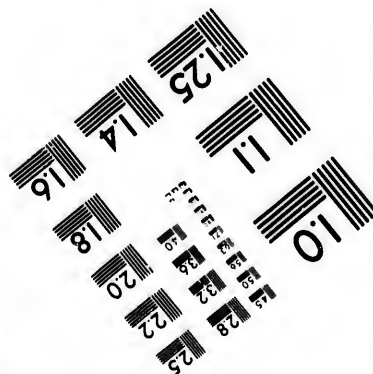
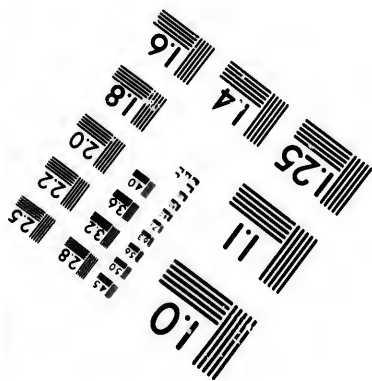
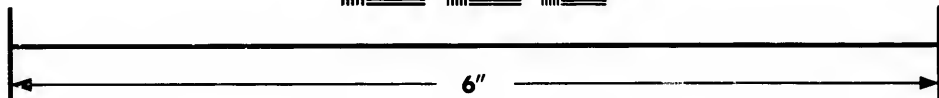
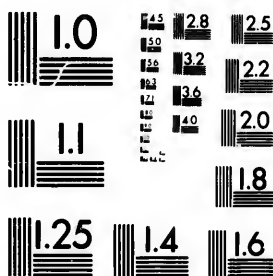


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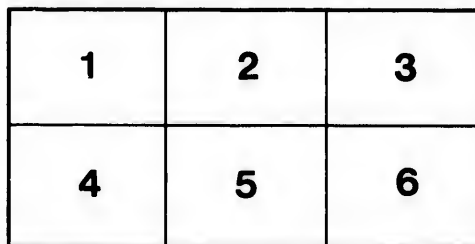
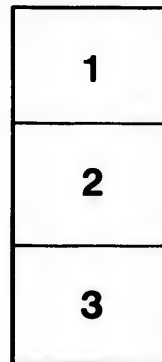
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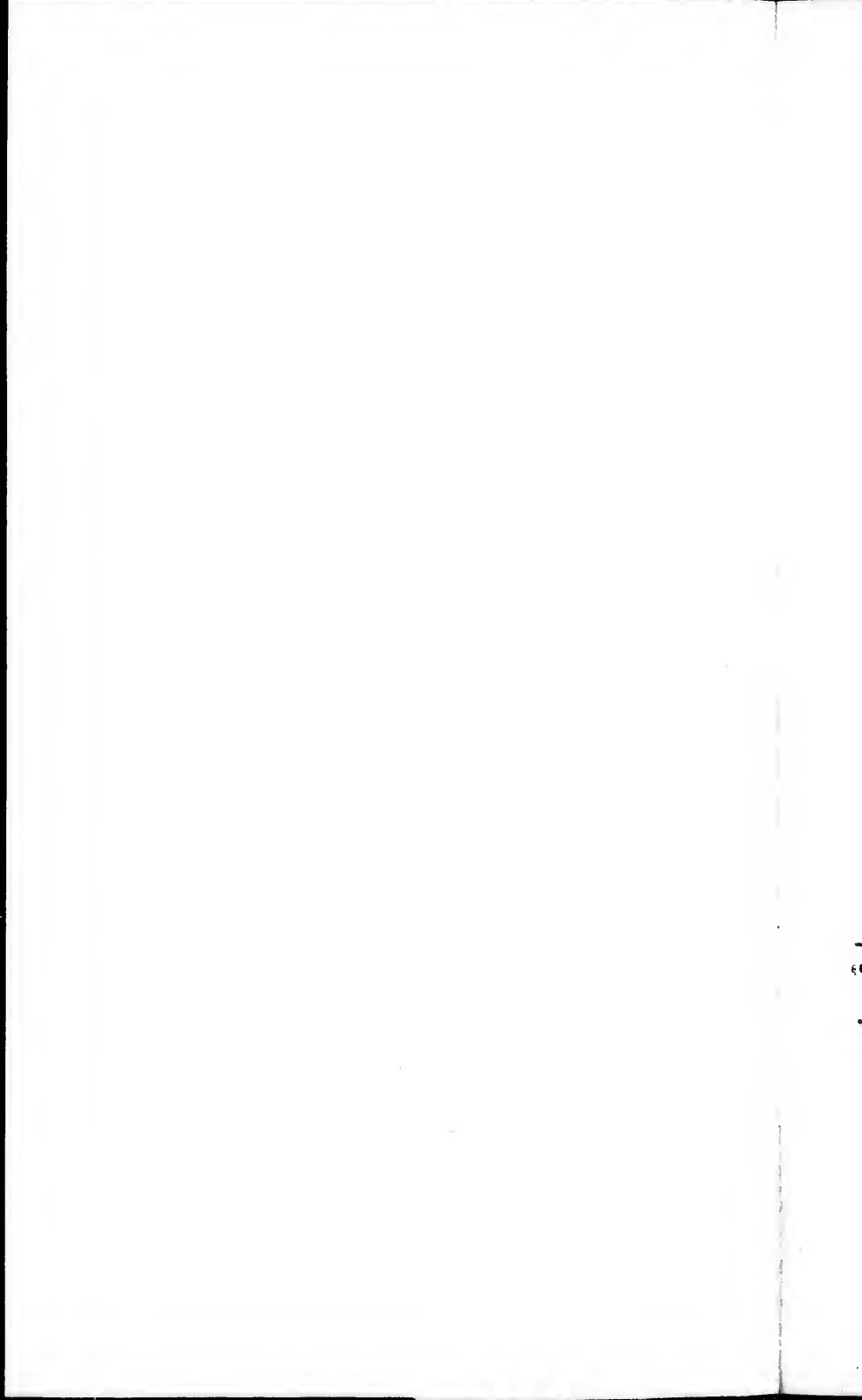
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THE SUBSTANCE

OF A

S E R M O N,

DELIVERED FEBRUARY 21st, 1819,

AT THE

WESLEYAN METHODIST CHAPEL, CHARLOTTE-TOWN,

PRINCE EDWARD ISLAND, ON THE OCCASION OF

THE LAMENTED DEATH

OF

Her Majesty Queen Charlotte.

BY ROBERT ALDER,
METHODIST MISSIONARY.

PRINTED BY REQUEST.

“Awake and sing ye that dwell in dust, for thy dew is as the dew
of herbs, and the Earth shall cast out the Dead.”--Isa. xxvi. 19.

CHARLOTTE-TOWN, PRINCE EDWARD ISLAND,

PRINTED BY JAMES BAGNALL,

.....

1819.

TO THE
SOCIETY AND CONGREGATION,
ASSEMBLING IN THE
WESLEYAN METHODIST CHAPEL,
CHARLOTTE-TOWN,
Prince Edward Island,

The following Sermon,
Is respectfully and affectionately
Inscribed, by

ROBERT ALDER.

ADVERTISEMENT.

THE Author had not the least expectation, at the time he delivered the following Discourse, that it would ever appear in print—but several judicious Friends, whom he highly esteems, having solicited him to give it farther publicity, he has acceded to their request. The subject which is discussed is one of the greatest importance, and is worthy our closest attention, at all times, but especially while we mourn the demise of a venerable and beloved Queen. Death is now riding on his pale horse throughout the earth and every moment is taking our fellow mortals down to the Tomb. Soon we shall fall beneath his potent arm, and add to the number of his prisoners. How gratifying must it be to every true believer to learn that their will be a resurrection of the dead. This the author has endeavoured to prove in the latter part of the following Sermon. As this has been frequently done already, he is not so vain as to suppose he has thrown further light, or advanced any new arguments on this important subject. He has, however, embodied in an

short a compass as possible, those which appeared to him to be the most important and conclusive, and he has no hesitation in stating it as his decided opinion, that they are abundantly sufficient to convince the man, who if he doubts, laments that he does so, is willing to examine the evidence that may be adduced, and has not yet said "Though thou persuade me, I will not be persuaded."

As the Author is not in the habit of writing more than the outlines of his Sermons, the substance of this discourse was not committed to paper till after it was delivered, therefore the phraseology may probably vary, and greater amplification be given to certain parts, but the substance is certainly the same.

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THE SUBSTANCE
OF
A SERMON.

THE LAST ENEMY THAT SHALL BE DESTROYED IS
DEATH.—I. Cor. xv. 26.

My Brethren,

THE more frequently and carefully we examine the Christian system, the more deeply we shall be convinced of its truth and excellence, and the more clearly we shall discern the solidity of its foundation and the harmony of its component parts. The Doctrines which it reveals are so sublime and grand, and the Duties which it enjoins are so pure and beneficial, that no unprejudiced man, who looks into it, can help acknowledging that it comes from God, because it is worthy of him. By constant and laborious study a few of the Pagan Philosophers made a variety of discoveries in nature and in art, but their religious theories and practices were wild and extravagant, and comparatively speaking they knew nothing of the Supreme Being, our own species, and the awful realities of the future state. They were also ignorant of those inimitable precepts which were delivered by Jesus Christ. When did they instruct their followers "to do unto others as they would others should do unto them," or "to return good for evil, and blessing for cursing?" Never. On the contrary, they taught

that revenge was lawful, and that to hate an enemy was no crime. Notwithstanding the decided superiority of Christianity over every other religious-system, it has never wanted enemies who have laboured with the utmost assiduity to effect its destruction; but though some of them have been eminent for their natural and acquired abilities, and have obtained great celebrity in the republic of letters; though they have displayed no ordinary solidity of judgment and penetration of mind, and have employed all their literary advantages in the repeated attacks which they have made upon our most Holy Religion, all their efforts have proved useless and unsuccessful. Among the various arguments with which they have attacked Christianity, the incomprehensibility of some of its Doctrines has been frequently urged,—hence it has been asserted by those self-sufficient sceptics, that, if Christianity were Divine in its origin and intended to benefit mankind, it would contain nothing which human reason could not comprehend—all its Doctrines would be perfectly level to our capacities: if those who make the above assertions would deign to bend their proud reason at the awful shrine of Divine Revelation, and examine the Bible with humility, they would soon discover that, though there are many things in it above reason, there is nothing contrary or repugnant to it; and instead of condemning it, because it reveals Doctrines which they cannot comprehend, they would be led to acknowledge that this very circumstance is a striking proof of its Divine origin. An ancient Christian writer observes, that, “that

which may be comprehended is less than the hand that grasps it," if therefore we could comprehend the holy mysteries of the Bible in our minds, it would amount to prescriptive evidence that they did not come from an infinitely wise Being, seeing they could be comprehended by finite creatures. The resurrection of the dead is one of the most important Doctrines of the Gospel, and has been exposed to frequent and severe assaults in every age "because it seemed a thing incredible that God should raise the dead." It appears there were some of the members of the Corinthian Church who were of this opinion, hence the Apostle asks at the 12th verse of this Chapter, "Now if Christ be preached that he rose from the dead, how say some among you, that there shall be no resurrection of the dead?" He then proceeds to prove that there will be a resurrection both of the just and of the unjust, and in so doing he presents to us a chain of reasoning which has been seldom equalled, and never surpassed. We discover throughout the whole of it, the humility of the Christian, the dignity of the Apostle, and the wisdom of the Philosopher. After proving in the most luminous and convincing manner that Christ has risen from the dead, he proceeds to shew that he will continue to act in his mediatorial capacity, until the end of the present system, when he shall put down and destroy all his enemies, and that the last enemy which shall be destroyed is death.—In speaking from these words we shall shew,

I. WHY DEATH IS CALLED AN ENEMY.—II. DELINEATE SOME OF THE PECULIAR CHARACTERISTICS OF THIS ENEMY.

III. PROVE THE ASSERTION IN THE TEXT, THAT HE SHALL BE DESTROYED.

Having contemplated these particulars we shall improve the subject in reference to Her late Majesty, whose death we this day deplore.

I. WHY DEATH IS CALLED AN ENEMY.

He is called an enemy because he disunites the soul and body of man.

That man unites in his person a spiritual soul and a material body, is a fact that has been frequently and successfully proved. How the soul, which is pure vivid spirit, is united to a body, composed of gross earthly matter, we cannot in our present state comprehend. We have, however, every reason to believe the fact. We discern the body with the eye of sense, and though the essence of the soul is indiscernible by our present organs of vision, we are in some measure acquainted with its powers and operations. The present union that subsists between them is temporary, and will speedily be dissolved. This would not have been the case, if we were not the subjects of sin, for though the body of man was at the beginning composed of different particles of matter, variously modified, and therefore its component parts must have had a natural tendency to return to their pristine condition, no doubt God would have employed means to counteract that tendency and to preserve it from dissolution and decay. We are informed in the inspired volume, that "by sin came death," and "death hath passed upon all men, because that all have sinned," evidently implying, that, if we had not sinned, we should not have fallen

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under the dominion of this enemy; but now we are every moment exposed to his attacks, and sooner or later he will separate our constituent parts, that the irrevocable decree of heaven may be fulfilled, “Dust thou art and unto dust thou shalt return.” When this awful sentence is executed, the body, that exquisite piece of Divine workmanship, becomes insensible, inactive and useless. The eyes no longer behold the beauties of creation or sparkle with wit and vivacity; the ears no longer distinguish the harmony of sound, nor the taste and smell minister to our pleasure and gratification, “sans eyes, sans taste, sans every thing.” At death the material part of man is not only deprived of animation and sensation, but speedily becomes putrescent and corrupt, obnoxious to one sense and insupportable to the other; therefore soon after the extinction of the vital flame, it is carried to the grave, the house appointed for all living; there to moulder in silence and forgetfulness. The soul being incapable from its nature, of suffering dissolution or privation of being, when it leaves the body, enters the eternal world, there to rise from glory to glory in Heaven, or sink from depth to depth in Hell.

What! am I mortal yet immortal too,
 And is it thus my soul? yes, this is true,
 Will death to greedy worms my body give.
 And yet must thou my soul for ever live?
 Yes; one step more may force my soul away
 To endless darkness or eternal day.

Our present knowledge and views of futurity are so confined on account of our union to matter, that we can form little or no idea, of the manner in which spirits exist in a separate state; and as the Holy Scrip-

tures are intended to supply our exigencies, and not to gratify our curiosity, they give us but little information on the subject. Here we discern objects with our bodily eyes, we hear with our ears, and articulate with the organs of speech. But when the soul quits its earthly tabernacle and leaps into the boundless space, how will it act alone? How will it discern the objects around it without eyes? How will it hear the mandates of the Deity and the communications of kindred spirits without the organs of hearing? How will it be able to join in the Hosannahs of Heaven when the tongue with which it was accustomed to communicate its ideas is silent in the cold grave? Of all these and a thousand other circumstances we must remain ignorant, till we arrive on the other side of Jordan, then we shall make the most amazing discoveries, and know even as we are known.

The separation of the body and soul being repugnant to nature, no doubt occasions the most painful sensations, sensations which we must die to experience. Who can tell what is felt by the dying when the throes and convulsions of nature foretel the speedy approach of the king of terrors, when the limbs are benumbed and seized with a mortal chillness; the eyes are sunk, motionless, and inexpressive, and covered with a cloud before which all terrestrial objects begin to disappear, while eternity, with all its wonders, opens to their view? Who can tell what then is felt? Only they who have died, and they come not back to give us information on the subject. Thus Death is the grand

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enemy of men, because he separates their constituent parts and drags their bodies into a state of ignominious captivity. After the believer has escaped from the pollutions of the world, and triumphed over Satan and Sin, this terrific and potent foe attacks him, and disunites his body and soul, those two intimate and long loved companions. As the body from its original constitution and design, is the grand mean of increasing our intellectual felicity, this separation renders the Christian incapable of receiving that degree of happiness during the intermediate state, that he will enjoy after the resurrection of his body and its reunion to his immortal spirit. The world, and the things of the world, being the only source of the sinner's felicity, when Death does his office upon him, he will be deprived of all his comforts, and be utterly incapable of relishing those enjoyments that now vitiate his mind and divert his thoughts from God, therefore the destruction of his happiness will be the inevitable consequence. Death has also been called an enemy to our species, because he separates us from all our present privileges, possessions and enjoyments, terminates our probation and introduces us into the eternal world—but, strictly speaking, he is only an enemy to the finally impenitent on these accounts. If the Christian be separated by Death from all his present friends and privileges, he is taken to join a more agreeable company, and to partake of more exalted pleasures; and if at death his probation ends, his glorious reward commences—"Blessed are the dead which die in the Lord from henceforth, yea saith the spirit for they rest

from their labours, and their works do follow them." If death were attended with no other consequences than these to the believer, instead of being abhorred as an enemy, he would be welcomed as a friend; in this light he was contemplated by St. Paul—"For me to live is Christ, but to die is gain"—but when we view him separating the constituent parts of man, he appears as an enemy indeed, an enemy that nature abhors.

II. DELINEATE SOME OF THE PECULIAR CHARACTERISTICS OF THIS ENEMY.

HE IS AN INEXORABLE ENEMY.

We have heard and read of the most successful conquerors being induced from policy, humanity, or some other motive, to stop in their career of victory and present the olive branch of peace to their distressed and conquered opponents. We have but few enemies, however deep their prejudice or implacable their hatred, but some consideration will induce to bury their enmity, and suspend the blow they were ready to strike; but no consideration, however strong; no motive, however powerful; no reasoning however cogent, can induce Death to turn aside his fatal arrow.

Wealth cannot bribe him.—With the assistance of riches we may obtain whatever this world has to offer or impart, and effect seeming impossibilities. Riches have decided the fate of kings, they have purchased crowns, they have overturned the most powerful nations, they have nerved the arm of the assassin, they have extinguished the fire that glowed in the

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 sequences pervert the course of justice and to induce men to
 horred as give decisions contrary to truth and equity; but they
 ; in this make no impression on Death. Though we had heap-
 for me to ed up gold as the dust, and silver as the sand, and
 we view were to offer him our collected treasures, they
 of man, would not save us from his cold embrace, no bribe,
 my that however large, is able to turn aside his deadly shaft, or
 to procure for the wealthy the shortest respite.

CHARAC- Eloquence cannot charm him.—Eloquence has gain-
 ed greater triumphs than the most victorious legions that
 ever entered a field; they have conquered the persons
 and property of men; she has subdued their passions
 and prejudices. Julius Cæsar determined not to
 pardon Ligarius, because he was his enemy and a
 wicked man; but when Cicero pleaded in his behalf,
 neither the skill nor resolution of Cæsar could with-
 stand his powerful reasoning and fascinating address.
 The conqueror of the world was conquered by this
 orator, and contrary to his fixed determination par-
 doned his enemy. This fair enchantress has been
 seen in camps and armies, going from rank to rank,
 giving life and vigour to the soldiery by the mouth of
 successful generals, and urging them on to battle and
 to victory: she has calmed the tumults of the most
 confused assemblies, has made unhopèd for impressions
 upon the most obstinate and prejudiced spirits and
 has led them blindly to follow her dictates. But she
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oratorical powers to move him. He disregards

* * * * * the lifted Arm,
The strength of action and the flow of words,
The well turn'd period and harmonious voice,
With all the lesser ornaments of phrase.

Distress cannot move him.—When God created man he saw that it was not good for him to be alone: Experience corroborates this important truth, hence connections are daily formed, and we hear the endearing appellations of father, child, brother, friend: Death with the most callous indifferencē cuts asunder these ties and separates the nearest and the dearest friends. If distress could soften his adamant heart, would not the tears of a mother save her lovely infant from an early grave? would not the heavy sighs that heave the breast, and briny tears that bedew the cheek of a wife, preserve her husband from the tomb? but neither the violence of her grief nor the importunity of her intreaties move this inexorable foe. Can the manly tears of a husband shake his resolution? if so, would not the distress of Leopold have saved his beloved and amiable Princess? see how he bends over his youthful, loving, dying wife, in vain endeavouring to conceal the anguish of his own mind, and to mitigate her sufferings.

But mark the husband! see his drooping head,
See how he gazes on the fatal bed!
Alas! those eyes those beauteous eyes are closed
On which his widowed heart so late reposed;
In silent agony he pitying stands,
Bends o'er her snowy frame and wrings his nerveless hands,
Soon—too soon—he sees Death's fatal snare!
Dumb—motionless—he sinks! an emblem of despair.

DEATH IS AN IRRESISTIBLE ENEMY.—There are none too potent for him to conquer and destroy. He drags a Monarch from his throne, surrounded by his thousands and tens of thousands, with as much ease as he does a peasant from his cottage. Those heroic characters who have subdued Kingdoms and Provinces, laid the most extensive Empires waste and desolate, and whose very names have caused the world to tremble, have been conquered by Death. Let us look back for a moment and enquire for those ancient heroes who rendered themselves famous by the extent and rapidity of their conquests. Where are the heroes of Sparta, Carthage, Greece and Rome ; the Alexanders, the Cæsars, the Hannibals, the Pompeys of former times ? They have long since fallen into the arms of the king of terrors. Though they fought so many battles and gained so many victories, they were as unable to waft aside the shaft of Death as the most pusillanimous coward that ever existed.—“ How art thou fallen O Lucifer son of the morning, how art thou cut down to the ground which did weaken the nations ! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit upon the mount of the congregation in the sides of the north. I will ascend upon the heights of the clouds, I will be like the most high,—yet thou shalt be brought down to hell to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness and destroyed the cities

thereof, that opened not the house of his prisoners?" Let then the Princes of the people, those gods of the earth prepare to die like their fellow men, for however proud they may be of their royal titles and heroic deeds, they must soon lie pliant and powerless in the grave, and "bear the strife of little tongues and coward insults of the low born throng."

DEATH IS AN UNIVERSAL ENEMY.—"It is appointed unto men once to die," "All flesh is grass and all the goodliness thereof is as the flower of the field, the grass withereth, the flower fadeth because the spirit of the Lord bloweth upon it; surely the people is grass." Experience and observation confirm this statement of man's mortality, and teach us that Death is constantly extending his ravages in every quarter of the globe. He respects no age, rank nor station whatever, but seizes alike the noble and the ignoble, the learned and the illiterate, the old and the young, the beautiful and the deformed.—He snatches away the youth, who delighted with the pleasing objects that surround him, entirely neglects futurity; or perhaps he is anticipating many years of health and prosperity, and says, to-morrow shall be as this day and more abundant. Ere he is aware, his airy dreams vanish, and his prospects are darkened; the lofty mansion that he expected to reside in, becomes a coffin, and the extensive estate which he hoped to inherit, dwindles into six feet of earth.

Beauty is also disregarded by this universal enemy.

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soners?" Though the person be finished with the most perfect symmetry, the skin vie with the feathers of the swan for whiteness, the eye shine with the lustre of the diamond, and the cheek surpasses the loveliness of the damask rose, Death casts his shroud over the lovely object and hides it from our sight,

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————— "Beauty,
The grave discredits thee : thy charms expung'd,
Thy roses faded, and thy lillies soil'd,
What hast thou more to boast of ? will thy lovers
Flock round thee now, to gaze and do thee homage ?
Methinks I see thee with thy head laid low ;
Whilst surfeited upon thy damask cheek,
The high-fed worm in lazy volumes roll'd,
Riots unscar'd. For this was all thy caution,
For this, thy painful labours at the glass,
T' improve those charms, and keep them in repair ?
For which the spoiler thanks thee not.

The slaves of fashion and dissipation, who spend their time in the pursuit of sensual gratifications, are dragged by Death from the chambers of luxury and festivity to the gloomy mansions of the grave,—“ Ye that put far away the evil day and cause the seat of violence to come near. That lie upon beds of ivory, and stretch yourselves upon your couches, and eat the lambs out of the flock and the calves out of the midst of the stall. That chant to the sound of the viol, and invent to yourselves instruments of music like David, that drink wine in bowls, and anoint yourselves with the chief ointments,—ye must leave for ever all your vain and unprofitable amusements, and dwell in the silent mansions of the dead. Piety itself is no defence

against Death. He lays his icy hand upon the holy and pious, as well as upon the impious and profane; he takes a Paul as well as a Demas; a Wesley as well as a Voltaire. As it regards death "there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not."

Here are the wise, the generous, and the brave,
The just, the good, the worthless and profane,
The downright clown, the well bred gentleman,
The fool, the churl, the liar and the knave,
The subtle statesman, and the patriot stern,
The wrecks of nations and the spoils of time
With all the lumber of six thousand years.

The preceding observations have been awfully corroborated by the late melancholy events which have transpired in the Royal family of England. It is but a little more than a year since the amiable, virtuous, and accomplished Princess Charlotte Augusta was removed by Death to a world of spirits; and just as the national grief was subsiding, this universal foe whom riches cannot bribe, eloquence charm, distress soften, nor goodness deter, again entered our Palaces and removed our venerable Queen.—If the inhabitants of Palaces, the most accomplished in the circle of royalty die, shall we escape? no, it is impossible, *Die we must!* Does not the demise of our relatives, friends, and neighbours confirm this truth? Do we not frequently witness the triumphs of Death and the mortality of our species? Are not these events loud warnings to us, and should they not lead us to prepare

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for our latter end, especially as we may be suddenly and unexpectedly removed into an awful eternity. But are not some of you living in the neglect of God, and without a well grounded hope of heaven. Are you not the slaves of evil passions, tempers and desires? Do you not live as if this world were to continue always, and you always to reside in it? such conduct is preposterous in the extreme. If Death finds you unprepared, you are undone for ever, "There is no work, nor knowledge, nor device, nor wisdom in the grave whither thou goest."---"Let then the wicked forsake his ways, and the unrighteous man his unrighteous thoughts, let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon him."

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III. PROVE THE ASSERTION IN THE TEXT THAT THIS ENEMY SHALL BE DESTROYED.

Jesus Christ, the great captain of our salvation, was manifested to destroy the works of the Devil," viz. sin and death.—By his death he made an atonement for sin and triumphed over the powers of hell, by his glorious resurrection, he overcame Death and the grave, "he ascended on high leading captivity captive," and now he is seated at the right hand of God, acting as the mediator between God and man. He will continue to administer the affairs of the kingdom of grace, until he has saved all his faithful followers from their enemies and conducted them to glory, hence says St. Paul, "he must reign until he hath put down all rule and all authority and power."

Believers are saved from sin, and renewed after the image of God in this life, and Satan is bruised beneath their feet when they die; but Death exercises his power and influence over their bodies much longer, therefore he is called "the last enemy that shall be destroyed." But the grand question is, how will this foe be destroyed?—It is evident that this cannot be done merely by their being no more death. If he were suffered to retain those captives whom he has already conquered, his empire would not be overturned. A vanquished monarch is not only compelled, by his successful antagonist, to desist from making further conquests, but also to restore those which he may have previously made; therefore the empire of Death will not be subverted till he is compelled to deliver up all the prisoners in his gloomy dominions, or in other words, till there is a general resurrection. If then we can prove that the dead will be raised, we shall establish the Apostles assertion, that Death shall be destroyed.

That there will be a general resurrection is very evident from the declarations of the inspired volumes. Job says, "I know that my Redeemer liveth, and that I shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." Isaiah informs us "He will swallow up Death in victory, and the Lord God shall wipe away tears from off all faces." Marvel not at this (said Jesus Christ,) "for the hour

coming in the which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." "Behold" says St. Paul, "I shew you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In the Revelation of Jesus, to St. John, it is said, "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works, and the sea gave up the dead which were in it, and death and hades delivered up the dead which were in them, and they were judged every man according to their works."—See also Ezekiel iii, 1-14. Dan. xii, 2. Hosea xiii, 14. Matt. xxii, 23-33. 1 Thess. iv, 14-17.

We might bring forward a number of other passages from the word of God, to confirm and establish this most comfortable doctrine, but it is unnecessary; those who believe in the genuineness and authenticity of the Bible, will be satisfied with those already mentioned, and those who condemn it as a cunningly devised fable, would, notwithstanding, consider it a thing unnecessary and impossible "for God to raise the dead." In order that we may convince them, that it is neither unnecessary, impossible, nor improbable,

but *vice versa* ; we shall shew, that the equity of the divine government renders it needful, and that past events and present occurrences prove it possible.

That the justice of God and the equity of his government are not sufficiently displayed in the present world must appear evident to the most superficial observer of human affairs. We frequently see the vicious surrounded with honor and prosperity, while the virtuous are pining in indigence and groaning beneath the ills of life. If it be allowed—and is not absurd to deny it—that the Supreme Being governs his intelligent creatures in truth and righteousness, there must be a future state, where he will reward the virtuous and punish the vicious children of men. This is a truth that has been acknowledged, not only by Christians, but by the most enlightened individuals in every age, whether Pagans, Mahometans, Jews, or Deists. This being granted, it follows, that the rewards and punishments will be administered to man, and if to man, his body and soul must be preserved, because the identity of his person consists in the union of his compound nature. Besides, as the body and soul mutually influence each other in the actions which they perform, it is highly consistent with all our notions of equity and justice, that not one of them alone should be rewarded or punished in a future state, but the whole man, body and soul. Perhaps it may be urged that the resurrection of the dead is utterly unreasonable and impossible. That difficulties lie in the way of the resurrection of the human body—difficulties

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which no creature could ever overcome—will be readily admitted; but that it is beyond the power of God to accomplish, we cannot for a moment allow, seeing that what he has done and is now doing in the world loudly proclaim the contrary.

Did not the Almighty at the beginning form the body of man out of the dust of the earth, and breathe into it a living soul? Does it require greater power and wisdom to restore the body to life, after it has been disorganized in the grave, than it did to create it at first? certainly not. Do we not learn from the Bible, that, after Lazarus had been dead “four days,” and even laid in the grave, that Jesus Christ raised him to life, and restored him to his mourning friends? That Christ himself rose from the dead on the third day after his crucifixion? I am aware, that circumstances recorded in the Scriptures, are more likely to provoke the risibility, than convince the judgment of certain characters, “who are wiser in their own conceit than seven men that can render a reason.” But notwithstanding the sneers and scoffs of infidels we assert, that the circumstances now alluded to, are surrounded with a body of evidence which cannot be overturned. Did not Christ raise Lazarus from the grave in the presence of his enemies, and by so doing convinced some of *them* that he was the Messiah? Did he not after his own resurrection appear to his Apostles at different times, and even to “five hundred brethren at once.” Are not these circumstances recorded by men who were neither *deceived themselves*, nor *inclined to deceive others*? We may as well at-

tempt to prove that Julius Cæsar did not conquer Pompey at the battle of Pharsalia, or that the former was not murdered in the Senate by Brutus, as that Lazarus and Jesus Christ were not raised from the grave. If God has raised the dead what is to prevent him from doing it again? Is his arm shortened? Is his power circumscribed? No, he "is the same yesterday, to day and forever."

But let us turn from what God has done to what he is now doing in the different departments of nature, for whatever difficulties may seem to clog the doctrine of the resurrection, they are neither greater in themselves, nor more in number than are to be found there. The various transmutations which different kinds of insects undergo, are somewhat analagous to the resurrection of the body. As it would be impossible, as well as unnecessary, to enumerate all the changes of this kind that are frequently occurring, we shall only mention one of the most remarkable.—The *Libellula* or Dragon fly continues a great length of time in its insensible or chrysalis state—naturalists tell us that the worm repairs to the margin of its pond in quest of a convenient place of abode during its insensible state. It attaches itself to a plant or piece of dry wood, and the skin, which gradually becomes parched and brittle, at last splits opposite to the thorax, Through this aperture the insect, now become winged, quickly pushes its way, and being thus extricated from confinement, begins to expand its wings, to flutter, and finally to launch into the air with that gracefulness

and case which are peculiar to this majestic tribe. What a wonderful transformation both in appearance and in powers. What person ignorant of the mutation which this insect undergoes, and that for the first time saw it in its little pendant coffin, would ever predict, that in a few weeks, perhaps in a few days or hours, it would become one of the most elegant and active of winged insects. If the changes in these inferior departments of nature are so wonderful and incomprehensible, why should we suppose that the body of a dead man may not be restored to vigour and activity, and soar to regions for which some latent organization may peculiarly fit it?

If we turn our attention to the power and process of vegetation, which are constantly exhibited before our eyes, we shall find secrets that we cannot unravel, and mysteries much more unaccountable than any that are contained in the belief that our bodies shall be raised from the dust of the earth. During the winter season the air is filled with storms and tempests, and the earth is covered with barrenness and sterility; the trees are stripped of their foliage, the fields lose their verdure, and both animate and inanimate nature, fall into a torpid state: but when this gloomy period passes away, and the pleasant months of summer return, all nature seems to rejoice. We are encompassed with a salubrious air, the earth is covered again with a variety of herbs, fruits, and flowers. A resurrection takes place before our wondering eyes, and where but a little before, we could discover no signs of vegetative life, we now behold the whitening

lily, the blushing rose, and the ripening corn. In the Chapter from which our text is taken, St. Paul illustrates the resurrection of the dead by the process of vegetation. "But some man will say, how are the dead raised up? and with what body do they come? Thou fool that which though sowest is not quickened except it die." The parent grain which is cast into the earth must undergo a decomposition of its parts and become corrupt, in order that the germ which is lodged in it, and from which the future vegetable springs, may be nourished and rendered productive. If we consider vegetation in its most simple state, and only presume that one grain, shall, through its corruption produce another similar to itself, we must at least acknowledge in this case, that the difficulties will be equal, and we can no more account for the one than we can comprehend the other. But when we take into the account the amazing power of multiplication which grain possesses, and of which we have annually the strongest evidence, vegetation appears clogged with much greater difficulties than the doctrine of the resurrection.

But it may be replied, that the bodies of men have not only been corrupted and decomposed, but have sometimes been burnt at a stake, and the particles of which they were composed, have been scattered abroad by the winds of heaven and exhaled into the atmosphere, or after they have been resolved into humid matter, have been taken up by the vessels which supply plants with nutriment and have been incorporated with the substance of those plants; how then is it possible to

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collect the scattered fragments and unite them in the future body? In appearance this objection is formidable, but in reality it is not. I contend, that if we attribute omnipotence to the Deity, it is absurd to attempt to circumscribe his power, or say, that any thing is too hard for him to perform. It is in fact saying, that he is omnipotent and not omnipotent at the same time, which is a contradiction. But the above objection may be answered, by contemplating events that are effected every day by human means. Chemists can, out of several metals mingled together, as gold, silver, and alchimy, extract the one from the other, the silver from the gold, the alchimy from the silver, and can reduce every metal to its own kind. Liquids also, of essentially different kinds, can be so intermixed, that the smallest sensible particle of the resulting liquid, shall partake of all the constituent liquids, and then, by analysis, this compound substance can be separated into all the simple liquids of which it was composed. As these operations are effected by human agents, can we for a moment suppose, that he "who weigheth the mountains in scales, and the hills in a balance," is not able to collect the scattered particles of human bodies, from other bodies with which they may have been combined, and to unite them together? You see then, this objection is far from being insurmountable, even supposing it true, that all the particles of the human body which it possess-

ed at the hour of death shall be raised again at the last day. But it is not likely that this will be the case, or that any other part of the body which is laid in the grave, will be preserved, except its identity, in whatever that may consist, as it is that alone which continues immutable throughout all the changes which the body undergoes, and will hereafter constitute its sameness. To know with certainty in what the identity of the body consists, is a point of no common difficulty, and is a question which is more easily proposed than answered. However we may safely assert, that "the identity of the body must be lodged in those particles which compose our bodies when we first enter upon life—or in those numerical particles which compose our bodies at any given period of our lives—or in the modification of the parts—or in all those particles which compose our bodies at the time of death,—or in the majority of those particles, or in some immoveable principle which has survived the changes of our bodies, and which shall survive the shock of death." The most enlightened metaphysicians who have written on this abstruse and important subject, are decidedly of opinion "that it cannot consist in all those atoms which we brought into the world with us, because it would be irreconcilable with justice to reward or punish hereafter for those actions which maturity only could commit; nor in all the numerical particles of which our bodies are at any given

time composed, because these particles are in a perpetual change, and because identity cannot possibly be transferred; nor in the modification of the parts, because sameness and arrangement are two distinct ideas; nor in all those particles which are deposited in the grave; because this supposes man to have existed through life without any identity; nor in the majority of these particles because they have evidently been acquired and had no existence in the origin of man; it is folly in the highest degree to place identity in those bodily organs which may be mutilated while the identity of the body remains entire." They have therefore been urged to this conclusion, "that some radical particles must be fixed within us which constitute our sameness through all the mutations of life, and which remaining in a state of incorruptibility shall put forth a germinating power beyond the grave, and be the germ of our future bodies."* Notwithstanding the many objections that may be advanced against this opinion, I firmly believe that it is founded in truth; and in my opinion it will commend itself to the understanding and judgment of all unprejudiced men. If then the identity of the body consists in some germ or stamen which has been lodged in it from the beginning, we may allow the numerical particles which it

* Mr. S. Drew's Essay on the identity and resurrection of the human body, where this subject, as well as every other subject connected with this important question, is treated in a very luminous and masterly manner.

possesses at the time of death, to be burnt and exhaled into the atmosphere, or united to other bodies, and yet the future body sustain no loss whatever, as, notwithstanding the changes which these particles undergo, the stamen which constitutes the identity of the body will be preserved, and wherever it may be lodged will shoot forth its powers, and ripen for the future resurrection. From these circumstances it appears that this principle of bodily identity is capable of a separate existence, when perfectly disunited from all other matter and from spirit; yet it will not follow that it will possess any active energy, or be capable of motion. In this state of total separation it can have nothing more than a vegetative existence totally destitute of animal powers, and in this state it no doubt ripens towards the grand result of things when it shall come forth to the tribunal of God to be rewarded or punished together with its immaterial partner. Thus then we have proved that the resurrection of the dead is scriptural, and necessary, and possible; seeing then that there will be a resurrection, it is evident that death shall be completely destroyed. After this glorious event there will be no more death, inasmuch as all the causes of dissolution shall be forever removed "this corruptible must put on incorruption and the mortal must put on immortality." Though death now sways his iron sceptre over so many millions of the human race, his empire shall be overturned

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and his power be completely subverted. The hour is rapidly approaching when the mighty angel shall descend and swear "by him that liveth forever and ever that there shall be time no longer," then the earth and sea shall yield up their dead, and all our species shall be assembled before the tribunal of the omnipotent judge. Then shall be fulfilled that saying which is written, "Death is swallowed up in victory." But perhaps it may be asked, how are the dead raised, and with what body do they come? It is impossible for us in our present state to conceive the astonishing changes which our bodies are destined to undergo, or the powers with which they may hereafter be vested. There can be no doubt, that the ductility of matter is so great when acted upon by omnipotence that the substance can bend to every thing which its essence does not preclude; we may therefore reasonably infer from this circumstance, as well as from the language of St. Paul, that the difference between our bodies here and what they shall be beyond the grave is exceedingly great. "All flesh is not the same flesh but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds;" and yet all these have one common origin, mere inert matter, till God gives it life and activity. "There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and

another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor it is raised in glory; it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body," no longer dependent on natural productions for its support, being built upon indestructible principles. But as some are to be raised to the resurrection of life and others to the resurrection of damnation, it is of greater consequence for us to endeavour to secure a part in the former than to plunge into an ocean of conjecture upon this subject.

No doubt you all desire to have a part in the first resurrection, if so, you must not "let sin reign in your mortal bodies now, that you should obey it in the lusts thereof," but you must consecrate them, and "keep them holy as the temples of the Holy Ghost, and yield your members as instruments of righteousness unto God." Do you wish to tread the crystal pavements of the New Jerusalem? you must now walk in the highway of holiness. Do you wish to join in the songs of angels and doxologies of saints? you must employ your tongues in prayer and praise below. Do you wish to bow before the throne of God and the Lamb? you must now bend your knees "and call upon the Father of our Lord Jesus Christ, that he would grant you according to the

riches of his glory, to be strengthened with might by his spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God," for be assured that nothing shall enter into heaven that defileth, neither whatsoever worketh abomination, or maketh a lie. If you be not saved from your sins here, you can have no place in the New-Jerusalem hereafter. It is morally impossible. "That which a man soweth shall he also reap." Do you believe these things? Do you act as if you believed them? Have you entered in at the straight gate? Are you walking in the way that God has appointed? Have you truly repented of your past sins? Have you believed in Christ with your hearts unto righteousness? Do you search the Scriptures, pray without ceasing, and watch with all diligence for the coming of the Lord; Oh my brethren, what are temporal objects to us who are bound for an awful eternity? What is the duration of our existence in this world, when compared with never ending ages? shall immortality be to you a blessing or a curse? When your bodies are raised from the dust of the earth shall it be to dwell in Abraham's bosom, or to be tormented in the flames of hell? upon your embracing or not embracing religion

depends the issue of this important question. Not that religion which consists in the performance of a few formal duties, and unites with "the lusts of the flesh, the lust of the eye, and the pride of life;" no, but the religion of Jesus Christ, the religion of the New Testament, that religion which has its seat in the heart, and regulates the life; which imparts heavenly comforts, and produces holy fruit.

Lastly we shall proceed to notice the character of our late amiable Queen, whose lamented death occasioned this discourse.

Her Majesty our late Queen, has for upwards of half a century shared the British Throne. Her maiden name was Sophia Charlotte, of Mecklenburgh Strelitz, a principality of Lower Saxony. She was born May the 16th, 1744, and was the youngest daughter of Charles Lewis, brother to Frederick the third Duke of Mecklenburgh. Her father, however, though in the immediate line of inheritance, as his brother, the reigning Duke, had no issue, and was unmarried, did not succeed to the Dukedom; he died before his brother, and thus upon the death of Frederick the succession devolved upon his nephew, Adolphus Frederick, fourth brother to our late venerable Queen. The House of Mecklenburgh Sterlitz has been long famed for its attachment to Protestantism, and has repeatedly employed its power and influence in its support. Her late Majesty received a truly Protestant education,

and ever maintained a sincere and habitual regard for the reformed religion. It is generally supposed that the education of those who are to move in the highest circles is contracted and superficial, but this was far from being the case with her late Majesty, whose education, we have every reason to believe, was conducted on the best principles. Her mind was not only stored with useful and ornamental knowledge, but also furnished with religious sentiments and principles; her attainments were not only shining, but solid, and, connected with her illustrious descent, and amiable manners, rendered her a distinguished character.

The assemblage of so many excellencies in a Protestant Princess, did not escape the notice of our most gracious and much afflicted Sovereign, who, soon after his ascending the Throne, demanded her in marriage. Marriage, says a good writer, is an ordinance of heaven established on the broad basis of necessity and propriety. As it is a personal concern of superior importance it must very materially affect the parties entering into it. There exist numerous instances of private infelicity, some of which affect not only individuals but the peace and morality of society. In most cases of this nature, were the originating causes known, improper motives might easily be ascertained. Within the circle of royalty, political motives are frequently the basis of marriage contracts, and consequences the most destructive

to domestic comfort frequently follow such unions. In respect of her Majesty's union with our beloved and afflicted Sovereign, this event was not a matter of mere state policy, but of preference and election. His Majesty had not long filled the Throne before he acquainted his Council, in a Meeting convened for the express purpose, "that having nothing so much at heart as the welfare and happiness of his people, and that to render the same stable and permanent to posterity being the first object of his reign, he had ever since his accession to the throne turned his thoughts to the choice of a Princess, with whom he might find the solace of matrimony and the comforts of domestic life: he had to announce to them, therefore with great satisfaction, that after the most mature reflection and fullest information, he had come to a resolution to demand in marriage the Princess Charlotte of Mecklenburgh Strelitz, a Princess distinguished by every amiable virtue and elegant endowment, whose illustrious line had constantly shewn the firmest zeal in the Protestant religion and particular attachment to his Majesty's family." Such were the terms in which his Majesty announced his Royal intention to his Council on the 8th July 1761, the marriage treaty was concluded on the 15th of August following, and the marriage was solemnized by the Archbishop of Canterbury, at St. James's Palace, on the evening of the 7th September. The excellence and suitableness of his Majesty's

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choice has been fully justified by the subsequent conduct of his late illustrious consort, who has ever proved herself worthy of the high station which she filled for 57 years. It would not only betray presumption, but folly for me to attempt to delineate her private character or to unfold her personal and domestic virtues; this pleasing task must be left to those who have been honored with frequent opportunities of conversing with her on religious subjects, and witnessing her conduct in the midst of her family. But her excellencies as a wife and a Queen ought not to be passed over in silence: His Majesty, it is well known, has endured much affliction as a King, a Parent, and a man. Though he has ever manifested a peaceable disposition, and has laboured to preserve public tranquillity both at home and abroad, his long reign has been a period of unparalleled troubles and commotions in the world, in which his empire has been invariably involved. Since the commencement of the French Revolution, how dreadfully has the earth been shaken by political convulsions, and to what dangers has our country been exposed. The balance of power, the liberty, the peace and religion of Europe, as well as the independency, the freedom, the commerce, and the territories of Britain have been the prize in dispute. During the mighty contest what battles have been fought by sea and land, and what sudden and important changes have taken place. We have seen

French infidels overturn the Majesty of the Throne, and the sanctity of the Altar, we have seen them, with their hands stained with their Sovereign's blood, planting the banner of infidelity and inciting other nations to join them in their sacrilegious employment. We have seen Napoleon leading on the Troops of France to the most tremendous battles, and splendid victories, we have seen them victorious at Marengo, Jena, and Austerlitz; their eagles flying in Berlin, Dresden, Vienna, Warsaw, Madrid, Milan, on the mountains of the Tyrol, of Switzerland and in Rome itself; in a word Europe lay prostrate at their feet, the independence of our country seemed to totter, and it was generally feared that the Lion of Britain would at length crouch before them. Disaffected and unworthy subjects took advantage of these events to misrepresent the motives and conduct of our most gracious Sovereign, and by so doing wounded his truly parental and susceptible feelings. In his own family you no doubt are aware, that events have transpired, which have sensibly affected and distressed his mind. As a man, his personal afflictions have been great and have excited the sympathy of every loyal heart; by an all-wise and inscrutable providence he has frequently been reduced to a state of great mental imbecility, and the majesty of the man has been placed in the most awful, yet respectable ruins. During these afflictive dispensations the sincere tenderness and attachment of his illustrious con-

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sort shone forth conspicuously and gained her the love and esteem of every honest Briton. Amidst national calamities, treasonable attempts, domestic bereavements, and personal afflictions, she has mingled her tears with those of his Majesty, and has invariably endeavoured to mitigate his sufferings. During his Majesty's present lamented indisposition, she was constant in her attendance upon his royal person and laboured to sweeten the bitter cup which Providence has put into his hands. Though oppressed with age and a variety of infirmities, she did not forget to discharge those duties which she conceived necessary to his personal comfort, with diligence, constancy and care; hence we are informed by the public prints, that, when she became so weak as to be unable to leave her apartments, His Majesty soon took notice of her absence, and displayed great anxiety on account of it, evidently shewing, that she had been in the habit of paying him frequent visits.

As a Queen she has invariably conducted herself with propriety and decorum. It is a well known fact, that the influence of a tender and affectionate wife over a husband is very great, and has frequently been employed for the worst of purposes by women in every situation, but especially by those who have been seated upon a throne. This truth is fully proved by the history of our own and other nations. I hesitate not to assert, that, if the Queen of Charles the I. had

not used her influence to induce him to adopt arbitrary and oppressive measures, to invade the rights of the people, and to act independent of his Parliament, the nation would not have been cursed with a civil war ; nor would he have suffered on a scaffold. How different has been the conduct of her late Majesty, who has ever, in common with our venerable King, frowned upon arbitrary and oppressive measures, and expressed her determination to do her utmost to preserve our civil and religious privileges. While she has been in England no laws have been enacted to impose uniformity in minute points of faith, in the forms of worship and ecclesiastical government. The state has not been the dupe of aspiring churchmen, but the guardian of Christians in general, nor has the secular arm been the instrument of ecclesiastical vengeance, but the protection of the toleration as well as the establishment. Thanks be to God, ever since the accession of the House of Brunswick to the throne of Britain, the people have enjoyed liberty of conscience, and the dissenter as well as the conformist, has been permitted to worship God under his own vine and fig tree, but the toleration Act has been greatly amended during the present reign, and we have been put into the possession of unprecedented privileges, for which we are much indebted to her deceased Majesty.

The example of conjugal fidelity and domestic œconomy, and zeal for the diffusion of religious

knowledge which she has set before all classes of British subjects, has been a strong barrier against vice and immorality, has brought down the blessings of heaven upon our guilty land, and has led to the establishment of those Bible and Missionary Societies which have entwined around our country, more imperishable laurels than she ever acquired by the most splendid military or naval triumphs, and have contributed more towards her preservation during the late tremendous conflicts than "her walls, her bulwarks, or her gates of brass."

I cannot conclude this subject without exhorting you to "fear God and honor the King," and "to be in subjection to the powers that are not for wrath, but conscience sake." As Methodists, we have ever been famed for our loyal and affectionate attachment to our king and country; let us continue to rally around the throne of our venerable Monarch, and to bear him up on the arms of faith and prayer, that it may please Providence to smooth his bed during his affliction, and finally to put him into the possession of a crown of glory that fadeth not away.

Still let us pray and never cease,
 Defend him Lord defend!
 'Stablish his throne in righteousness,
 And save him to the end!

May God grant it for Christ's sake.—*Amen.*

