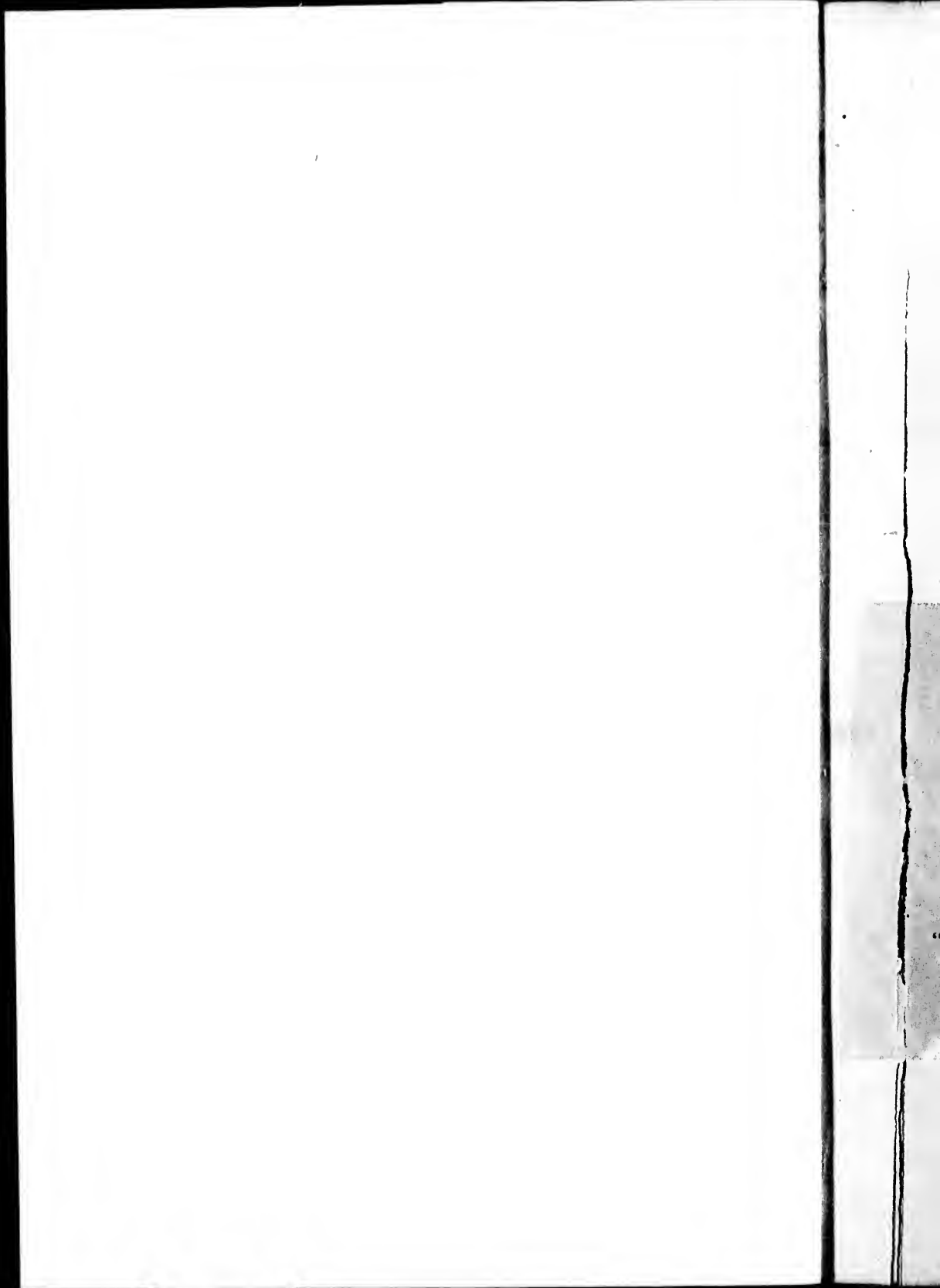
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A

FUNERAL SERMON,

OCCASIONED

BY THE DEATH

OF

THE REV. F. W. MILES,

PREACHED

IN THE

BAPTIST CHAPEL, FREDERICTON, N. B.

ON

SABBATH, 16TH FEBRUARY, 1842,

BY

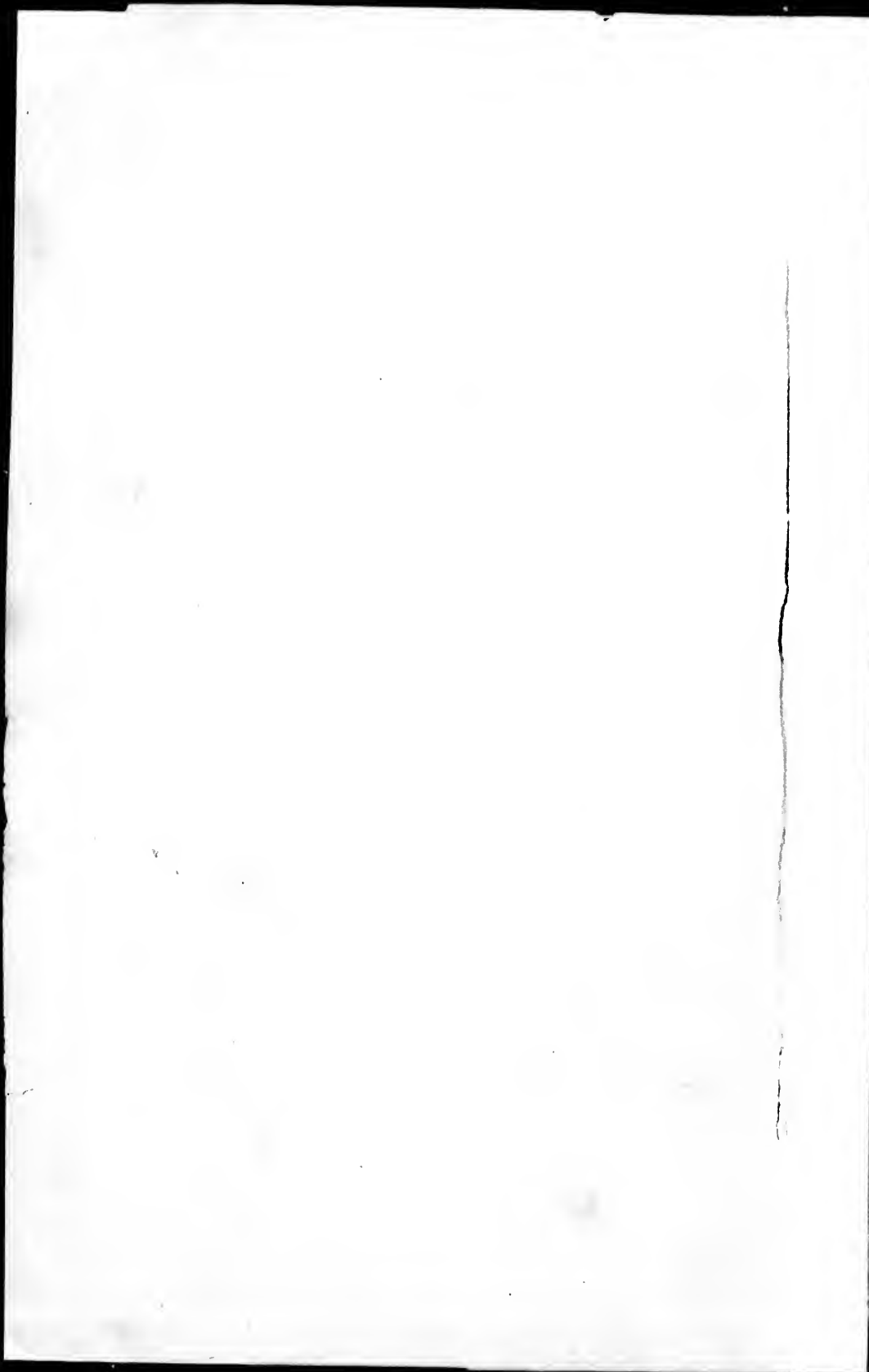
THE REV. I. E. BILL.

“The path of the just is as the shining light, which shineth more and more unto the perfect day.”

FREDERICTON:

PRINTED AT THE ROYAL GAZETTE OFFICE.

—
1842.



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To

THE MEMBERS OF THE BAPTIST CHURCH AT FREDERICTON,

The following Discourse, preached on the death of their late highly
esteemed Minister, and published by their particular request,

Is inscribed,

With sentiments of sincere gratitude and respect,

By their affectionate

Pastor,

I. E. BILL.

Fredericton, 17th March.

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S E R M O N .

“ Mark the perfect man, and behold the upright, for the end of that man is peace.”—Psalm xxxvii. and 37th verse.

IN the Sacred Scriptures the life and the death of the righteous are frequently put in contrast with the character and destiny of the wicked. This is especially the case in the Psalm from which our text is selected. “ I have seen (says the Psalmist) the wicked in great power, and spreading himself like the green bay tree ; yet he passed away, and lo he was not ; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright, for the end of that man is peace.” Thus we learn that the wicked may be prospered in the present life, that the bounties of heaven may be lavished profusely upon them, that they may be elevated to posts of worldly honor and authority, and yet their final end be shrouded in darkness. They may be instrumental in overturning kingdoms, and in swaying the destiny of empires, and still pass from the earth to be remembered only as the tyrants and murderers of their fellow men. Death stops them in their career of impiety and transgression, blights in an unexpected moment all their hopes for the future, and terminates forever their honors and their joys. Not so with the righteous ;—they may, as they pass through time, be the subjects of poverty and of tribulation ; but their end is peace. Death to them is the gateway to unending felicity. They pass through the dark valley, but “ they fear no evil ;” for by their dying couch holy angels pitch their tents, and with heavenly transport, bear their disembodied spirits to the pure regions of celestial day.

It is the prospect of the future that cheers the christian in this house of his earthly pilgrimage, and enables him to meet with quiet submission to the will of his heavenly Father, the varied trials of his terrestrial state. He knows “ that the sufferings of this present time are not worthy to be compared with the glory, which is to be revealed in us.”

Here then we see the great difference between the saint and the sinner, the righteous and the wicked. The latter derives all his motives, and all his hopes, from the present world, while the former deduces them, from that which is to come.

In this we learn the value of the Gospel of Christ. Only for this charter of salvation, this precious boon from heaven, the soul

of man would never have been influenced by those high and noble motives, which lead in the paths of holiness and truth, or inspired with those hopes, which look for their consummation, alone, in the limitless joys of eternal life.

The ancient heathens understood nothing correctly in reference to a future state. They had their schools of learning; and in many of the Arts and Sciences they greatly surpassed the knowledge of the present age. Modern travellers are filled with astonishment and admiration, as they wander amongst the magnificent ruins of Greece and of Rome, or as they gaze upon the monuments of ancient greatness, amidst the fallen cities and sepulchres of Egypt. As they contemplate these relics of departed glory, they feel that a race of beings, far superior to themselves (in some respects at least) once peopled the earth. For example, the mysterious art of embalming the dead, and of preserving from decomposition the body of the deceased, as understood by the Egyptians, has long since been lost to the world: but while these heathens excelled in a knowledge of the Arts and Sciences, and while they were acquainted with the means of preserving the lifeless body from putrefaction and decay, they were in utter darkness in reference to the character and destinies of the immortal soul. The Apostle informs us of such, that they were vain in their imaginations, that their foolish hearts were darkened, and professing themselves wise they became fools.

They had some surmisings that men would live beyond this world; but of this they could have no certainty. To them this great truth which forms the basis of the christian's dearest hopes, could never amount to reality; it never entered their hearts as a principle of action; it led to no profitable results! And in this darkness and ignorance we should be involved, only for the rich displays of eternal mercy, in the Gospel of Jesus Christ, which has brought life and immortality to light. This blessed Gospel not only points to this immortality as the sum and centre of all our hopes and consolations; but it opens up the path distinctly which leads to it; and loudly calls upon us to "mark the perfect man, and behold the upright, for the end of that man is peace."

To this subject I beg to direct your attention on the present solemn occasion, by noticing—

First—The character referred to in the text:

Secondly—The testimony given respecting his end:

Thirdly—The exhortation to mark, or observe him.

By the term perfect, as used in the text, we are not to understand absolute perfection, or such a state of purity, as admits of no increase or diminution. In this sense the Deity alone can be said to be perfect. His holiness is immutably and eternally the same;

and so far transcends the perfection of his creatures, that the most exalted of them, even his angels, are charged with folly.

If the term as here applied denotes deliverance from the last remains of sin, no human being can be intended; for "there is not a just man upon the earth that liveth, and sinneth not;" and the Apostle John informs us, "that if we say that we have no sin, we deceive ourselves, and the truth is not in us." Such is the language of inspiration. We must therefore explain the phrase, as implying that sort of perfection, which dwells in all true believers. Every child of God has within a principle of unspotted holiness, wrought in his heart by the effectual operations of the Holy Ghost, which leads to uprightness of life. The righteousness which constitutes him perfect, in God's sight, is the righteousness of the Son of God, imputed to him by faith. In this respect, every true believer, is as spotless as if he had never sinned. "Ye are complete in him, who is the head of all principality and power." "Being justified freely by his grace, through the redemption which is in Christ Jesus." "Who of God is made unto us wisdom, righteousness, sanctification and redemption."

But let us not imagine, that while the heir of life is thus freely justified by virtue of his connexion with the Saviour, that he is freed from all moral obligation, or that he is destitute of those principles which lead invariably to a holy life. That law, which was fulfilled in the immaculate life of the Redeemer, in behalf of all such as should by faith rely upon his merits, is written by the finger of God upon the tables of the mind in the work of regeneration, by which the soul is sanctified and made meet for the service of its Maker. Hence it is written, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." Moreover in the regenerated heart the spirit of Jehovah takes up his abode. "Know ye not that your bodies are temples for the Holy Ghost to dwell in." Under the influence of this law, and by the guidance of the Spirit of Truth, the disciple of the Saviour is found walking in accordance with the Divine mandates. He reflects the image of the Holy One of Israel, and lives not to himself, but to the glory of his God and Saviour. His inquiry is—"Lord what wouldst thou have me to do?" He is upright, also, before the world. He lays aside every weight, and the sin which doth so easily beset him, and runs with patience the race which is set before him. Forsaking all ungodliness and worldly lusts, he lives soberly, and righteously, and godly in this present evil world.

This my brethren, is what constitutes the essential beauty and glory of our religion. It consists not in mere external forms and ceremonies, or in a theoretical, or speculative knowledge of the doctrines of revelation, or in loud professions of an interest in the

blessings of redeeming love ; but in an upright walk before God and man, in a godly conversation, and in an unreserved obedience to the sinless example and holy precepts of the blessed Immanuel. We may talk like saints, and we may preach like seraphs, but unless our deeds correspond with our words, when weighed in the balance, we shall be found wanting.

Some suppose that religion changes not the natural disposition of the heart, and implants no pure principle within. Hence they conclude, that the same unholy propensities, which governed the man prior to conversion, will reign predominant afterwards ; but no sentiment can be more delusive in its nature, or more ruinous in its consequences. If it were true, that religion alters not the natural bias of the soul, I ask what does it do for us ? It is a mere name without meaning or advantage ; it leaves us where it finds us, “ in the gall of bitterness and in the bonds of iniquity.” It prepares us not for communion with our Maker, or for a connexion with “ the spirits of the just made perfect.” But the Word of God most clearly settles this point. The Apostle, referring the Corinthians to what they were before their regeneration, says—“ Such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.” Says the same Apostle to the Romans—“ If any man have not the spirit of Christ, he is none of his.” “ If ye live after the flesh, ye shall die ; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God.” Such my brethren is the testimony of inspiration upon this subject ; and who, in the face of such a witness, will have the moral hardihood to assert, that the Religion of the Saviour conquers not the inbred corruptions of the heart. He who embraces such a sentiment, and acts in accordance with it, has cause to tremble for the issue.

For what, I ask, did God send his Son from Heaven ? Was it not that he might “ save his people,” not in, but “ from their sins ;” “ That he might sanctify and cleanse them by the washing of water through the word.” For what is the Spirit poured forth, if not for the purpose of bringing man, rebellious man, back to his Maker, and reinstamping upon him that image, which he had lost in the first transgression ? It is written—“ Without holiness no man shall see the Lord.” It is then the perfect and the upright man alone, who has any right to hope for happiness beyond the grave. I mean not to say, that no man can with propriety hope for heaven, unless he be sinless ;—such a human being, I think I have clearly proved, does not exist in this world. The most holy men who have ever lived, have found a law in their members, warring against the law of their minds, and have had occasion to exclaim—“ I have heard of thee by the hearing of the ear, but

now mine eye seeth thee ; wherefore I abhor myself, and repent in dust and ashes." But I do most distinctly affirm, that unless the ruling principle of the soul be one of purity, integrity and uprightness, and the life and conversation correspond therewith, we cannot, without the most daring presumption, expect to enjoy the favour of God above.

Having thus briefly described the character referred to in our text, let us proceed to notice the testimony that is given respecting his end. It is said to be "peace."

I remark, that this word with the Jews, was used in a much more comprehensive sense, than amongst ourselves. To us it conveys only the idea of calmness of mind, or reconciliation as opposed to enmity ; but with them it signified prosperity and happiness, as well as concord and serenity. Thus the disciples of our Lord were taught to say—"Peace be to this house ;"—by which we understand—Let prosperity and happiness dwell here. By the Psalmist it is said—"Pray for the peace of Jerusalem ;" by which he evidently intends to suggest the idea, that we should pray for the prosperity, welfare and happiness of Zion. It is in this enlarged sense, that we are to understand the term, as employed in the language of the text. The end of the perfect and upright man is peaceful, it is prosperous, it is happy.

I observe it is not always so in anticipation. The christian frequently trembles at the prospect of his approaching dissolution. This fact should not be a matter of surprise to us, when we recollect that the fear of death is an instinct of our nature, originally implanted by the author of our existence. The brute creation are the subjects of this dread ; and it seems indispensable, to the preservation of life, that such should be the case ; but the operation of this principle is greatly heightened in man by the exercise of his reasoning and moral powers. It is not death alone which alarms, but its consequences. It is said of one of the kings of France, that he gave commandment that the subject of death should never be mentioned in his hearing : and Catherine, the Empress of Russia, prohibited funeral processions passing her palace, and directed that all burials should be performed in the night. The object of this was undoubtedly, to prevent the intrusion of so melancholy a subject upon the mind. We do not wonder at this. We are only astonished, that the unconverted can think of death, with as much calmness as they do. Could they but realize the truth, that to them it is the gate to endless perdition, the commencement of eternal sorrow, and the prelude to that death, which shall never die, they would shrink from it with the utmost horror and dismay, and would never rest, until they should feel themselves prepared for its approach. It frequently happens that the true believer is more shocked at the thought of death, than the mere nominal

christian, and the reason is obvious: He is fully conscious that it is a most "fearful thing to fall into the hands of the living God," and to enter upon the dread realities of eternity in an unprepared state. He reasons thus: "What if I should be dreaming of heaven, and should wake up in hell? How sad it will be to meet with a disappointment in a matter of so much concern as my eternal happiness! If after all my professions of love to God and to his people, I should be separated from them at last, how dreadful must be my doom!"

Again, these apprehensions are excited in the breast of the christian, by a deep sense of his own unworthiness of a seat in heaven. He says: "Is it possible that one so vile and so ungrateful should have a place at God's right hand? Can it be that one who has sinned so much against light and knowledge should ultimately wear the Crown of life that fadeth not away?" I may here remark, in passing, that these fears are not without their use in the experience of the redeemed, for they serve to lead them to trust implicitly and alone upon Jesus Christ.

Some of the servants of God are so highly favoured, as to be able to rise superior to all doubt, respecting their acceptance, to accustom themselves to look at death with the utmost composure, and to say in the language of the Apostle—"For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." It is no uncommon occurrence for the christian to be thus blessed with the divine presence and with the power of faith, as he draws near the closing scene. As the world recedes heaven opens, and death loses its power to sting. He feels himself allied to the pure spirits before the throne, and rejoices in the prospect of soon mingling his songs of victory and of praise with those bright intelligences of the skies. In the language of the Poet, he exclaims:

"O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control,
The sacred pleasures of my soul."

It is true that bodily disease sometimes depresses the spirit, casts reason down from her seat, distracts the brain, and spreads a momentary gloom over the departure of the child of God; but under these circumstances, we should remember that although the sun may go down behind the cloud, there is the pure azure sky beyond: So with the favourite of heaven: The fiery darts of the wicked one may worry his spirit and harrass his soul through life, and vapours of thick darkness may gather about him, as he passes the dark vale; but there is the cloudless region above, illumined by the rays of the Sun of Righteousness, and adorned with the unsullied glories of God and of the Lamb.

I hasten to observe, that whatever may be the suspicions of the christian in the contemplation of death, or the trials under which he may bid adieu to earth, his end is always prosperous and happy in its issue. Said the infidel Hobbs, when dying, "I give my body to the dust, and my soul to the Great Perhaps: I am going to take a leap in the dark." The skeptic does so, and he plunges into the gloom of endless night. The believer in Christ may leave the world in the dark, but then he awakes in everlasting day, and enters that Temple, where he will not need the light of the sun, neither of the moon to shine in it, "for the glory of God doth lighten it, and the Lamb is the light thereof." Peaceful, blissful, joyful moment. It is the period of his release, of his triumph, of his reward.

Of his release: He is freed from the sufferings of a diseased body. By physical infirmity the Christian is frequently deterred from attending to those duties and privileges, which are the delight of his soul: such as family prayer, the house of God, and the ordinances of Religion; and by the same means the Minister of the Gospel is laid aside from his delightful employment for months, and perhaps for years. Who can imagine the trials of his mind when thus afflicted? He sees the unconverted rushing on with rapidity the way to death, and his soul pants for their salvation; but he has no strength to warn them of their danger. He beholds the people of God going in crowds to the sanctuary, to feed upon the bread of life, and to hold communion with their Saviour and with each other, and he would most earnestly desire a seat amongst them, but a languishing body confines him at home. There is nothing on earth which would afford him so much pleasure as to be useful in the promotion of the kingdom of Christ amongst men; but his complaint, peradventure, is of such a nature as to render him powerless. Oppressed and disheartened, he feels, almost, that life is a burthen to himself and to others.

To such an one how glorious is the release effected by the king of terrors. No longer is the redeemed spirit clogged or fettered by its once suffering tenement; no longer is it tied to a mere speck of earth; no longer is it prevented from holding converse with the saints, and of engaging in the active service of the Almighty. It bursts its chains, it soars aloft, and unites with the redeemed above in the spirit of sacred fellowship, and in the worship of the Eternal Trinity, for ever, and ever.

Again, how complete the victory. Here the follower of Christ is engaged in a most bitter contest. This warfare is vividly described by the Apostle, where he says,—“We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” The same Apostle remarks, “I find a law

in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O! wretched man that I am, who shall deliver me from the body of this death." From this conflict we are never released, until we put off this earthly tabernacle. It is in death that the christian triumphs. His battles are all fought, the last struggle is over, and he comes off "more than conqueror through him that loved us."

What remains for the christian hero, but to enter upon his reward: and brethren, what can we say of the character of that reward. We read of "crowns" and of "kingdoms," of the "inheritance that is incorruptible and undefiled, and that fadeth not away," of a "fullness of joy," and of "pleasures for evermore," and of being satisfied when we shall awake with his likeness; but what do we understand of these terms when applied to the glorified state? They give us, it is true, some faint ideas of the honors, the riches, and the joys of heaven; but who can fully comprehend them? No human or angelic intellect is adequate to the task. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Says the Apostle, "All things are yours, whether Paul, or Apollas, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." This, my brethren, is the reward of the righteous, and what enhances its value, in the estimation of the Christian, is the fact, that it is a reward, not of debt, but of grace, procured not by his own obedience, but by the precious blood of the Lamb. This consideration will induce the ransomed saint to exclaim aloud, in the presence of all the hierarchies of heaven, "Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honor, and glory, and blessing."

Is it for these released, these happy souls, that we put on the habiliments of mourning? Is it for such that we shed tears of indescribable grief and anguish? Is it for such that we go sorrowing day after day? Ought we not rather to rejoice? Is it a friend, a brother, a parent, a child, a wife, or a husband, that has fallen a prey to the ravages of death? And did he or she die in sure and certain hope of a glorious resurrection at the last day? And shall we repine in sadness and sorrow, as those that have no hope? Do you reply: "My dearest friend has left me forever, and my only earthly prop is prostrate in the dust." And would you call him back? Would you re-imprison that glorified spirit? Rather bow in humble submission to your lot, and prepare for a happy meeting beyond the vale of tears. The short separation, occasioned by death, will only serve to augment the joy of a reunion in a better world.

We proceed to notice the concluding proposition, viz:—The exhortation to “mark the perfect man, and behold the upright.”

Let us mark his birth, his life and his death, and we will see much that claims not only our attention, but respect. His birth is of heavenly origin. It is said of him that he is “begotten again to a lively hope by the resurrection of Jesus Christ from the dead,” and that he is “born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” In the present life he may be subjected to penury and want, and beg the crumbs which fall from the rich man’s table; but there is a place for him in “Abraham’s bosom;” and though poor amongst men, he is rich in faith, an heir of God, and a joint heir with Christ.

Observe his life. What is the ruling principle of his heart? Supreme love to God, and universal benevolence towards all mankind. Purity is the element of his renewed spirit; and this is exemplified in his conformity to the precepts of the Bible. His conversation is in Heaven, his feet in the King’s highway of holiness, and his path like that of the just, “which shineth more and more unto the perfect day.” Disappointment and sorrow may fall to his lot, the desire of his eyes may be taken away with a stroke: but the language of his heart is, “The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.” He glories in tribulation, “knowing that tribulation worketh patience, and patience experience, and experience hope.” If persecuted for righteousness sake, he remembers, that “it is enough for the servant to be as his Lord.”

Finally, let us mark the perfect and upright man in his death.

His religion, it is true, does not save him from the agonies of the dying hour. A separation from weeping friends cannot but occasion bitterness of heart, and the prospect of an immediate entrance into the presence of spotless purity, must awaken solemn sensations; but see, amidst it all, the placid countenance—the true index of the serenity which is reigning within, and listen to the accents of pious submission, which fall from the quivering lips of the departing saint. He feels that his faith is now to be changed into vision, and his hope into full fruition. His last tear is shed, his last sigh is uttered, and the glories of a blissful immortality burst upon his enraptured soul. Upon such a death, my brethren, we may fix our admiring gaze, for it is adapted to excite the most sacred reflections, and to lead to the most useful results. In this we learn the infinite value of religion,—how superior to every thing else; earthly comforts and wordly honors serve to bind more closely to earth, but the religion of the Saviour attaches to eternity, and inspires the heart with a sincere “desire to depart and to be with Christ, which is far better.” “Come,” said Addison to a young

Nobleman of Infidel principles, as he entered his dying chamber, "come and see how a Christian can die."

The redeemed glorify God in their death as well as in their life. Ecclesiastical History tells us that "the blood of the Martyrs was the seed of the Church." For why? Because when their enemies and persecutors witnessed the patience, the boldness, and the submission with which they met their cruel death, they were convinced of the supreme dignity and power of their faith. So it is in the present age. The chamber of death, frequently becomes the birth place of souls. The rebellious son is unable to resist the warnings of a dying father as he urges upon him the dread solemnities of death and of judgment. The pious mother speaks with the most subduing effect when she calls her offspring around her bed, gives them the last embrace and the long farewell, and with a countenance lighted with the beams of her Redeemer's love, and in accents sweet as angels use, entreats them to prepare to meet her at God's right hand. The last exhortation, the last look, or the last prayer of a dying wife, seldom fails to make the most lasting impression upon a surviving husband; and the faithful Minister of the Cross is enabled by his patience in suffering, and by his victory over death, to carry conviction to the consciences of his hearers of the truth of his doctrine, and of the importance of the religion which he so repeatedly urged upon their attention. Thus, at the death bed of the saint, the weak are strengthened, the trembling are confirmed, and the careless are aroused to a consideration of their latter end.

Let us then mark the death of the perfect and upright man, as the end of all his conflicts, the termination of all his sorrows, and as the completion of all his hopes, and also, as a means of promoting the present and eternal welfare of the living.

You cannot but have observed my brethren, that many of the remarks which I have made, respecting the purity of the Christian character, are particularly applicable to our dear departed Brother. With all my esteem for his private worth and for his public merit, I would not however represent him as a faultless being: were I to do so, I should degrade my sacred office, insult the understanding of my hearers, and do injustice to the memory of the deceased; but I may with the utmost propriety declare, that but few men on earth, ever came nearer to the standard of Christian duty. His religion was not of a superficial nature, floating upon the surface of the mind, and spending itself in empty words. It had taken deep root in his heart, and controlled all the passions, sympathies and affections of his soul.

He first became impressed with the necessity of experimental godliness while a Student at King's College, Nova Scotia. A revival of religion took place amongst the Students of that Institution.

Several of them were savingly converted to God, and he was amongst the number. His convictions of sin were deep and pungent, and for a length of time he laboured under the most fearful apprehensions in reference to his future doom. Thoroughly convinced of the holiness of the Divine Law, and of the heinous nature of his transgressions against it, he saw no way by which it was possible for a God of infinite purity to pardon and accept so great a sinner; but it pleased the Almighty in his own time to reveal to his mind the scheme of redemption by Jesus Christ, and to enable him by faith to cast his weary and heavy laden soul upon the all-sufficient righteousness of the Redeemer. He most distinctly perceived that through the atonement and mediation of the Saviour, God could be just in justifying the vilest sinner, that should believe in his name. It was then that hope first dawned upon his mind, and the consequence was "joy unspeakable and full of glory." I recollect, that he informed me not long before his death, that after he first obtained an evidence of the forgiveness of his sins, he enjoyed for many months, uninterrupted communion with the Deity, and that the raptures of his soul were so great at times, that he scarcely knew whether he was on earth or in heaven. This change of heart, as might be expected, led him to adopt the most decided course in regard to his future life. It was no longer a question with him, how he should advance his own ease and comfort, and secure the good opinion of the world; but his most anxious inquiry was, to know the will of God in all things; and it became his prevailing determination to glory in nothing but the Cross of Christ. Under the influence of these principles and motives, he examined with unceasing diligence and constant prayer the word of God, that he might from that blessed directory learn his duty to his God, to himself, and to the world. The result, as many of you know, was, after a protracted and prayerful investigation, a change of sentiment in reference to the subjects and mode of Christian baptism. Having made up his mind upon this point, he "conferred not with flesh and blood." The scoffs and reproaches of the world, and even the entreaties of his nearest and dearest friends, could not deter him from pursuing that path which his Bible and his conscience distinctly pointed out. Consequently he was baptized by the Rev. Mr. Tupper in the City of Saint John, and united to the Baptist Church of that place, shortly after which he was ordained a Baptist Minister, and was subsequently appointed to the pastoral relation of the Church of which he was a member. Here he faithfully and successfully discharged the duties of his important office for the term of three years, respected and beloved by all who knew him, and were capable of appreciating his worth. In the year 1832, he went to the United States for the purpose of completing his Theological studies, and while there formed a connexion with his first

companion. Having finished his studies he returned to New Brunswick, and after continuing in Saint John for about a year, circumstances led him to this Town to take the Pastoral charge of the Baptist Church in this place. Here he continued to labor with the most untiring zeal in the cause of his Master, until prevented by the disease, which has at length terminated his mortal career.

It cannot be expected that I should attempt, on the present occasion, fully to portray the inestimable character of this eminent servant of God. It seems quite unnecessary that I should do so. His excellences, and his virtues, are known to most of you, and in many of your hearts they have reared an imperishable monument to his memory—a monument which will remain firm and unshaken when I shall be numbered with the clods of the valley. But I shall do violence to my own feelings if I do not observe, that whether we regard him in his private or public capacity, we are constrained to acknowledge that he was not such an one, as we meet at every turn of life. His personal piety was deep and fervent, pervading every thought and motive of his heart, and guiding every action of his self-denying and devoted life.

In all the intercourse of his domestic relations, the amiable qualities of his nature, shone with uncommon brilliancy and lustre, and rendered him the object of the greatest esteem and affection to all, who were connected with him in those relations. Never perhaps was there a greater concentration of all those social virtues, which qualify men to impart unmingled pleasure in the family circle, than were to be found in his heart. He seemed exactly fitted for the enjoyment of happiness himself and for imparting it to others. To his friends he was all affection and kindness and love, and towards his enemies, if he had any, he cherished no bitterness, no disposition to return railing for railing, but like his adorable Redeemer he was always ready to render good for evil, and blessing for cursing.

As a minister of the New Testament, his spirit was deeply imbued with a just sense of the responsibility of his high vocation, and his heart was influenced by the purest feelings of love to God and good will to man. Who could listen to his prayers, and not feel that the humble suppliant was holding converse with Jehovah, and that he was seeking to draw down the blessings of salvation upon a ruined race. Seldom did he appear to greater advantage than when engaged in the performance of this solemn duty in the sacred sanctuary. He knelt before the mercy seat, fully sensible of the holiness of the Divine Majesty, his own utter unworthiness, and the exceeding riches of Divine grace; and in the spirit of heartfelt devotion, he carried his congregation along with him to the very foot of the Cross, and there, in the fullest expansion of his pious soul, he poured forth his fervent supplications to his God for the exercise of his mercy and compassion in the salvation of the world. His

prayers were limited by no sectarian prejudices, but all classes and conditions of men, all sects and parties, were remembered by him in his addresses to the Throne of the Heavenly grace.

As a preacher of the Gospel, it may be justly said of him, that he was a "workman that needeth not to be ashamed, rightly dividing the word of truth," and giving to every man his portion of meat in due season. He aimed not so much to be great as to be useful. The highest ambition of his heart was to win souls to Christ. He had fully determined to know nothing among men "save Jesus Christ and him crucified." He therefore made the Cross of the Redeemer the great theme of his ministry. Upon this foundation truth, he was accustomed to expatiate at large, and to show its bearings upon the glory of God and the destinies of the world. Instead of dwelling upon the mere speculative topics of divinity, his business was to bring from the rich storehouse of truth things both new and old; and to dwell upon those great principles of the Bible, which immediately concern the immortal soul, and which are adapted, to promote man's present and eternal good. His design was, to reclaim the vicious, to enlighten the judgment, to improve the heart, and to lead the people of God onward in those high attainments of piety, which alone can prepare them to shine as lights in the world. Never was he more perfectly at home than when descanting upon the love of Christ to sinners, the freeness of his invitations, the obligations of all men who heard them to embrace them, and the fearful consequences of rejecting. He never imagined himself to possess splendid talents for pulpit oratory; but there were times when his eloquence told upon every heart, and when all were made to feel, that he who was addressing them, was a messenger sent from God.

In all the Religious Institutions of the day, he took a warm and lively interest. Bible, Tract, Sabbath School, and Missionary Societies, shared largely in the strongest affections of his benevolent soul. At our Associations and Missionary Meetings, we have heard him plead for those humane objects with a burning eloquence that touched and moved every mind.

His zeal and his labours in the cause of Education, will long be remembered, and will probably be more highly appreciated by the next generation than the present. Having enjoyed the advantages of a liberal education himself, he longed to impart them to others. In the original erection of the Seminary of learning in this place, he took a prominent and leading part, and in addition to his Pastoral duties, he consented to become its Principal, which office he sustained with much credit to himself, and with great advantage to the Institution. For its advancement, he most faithfully and successfully laboured, both day and night, so long as his health permitted. His unwearied exertions in this Country, in the United States, in

Scotland, and in England, for its support, indubitably prove that he not only regarded Education as being of paramount importance, but that he was willing to make any sacrifice in his power for its extension.

Especially was he concerned for the Education of the Ministry, in connexion with his own denomination, and with the most unwearied energy and zeal, did he seek to elevate its character in this respect, and thereby to enhance its usefulness. There are those amongst us, who can bear testimony from personal advantage, to the truth of these observations; and should the plans which he formed, and upon the accomplishment of which, he so strongly set his heart, be carried out, by those who succeed him, generations yet unborn, will ascribe to him the highest mede of praise.

Mysterious Providence, that one, who by a rare combination of excellences, was so eminently qualified for usefulness in the world, should be cut off in the midst of his days; but so it is. How inscrutable are the ways of Jehovah. The disease, which has finally concluded his most exemplary and useful life, was protracted, and at times, peculiarly distressing; but he bore it with cheerful resignation to the will of God. I recollect that he observed, more than once to me, that he had an unwavering reliance upon his Saviour, that he had not the shadow of a doubt respecting his acceptance, and that he constantly felt that death, to him, would be eternal gain; but that he would not turn his finger to say, come life, or come death; that he left his case entirely with the Lord, and was just waiting for his change to come.

As he drew near the closing scene, his confidence and his joy were greatly increased. The first night he was supposed to be dying, he manifested an uncommon strength of faith, and a high state of religious enjoyment. For several hours, he seemed lost to all around him, and it was supposed that he would speak no more in time: but he revived, and stated to those that were present, what had been passing in his mind. He remarked, that he had had a distinct discovery of all his sins and of his departures from the Almighty; and of the fact that he must soon appear before Him; that he had been pleading the promises of the Bible, and praying for the forgiveness of his offences, and for a preparation to stand at the Judgment Seat; that he had received an answer to his supplications, and that now he was in perfect readiness to leave the world. He then proceeded to speak in the most exulting and interesting manner, of the glories of the New Jerusalem, declaring at the same time, that he had no hope but in the blood and righteousness of Jesus Christ; and that that scheme of redeeming love which he had endeavoured to exhibit to others, was now the support and solace of his own soul, "Tell," said he, "all the Members of the Church, for I want them all to know, that I die, in sure and certain

hope of a glorious resurrection ;” and then, he exclaimed aloud, “ O ! death, where is thy sting ? O ! grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law : but thanks be to God, who giveth us the victory through our Lord Jesus Christ.” After this, he took his leave of his aged mother, of his beloved wife, and of all that were present, in language deeply affecting, assuring them that he hoped soon to meet them all in Heaven.

This may be regarded as his dying testimony to the truth, and as his farewell address to his friends. It pleased God to spare him for a few weeks longer, but the most of the time he was the subject of mental aberrations ; yet even amidst his derangement of mind, it was clearly seen that the ruling passion of his breast, was love to God, and charity towards man. His last moments were peaceful ; and he suddenly breathed out his life without a struggle or a sigh, and we doubt not but his released spirit was escorted by angels to the right hand of God, there to gaze upon the unveiled beauties of the adorable Jesus, to mingle in the society of the saints in light, and to celebrate the praises of redeeming love, through the limitless ages of a blissful eternity.

What is left for us, my brethren, but to wisely improve this afflictive dispensation of our heavenly Father. To the Members of the Church I would say, you have sustained a loss which cannot be easily made up. Your late Pastor was your friend, your counsellor, your guide. He watched for your souls as one that must give an account ; and was always ready to every good word and work. When you were visited with affliction, he was the first to feel it, to hasten to your dwellings, to pour the consolations of religion into your troubled souls, and to send his fervent prayers to heaven in your behalf ; and satisfied am I, from all that I know of him, that never will you be blessed with a Minister more habitually alive to all that concerns your happiness and prosperity, both for time and eternity, than was he whose death you so much deplore. Adhere to his counsels and advice—follow his Scriptural example, and prepare to meet him in the sinless regions of unending felicity. I need scarcely add, manifest your love to his memory, by your attention and kindness, to his deeply afflicted and sorrowing widow. Far removed as she is, from her native home, her relatives and friends, and situated in this land of strangers, she has a large claim upon your sympathies and your prayers.

To all who listened to the gracious words which proceeded from his lips, I may say : Turn not a deaf ear to the voice of Jehovah speaking in the death of his faithful Minister. He who so recently was conveyed to the noiseless tomb, did not shun to declare unto you “ the whole counsel of God.” Let not his oft-repeated and solemn warnings be in vain ; but prepare, O ! prepare

to meet him, who, while on earth, so loudly and so affectionately proclaimed to you, man's ruin by sin, his exposure to eternal burnings, and his only door of hope by the cross of Calvary. Suffer not, I beseech you, that tongue which so frequently spoke to you in accents of love, and tenderness, and compassion, urging you by the groans and blood and death of Immanuel, by the inconceivable glories of heaven, and by the untold agonies of the world of woe, to flee to the bosom of the Redeemer, suffer it not, I repeat, to say Amen to your eternal condemnation in the final day of general doom.

In conclusion, I would only add, that my earnest prayer to God is, that his aged mother who feels that her last earthly prop is taken from her, that his lamenting and weeping widow, and his connexions generally, may participate largely in the rich consolations of the precious promises of the Gospel; and that all present here to-day, may be prepared by the grace of the Redeemer, to unite with all the sanctified of every age and name in that blessed world, where sorrowing, and sighing, and tears, and death, shall be known no more. Amen.

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