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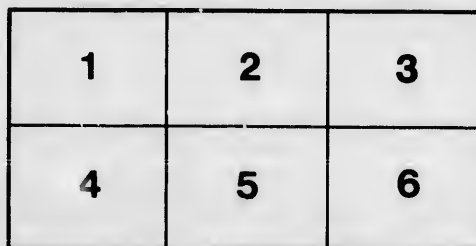
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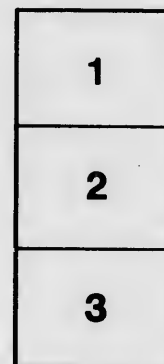
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THE
SUBSTANCE
OF
A Sermon,
DELIVERED
IN ST. JAMES CHAPEL, MONTREAL,
ON SUNDAY, MARCH 25, 1827,
ON OCCASION OF
THE LAMENTED DEATH
OF
HIS ROYAL HIGHNESS, THE DUKE OF YORK.

BY ROBERT ALDER.

PUBLISHED BY REQUEST;
AND DEDICATED BY PERMISSION TO HIS EXCELLENCY THE
GOVERNOR IN CHIEF.

SAMUEL S. S. S.

MONTREAL:
PRINTED BY N. MOWER.

1827.

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TO HIS EXCELLENCY, THE RIGHT MONOURABLE
GEORGE, EARL OF DALHOUSIE,
(BARON DALHOUSIE, OF DALHOUSIE CASTLE.)

KNIGHT GRAND CROSS OF THE MOST HONOURABLE MILITARY
ORDER OF THE BATH, CAPTAIN GENERAL AND GOVERNOR
IN CHIEF IN AND OVER THE PROVINCES OF LOWER CANADA,
UPPER CANADA, NOVA SCOTIA, AND NEW BRUNSWICK, AND
THEIR SEVERAL DEPENDANCIES,
&c. &c. &c.

MY LORD,

The Sovereign Disposer of all events, has been pleased to remove another Member of the Royal Family of Great Britain, from this sublunary sphere; and thus has furnished another proof, that the robes of royalty, and the garments of poverty, are alike preludes to the tomb.

As the following Sermon was delivered, with a design to make a suitable improvement of this melancholy event, I know no person, to whom it could be dedicated, with so much propriety, as to your Lordship; being well persuaded, that there is not an individual, in these Provinces, who deplores so deeply as your Lordship does, the death of the DUKE OF YORK; because there is none, so well qualified to estimate the value of his public services, and the loss that the British Empire has sustained by his demise.

I am, my Lord, but ill qualified, and still less willing, to flatter; but, having resided for upwards of ten years, under your Lordship's government, and witnessed, upon different occasions, your Lordship's great solicitude, for the improve-

ment of the religious and moral character of the people committed to your charge, and your anxious desire to afford equal protection, to persons of all religious denominations—a disposition which is so worthy of a British Governor—I hope, that I may be allowed, upon this occasion, without subjecting myself to the imputation of flattery, to avow the sincere esteem, which I have long felt for your Lordship's character; and to express my fervent wishes, that “the Father of Lights,” may endow you, my Lord, with all those qualities which are necessary, to enable your Lordship, to execute the important duties which are connected with your dignified station; and that He may preserve your Lordship, to be his “Minister for good,” to the inhabitants of this part of His Majesty's Dominion:

Be pleased, my Lord, to accept of my grateful acknowledgments, for having so readily allowed me to inscribe the following Discourse to your Lordship; and for the favourable opinion, which your Lordship has been pleased to express, of the character and labours of the Wesleyan Missionaries in these Provinces.

I am,

My Lord,

With sentiments of the most profound respect,

Your Lordship's Most Obedient Servant,

R. ALDER.

Montreal, April 8th, 1827.

A SERMON.

1 CORINTHIANS vii. 29—31.

"But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

FREDERICK, the second son of our late revered Monarch, the brother of our illustrious Sovereign, the Commander in Chief of the British army, and the Heir Apparent of the British throne—is no more! A deep and general feeling of sorrow, has been produced in our Mother Country, by this melancholy event. The sighs of Britain have been wafted to this province; and we hasten to mourn with her, and to testify our respect for the illustrious dead. For though we are far removed from that favoured land, the country in which we dwell forms a part of the British Empire, however humble, and we are deeply interested in all its affairs. Many of us claim Great Britain as the land of our birth, and no distance of time or place can destroy that love of country of which we boast, or extinguish in us that loyal feeling, which glows in the bosom of British subjects.

In offering this humble tribute of respect, to the memory of the late Heir Apparent, it cannot be supposed that we are influenced by mercenary motives; as we might withhold it without danger, and neither desire nor expect, any courtly reward, for appearing in the train of mourners on this occasion. Our object, is simply to furnish a public and disinterested proof, that we participate in the loyal sympathy,

which has been so unequivocally expressed, by all classes, in the parent state, under this solemn dispensation of Providence ; and of our conscientious respect for the ruling powers of our country.

Nor let it be supposed, that by thus particularly directing your attention to this affecting event, that I am guilty of a dereliction of my duty as a Minister of Christ ; for although the Gospel teaches us, that, " God hath made of one blood, all nations of men, for to dwell on all the face of the earth," and that both the prince, and the peasant, shall meet at the same infallible tribunal, and be judged by the same grand rule ; it recognizes civil government as emanating from the Deity, and civil rulers as his ministers ; and commands us to respect and obey them, as such, not only " for wrath," but " for conscience sake." Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour." It has been usual in all ages, in all countries, and under every form of government, to mark with peculiar solemnities, the obsequies of persons eminent for their birth, their talents, or their exploits. Even in republics, jealous as the people are, of any thing like the pomp and parade of royalty ; this custom is observed, of which a striking instance was recently furnished in a neighbouring country, on occasion of the death of two of her most celebrated statesmen. Where then, I ask, is the individual, who bears and deserves the name of a British subject, that, upon such an occasion, would hesitate, much less refuse, to render due homage to a Prince of the illustrious family of Hanover ?—a family that is so closely connected with the most splendid period of British history. It is now nearly one hundred and thirteen years, since the first George was called by the voice of a free people, to ascend the English throne, and to defend their civil and religious privileges, against the attempts of those misguided individuals, who aimed

at their destruction. Compare this period, with those which preceded it—compare the reign of the House of Hanover, with that of York, or Lancaster; Tudor, or Stuart; and discover, if you can, a period more favourable to religion and liberty, or more conducive to the best interests of the country—a period, when the powers of the Constitution were more correctly balanced; or when the prerogatives of the crown, and the privileges of the people, were better defined, or more conscientiously respected.

It ought never to be forgotten by us, that the Sovereigns of the present dynasty, have always been the friends of religious liberty. Far from having made any attempt to enforce uniformity in the belief of religious truth, or in the celebration of religious worship, they have always admitted, both in profession and in practice, that the rights of conscience are sacred and inalienable; and that it is the privilege of the meanest subject, to exercise his own judgment, in the all important concerns of religion. Hence, since their accession to the throne, not only has bigotry been prevented from taking away the lives of men, under the sanction of the civil power, but those absurd and sanguinary laws, which were enacted during former reigns, to destroy the right of private judgment, have been expunged from the Statute book. The Gospel has been defended and propagated by those celestial weapons, which its Divine author has instructed us to employ for this purpose—weapons, by which it triumphed over the pride of philosophers, and the ferocity of barbarians; and by which it shall triumph over all the ignorance and wickedness of a fallen world. “For the weapons of our warfare, are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God.” Respect for the religious privileges of his people, in connexion with a conscientious regard for his coronation oath, was a striking trait in the

character of George the Third. All his children appear to have imbibed the tolerant spirit of their royal father, who, when he was urged to assent to an intolerant law, utterly refused, assigning as a reason, that, "THERE SHOULD BE NO PERSECUTION DURING HIS REIGN." May the noble feeling that prompted such a declaration, always exist in the bosom of British Princes ; and may there never be wanting a descendant of that Monarch by whom it was made, to sit upon the British Throne !

But alas ! how vain are human wishes. How insecure are all our earthly enjoyments. "The fashion of this world passeth away." Death, that universal, irresistible, and relentless foe—Death, the destroyer of Princes, and the conqueror of conquerors, has, during the last few years, frequently entered our palaces, and snatched away their inhabitants. The first of these royal victims, was the youthful and accomplished PRINCESS CHARLOTTE ; the hope of her family, and the favourite of the nation ; and who, within a few short months after her marriage, was suddenly removed from all the splendours of royalty, to the mansions of death. Then followed in rapid succession, the exemplary QUEEN CHARLOTTE—the venerable and pious GEORGE THE THIRD ; who, during the last nine years of his long and eventful reign, lived in a state of total seclusion from his family and his people ; and descended into the grave, ignorant alike of the national triumphs, and his own domestic bereavements.—Nearly at the same time, the princely DUKE OF KENT, was suddenly cut off in the midst of his days and usefulness—and soon afterwards, the misguided and unfortunate CAROLINE was summoned into eternity. Now, another Prince has been added to the number—another proof has been furnished of the vanity of worldly grandeur—and another call has been made to us, to "cease from man, whose breath is in his nostrils." How astonishing that the numerous and striking proofs of our mortality, which

daily force themselves upon our notice, should be so little regarded—that men should be so heedless to the warning voice of Providence, and to what so nearly concerns them—that all should acknowledge the mortality of all ; and yet all act, as if each one believed that in his own case, the irrevocable decree of heaven, dooming man to death, should not be executed. Such has always been the conduct of men. Such is now their conduct. We are, in general, unwilling to entertain serious thoughts of death, or to make that preparation for it, which both reason and revelation teach us to be so necessary. But shall not this loud alarm affect us ? Shall we not think of our mortality, while listening to the funeral knell of the heir of Britain's throne ? “ All flesh is grass, and all the goodliness thereof is as the flower of the field.”

His Royal Highness, the late Duke of York, was the second son of their late Majesties, King George III. and Queen Charlotte, youngest daughter of Charles Lewis Ferdinand, Duke of Mecklenburgh Strelitz. Of the early years of Princes, but little authentic information is to be obtained, especially after the lapse of half a century, when almost all those who directed their juvenile pursuits, have been swept away by “ time's ungentle tide.” Unfortunately for themselves, as well as for society, Princes are generally placed in circumstances extremely unfavourable to moral and intellectual improvement, and too often the evil passions of our nature acquire an early influence over them. Accustomed from their infancy, to have their wishes not only gratified, but even anticipated ; and in many instances, surrounded by persons who endeavour to gain their confidence and favour, by flattering their vanity, and accommodating themselves to their caprice ; no wonder that they are so often seduced, and fall a prey to the artful and interested sycophants around them : a circumstance which is greatly to be deplored, as well on their own account, as on

account of society, the best interests of which are closely connected with their conduct.

The Duke of York entered into the service, to which he was so bright an ornament, in the year 1780; and from that period until the time of his death, acted a very important part in public affairs. In his personal appearance, he bore a very striking resemblance to his Royal Father, and even his speech was marked by that indistinctness of utterance, peculiar to that illustrious personage; circumstances which tended to endear him to the nation, by whom the late King was greatly and justly beloved. It cannot be denied, but that the deceased Prince possessed many excellent qualities, of which benevolence appears to have been one of the most conspicuous. The filial affection that he displayed, during the melancholy affliction of his venerable Father, made a deep impression upon the public mind: neither the hurry of business, nor the allurements of pleasure, interrupted the regularity of his visits to Windsor, during the period of its continuance, though the object of his affectionate solicitude was insensible to the dutiful and laudable conduct of his son. But there were shades, as well as lights, in the character of the deceased, and it would ill become a Minister of Truth, to attempt to palliate or deny his offences; especially during a period like the present, when so many presume to plead the example of persons of exalted rank, as an excuse for their neglect of religious and moral duties, as if there were "respect of persons with God."

It is not, however, my intention, to attempt to delineate the character of the late Duke of York, as such an attempt on my part, would be equally useless and presumptuous. The character of men "of eminent rank and fortune, marked out for the keen observation of society, by the hand which lifted them above the allotted level of their species, must be correctly represented, or the best land-marks of morals bid fair

to be finally overthrown ;” and, as I do not possess such a knowledge of the character of the late Prince, as is necessary ; in order to a true representation of it, I shall leave this important duty to be performed by others, better qualified than myself, to do it justice. I might indeed, easily repeat all that has appeared in our public journals, respecting his public and private conduct ; but this would afford you little or no instruction. While the writers of such articles promise that, they will “ nothing extenuate, nor ought set down in malice ;” they either endeavour to conceal the imperfections, and to exaggerate the excellencies of the character that they profess to describe ; or they minutely exhibit all their defects, and carefully conceal the good qualities for which they were conspicuous ; and thus impose upon their readers, the production of fancy or prejudice, as a faithful representation of the character professedly delineated. In both cases, we behold the friend, or the adversary ; the apologist, or the accuser ; but in both we are unable to distinguish or to judge correctly of the man. You will therefore, I trust, be more profitably employed in listening to the exposition and application of our text, than to an imperfect account of the illustrious Duke ; and any observations which we might make, cannot possibly affect him, now that he is an inhabitant of eternity. He has already appeared before the Prince of the kings of the earth, the Judge of angels and men, stripped of all the adventitious distinctions which he enjoyed in this world ; and his eternal destiny has been immutably fixed. There the voice of flattery is not heard—there the envenomed shafts of calumny do not reach—and there the late Prince is alike regardless of the censure and the applause of men.

I feel it, however, to be my duty to state, that, whatever opinion we may have formed of the conduct of the deceased, as a man, or as a Prince, we ought not to forget, that he was one of the instruments employed by Divine Providence for

the preservation of Great Britain, during the late protracted and sanguinary war, and which was brought to a close, on terms so favourable to the honour and prosperity of our country—a consummation this, for which under God, we are, in a great measure, indebted to the late Commander in Chief; who, by the judicious and benevolent plans which he introduced into the army, very materially contributed to raise it from the contemptible state into which by a series of disastrous events, it had fallen; and to infuse such a feeling into it, as prepared it to contend with, and ultimately to triumph over, the veteran legions of France. Not, that there ever was a lack of courage in the British army; for courage is a prominent feature in our national character; but there was a want of discipline, without which, mere personal bravery is of little avail in a modern field of battle. This want the Duke of York supplied; and by doing this, he rendered an essential service to his country, and is justly entitled to its esteem and gratitude. It was the system that he introduced, which prepared the way for those splendid victories, that crowned the British arms, on the mountains and in the plains of Spain and Portugal; which produced that cool intrepidity, and unconquerable fortitude that our soldiers displayed in the ensanguined field of Waterloo, where their conduct extorted expressions of admiration from Napoleon himself: and to it, we are in no small degree indebted, for the overthrow of that system of despotism which for a time spread so rapidly, and threatened to sweep away all that was dear to us as British subjects, and as Christians. While then, we adore the gracious Providence of God, that watched over our country in the day of peril, and “turned the battle from her gates”—while we praise our the eternal, confounding the devices of her adversaries, and for placing his impenetrable shield over her, when she contended with almost the whole civilized world; and struggled, not for empire, but existence; let us not forget

forget to render the due meed of praise to the deceased Prince, as one of the agents employed by the Most High for the accomplishment of his gracious designs towards our country ; and for preserving her, in answer to the prayers of his people, as a monument of his mercy, amidst the overthrow of the most ancient thrones, and the wreck of surrounding nations,

Who can forbear admiring the dignified and humane conduct of the late Duke of York, when the impious and infuriated Robespierre, and his agents, issued an order to the French army, to give no quarter to the English or Hanoverian troops ? This order was one of the fruits of that infidel philosophy, which was then in so much repute, and by which its votaries boasted, they would regenerate the world. The proscription of humanity, followed the proscription of Christianity ; and murder was legalized, by the decree of an infidel convention ! But mark the difference between the conduct of a Prince, who respected the Gospel, and that of those pretended friends of man, who derided it, as an exploded superstition. Far from adopting a retaliatory measure—which the laws of war would have permitted—he issued a general order to the army under his command, in which he observed :—“ His Royal Highness desires, however, to remind them (his troops) that mercy to the vanquished, is one of the brightest gems in a soldier's character ; and exhorts them not to suffer their resentment to lead them to any precipitate act of cruelty on their part, which may sully the reputation they have acquired in the world.” There are so many evils connected with a state of actual warfare, that every attempt to mitigate its horrors, and to prevent the wanton waste of the lives and property of men, deserves the approbation of every humane mind. It displays the triumph of reason, over passion ; of the benevolent, over the vindictive feelings of our nature ; and, like a fertile and lovely spot, in the midst of surrounding barrenness, presents an object upon which the mind loves to dwell.

Hence the sentiments which were expressed by his Royal Highness on the occasion referred to, reflect no ordinary degree of honour upon his memory, and will doubtless, procure for him the approbation of future ages.

We shall now proceed to illustrate the solemn truths, and important directions, which are contained in our text. "For this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

It appears that a difference of opinion existed in the Corinthian Church, on the subject of marriage. While some taught, that every person who voluntarily led a single life, violated a divine precept; others affirmed, with some of the ancient philosophers, that the single, is better than the married state. The rulers of the Church applied to St. Paul for his advice; and in the chapter before us, we are furnished with his reply to their request. He admits, that, under ordinary circumstances, the married state is the best; but that, on account of the then distressed state of the Church, the less its members were encumbered with worldly cares the better; and that, for this reason, it was better, if possible, for the unmarried to remain as they were, and to suffer persecution alone, rather than to increase their troubles by the sufferings of a family. "But, and if thou marry, thou hast not sinned. Nevertheless, such shall have trouble in the flesh." He then shews, that it is the duty of all, whether married or single, to remember the brevity of life, and to act as candidates for an immortal crown. This is also our duty. For this I say, brethren, *The time is short.* Time is that portion of infinite duration, which is divided into days, and weeks; months, and years. Viewed in its utmost extent, how short is it when

compared with eternal ages. What are the thousands of years that have elapsed, since time began its mystic flight, with all that may yet precede the dissolution of the world, compared with infinite duration?—as much as one grain of sand, to the myriads that are washed by the waves of the sea?—as one atom, to the innumerable atoms that are contained in the universe?—as one leaf, to all the leaves that tremble in the wide spread forest of nature? No; for between these, a comparison may be instituted, but no comparison can be made between finite, and infinite; time, and eternity. Time is short. This phrase is used by the Apostle, with a particular reference to that portion of time which is granted to each of us, to prepare for the future state; and which is short indeed. How contracted is the space, between the cradle and the grave; and O, how soon we step over it! Time, like an airy meteor—or the tender grass—or a fragile flower, vanishes quickly away. Childhood and youth pass almost imperceptibly, and ere we are aware, we reach the meridian of life, and are surrounded with cares and difficulties. Then comes the last stage of man's existence, old age with all its infirmities, and sorrows, after which, man soon "dieth and wasteth away."—"For the days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." The brevity of time is, a subject upon which poets, moralists, and divines have frequently enlarged, and I do not now dwell upon it, because I conceive that any proof is necessary to convince you of so indisputable a fact; but, that you may be led duly to prize, and diligently to improve that portion of it, which yet remains to you; and that, instead of seeking only temporal possessions, as if this world were designed to be your everlasting abode, you may be led to live as "strangers and pilgrims" in the earth; and to pursue the things that are spiritual in their nature, and eternal in their

duration. Brief, however, as is the span that is allotted us here, it is of inconceivable importance; for it contains the whole period of our probation, and upon the use that we make of it, depends our everlasting doom. "Behold, now is the accepted time; behold now is the day of salvation."—Now, "the Spirit and the bride say, come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." But if we suffer the present life to pass away without accepting the gospel invitation, no further opportunity will ever be afforded us for making our peace with God—pardoning mercy will be placed beyond our reach—no way of reconciliation will be open—no means will then be furnished for the renovation of our minds—no possibility will remain of our ever being admitted into the kingdom of God. What solemn considerations are these; but alas! how little are they regarded? All flesh is as grass; and yet we act, as if we were as durable as the sturdy oak—a few years are allowed us to make provision for endless ages; and yet we spend them as if centuries were at our disposal. While we devote our days, and our nights, to the hurry of business, and the calls of pleasure, we are so inattentive to our best interests, as to leave,

"To the mercies of a moment,
The vast concerns of an eternal scene."

As time is short, let us now begin to act a wiser and a nobler part: and let those "*that have wives be as though they had none.*" Marriage, is an ordinance of heaven, and is designed to promote the happiness of the human race. He who created man, and who is best acquainted with his nature and powers, "saw that it is not good for him to be alone." As we are designed for friendship and society, we daily form connexions of the most intimate and endearing nature, and are united to those around us by a thousand tender ties. Amongst the various ties that connect one individual of the species with

another, none is so powerful, as that which unites a man and his wife, when such a union is founded in affection and esteem, and is nourished by mutual acts of kindness. The feeling that glows in the bosom of the one towards the other, is stronger than that of patriotism or friendship; and triumphs over filial and fraternal love. "For a man shall leave father and mother, and shall cleave to his wife, and they twain shall be one flesh." This union, like all others that we form here, is temporary, and shall be dissolved. Hence the apostle exhorts those "that have wives, to be as though they had none." He does not mean, that husbands are to treat their wives with neglect, or unkindness—with harshness and severity; or as if they were an inferior order of beings. Such sentiments would be unworthy such a man, and would contradict his own excellent instructions on this subject. The simple meaning of the direction before us, is, that we should not suffer our domestic blessings, to diminish our desires for eternal felicity; or the performance of our most important relative duties, to prevent us from discharging our duty to God and our own souls; but that we should sit as loose to the world, and be as ready to act, and to suffer in defence of the truth, in the married, as in the single state.

"And they that weep as if they wept not."—Trouble of various kinds, is our natural portion in this world. "Man that is born of a woman," is doomed to this by the will of his Maker; and whatever may be our station, habits, or pursuits, it would be in vain for us to expect wholly to escape. As the brightest day, is often shaded with clouds, and the loveliest rose is encircled with thorns, so a greater or less degree of sorrow awaits every man here; a truth which is well known to all, who have travelled but a short distance in the journey of human life. Where is the man, whose eye has always been tearless, whose brow has never been clouded with care, and whose heart has never been the seat of

painful anxiety ? The world does not contain such a person. Even religion does not exempt its friends and followers, from affliction, though it enables them to endure it with meekness and patience ; and cheers them, with the hope of a complete and perpetual deliverance. " Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Hence Christians are exhorted to " weep, as though they wept not." The feeling that the Apostle here recommends, is very different from that stoical temper which some of the heathen philosophers cultivated ; and recommended to their disciples. Their object, was to destroy all the generous and sympathetic feelings of the heart ; but the gospel far from destroying, refines these tender feelings, and commands us to shed the tear of sympathy over the misfortunes of others. As we are directed by divine authority " to weep with them that weep," it cannot be supposed, that we are to be insensible to our own sufferings. But, while we feel as men, and allow the tear of humanity to flow, we should hold fast our hope as Christians, and be as though we " wept not." We should view all our afflictions as light and momentary ; as a part of that wholesome discipline which our Heavenly Father is pleased to employ for our good, and the manifestation of his own glory. What are all the trials of believers here, when compared with the reward that awaits them in eternity ? In heaven all their sufferings shall be forgotten ; or be remembered only, to increase their gratitude and joy. " For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

" *And they that rejoice, as though they rejoiced not.*"—As we are not to be depressed by reason of worldly sorrow, neither are we to be elated by worldly joy. The one, as well as the other, is of short duration : for such is the fluc-

tuating state of human affairs, that one day we may be possessed of all the temporal blessings that we can reasonably desire ; such as health, domestic felicity, extensive possessions, and public favour ; and the next we may be stripped of them all. Disease may attack our bodies—death may invade our dwellings—our wealth may pass into the hands of others—the shafts of calumny may wound our reputation, and our former friends may become our most determined enemies. Prosperity, “is as the flower of the grass.” Surely then, we should “rejoice as though we rejoiced not.” Why should we take such immoderate delight in the transitory enjoyments of this world ? Why should we bask in the beams of earthly prosperity, as flies sport in the rays of a summer’s sun, when one blast of Jehovah’s breath may sweep away our joys, and change them into sorrow ? O how ill it befits man, who is a candidate for immortality—an heir of endless bliss, or perpetual sorrow, to be transported with joy at the success of a plan, or the occurrence of an event, which adds a few thousands to his capital, a few fields to his estate, or another title of honour to his name—advantages which he can enjoy only for a short period ; while he neither seeks, nor desires, that portion which the gospel offers ; though the inheritance, which it promises, is incorruptible ; the honours, that it bestows, are unfading ; and the happiness, which it communicates, is adapted to our nature, and lasting as our existence. To what can we attribute this conduct, but to the depravity of our nature and the despotic influence which sense has established over us ; from which we can be delivered only by the power of the Holy Spirit, and the faith of the gospel. It is this divine principle, which gives us it were a present subsistence to those glorious realities, which the people of God shall enjoy in another and a better world ; and which leads them to rejoice, amidst all their earthly enjoyments, as though they did not rejoice ; and when they “buy to be as

though they possessed not," knowing the precarious tenure by which they hold the things of the present life—"For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith."

"And they that use this world, as not abusing it." To use a thing is to employ it properly, in order to accomplish the end to which it refers. To abuse a thing is to pervert it from that use. Hence, if we would use the world, and not abuse it, "we must make a right use of every thing, and pervert nothing" from the use for which it is designed. To do this is the work of faith; for man naturally runs into extremes, and either rejects, or perverts the blessings of Providence. We make a right use of the world, when, viewing it as a mirror, in which a part of the divine character is displayed, we ascend by it to God; and adore his power, wisdom, and goodness; and when we consider the assemblage of things which it contains, and the manner in which they are governed, as designed to make us acquainted with the wonderful economy of the spiritual world. We use the world, when we devoutly and gratefully receive our temporal blessings, as from our Heavenly Father; use them with moderation for the support of ourselves and our families; and employ what may remain, in supplying the wants of the destitute and the afflicted; and in extending the influence of real christianity. By so doing, we prevent money from becoming a snare to our souls—present a pleasing sacrifice to God; and lay up for ourselves "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." But that man abuses the world who makes it the chief object of his pursuit, and lives in it as if it were to be his everlasting abode; whose affections are wholly engrossed with its pleasures, riches and honours, in which all his happiness is placed; who, solely intent upon the aggrandizement of himself and his family, is wholly regardless of the wants and the sufferings

of others ; and who, for the love of the world, endangers his immortal soul. How irrational ; how inexcusable is such conduct, seeing that "the fashion of this world passeth away ;" and that all our present occupations and pursuits, shall be succeeded by the solemn realities of eternity. "Surely man walketh in a vain show." Some critics are of opinion, that in the sentence, "the fashion of this world passeth away," there is an allusion to theatrical exhibitions, and that it should be rendered, "the scene of this world passeth away." You know (says an excellent writer upon this text) that upon the stage, the actors assume imaginary characters, and appear in borrowed forms—one mimicks the courage and triumphs of a hero ; another appears with a crown and sceptre, and walks about with all the solemnity and majesty of a prince ; a third puts on the fawning smile of a courtier, or the haughtiness of a successful favourite ; and the fourth is represented in the dress of a scholar or a divine. For an hour or two they act their several parts on the stage, and amuse the spectators ; but the scenes are constantly shifting ; and when the play is concluded, the feigned characters are laid aside, and the imaginary kings and emperors are immediately divested of their pretended authority and ensigns of royalty, and appear in their native insignificance.

The present world is a stage, on which is exhibited every variety of scene and character ; mirth and sadness ; religion and impiety ; virtue and vice ; wealth and poverty ; the heedlessness of youth, the cares of manhood, the dotage of old age ; princes and nobles, statesmen and warriors ; as well as multitudes, who are, "to fortune and to fame unknown." For a short time, the different actors perform their respective parts. But soon the play is finished—the curtain drops—and they are all removed by death, and leave the stage to be occupied by a new generation.

Other writers, however, are of opinion, that in the passage

before us, there is a reference to a splendid procession, which, passing through the streets, engages for a moment the attention of the multitude. In like manner, the world passes away from the sight of its present inhabitants, and meets the view of others. Whether the Apostle referred to a theatre, or to a pageant, the allusion affords a striking proof of the instability of all sublunary things. They are passing away. The world, with all that it contains, is hastening onward to that momentous period, when "the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up." To us indeed, the world, in general, appears always the same. Day and night succeed each other; the seasons run their round; we gaze upon the same heavens, that met the view of the first of men when he came forth, blooming in youth and beauty, from the hands of his Creator; and though the earth frequently changes its inhabitants, it seems itself to defy the ravages of time. Yet is the destruction of the world decreed in the councils of Heaven: for it is merely the scaffolding, which is employed in the erection of that glorious temple, which the Most High is rearing out of the ruins of human nature, "to be to the praise of the glory of his grace;" and as, when an edifice is finished, the scaffolding is removed; so when this divine structure is completed, the present system of things shall pass away. Then shall

———"Nature shrink at her approaching doom,
 Loud peals of thunder give the sign, and all
 His terrors in array surround this ball—
 Sharp lightnings with the meteor's blaze conspire,
 And darting downward set the world on fire."

The lofty pyramid—the splendid temple—the magnificent palace—"the great globe itself," with all that it contains, shall be involved in the general conflagration,

"And like the baseless fabric of a vision,
 Leave not a wreck behind."

What is said of the transitory nature of the world in general,

is true of all the kingdoms and cities on the face of the globe. Where are those empires and kingdoms, which have successively appeared since Nimrod set up a kingdom in the East? Where are those cities, once so famous for the number of their inhabitants, the extent of their commerce, the magnificence of their buildings, and the strength and solidity of their walls and gates? Where are Tyre, and Ninevah; Babylon, and Persepolis? the banner of desolation has for ages floated over their ruins, and while the curious traveller searches in vain, for some memorial of their former greatness,

"Oblivion laughs and says,
The prey is mine!"

Admitting the truth of the observations which we have made, on the brevity of time, and the instability of the world; and assuming as a fact, the immortality of the human soul, it surely can require no arguments to prove, that it is our greatest wisdom, to seek for such a portion, as shall not be taken from us. All the schemes and plans; all the pursuits and employments, that now engage the attention of men; and all the endlessly diversified objects that now gratify their senses, and tempt their avarice and ambition, are unsubstantial and transitory: for "the fashion of this world passeth away." But even if this were not the case—if the things around us were permanent; we must shortly leave them for ever. For, "it is appointed unto men, once to die." "Your fathers where are they?" Many of you, my friends, have reached the summit of life's steep hill. Pause for a moment, while I enquire, where those persons are that occupied the places which you now fill, when you commenced the pilgrimage of life? Have they not all finished their earthly career, with the exception, perhaps, of one here and there,

"Whose hoary locks proclaim his lengthened years."

Have you not frequently seen the earth opened to receive the

remains of some of your early associates, who were taken away in "the midst of their days"? Once they were as active and cheerful, and as eager in the pursuit of earthly distinctions as you are, but what are all these things to them now? You are rapidly following them, to the "house appointed for all living," and then what will they be to you? "Man dieth and wasteth away; yea he giveth up the ghost, and where is he?" Shall we then "eat and drink, because to-morrow we die?" Such conduct is as much opposed to our happiness, as it is incompatible with our character. We are called by the gospel to nobler employments, and to higher pursuits. We are called to the enjoyment and practice of that "pure and undefiled religion," which is from above, and which St. Paul describes, as consisting of "righteousness, peace, and joy in the Holy Ghost." We are called to receive "a kingdom which cannot be moved"—to partake of the honour of the sons of God here, and to enjoy that well-founded hope of eternal life, by which is produced that energy of mind, and decision of character, that distinguish the genuine disciples of the Redeemer, and which so effectually supported many of them, in the midst of sufferings, the bare recital of which, shock the feelings of humanity. Illustrious conquerors! they "were tortured, not accepting deliverance; that they might obtain a better resurrection." Religion is that blessed portion, which the world cannot give, nor take away. Amidst all the changes of this life, it remains unchanged; amidst all its sorrows, it is our joy; amidst all its trials, it is our support; amidst all its treachery and deception, it is our faithful friend and guide;—and

—"Even in death,
In that dread hour, when, with a giant pang,
Tearing the tender fibres of the heart,
The immortal spirit struggles to be free—
Then, even then, this good forsakes us not,
For it exists beyond the narrow verge
Of the cold sepulchre."

Are you not persuaded that this is what you want? that this alone can afford you that happiness which you have long sought for in vain, in a thousand other objects? Then why do any of you delay to seek it? Why do you pursue the base and grovelling pleasures of sense, in preference to the exalted pleasures of piety? Why do you continue building on the sand, when the rock of ages is revealed to you, on which you may erect, an imperishable structure? Why do you labour in vain, in hewing out cisterns that can hold no water, when you may have gratuitous access to the fountain of living water? Why should you be taken up with objects that you shall speedily behold no more, so as to lose sight of that eternal state of existence upon which you must shortly enter? Is this the return that you make to your Heavenly Father, for the distinguished blessings which he has conferred upon you? Are these the proofs that you furnish of your love to the "good shepherd," who laid down his life for you, as a part of that flock, which has gone astray? Will ye still remain away from Him, and reject the blessings which he has purchased with his own blood? Is this consistent with the duty that you owe to yourselves? Is it a proof of wisdom to be serious about trifles, and indifferent about the most important realities—to glide down the stream of life, and intently gaze upon the various objects that appear on either side of it, and not cast one look towards that shoreless ocean, upon which you shall soon enter? If a man pay a more than ordinary degree of attention to the state of his soul—if he presume to be more "zealously affected in a good thing," than the custom of the world allows, he is pitied as a fool, or derided as an enthusiast. But by what name shall we designate that state of mind, which leads a man to hazard his eternal safety, for a momentary gratification? What species of madness is that which those persons are labouring under, who confine their attention to the "outward man" and its interests, while

"the inward man," that shall survive the stroke of death, is utterly neglected. The conduct of the maniac who imagines that he is in a state of freedom, when he is bound with fetters, and who moves about his gloomy cell, pleasing himself with the idea, that he is possessed of the attributes of royalty; is not more irrational than this: and yet, how many are living as if there were no future state—no day of righteous retribution approaching—nor any thing interesting in the sublime discoveries of revelation. Have not we often acted in this way? Are there not some individuals present who are still doing so? To such I would say, "it is high time to awake out of sleep;" and to consider your latter end. For the time is short; and its brevity calls upon you, "so to number your days; that you may apply your hearts unto wisdom."

Let us acknowledge the agency of God in the government of the world; and present to him our prayers and supplications; in behalf of our King and country. "The earth is the Lord's and the fulness thereof;" for he is the Ruler, as well as the Creator of the world. The providence of God is a doctrine, which, though but little understood, and seldom considered, is clearly revealed in the oracles of truth; and affords unspeakable pleasure to the people of God. "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof." All the kingdoms of this world, form a part of his empire. Earthly monarchs are his subjects, and are accountable to him, for the use which they make of their delegated authority. As the "Most High ruleth over all the kingdoms of men, and giveth them to whomsoever he will: as he removeth kings, and setteth up kings, and giveth wisdom to the wise," it is our duty to bear up our Sovereign on the arms of faith and prayer; to beseech the giver of all good, to adorn his soul with the ornaments of righteousness; to preserve his health, and to prolong his days. It is more especially our duty to do so at present, as his heart has been so deeply wounded, and his health so greatly injured, by the

Death of His Royal Brother. When a Nero sat on the Imperial Throne, and wantonly shed the blood of Christians, St. Paul exhorted the disciples of Jesus, to pray "for kings and for all in authority;" assigning as a reason for it, "that it is good and acceptable in the sight of God our Saviour:" how much more obligatory is this direction on us, who have the happiness to live under such a Sovereign, as GEORGE THE FOURTH: a Sovereign, whose life is of so much importance to the British Empire, and to all classes of his subjects.

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

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." He has appointed civil government, for the safety and happiness of man; and it is our duty to submit to that, which has been divinely appointed for our good. It is a wicked and a dangerous thing to disturb the public tranquility, and to cherish popular disaffection; for if the people are once taught to despise constitutional authority, and to trample upon law and order, the most tremendous consequences may be anticipated from their lawless violence. There are mutual duties, which rulers and their subjects, owe to each other. As it is the duty of the ruler to protect and defend his people; so it is the duty of the people, to "render unto Cæsar, the things that are Cæsar's;" honour, tribute, and obedience. This is loyalty; for "loyalty signifies obedience to the laws: the laws require attachment and obedience to the Prince, whom they invest with supreme authority. It is treason against the prince to depress him below the laws: it is treason against the constitution to raise him above them. The law makes the king: the king guards and executes the law; and a good subject loves, obeys, and supports both." "Thou shalt not speak evil of the ruler of thy people," is a divine precept; and should not be lightly esteemed.

JOHN TROTT
SAMPSON LOW

It surely is the duty of British subjects, to be patterns of loyalty: to value their privileges—to guard their constitution—and to respect the authority of their Sovereign in himself, and in his representatives. For of all the constitutions under heaven, the British is demonstrably the best. It combines the promptitude and decision of a monarchy, with the wisdom and caution of an aristocracy, and the freedom of a democracy. It is equally removed from despotism on the one hand, and popular licentiousness on the other. “It has been long tried, and stood the rudest tests. The lapse of ages tends only to invigorate it, and render it more effective. It is an honour to be born under it; a blessing to live under it; and a glory to defend and support it. It is like that mighty tree, described by the prophet, widely diffused in its roots, and vast in its stem:—its branches are spread over all the earth, and under them fowl of every wing find shelter. It is the envy of the nations of the world, and should be the boast of its own sons. It is the nursery of every thing pure in religion; sound in policy; good in law; wise in counsel; deep in learning; and sublime in science!—and, let its enemies know it, resistless in might! It required a thousand years to bring it to its present perfection: were it destroyed, it would require three thousand, to produce one better.” Let us then duly esteem and gratefully acknowledge our privileges. Let each of us take the advice of the wise man, and cultivate the sentiment amongst our neighbours:—“My son, fear thou the Lord, and the King; and meddle not with them that are given to change.” “Peace be within thy walls, O Britain, and prosperity within thy palaces!” May God bless our King, our Country, and all that are placed in authority over us! May he bless all the nations of the earth! May that happy period speedily arrive, when “wars shall cease unto the ends of the earth”—when man shall every where recognize in his fellow man, a friend and a brother; and when all shall know the Lord, from the least even unto the greatest!

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ERRATA.

Page 11, line 12, for "their defects," read "his defects ;"
d in line 13, for, "which they were," read "for which he
as."

Page 12, last line, expunge the last word, (forget.)

Page 15, line 25, for "time is, a subject," read, "time, is
subject."

Page 16, line 1, for "Brief, however, as is," read "Brief,
is."

