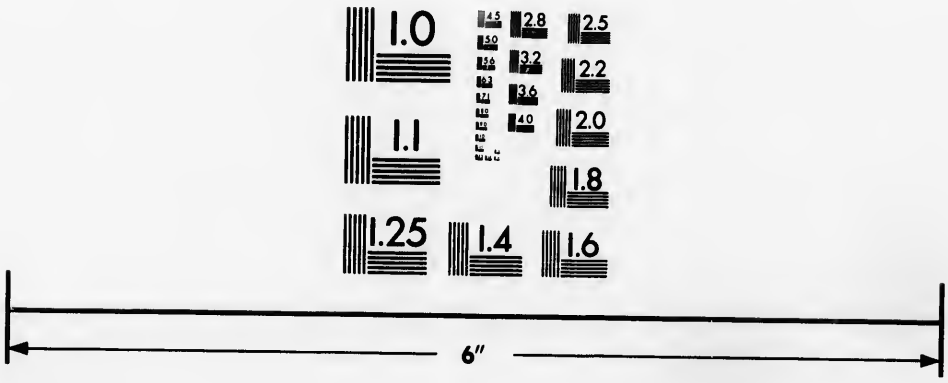
IMAGE EVALUATION
TEST TARGET (MT-3)



Photographic
Sciences
Corporation

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

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

- [ ] Coloured pages/ Pages de couleur
- [ ] Pages damaged/ Pages endommagées
- [ ] Pages restored and/or laminated/ Pages restaurées et/ou pelliculées
- [x] Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées
- [x] Pages detached/ Pages détachées
- [x] Showthrough/ Transparence
- [ ] Quality of print varies/ Qualité inégale de l'impression
- [ ] Continuous pagination/ Pagination continue
- [ ] Includes index(es)/ Comprend un (des) index

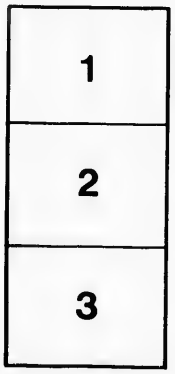
Title on header taken from:/ Le titre de l'en-tête provient:

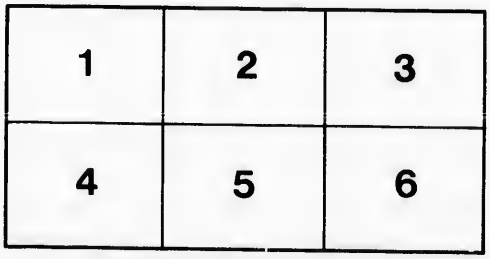
- [ ] Title page of issue/ Page de titre de la livraison
- [ ] Caption of issue/ Titre de départ de la livraison
- [ ] Masthead/ Générique (périodiques) de la livraison

- [x] Additional comments:/ Commentaires supplémentaires: Copy has manuscript annotations.

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						





The Rev. D. Lettington

Jamaica

With the Author's thanks

regards

Nov 19/46.

CONFIDENCE IN DEATH:

A SERMON

PREACHED IN ST. GEORGE'S CHURCH,

KINGSTON, CANADA WEST,

On Sunday, January 26th, 1845,

ON THE OCCASION OF THE DEATH OF

JOHN SOLOMON CARTWRIGHT, ESQUIRE,

JUDGE OF THE DISTRICT COURT, A QUEEN'S COUNSEL, AND LATE MEMBER FOR LENOX AND ADDINGTON.

BY THE REV. R. V. ROGERS,

Minister of the G.P. Society, and Chaplain of the Prov'l Penitentiary.

PUBLISHED BY REQUEST.

KINGSTON:—PRINTED AT THE NEWS OFFICE.

TO THE CHURCHWARDENS AND OTHERS, MEMBERS OF ST. GEORGE'S CHURCH, KINGSTON.

In some degree alive to the importance of those great truths involved in the doctrine of Salvation by Grace, few events in my life have afforded me more real pleasure than acceding to your request for the publication of the following discourse; since no brighter example of it has occurred during a ministry of eighteen years.

As a faithful, though imperfect, Record of the last days of the beloved J. S. CARTWRIGHT, Esquire, it is offered for your most serious meditation.

To the young it may prove a guide: to those of his own age, a stimulus to redoubled diligence in the discharge of every duty: to all, a touchstone of character.

With prayer for the salvation of you all,

I subscribe myself

Your servant,

ROBERT VASHON ROGERS.

Kingston, C.W., Feb. 11, 1845.

Psalm 31st, 5th Verse.

"Into thy hands I commit my spirit: thou hast redeemed me, O LORD GOD OF TRUTH."

A VOICE of noise from the city, a voice from the temple, a voice of the Lord [Isaiah lxvi. 6,] warning, reproving, rebuking; and yet, how few believe the report! God's judgments are abroad in the earth, still the inhabitants of the world do not learn righteousness. Judgments and mercies, threats and entreaties, fall alike unheeded! And why? Mankind look to second causes, and ascribe to these, *the ways of God with men.* Some unforeseen occurrence; a sudden death; a great affliction, is called an Accident, as if it came of chance, and the most High had ceased to rule in the kingdom of men [Dan. iv. 17]. Some direct interposition of love and power is traced to human sagacity and skill. A man sustaining his infirmity, standing unharmed amidst surrounding ill, or courageously contending with death; all the glory of this is given to strength of mind. Thus God is robbed of the honor due unto His name; and we deprived of the benefit of praising the Lord for his goodness, and for his wonderful works to the children of men." [Psalms. cvii. 15.]

This is no new thing! Drowned in pleasure or care men say unto God: "*Depart from us, for we desire not the knowledge of thy ways*" [Job xxi. 13, 16]. At times, however, even the thoughtless think, and are compelled to admit, "Verily, there is a reward for the

righteous: doubtless there is a God that judgeth the earth" [P. B. vers. Ps. lviii, 10].

Such a moment has occurred, brethren.

It was no common scene witnesssed within these sacred walls on Monday last; not that every-day sorrow which beclouded all faces! It was a grievous mourning! A great man has fallen!—great in all that constitutes *true* greatness. A lesson has been taught *practically*—how to die. Shall we lose the benefit, either by *neglect*, or *not tracing back the effects to their true cause?* In either case we shall fail. May the Holy Spirit's teaching remove all prejudice and error, and guide us into all truth; so that since God's voice is crying unto our city, as men of wisdom, *we may hear the rod, and who hath appointed it* [Mic. vi. 9].

The words of our text were the language of our dear departed; giving back those talents, with which he had traded so well, and brought such rich returns of glory to God, and good will to man: and on this account they have been selected for our meditation, teaching, as they do, THE BELIEVER'S CONFIDENCE IN DEATH.

The subject, then, is—Confidence in Death; its nature, desirableness, and cause.

First.—Its nature. Those properties, which distinguish it from every other condition of mind, consist in a "firm belief," "honest boldness," "confidence in God." [Johnson's Dict].

1. Hence it is *more than belief;* it is *firm* belief; as distinct from *wavering*.

No question as to future happiness arises: no doubt as to *his* share in it. It is more than *sight*: it is all-but *experience*: the believer standing, not with Moses on Nebo, *viewing* the good land; but with Joshua, on the

banks of the Jordan, with "the ark of the covenant"—*the assurance of his immediate entrance.*

2. *It is boldness as opposed to timidity.*

Fear is cast out; because every ill consequence of death is taken away: it fears not. More than this: it is *honest, sincere* boldness; not in appearance merely; not that putting on of courage which betrays suspicion by over-acting its part. It is the oft-tried courage of the veteran of a thousand battles entering on some deadly conflict: or rather, it is the free access of a child into a parent's presence, resting on a child's privileges.

3. *It is confident trust in God.*

Self is not the ground of support. *Not the powers of the body.* They are fast dissolving; all-but worn out; they refuse any further aid.

Not of the mind, the *mere intellect*, that sympathises with its partner in suffering too much to arouse its former energies. Its faculties are themselves unstrung. How, then, can it bind up the drooping powers of the other?

Nor is it ON FRIENDS, however full of love and sympathy, that the spirit rests. Friends, from their very nature, cannot help. They are *flesh*, and can *extend the arm of flesh only.* This is not that which is needed at such a moment. The Body is not *the* object of care: it is the *Spirit*; and this must have *spiritual* aid for its support, if supported at all. Man is flesh, and not spirit; and therefore his very anxiety to help does but prove his inability. He sees the object of his love every moment going further and further from his reach, sinking in death, whilst the conviction of the impossibility paralyzes the thought of an attempt at rescue. *It is a Spirit* which the soul needs at the hour of failing flesh and heart; and God is that Spirit!

Confidence in death, then, is *but another expression for confidence in God, as the God of the Spirits of all flesh* [Numb. xvi. 22] *in the hour of death.* It is nought else than that *boldness of access* which the confidence of faith alone can supply [Eph. iii. 12]. David proves this; for it is *Jehovah's hand* into which he commits the keeping of his spirit. The Saviour teaches the same when, as his dying bequest, he says, "Father, into *thy hands* I commit my spirit": and when St. Paul expresses the assurance of his faith, "I know *whom* I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" [2 Tim. i. 12], he seems to declare even more than this; even the anticipated "*absent from the body, present with the Lord.*"

Such a state of mind disarms death; robbing him of his sting. Nay; it changes his very nature: no longer the Executioner of the law's last sentence, but the Deliverer, opening the prison door and bidding the captive spirit *go free.* The Angel of Death becomes the Messenger of Life; and the summons, "*This night thy soul shall be required of thee,*" is the invitation: "*Come, thou blessed child of my Father, inherit the kingdom prepared for you from the foundation of the world.*"

Such confidence in death it has been my privilege to witness; and on this account have I been selected to address you on this mournful occasion, that I *may bear testimony to the power of God's grace in the object of his love, and lead you to glorify Him.* The belief of Mr Cartwright was *firm*; for the most part, *unwavering.* There were times when, from weakness of body and native depravity, unbelief obtained an advantage over him; yet, soon, prayer brought down increased faith,

raising him from dejection, replacing him on "the rock" of his trust.

As the disease advanced, his conduct was marked by *manly* courage, equally distant from boasting or fear. Like one conscious of weakness and strength; aware that the former was his own, inducing great caution with his foes; and that the latter was another's, driving him to the strong for strength; he was kept from rashness and cowardice. This could not have been *mere* animal courage, since the body was wasted. Nor the effects of his hitherto strong mind, as he frequently mentioned its great weakness; nor the ceaseless sympathy of untiring friendship, however refreshing, could have caused this. It was no arm of flesh which sustained poor drooping nature, but *confidence in God.* The language of his daily life was: "*In thee, O Lord, have I put my trust.*" On the last Sunday, three days before his death, when contemplating his emaciated frame, commencing with verse 42 of 1 Cor. xv., "It is sown in corruption; it is raised in incorruption," etc., he repeated the whole passage with great energy; and when coming to verse 55, "O death, where is thy sting? O grave, where is thy victory?" his faith entered into the spirit of the language of St. Paul; and, like his divine Saviour, *triumphed, in death, over him that had the power of death.* The day before his death, referring to his state, he said: "*patient in tribulation,* REJOICING IN HOPE." When sensible that but few hours of life remained, no confusion appeared, *no making haste,* but, with the calmness of a traveller going on a long journey, he addressed a friend: "*I am going. All is peace. I have no fears.*" To the last he retained great comparative vigor of intellect, and cheerfulness of mind, comforting all around. Thus the great desire of his heart

was granted, that he might not pass away from life in insensibility, but might know of his approaching end, and glorify his God in death. Now, brethren, who can question,

Second—THE DESIRABLENESS OF SUCH A STATE OF MIND? Do not all covet it when thinking on death? It is admitted by universal consent! He who stands as the descriptive head of a vast portion of mankind; "the man whose eyes the Lord hath opened" to see the security and happiness of the people of God [Numb. xxiv. 2], but which a covetous love of this world had so closed that he did not cast in his lot among them; he who heard the words of the Almighty, telling the future glories of the redeemed; who saw the star, but followed not its leading; could speak of the sceptre of Christ, but submitted not to its rule; who vainly attempted to join in his own practice the service of God and Mammon; he gave forth, *as his heart's desire*, "Let me die the death of the righteous; and let my last end be like his!" [xxiii. 10]. Yes! at such a crisis, "more precious than rubies" is true wisdom [Prov. iii. 15], "knowing him whom truly to know is life eternal." "All the things that thou canst desire" are not to be compared with "precious faith," bringing "peace with God through our Lord Jesus" [Comp. Rom. iv. 25, v. 1]; dispelling doubt and fear; and keeping, as in a garrison, the heart and mind, in "perfect peace," stayed on God! [Is. xxvi. 3].

Who could witness the joy and peace of our departing brother without prayer that, when called to pass through "the dark valley of the shadow of death," he may find "a rod and staff" equally able to sustain and comfort! [Ps. xxiii]. During the last month, indeed, he was little disturbed in mind, though applying to a mass of business

almost daily; but continued to enjoy an increasing confidence in the divine mercy, and a more joyful hope of eternal life.

Few can think, without alarm, of that separation, at death, of all earthly ties: and when compelled to leave the dearest object of affection, who does not earnestly desire that which can not only ease the pain, but tell, so persuasively, of a father's love and care, and of a speedy re-union, as to change its very nature? When the first announcement had been made to Mr CARTWRIGHT of the sentence of impending death, he had bitterly felt for his children, leaving them in helpless infancy. But he was enabled to overcome these distressing thoughts, and to leave them, with the calmness of a Christian's faith, in the hands of a God of covenant mercy. [See Jer. xlix. 11]. Several times he expressed the perfect peace he enjoyed in being enabled to *roll himself*, as it were, upon his God; *casting himself into his arms.* Mr CARTWRIGHT *continually* dwelt with grateful emotion on the mercy of God in restoring him to his family and all the comforts fo home, instead of cutting him off in a land of strangers; in hearing and answering prayer, bringing him back from the verge of the grave, and adding *sixteen weeks* to life, so important to his family in the settlement of his affairs, as well as alleviating their sorrow; in the grateful sense of the great mercy vouchsafed to them in thus prolonging it.

Viewing *the preciousness* of such a death [Ps. cxvi. 15], how deeply interested are we all in examining as to

Thirdly—THE CAUSE.

Professing Christianity, few, if any, would ascribe this blessedness [See Ps. lxv. 4] to any other than God.

It is RELIGION, then; *the adoption of that system of*

faith and worship which Christianity teaches, which thus acts.

Here it will be asked—Can those general notions of religion already mentioned, *educational* in part, in part *conventional*, can *they still the troubled mind, producing so great a calm at the hour of nature's conflict?*

This is worthy our most serious consideration; because, dying daily, as we all do, so that in the midst of life we are in death, it is well to know *if these will deliver us from its bitter pains.*

1. Will it not be admitted that general ideas, such as are not directed to any single object in the plan of Redemption; views vague and unfixed upon some one point, must have an effect *equally lax and indefinite?* Does not this arise from *the nature of mere general ideas?*

2. Are not men's notions of religion usually of this character; and hence the little influence derived from them by their practice in health, and the small measure of comfort which they yield in the hour of distress—*little* influence on *individual* life and action; *slight* comfort drawn *directly* from them?

3. That this is so, the mass of uncured evil among us; that search after happiness, amidst creature comforts; that daily falsification of christian privileges by the votaries of pleasure, abundantly testify.

4. It follows, therefore, that for the full flow of gospel blessings, such as can overcome every obstacle, and reach the furthest point to which human misery can be driven, our ideas of Religion must be *specific, clearly discerning its precise nature, as well as several uses.* Our views must be brought within *one focus.* All the several rays of thought must meet *there!*

We learn this from "And I, if I be lifted up, will draw

all men unto me": "They shall look on me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." [St. John, xii. 32, Zech. xii. 10.]

Here we are taught the *effect* of *specific* ideas.

The Atonement, when so seen as to be prized, *powerfully attracts.* The mind's eye, brought to contemplate the sad effects of man's sin on Christ's sufferings, *deeply repents and bitterly mourns.* Nor can it be otherwise whilst the nature of cause and effect remain!

It is not, then, a general persuasion of the truth of Christianity; nor that, somehow or other, Christ's death is to benefit man's salvation; but faith, realizing the substance of the faithful and true saying that Jesus Christ has come into the world to save sinners [1 Tim. i. 15]; evidencing to the mind its truth, so as to lead to an *application* for it, and when obtained, to *rest on it.*

Look to the text. Why did David, in danger, commit the keeping of his life to God—"Into *thy hand* I commit my spirit?" Did this confidence flow from *general* or *specific* ideas of God's goodness and power? Can we construe David's words into some such language as this: "*Thou, O God, art merciful. I have been a great sinner. Graciously pardon me, and take me to thyself*"? I think not! It was not the *naked* idea of God's mercy; but that mercy contemplated in a *particular* manner, and extended to a *particular* person, which induced David's confidence. "Into thy hands I commit my spirit." Why? "Thou hast redeemed me!" Every word is emphatic. *Thou hast redeemed me;* ascribing the fact of *his own personal* redemption to God; and *assigning that fact to be the basis of his confidence.*

For, he knew the God with whom he had to do too well to suppose him able ever to forsake the work of his own hands; that which his own Spirit had made. He *had* redeemed him from the power of Satan: could he suffer him *again* to fall into his hands? David knew this to be impossible! It was "Jehovah, God of truth," with whom he had left that invaluable deposit, his spirit. "A God of truth and iniquity": this satisfied him that all his ways are judgments. That that God of truth was Jehovah, the self-existent, secured the *perfection* and *durability* of the work which he had wrought in him. [Deut. xxxii. 4]. "God, that cannot lie," was the sign-manual, confirming David's title to all the promises. He *could not deny himself* [2 Tim. ii. 13]; and, therefore, *past experience was assurance for the future.* "Into thy hands I commit my spirit; thou hast redeemed me, O Lord God of truth!"

We may now conclude that it is redemption, not of mankind in general, but of each individual in particular, *which produces the sweet confiding spirit of the text.* Each one must know God as David knew him, ere, with David's meaning, he can dismiss all fears for his soul's eternal interest with "Into thy hands I commit," etc.

In bringing you again to consider the subject before us in connection with our departed friend, we proceed to inquire—

Were his views of religion of the general nature spoken of? and did these produce that quietness and assurance already mentioned?

1st. Mr CARTWRIGHT'S *convictions* of *sin* were *deep* and *sincere.*

His was not that vague notion which satisfies itself with the *fact* of *all men being sinners;* but INDIVIDUAL,

PERSONAL sin was *felt* by him. The language of his heart was: "*I* have sinned against heaven." Those words of our liturgy, so oft repeated, so little understood, and less felt: "We have left undone those things which we ought to have done, and done those things which we ought not to have done; *and there is no health in us*" [Confession]; were an exact copy of the state of mind which an immediate entrance into the presence of a pure and holy God impressed. Spotless and irreproachable as his life was in the eye of man; conscious as he was of uprightness and integrity in all his dealings; firm and unflinching in the path of public duty; kind and generous, as all who knew him will acknowledge ever to have found him; yet, when summoned to plead with God, face to face, all that man might glory in as "*a robe of righteousness*" appeared truly "*filthy rags.*" He looked back on his past life with bitterness, and asked: "*what have I done for God's glory?*" In the following we find him sitting in judgment on THE MOTIVES of his actions, sensible that *these, to be acceptable to God, must flow from love to God.*

Consistent and upright as his character ever was, both in public and private, he felt, in the deep searchings of his own heart, on the bed of death, that though not uninfluenced by the love and fear of God; yet, that the strong desire never to dishonor a father's memory; never to grieve the brother he so tenderly loved, were too often his constraining motives; rather than *the simple desire of the Christian's* heart, *in all things to glorify his God and Saviour.*

Pure and noble as these *secondary* motives were, they *were not such as satisfied him on the bed of Death*! Then did the Spirit of God *withdraw the veil, and*

disclose to himself all the workings of his inmost soul!

These are best described, substantially, in his own words:

"I have been the slave of ambition; the slave of covetousness! In the pride and presumption of my heart I have sought to surround myself and family with every comfort, vainly looking forward to years of earthly happiness in the bosom of my family; in the society of my much-loved brother; in the enjoyment of professional honor, and an increasing income: but God said unto me, "Thou fool!" In the midst of such dreams I was smitten . . . . and then, by the still more stunning blow of my beloved brother's death; followed by the failure of my own health. Thus have I been humbled, and brought low!"

Such were the strokes of Divine Providence, by which, all proud thoughts were subdued in his heart, at a time when the whole Province was resounding his praise for the noble consistency with which he resisted alike the temptations of office and the allurements and blandishments of power.

Whilst abundant evidence has been afforded to the deep conviction of sin wrought in the heart of him whose religious views we are now contemplating; an equal amount of testimony witnesses to the only source of his comfort, *looking unto Jesus!*

"Bear me witness," said he to a friend, when at an early stage of the disease an alarming attack induced him to suppose he was near death: "bear me witness," extending his right hand, "I have no other ground of hope but the *finished* work of the Lord Jesus! I have been looking over my past life, and considering my best actions, if I dare use such an expression; and they afford no

ground of confidence. 'All my righteousness is as filthy rags.' "

Such passages of the Bible, as "The blood of Jesus Christ . . . cleanseth us from all sin" [John xv. 7]; "Come unto me all ye that are weary and heavy laden, and I will give you rest" [Matt. xi. 28], were indeed precious; and often were such verses repeated by him, when apparently in a dozing state, showing how his soul was occupied in silent communings with God. The Hymn,

> "Rock of Ages! cleft for me,
> Let me hide myself in thee,"

struck him much. And that one,

> "Approach, my soul, the mercy seat,
> Where Jesus answers prayer:
> There humbly fall before his feet,
> For none can perish there!"

was asked for again, and again, as peculiarly suiting his case, and affording consolation. On one occasion he exclaimed, as if all-but overwhelmed with the question: "What could I do towards my salvation? I can but trust only in God's mercy through Christ."

It was with deep feelings he perused the work "Christ on the Cross," which so powerfully depicts the sufferings of the Redeemer; and specially the hidings of his Father's countenance; and had recommenced the book during the last week of life. *It was the only book of man's writing he asked for during the last two days.*

When but a few hours of life remained, he *declared his simple dependance on a Saviour's blood*; and prayed for forgiveness of all his sins [as he forgave all—having no enmity towards any], *for his Saviour's sake*, as his dying testimony to surrounding friends.

The answer has now been given to the question—were those religious views, which gave such support to our dying friend, of that vague and general nature already described, and so prevalent among us? or, were they the eye of faith, simply, firmly, fixed on God, in Christ, reconciling the world of sinners, and *him too* unto himself?

The answer is before you. *It was God's grace, going before, and so disposing; God's grace accompanying, and so working together with him* [Acts x.]; *preventing, with his favor, and furthering with his continual help* [Coll. after Com. Serv.] BY THE GRACE OF GOD, HE WAS WHAT HE WAS! "GOD'S WORKMANSHIP! CREATED IN CHRIST JESUS"! *Give, then, God the glory; as for this man, he knew himself a sinner!*

Whence did our friend obtain such views?

From God, the holy Spirit, in answer to prayer, through the diligent study of the Holy Scriptures, and the use of every available means of Grace.

When Mr CARTWRIGHT became aware of his precarious situation, he requested a neighboring Clergyman to visit him once a week, for the *purpose of searching the Scriptures and prayer; so soon did he begin to set his house in order!*

Throughout his illness he read much of Scripture. It was his chief solace and source of comfort; and many a sleepless night was cheered by the light of Divine Truth. His value for this blessed book was witnessed, when, in order to comfort his mourning family, he requested an attendant to read *the story of Lazarus*, as applicable to their then condition.

Often did the fervent "Amen," after prayer for divine teaching, prove his feeling need of it. *His last request was*—"PRAY!"

During his illness the Lord's Supper was thrice administered, proving seasons of great spiritual refreshment.

The Christian character of JOHN SOLOMON CARTWRIGHT, as developed during the last four months of his life, is now before you.

The lustre of that character was not borrowed from earth; but was a *direct emanation* from the Saviour. If he shone, it was with the reflected glory of his Lord: by the powerful operation of the Lord, the Spirit, through his belief of the Word. He was a vessel of mercy, prepared by the Master for the Master's use [2d Cor. iii. 18; 1st Thess. ii. 13, Comp.]. *That* service is ended. And whilst all who knew him mourn his loss—*a loss not soon to be repaired*—he is gone yonder; and is now one of that white-robed multitude before the throne, serving God, day and night, with their ceaseless ascription of "Salvation to Him that sitteth on the Throne, and to the Lamb"!

May our Heavenly Father heal the wounds caused by his death, by making it the instrument of a "Life from the Dead" to us all, for Jesus Christ's sake. Amen, and Amen.

Let us pray! [The Collect.]

"O merciful God, the Father of our Lord Jesus Christ," etc., etc. [See Burial Service.]

Errata.—On the title-page, for "Minister of the G. P. Society" read "Missionary," etc.; and in the preface, for "to the young it may" etc., read "may it," etc.

P. Society"
he young it