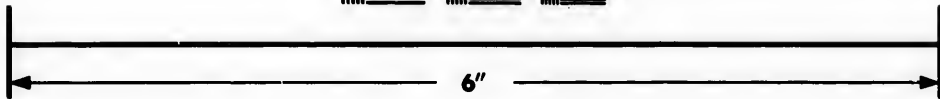
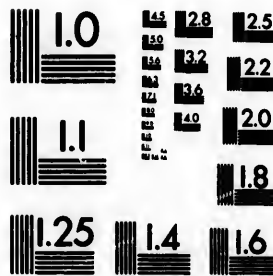


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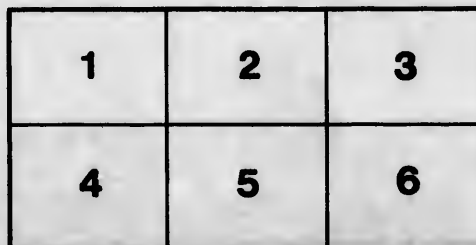
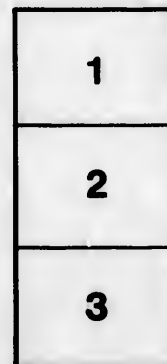
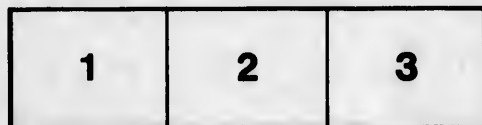
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# A SERMON,

PREACHED IN THE METHODIST CHAPEL, AT THE FUNERAL OF

*THE LATE*

Mrs. ABIGAIL NEWTON,

*WIFE OF*

JOSHUA NEWTON, Esquire,

*OF LIVERPOOL, NOVA SCOTIA,*

Eldest Daughter of the late Colonel PERKINS.

---

DELIVERED ON THE 12th SEPTEMBER 1819:

*BY JAMES KNOWLAN,*

WESLEYAN METHODIST MISSIONARY.

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1819.

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THE HISTORY OF THE UNITED STATES OF AMERICA

BY

WALTER DILLON HOWELL

NEW YORK

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## ADVERTISEMENT.

*THE propriety and utility of holding up to imitation the example of those, who have thro the changing scenes of many years, and to the end of life, adorned their Christian profession, is not only dictated by common sense, but also justified by experience and warrant of Holy Scripture. Great is the cloud of witnesses mentioned by St. Paul; salutary and instructive their testimony and example to the Church. This cloud was small in its beginning: but from righteous Abel to Apostolic Paul its increase was astonishing; and perhaps still more so to our own times. It increases still: another witness is I believe now added, in the subject of the following sermon, to increase its magnitude and extend even to us its happy influence. May we all follow them who thro faith and patience now inherit the promises. I shall say nothing to recommend the following Sermon. It was written before it was delivered, and upon very short notice; and I did not feel myself justified in making any alterations except a few, and those chiefly verbal ones.*

*Liverpool, November 6.*



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## A SERMON,

*Preached in the Methodist Chapel at Liverpool, at the Funeral*

MRS. ABIGAIL NEWTON.

---

*A gracious Woman retaineth honour.—Proverbs 11 c. 16 v.*

**T**HE design of a Funeral Sermon, is not only to direct the attention of our hearers to the awful subject of mortality : not only to lament the loss of the upright, the pious and the benevolent ; but also to hold up their example to imitation, to magnify the grace of God in them, to pay their memory the deserved tribute of gratitude and respect, and to offer to the friends and relatives of departed worth, the consolations which the hope of immortality affords.

I ENTER upon the solemn duties of this hour, with mingled feelings of *regret* and *pleasure* : regret for the loss of an invaluable friend, a useful member of our church, and a pattern of piety and uniformity—pleasure at being favoured by an unexpected act of a gracious Providence, with the opportunity which I now enjoy, of performing the funeral rites of a most respectable Female, for whom I have always had the highest esteem, and who was in my opinion a truly gracious woman.

I PROPOSE in the following discourse, first, To describe concisely as I conveniently can, the character of a gracious woman,

ew her peculiar honour, and its security and durability. I shall, secondly, lay before you an epitome of the religious experience, pious life, and exemplary character of our deceased friend, Mrs. NEWTON; and then conclude exhorting all present to follow her as she followed Christ Jesus.

*And first, I am to describe the character of a gracious woman.\**

A GRACIOUS woman experiences the saving effects of that grace of God which brings salvation to the lost sinner; which fills the soul with confidence in the great Redeemer; which unfolds the treasures of the love of Christ to the believer, and which enables its possessor to adorn the doctrine of God the Saviour in all things.

A GRACIOUS woman has a firm, an unshaken faith in the Lord Jesus Christ, the Son of God, and the only Saviour of sinners: she trusts in him *alone*; to him she commits in well-doing the keeping of her soul, believing that there is no name under heaven given among men whereby she can be saved but the name of Jesus. She therefore relies wholly upon *him*: his blood is her only plea, his name her strong tower, his righteousness and merit the ground of her acceptance, and his precious promises the firm basis upon which she builds all her hopes in heaven.

A GRACIOUS woman experiences the sanctifying influences of the Spirit of Christ, changing her heart, subduing her will, purifying her desires, renewing her nature, filling her with divine love, raising her affections above the world, the creature and created good: she is born of the Spirit, a child of God, an heir of God, and a joint heir with Christ Jesus the Lord. She has not received again the spirit of bondage unto fear, but the spirit of adoption, whereby she is enabled to cry, *Abba Father! my Lord and my God!* She also enjoys the fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance: by these her tranquillity is secured and her character adorned.

A GRACIOUS woman keeps herself unspotted from the world; tiring sin with a perfect hatred, she shuns the very appearance of

\* It is not the intention of the writer to assert, that *none* are *gracious women*, but those who come fully up to the standard here laid down; but as subject of this sermon came as near to it as most female saints, it is the duty of *all*, as far as it is scriptural, to aspire after it.

evil, and comes out from among the ungodly. Relying upon divine grace she fights against the world, the flesh and the devil, and comes off victorious. Holiness to the Lord is her motto: his word is her rule; his holy spirit her guide; the example of Christ her pattern, and his glory her constant aim.

A GRACIOUS woman delights in the service and worship of God: she does not prefer a party of pleasure to the house of prayer; a son of Thespis to a Minister of the Gospel; a well written play to a good sermon; or the crowded assembly to the company and conversation of the followers of the Lamb. She is glad when they say let us go up to the house of the Lord; she delighteth greatly in his commandments, and is the companion of those who excel in virtue.

A GRACIOUS woman is sincere and upright in heart; her eye is single: she lives a life of humble faith, of holy love, of ardent fervent prayer. She is a woman of one business; religion is that business: her house is a temple, her closet a holy place, and her family church, instructed and disciplined according to the rules and precept of the Gospel.

A GRACIOUS woman loves her family, and is truly alive to their temporal and eternal interest. If a wife, she loves her husband, conceals his infirmities, and studies to promote his happiness and honour. If a mother, she loves her children, and brings them up in the fear of God. If a mistress, she treats her domestics with kindness; and directs their attention to eternal as well as temporal things. If a relative, she has a most affectionate and pious regard for all who are allied to her, by the tender ties of consanguinity. Indeed, her benevolent heart expands with Christian affection to every member of the great human family. She does good to all; she prays for all, not excepting her enemies, (for even gracious persons sometimes have enemies; but their enmity is not only forgiven, but also forgotten; every idea of it is swallowed up in overflowing love to their immortal souls.

A GRACIOUS woman strives to grow in grace, and advance in the knowledge of God her Saviour in all things. She presses toward the mark for the prize of the high calling of God in Christ Jesus. Cleansing herself from all filthiness of the flesh and spirit, she perfects holiness in the fear of God. Having an eye to the recompence of re

ward, she goes on from grace to grace, from strength to strength, till she appears perfect before the God of Gods in Zion.

A GRACIOUS woman feels deeply interested in the salvation of sinners; prays devoutly for the peace and prosperity of Zion, and rejoices greatly in the enlargement of the Redeemer's kingdom. Public institutions for this purpose receives her aid;—she fills the sails which waft the Missionary—gives energy to the press of the Bible society—distributes pious tracts among the poor—comforts and instructs the penitent sinner—confirms by her counsel and example the wavering believer,—and by her prayers holds up the hands of the ministers of the Gospel.

A GRACIOUS woman is, according to her power, the friend of the poor, the sick, the stranger, the widow, the fatherless: she feeds the hungry, clothes the naked, is eyes to the blind, feet to the lame, ears to the deaf. She comforts the afflicted, pouring the balm of consolation into their troubled spirits. She also pities the wandering and unfortunate of her own sex, and strives to bring them back to the paths of piety and virtue.

A GRACIOUS woman is a kind and sympathising friend; her sweet words are like a precious ointment, and her prudent counsel impart wisdom. Her constancy gives stability to the wavering—her tenderness alleviates the sorrows of the distressed—her smile dispels the gloom of the disconsolate, and her tender hand smoothes the pillow of the dying: She is a friend, not only in the sunshine, but also in the storm—not only in prosperity, but also in adversity—not only in health, but also in sickness—not only in life, but even in death; as she is the most tender, she is also the most constant earthly friend.

A GRACIOUS woman is supported by the hope of immortality. Feeling in common with all the pious that here there is no continuing city, no abiding place, no unmixed pleasure, no durable happiness; that this is a state of trial, a vale of tears; she therefore sets her affections upon things that are above, where Christ sitteth at the right hand of God; looking not at temporal but eternal things, she aspires after a mansion in her father's house—after the rest which remains for the people of God. To this one object, to find a place in heaven after the trials and duties of life are over, all her prayers, her faith, her patience, her zeal and piety are directed; she lives for this, and for this

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she dies. What a truly honourable character, how worthy of admiration, respect, and imitation !

Now the honour of the gracious woman is an honour peculiar to her sex, and sheds a lustre on her duties in society, her piety and benevolence, her constancy, humility, patience, fidelity, and purity. In her we do not seek, nor would we wish to find, those masculine virtues so necessary and useful in man, and by which he is fitted for the more active and laborous duties of life, and at the same time distinguished from the softer sex. Indeed, I admit that there are many virtues common to the sexes ; but even these, in order to please and profit in woman, must bear the peculiar stamp of the feminine character ; though as firm, though as ardent as in man ; they must still retain all that softness, all that tenderness, all that modesty, which is the peculiar beauty and ornament of the sex, to produce their proper effect, and secure their due meed of praise.

God himself honours the gracious woman, and was pleased to ordain that she should be the favoured instrument of healing the breach of which woman was at first unhappily the cause. Messiah was graciously promised : "*the seed of the woman shall bruise the serpent's head!*" And when in the fullness of time this promise was to be fulfilled, a virgin was the honoured instrument which infinite mercy selected, for the gracious purpose of conveying the blessings of salvation to a lost world : and although this honour was peculiarly and superlatively the privilege of the Virgin Mary, it also dignifies the character of every *gracious woman* ; of every woman who endeavours, by her personal piety, benevolence, and zeal, to lessen the evils which sin has brought into the world, and to promote the happiness of the human race.

Good men honour the gracious woman with an honour very different from that which is paid to a beautiful face, a fine shape, or elegant accomplishments. The former is the immediate gift of God, and is pleasing to the discerning beholder, and advantageous to the possessor, because adorned with modesty, piety, and virtue ; the latter is merely incidental. These are fading. Favour obtained by these is deceitful and vain, but a woman that feareth the Lord, she shall be praised : *she* truly adorns the female character ; *she* lays hold of our best affections ; *she* retains our esteem when youth, and health and beau-

ty fail. The longer she lives the more powerful her influence over us becomes; and when we follow her to the grave, it is with liveliest feelings of affection, grief, and admiration.

BUT the gracious woman is honoured most by those who know her best. A slight, a partial acquaintance does not afford sufficient opportunity to discover the true motives by which pious persons, especially females, are influenced, and the real value of their characters. We must know them intimately, we must know them long, to discover all their good qualities, and make due allowance for their imperfections. We must follow them into their families, to their closets, to the abodes of misery, to the beds of the afflicted, to the couches of the dying, to properly appreciate their worth. Female excellences are "not ostentatious, nor obtrusive, but retired" and opportunities are seldom afforded to bring them into public view. And yet their effects are not the less certain or salutary; like the gentle stream which glides silently along, fertilizing the fields through which it flows, the gracious woman, under the influence of a Saviour's love, diffuses blessings all around: The community in which she lives, the church of which she is a member, her more intimate acquaintance, but especially her own family are benefited by her piety and instructed by her bright example.

WHAT a beautiful and striking description is given by Solomon of such a woman, especially in the domestic circle:—"Who can find a virtuous woman? for her price is far beyond rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants ships, she bringeth her food from afar. She riseth also, while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she stretcheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh herself coverings of tapestry, her clothing is silk and purple. Her husband is known in

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the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it, and delivereth girdles unto the merchant. Strength and honour are her cloathing, and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household; and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain, but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates."—*Proverbs, chap. xxxi, v. 10 to the end.*

BUT shall the gracious woman be honoured only in this life?

No, a gracious woman retaineth honour; as it grows with her years and strengthens with her decay, so it forsakes her not in the moment of dissolution; the eternal God is her refuge, and underneath are the everlasting arms. This is secured to her by the divine promise, by obedient faith, by purifying hope, by patient continuance in well-doing to the end of her christian race; her memory is blessed by those she leaves behind, and having loved and followed Christ in the regeneration, she is honoured of the Father in the abodes of immortality; having confessed Christ before men, he will confess her before his father and his holy angels.

THE remains of a gracious woman, our much esteemed friend and sister, Mrs. NEWTON, now lie before you; and we are assembled to-day not only to convey her body to the silent tomb, the dark and narrow house, but also to honour her memory, to praise redeeming love on her behalf, to profit by the remembrance of her example, and to apply the healing balm of consolation to the minds of her deeply afflicted family and friends. I shall therefore, as proposed, now lay before you an epitome of her Christian experience and pious life, chiefly furnished by her much afflicted husband.

Mrs. NEWTON was called early in life to seek the Lord. When about fifteen years of age she was awakened (by the ministry of some of the Methodist preachers who first visited this town) to a sense of her lost estate, and the necessity of obtaining salvation by the forgiveness of sins through faith in Christ Jesus; and soon after was admitted a member of the Methodist Society, and evinced her sincerity



as a sincere seeker of the Lord, by a constant attendance on all the means of grace, and by abstaining from all those evils which the word of God forbids. She walked for some time in great heaviness, and had to wade through deep waters, naturally arising from her peculiar situation; but being fully persuaded that she was right, she persevered in the path of duty, looking for salvation by grace through *faith*; and encouraged by the preachers of the gospel, and many pious friends who took her by the hand (some of whom are now present) she soon became steadfast and immoveable. She was often much blessed in her soul while attending the ordinances of God's house, and enjoyed an anti-past of heaven in the love and favour of her Redeemer, before she received the *direct* witness of the spirit of God, testifying with her spirit that she was a child of God. The time when she *first* received this pledge of love is not exactly known, as some parts of her diary or journal of God's gracious dealings with her soul (and which it appears she was in the habit of keeping till within a short time of her decease) are missing; but from what remains it appears, that although of a very diffident disposition, often doubting of her state, and inclined to write bitter things against herself, she nevertheless enjoyed peace in her soul through a sense of the pardoning love of God. But the state of her mind will best appear in her own words. On the last sabbath of the past year she writes thus:—"December 27. This was the last sabbath of the year; and I bless God I can number it among the most profitable I have enjoyed through the whole twelvemonths; though deprived (by ill health) of the privilege of joining in public worship, I found a present Saviour at home, and think I can truly say my soul was in a praying frame through the day, that I had in some degree fellowship with the Father and the Son through the ever blessed Spirit." A blessed testimony this of her discipleship! On the first Lord's day of the present year she writes as follows:—"January 3, 1819. "What a mercy that I live to behold the first sabbath in this new-year! One I know who saw the commencement of the year is this day in eternity! thousand others whom I know not, doubtless have shared the same fate; solemn consideration! how brittle a thread is human life; how uncertain in its duration, how frail in its texture! and yet we see thousands of our fellow mortals living as if it had an infinite duration, and as if this was the only sphere in which they would be called to act, as if their chief happiness consisted in accumulating the perishing treasures of earthly things; Oh, strange insatiation! Oh, fatal delusion! aw-

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ful indeed will be the consequences: Lord suitably affect my heart with the consideration, and never let me set my affections upon the perishable things of this transitory world: by *grace* preserve me from falling from my steadfastness, and establish my heart with all thy weight of love."—This shews a *gracious* disposition in feeling and mourning for the sins of others, and a consciousness that her help was only in the Lord—She adds, "I should have gone with much pleasure to the house of God to day, had my health permitted; may the gracious Lord strengthen me, if it is his blessed will, to appear there soon, to offer him my thanks and praises and to perform my vows; I feel a desire to enjoy health again, I think with a view to usefulness: I pray God my present indisposition may be sanctified by his grace, that I may produce greater degrees of holiness and usefulness; I would do something for him who has done so much for worthless me." These are the breathings of a truly pious soul: and it appears that the Lord did hear and answer her requests; for on Sunday the 17th January she writes. "Through infinite mercy I was permitted this day to go to the house of God, to join with those who kept holy day. I felt it a privilege, and trust my heart gratefully bowed before the God of all my mercies, for his unspeakable goodness to me a sinner. I felt bound by additional ties to that Saviour who carried my sins, bore my sorrows, and sympathizes with his unworthy creatures in their afflictions and temptations; his precious grace has supported me under my trials and afflictions, and I desire by the same grace to devote my little all to his service and glory: and O! that he would perfect what is lacking in my soul, that he would *sanctify* wholly and seal me his unto redemptions day."

THE compass of a sermon will not admit the numerous extracts which might be made from her diary; these I expect will appear in their proper time and place to edify the Church of Christ, and to comfort her afflicted friends: one quotation more will close these extracts. On the first Sunday in May 1819 which ends her diary, she says; "Through the mercy of God I was again enabled to worship in his house and pay my vows in the midst of his people, while I took up my cup of salvation; O! that my soul may be refreshed thereby and my spiritual strength renewed; I feel myself a worm of the dust; 'weaker than a bruised reed, help I every moment need.' Lord grant me that help I beseech thee! O sanctify my soul, body and spirit, cleanse

heart from every pollution, seal me thine eternally, give me a constant spirit of devotion,

A heart in every thought renew'd,  
And full of love divine;  
Perfect and right, and pure and good  
A copy, Lord, of thine."

From this time forward it does not appear that she committed any thing to paper, except some epistolary correspondence with her friends at a distance, as her health declined very fast, notwithstanding all the means used for her recovery, and the solicitous care and affectionate attention of her husband, daughter and other friends: her disorder had taken too deep root to be removed by human help, and the Lord had determined in his inscrutable Providence, speedily to take this *gracious woman* to that happy country, where the inhabitants never say "*I am sick.*" This she was conscious of more and more, and though willing to use all the medicine prescribed for her, she despaired of recovery and seemed anxious to prepare the minds of her family and friends for the painful stroke of parting *forever in this world.* This she did with great composure of mind, and gave many affectionate admonitions and Christian counsels to those who were about her, which I trust be long felt and remembered.

As to her own state, she gave evident proofs that her affections were weaned from the world; and her mind became more spiritual and heavenly as the moment approached when she was to bid a long farewell to all below the skies. She manifested much patience and pious resignation to her *Heavenly Father's* will; no murmur escaped her ears, but her language was "God is the will of the Lord." The word God was her delight which she requested to have often read to her; and with those most profitable memoirs of dying Christians (found in that very valuable work the *Methodist Magazine*) whom she longed to imitate: and was anxious to add her dying testimony with theirs, that Christians "do not follow cunningly devised fables."—She enjoyed that calmness and tranquillity of mind, especially the last three weeks of her life, and often said she had a peace in her soul which the world could not give, that death had lost its terrors, and that Christ was her only trust; her constant language when she could speak was,—

"I the chief of sinners am,  
But Jesus died for me."

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I ARRIVED here a few days before her death, and found her rapidly approaching the confines of the grave. She could not speak except with difficulty; but the unusual serenity of her countenance, her uplifted eyes and hands, discovered the state of her soul, and the place where her thoughts were centred: I said to her, I hope Mrs. NEWTON that you are at times happy in God? Her reply was,—“ Yes, nearly at all times.” At another time, to comfort her under her present sufferings, I was speaking of the happiness which awaits the people of God in a better world; she said very distinctly, “ My portion is sure.” I was edified by her patience, corrected by her pain, comforted by her resignation to the divine will, and encouraged and strengthened by her hope of immortality.

SHE suffered much bodily pain in the pangs of death: but just before she expired (to the question of her affectionate and much afflicted husband) she said, in a whisper and cordial squeeze of his hand “ I am going to the Lord; my mind is comfortable,”—and soon after fell asleep in Christ, and closed her eyes on all, till the resurrection at the last day!

SHE was truly exemplary; and having made the Lord her portion, he became the guide of her youth and the choice of her riper years: she was well established in the doctrines of the Christian religion as taught by the Wesleyan Methodists, (and though no bigot) she preferred that branch of the church of Christ, and was a member of our Society for about 28 years; and always demeaned herself with zeal, piety, and uniformity; and I think I am justified in holding her character up for imitation, as a *Christian, a wife, a parent, a child, a sister, a friend, and head of a family*. She was indeed all that Solomon says of a virtuous woman already noticed. I had the pleasure and profit of her acquaintance for some few years, and considered her one of the excellent of the earth. Having found salvation in the name of Jesus, she had to the last moment an unshaken confidence in him. Her hatred of sin was very remarkable, but not more so than her love to holiness, or delight in the service of God's house, from which she was hardly ever absent when health permitted her attendance. She was a pattern of neatness, economy, industry, and piety in her family and always kept up family worship in the absence of her husband. Sincerity and uprightness were a distinguishing trait in her character, and was her joy in the prosperity of religion among all denominations of

Christians. She delighted in Bible and Missiionary Societies, of which she speaks with peculiar pleasure in her diary ; considering the former as forming a remarkable epoch in the history of the church. Her benevolence and hospitality appeared to have been limited only by her means ; and she was often the messenger of consolation to the widow and orphan, the sick and dying. She was the founder and patroness of the Female Sunday School in this town, an institution which has already been attended with the most beneficial effects upon the minds and morals of the ignorant poor, who have been taught, and even in many instances also *clothed* by her exertions. She was a lover of the *discipline* as well as the doctrines of the *Methodist Church*, was a consistent and useful member of it, and wished to see others so. Notwithstanding her respectable rank in life, by birth and marriage, her dress was plain ; she never, not even in youth, loved finery, which was considered by her as the mark of a weak mind, and not consistent with the Christian character. She was a person of a good natural understanding, which she improved by reading, for which she had both *taste* and *opportunity*. She was a most valuable friend, and that too when a friend is most necessary, when the body labours under severe affliction, or the mind is cast down and discouraged by the perplexities of life. In a word she was "*a gracious woman* ; and that God, in whom was her confidence and hope did not forsake her in the last painful conflict, but supported her by his grace and the prospect of a glorious immortality.

BUT had she no faults you will say ? That question is answered by herself, when I told you that her sense of being a lost sinner led her by repentance and faith to lay hold upon Jesus as her "*wisdom, righteousness, sanctification and redemption,*" and her daily confessions at a throne of grace discover the humbling views she had of herself ; which are conspicuous in her diary. Her infirmities (and that mere mortal is free from infirmities) were constitutional, and sometimes sprung from her very virtues, from her hatred of sin, her love of order and her zeal for the truth itself. But I never could discover that she indulged herself in any known sin, or neglected any known duty ; so fully was her soul under the influence of divine grace, in a faithful and conscientious use of every gospel ordinance, and a steady and uniform discharge of every Christian duty.

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I SHALL now conclude with exhorting you all, especially the female part of my audience, to follow her as she followed Christ Jesus.

YE females who are now in the morning, the bloom of life, follow the example of this *gracious woman*, by remembering your Creator in the days of your youth, by early giving your heart to God, taking him for your portion and the guide of your steps in the slippery paths of life; by speedily fleeing to the Lord Jesus Christ, who is the hope set before you, believing in his name, trusting in his atoning blood, and obeying from the heart the precepts of his gospel; by filial obedience to the authors of your being; by forming pious habits while the heart is yet tender and peculiarly susceptible of good impressions, and while the tide of life is in your favour. Ere long the evil days shall come, the years arrive when you shall say there is no pleasure in them: the sun shall be darkened, the clouds return after the rain, the keepers of the house tremble, the strong bow themselves, the grinders cease, sleep depart, music cease to please, the head become grey and giddy, imaginary dangers alarm, the grasshopper become a burden, and desire fail! Youth is the best time to serve the Lord: the heart is not yet hardened in sin, the mind is not fettered with prejudice, but lies open to conviction, the conscience is not seared with guilt, the feelings are not benumbed with evil habits or blunted by age, while the spirit of God is powerfully striving. O! yield yourselves unto God: lay a good foundation against the time to come, against that time when the silver cord shall be loosened, the golden bowl broken, the pitcher broken at the fountain, and the wheel at the cistern; when dust shall return to dust again, and the spirit to God who gave it; when man goeth to his long home, and the mourners go about the streets." In the morning of life sow the good seed, and in the evening you shall reap an abundant harvest.

YE females who fill the honourable station of wives, follow the example of this *gracious woman*. She discharged in a most exemplary manner, for more than three and twenty years, the important duties of that tender relation. A good wife is from the Lord. As I believe that much of human felicity is placed in the hands of women, I wish every woman knew and would exert to the utmost all her power of doing good: not only your own happiness, but also the happiness of the community at large, and especially of your respective families would be greatly promoted thereby. "How knowest thou

O wife, but that thou shalt save thy husband," thy children, thy relatives? If the instances of domestic happiness are more numerous in Nova-Scotia than in many other countries, (and I believe they are) this arises, not from any peculiar local advantages which we enjoy, but from the superior prudence, constancy and goodness of our wives, who are not perhaps exceeded by any in the world. But still there is much room for improvement; especially in piety, faith, zeal, and religious knowledge; in all these our lamented friend set a bright example. Emulate her excellencies, and strive also to excel. This will extend your happy influence, rivet the affections of your husbands, bring down the blessings of the aged, command the reverence and imitation of the young, strike with awe the ungodly and licentious, and excite the admiration of the good:

YE females who bear the respectable the endearing name of mothers, follow the example of this *gracious woman*; train up your children in the way they should go, bring them up in the nurture and admonition of the Lord. Do this because it is your *duty*; because your *affections* impel you; because their eternal *happiness* may depend upon it; and because they may have both grace and opportunity to reward *even here* all your pains. You may have a pious, a dutiful, an affectionate child as she had, to minister to you on a sick, a dying bed, to pray with, to comfort you, and to receive your last sigh; to follow your example, to supply your place in the family, in the community, in the church; to perpetuate your friendships, your charities, your love to Christ, to his ministers, his cause, his people; to bow with you before the throne of God, to rejoice with you and all the sanctified in the morning of the resurrection.

YE weeping relatives of this *gracious woman* follow her example, and draw consolation from her unshaken faith, her genuine piety, her holy joy, her patient resignation, her hope of heaven, her tranquil and happy death. Both sorrow and joy agitate your feeling hearts: you weep, but not as those who are without hope; your hope is that she sleeps in Christ your Lord. You rejoice, but not as those who are insensible of their loss, but because her trials her sufferings are at an end, and "the mortal affliction is past." Your loss is great, is in this life irreparable, but it will be repaired in another and a better life, and so repaired as to eradicate from the mind all painful remembrance of the past; nay even in this life the remembrance of her

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virtues, and the profit of her example, will I trust in some good degree compensate the pain occasioned by her death. For I persuade myself that her example has left an impression on your minds, which not only never will be erased, but which you will faithfully follow to the end of life. How can her mother \* forget such a daughter, who was not only remarkable for filial obedience, but also the happy instrument in the hand of God, of much spiritual good to her soul, and the comfort of her declining years? How can her sisters forget such a sister, who set before them an example which they have already learned to follow, who soothed their minds in the hour of sorrow, and supported their steps in the day of trial? And shall her feeling her tender husband cease to cherish her memory? No; he loved her with too much tenderness, he knew her value too well, he enjoyed her society, her affections, her friendship, her example too long, ever to forget her. And can she be forgotten *even for a moment* by her only child and daughter, who was brought up by her in wisdom's ways? Already had you learned not only to reverence but also to obey, not only to admire but also to imitate, not only to love but also to follow her, who gave you being, who supported your tottering steps, who taught "your young ideas how to shoot," who set before you the value of a Saviour, who led you by the hand to the house of God, who instructed you in your duty to your creator, to your parents, to society, to yourself; who pointed out to you by precept and example the path to heaven! An can you now forget such a mother, such a friend, now that you have fully in your view the whole of her pious life, crowned by a tranquil and happy death? Methinks, while the purple current continues to flow, while the various duties of life are to be performed, while the hour of trial lasts, while memory continues to do its office, you will not cease to think of, revere and imitate her!

— BUT shall not all these tender ties become more tender and much stronger, as well as more durable in the kingdom of heaven? What a pleasing thought! You must also die, but follow her to glory and you shall not only meet others of the family who are gone before, but the mother shall again receive her child, the sisters and brothers their sister, the daughter her mother, and the husband his wife; You shall join the whole family of heaven in that happy and glorious

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\* Mrs. NEWTON's mother is still living.



state, where there is no distinction of sexes, or kindred, where there is no pain, no parting, no sickness, no death.

CHRISTIAN believers of every denomination, but especially you who are members of this church, follow the example of this *gracious woman*. Follow her in the firm belief of the doctrines you have been taught, in the strict and conscientious observance of our discipline, in uniform piety, in punctual attendance upon the worship of God, in hatred of sin, and love of holiness, in affection for the ministers of the word, in ardent zeal for the Bible and Missionary causes, in holiness of life and conversation. That she excelled in all these is well known to most of you who are now present, but best known to those who knew her best. She was born among you, being the daughter of that worthy first magistrate, SIMEON PERKINS, Esq. who was an honour to this country, and did much to promote its best interests. Her whole life is before you : here she set out on her heavenly course, and steadily held on her way, sustaining with honour to herself, profit to others, and glory to God, the various characters of an obedient child, a chaste wife, an affectionate parent, a good neighbour, a kind benefactress, a constant friend, a zealous and uniform Methodist, a pious Christian, through the changing scenes of three and forty years ; and here she finished that course, in sure and certain hope of a joyful resurrection ! Her good works praise her this day in the gate ; and I believe all present in this very *numerous* and respectable audience\* with one consent, rise up this day to bless the memory of this *gracious woman* ! May we follow her as she followed Christ Jesus ! May we all meet her in the skies, where pain and parting are no more ! ! Amen ! !  
 Praise to God, &c. &c. &c.

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\* The Chapel was so crowded that numbers could not get in.

## HYMN SUNG AT THE FUNERAL.



UNVEIL thy bosom, faithful tomb ;  
 Take this new Treasure to thy trust,  
 And give this sacred Relic room  
 To seek a slumber in the dust.

Nor pain, nor grief, nor anxious fear  
 Invade thy bounds,—no mortal woes  
 Can reach the *Lovely Sleeper* here ;  
 And Angels watch her soft repose.

So Jesus slept: God's dying Son  
 Past through the grave, and bless'd the bed,  
 Rest here *fair Saint* ; till from his throne  
 The morning break and pierce the shade.

Break from his Throne ! illustrious morn !  
 Attend, O earth his sovereign word ;  
 Restore thy trust, a glorious form ;  
 She must ascend to meet her Lord.

FINIS.



