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2
A
SERMON

On PHILIP. III. 20, 21.

OCCASIONED BY THE DEATH

• F

SAMUEL AUCHMUTY, D.D.

RECTOR OF TRINITY CHURCH, NEW-YORK,

PREACHED MARCH 9, 1777.

By CHARLES INGLIS, A.M.

PUBLISHED BY PARTICULAR DESIRE.

Tu peregrinus mundi hujus, civis supernæ Jerufalem.

TERTULLIANUS De Corona.

NEW-YORK:

Printed by H. GAINES, in HANOVER-SQUARE.

RB

RX5615

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PHILIP. III. 20, 21.

Our Conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile Body, that it may be fashioned like unto his glorious Body.—

ABOUT the Middle of the third Century,* *Africa* was visited with Pestilence and Famine, which ravaged some of its most populous Districts, and swept off Multitudes of the Inhabitants.

ST. CYPRIAN, then Bishop of *Carthage*, who was a burning and a shining Light in his Day, endeavoured to fortify the Members of his Flock against the Fear of Death,

* An. Dom. 252, according to the Chronology of Bishop FELL, and Bishop PEARSON. The Pestilence began in *Arabia*, passed over to *Egypt*, from thence West, along the Coast of the *Mediterranean* Sea, and soon spread over a great Part of the *Roman* Empire. Christians, as well as others, were exposed to this Calamity; they frequently suffered severe Persecution, besides, from the civil Power, during its Continuance, which was for several Years

Death, and to administer such Consolation, as their Circumstances required, by telling them, among other Things,---That the Day of their Death would restore them to Paradise and to the Kingdom of God---that it would admit them to the Redeemer's Presence---associate them with Patriarchs, Prophets, Apostles and Martyrs, ---and reunite them for ever to their Friends,

Years. EUSEBIUS from DIONYSIUS of *Alexandria*, gives an affecting Account of the Tenderness shewn by Christians to each other during this Pestilence. "Many of the Brethren, thro' the Intenseness of their Love and Charity, laid aside all Care of their own Safety,—adhered to the Sick—afforded them all the Assistance in their Power—and performed every Office of Benevolence and Humanity to the Living and the Dead. Many of the Clergy and Laity who thus ministered to their afflicted Brethren, caught the Infection and died; and such was their intrepid Resolution in braving Danger, from a Principle of Faith and Christian Love, that their Death was accounted a Kind of Martyrdom". EUSEB. *Hist. Eccles.* Lib. viii. Cap. 22. The Calamities of the present Times afford Christians but too many Opportunities of exerting the same benevolent Spirit for the Relief of their distressed Brethren, in another Way, and imitating this pious Example.—The Conduct of Heathens was a striking Contrast to that of Christians on the above Occasion,—“The Heathens flew from their nearest Relations, and dearest Friends who were infected; and left them, not only in Houses, but in the public Roads, half dead, to perish without Support or Sustenance; and would not even bury the Dead”. EUSEB. *ibid.*

Friends, snatched from them by the Hand of Death, but now basking in the Smiles of God.

“ WE should consider, says he,---we
 “ should again and again reflect, that we
 “ have renounced the present World, and
 “ that we are but Strangers and Pilgrims
 “ here. Let us welcome the Day which
 “ consigns each of us to his proper Abode;
 “ which, after rending asunder the Fetters
 “ of Sin, snatcheth us hence, and restores
 “ us to Paradise and the Kingdom of
 “ Heaven. Who that is travelling in a
 “ foreign Land, but anxiously hastens to
 “ visit his native Country, and embrace
 “ his beloved Friends and Relatives?
 “ Paradise is our Country, and the Pa-
 “ triarchs our Fathers: Why should we
 “ not fly to behold our Country and
 “ salute our Parents? There a vast Mul-
 “ titude of our dearest Friends expects
 “ us; Parents, Brethren, Children, secure
 “ of their own Immortality, are anx-
 “ ously desirous of our Access to them.
 “ O what mutual Joy to them and us, to
 “ be admitted to their Presence and Em-
 “ brace! How ineffable are the Delights
 “ of those heavenly Regions! Without
 “ any Fear of Death, and where there is
 “ eternal Life! How great, how endless
 “ the Felicity! There the glorious Com-
 “ pany

“ many of Apostles, and exulting Pro-
 “ phets, shines ; there a numerous Army
 “ of Martyrs are crowned with Victory
 “ after their severe Conflicts and Suffer-
 “ ings :---To these let us hasten with the
 “ most earnest Desire ! Let us with the
 “ utmost Ardour, wish to be speedily with
 “ them, that so we may speedily be with
 “ Jesus Christ also”. ‡

THESE consolatory Truths are founded on the divine Word ; and how animating are they under the various Calamities of human Life ! What healing Balm must they pour into the Heart that bleeds under Affliction ; especially under the Loss of pious Friends ! And how must the Prospect which is opened to us by these enlivening Truths, cheer our Passage through this gloomy Scene, where Distress, and Anguish, and Sorrow, are, in a greater or less Degree, the sure Portion of all !

SIMILAR to these Truths, are those mentioned by the Apostle in my Text ; but with the Addition of others no less interesting, no less animating to the Christian, who struggles under the Pressure of Affliction.

ST. PAUL informs us here, that the real Christian's *Conversation*, or as the Original

‡ CYPRIANUS *De Mortalitate*, p. 165, 166. Edit. Oxon. 1682.

nal* properly signifies, his Citizenship, is in Heaven. He is invested with the Privileges of that happy Place, is subject to its Laws, is an Inheritor of its Glory, and a Child of God.

HEAVEN is frequently represented in holy Scripture, under the Idea of a City, or Community; the Members of which, mutually happy in each other, are continually employed in the Service of the Supreme, who immediately presides over them, and irradiates them with his Presence.

THUS ABRAHAM, thro' Faith, "looked for a City which hath Foundations, whose Maker and Builder is God." ‡ Thus Christians, altho' they "have here no continuing City, yet look for one to come. ||" This is "The City of the living God, the heavenly Jerusalem," whose Inhabitants consist of "an innumerable

* Πολιτινμα. No Critic has given a more full or satisfactory Account of this Word, than RAPHELIUS in his *Anotat. Philolog. ex Polybio*. He shews that it is frequently applied to signify a Community, or even a Variety of Communities associated together, the Members of which, tho' dispersed in different Places, are connected by a common Bond of Union, are subject to the same Laws, and partake of the same Privileges.

‡ Heb. xi, 10.

|| Heb. xiii, 14.

“ rable Company of Angels, of the general
 “ Assembly and Church of the first-born,
 “ and of the Spirits of just Men made per-
 “ fect :” In the midst of whom, “ God
 “ the Judge of all, and Jesus the Mediator
 “ of the new Covenant,*” reign in Glory.

Of this blessed Society, every sincere Christian is a Denizen, into it he is incorporated, and is an Heir of its Felicity.

HOWEVER dispersed the Faithful may be, in whatever Circumstances or Situations they may be placed, or by whatever temporary Laws they may be governed here ; yet they are connected with it by a common Bond of Union---are intitled to, and Sharers of, its Blessings. This Earth is not their Home ; they are Strangers and Sojourners in it ; and altho’, like eastern Companies, travelling thro’ desolate and pathless Wastes, they are subject to temporary Regulations, suited to their respective Situations at present : Yet their Eyes are constantly directed to their proper Country,---its Laws are the general Rule of their Actions, its Privileges their Boast and Consolation---its Happiness the Object of their ardent Desire.

THE Christian gives Evidence of all this by his Life and Conduct, and walks as a
 Member

* Heb. xii, 22, 23, 24;

Member of that Society. His Conversation *literally*---his Heart and Affections are there. A Life of Purity, of Deadness to this World, evinces that he belongs to another; that he considers his present State as only a Passage to one that is infinitely more durable and better. Winged with that Energy and Zeal which such a Prospect, such Principles naturally inspire, his Soul rises superior to the Trials and Disasters which are incident to the present Scene. They are sent by the beneficent Parent of the Universe to discipline his Children, disengage them from this World, and prepare them for another.

IN this View, the virtuous Christian considers them, and improves them accordingly. He makes them instrumental in promoting his heavenly Father's Glory, and securing his Title to the heavenly Jerusalem. Instead of depressing, they invigorate his Soul; for however painful or grievous for the present, they yield the Fruits of Righteousness and Peace†---- Like Clouds, which for a Time obscure the Face of Heaven, and obstruct the Sun's Rays; yet are salutary and beneficial in the highest Degree---they soften and fertilise the Earth.

B

THOSE

† Heb. xii. 11.

THOSE who have their Conversation thus in Heaven are here contrasted by ST. PAUL with others, "of whom he tells the
 " PHILIPPIANS, weeping, that they were
 " Enemies of the Cross of Christ whose
 " End was Destruction---who only minded
 " earthly Things†." As the former were chiefly conversant in the Things of God and Salvation---devoted their Hearts and greatest Attention to them : So, the latter were chiefly conversant in worldly Pursuits ---they gave themselves up to the Gratification of sensual Appetites, of Ambition, Pleasure and false Glory. God was not in their Thoughts, nor were his Ways regarded : And mark the Issue of such a Conduct---their End was Destruction.

THESE opposite Characters, and opposite Ends to which they lead, are here laid together by the inspired APOSTLE, that the Contrast might appear the more striking---that the Children of Men might the more effectually be roused to a Sense of their Duty, seek their truest Happiness, and avoid the Rocks on which others have made Shipwreck.

My Text proceeds to inform us, that
 " those who have their Conversation, or Ci-
 " tizenship in Heaven, look for the Saviour
 " from

† Philip. iii. 18, 19.

“ from thence, the Lord Jesus Christ.” They look forward with Joy to that great Period, when the Son of God will come to be a Saviour to them from every Evil; and by his Almighty Power, “ shall change their “ vile Bodies*, that they may be like unto “ his glorious Body.” Our Bodies at present are an Incumbrance to the Soul---they humble and depress it. They are formed of the Dust, are polluted with Sin, and at Death will return to Dust and Corruption. But at the Resurrection, our Saviour will change them---they will be transformed into the most perfect State, and most beauteous Form. They will be pure, spiritual, active, and vigorous, and brighter than the Lustre of the Stars. Nay, they will resemble our Saviour’s glorified Body, which he wears on his triumphant Throne in Heaven.

SUCH is the Goodness of God, that he sends no Grief without a Medicine†, nor does he inflict any Trouble or Distress without affording a suitable Remedy.

IN my Text, and many other Parts of holy Scripture, the Doctrine of a Resurrection to eternal Life, is set forth as an Antidote,

* Literally, *the Body of our Humiliation*—that Body, by the Fall and Sinfulness of which, we have just Cause of Humiliation before God.

† Dr. Young.

Antidote, an adequate Cure for the various Evils and Pressures of human Life.

JOB, the most afflicted of Men, had this Article in Mercy revealed to him, to support him under his complicated Miseries. Accordingly, amidst his Sufferings, he breaks out with this exulting Declaration, from which he drew Consolation---“ I know
 “ that my Redeemer liveth, and that he shall
 “ stand at the latter Day upon the Earth.
 “ And though after my Skin Worms de-
 “ stroy this Body, yet in my Flesh shall I see
 “ God: Whom I shall see for myself, and
 “ mine Eyes shall behold, and not another;
 “ though my Reins be consumed within
 “ me.”*

WHEN our Saviour would fortify his Apostles against the severe Trials which he declared would every where await them, he gave them ocular Demonstration of the glorious Change which they were to undergo at the Resurrection. “ He was
 “ transfigured before them; and his Face
 “ shone as the Sun, and his Raiment”
 (pierced by the Rays which darted from his Body and Limbs, like the Sun thro’ a lucid Cloud) “ became white as the Light†.”
 The Apostles were unable to bear the Splendor of our Saviour’s Appearance---
 that Glory which they themselves were in
 Time

* Job xix. 25, 26, 27. † Matt. xvii. 2.

Time to put on : Accordingly, they sunk under it into an Extasy.

ST. PAUL in my Text, besides various other Places, inculcates the Doctrine of a Resurrection, as affording sufficient Consolation under the Stroke of Adversity : And indeed it is impossible to conceive any Thing better adapted to administer Relief to the Afflicted. The Reflection that we are hastening to a State where all our Grievs will be removed---where all Tears will be wiped from our Eyes, and there will be no more Pain or Sorrow---that however afflicted or destitute here, yet we shall soon be in a State infinitely preferable to that of the most envied, happiest and greatest Man on Earth---that our Sufferings will not only have a speedy Period, but contribute to prepare us for everlasting Happiness, and insure it : How pleasing, I say, how consolatory, how animating is the Reflection !

I GRANT we may by Vice and Transgression shut up this Fountain of Consolation,---we may disregard and neglect it : But in these Cases, the Fault lies in ourselves, not in the Remedy which Heaven has provided for our Relief.

We may also create Evils to ourselves, which scarcely admit of any Cure, unless
from

from ourselves. Thus Men may complain of Wants and Difficulties, which are owing to their Sloth, or Extravagance.---Many complain of Disgrace, which was brought on them by their own Misconduct---some complain of Pains and Diseases which were occasioned by their own Intemperance and vicious Practices---several complain of disobedient, undutiful Children, for which they may thank their own Weakness, Imprudence or bad Example.

THE World is filled with Complaints of this Kind; but such People should chiefly complain of themselves, since they are the Authors of those Calamities. To these I may add the imaginary Evils with which poor Mortals swell the Catalogue of their Grievances; which have their Origin in Pride, Envy, Folly, Selfishness and Affectation; and as they are contrary to every Dictate of Religion and Reason, so Religion and Reason have provided no other Remedy for them than the Reformation of those malignant Passions which gave Rise to them.

THE *real* Evils of Life are numerous and great. The benevolent Father and Friend of Men however has not left us comfortless under them; nor to struggle with them unsupported. He has made
the

the amplest Provision against those Afflictions which come by his Appointment, and are sent with the gracious Design of bringing Home to his own Bosom his faithful People. Those who have their Conversation in Heaven, whose Heart and Treasure are there, will abundantly experience the Goodness of God. If Temptations assault them, his Grace will be found sufficient in the Hour of Trial. If guiltless Poverty, or Sickness, or Distress of any Kind be their Portion, his Providence is ready to provide for them ; whilst his gracious Promises minister Consolation, and point to the Heaven he has prepared for them.

SHOULD the tender Connections of Life be dissolved, and those Friends snatched away from the Faithful, who were no less dear to them than their own Souls, and of whose Salvation they have a well grounded Hope ; they have this unspeakable Consolation, that their departed Friends are gone to that blessed Society of which they were Members, whilst on Earth. For these they mourn not, as those without Hope. Altho' their Bodies are committed to the Dust, it is with the pleasing and certain Expectation of a Resurrection to Glory. However Death may triumph over them for a Time, yet it cannot detain them always in its gloomy Mansions.

As

As the rude Blasts of Winter desolate the Face of Nature, and blot out all her blooming Scenes ; yet the genial Warmth of Spring repairs her desolated Forms, and crowns her with brighter Lustre : Thus, altho' Sickness and Death destroy the human Frame, and lay it low in Dust and Corruption ; yet by his powerful Voice who called Light out of Darkness, it will rise---rise from the ghastly Ruins of the Tomb---assume a heavenly Nature 'to live for ever with the Lord---to shine with unabating Splendor thro' all the Periods of Eternity---and that in Communion with the Blest---in Union with those Friends, whose Hearts once felt the keenest Anguish by a Separation from them !

THESE Reflections, my Hearers, which are so proper to minister Consolation, should be frequently in our Thoughts, in these Times of public Calamity. Dark and gloomy are the Scenes which surround us ; and every benevolent Heart must be penetrated on considering the wide spread Ruin that overwhelms this Continent !

Who but must lament the Infatuation of those, who have plunged this once happy Country into its present calamitous State ! Who but must grieve still more at the complicated Distresses that are hereby
brought

brought on thousands of innocent Persons ---whose Support, whose earthly Happiness and Comfort, are all swept away by the ruthless Hand of Rebellion !

WE of this City have sustained many heavy Losses since the Commencement of those Disorders. One we have lately met with by the Death of our worthy and excellent Rector---in whom the Public has lost a useful Member, You a faithful Pastor, and I a sincere, affectionate Friend.

MY Intimacy and Connection with him for near twelve Years, enabled me to know him well ; and I can truly say, I scarcely ever knew a Man possessed of a more humane, compassionate or benevolent Heart. Often have I seen him melt into Tears at the Sight of Distress in others ; and the Distressed never sought his Aid in vain. Liberal and generous in his Disposition, he seemed happy when alleviating Affliction in others ; or was employed in some Office of Benevolence or Friendship.

FOR near thirty Years you have enjoyed his Ministry---indeed ever since he entered that sacred Office till the Day of his Death : And the Respect shewed to him, and Distinction conferred on him, by You, as well as the flourishing State of these

C Congregations

Congregations when our present Troubles broke out, are incontestible Proofs of the Fidelity and Assiduity with which he discharged the Duties of his Station. Numbers who, I trust, are now in Glory, and many of you who are still living, will, I hope, be Seals of his Ministry, his Crown of rejoicing in the Day of the Lord Jesus.

FIRMLY and conscientiously attached to the Doctrines and Discipline of the Church of England, he was indefatigable in promoting her Interests : Yet without any of that narrow Spirit of Bigotry which is a Disgrace to Religion. His Sentiments were generous and enlarged, which led him to prize Merit wherever he found it ; and this Disposition will ever gain the Approbation of the sensible, rational and virtuous Part of Mankind, and succeed where Bigotry will surely fail.

CHRISTIANITY never appears more amiable or winning, than when accompanied by that easy, tempered Chearfulness which Rectitude and Benevolence of Heart naturally inspire. In this he greatly excelled, which gave him many Advantages to serve the Cause of Religion.

SUCH a Temper and Disposition must necessarily endear him to his intimate Acquaintances ;

quaintances ; and enable him to shine in the more tender Connections of social Life. He was indeed a sincere, warm Friend, a most affectionate, tender Husband and Father.

DURING the Rise and Progress of those Troubles which have involved this Country in so much Distress, he took that Part which Duty, Truth and Reason pointed out. Unshaken in his Loyalty to our gracious Sovereign, and in his Attachment to our happy Constitution, he spurned the Voice of popular Applause, where Conscience forbid him to approve of it.

How any Man who is well grounded in the Principles of the Church of England, can act otherwise, in the present Contest, is utterly inconceivable ; unless his Mind is influenced by some sinister Motive, some Byass, or Prejudice which warps him from his Duty. The Principles of our Church, founded on the Word of God, inculcate Loyalty in the strongest Manner, and teach us to consider our Sovereign as *supreme Head in Earth* of the Church of England : Our Church also, which is modelled on the Plan of the pure, primitive Church of Christ, and according to his own Instructions, is interwoven with the State ; so that overturning the one, would be endangering, if not
 overturning

overturning the other. How any one therefore who is well grounded in the Principles of this Church, can rebel against his rightful Sovereign, and the best of Princes ; or attempt to destroy that happy Constitution, whose Ruin would involve that of his Church---is utterly unaccountable, unless on the Supposition of some undue Influence from another Quarter, as I said before. But to return----

If those who were disaffected to our Sovereign, our Church, or Constitution, were unfriendly to this worthy Clergyman for his Attachment to them, it is not to be wondered at. He suffered much Persecution for adhering to his Duty ; and this, joined to the Distress he felt at the Prospect of the Miseries that were hastening to this Country, greatly impaired his Constitution. Men of exquisite Sensibility, like him, are capable of Feelings to which others, less susceptible of tender Impressions, are utter Strangers. And these, however vigorous the Mind, or superior to Adversity, will infallibly prey upon our Health and bodily Constitution.

His ill State of Health obliged him to reside a considerable Part of last Summer in the Country. When this City was rescued from the Hands that unjustly usurped

usurped it, he repeatedly applied for Leave to return; but was as often refused by those who then had him in their Power. This obliged him to come away privately, and exposed him to such Hardships, while making his Escape, that his Constitution was reduced still lower. With Difficulty he got here; but how was he shocked on viewing the Ruins which the City presented! His own House, his principal Church, the Ornament of our Worship and City, were no more! Tears gushed from his Eyes; and tho' a very great Sufferer in his private Property, he seemed to forget his own Losses in those of his Congregation, and other Fellow Citizens.

AFTER struggling through so many Difficulties, and escaping from so much Persecution and Danger, he promised himself some Repose and Satisfaction with his Family and Friends. But alas! those Hopes were soon, too soon disappointed.

ONLY a few Months after, in this Church, which was built under his Inspection, which he consecrated to the Service of Almighty God, and so lately received his Remains, ---in this Church, I say, he preached his last Sermon *two* Days before the Disorder which carried him off, seized him.

ON

|| St. PAUL's Chapel.

ON his Death Bed, he behaved with all the Fortitude, Patience and Resignation of a pious Christian,---such as the certain Hope of immortal Life, and true Faith in the Redeemer naturally inspire. His Understanding was clear, and his Senses perfect to the last ; and he joined fervently in Prayer not many Minutes before he expired,---he died without a Struggle or a Groan.*

SUCH Scenes call forth whatever Tenderness or Sympathy are in the human Breast. The Frailty of our Nature, the Uncertainty of our State, and of every earthly Enjoyment, rush upon the Mind, and strike it with irresistible Evidence and Conviction.

WHILST then we contemplate this Dispensation of Providence, whose Ways, in many Instances, are to us unsearchable, let us not fail to improve it. You will cherish, I doubt not, the Memory of our worthy, departed Friend with affectionate Tenderness: But neglect not, at the same Time, to recollect and practise the many pious Instructions and Exhortations which you received from him. This is the most effectual Method to do Honour to his Memory, and for this you will also
be

* He died March 4, 1777.

be accountable at the tremendous Day of Judgment.

THE Church of England in this City, has been blessed with a Succession of eminent Clergymen from the Beginning.* To this, next to the Excellency of its Liturgy and Constitution, may be attributed in a great Measure the rapid Increase of its Members: To this may be ascribed the Regularity and Order in divine Worship, which, notwithstanding all our Defects, are more conspicuous in this Place, than any other that I know on the Continent: And
to

* The Reverend Mr. WILLIAM VESEY, the first Rector, was inducted in the Year 1697, soon after Trinity Church was built. He died in 1746; and was succeeded the same Year by the Reverend Dr. HENRY BARCLAY, who died in 1764, when Dr. AUCHMUTY was chosen Rector. Mr. VESEY was a very prudent, pious Man, of exemplary Morals, and an excellent Preacher. He had been greatly instrumental in promoting the Building of Trinity Church, and thro' the Blessing of God on his faithful Services, had the Pleasure to see the Congregation very much increased, and the Church enlarged and ornamented. The Bishop of London appointed him his Commissary in this Province, and he died in the 72d Year of his Age. Dr. BARCLAY had been Missionary at *Albany*, and to the *Mohawk Indians*; in which arduous Station, he distinguished himself by his Zeal and indefatigable Labours. The *Indian Mission* flourished under his Care—many Hundreds of the *Savages* having been converted by him to Christianity, and to a sober, regular Life. When
chosen

to this perhaps may be attributed, in Part, that Loyalty which hath so much distinguished our Citizens in these Times of Defection, Danger and Trial.

THE late worthy Rector was snatched away at a Time when his faithful and zealous Services were much wanted ; and he is the second Clergyman of distinguished Character that has been taken from you in the Course of a very few Years.‡

TELL

chosen Rector of Trinity Church, and called to the Pastoral Charge of this City, the same assiduous Attention to the Duties of his Office, the same Ardour in promoting Religion, marked every Step of his Conduct as formerly. His Character was truly respectable, his Disposition most amiable and engaging. Meek, affable, sweet tempered and devout, his Life was exemplary ; whilst he cherished the warmest Spirit of Benevolence and Charity to all others. During his Incumbency, the Congregation greatly increased ; St. George's Chapel was built, and the Design was formed of building St. Paul's Chapel. This last he did not live to see executed ; it was accomplished however under his Successor Dr. AUCHMUTY, (who had been his *Assistant* from the Beginning of the Year 1748)—a Charity School and Parsonage House were also built immediately after St. Paul's was finished. The Charity School, Parsonage, and Trinity Church, were all consumed in the great Fire, September 21, 1776.

‡ JOHN OGILVIE, D. D. Assistant Minister of Trinity Church, died Nov. 26, 1774.

TELL me, my Brethren, does not the Removal of those two excellent Men, and in so short a Space---does not the Destruction of your ancient and venerable Church ---Do not these remarkable Events, I say, lead you to serious Reflections on your past Conduct, and on the Ways and Dispensations of Providence towards you ?

SHOULD you not examine---whether you have duly improved the Blessings you enjoyed, and were thankful for them ? Whether you profited, as you ought, by the Labours, the Exhortations and Instructions of those two Servants of God ? Whether you regularly attended divine Worship, and honoured the Almighty by devoutly waiting on him in his Ordinances, in that Church ? Or, whether God was not provoked by your Neglect in these Particulars, to take those two Lights from you to himself, and partly to remove your Candlestick ?

PARTICULAR Exigencies and Times demand a suitable Conduct in Christians.

WE should now by every Method testify an unshaken Loyalty to our gracious Sovereign, when so many are combined to deprive us of the Blessings of his mild, auspicious Government.

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WE should all zealously unite as one Man to retrieve the desolated State of our Church. Our unanimous and most vigorous Endeavours should be exerted to repair the Ruins of our Zion ; and we should chearfully concur in whatever may be extensively conducive to her Welfare.

BUT chiefly, we should strive to express in our Lives and Conversation the native Excellency, Purity and Meekness of our holy Faith. Attentive to the Voice of Heaven, which now speaks to us in various Ways, we should conscientiously comply with its Dictates, and glorify God in each of his Dispensations.

If ever we are capable of being thoroughly awakened to a Sense of our Duty ---if to tremble before God, and turn to him with unfeigned Repentance---if to raise the Shield of Faith and lively Devotion to ward off the Arrows of his Displeasure---if to put on the Lord Jesus in Holiness and Humility, and have our Conversation in Heaven : If ever we are capable, I say, of setting about these effectually, we have many loud, awakening Calls to do *to now*.

THE Almighty has evidently a Controversy with our Land. His Judgments
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are gone forth to lay it desolate. The Sword of God is passing thro' it, bathed in Blood. The Pestilence is broke forth, and walketh not only in Darkneſs, but deſtroyeth at Noon Day : And Famine, with all its ghastly Horrors, threatens us. Theſe are the awful Meſſengers of Heaven, ſent in Part to puniſh guilty Sinners ; partly to chaſten the People of God, and amend whatever is amiſs in them. Under theſe alarming Diſpenſations, many ſeem to be ſecure and hardened. Lukewarmneſs, Vice and Irreligion are growing, and daily gathering Strength !

SHALL the Almighty thus call to us repeatedly, and yet call in vain ? How ſhall we anſwer it at his Tribunal, if we equally abuſe his Mercy and Judgments : It we pervert every Method to reclaim and ſave us, into a new Occaſion of inſulting him ! What Mountains can hide, what Hills can cover ſuch from his fierce Indignation !

I HOPE far better Things of you ; and therefore intreat and beſeech you to lay theſe ſolemn Truths to Heart.

“ Deſpiſe not the Chaſtening of the
 “ Lord,” on the one Hand---flee from
 ſuch Impiety : “ Neither faint, on the
 “ other,

“ other, when thou art rebuked of him.”
 He mingles Love with all his Dispensations, and aims at our truest Benefit in them.

SET before you the glorious Promises he has made, the animating Truths he has revealed, to support you in your Christian Warfare. Look forward to that happy Period, when the Lord himself shall descend from Heaven to change our vile Bodies, that they may be fashioned like unto his glorious Body : When he will crown his faithful Servants with unfading Splendor, with everlasting Felicity.

LET your Conversation be now in Heaven---let the Temper, Spirit and Disposition---the Purity, Meekness and Benevolence which should characterize a Citizen of that Place, a Child of God, distinguish you : And fear not but those Blessings will be yours. You have his Promise for it, who is Truth itself; and Heaven and Earth will sooner pass away, than either his Promises or Words shall fail.

MAY God, by his Grace, enable each of you so to order your Conversation here, that you may partake of those blessed Promises hereafter ; for his dear Son's Sake, Christ Jesus, to whom, &c.



