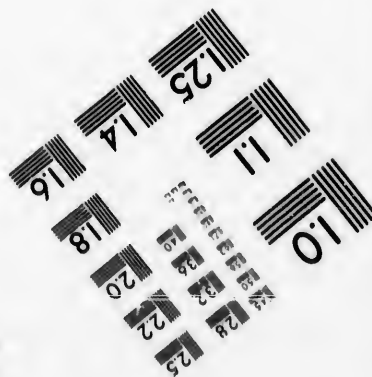
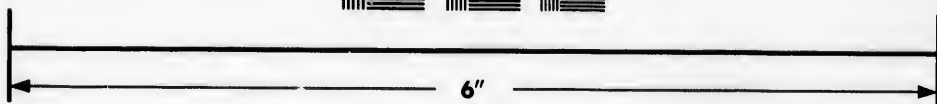
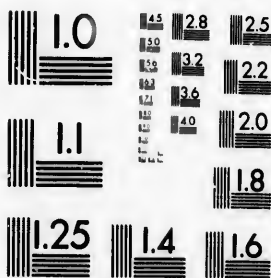


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

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

**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

**© 1992**

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.
- Additional comments:  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- 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

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

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

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

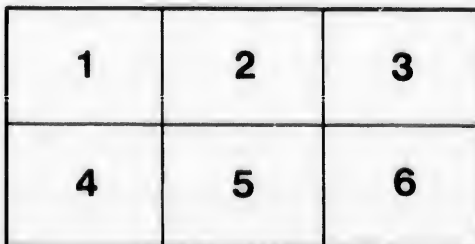
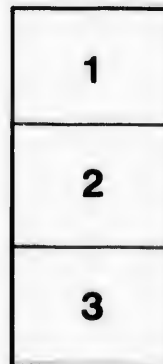
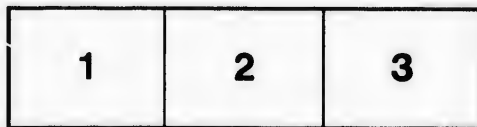
National Library of Canada

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

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

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

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



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

Bibliothèque nationale du Canada

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

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

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

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

TWO

4<sup>o</sup>

4

**DISCOURSES,**

DELIVERED IN ST. MARK'S CHURCH,

NIAGARA,

On Friday the 14th of December, 1838 ;

BEING APPOINTED BY PROCLAMATION FOR A DAY OF

**PUBLIC FASTING AND HUMILIATION**

BEFORE

**ALMIGHTY GOD ;**

AND TO SUPPLICATE HIS MERCY, THAT HE WOULD BE GRACIOUSLY PLEAS-  
ED TO PUT AN END TO THE TROUBLES WHICH AGITATE THE  
PROVINCE, AND RESTORE TO IT THE BLESSINGS  
OF PEACE AND PROSPERITY.

---

---

BY THE REV. THOMAS CREEN, RECTOR.

---

---

NIAGARA, U. C.

PRINTED BY SIMPSON AND MENZIES, CHRONICLE OFFICE.

1838.

Niagara, Dec. 15, 1838.

REV. SIR :—

We the undersigned respectfully request that you will allow us to publish the two appropriate Sermons delivered by you in St. Mark's Church, Niagara, on Friday the 14th inst., being the day appointed by His Excellency the Lieutenant Governor to be observed as a *General Fast*—as we conceive the excellent sentiments therein contained cannot be too widely disseminated.

We are, Rev. Sir,

Your Most Obedient Servants,

(Signed by the Church Wardens and

32 Members of the Congregation.)

To the Rev. Thomas Creen, Niagara.

Niagara, Dec. 17, 1838.

GENTLEMEN :—

The discourses delivered in St. Mark's Church, on the day appointed by His Excellency the Lieutenant Governor to be observed in this Province as a day of *Public Fasting and Humiliation*, were composed in the usual hasty manner of weekly preparation for the pulpit, without any design of publication, or expectation that they would excite more than a passing attention at the time.

Although I am sensible of the kind partiality that prompted your request that my Sermons on this occasion might be printed, and while I feel, at the same time, the utmost repugnance to intrude upon the public notice, yet, in the present situation of the country, the desire so generally expressed that the impression made on their delivery should be revived and extended, added to my own feelings and personal obligation, would admit of no hesitation in my compliance.

I confide myself, therefore, with much cheerfulness, in placing the manuscripts at your disposal, to the same candour and indulgence by which I am already highly favoured.

I remain, Gentlemen,

Your most obedient and

affectionate Servant in the Lord,

THOMAS CREEN.

To the Church Wardens and }  
Subscribers of the Address, }  
dated Niagara, Dec. 17. }

MS. A. 1. 1. 1. 1. 1.  
SERMONS DELIVERED  
ON FRIDAY THE 14TH INST.

cl  
be  
ou  
th  
tr  
m  
pl  
in  
fa  
CH  
un  
na  
me  
th  
th  
fo  
tic  
at  
sci  
tu  
is  
the  
en  
of  
Hi  
fo  
th  
rec  
ma  
par  
" p  
the  
ad

1838.

hat you  
by you  
the day  
bserved  
therein

## A DISCOURSE

DELIVERED AFTER MORNING PRAYER.

*And Jehoshaphat feared and set himself to seek the Lord, and proclaimed a fast throughout all Judah.—ii. CHRON. xx. 3.*

tion.)

1838.

Church,  
or to be  
iliation,  
tion for  
at they

d your  
d while  
on the  
esire so  
should  
obliga-

ing the  
ence by

EN.

In calamities and dangers, public or personal, our first care should be to seek help and deliverance from the Lord our God, who only is our defence and "refuge in the time of trouble." When "two or three" agree in the performance of this duty, in particular seasons of trial, that concurrence adds energy to their supplications: how much more, then, when a whole community with one accord, unite in imploring the same common blessing, or in deprecating the same impending judgments! Hence the advantage of days appointed for public fasting, humiliation and prayer; and it is highly commendable in Christian Rulers and Governors, in times of public peril or disorder, under the apprehension of danger or distress of a more than ordinary nature, to call upon their people, in unfeigned penitence for their numerous transgressions, to address their prayers and supplications to the Divine Majesty, for obtaining from His mercy-seat the pardon of their sins through the merits and mediation of the Great Advocate, and for "averting those heavy judgments which their manifold provocations have most justly deserved."

In all ages of the Church, *fasting* has been considered an expedient attendant upon such an observance, being expressive of a mind conscious of having forfeited every enjoyment by disobedience and ingratitude towards our Heavenly Benefactor, and the abuse of His gifts—it is a sort of self-neglect, evincing the deepest anxiety and distress under the pressure of evils felt or feared. Such seasons remind men of their entire dependance upon God, and admonish them to approach the throne of Grace with deep humiliation for their manifold offences, justifying Him in all the ways of His providence, and confiding only in His mercy for acceptance, and in His power for protection. When persons in authority enjoin this public tribute to the Divine Sovereignty, they openly recognize the providence of the Almighty, and testify in this solemn manner, that notwithstanding every precaution has been used on their part, and every means provided for safety and defence, yet that their "help is in the name of the Lord," and they repose not for security in the arm of flesh. Such has been the pious and exemplary course adopted by our worthy and excellent Lieutenant Governor, after the ex-

ample of the distinguished and revered Administrator of the Government and Commander of the Forces in the Sister Province; and it is their greatest honour, thus to become humble suppliants to the Ruler of the universe, acknowledging *His* sovereign sway, and invoking His blessing, favour and protection, "without whom nothing is strong, nothing is holy." It is no less the duty of every individual, according to his station in the community, to concur in the pious and proper acknowledgment, that "except the Lord keep the city, the watchman waketh but in vain;" and to stir up himself and those around him to engage cordially in this observance.

My brethren, in the course of my humble labours among you, I have carefully avoided occupying any part of your sacred time in this place, in the discussion of subjects of a political nature, and have uniformly endeavoured to keep in view the great object of the christian ministry—to declare, to the utmost of my power, "the whole counsel of God," for your salvation, and to preach "Jesus Christ and him crucified." I shall not, I conceive, deviate from my customary path, if on this day, and in circumstances such as we are placed in, I allude to some of the events of the past, and to the aspect of the present period, which, indeed, are such as to excite solemn and serious reflexion, and lead us, in penitence and prayer to cast ourselves, as a people, on the mercy and protection of that God who never faileth them that trust in Him. We find, in the passage of Sacred History from which the text is taken, that the fear of the Lord had fallen upon the kingdom of Judah; and Jehoshaphat had so long enjoyed peace, that he seems to have neglected his military arrangements, and to have remitted of his vigilance. His enemies round about observed this, and sought to take advantage of it. "It was told Jehoshaphat, saying, there cometh a great multitude against thee from beyond the sea on this side Syria." Here we may observe a similarity in the situation of the people of Israel thus recorded to that of the people of this Province, at the time of the late war with the United States, as well as in the present conjuncture. At the most critical period of the general war in Europe, when Great Britain was engaged in a mighty contest, unparalleled in the annals of the world in its consequences to the liberties and the happiness of mankind, with a colossal force arrayed against her, she could not afford any assistance to a distant colony; then, at that awful crisis, an unprovoked and treacherous war was waged upon us by a people who were our natural allies, bound to us by the ties of kindred, descent, language and religion, who yet took occasion to invade these unprepared and unprotected Provinces, with a view to wrest them from the British Crown. A general disaffection was then counted upon by our ambitious neighbours, and they confidently expected, that it was only necessary for an organized body of men to appear within the frontier, and the whole population would flock to the American standard. In this expectation, however, they soon found themselves disappointed; for with the exception of a few heartless traitors who joined the enemy, the Militia rallied around the British standard, and nobly earned a high reputation for loyalty and bravery.

TH  
close  
ferer  
chy  
dona  
seem  
at lo  
TH  
incre  
that  
demo  
tion  
were  
ent p  
ter a  
were  
tinue  
of B  
selve  
grad  
who  
cal s  
must  
ority  
had  
wise  
Whe  
all w  
it;  
were  
Si  
joye  
incre  
of th  
and  
they  
duce  
spec  
ness  
uncu  
Bu  
in th  
In th  
tere  
with  
dead  
veno  
unsu  
comp



The first settlers in this Province, were the Military disbanded at the close of the American revolutionary war, and many of those loyal sufferers who had given the strongest proof of their attachment to monarchy throughout the fearful struggles of that period; to whom liberal donations of land were granted in such locations as to their judgment seemed most eligible, and who were, in consequence, thinly scattered at long intervals, upon the principal line of water communication.

The first Governor, properly estimating the importance of a rapidly increasing population, and believing, in the integrity of his own mind, that those only would avail themselves of the offer, who felt averse to a democratic form of Government, held out strong inducements to emigration from the United States; and for some time, it is probable, they were almost entirely of that description, inasmuch as those of a different political bias viewed every thing *British* with intense dislike. But after a while, the easiness of the terms induced numbers whose principles were somewhat equivocal, to become settlers; and the stream has continued, with a short intermission, to the present time. The supporters of British rule being generally of quiet, sedate habits, troubled themselves very little with politics; while the republican brawlers, who gradually increased, intruding their opinions on every occasion, upon all who would listen to them, appeared to possess a vastly greater numerical strength than they really had. The greater part of the large influx must have become in the course of years, convinced of the superiority of the existing form of Government, over that of the country they had quitted, in the protection of their personal and civil rights; otherwise they would have formed an overwhelming republican majority.—When the country was invaded with the express design of its conquest, all who refused to take up arms in its defence, were compelled to quit it; and the Province thus got rid of a number of its inhabitants who were very far from adding to its strength or harmony.

Since that fruitless and unsuccessful invasion, the country has enjoyed a large share of prosperity, and continued to be regarded with increasing interest by all classes in the United Kingdom. The value of this colony, as an appendage to the British Crown, began to be more and more appreciated, and the extent and resources of the country as they became known at home invited the investment of capital, and induced immigration on a scale of numbers, wealth, education and respectability, unprecedented even in the old colonies—so that the wilderness and solitary place was made glad with inhabitants; and the hitherto uncultivated desert brought forth abundantly.

But, alas! prosperity, plenty and peace, did not produce contentment in the public mind, any more than in very many cases, in individuals. In the bosom of this favoured colony, so tenderly and bountifully fostered and supplied by the Parent State, there nestled vipers, who grew with its growth, and strengthened with its strength, and spread their deadly poison by slow degrees, but with sure and fatal effect. The venom thus ruthlessly insinuated into the minds of the unguarded and unsuspecting, soon began to produce envy and jealousy, clamour and complaint towards the government in every corner of the land, among

a quiet and otherwise happy people. The prejudices of the weak and the passions of the wicked—the hopes of the ambitious, and the fears of the timid—the chagrin of the disappointed seekers of place and profit, were artfully wrought upon by means of the most corrupt and licentious press that ever disgraced this or any other country. Some desperate and unprincipled agitators were put forward by deep and designing revolutionists, who proceeded upon an organized system of falsehood and misrepresentation, to hold up to reproach and contempt the Government and its acts, and to generate and foster among their ignorant and credulous dupes feelings of bitter hostility to the institutions peculiarly *British*; every phantom which the genius of party could conjure up to advance their unhallowed object was held up to the wondering eyes and terrified imaginations of the people, as a fiend that was to destroy their liberties or torment their consciences. Thus every little spark of civil discord or religious dissension was fanned into a flame, and a party, at first insignificant and contemptible, was raised to notice and importance, until they exercised an influence and a sway truly alarming to the friends of the constitution and the loyal supporters of the rights of the Crown. As was to be expected from such unholy and unprincipled designs, the venerable Church Establishment of the Empire, was assailed with the greatest acrimony and violence. In vain had the National Church been regarded, under God, as a refreshing shade and bulwark of defence, as well of the truly religious in the land as of the scriptural doctrines of the Reformation—in vain had the Society for the Propagation of the Gospel in Foreign Parts sent their missionaries to this distant corner of the Empire to afford the *free* ministrations of their pure reformed church to their Protestant brethren—in vain had the Legislature enacted that there should be no tithes for ever in this Province. Notwithstanding the mildness and moderation of her clergy, and the generous forbearance of her people amidst the yells and vituperations of her enemies; all this availed nothing so long as this pillar and beacon of truth remained.

An avowed union was known to exist between infidelity and democracy for the purpose of undermining the beautiful fabric of the constitution, and effecting the downfall of the church; and to this end the efforts of the vile faction both at home and abroad were directed in concert. True to their party, the agitators in this Province laboured with unremitting zeal and diligence in sowing the seeds which were destined to produce “sedition, privy conspiracy and rebellion”—while they masked their deep and dark designs, they succeeded too well in fomenting division and dissension among the people—both political and religious. The retrospect is, indeed, to every well regulated mind, sickening and sad—to behold (notwithstanding two successive visitations of Divine Judgment in the epidemic which swept over our borders, which ought to have chastened and corrected us as a people,) clamours and complaints, rancour and violence, the lying and misrepresentations, the distraction and fiery zeal of party spirit, that spread over the once fair face of the body politic, and rendered it hideous and distorted. Oh, we must indeed have been a sinful people, else all this evil had not come

upon us! We had not known and improved as we ought the merciful day of our visitation. In our prosperity, we said, we shall never be moved. We have been ungrateful for the numerous advantages and blessings with which we have been distinguished above all the other dependencies of the British Crown—for, after our remarkable deliverances from the scourge of war and desolations of “the pestilence that walketh in darkness and the destruction that wasteth at noon-day,” in the midst of plenty and prosperity, with every privilege that a free constitution could ensure and an indulgent and munificent Sovereign bestow, exempt from public burdens of every kind, enjoying equal laws strictly and indifferently administered, a cry was raised and echoed throughout the length and breadth of the land—a cry of unmeaning and ungrateful murmur and complaint. What could have been done more for a people than a bountiful providence had done for us? Where could a larger share of civil and religious liberty and public prosperity and happiness be enjoyed in any part of the world, than was enjoyed by the people of this Province? Yet were they discontented withal!

A few adventurers had, wickedly and to promote their own selfish and aspiring aims, sought to convince the people that the lands and revenues of the British nation in the North American possessions ought to be claimed by them, and should, forsooth, be placed at their disposal. A weak and vacillating Ministry conceded to these arrogant and unjust clamours and demands the territorial revenue, which they could not do without betraying their trust—because, the people of these colonies had drawn largely upon the bounty of the Government, and moreover, these possessions had been acquired and retained at the expense of the mother country, and upon whom, and not upon the people of these provinces, the burden fell, and fell heavily, and by whom it is still, in a great measure, borne. To the Queen and People of Great Britain and Ireland the lands and revenues of the Crown rightfully belong—they have been dearly purchased at the expense of much blood and treasure.

Did this concession, added to all the other matters that had been conceded to silence the clamours and complaints of the faction, satisfy, or in the least abate their demands? No: they had, deliberately, and with unparalleled audacity and ingratitude, formed the design of throwing off what had been insolently termed “the baneful domination of the Mother Country!”—and with the aid they expected from the cupidity which these possessions excited among the neighbouring people, they advanced with hasty and headlong steps to open and overt acts towards overturning the Government. So far from anticipating such a course of desperate and flagitious atrocity as ensued in this peaceful Province, the Government had allowed the whole military force to be withdrawn for the suppression of insurrection and rebellion among a people who were alienated from us in language and in heart—confiding in the well-tried loyalty and valour of Upper Canada for its defence. Then was developed, in all its horrible features of cruelty, blood and rapine, a plot which startled the peaceful and well disposed inhabitants with horror and amazement—a plot, prematurely disclosed by the special

of a merciful providence, which involved the lives and property of the known and faithful adherents and servants of the Crown, who were permitted to see the pit prepared for their destruction before the mine was sprung, and just in time to save themselves. The deluded partizans of the prime movers in this most cruel and unnatural conspiracy were horror-struck when they beheld the havoc they were urged to make on the lives and property of their defenceless and unoffending neighbours; and the band of reckless and desperate men, who were abandoned enough to become abettors of avowed treason and rebellion, and to enter into the designs of their leaders, were speedily dispersed and overawed by an outraged and indignant community. We, my brethren, cannot soon forget, and we ought ever gratefully to record in our hearts the merciful goodness of the Lord, which was manifest in the timely disclosure of the deep and dark designs, so long forming, so nearly matured, and so miraculously defeated. Truly, in this instance, the hand of the Lord was stretched forth in a remarkable manner, for our safety and defence—"not unto us," not to our prudence and foresight, nor to our deserts, but to the name of God, and to His merciful interposition, let praise be ascribed.

Since the events of last winter, which are yet fresh in the memory of us all, is the aspect of our public affairs pleasing or encouraging? Are not the signs of the times dark and ominous? Can we contemplate our situation without the deepest anxiety and concern? The actual invasion of the Province below, and the preparations making for extensive incursions along the whole frontier by bands of licentious foreigners, leagued with traitorous outcasts from this Province, menace our peace. This, be it observed, is not an invasion dictated by a nation's will, or designed to make a national conquest, embracing only the property of the Government, but an invasion instigated by a craving appetite for lawless plunder. The idle, the vicious and the worthless of American society, are, it seems, to be let loose upon us—armed bands of profligates, equipped, provisioned and maintained by the wealth and resources of a people in ostensible amity with our Sovereign, are to be sent hither to expel the loyalists from their homes, that foreign adventurers may enrich themselves with their estates, and subject them to poverty and bondage. These hirelings are to be the pioneers of subtle conspirators, who meditate the conquest of this Colony for their own lucre and aggrandizement; and unrestrained plunder and rapine are to be their reward if successful! It is ascertained beyond a doubt, that an extensive confederation has been formed, and cemented by fearful oaths—and in an appeal, recently put forth to the good sense and right feeling of that portion of the people of the United States who may be disposed to deprecate the late most unprincipled aggression upon our territory, and to be seriously desirous for the maintenance of peace between the two countries, the following extraordinary facts are admitted.

"It was known that meetings of these Societies were frequently held, and numerously attended—receiving constant accessions of strength—inspired by a strange and extraordinary enthusiasm—surmounting every obstacle of inconvenience and expense, avocation and duty. La-

bourers left their employment ; apprentices their masters ; mechanics their shops ; merchants their counters ; magistrates their official duties ; husbands their families ; children their parents ; christians their churches ; *Ministers of the Gospel their charge*—to attend these disorganizing and fanatical assemblies !”

We should call this an astounding declaration, if a full knowledge of this atrocious and unheard of combination had not been circulated far and wide.

Cowardly assassins have already imbrued their hands in the blood of one of our own neighbours, who has been selected as a victim on account of his devoted zeal in the service of his Queen and country. And to such a pitch of blood-thirsty rage have they arrived, that they have directed their treacherous aim against the lives of those who have been most forward and conspicuous in proving their adherence to British institutions and British connection. Even the quiet firesides and peaceful dwellings of the loyalists are threatened with conflagration, if not with the destruction of the lives of the owners thereof, as is proved by the recent firing, after the midnight hour, of the valuable house of a worthy and esteemed public Officer, with *fifteen* inmates asleep in it at the time, who were providentially roused, and escaped as by a miracle. We are indeed fallen upon evil times. The impending and just judgments of the Almighty point out the urgent occasion and seasonable propriety of the present call to the public duty of this day.

The conduct of our rulers, at this crisis, is recommended and sanctioned by numerous examples, approved and blessed of God in times of old. I need only refer to the instance under consideration. “Then there came some that told Jehoshaphat saying, there cometh a great multitude against thee from beyond the sea, on this side Syria.” To avert this danger, “he set himself to seek the Lord.” We may suppose, he made the best military arrangements that the exigency would admit of ; but his next preparation was to proclaim a *fast*, and gather his people together to ask help of the Lord. And we read, accordingly, that “all Judah stood before the Lord, and their little ones, their wives and their children :”—“And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord.” And such is the posture of the Governor and people of this Province in the house of the Lord their God—on this day of public fasting and humiliation enjoined “to be devoutly and religiously observed by all Her Majesty’s loyal subjects in Upper Canada, in unfeigned penitence for our numerous transgressions, and in fervent prayer and supplications to the benevolent ruler of the universe for the continuance of his gracious favour, protection and support, earnestly imploring Him to guard us alike from the machinations of domestic traitors and foreign foes ; to heal all our external and internal dissensions ; and for our Divine Redeemer’s sake, by the guidance of His holy spirit, to amend whatever has heretofore been wrong in our conduct, and to serve Him faithfully for the time to come.”

This pious and seasonable admonition from the highest place of authority, accords, in spirit, with the declarations and exhortations of

Scripture on the subject. By one Prophet it was declared from the Lord—"I will go and return to my place, till this people acknowledge their offences and seek my face; in their affliction they will seek me early;" and the same prophet grounds suitable exhortation and encouragement upon it. "O Israel return to the Lord thy God, for thou hast fallen by thine iniquity: take with thee words and turn to the Lord—say unto Him, take away all iniquity, receive us graciously, then shall we render to thee the calves of our lips," or the fruit of their lips, giving thanks to His Name.

Another Prophet more fully inculcates this public duty of a nation in distress. "Therefore, now also saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping and with mourning, and rend your hearts and not your garments, and turn unto the Lord your God, for He is gracious and merciful, slow to anger and of great kindness, and repenteth Him of the evil." The words of the Apostle likewise, demand our serious attention, on this occasion. "Submit yourselves to God. Resist the Devil, and he will flee from you.—Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, purify your hearts, ye double minded. Be afflicted, mourn and weep. Let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of the Lord and he shall lift you up. Speak not evil one of another, brethren"—that is, instead of reviling and condemning others, every individual should be employed in confessing and lamenting his own sin, in humbly and earnestly deprecating the divine wrath, and using every means of overcoming evil habits and forsaking wicked courses. It becomes therefore, the duty of every one of us, my brethren, at this time, to consider our ways, to examine our hearts, humbly to confess our sins, to seek forgiveness, and to pray for grace, that we may henceforth walk before God in newness of life. If any persons have hitherto remained impenitent and unbelieving, cherishing an inordinate love of the world, a supreme devotion to its pursuits and pleasures, which characterizes the bulk of mankind, they are now called to set about the great concerns of their immortal souls, with peculiar diligence and earnestness. *Renounce* the world, as guided by evil maxims and customs: renounce the world in its pursuits and pleasures carried to *excess*—the attachment to the world which is hostile to the exercise of repentance and of every christian grace. For what is it which dissipates the serious concern for your salvation which sometimes arises in your minds? What is it which banishes the sense of your sinfulness, of your guilt, and of your danger, while in a state of disobedience to God? What is it which leads you to disregard the calls to repentance?—Is it not the ensnaring influence of an evil world? And this influence will continue, and will prevent you from making by repentance, your peace with God, and finding the full perfection and happiness of your nature in His service, until it is stripped of those delusive colours it has assumed—until you form a just estimate of it as utterly unworthy of your desire and pursuit, except in subordination to the concerns of eternity, to the principles and hopes of religion, to the laws and to the favour of your God.

The  
hat  
See  
deli  
culi  
for  
ness

R

con  
visio  
to li  
of g  
been  
and  
whe

Tho

with

be r

thro

be in

mus

tion

doct

are

Fi

his f

thos

ther

in th

hear

N

¶

Fi

Se

¶

O

asser

cy, t

consu

other

confu

of th

Thy

enter

delity



The world must not be your portion—for this is not your rest. God hath reserved some better things for you—a more lasting inheritance. Seek, then, to know Him through Jesus Christ, whom he has sent to deliver you from a present evil world and to purify unto himself a peculiar people zealous of good works. Turn to Him who shed his blood for you; and that precious blood will be a fountain of pardon, of holiness, of peace and joy for evermore.

Repent—all ye who live in forgetfulness of God, in neglect of the concerns of your salvation, in devotion to the world, making only provision for the flesh. Repent, all ye who delude yourselves with a name to live, while you are dead in trespasses and sins—who rest in a form of godliness, while you are destitute of its power—who have never been humbled under a sense of your corruption and guilt, nor known and felt that there is none other name given under heaven among men whereby you can be saved, but only the name of the Lord Jesus Christ. The remembrance of your sins must be grievous to you, if you repent with “a godly sorrow which worketh repentance unto salvation not to be repented of”—you must die unto sin and rise unto righteousness—through the power of the grace and spirit of Christ, the same mind must be in you which was in him. The meek and holy graces of the spirit must dwell in your hearts and shine forth in your lives and conversation;—and you must be steadily and resolutely devoted to adorning the doctrine of God your Saviour in all things, pursuing whatsoever things are *just*, whatsoever things are *pure*, *lovely*, and of good-report.

Finally, my beloved brethren, if you thus return to the Lord and seek his face, I am sent to you with the encouraging words, “Let the heart of those rejoice that seek the Lord. It shall be *well* with you.” “Be not, therefore afraid of evil tidings”—only “let your hearts be fixed trusting in the Lord.” “Trust in Him at all times, ye people; pour out your hearts before Him; God is a *refuge* for us.

Now to God the Father, &c.

¶ Proper Psalms, XXV. XXXVIII. LVII.

First Lesson, Isaiah 37.

Second Lesson, Luke 21.

¶ This collect to be used instead of the collect of the day.

O Lord God, most good and powerful, we, thy sinful people, here assembled before thee, acknowledge it to be of thine unspeakable mercy, that for our manifold and heinous provocations, we are not utterly consumed, and given over for a prey to the fury of our enemies, or other scourge of thine avenging hand. We confess with sorrow and confusion, our long unfruitfulness under the means of grace, the light of the Gospel, and the many wonderful deliverances, which Thou, in Thy great goodness, hast vouchsafed unto us. O Lord, shouldst thou enter into judgment with us for our sins, for our profaneness and infidelity, our heresies and schisms, our exclusive pursuit of the business,

or inordinate love of the pleasures of the world, our forgetfulness alike of thy past judgments and mercies, and our other numberless offences, Thou mightest justly inflict upon us the severity of thy wrath, and visit us with renewed and heavier calamities. But there is mercy with thee, therefore shalt thou be feared. Thou art the Lord God, tender and full of compassion, not willing that any should perish, but that all should repent and live. Look down, therefore, we beseech thee, with an eye of pity and loving kindness upon thy servants, who with contrite hearts here bewail their transgressions and their wretchedness. Let us, in this time of trouble, still enjoy the light of thy countenance, and the blessing of thy bountiful hand; and so work upon our hearts and minds by the influences of thy Holy Spirit, that being turned from the error of our ways, and created to newness of life, we may walk before Thee in righteousness and holiness in this world, and inherit Thine everlasting Kingdom in that which is to come, through the merits of Jesus Christ, our only Mediator and Advocate. Amen.

¶ Before the general Thanksgiving.

O Almighty Lord and Everlasting Father, who, in the gracious exercise of thy providential government, hast been pleased to grant to the counsels and the arms of our Sovereign, a recent instance of most signal and unexampled success; and hast checked the designs of ungodly men in a daring attempt to disturb the peace of this Province; accept for these and all thy other mercies, the tribute of our unfeigned thankfulness and praise. We humbly and devoutly acknowledge that we owe this and every other good entirely to the overflowing abundance of thy free and unmerited kindness. To thee, therefore, with one accord of heart and voice, we ascribe all the glory; we laud and magnify thy great and glorious name. And, while humbly prostrate before thy throne, we express in this public manner our gratitude with our lips, give us grace that we may feel it deeply in our hearts, and display it outwardly in our lives. Grant that as we farther experience both in public and in private the blessings of thy protecting Providence, we may ever rise in our feelings of devout affection towards thee, of zeal for thy glory, and reverence for thy holy name, and may grow in all those graces which adorn the true christian character. These praises and prayers we humbly offer up to thy Divine Majesty, in the name, and through the mediation of our only Saviour and Redeemer, Jesus Christ. Amen.

1  
 2  
 3  
 4  
 5  
 6  
 7  
 8  
 9  
 10  
 11  
 12  
 13  
 14  
 15  
 16  
 17  
 18  
 19  
 20  
 21  
 22  
 23  
 24  
 25  
 26  
 27  
 28  
 29  
 30  
 31  
 32  
 33  
 34  
 35  
 36  
 37  
 38  
 39  
 40  
 41  
 42  
 43  
 44  
 45  
 46  
 47  
 48  
 49  
 50

AD  
 C  
 T  
 the  
 II.  
 and  
 add  
 obta  
 men  
 Tho  
 this  
 obje  
 be g  
 Prov  
 loya  
 guid  
 and  
 and t  
 temp  
 Prov  
 of it  
 mara  
 our o  
 ders  
 of th  
 abund  
 popul  
 and e  
 gious  
 have  
 and o



## A DISCOURSE,

DELIVERED AFTER EVENING PRAYER,

ADDRESSED TO THE OFFICERS AND MEN OF THE INCORPORATED MILITIA, AND HER MAJESTY'S REGULAR TROOPS, STATIONED AT FORT GEORGE, U. C.

---

*“Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.”—*  
II. SAM. X. 12.

We are this day met, my brethren, I trust, from the dictates of duty and religion, as well as in obedience to the authority of our rulers, to address our prayers and supplications to the *Mercy-Seat* of heaven for obtaining the pardon of our sins and for averting those heavy judgments which our manifold provocations have most justly deserved. The occasion which has called our whole people to the observance of this day, with fasting and humiliation, is obvious to you all; and the object of this public duty is to supplicate Almighty God that He would be graciously pleased to put an end to the troubles which agitate the Province, and restore to it the blessings of peace and tranquillity. The loyal and truly *patriotic* people of the Province, under the favour and guidance of a kind and gracious Providence, had arisen in their might, and indignantly crushed treason and rebellion, at the first outbreak; and the guilty leaders were driven into exile. Since this abortive attempt at revolution, thus instantly suppressed without a soldier in the Province, not a movement has taken place within its limits on the part of its inhabitants; and when its peace was menaced by brigands and marauders of a foreign country, leagued with traitorous refugees from our own, they have invariably shewn their readiness to meet the invaders of our soil, and to punish their temerity. Through the vigilance of the public authorities, the fact was timely discovered (which is now abundantly notorious) that the feeling of hostility among the frontier population of the United States has been steadily and rapidly increasing; and every consideration of duty to their own government—every religious and moral restraint, every ordinary feeling of humanity seems to have been lost, in a wild and reckless desire to overrun this country, and overturn the government. The active, vigorous, and prompt mea-

asures adopted by the guardians of the public safety, and the posture of defence in which the whole Province has been placed, have been, under the merciful protection of Divine Providence, the means of saving us from the repeated ferocious attacks of bands of savage ruffians, who disregard the laws of God and man, and seem to have given themselves up to the guidance of their appetite for lawless plunder, and the most atrocious purposes of outrage. Already has our country been invaded, our fellow subjects murdered, property destroyed, and public confidence and tranquillity almost extinguished by hosts of American brigands *bound together by horrible oaths to exterminate us*. And for what purpose is it? Are we to suppose that it is in consequence of their sympathy for Canadian traitors, who escaped merited punishment last winter? Or is it because they are convinced that the majority of the inhabitants of this Province are panting for a *republican* form of government? No! these are not the reasons—but the reason is, they want to *plunder us*: they want not only the lands and revenues of the Crown, the property of the British nation, which has long excited their cupidity, but the property of the most loyal and devoted subjects of the Queen is deliberately marked out, as their prey and booty. And, moreover, the neighbouring people seem determined that the inhabitants of this Province shall give up their own attachments and wishes, and submit to such a government as they, and a few fugitive traitors, shall prescribe to them.

Such being the case, then, what is our duty? *Our duty is to defend ourselves*—to arm ourselves for the conflict, in the proud consciousness that we are engaged on the side of religion, good order and government, of virtue and humanity, opposed by *those* who are enlisted in the ranks of infidelity, envy, murder and rapine, and all that is to be abhorred and despised, by any people calling themselves christians.

But, in order to show a proper sense of our dependance upon the “Lord of Hosts,” “who is the only giver of all victory,” and who, in the gracious exercise of his Providential Government, has been pleased to grant to the counsels and arms of our Sovereign a recent instance of signal success, our Lieutenant Governor and General has, with the piety and trust in God becoming a Christian ruler, commanded and invited the people committed to his charge to humble themselves before Almighty God, confessing their manifold sins and provocations, which have merited His heaviest judgments; and to implore the pardon of their sins, and the continuance of the Divine favour, protection, and support. Let us hope that our prayers and the united supplications of our fellow subjects throughout the Province, this day, have been heard—that our penitence and tears have been accepted; and let us, after our retirement from the *Sanctuary*, search and try our ways, and turn to the Lord our God; let us amend where we have done amiss, and pray God that his grace may always be with us—that he will “keep us,” as a people, “under the protection of His good providence, and make us to have a perpetual fear and love of His Holy Name.” Then shall the blessing of Heaven descend upon the deliberations of those who sit in council, and upon the exertions of those who “turn the battle from the

gate.  
in th  
the r  
our p  
(whi  
fear  
to ill  
Gene  
our p  
oth b  
Th  
had l  
true  
natio  
ed in  
to co  
tulate  
to be  
and i  
King  
their  
veng  
emy  
the a  
Thes  
roun  
front  
porta  
proof  
divid  
the o  
most  
upon  
good  
Co  
fear r  
ings.  
of da  
rate,  
a tem  
Maril

Th  
gainst

gate." Then shall they who are buckling on their armour of defence, in the best of causes, put it off with honour. Displaying our banners in the name of the Lord, with full confidence in the loyalty and courage of our gallant Militia, and the well known valour of the regular Forces, (which has reaped laurels on many a battle field in Europe) we shall not *fear* us to the issue. For our mutual encouragement I shall endeavour to illustrate and apply to the present occasion, the address of the great General in the text:—"Be of good courage and let us play the men, for our people, and for the cities of our God; and the Lord do what seemeth him good."

This stirring appeal was uttered by Joab, the Israelitish General, who had long served under King David, and had shown himself an officer of true courage and consummate ability. The Amorites, a neighbouring nation who had frequent hostilities with the Jews, had ungratefully offered insult and indignity to some of David's courtiers, whom he had sent to condole with their King upon the death of his father, and to congratulate him on his accession to the throne. Our holy religion teaches us to bear personal injuries without private revenge: but national insults and indignities ought to excite the public resentment. Accordingly, King David, when he heard that the Amorites were preparing to carry their injuries still farther, sent Joab, his General, with an army to avenge the affront they had offered his subjects. It appears that the enemy had hired mercenaries, in great numbers, from other nations; and the army of the Amorites was much more numerous than that of Israel. These forces were disposed in the most advantageous manner, and surrounded Joab's men, so that they might attack them both in flank and front, and cut them off. Prudence and firmness are of the utmost importance in the conduct of an army, and the Israelitish General gives a proof, in this critical situation, how much he was master of both. He divides his army, and gives one part to his brother Abishai, and with the other he resolves to attack the Syrian mercenaries, who seemed the most formidable. He gives orders to his brother in the mean time to fall upon the Amorites, and he animates him with this noble advice, "Be of good courage," &c.

Courage, or bravery, is a noble virtue, and stands in opposition to fear and shame; it guards the mind against the evil of both these feelings. Courage is essential to a soldier; not a fool-hardy insensibility of danger, or a headstrong rashness to rush into it: but calm, deliberate, rational courage—a steady, judicious, thoughtful fortitude—such a temper as Addison ascribes, with so much justice, to the renowned Marlborough and Eugene:—

"Whose courage dwelt not in a troubled flood  
 "Of mounting spirits and fermenting blood;"  
 But—"Lodg'd in a soul, with virtue over-rul'd,  
 "Inflamed by reason, and by reason cool'd.

This is true courage, which will render men vigilant and cautious against surprises, prudent and deliberate in concerting their measures,

and steady and resolute in executing them. But, without this, they fall into unsuspected dangers, and are struck with wild consternation; they will meanly shrink from dangers that are surmountable, or precipitately rush into those that are evidently fatal, and throw away their lives in vain. The wise Creator has adapted the natural genius of mankind with a surprising and beautiful variety to the state in which they are placed in the world. To some He has given a turn for intellectual culture, and the liberal arts and sciences; to others a genius in trade and commerce; to others a dexterity in mechanics and the ruder arts, necessary for the subsistence and convenience of society.

The generality of mankind may be capable of tolerable improvement in any of these: but *they* only, whom the God of Nature has *formed for them* will *shine* in them—every man in his own province. And as the All-wise Creator well knew that in a world of degenerate, ambitious, and revengeful creatures, such as men became by the fall and apostasy of their race; as He knew that innocence could not be protected, nor the property, liberty, and lives of mankind be preserved from the lawless grasp of ambition and avarice, and the rude hand of violence and tyranny, without resort to the sword and the strong arm of power, He has formed some men for warlike enterprize, and fired them with a martial spirit and love of glory in arms. Such a spirit, though most pernicious when ungoverned by the rules and maxims of justice and benevolence, is a public blessing, when rightly directed, and necessary for our safety and subsistence in such a world as this. The impress of true courage and valour is from the same Divine original as that which winged the imagination of a Homer or a Milton, and gave penetration to the mind of a Newton; that made Tubal an instructor of artificers, and gave skill to Bezaleel and Aholiab in curious works. Nay, He that chose, and fitted, and commissioned Paul and his brethren to conquer the nations with the gentler weapons of truth, and the love of a crucified Saviour;—the same gracious and over-ruling Power and Providence formed and raised up warriors and mighty conquerors in every age; some as scourges of a guilty world, and others to save nations on the brink of ruin, and inspired them with this dauntless and intrepid spirit. Our own times and country have produced men of distinguished military genius—men wonderfully qualified to put forth a nation's prowess, and wield a nation's might. At present, Great Britain may be considered the most warlike nation on the face of the Globe, whether we consider the extensive latitude of her sway, or the amazing energy of her operations. The thunder of her arms has been heard by the most distant nations. Those who once dared to invade her shores now tremble at her name, and those who thought to subjugate her to their authority have implored her protection. Our minds cannot but be struck with astonishment, that she who was obscure among the Northern Isles should rise from barbarism to such grandeur! from insignificance to such national importance as not only to be the pride of her allies, and the admiration of the world, but the arbitress of nations! that while she is terrible in the field, she is triumphant on the waves! *Victory* has been written on the shield of Britain; and the armies that have been led

into  
have  
mind  
But  
of Q  
led b  
in n  
again  
troph

T  
tro o  
bine  
repu  
insub  
of ro  
bour  
witho  
merc  
Conv  
or hi  
in th  
publi  
scien  
that  
wealt  
and  
yet l  
face  
statec  
the w  
the p  
are w  
and,  
gethe  
prosp  
inscr  
fight  
she h  
Hem  
revol  
under  
Britis  
indep  
trious  
suro,  
oppro

•Th  
delive

into the field by a Marlborough and a Wellington, and the fleets that have swept the seas under a Howard and a Nelson, have astonished our minds, and the splendour of their victories has dazzled our imagination. But their lustre does not eclipse the glory of a Wolfe before the walls of Quebec; nor the renown of the little army of Upper Canada, when led by a Brock; who returned victorious with the spoils of a foe sufficient in number to overwhelm his handful of troops. And, should an enemy again attempt to cross the St. Lawrence, we venture to predict that the trophies of *victory* shall be laid at the feet of the British Commander.

This continent is, no doubt, destined in its turn, to become the theatre of war. The disorganizing and violent spirit of democracy combined with the infidelity and irreligion that prevail throughout the vast republic of the American Union, already begin to produce disorder and insubordination among themselves, and aggressions, in the true spirit of republican *propagandism*, upon their peaceful and unoffending neighbours. When it is remembered that they "*formed their Constitution without any acknowledgment of God: without any recognition of his mercies as a people—of his government, or even of his existence. (The Convention by which it was formed never asked, even once, his direction or his blessing upon their labours\*)*;" when the working of party spirit in that country under the present system—the eagerness with which public offices are hunted for, and the sacrifices of principle and conscience, which are made in order to acquire them; the bitter hostility that exists between the contending parties, the *eagerness* with which wealth is coveted and sought, and the dismal recitals of deeds of violence and blood, perpetrated in defiance of all the laws of God and man, and yet left unpunished by the very government which is thus insulted to its face;—and, above all, when it is observed that there is no regular stated worship of God provided for by the constitution, and that over the wide-spread moral waste there must be a very large proportion of the population, notwithstanding all the efforts of missionary zeal, who are without any settled ministers of the gospel, without any churches, and, of course, without any religion!—All these considerations put together afford abundant matter for anxiety with regard to the future prospects of America, to every serious and reflecting mind. In the inscrutable providence of God, Great Britain may yet be destined to fight the battles of true and rational liberty, in this Western World, as she has already done, with so much glory and success in the Eastern Hemisphere. There she nobly and successfully contended with the revolutionary spirit, that reduced France and the greater part of Europe under the iron rule of a military despotism. In that awful period, the British nation gallantly stood forward in defence of their freedom and independence, and marshalled a mighty host, who, led on by their illustrious commander, persevered at immense sacrifice of blood and treasure, until they effected the downfall of usurpation, tyranny, and oppression. *Hers*, in the American Union, may be traced some of the

\*These are the words of Dr. Dwight, President of Yale College, in a discourse delivered in the Chapel, July 23d, 1812.

features of republican France; and the prevailing temper of the people every day becomes more dangerous to the peace of the neighbouring Provinces, and to the *integrity* of the British Empire. And shall we, the descendants, and some of us, the companions in arms of that free-born and valiant race, who contributed their wealth, and shed their blood in defence of the British Constitution, religion and laws—shall we shrink from the struggle, at any sacrifice of life and property, to uphold *here, British rule and British supremacy*; and to hand down to our posterity the blessings of our free and happy constitution, and the *honour* of our allegiance and attachment to the British Crown unsullied and unimpaired? I am persuaded that the same indomitable spirit of loyalty and devotion to our national institutions animates the great body of the people in this Province;—yes, and the sparks of that fire which burned in the breasts of our fathers, and urged them on to deeds of heroism and valour in the cause of their country, are widely diffused among us, and will be kindled into a flame either by domestic rebellion or foreign invasion. Do I not see around me, in this military array, a most cheering proof that the call to arms, at this crisis, has been promptly responded to? And are there not thousands ready to take the field when required, and fight side by side with Her Majesty's regular troops? Check not this noble ardour, nor quench this heaven-born fire; rather let the injuries done to your country—cruel, unprovoked injuries, administer fuel to it, and let the atrocious outrages and cruel warfare with which we are still threatened, kindle it in every breast.

Permit me to offer one or two considerations which may the more enable you to "be of good courage," and animate you "to quit yourselves like men." And, in the first place, it is of great importance for this end, that you should be at peace with God and your own conscience, and prepared, in some measure through the faith of the Son of God, and the hope of pardon and eternal life through him, for that unknown and untried state which is before you, and into which you may be suddenly ushered. Guilt upon the conscience naturally produces fear, and often strikes the mind with terror, even from imaginary dangers; and an infidel courage, proceeding from reckless indifference or a stupid carelessness about his welfare through an endless duration beyond the grave, is very unbecoming in a christian man destined for immortality, and called, by our holy religion, to the hope of glory. The most important periods of our existence lie beyond the grave; and it is a matter of infinite concern to us all what will be our state and condition through all the revolutions of eternal ages; for these immortal spirits within us will survive the dissolution of our bodies—yea, they will survive the "wreck of matter and the crush of worlds," and live forever in the Kingdom of God, or be shut out with the workers of iniquity and have their portion with hypocrites and unbelievers. Need I tell you that your first concern is the salvation of your souls; and when this "end of our faith" as christians is secured, death in its most appalling form, cannot bring with it "the terrors of the Lord," for it brings a release from a world of sin and sorrow, and opens an abundant entrance into everlasting life and glory. But, do you ask, how can this be secured?

I ans  
and  
peace  
letha  
about  
and  
you i  
you v  
But y  
God o  
does  
tance,  
ners,  
short  
be ex  
fende  
—ack  
the fo  
cheer;  
repent  
No: b  
the Re  
of the  
the per  
and co  
who th  
be was  
by His  
to holir  
founded  
is want  
mote th  
world's  
ble for  
to him,  
before v  
exclude  
scienc  
rors, an  
brighter  
earthly  
fall, ind  
were th  
head, his  
God. I  
am more  
God by r  
has sent;  
to the ca

I answer, not by a course of impenitent sinning; not by an unbelieving and careless indifference to the things which belong to your everlasting peace; but by arising, at the call of your God and Saviour, from the lethargic sleep of your natural state; by serious and affectionate concern about your condition; by a vigorous and resolute striving for the help and influence of the Holy Spirit, to lay hold upon the hope set before you in Christ your Saviour, and "to be found in him" as "made of God to you" wisdom and righteousness, sanctification and complete redemption." But you may say—"We are sinners, heinous transgressors against a God of infinite purity and inexorable justice"—true—you are! And does not the posture of penitents therefore become you? Is not repentance, deep, earnest, broken-hearted repentance, a duty suitable to sinners, suitable to your character and mine, as all have sinned and come short of the glory of God? Undoubtedly it is—and my fellow-sinners, be exhorted to repent—fall down upon your knees before the justly offended Sovereign of heaven and earth, against whom you have rebelled—acknowledge your offences, dissolve and melt in penitential sorrow at the footstool of His mercy-seat, and He will tell you "arise, be of good cheer; your sins are forgiven you." But do you still enquire, "will repentance make atonement for sin; will tears wash the stains of guilt?" No: but the penitent only can receive forgiveness through the merits of the Redeemer—"behold the Lamb of God which taketh away the sin of the world,"—and the *blood of Jesus Christ cleanses* from all sin; but the penitent soul only, bowed down and weary with the burden of guilt and corruption, will come to Christ for rest and deliverance. And they who thus come to the Saviour in penitence and faith in his blood, will be washed, justified and sanctified in the name of the Lord Jesus, and by His Holy Spirit will go on their way rejoicing, having their fruit unto holiness, and the end everlasting life! Let your courage, then, be founded on religion;—courage separated from piety and christian hope is wanting in one vital point. It may be directed by Providence to promote the cause in which it is exerted, it may be crowned with this world's glory and renown; but, ah! should the warrior fall, we tremble for his fate! Were I to describe a complete hero, I should assign to him, not only that unflinching courage and imperious sense of duty before which danger vanishes, but that reverential fear of God which excludes from the heart every other fear; that testimony of a good conscience and that *good hope*, through grace, which strips death of its terrors, and disarms it of its sting; and, that *faith*, which looks to a brighter recompense, and has respect to a more glorious reward, than earthly sovereigns can bestow. Such a warrior might fall; but he would fall, indeed, in the field of *glory*; his would be the bed of honor;—and were the drops of heaven the only tears that bedewed his unburied head, his immortal spirit is safe with his Redeemer, in the paradise of God. I am anxious, my brethren, for your honour as soldiers; but I am more concerned for your salvation, as men. Make your peace with God by repentance towards Him, and faith in Jesus Christ, whom He has sent;—then march at your country's call, as brave valour prompts, to the cannon's mouth, or enter first the deadly breach;—you are inde-



pendent of every event that can befall you—your eternal welfare is secure! It is, also, of great moment to excite and keep up our courage that we should be fully satisfied that we are engaged in a rightful and good cause, and one of great moment and importance. This Joab evidently had in view, in his heroic advice to his brother. “Be of good courage,” says he, “and let us play the men for our people, and for the cities of our God.” *q. d.*, we are engaged in a just and righteous cause; we are not urged on by a lust of power or desire of riches, to disturb our quiet neighbours, or encroach upon their rights and property; we act entirely upon the defensive; we are engaged also in a cause of the utmost importance—“*we fight for our people.*” Similar to this was the exhortation of Nehemiah, in parallel circumstances—“Be not afraid of them, remember the Lord who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.”

Never General, at the head of an army, and on the eve of engagement, made a more impressive speech. It comprizes everything. The considerations which he suggests would inspire cowardice with valour. Brother is an endearing name. In the hour of common danger, all its tenderness is felt; and to sacrifice life in a brother's defence is, at once, the impulse of nature, and the precept of the gospel. But *your sons, and your daughters, your wives and your houses*—shall the inheritance of your fathers, or the hard-earned fruit of your honest labour, become a robber's bounty? Shall the babe, who now smiles in your face, and calls you father, spill his blood on a murderer's sword? Shall she, whom you are pledged to cherish and defend, become a ruffian's prey? How forcible, and at the same time, how applicable is this appeal to ourselves, and to the circumstances in which we are placed! Can we remain unaffected by considerations like these? And yet these are not all—we fight for the “*cities of our God*”—to defend our hearths and our altars from the pollution of the bandit! God has distinguished us above all nations with a pure Christianity recognized by the State, and established to promote our improvement in true religion and virtue, and to guard us against the inroads of infidelity and irreligion. He has condescended in a peculiar manner to be the God of our nation, and to honour our “*cities*” and churches with his gracious presence, and to smile upon our civil and religious institutions with peculiar favour and blessing. But now these most valuable rights and privileges are in jeopardy.—These are the prizes for which we contend!

Finally, the consideration of the justice and importance of our cause encourages the firm trust and confidence that the Lord our God will be on our side—that He will be with us as He has been with our fathers. The event is in His hands. This is beautifully suggested in the remaining part of the text:—“The Lord do that which seemeth him good.”

To indulge sanguine and confident expectations of victory, to boast when we put on our armour as though we were putting it off, and to rely upon our own prowess and skill, without any regard to the disposal of the Almighty, would be arrogant and presumptuous; and the very circumstance of our being called together this day by authority, is a vir-

tual  
vide  
will  
men  
und  
dert  
spir  
I ch  
Thu  
to th  
frier  
self,  
good  
Quee  
coun

¶  
Fi  
Se

O  
whos  
prosp  
peopl  
all ble  
gers  
O J  
been  
lowed  
people  
eyes  
our r  
of us  
majes  
ened.  
us, gi  
rectio  
peace  
throug



tual recognition on the part of the Government, of the overruling providence of the Lord of all who giveth the dominion to whomsoever he will. Let your minds, Soldiers, be deeply impressed with this sentiment. Often let such thoughts as these recur to your minds :—"I am under the care and government of Almighty God ; success in this undertaking is at his disposal. Therefore into thy hands I commend my spirit, for thou hast redeemed me, O Lord God of my salvation ! I cheerfully resign myself and the event of this enterprise to thee."— Thus seek to entertain a habitual sense of Divine Providence ; let prayer to the God of your lives be your daily exercise ; make the Saviour your friend ; he will either shield you in the battle, or he will take you to himself, and crown you with glory, honour and immortality. Then "be of good courage and play the men" for the rights and possessions of your Queen and people, and for the cherished institutions of your beloved country. And the Lord do what seemeth him good.—AMEN.

¶ Proper Psalms, VII., LXIV., LXXXVI.  
First Lesson, Joel II.  
Second Lesson, i. Peter IV.

#### THE COLLECT.

O Almighty God, who rulest over all the nations of the earth, and on whose gracious providence they depend evermore for preservation and prosperity, extend, we beseech thee, thine accustomed goodness to the people of these Provinces ; who, looking up to thee, as the Author of all blessings, and their sure Safeguard and mighty Deliverer in all dangers and difficulties, do now implore thy watchful care and protection.

O Lord, thou hast before wonderfully delivered us ; if thou hadst not been on our side when men rose up against us, they would have swallowed us up. Continue thy mercy, and cast not out the prayer of thy people who call upon thee. Defeat the counsel of the wicked ; open the eyes of the deluded ; strengthen the hands of our defenders ; grant to our rulers a spirit of wisdom and firmness, and give to them and to all of us a spirit of faith and prayer. Stretch forth the right hand of thy majesty to save and defend us from the evils with which we are threatened. But if, in thy wisdom thou hast ordained that they should visit us, give us grace that we may humbly and patiently submit to thy correction ; and after having been exercised thereby, may bring forth the peaceable fruits of righteousness, to the praise and glory of thy name through Jesus Christ our Lord.—AMEN.

