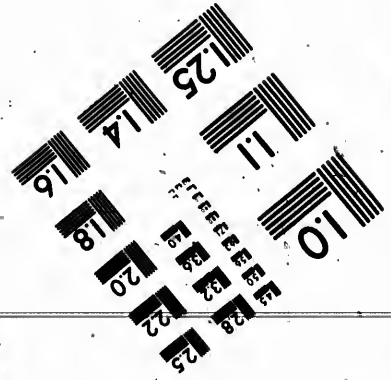
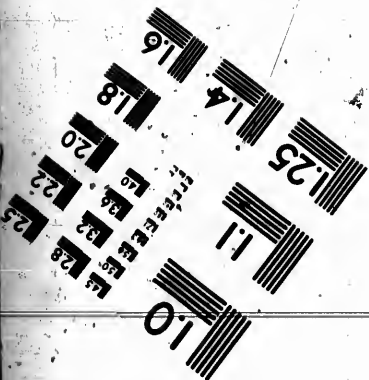
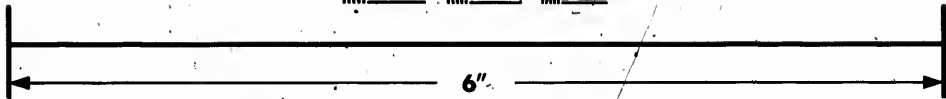
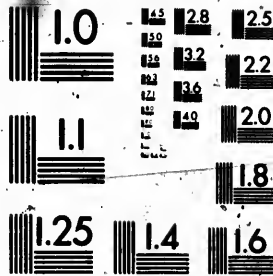


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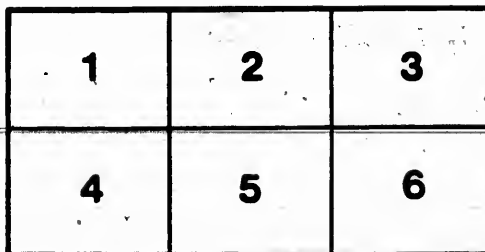
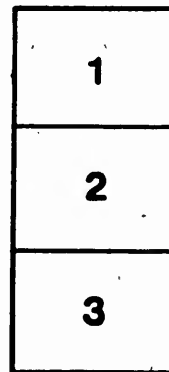
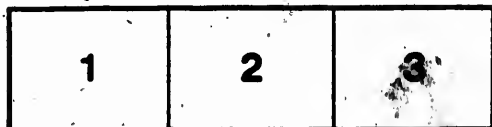
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SERMON

**PREACHED IN ST. JOHN'S CHURCH,
CHIPPAWA,**

ON TUESDAY, THE 6TH FEBRUARY, 1858,

**(A DAY APPOINTED FOR PUBLIC THANKSGIVING, ON ACCOUNT OF OUR
LATE DELIVERANCE FROM THE CALAMITIES OF REBELLION.)**

BY THE

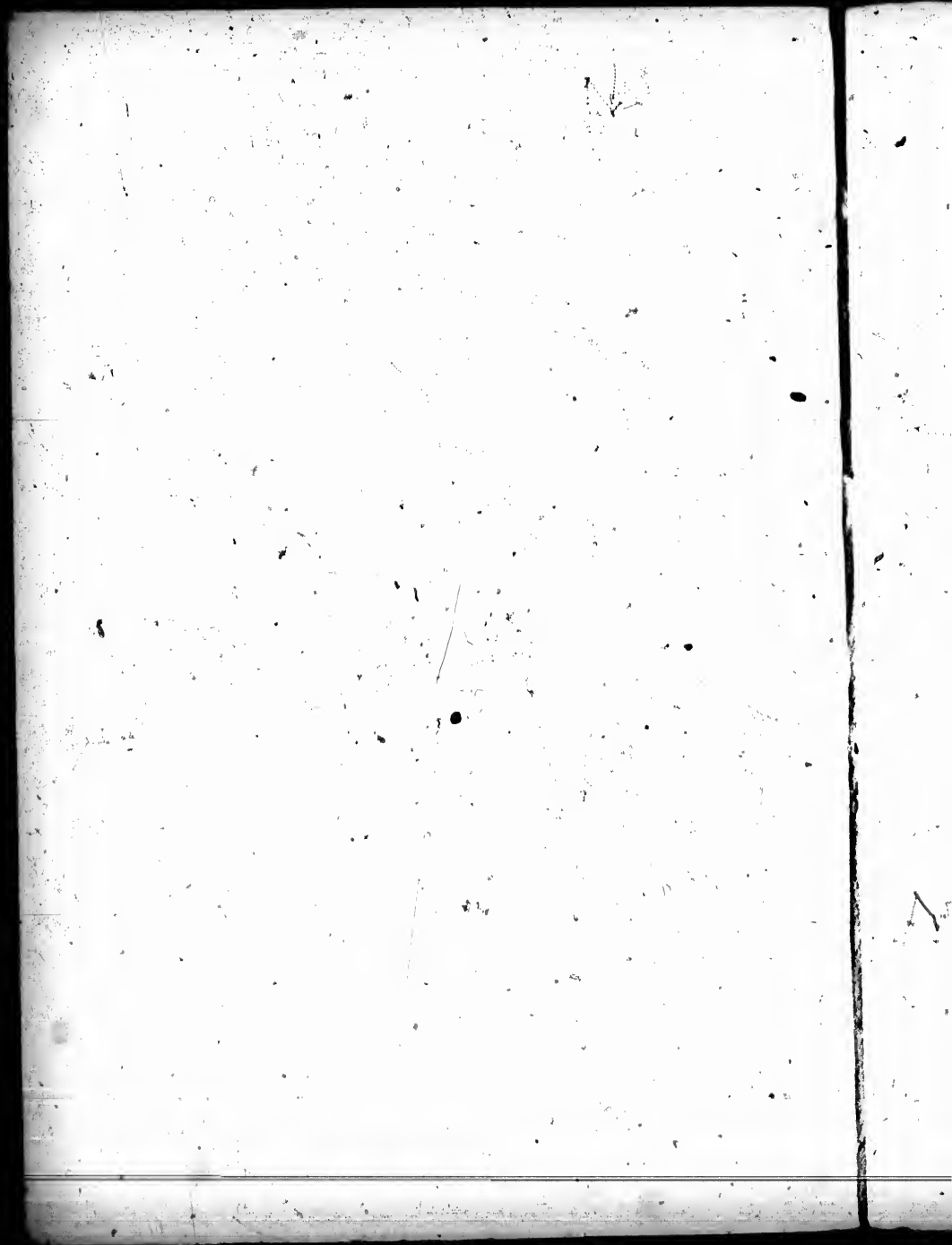
REVEREND F. W. MILLER.

**SUPPLYING MINISTER OF ST. JOHN'S CHURCH CHIPPAWA, AND
LATE MISSIONARY OF DEMARARA, W. I.**

PUBLISHED BY REQUEST.

**NIAGARA;
PRINTED BY THOMAS SEWELL.**

1858.



*at Chippawa
on Feb 6 1838*

SERMON

PREACHED IN ST. JOHN'S CHURCH,
CHIPPAWA,

ON TUESDAY, THE 6TH FEBRUARY, 1838,

(A DAY APPOINTED FOR PUBLIC THANKSGIVING, ON ACCOUNT OF OUR
LATE DELIVERANCE FROM THE CALAMITIES OF REBELLION.)

BY THE

REVEREND F. W. MILLER.

OFFICIATING MINISTER OF ST. JOHN'S CHURCH CHIPPAWA, AND
LATE MISSIONARY OF DEMARARA, W. I.

PUBLISHED BY REQUEST.

NIAGARA :
PRINTED BY THOMAS SEWELL.

1838.

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A
S E R M O N .

PREACHED IN ST. JOHN'S CHURCH,

CHIPPAWA,

ON TUESEAY, THE 6TH FEBRUARY, 1838.

Not unto us O, Lord, not unto us, but unto thy name give the
praise.—Psalm cxv. 1

We are this day called upon to offer up our praises and thanksgiving to the Almighty for his late mercy and goodness towards us, in having frustrated the base designs of a seditious faction, and in having preserved our lives and properties, against the foul attempts of a conspiracy as daring and diabolical as ever stained the pages of history, or disgraced the character of human beings pretending either to religion or civilization.

Under the specious garb of Reform, that grand watchword of the disaffected, Rebellion has at length displayed its cloven foot and stepped forth in all its true though hateful colors, in the vain endeavor to deface and pull down the goodly structure of our glorious constitution, and to erect in its

place the standard of a spurious government, whose outcry and professions are "liberty" and "patriotism," but which indeed mean only licentiousness, anarchy and disorder. Thanks be to those however, who in that hour of need and of danger arose and from every quarter of the land, of every age, and every rank, rushed forward in defence of the government and their Sovereign's rights. Thanks to the promptness, alacrity and loyalty, of those through whose means the vile schemes of that rebellious confederacy were blasted as it were in a moment, and their presumptuous hopes scattered like chaff before the wind. But above all, thanks be to that Almighty Being, through whose providential aid and support, they were enabled so speedily and effectually to defeat and confound the devices of our adversaries, and under whose shield and buckler they so miraculously, I may say, found safety and protection. For if ever the hand of providence were discernible in human transactions, it must be admitted it was most remarkably shown in the discomfiture and suppression of the late rebellion, and in the very small sacrifice of life with which it was effected; and well may we say, not unto us O Lord, but unto thy name give the praise, and well may we exclaim with the Psalmist, "Blessed be the Lord who hath not given us over for a prey unto their teeth, our soul is escaped as a bird out of the snare of the fowler, the snare is broken and we are delivered." And surely we who have been so nearly concerned in the late odious contest, and have seen from almost every family among us one or more of its members exposed to its perils, have especial cause of gratitude and thankfulness to reflect that each individual has returned in safety to his home, and that joy and gladness reign where but

for the interposition of an over ruling providence, there might have been only lamentation mourning and woe. Would we know the value of such blessings, we have only to picture to ourselves the desolation and anguish of a family where the husband, father, brother or son may have been cut off by a sudden and untimely death, and with only here and there a sad memorial to remind them that once, and indeed so lately, they were in life and in health, and now they are gone for ever and numbered with the dead. To attribute every trifling occurrence that takes place to a special providence would be mere levity, and to impute to the Almighty the mischiefs issuing from our own sin and folly would be something worse; but to ascribe every great and beneficial event to his goodness and mercy has ever been reputed, wisdom and justice. We are told indeed in scripture that his general and ordinary providence watches over all, and that nothing happens without his direction or permission, that without him not even a sparrow falls to the ground, and that by him even the hairs of our head are all numbered. But the hand of his more especial providence, is chiefly employed in affairs of moment and of consequence, such as great counsels and undertakings; in revolutions and changes of states; in war and in peace; in victory and success; in the protection of sovereignty, or in the preservation of the people. When therefore, any remarkable event happens which is conducive to the public good, the accomplishment of it should be attributed to the will of that Almighty Being whose providence neither slumbers nor sleeps; and when any pernicious enterprize, levelled either against Church or State is disappointed and brought to nought, surely it is fit we should acknowledge and say, "the righteous Lord

hath hewen the snares of the ungodly in pieces, and therefore not unto us O Lord, but unto thy name be the praise." There are but too many it is to be feared, who for want of proper consideration, neither regard the work of the Lord nor the operation of his hand; they are either too busy to observe, or too heedless to attend to the remarkable occurrences of his providence and the wonders that he doeth for the children of men. While others, instead of discerning and adoring the hand of God, will not only deny and exclude its intervention, but ascribe every thing that happens to the ingenuity of human politics. - But surely he must be as devoid of sense who denies a superintending providence as the fool who says in his heart there is no God. And to imagine that he who made the world, should as it were, forget that he had made it, and deliver it up to chance or fate, is an opinion no less absurd and foolish. But there are some who well know that if there be a God and if he takes cognizance of human affairs, he will one day punish them as their injustice deserves; and this is the true reason why such endeavor to persuade themselves there is neither a providence nor a God. Let us only imagine to ourselves however, the case of an individual entertaining such sentiments, in his last moments when oppressed by sickness and stretched out on the bed of death, and reflecting that there can be no help for him in his God, or salvation in his Redeemer, can we picture to ourselves a situation more appalling or more deplorable. Whoso is wise then will diligently observe these things and they shall understand the loving kindness of the Lord, and will require no argument to convince them that he whose name is Jehovah is the Most High, over all the world, and will say verily there is a reward for the righte-

ous; doubtless there is a God that judgeth the earth.

Diligently to mark, and carefully to treasure up in our minds the special providence of the Almighty in all his dealings with mankind, is the surest way to preserve and nourish our faith and hope in him, and will furnish the grounds of our thankfulness and praise, while it kindles within us the finest feelings and best affections of the heart. God is ever speaking to mankind, not only in his revealed instructions, but in his work of creation and providence, and in these he speaks to them in a language intelligible to all, a language whose sound goes unto all lands, and its words unto the end of the world. In this language also he amply informs them of his power, his wisdom, his goodness, and sometimes of his avenging justice. If he commands the sword, the famine, the pestilence or any other messenger of his wrath, to go through the land; if he commissions the destroying angel to afflict his people and visit them with any of his sore judgments, the design of the commission we may be assured, is to admonish us to render ourselves fit objects of his mercy and goodness by renewed obedience to his will and commandments, and a hearty repentance wherever we have transgressed them, and done amiss.

In this light the late visitations with which we have been afflicted have been considered by the authority which has enjoined the religious observance of this day; that while the recollection of God's dealings with the guilty and rebellious who have so severely felt his avenging hand is still fresh in our minds, we might humble ourselves before the Almighty Ruler of the universe, and approaching his throne of grace we might not only offer up our praises and thanksgiving for his past goodness towards us, but pour forth our vows of future piety

and our supplications for his protecting mercy for the time to come. Impressed as we all must be that whatever happens to us, whether of weal or woe, proceeds from a particular interposition or immediate appointment of providence, let no one ever be persuaded to believe, or imagine that the Almighty suffers nature to act by general laws, that things will mechanically pursue their natural course, and that all events derive their birth from the operation of second causes. For what are the laws of nature but the appointment of the Author of nature, or what are second causes but instruments in the hands of the first great Cause of all things? Nature can in no instance act independently of the Creator, nor can inferior causes produce any single effect without the co-operation of the Supreme in whom they move and have their being. We may rest assured that the same Almighty Spirit who first framed the world, is every where and ever present, superintending, governing, animating and actuating every thing within it. His arm though invisible and concealed under the veil of natural causes, directs all things here below. Matter in all its movements, ever obeys His impulse. Fire and hail, snow and vapours, wind and storm fulfil His word, and all that is ascribed by infidelity to nature or to fate, to chance and fortune, all, all is divine direction. Though things in the material world act according to their respective natural powers, and there is an established order and constitution of things; and the good or evil, the prosperous or adverse contingencies we meet with, are generally nothing more than the course of nature, or natural causes producing their natural effects, yet these we must always remember are under the dominion of an Almighty Superintendent, who by guard-

ing and directing their influences, makes natural causes at all times by the unerring skill and operation of his wisdom and power, the instruments either of his tender mercy or exemplary justice, and the means of conferring a reward or inflicting punishment, according to men's moral deportment, or as best suits the inscrutable designs of his providence. Every divine judgment has a voice, and conveys instruction which admonishes us to beware lest by hardness of heart, indifference to his mercies, or ingratitude for the favors vouchsafed to us, we provoke the Almighty to hide his face from us and withdraw the light of his countenance from us, and a worse thing happen unto us than what has befallen us. Let us not then exclude him from our thoughts, who alone ought to be had in grateful remembrance for we know not how soon we may have to supplicate his aid and assistance against the hostilities of a neighboring people. Although civil discord has we trust for ever disappeared from within our land, yet it is possible we may be urged into a contest from without, in defence and maintenance of our national honor, to avenge unmerited and uncalled for insult, and violation of national faith under the mask of neutrality. Should this be the case, does not the voice of religion, the dictates of reason and the impulse of nature, direct us ever to look up to the throne of his sanctuary, who is higher than the highest, King of kings, and Lord of Lords, in whose hands are the issues of war as well as of life and death, and who can do whatsoever pleaseth him both in the armies of heaven and those of earth. As certain as there is a God and providence above, so certain is it that human means alone cannot always insure success or victory. For the battle is not always to the strong, nor can any human saga-

city foresee the various accidents which may defeat the best concerted measures and blast the fairest hopes. "Except the Lord keeps the city the watchman waketh but in vain." Let us then not altogether lean on the broken reed of human virtue or wisdom, but let us ever look up to the author and giver of all good, to grant us help in time of need; and relying on the goodness and justice of our cause and on his promises to succour all those who call upon him faithfully, let us place our trust and confidence in his Almighty arm who is as mighty as he is willing to protect and save to the uttermost. To every human, let us add every religious means of defence. Let us strengthen our arms by the uprightness of our conduct and the integrity of our lives. Let us by our sincerest vows of holy obedience and the performance of every duty that a creature can pay to the Creator, endeavor to engage heaven on our side; and in order to make our peace with God, and obtain his future favors, let us ever be grateful for those we have received, for public as well as personal mercies, for our political as well as our religious blessings. Happy in the constitution of the government under which we live, where the authority of the Sovereign and the rights of the subject are equally defined and secured by bounds which like those of the ocean cannot be passed, without the danger of ruin and destruction to both. Happy at the same time in the enjoyment of liberty, genuine liberty, which protecting and protected respectively by the Sovereign and venerated by the people, dispenses her blessings to both, and happy in a religion whose streams are clear and unpolluted as the fountain from which it flows, neither darkened by superstition nor discolored by enthusiasm. Such are the public blessings we enjoy, and it is to be hoped

we do not want that greatest of blessings we can possess; viz. a heart duly sensible of them. Let us consider that national blessings are sooner or later blessings to each individual, and that it is the duty of every one to express his thankfulness for them in such a manner as will be most acceptable to him who has vouchsafed them to us; and let us not view such providential deliverances as we are this day called upon to commemorate, nor the manifold mercies we have received at the hands of the Almighty, with indifference and unconcern; but let a thorough sense of them sink deeply into our hearts, with the conviction that not unto ourselves but unto his holy name should the praise be ever given, and let us show forth that praise, not only with our lips but in our lives, by giving up ourselves to his service, and by walking before him in righteousness and true holiness all the days of our lives.

