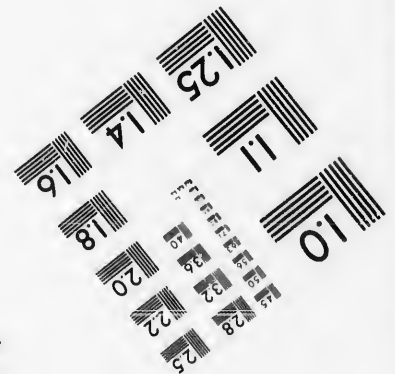
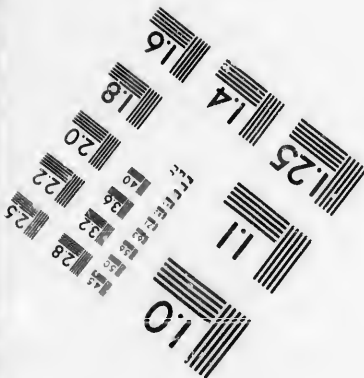
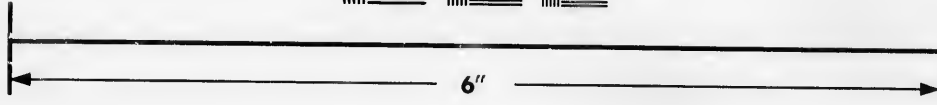
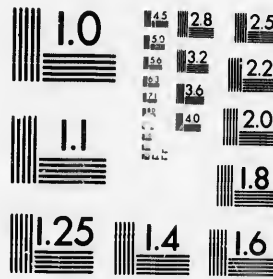


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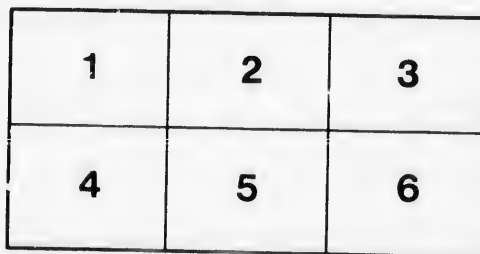
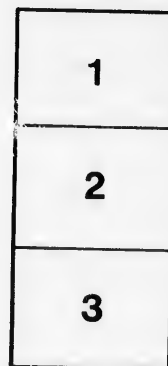
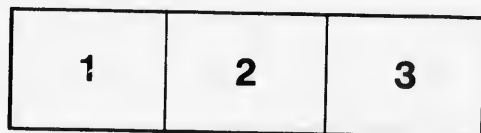
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THE LAST JOURNEY :
A
FUNERAL ADDRESS,
DELIVERED IN THE
WESLEYAN METHODIST CHAPEL,
ST. JAMES STREET, MONTREAL,
ON SUNDAY EVENING, JULY 8, 1838,
OCCASIONED BY THE DEATH OF THE LATE
REV. JOHN BARRY,
WESLEYAN MISSIONARY :
WITH A
SKETCH OF HIS MINISTERIAL LIFE AND LABOURS :
AND AN APPENDIX.

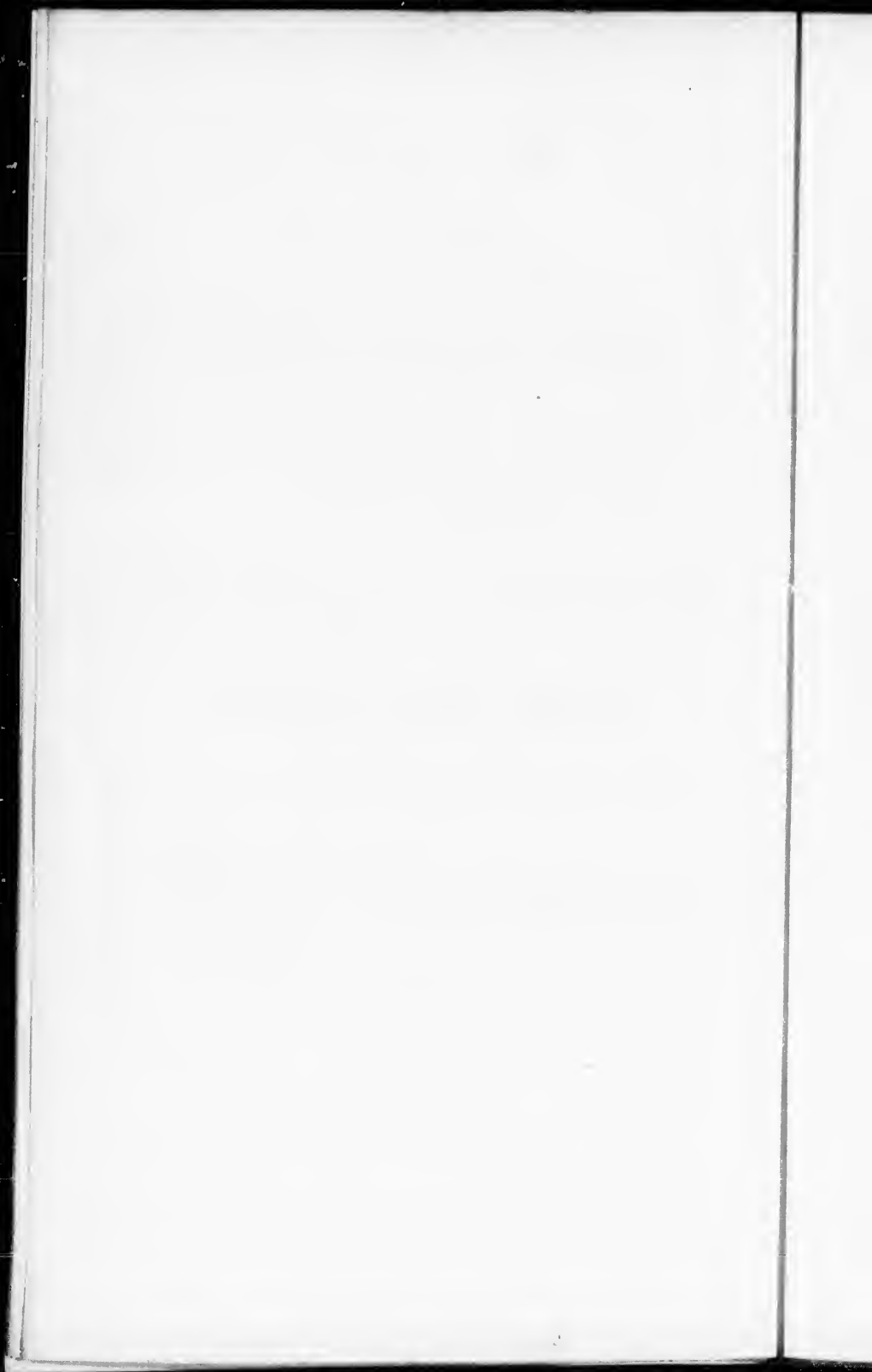
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1838.

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TO THE
WESLEYAN METHODIST MINISTERS,
STATIONED IN THE
PROVINCE OF LOWER CANADA,
THE FOLLOWING PAGES,
WHICH ARE PUBLISHED AS AN HUMBLE TRIBUTE OF RESPECT,
TO THE MEMORY OF AN
ESTEEMED BROTHER MISSIONARY,
ARE RESPECTFULLY INSCRIBED,
BY
THEIR AFFECTIONATE BROTHER AND FELLOW-LABOURER,
R. L. LUSHER.



ADVERTISEMENT.

THE publication of the following pages having been requested by friends, as a token of respect to the memory of the excellent Minister to whom they refer: the writer has been induced from similar motives to comply with that request, and thus respectfully to present to the public, the substance, of what was delivered (without any view to publication) to the congregation to whom he is accustomed regularly to minister.

It is readily acknowledged that the "Address" has nothing but the solemn *truth* which it contains, to recommend it to attention: it is hoped, however, that that truth, plainly as it is stated, will suitably affect the hearts of some who heard it, or who may read it, and issue in their eternal welfare.

The particulars contained in the subjoined brief account of the life and labours of the late Mr. BARRY, have been chiefly furnished by his afflicted widow. His journal of several years, and other valuable papers, having been unfortunately destroyed at sea; the principal sources of information concerning him, are the recollections of his family and friends: which is the writer's apology for not presenting a more extended account, of so excellent and useful a man.

Should any profits arise from the sale of this publication, it is the particular wish of the widow that they should be devoted to the Missionary fund.

Wesleyan Mission House, Montreal,
July 29, 1838.

FUNERAL ADDRESS.

BRETHREN AND FRIENDS,

Called as I am to address you this evening on occasion of the lamented death of an esteemed brother Minister, and who was once to you an affectionate and faithful Pastor: I am concerned that, while a public tribute of deserved respect is thus paid to his memory,—I may not only do justice to his character, but be instrumental in promoting your spiritual edification, and of leading you more seriously and diligently to “prepare to meet your God.”

Could I, ere I left my study this evening, have communed with the sainted spirit of our departed brother and friend, on the subject and manner of my present address to you; what may we suppose would have been his counsel and charge? As an inhabitant of the spiritual and eternal world—and apprehending in the light of eternity, the value of our souls—the importance of salvation, and the mutual and solemn responsibilities of ministers and people; would he not have said—Go, and preach as for *Eternity*—Go, and in the ministration of the word be *faithful* to the people—“shun not to declare unto them all the counsel of God.” Go—and remind them that “the time is short,” and that the period will soon arrive, when the seven thunders shall utter their voices, and the angel of Jehovah standing upon the sea and upon the earth, shall lift up his hand to heaven and swear by him that liveth for ever and ever that there shall be time no longer—Go—and cry in the ears of the young and of the old, of the rich and of the poor, of the grave and of the gay—“Be ye also ready: for in such an hour as ye think not the Son of man cometh.”—“Set *thine* house in order: for *thou* shalt die, and not live”—And finally, he perhaps would have said—

If my humble name and labours be remembered or mentioned before the congregation, let it be to the honour of my Divine Master—to the praise of the glory of divine grace, and that my family and friends may be constrained to devote themselves afresh to the service and glory of God.

Without receiving or seeking any such counsel or charge, from any inhabitant of the eternal world; the occasion on which we are assembled, and my responsibility as a minister of Christ, suggest and require that the subject and manner of my further discourse to you, should be suitable, and solemn—earnest and faithful. And under these impressions of what is now my duty, let me commend to your serious consideration and individual adoption, the sentiment and words of

JOB xvi. 22. “WHEN A FEW YEARS ARE COME, THEN I SHALL GO THE WAY WHENCE I SHALL NOT RETURN.”

FROM the history of Job, and from his discourses with his three friends we learn, that neither in prosperity nor adversity, in honour nor dishonour, was he forgetful of his frailty and mortality. His estimate of human life is thus recorded—“Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?” “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not.” While his own expectations of certain and approaching dissolution are thus expressed—“I know that thou wilt bring *me* to death, and to the house appointed for all living.” And that he regarded his latter end as *near*, as it was certain; appears from the passage which I have more particularly recommended to your serious attention, *When a few years are come, then I shall go the way whence I shall not return.*

In pursuing the meditation thus suggested to our minds, we may enquire—

FIRST. WHAT WAY THAT WAS, WHICH JOB EXPECTED TO GO? The venerable patriarch Job, who for piety and wisdom, wealth and honour, “was the greatest of all the men of the east, had no doubt, during the seventy, or as some suppose, the one hundred and forty years which he had lived before the time of his

calamitous trial—travelled in different directions, performed many arduous journeys, and visited many countries and places. The manner in which he was enabled to descant upon nature—to call the constellated stars by their names—and describe the various productions, inhabitants and wonders of earth and seas; shows that he had ranged abroad amidst the Creator's works, and had brought his knowledge from afar. There was, however, at least *one road*, which, though a beaten track, and travelled by the previous, successive generations of mankind, remained to be explored *by him*; and it is of this mysterious road and journey that he here speaks; and which in the language of Scripture is designated—

“*The way of all the earth.*” Life itself is compared to a journey, or “pilgrimage”—the travel of a day—a short journey from the cradle to the tomb. But it was thus that Joshua spake of his approaching *death*—“Behold this day I am going the way of all the earth.” And with similar views of the transition which he should experience, when called to leave the cares and splendours of an earthly throne and kingdom, and to pass through “the valley of the shadow of death”—when “the days of David drew nigh that he should die; he charged Solomon his son saying, I go the way of all the earth.” This *way* then of *all* the earth, is the path of death which all must tread, and by which, “man goeth to his long home.” But what mortal living traveller can describe that way? who, that has not by dying realized death, can describe that solemn event? Physiologists may speculate in theories of life and death; and in conclusion say, that death is the separation of the soul and body—the dissolution of the mysterious bond by which these two parts in man, the corporeal and incorporeal are united—or that it is “the total and irrevocable cessation of all the functions of a living animal:” and after all the mystery still remain:

“Who can take
Death's Portrait true? The Tyrant never sat.
Our Sketch all random strokes, conjecture all;
Close shuts the grave, nor tells one single tale.”

The road untravelled, is a road unknown—it is by dying only that we may know what death is. Happy the traveller, who, entering upon this last journey of mortality, has the Good Shepherd as his companion and guide! He need “fear no evil.” If life has been to him a blessing; death shall not be less so—

for the believer to live is Christ—to die is gain. If the final hour—the closing scene of this world in the case of the dying sinner, be one of darkness, confusion and dismay! to the humble steadfast Christian, it is a season and a scene, of calm and holy triumph—“Mark the perfect man and behold the upright, for the end of that man is peace.” It was thus that Job, after all his trials and sufferings, finished his earthly course. “The Lord blessed the latter end of Job more than his beginning, and so Job died being old and full of days.”

It is the way to the Grave—“the house appointed for all living”—whether in the caverns of ocean, or the sepulchres of earth; where “man lieth down, and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep.” The doctrine of the resurrection of the dead, being less clearly revealed under the Patriarchal and Mosaic dispensations, than under that of Messiah; death and the grave sometimes appeared even to good and inspired men of those ages and dispensations, if not under an aspect of terror, yet as shrouded with a gloom, which their faith and hope of a blissful and everlasting future, were not sufficiently vigorous to penetrate or to dispel. How dim was the faith, and how obscure were the prospects of Job when he said—“Wherefore hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me, I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? Cease then and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.” David also enquires—“Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?” While, however, under the clearer and brighter revelations of the Gospel, which hath brought life and immortality to light; we are enabled to contemplate the grave only as the peaceful dormitory of the body until the morning of the resurrection; when all that “sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,” and so to look beyond it to another world—let us think of the grave, to

humble our pride. There the loveliest, the proudest, the mightiest of mankind, must, with the meanest and most miserable, "make their bed in the darkness, and say to corruption, Thou art my father : to the worm, thou art my mother and my sister." Let us think of the grave, and whatsoever our hand findeth to do, do it with our might ; for there, there is neither work nor device, knowledge nor wisdom, to alter or improve our moral character or state. Let us, as Christian believers, think of the grave with *resignation, composure, and thankfulness* ; for there the wicked cease from troubling, and the weary be at rest. There the prisoners rest together ; they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master." If therefore the grave has its glooms and its terrors ; it has also its quietude, repose and security, and in due time shall resound with the clarion of the Archangel—" Thy dead men shall live, together with my dead body shall they arise. 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."

The way of which Job speaks in this passage, is also—

The way to the eternal world. The future state of existence to which man is destined beyond the grave, is called an *eternal world*, because, while this life is introductory, temporary, and brief ; that which is future, is final in its condition, and endless in its duration. But O ! what strange infatuation in immortal beings ! that a world, so properly their own—so vast—so infinite in its interests and destinies—so near, that it may be reached by a journey, of at most, not more than a very "few years"—should be forgotten or disregarded ; while the secular interests of time, and the passing and comparatively trifling events of the present state, are made the all-absorbing subjects of attention, thought and care. How many of us may justly charge ourselves with the folly and inconsistency of neglecting, if not trifling, with eternity, while professing to believe in our immortality ! Too little, indeed, do any of us think about that spiritual and mysterious world of which we must all so soon become inhabitants. Let us then awake up to a due sense of the real and relative importance of the things which now are, and of the things which shall be ; and remember, that present possessions and pleasures, as it respects this world, belong only to time ; or, if ours be a condition of suffering and sorrow on earth ; that "our light affliction which is but for a moment, worketh for us a far more

exceeding and eternal weight of glory; *while* we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "O Eternity! Eternity!" said a dying profligate once to me, "I have nothing now to do but to think of that long—long word,—ETERNITY!" and shortly afterward expired.

In pursuing this meditation a little further, we may observe that the way of which we speak, is to those who are prepared for it—

The way to Heaven. Heaven! The endless and ineffably blissful state and reward of holy, faithful souls. If the grave be the place where on beds of dust, quietly and securely repose the *bodies* of the saints until the morning of the resurrection? heaven is the region of peace and blessedness, where, the *spirits* of redeemed and sanctified men, immediately upon their dismissal from earth, appear, "arrayed in white robes and palms in their hands—where they serve God day and night in his temple—where they hunger no more, neither thirst any more—where the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Happy termination of the journey of life! and of the "valley of the shadow of death!" to realize this state of immortal blessedness. "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me. Write, Blessed are the dead which die in the Lord, from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

But I must also remind you that if unprepared for heaven, it will be found to be—

"*The way to hell, going down to the chambers of death*"—the place of endless punishment and perdition.

Let no man beguile you with a doctrine which would exalt the mercy of Jehovah, at the expense of his holiness and justice; and which teaches, that because the love of God is "uncensed, unbounded, unchangeable and endless;" therefore, with whatever measure of disciplinary or corrective punishment sinners may be visited in a future world, their sufferings cannot be everlasting. We do indeed rejoice in the infinite and adorable love of God manifested in the provision which he has made for the recovery and salvation of man in the gift of his "only begotten Son;" and believe, that he hath no pleasure in the death of a sinner; but we know who hath said—"And

these (the wicked) shall go away into everlasting punishment : but the righteous into life eternal." And if the penal sufferings of sinners in a future world are to be understood as of limited duration, then the duration of the future blessedness of saints must be understood as limited also, for the same original word describes the continuance of both. Brethren, believe the word of God: there *is* an everlasting hell: it was not originally prepared for man, but for the devil and his angels, yet to that region of perdition and misery shall the enemies of Messiah, whether angels or men be driven, who "have despised the riches of his goodness, and forbearance, and long suffering, and after their hardness and impenitent heart have treasured up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his works." And may our faith in the awful truth thus revealed, lead us to watch against those sins, of the evil and danger of which we are faithfully warned, and to seek and secure an abiding interest in the merits and love of that one Saviour and "Lawgiver, who is able to save and to destroy."

Once more. *The path of death is the way which ALL must go.* Of all the myriads of mankind that have passed from time to eternity, two individuals only have been exempted from death and the grave. Enoch and Elijah, as a reward of their piety, and to demonstrate to mankind under those dispensations the reality of an invisible and heavenly world; were translated that they should not see death. This, however, is an exemption which even Christ, though he hath the keys of hell and of death, did not claim; he bowed to the stroke of death, and though he saw not corruption, yet was he laid in the grave. And in this way, through death and the grave, it is ordained that every one of us, and every individual of our race, should pass from things seen and temporal, to the things which are unseen and eternal. This needs no proof—the decree is gone forth—"Dust thou art, and unto dust shalt thou return"—"Our fathers, where are they? and the prophets, do they live for ever?" However forgetful men may be of their latter end, or negligent in preparing for it—however inconsistent men may act with their convictions and expectations of their final hour on earth—or however scepticism, and a vain and infidel philosophy may question the immateriality of the soul, or even deny a future state of being to man,—I MUST DIE—is through the mercy of God so deeply and indelibly written

on every human heart. as to prevent the mad presumption in any of hoping finally to escape from death. It is confessed by all that, "there is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war." While we lament that multitudes around us, diverted or distracted by the levities or cares of life, should act so inconsistently with the solemn expectation of an approaching eternity; and while, in the language of Moses we are led to pray, "O that they were wise, that they understood this, that they would consider their latter end!"—let us be found so diligently and faithfully employing and improving the time and opportunities with which we may yet be favoured, that when our final hour shall come, we may be enabled to say with St. Paul—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Finally, in reference to this eventful journey—it is by *a way whence there is no return*. We may have traversed continents—crossed the seas—and travelled far and wide to the east and to the west, to the north and to the south, and by the way that we went, by the same have we returned; but *this way* admits of no return. And it is this especially which gives to death so much solemnity and importance, it determines man's eternal and unchangeable character and condition: he can no more return to earth, or time, or probation—to correct the errors or supply the defects of his character and conduct there. If but one year, one day, one hour spent again in this world would be sufficient to set all right for eternity—that short period of time can in no case be recovered or granted—"He that is unjust, let him be unjust still: and he which is filthy let him be filthy still: and he that is righteous let him be righteous still: and he that is holy let him be holy still."

And now, how important is this last journey, whether desired or dreaded—whether pursued by the young or the old, the rich or the poor, the saint or the sinner: whether it conducts the traveller to the eternal abodes of blessedness, or misery: so it was felt to be by our dear departed friend, of whom I have subsequently to speak more at large. He had travelled many thousand miles by sea and land, and had undertaken and accomplished many arduous journies

in the prosecution of his missionary work; but this last journey from time to eternity, though cheered with the prospect of a blissful termination, was to him solemn and infinitely momentous. Divinely as he was supported and comforted in his final hour, he felt and said—"It is serious work to die." Fools only trifle with death.

"Whatever Farce the boastful Hero plays,
Virtue alone has Majesty in Death;
And greater still, the more the Tyrant frowns."

SECONDLY. WHEN DID JOB EXPECT TO UNDERTAKE THE JOURNEY OF WHICH HE SPEAKS? He fixes not the time—he knew not with certainty, any more than we do, the day, nor the hour, when he should depart hence; but he says, "when a *few years* are come;" or as in the margin, "years of number," i. e. "the appointed time." "*Few* and *many* are ideas and terms of comparative import; as for example, five are few when compared with five hundred, and fewer still when compared with five thousand. Job probably lived longer than he expected; for he lived after his trial, one hundred and forty years. But supposing him to have known that he should survive his afflictions and trials during that period of time, or even centuries beyond it; and that his days, like Methuselah's, would embrace a period of nine hundred and sixty and nine years: still we believe he might, and would have said, "when a *few years* are come"—for what are a thousand years, or a thousand ages, or time in its longest periods, when compared with eternity? The brevity of what would now be considered a very long life is thus confessed by another of the Patriarchs—"And Pharaoh said unto Jacob, How old art thou? and Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years; *few* and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." With still greater propriety may we, whose days are abridged to three-score years and ten, speak of those which remain as being "*few*."

My *youthful hearers*, it will be wise in you to form this estimate of life, as to its duration, and to think and speak of your years as *few*. Your sun may go down at noon-day—and before even another Sabbath return,* you may have finished your probationary course,

* A very solemn providence, proving the great uncertainty of life, occurred in the death of Serjeant Ford of the 7th Hussars, at present stationed in Montreal, within three days of the

and have gone the way of all the earth. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth." It will then be still higher wisdom in you at once to form the resolution that with divine assistance, your future days, whatever may be their number, shall be spent in the service and to the glory of God your Saviour.

With still greater urgency would I address myself to the *Seniors* of this congregation. And that I may not be misunderstood as to the class of persons to whom I now refer, I mean those at least, who have already lived two thirds of the time appointed to man upon earth. "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." The shortness of time, as it regards the period of man's pilgrim state on earth, especially as compared with eternity, is generally admitted. There is, however, one fact connected with this subject which is not often adverted to, and which I would press upon the attention of persons of every age, but those especially to whom I now address myself—it is this:—that in general one third of the time and life of man, is passed in an *unconscious* state—is spent in *sleep*. So that a man who dies at seventy years of age, has consciously lived but about fifty seven years, and so in proportion for any shorter period. But are there not some who spend one half of their precious time in slumber, sleep, or bed? and are so stupid and besotted when they arise, that they

delivery of this discourse. He was one of the congregation on the Sunday evening, and with others was reminded that he might finish his earthly course before the return of another Sabbath. He was present also on the following evening at another religious service, and spake of the pleasure he felt in the service of God, and in the society of God's people. On the Wednesday following he was drowned, while bathing in the river, being seized, as is supposed, with cramp in the stomach. He was about 26 years of age—an able soldier—much respected by his officers and comrades—a member of the Wesleyan Society, and best of all, he was "a good man." About half an hour before he went to bathe, he was conversing with a pious comrade on the subject of this discourse—the brevity and uncertainty of life, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."—"No man (saith Job) is sure of life."

Since the above note was written, and only a few days after the death of Serjeant Ford, another of the congregation present at the delivery of this discourse, a young man aged 24, was also drowned in the river by the upsetting of a canoe. Of him, too, it may be said: "He shall return no more to his house, neither shall his place know him any more."

can hardly be said at any time to be thoroughly awake? Considering, then, how the time necessary to the repose and refreshment of the body shortens the period of man's conscious existence on earth; considering too, how much of his waking time is spent in secular cares and concerns—in the toils and distractions of business and of the world—in engagements which necessarily, so fully occupy the mind, as to render it almost impossible, at the same time, to think of, or attend to any thing else:—how small a portion of time in each day is left to some persons for devotional retirement—for religious duties and the use of means necessary to spiritual improvement and eternal salvation! Let this solemn fact be considered in connection with those views of life which have previously been suggested; and who, but must acknowledge the truth, and feel the force of the Apostle's declaration, that "the time is short;" and confess that it is little less than presumptuous in aged persons to reckon upon even a "*few years to come.*"

Again. *Let those who possess the honors, treasures and comforts of this world, be admonished:* for,—“Surely men of low degree are vanity, and men of high degree are a lie, to be laid in the balance they are altogether lighter than vanity. If riches increase set not your heart upon them:” not only because they sometimes suddenly and unexpectedly “make to themselves wings and fly away,” leaving their former possessors in penury and obscurity; but because, though men should tenaciously grasp them to the end of life, “when a few years are come,” then, an eternal separation must take place between them and the idols of their heart, and all their honours and their hopes be for ever laid in the dust.

But: *let the poor man, if pious, take comfort.* The brevity and uncertainty of life, and the thoughts of dying which embitter every cup of worldly pleasure to the man whose only treasure is upon earth—are sources of consolation to him whose only treasure is in heaven; for when at most “a few years are come,” then he shall exchange a condition of poverty and suffering, for a state of glory and felicity, and rejoice that he was enabled to “count all things but loss for the excellency of the knowledge of Christ Jesus his Lord,” in whose presence he shall find fulness of joy, and at whose right hand, pleasures for evermore.

THIRDLY. Our meditations must embrace another point, namely, THE PREPARATION NECESSARY FOR THIS JOURNEY. In all earthly

journeys of any distance or importance, whether by land or by sea, some preparation is considered necessary. Arrangements are accordingly made for the welfare and proper management of family, home and business—during the traveller's absence, or in case he should never return: and also, that he may succeed in the object of his travel, whether it be pleasure, knowledge, health, or business; and realize at the *end* of his journey the satisfactions anticipated. Are we acting with the same prudence and preparation in prospect of our expected journey, from our present home in time, to our future home in eternity? "Set thine *house* in order; for thou shalt die, and not live," was the solemn message which the prophet Isaiah was charged from the Lord to deliver to Hezekiah king of Israel—a message which has been repeatedly delivered to, and solemnly urged upon every one of us. Obedience to this injunction—justice to our families and friends, and our own peace of mind, require that in prospect of soon leaving our earthly home for ever—we should, if not done before, apply ourselves to the—

Due arrangement and final settlement of our *domestic* and *worldly concerns*, and the just distribution, and useful application of the unexpended property we may leave behind us at our death. This is a matter of real, though of subordinate importance, on which, however, I shall not enlarge, further than to observe, that it appears to me to be the interest and duty of every man, *daily* to keep his temporal concerns in the best possible state of arrangement, that his last moments may not be disturbed by a consciousness of their confusion, and the difficulties which must necessarily follow: and also to make such a distribution of his property, if he have any to leave behind him, as may tend to unite and harmonize the members of his family, and other surviving relatives, rather than to sow the seeds of discord among them, as is too often the case, producing envy, strife, and ill-will; and giving occasion to bitter reflections on a character and memory, which otherwise would be regarded and cherished with affection and honor.

A still higher duty devolving upon us, as Heads of families, in prospect of our departure to eternity, is, to *labour to promote the spiritual welfare of the members of the domestic circle*, by establishing the ordinances, and enforcing the duties of family religion. Let, then, an altar be erected to the worship of God in every house, on which, as families, we may offer the morning and evening sacrifice of prayer and praise. Let the word of God be regularly

and seriously read; let the members of our households be taught that the daily solemn worship of Almighty God, is a duty of paramount importance, and which no other duty must be allowed to supersede; and like Joshua, let our resolution be,—“As for me and my house we will serve the Lord.” Then, and not till then, can it be said with any truth, that our *house* is in *order*, or that we are prepared to give an account of our stewardship.

But if such preparation be necessary with respect to the home which we expect to leave—it is infinitely more important that we should be prepared for *the home to which we expect to go*. Would we then escape the hell, and secure the heaven of eternity, to one or other of which the path of death leads? Much more is required than the name of Christian, or the knowledge, forms and profession of Godliness. A preparation which implies a personal interest in Christ the glorious Saviour, producing inward, practical and universal holiness—is that meetness for Heaven “without which no man shall see the Lord.” On this subject let us be sure that we are not only doctrinally, but practically right, right in heart and right in life. Of all the alarming discoveries that can ever be made to man, that must surely be one the most fatal and terrific, which discloses to him at the end of his journey, that though he had gained the world, he has lost his soul; and that instead of entering upon a blissful and glorious immortality, he is launching into a miserable and ruined eternity. O the surprise! the confusion! the horror! of an unholy soul that had vainly hoped for admission to heaven,—to be met at the gate of eternity by infernal spirits, and to be hurried away to a righteous, but fearful doom of “indignation and wrath, tribulation and anguish.” The disappointment and despair in thus ascertaining its eternal destiny and condition, and finding itself *lost for ever*; who can describe, or conceive? How seasonable and admonitory to all, but especially to the formalists in religion—the thoughtless and presumptuous, are the words of the Apostle—“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

In bringing these meditations to a close, let me caution you against resting in mere speculations or expectations relative to these future—approaching scenes and events of time and eternity. Rather let us live and act accordingly—let the solemn work of preparation

be regarded as the great and proper business of life, and be immediately entered upon; and whatsoever our hand findeth to do, let us do it with our might. Repentance, prayer and faith, are now possible and availing—the guilty may yet be forgiven—the unholly may be purified—the prodigal wanderer may return—Christ may be won—Heaven may be gained—Eternal happiness may be secured, and all the great purposes of man's creation and redemption, be accomplished—all this through the mercy of God is possible “To-day, while it is called to-day,” but beyond *this* day that possibility may not exist, as to-morrow we may die, and our doom be eternally fixed in a retributive and unchangeable state of being. If then we really and seriously believe this, let the proof appear in an immediate, earnest and persevering application to those duties and interests which belong to this life, *as preparatory* to an everlasting future.

FINALLY. Do we know that when a few years are come, then we shall go the way whence we shall not return? then as Christian believers we also know that we shall soon rejoin those beloved relatives, friends and pastors, with whom we once delightfully associated on earth, and who are gone to “see the king in his beauty, and to behold the land that is very far off.” Thank God, though they cannot return to us, we may go to them—to that region of pleasure and love, where “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.” We may—and if faithful unto death we shall realize in heavenly society and blessedness, more than all that our faith and hope, in their brightest visions, and in their most vigorous exercises, have anticipated.

Then what are all our sufferings here,
If, Lord, thou count us meet
With that enraptured host t' appear,
And worship at thy feet!

Give joy or grief, give ease or pain,
Take life or friends away:
I come to find them all again
In that eternal day.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.

It now remains for me to give you some account of our departed friend and brother, whose death has suggested the solemn subject of the address to which you have listened. (The substance of the following account was then read to the congregation.)

The religious history of every good man, and especially of every Christian minister, must, in various degrees, be interesting; from the proofs which it furnishes of the Mercy, Truth, and Faithfulness of God; and of the renewing and sustaining power of divine grace. This is true of those who are called to serve God, (whether in the ministry or membership of his church,) in stations of life, and in scenes of labour of comparative retirement, and which call not for extraordinary sacrifices and exertions: but it is especially true of those who are called to "labours more abundant," in the discharge of more public and arduous duties in the cause of Christ; and more particularly in the missionary enterprises of his church. Such was the active and important sphere of labour assigned to our departed friend, and for which he was eminently qualified: and most sincerely do I regret, that from the paucity of documentary materials left to his family, I am not able to do more ample justice to his character and memory. For the particulars of the sketch which I have been able to furnish, I am chiefly indebted to his afflicted widow: and have added such other notices of his character as a minister, and of his pious and cheerful endurance of a long affliction, especially towards its close, as personal acquaintance, and several deeply interesting conversations with him on his prospects for eternity have enabled me to supply.

The Rev. John Barry was born at Bandon, County of Cork, Ireland, on the 18th September, 1792. In early life his mind was brought under the gracious influence of the Holy Spirit; so that the fear of offending God, and the exercise of strict parental authority, restrained him from those immoralities and vices to which youth are too often addicted. His parents were members of the Established Church, and intending their son for the ministry of that Church, they placed him at the Rector's Academy; at that time conducted by the Rev. W. Sullivan. Here, the attention which he gave to his various studies, the society of some of his giddy fellow-students, and the

natural and uncommon cheerfulness of his own disposition ; tended to dissipate those serious thoughts and impressions, which he had previously been led to indulge ; so that it appears no lasting religious impression was made upon his mind, until he reached his seventeenth year. About this period, he heard the Rev. Andrew Taylor (Irish Missionary, now of Brockville, U. C.) preach in the street. While listening to the faithful preacher, he became convinced of his fallen and ruined state as a sinner : his convictions were deep and alarming—and the temptations of Satan were various and powerful ; he was particularly harassed with doubts concerning the divinity of Christ, on whom he was instructed and exhorted to rely for salvation : and for nearly two years he continued in a distressed, and sometimes agonized state of mind. Yet though he walked in bitterness of soul, he never absented himself from class meeting, or any other means of grace which he had the opportunity of attending, but continued to wait upon God in all his appointed ways. At length, after a long night of sorrow, and almost despairing of mercy, he was enabled to cast himself on the Great Atonement. Conscious pardon was the immediate result—his mourning was ended, and he “ rejoiced with joy unspeakable.” Happy himself, and desirous of promoting the happiness of others ; he was persuaded to take charge of a class, and being encouraged by the Rev. Samuel Wood, he soon after consented to act as a Local Preacher. In this capacity he laboured both in Bandon and Kinsale, with much encouragement and success ; the Lord owned his ministry and made him useful to many souls. The encouragement he thus met with, in these early labours in the cause of Christ, with other concurring circumstances, led him to believe that he was called to be entirely engaged in preaching the Gospel ; and he accordingly offered himself to the service of the Church, and especially to the Foreign Missionary work. He was accepted, and his name appears in the minutes of the Wesleyan Methodist Conference of 1816 for Asia. While preparing, however, for this distant and important sphere of labour, he was seized with a malignant typhus fever, which left him in so debilitated a state, that, fearing he would be physically unfit for the work to which he had offered himself, he reluctantly sent in his resignation. Being classically educated, he engaged in Kinsale in the tuition of youth ; and resumed his labours as a Local Preacher. His character, talents, and conduct were such, as not only to promote the credit and stability of Methodism, at that time ungenerously and rudely

assailed in the place where he now resided, by an individual who was aiming at its destruction; but also to command and secure the respect and esteem of all classes of society. In this way he continued for several years to render very efficient aid to the Preachers stationed on the circuit, and the pleasure of the Lord prospered in his hand.

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In the year 1832, he attended a Missionary Meeting at Cork. The late venerable Dr. Clarke was present, and reminded him of his former intention and engagement. The Missionary spirit was again powerfully stirred, and having recovered his usual health, he immediately formed the resolution of offering himself again to the Missionary work. He did so, and again his name appears on the minutes of 1825, as appointed to Kingston, Jamaica, and as having travelled one year. He had, however, reached that station as early as February in that year. After labouring in that Island for five years, he received an injury which ultimately obliged him to return to Europe. He sprained his ankle, but on account of the pressing nature of his duties, he could not give it proper attention and rest. There were at that time but two missionaries in the Kingston circuit, though there were upwards of 4000 members. The Sabbath after his foot was injured, he had to stand, and alone to administer the Sacrament of the Lord's Supper to 1200 persons, his colleague, the Rev. P. Duncan, being at that time ill. This exertion made his foot much worse, and for twelve months after, he was obliged to kneel on one knee while preaching, having a high stool made for the purpose. At last, severe and increasing pain, together with the wasting of the leg, led him to fear that amputation would be necessary. This obliged him to return to England. He submitted his case to Sir Astley Cooper, and by that eminent Surgeon was directed to use a wooden leg, and to rest entirely for several months. For this purpose he visited his native place, Bandon; where he spent twelve months, during which time his foot and general health were greatly improved. When sufficiently recovered, he again embarked for the West Indies to resume his labours in the Island of Jamaica: and with his family arrived there again in safety. Here he continued engaged in his much loved work of preaching to the negro population and to others, "the unsearchable riches of Christ," until the breaking out of the insurrection, when the District Meeting delegated him to revisit England, on important business connected with their Missions. Shortly after his arrival in London, he was summoned to attend

Committees of the House of Lords and Commons, to give evidence relative to the condition of the negro population of the Island of Jamaica. The information which he felt it his duty to communicate relative to slavery in that Colony, was of such a nature, that the Missionary Committee, kindly consulting his safety, judged it improper for him to return to the West Indies.

He then, at the Conference of 1832, received an appointment to Toronto, in Upper Canada; at which place he arrived in October of the same year. Here his labours were greatly blessed. In Toronto there was a small Society of about twenty British Methodists. They had built a convenient Chapel in George Street, and had a salaried Local Preacher to conduct their services. They petitioned the Committee for a Missionary, and in compliance with their request, Mr. Barry was sent out to them. He was received by these Brethren with great joy. The congregations became large, and the chapel soon became too small to accommodate those who were desirous of becoming regular hearers. Three galleries and a new pulpit were shortly after erected, the whole expense of which was met by public contributions. The Society increased to 130 members. Mr. B. was greatly beloved by the people, and the prospects of the Mission were most encouraging—when after labouring eleven months with them he was called to remove to another part of the Missionary field. It was distressing to the Society to be so soon deprived of their esteemed pastor, and with a heart filled with painful emotions, he gave them his parting benediction.

From Toronto he proceeded to Montreal. At this station, he laboured with great acceptance and comfort, and soon found himself among a truly affectionate people. His ministry was popular and useful, and it is believed that many will through eternity have to bless God for having had the opportunity in this place of attending his ministry. His next removal was to Bermuda. He arrived in that Island before the extinction of slavery—many of the Society were in bondage; but on the memorable first of August he had the pleasure of addressing a crowd of his once enslaved brethren, now restored to their natural rights, by British justice, and benevolence. This was a high gratification to him, so cordially hating slavery as he did. Here in the second year of his ministry he ruptured a blood vessel, but still he laboured on even beyond his strength. Having written to the Missionary Committee on the state of his health, and having received from them a very affectionate answer,

he thus notices it in a letter to his friend Mr. James Mathewson, of Montreal :—" In March last I wrote to the Committee respecting my indisposition, and requested a preacher to take charge of my circuit. I received yesterday their reply, couched in the most affectionate terms. They tell me to proceed to England *immediately*, if necessary, &c. My health is on the whole better. I preach as much as I can. I fear more than I ought, but I cannot see my poor people destitute. But I must leave this country; the climate will not now do for me." In the early part of his sickness, his mind was painfully and severely exercised, chiefly from the prospect of being laid aside from his beloved work of preaching the glorious Gospel, and when a little recovered, but before the Doctor gave him permission, he endeavoured to preach. At last he became completely exhausted, and after spending two years and two months on the Island, was obliged once more to embark for England.

He had experienced many providential deliverances during his journeyings by land and by sea, but this voyage was marked by one too remarkable to be passed over. He had engaged his passage in the "Friendship," Captain Thompson, bound to London; but while reloading her cargo of mahogany, the agent received a letter directing him to send the vessel to the Cove of Cork, and that orders would await her there for some other port. She sailed on the 10th September, and after a very stormy passage, arrived at the Cove in October, but had to wait there four days to get her sails repaired. Mr. B. thought it a favourable opportunity to visit his friends in Bandon, being only eighteen miles distant. He went with Mrs. B. and the children, leaving all his luggage on board, and promising to return at the appointed time. He did so, but the vessel had sailed *the night before*; her destination being changed to Liverpool. Mr. B. took the Steamer to Liverpool, but the Friendship in proceeding to that port, being overtaken by a storm, struck on Conway Bar and became a total wreck. Three of the crew were lost, the captain, mate and some others saved themselves in the jolly boat. To save any part of the luggage was impossible, as the ship immediately went to pieces. The loss sustained by Mr. B. in clothes and books amounted to £200 sterling. Mrs. B. had heard of the fate of the vessel, but feared to mention it to her husband, on account of his extremely debilitated state. He, however, soon after heard of it, when, instead of indulging in sorrow or repining, he exclaimed,— "The Lord be praised it is not my little family that is

gone! O if I saw one of you struggling with the waves, what would my feelings be! My property is gone, but *I have you all*, come let us return thanks;" and with streaming eyes, and heartfelt gratitude, he poured out his soul in prayer and thanksgiving to that God, who had so signally interposed in his behalf.

On account of the mildness of the winter in Guernsey, he was recommended to reside there for a few months. In that Island the friends were kind and attentive to him and his family, especially the Rev. John W. Button, who was at that time stationed there. He showed all the unremitting attention of an affectionate brother, and often succeeded in cheering the lonely hours of the afflicted invalid. Becoming afflicted himself he was obliged to leave the Island, and Mr. Barry regretted the loss of his society, saying, "Poor affectionate Button I miss his calls. I love that man. Lord bless him." His own heart was warm and disinterested, and he was grateful for the smallest favour, and in that good man he found a kindred spirit.

In Guernsey he caught the influenza, and after five successive attacks of the same disorder he again ruptured a blood vessel. A Physician was consulted, who thought that a voyage might be of service to him: and remembering the kind friends he had in Montreal, he resolved once more to cross the Atlantic; and embarking with his family at Liverpool arrived here in September of the last year and met the kind reception which he anticipated. But little however improved in health by the voyage, and fearing the severity of the winter in this climate, he determined upon another visit to Jamaica, still hoping that by spending a few months in a warmer region, he might be spared a little longer to his family, if not so far restored as to be able to resume his work. He sailed from Quebec 19th October, and after a rough and unpleasant passage, during the former part of which he suffered considerably, he landed among his friends in Jamaica, who were delighted to see their beloved minister once more; and hoped that the climate would restore him, and that then he would send for his family and stay with them. Every attention conducive to his comfort and recovery, was paid to him by these kind friends, and for a short time his symptoms were more favourable; but the heat soon became overwhelming, and after a residence of six weeks he was obliged to leave, more debilitated than when he arrived. The prospect before him now was to return, if possible, to Montreal to his family *to die*. To come to Canada, however, at that season of the year, was impossible for a person in

his state, and he concluded to go to Bermuda, and remain there until the navigation of the St. Lawrence should open. At Bermuda he was kindly received by his friends, who did all they could to promote his comfort; but at this period he was so reduced by his complaint that he could not lie down to sleep—they pitied him and wept over him; but he longed to get home, as he still felt that all hope of recovery was over. After having spent a month in Bermuda, he again ventured to undertake a voyage, and sailed for Baltimore. During the voyage his mind was painfully exercised by the thought, that should he live to reach that port, he was now going to a strange place, and might die there unknown, and find a stranger's grave. But when the vessel arrived, a gentleman came on board, and recognizing an old friend in Mr. B., took him to his own house and treated him with the greatest kindness. After resting a few days at Baltimore, he set out on his journey for Montreal by the way of New York, and reached his family on the 8th of May, but in so exhausted a state, that it seemed he could not have endured another day's travel. "How he accomplished this voyage and journey home," he observed, "was known only to his Maker;" adding, "I prayed that I might be permitted to return to die. God has granted my request, and the hope of reaching home stimulated and sustained me. Beside all this, the Almighty put it into the hearts of the people wherever I went to be kind and attentive to me. I see his hand in all the kindness I have experienced."

Returning home in a *confirmed consumption*, he saw that it was the will of God that he should preach no more; yet still wishing to be useful while he lived, he hoped to be able to meet a class in his own house, but even this expectation failed—he took to his bed, and from that time seemed to consider his work on earth finished, and to view death as very near. For him, however, it had no sting; he could say, "Whenever it comes I have no uneasiness about it. Death is a conquered enemy through the Saviour." He seemed deeply to feel his own unworthiness, and sometimes thought that he had not been so faithful even in preaching as he ought to have been, but his refuge and the language of his faith then was—"O the Atonement! THE GREAT ATONEMENT!" On one occasion he said, "I never placed much dependance on death-bed repentances, and I am convinced they are not to be relied on, for I could not now repent;" meaning that his debility and affliction were too great for him to be

able to attend to the work of repentance. For the unremitting attentions of his affectionate friends and kind Doctor (Campbell) he was truly grateful. With a peaceful smile indicating the serenity of his mind, he ever received them in their visits, and in the same tranquil and happy frame he bid them farewell when they retired. His language was, "Lord reward them for their kindness to thy unworthy servant." He was deeply concerned for the spiritual welfare of his family, and when reminded that in giving advice he talked too much, considering his weakness, his reply was—"Do let me speak to my children while I can." The concerns of the church rested much on his mind, and he repeatedly enquired if the congregations were good, and if the classes were well attended; and when he heard a good report would say, "That is well, the Lord be praised." But when told of any declension, he would say, "That sinks my spirits, O that the Lord may revive his work." He suffered much pain at times, which, however, he was assisted to bear with patience. His acquaintance with medical science, enabled him to anticipate and mark the progress of his disorder, with an exactness painful to his family and friends. When occasionally a little relieved and revived, he would say—"I do not feel glad when I rally—to die is gain." When reminded that a brother Missionary just before his death said, "Tell them, when they put me into the grave, brother Osborne goes down with a smile, and will ascend with a shout," his countenance brightened, and the tear of joy started from his eye—having the same prospect of a glorious resurrection. Being asked if he felt that he could commit his family and all his temporal concerns into the hands of God, and if in doing so he felt saved from all distressing anxiety about their temporal welfare: he said, he had committed himself, his family and his all, into the hands of the Almighty, and he believed that all would be well.

Three days before death the hiccup came on in a most distressing manner: and when means were used to alleviate his suffering he observed—"It is all of no use, this is the *harbinger*, I shall not be surprised if I go to-day, good is the will of the Lord." On the morning of the day on which he died, the Doctor called, and observing the change which had taken place in his Patient, told him how long he thought he might live, or rather how very near he thought death to be. The intelligence seemed to comfort rather than to alarm him, and when his afflicted partner began to weep, he said, "Weep not, you ought rather to rejoice." Through the forenoon,

his sufferings were intense on account of suffocation. "O," he exclaimed, "shall I ever breathe again! O pray for patience!" Mrs. B. said, "my dear the conflict will soon be past"—"Yes," he replied, "*never* to return." He asked her to repeat a verse of a hymn which he loved often to repeat himself, and which begins "Fixed on this ground will I remain," &c. But she happening to forget a few of the words, he assisted her to proceed with the remaining lines. At the close, his countenance beamed with joy, while with much fervour and emphasis he exclaimed—

"Mercy's full power I then shall prove,
"Loved with an everlasting love."

Through the whole of his affliction he was graciously preserved from temptation, and though during this last struggle with disease and death, the enemy was permitted for a season to harass his mind, the conflict, though severe, was short. It was Satan's last effort, and peace and confidence soon returned. Mrs. B. remarked, "You are now walking through the dark valley;" he replied "I am, and what should I now do if the Saviour were not with me?" After a while she enquired, "Is your mind still kept in peace?"—"As comfortable as my sufferings will admit," was his reply. He then repeated—

"A mortal paleness on my face,
"But glory in my soul."—

He then said, "My hands and left foot are dead," and tried to pass his hand over his eyes, to intimate that his sight was going. He next proceeded to take a solemn and final farewell of his family, addressing his children each by name, and charging them to obey and comfort their mother, and to seek to become blessings to the church. Towards the closing scene, the violence of his pain abated, and his mind continued serene and clear until exhausted nature finally gave way, and he sweetly fell asleep in the arms of that Saviour in whom he trusted, and whom it had been his greatest happiness to preach and to exalt. He died on the 21st day of June, 1838, in the forty-sixth year of his age, and the fourteenth of his ministry. So true it was of him, that when a *few* years of life and labour were come, then he went the way whence there is no return.

Mr. Barry was a man of deep and consistent, yet cheerful piety—

of unbending integrity—and was ever fearless and faithful in the discharge of what he believed to be his duty. He was conscientiously and warmly attached to the doctrines and discipline of Wesleyan Methodism, which he taught, enforced and defended, with great judgment and zeal. He was a man of superior and various talents, and was esteemed as an able minister, a faithful pastor, and an affectionate colleague and friend in the different circuits in which he travelled; and in no one more so than in this, (Montreal.) As Husband and Parent, his memory will be cherished by his bereaved family, with unabated affection and respect—feeling as they do, that in his death they have sustained a loss which alone can be made up by the divine and paternal love and care of HIM who is “a father of the fatherless and a judge of the widows”—and who hath said, “Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.”

While, therefore, in the life and labours—the afflictions and death of our beloved brother thus imperfectly sketched, we mark the frailty of man, and the faithfulness and goodness of God in sustaining his servant, and enabling him to “glory in tribulations also,”—let us remember the words of the Apostle to the Hebrews, and to us—“And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.”

A P P E N D I X .

No. 1. In the preceding account of Mr. Barry it is briefly stated that he was "*conscientiously and warmly attached to Wesleyan Methodism,*" the proof of which is found in the able and successful manner in which he every where taught the doctrines, and the faithful manner in which he administered the discipline of the connexion to which he felt it an honor as a Minister to belong. On this subject two or three circumstances deserve to be recorded.

Mr. P., formerly a Wesleyan Missionary in Kingston, Jamaica, and once a friend of Mr. Barry, having basely betrayed the trust committed to him by the Committee and Conferéce to whom he was amenable, and having succeeded by gross misrepresentations in dividing the Society, and alienating some hundreds of the members, at whose head as a separate party he placed himself:—hearing that it was Mr. Barry's intention to visit Jamaica for the benefit of his health, wrote to request his co-operation and support. The letter now lies before me in which the writer says,—“ I shall be glad to see you in Jamaica. What you will think and say about my proceedings I cannot divine. I should be glad to have you as a friend and partner ; but *you are the last man in the world I should wish to have as an opponent or an enemy*”—and concludes by saying that if Mr. B. would only join him, it was believed “ they would carry the world before them.” Although from the tone of this letter it is evident that he had but little hope of inducing Mr. Barry to unite with him in the wretched cause in which he had embarked ; he basely announced to his adherents and the public, that he was coming to Jamaica for the purpose of lending him his support.

No sooner did Mr. Barry land in Jamaica and make himself acquainted with Mr. P.'s mischievous proceedings, than, notwithstanding his afflicted and weak state, he set himself to disabuse the public

mind in reference to himself and the Conference and Missionary Committee; and if possible to restore to their pastors and fold, those members who by a system of falsehood and misrepresentation had been drawn away. This he did by an address, replete with affection and force,—“*To the Leaders and Members, who lately seceded from the Wesleyan Society of Jamaica, particularly of Kingston.*” This able address, a copy of which is now before me, and which was published in the “*Kingston Chronicle,*” covered Mr. P. with confusion and shame, and induced many who had been misled to return to the Society.

The following letter addressed to Mr. Barry from the Jamaica District Meeting, when about to leave that Island last January, shews the high estimation in which his brethren in that District (the principal scene of his labours) held his character and talents, and the services he had rendered to them and the cause of Methodism during his short visit to the Island.

District Meeting, Parade Chapel, Kingston, Jan. 22, 1838.

TO THE REV. JOHN BARRY.

DEAR BROTHER,—The brethren assembled in their Annual District Meeting have felt the deepest sympathy with you, because of the painful circumstances which brought you to the Island of Jamaica in quest of what they are truly sorry to know you have not been able to realize. Learning that you contemplate immediate departure, they feel anxious to avail themselves of the opportunity thus afforded them to express their high estimation both of your personal and ministerial character, and their unfeigned sorrow that one so eminently gifted should so afflictingly be prevented from engaging in the active service of the church. They rejoice in your still remaining one in heart and operation with your brethren, evident proof of which you have lately so ably and affectionately given, and they cannot allow you to depart without presenting you with a small token of their increased esteem and love. Trusting that your health may mercifully be restored, your usefulness abundantly increased, and your family and self blessed with all temporal and eternal happiness, we are,

Dear Brother,

Your affectionate Brethren in the Lord,

Signed on behalf of the Meeting,

J. EDMONDSON, *Chairman.*

ISAAC WHITEHOUSE, *Secretary.*

There is another circumstance, which though I have not the permission of the family, I will venture to mention, as it shews the deep interest which Mr. Barry felt in the Missionary work. Upon his first return to England from Jamaica on account of lameness,

he found his affliction so much increased, that he feared that he should be unable ever again to resume the Missionary work, either in Jamaica or any where else; and knowing that by his return, there was one Missionary less in that Island, where so many more were required, he generously presented a donation of £30 sterling to the Mission fund, towards sending out a Missionary to supply his lack of service among a people, to whom it had been his delight to minister the word of life. This donation is acknowledged in the General Missionary Report.

No. 2. That Mr. Barry possessed superior and various talents as a preacher and a writer, is admitted by all who were acquainted with him and with his ministry. It is, however, matter of regret, that availing himself of an uncommonly retentive memory, and extraordinary powers of extemporary address; his preparations for the pulpit were generally mental only, and not written, so that there are but few remains of his ministry, except in the recollections of his hearers, and in the awakening and comforting influence of his preaching upon their hearts. But though his Sermons were not *written* out, they were well *thought* out before he went to the pulpit, as appeared from the order and accuracy with which they were delivered. Two Discourses, however, are preserved: one delivered by him at Lambeth Chapel, London, on Sunday evening, May 20, 1832, is found in "The Wesleyan Preacher." The subject is—*The final appearance of Christ, with his saints in glory, to judge the world.* Text Col. iii. 4.—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Two extracts from this Sermon will shew his style of preaching—

"But another solemn and important purpose for which Jesus Christ shall then appear, is, that he may assert his Divine prerogative, and prove to assembled worlds the supreme and essential Godhead of his nature. The Apostle Paul, in one of his Epistles, says, "That at the name of Jesus Christ every knee shall bow and every tongue confess, that he is Lord." This is a solemn declaration of the Holy Ghost that must assuredly be accomplished; but the question now arises, has this declaration of St. Paul been yet accomplished? It is true, that while Jesus Christ sojourned in flesh among men, by the performance of the most astonishing and stupendous miracles he wrought a Divine conviction in the minds of many, that his mission and person were Divine; but this conviction was far from being

general. It is true, that when Jesus Christ rose from the dead, and when the Holy Ghost, the gift of the Father, was poured forth on the world, Christ Jesus was justified and proved to be the Son of God with power; and, though previously condemned and crucified as a malefactor, yet, according to his own declaration, when the Holy Ghost came, "he convinced the world of righteousness"—convinced the world that Christ was not only an innocent person, but that he was the true Messiah; but was Jesus Christ then recognized as "God over all, blessed for ever?" Are there not, even to this hour, those who deride the Son of God and deny the Divinity of his person, and trample the blood of the covenant beneath their feet as an unholy thing? Are there not those who tell us it is as gross idolatry to worship Christ as God, as it is to worship any creature? Is there here a universal recognition of the power, authority, and Divinity of his person and mission? No, nor will there ever be until that day when he shall come in his glory, and all the holy angels with him. How shall the prerogative of Christ be then asserted? How shall the Divinity of his person and mission be then exhibited to the world? How shall universal conviction be then produced on the minds of the people of God? Why, the power of Christ shall be recognized, the Divinity of his person shall be acknowledged by all his people, when they shall receive the invitation—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But shall not this recognition be made also by his enemies? Oh, tremendous thought! When their doom shall have been pronounced by the Eternal Judge, the involuntary and reluctant submission of the enemies of Jesus to that sentence which shall consign them to irremediable ruin and woe, shall be the awful evidence that they shall be compelled to acknowledge him God over all, blessed for ever.

* * * * *

"It is impossible to know with what degree of astonishment and delight we shall open our eyes on the joys that lie before us. Picture now for a moment to your imagination, a man blind and deaf from the first moment of his birth—alike incapable of perceiving the delightful scenery by which he is surrounded, and of enjoying the sweet sounds of music which are so pleasing to the ear of man; conceive of such an individual, for a moment, placed on some commanding eminence, from which it might be possible to have a direct and comprehensive view of all the delightful scenery that surrounds him. We may picture to our imaginations the diversified scenes of hill and dale—these hills covered with verdure and beauty, these vales covered with grass and corn; variegated flowers of the most pleasant and splendid hues sweetly waving under the influence of the passing breeze, presenting one of those grateful and most delightful pictures on which, when man looks, he almost wishes the scene would last for ever. Only conceive, at the same time, that sounds of the most delightful nature float through the air, and then imagine the eyes and ears of that man to be opened, and him rendered capable of exerting all their powers, and think what would be his rapture and what his astonishment? And yet, my friends, above what could influence his mind, shall be your wonder and delight; notwithstanding all the delightful anticipations of glory which God has communicated to you on earth; you shall become the immediate spectators and sharers in the true celestial dignity and glory, lost in adoration

and encompassed with the splendours of the Godhead! O, my friends, such is the glory, such the joy which Christ Jesus shall by and by reveal to his people!"

The other Sermon was delivered and printed at Bermuda, on the "Claims and Duties arising out of Emancipation." Text, Eph. iv. 1—"Walk worthy of the vocation wherewith ye are called." The following are extracts—

"The second claim that demands your attention, is that which the British Government has upon you.

"The Government of Great Britain had long contemplated the freedom of the Slave. It never entertained a doubt concerning the humanity, and, properly speaking, the justice of the measure, but wavered as to its policy and expediency. It had to contend with prejudices, the most deeply rooted; interests, the most powerful; and even with ignorance the most unjustifiable. That the slaves had strong claims on the paternal interposition of the Government, admitted not of the smallest doubt. But slavery, even by the enactments of that Government, was tolerated and legalized, and hence the legitimate claims of the owner; claims, which though denied by the few, were yet admitted by the great bulk of the people. If the British Government could have emancipated the slave, without aggrrieving the proprietor, Slavery would long since have ceased to exist. But how was the Master to be remunerated? this was the important question. How were funds to be provided, without which provision the great barrier to freedom would still exist? Compensation was the grand consideration! without it no rational prospect of liberty appeared. But the Nation, the energies of which had been long bent on the accomplishment of this grand object—this benevolent design,—by its perseverance, its petitions, its remonstrances, and its determinations, declared its willingness to bear the burden. Yes, the British Nation spoke—loudly spoke,—and her voice was heard within the walls of both Houses of Parliament; and the Government, long and intensely desirous to perform this act of National justice, and to wipe away effectually and forever, the foul blot upon the page of British History, responded to that voice,—the wishes of the people were met, and the Negro Slave was free.

"We may well glory in our Country. We still see a Nation making more than common pretensions to Liberty, permitting this tremendous evil to exist; and great as she certainly is, yet by that permission, identifying herself with one of the most illiberal and sordid nations of Europe. But Britain, long pre-eminent among the Nations of the World,—great in power—great in wisdom—and great in arms,—has rendered herself yet more glorious by an act, extending to a numerous, an oppressed, and a helpless race, the common blessing of our common nature, LIBERTY, of which they had been long and cruelly deprived, by the cupidity and injustice of man. The gift of freedom to the once degraded slave, is the most splendid achievement of Britain, and will live in the records of the Nation, when her political and military triumphs shall have been forgotten."

I am happy in being able to furnish another specimen of Mr.

Barry's talent and eloquence, though of the *forensic* kind. While in Jamaica in 1829, Mr. Barry was called to defend himself in an action maliciously brought against him by A. H. Beaumont, Esq., a Magistrate, for an alleged libel in having said in a letter, published in the Kingston Chronicle in reference to that gentleman, that he "never saw magisterial dignity so sunk." The plaintiff and defendant both pleaded their own cause. Mr. Beaumont having opened his cause, and the evidence for the prosecution having been gone through, Mr. Barry, without calling any witnesses, immediately commenced his defence. The following are extracts :—

*May it please your Honours,
Gentlemen of the Jury,*

You have just heard the lengthy and elaborate address of the plaintiff—an address into which he has thrown whatever talent and energy he possesses ; attempting to prove the charge against me of having insulted him in the discharge of his duty as a Magistrate. You have heard him cite a variety of precedents and authorities to prove, what I am willing in a moment to admit, that to libel a Magistrate as such, in the execution of his duty, is not only cognizable, but punishable by law. It may appear strange to you, gentlemen, that an individual, sustaining the character of a Minister of Religion, should appear in his own proper person to plead to an action like the present. But when I consider the frivolous nature of the charge, a charge the mere submitting of which to a British Jury is an open insult to their judgment and integrity ; when I consider the character of the plaintiff, *an unceasing and notorious libeller* ; when I consider his conduct in Courts of Justice, as calculated to lessen and undermine that respect which ought ever to be cherished in the public mind towards our judicial institutions ; when I consider the sovereign contempt with which he *appears* to treat the Jamaica bar, a bar composed of gentlemen whose attainments would render in the plaintiff the bare idea of comparison unpardonable arrogance and presumption ; and, above all, when I consider the plaintiff's motive in sending out this action, a desire to come in personal collision with me (for this he has avowed)—yes, gentlemen, he has declared that were I to retain counsel, he would withdraw the action, but, were I to plead *propria personâ*, he would follow it up—I say that, under all these circumstances, I should feel degraded to have employed counsel to plead to such an action, instituted by *such a man*, and tried by a jury of my countrymen, bound by the solemn obligation of an oath. I am perfectly aware, gentlemen, that were it not for the public situation I hold in the Wesleyan Society, you would never have been called on to try this action. The plaintiff, fully conscious of the prejudice which unfortunately exists in this island against some bodies of Dissenters, and judging, no doubt, from his own views and principles, that he might *possibly* find a jury, who, under the influence of this prejudice, would feel disposed to grant him a verdict, makes the trial, and institutes the process ; and I fearlessly aver, gentlemen, that were I a mere private citizen, such a course would never have been adopted. But does the existence of this unhappy feeling make me afraid to place my cause in

your hands this day? Can I fear for a moment that this ground of success assumed by the plaintiff shall influence your decision? Can I believe that private or personal aversion will, in the minds of Britons, rise paramount to the commanding claims of truth and justice? No, gentlemen, I care not who the individuals are that occupy that seat. I place, with unshaken confidence, my claims to a verdict in the hands of men who will render that justice to one another, which they themselves would demand. It is true, gentlemen, that in some of the minor points of religious faith you and I may happen to differ; but God forbid that a difference in religious opinions should cause us to trample beneath our feet those public and sacred rights in which we all glory. God forbid, that a difference in religion should lead us to disregard the high requisitions of those precepts and doctrines which we equally recognize, and which inculcate the great duty of Christian charity, without which our world would become a field of blood. Whatever may be our peculiar views in religion, I view you, gentlemen, as believers in a Divine Revelation; as such I view you respecting the tremendous sanctions of that revelation. I view you under the awful obligation of an oath, and regarding that obligation. I do not then, in the common language of Courts, call upon you to exclude prejudice from your minds: No! Let prejudice, if you feel it, operate to its fullest extent. Your judgment—your justice—your integrity—your veneration for the law of God—your respect for your solemn oath; but, above all, your anticipations of that last great day, when you and I shall stand before a higher tribunal—when the Judge of all the Earth shall do right, and from whose decision no possible appeal can lie—I say, gentlemen, all these considerations *shall* conquer—*must* conquer every feeling in your bosoms *but* that which prompts the exercise of justice between man and man.

* * * * *

Gentlemen, we have heard much of moral courage, and are led to suppose the plaintiff has it in a very eminent degree, as it has long constituted a favourite theme in his publication. If to indulge in an unbridled propensity to exhibit his fellow-men to obloquy and contempt be moral courage—the plaintiff possesses it. If to attempt to excite in the public mind a revolutionary spirit be moral courage—the plaintiff possesses it. If to pour reproach upon the constituted authorities of this Island, and thus set an example of insubordination, be moral courage—the plaintiff possesses it. If to penetrate the retirement and privacy of the tomb, and calumniate the dead, as he traduced the living, be moral courage—the plaintiff possesses it. If to ransack the family record, and bring before the view of mankind the transactions over which humanity would throw a veil, be moral courage—the plaintiff possesses it. Or, gentlemen, if to impugn the Sacred Scriptures, and propagate principles subversive of every moral obligation and moral virtue, be moral courage—the plaintiff has it; and though I cannot now refer to any particular authority, yet it is almost generally allowed in law, that such a man—a man the common libeller of his fellows, should possess no claim to a verdict at the hands of a Jury, should he in turn become the subject of the attacks of another. The time is not far distant when we shall appear at the Tribunal of the Eternal; and I trust, gentlemen, you will then stand as fully acquitted on the ground of the justice of your verdict, as I now do of having libelled the plaintiff in this cause.

The Jury retired for a few minutes, and returned a verdict of NOT GUILTY.

In the Courant and Public Advertiser of the day following the trial, the Plaintiff was constrained to pass the following eulogium on the Defendant's Address to the Jury: "Mr. Barry defended himself in a speech splendidly eloquent, and which was with justice universally admired."—"The speech of Mr. Barry, even as a written composition, is a splendid effort of classic eloquence. We congratulate him and the country in general, that with all the prejudice that exists against his sect, twelve honourable men have dispassionately declared him not guilty."—*Cornwall Chronicle*.

No. 3. SLAVERY.—By Mr. Barry, slavery of every kind, and Colonial slavery in particular, as it existed in the West Indies during his residence there, was held in the utmost abhorrence, as a system the most unchristian, inhuman, and unjust. Remembering, however, his instructions when accepted as a Missionary to the West Indies, that "his only business was to promote the moral and religious improvement of the slaves to whom he might have access, without in the least degree, in public or private, interfering with their civil condition;" he strictly and conscientiously adhered to his prescribed duty in this respect, and laboured only to promote the salvation, and to alleviate the afflictions, of his brethren in bonds; by setting before them the consolations—the hopes and everlasting rewards of true religion. Still the slavery which he was daily obliged to behold, was to him an object of the deepest hatred, and he was determined, should he ever be permitted to return to Britain—the land of freedom, that he would lift up his voice against it, and denounce the evils of the system. For this purpose he made his observations and collected information on the system generally; but when actually on his passage home, the vessel being chased for four hours by a strange sail, which they took to be a pirate, the captain recommended him to destroy any papers, the capture of which might involve him in any difficulty on the subject of slavery: and his journal, and other papers containing the facts he had collected, were accordingly destroyed. His memory, however, and his heart still remained stored with the subject, which enabled him upon his arrival in

London to give evidence before Committees of both Houses of Parliament. The evidence which he gave before the Committee of the House of Commons, and the Report of which occupies forty-two closely printed folio pages, went to prove—*That the Slaves, if emancipated, would adequately maintain themselves by their own labour; and that the danger of withholding freedom from them would be greater than that of granting it. And, therefore, that the immediate or early extinction of slavery was highly expedient.* While in London he also published “A Letter addressed to the Right Hon. Sir George Murray, principal Secretary of State for the Colonial Department, occasioned by certain remarks contained in a pamphlet by A. Barclay Esq., of Jamaica, entitled ‘Effects of the late Colonial Policy of Great Britain’ &c., involving the characters of the Missionaries in that Island.” In this able pamphlet he refutes the slanders of Mr. Barclay, and fully justifies the conduct of the Missionaries.

To have had the opportunity of bearing testimony to these facts, and of defending himself and his brethren, and in doing so to promote the cause of freedom; and especially to be present after all in a West India Island on the day when justice and religion triumphed in the extinction of slavery, was to him a high gratification, and he joined with his sable brethren in Bermuda, in grateful and joyful thanks to the God of all grace for the great deliverance which he had wrought out for them.

“*God forbid that I should glory, save in the cross of our Lord Jesus Christ.*”—St. Paul.

From the cross upon Calvary's summit,
See love in a Saviour's blood streaming;
From the cross upon Calvary's summit,
See the light of the Gospel is beaming.

When the terrors of guilt would confound me,
To the cross I will lift up my eyes;
When the swellings of Jordan surround me,
By the cross I shall mount to the skies.

J. B.

FINIS.



