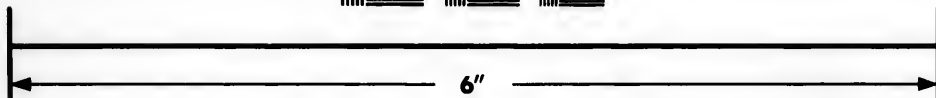
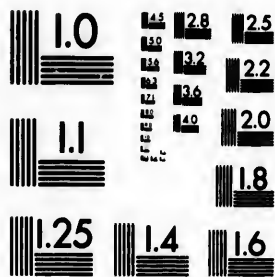


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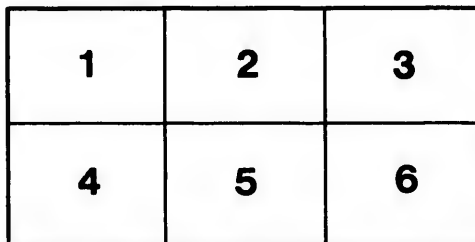
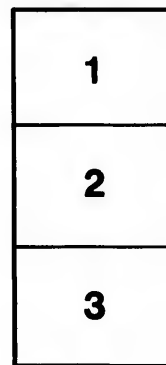
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A FAREWELL SERMON,

DELIVERED IN

THE CHURCHES

OF THE

PERTH MISSION;

CANADA WEST,

BY THE

REV. ALEXANDER PYNE, A.B., RECTOR,

ON HIS RETURN TO ENGLAND.

JULY 5, 1857.

This Sermon is published by request of the Congregation immediately after its delivery.

PERTH, C. W.

CHARLES RICE, PRINTER.

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Acts, c. xx, vv. 26-27.—“I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you the whole counsel of God.”

THERE are occasions when it may be necessary to speak of one's self, when a man may feel it proper to refer to his deeds and motives with a more favourable mention than he would at all times feel prudent. So was it with the Apostle in the text. The ministry of the Apostle was now drawing to a close, he had visited many places for the last time—his addresses on these occasions are no where presented for our benefit, save in the instance before us; on this occasion he had sent for the Ephesian elders, and remembering he should see them no more on earth, he recounts the end and aim of his labours, and in order to add the greater solemnity to what he taught them, he gives them the final charge in the text, “I take you to record this day, that I am clear from the blood of all men, for I have not shunned to declare unto you the whole counsel of God.” And now, Brethren, as the circumstances under which I address you, are in two respects similar to that of the apostle, first, because I have come to the close of my ministry amongst you, and second, because I shall never probably see you assembled on earth again. Before we part, therefore, for ever, permit me to say, that, as far as the fidelity of my message is concerned, you can, I trust, bear me witness “that I have not shunned to declare unto you the whole counsel of God.”

I would call your attention, first, ‘to the whole counsel of God.’ I shall endeavour on this solemn occasion to place before you this counsel and to declare it to you as my final charge.

When the prophet Isaiah, speaks of the advent of Christ, he calls him ‘the mighty counsellor,’ whereby we are to understand, that the plan of redemption exhibits the wisdom of God, and the declaration of this wisdom is the whole counsel of God to sinful man. This is ‘the word of reconciliation,’ namely, that ‘God was in Christ reconciling the world unto himself and hath committed unto us the ministry of reconciliation.’ Now, the reconciliation of the world is the ministry of God; but, how to accomplish this, God alone was able to devise. The world has fallen from its allegiance, sin and death are its punishment, each soul has original and personal transgression laid to its account, and the difficulty in redemption consisted in reconciling a holy God to this polluted state of sinful man. Here then is a barrier thrown across the path of man's reconciliation, and what renders the case hopeless, is, man of himself is unable to remove the barrier—no effort on his part ever can efface the record of his sin and guilt. God's favour cannot be won by any effort of a fallen and polluted being. Moreover the spirituality of God's law is such, that for even one transgression, man is lost—eternal death becomes the consequence. Here then are the difficulties to be removed, and who is equal to the task? Not one of the countless sons of Adam can be of use here, for ‘all have sinned and come short of the glory of God,’ and therefore none can be found so holy as to satisfy the requirements of God's holy law. Not one can be found, who, can obey for himself, and much more, procure forgiveness for the rest. Here then is the wisdom and ‘counsel of God’—He brings forward a plan which, while it procures forgiveness for the guilty at the same time ‘magnifies God's law and makes it honourable.’ He gives his own infinite Son to satisfy the requirements of his infinite law. That Son takes the nature of those He came to redeem, and in that nature, he first obeys every tittle of the law on his own account, and then

stands in the place of the transgressors of the law—thus, 'He was wounded for our transgressions, He was bruised for our iniquities.' Here then, we perceive a fountain open for all our uncleanness, and a Righteousness so pure and spotless, that even God himself can detect no imperfection. Hence it is, that every sinner, who approaches in self-abasement and humility, to wash away his moral impurities in the blood of Christ, at the same time stands perfectly justified before God, and will be enabled to say 'the Lord is my righteousness.'

But, here I would observe, this is only a *part* of 'the counsel of God,' although it is a lamentable fact, that there are many who believe in Christ, but stop there. No! we must not preach a part of the counsel of God, we must neither add to or keep back any part of this counsel; and hence, the apostle calls the Ephesian elders to bear record, that he had not shunned to declare *the whole* counsel of God. It is not therefore sufficient to magnify the sacrifice of the Lord Jesus Christ, and to offer the healing waters of that fountain for the evils of men. It is not *sufficient* to speak of reconciliation, we must also declare the *restoration* of man to God's image, as the inevitable consequence of our reconciled state. And hence it is, St. Paul asserts, they 'who are justified, are also sanctified' for 'without holiness no man shall see the Lord.' Here is the office of the Holy Spirit. He who descended on the day of Pentecost, to enlighten, to convert, and to convince, must still attend our ministrations, and make them effectual to the pulling down the strong holds of iniquity in the human heart—He must implant that faith, which leads the sinner to the cross—He must impart those desires which renovate the soul, and make it fit for the Kingdom of God. Such, my Brethren, is the whole counsel of God, and there are two essentials connected with the declaration of it. It must be announced *frequently* and *plainly*, and first, it must be announced *frequently*. There are some, who, while they profess to believe the whole counsel of God, yet occupy their hearers' attention from Sabbath to Sabbath, with subjects of minor importance. How far such a ministry declares the whole counsel of God it is not for me to say; but, that such teachers of late years have arisen in our Scriptural Church, cannot for a moment be questioned. To occupy the important season of public worship with explanations as to the amount of grace conveyed in the ordinance of Baptism, or, to magnify the external, or ceremonial part of our worship, seems to be a fashionable method to gain attention in these days from a certain class of hearers. But, my Brethren, you will, I trust bear me record that though I have attended to all the outward ceremonies and observances of our beloved Church, yet, I have at no time given them such a prominence in my teaching, as either to disturb your peace, or divert your minds from a constant and Sabbath declaration of 'the whole counsel of God.' I have always endeavoured to give a prominence to the leading doctrines of redemption, believing that little is done in the matter of salvation, unless there is a personal application of 'the whole counsel of God' in the heart and life, and that without the application, the blessings of our common Christianity avail nothing; because, it is of little use to cry out 'the temple of the Lord,' 'the temple of the Lord are we' while that temple is unholy, and unfit for the presence of its God. And here, my Brethren, I must be permitted to say, that, judging from the fruit of this teaching, as manifested among you since I came, I have every reason to be thankful I have seen a gradual progress for the better, and in looking at this congregation, as well as the others under my charge; in contrasting them with what they were in the early stage of my ministry amongst you, I must say, God has indeed fulfilled his

promise, 'his word has not gone forth void,' but has (you yourselves being my witnesses) accomplished something of that gracious efficacy, which is promised to the faithful declaration of 'the whole counsel of God.'

But again, not only must this counsel be frequently declared—it must also be *plainly* and fully set forth. God has in mercy made his counsel plain, therefore his faithful ambassadors must follow his example. We should never forget that the counsel of God borrows nothing from the wisdom of man, and hence it was that our blessed Lord did not select his first ambassadors from the wise and learned of the Jewish nation; He did not send to Corinth, Rome, or Athens, in the hope of finding out some wise philosophers, who might be willing to add the flourish of oratory to the simplicity of the message. No! He knew that His Gospel would speak for itself—that there was a power in its simplicity which the grandeur of man could not add to, and therefore he passed by the great and learned of the Earth, and set the seal of his ministry upon humble fishermen. He did so, not for the purpose of teaching us to despise human learning, for, human learning when sanctified, is a powerful agent in promoting the Gospel, but our Lord in the *commencement* refused all aid from human wisdom, or learning, in order to teach us, that our salvation originated in the deep 'counsel' of God, and that if it triumphed over all the difficulties which opposed it, at first, that triumph must be attributed to the power of God, and not to the wisdom of man.

Now, when we consider the *simplicity* of the Gospel, as a message of life eternal to sinful man, we cannot but wonder at the merciful condescension of God in adapting his counsel to our finite understanding; and to such an extent has he done this that 'the wayfaring man, though a fool cannot err' in comprehending it. How different is this from man's doings! Witness the frequent exertions of every generation to mystify the 'counsel of God!' What controversies and doubts have arisen? One counsel of learned dignitaries condemn another, till, at length, if a poor sinner feels anxious on the subject of the soul's salvation, and cries out like the jailer of Philippi, 'what must I do to be saved?' he has none to answer him, none to direct him until he goes *back again*, as our Church at the Reformation did, to the treasury of God, and reads 'the counsel' of God in this divine and simple answer, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' This my Brethren, is the simplicity of the Gospel, and I now call upon you to bear me record this day, if I have not frequently, and plainly declared unto you this message, and this I now declare unto you to be 'the whole counsel of God.'

But, in the second place, the apostle says, he has not *shunned* to declare 'the whole counsel of God.' From this expression, we are led to suppose, that he felt some difficulty in delivering his message—that *human fear* had to be overcome. I have not shunned to declare it. What! you may ask! Is not the message of the Gospel good news to man?—does it not bring him tidings of an eternal inheritance reserved for him?—does it not shew him where all his sins may be washed away?—and the sinfulness of his nature cleansed and purified? Why then does the apostle take credit to himself for not *shunning* to declare it? Surely, he who proclaims good news has nothing to fear? This seems strange, but, like other apparent contradictions, which have been charged upon the Gospel we cannot satisfactory account for it. Look for instance at the fundamental doctrine of the Gospel, 'every imagination of the thoughts of man's heart, is only *evil* continually.' Look now, at man's nature and tell me if he *likes* this doctrine? Is not every man naturally ready to justify himself?—to think himself not *very* sinful; and therefore while the minister faithfully proclaims the d-c-

trine of natural depravity he arouses the indignation of his hearers against him. Hence, the apostle in delivering such a new doctrine, brought strange things to the ears of pharisaic hearers. When he declared that 'the lofty locks of man must be humbled, and the haughtiness of man brought low,' that 'we have sinned and come short of the glory of God,' he proclaimed a doctrine at variance with the self justifying principles of every natural heart, and therefore in not 'shunning' to declare it, he obtained a victory over himself, and proved that he regarded the fear of God more than the fear of man.

Again, the *next fundamental* doctrine of this 'counsel of God,' calls forth the enmity of man and requires the same courage in him who declares it. When a sinner hears the extent of his moral pollution, and is assured, that, 'from the crown of the head to the sole of the foot, there is no part spiritually whole, but wounds and bruises, and putrifying sores,' then we have to point him to his remedy, 'go to the fountain open for sin and uncleanness'—'wash and be clean.' This is looked upon as *another* insult, and the fidelity of the messenger procures him the hostility of human nature. This is beautifully portrayed in the Second Book of Kings. Naaman, a great man in Syria, had heard much of the prophet Elisha, however, as every state in life has its trials and burdens, so, Naaman, with all his prosperity, was afflicted with the leprosy, an incurable disease. When all physicians failed, he was advised to go to Elisha and solicit the power of the prophet in healing his disease. Affliction is useful in every state; through its influence, even the mighty Naaman became an humble supplicant to the poor and despised prophet. He approaches the lowly dwelling of Elisha, in all the pride and pomp of earthly grandeur—his clothing, though magnificent, yet it covered a leper's skin; the prophet, however, did not forget this, and therefore with all his grandeur, he treated him as a leper. Naaman supposed the prophet would pay court to him, that he would come out, and strike his hand over the lepers flesh; but Elisha remained in his tent, and sent the same message to him as he would to any other leper, 'Go wash in the river Jordan seven times, and be clean!' Now, the answer of Naaman to this message, is what I wish to call your attention to, as it bears upon my subject. 'Is thy servant a dog?' he asks 'that he should 'go wash and be clean?'' The very same feeling that dictated this answer is what manifests itself in every natural heart against the Gospel, and its faithful messenger. The command is 'go wash in the fountain open for sin and uncleanness.' The natural impediments are, as in Naaman's case, first, to think lightly of the malignity of our disease, and secondly, to quarrel with the simplicity of the remedy proposed; and these impediments the apostle experienced in the delivery of his message throughout the world—impediments which we all feel to this day, who follow his faithfulness, and therefore we triumph over the fear and reproach of man, when we can say, as the apostle, 'we have not *shunned* to declare unto you the whole counsel of God.'

There remains, however, one more feature of this counsel of God, which I must allude to, as provoking hostility from man, and which requires courage from the messenger in declaring it. This world has fallen from its allegiance. It is in rebellion against its lawful Sovereign, and all who are led by its spirit, principles, or maxims are 'under the prince of the power of the air, the spirit that now works in the children of disobedience.' There are few subjects so prominent in the teaching of our Lord, while amongst his disciples as

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this truth, hence, he plainly reminds them 'ye are not of the world, even as I am not of the world,' 'I pray not for the world, but for those whom thou hast given me out of the world.' And if we ask, why did Christ make this separation between his people and the world?—the answer is given by an inspired apostle—'for all that is in the world, the lust of the flesh, and the pride of life is not of the Father, but of the world, and the world passeth away with the lust thereof, but he that doeth the will of God abideth for ever.' If ever there was a period in the world's history when a doctrine like this provokes opposition, and subjects the faithful minister to reproach, this is the time, and what renders this reproach more dangerous and formidable in the present day, is, that the world now struggles for pre-eminence, and an importance in the church of God, which it despised in previous ages. We have now a sort of fashionable or baptized Christianity, which conforms itself to all outward ordinances, glories in the name of Christian, and, while it is worldly in its nature and practice, will, at times, assume such influence in Christian congregation, as to assail even the ministry when it dares to discriminate *between the world and the Church*. Now, to preach self-denial amidst an influence of this nature—to elevate the cross where Mammon seeks the mastery has ever been hazardous, but especially in this age. I trust, therefore, Brethren, that you can bear me record, how in this particular also 'I have not shunned to declare unto you the whole counsel of God.'

I would now dwell on the importance of a ministry, thus watching for your souls, first, in reference to those ministered unto, and second, in reference to the minister himself. First, in reference to those ministered unto. This is a day of much novelty and excitement in the religious world, when the professed followers of Christ have learned many Shiboleths; and even in the bosom of our own Church, there are two parties holding conflicting, and in many instances, contradictory sentiments. It is a blessing therefore to a people when the minister has recourse to no human authority for his teaching; when the page of Inspiration becomes his only text book, and all conflicting opinions whether inside or outside the Church, are referred to that text, 'to the law, and to the testimony, and if they speak not in accordance therewith, there is no light in them.' And, I feel assured, Brethren, your confidence in the teaching of your own Church will be increased when I tell you her language is the same in reference to this guide:—6th Article—'Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite, or necessary to salvation.' In consulting the word of God, then, we find but one plan, one method, one way, for a guilty soul to be reconciled, pardoned, sanctified, saved, whatever men may imagine, or whatever views on Church authority in this late period of the world, they may promulgate, of one thing be you all well assured, that Holy Scripture holds out to us but one name, under Heaven, whereby we can be saved, even 'the Lord Jesus Christ.' This glorious name is *revealed to the soul by faith, alone*, which is fed, nourished, and strengthened by a regular participation in all the divine means of grace. *Such was the Apostolic ministry*, and as such it was blessed to the souls of men. How far, Brethren, in this respect, I have followed their example, you must be my judges—my judges, whether I have concealed the plan of salvation, either by adding to, or taking from it—whether I have given too much prominence to one doctrine over another—whether I have occupied your

minds with novelties, or scriptural antiquities—in a word—whether or not ‘ I have shunned to declare unto you the whole counsel of God.’

Believe me, my Brethren, it is an all important matter in these days, that the minister should attend to this apostolic mode of preaching and teaching at laid down in Holy Scripture *alone*, because in following any other method, he cannot declare ‘ the whole counsel of God.’ His views indeed may be plausible, and probably supported by masters in theology, but, yet, if God’s plan be not *exclusively* followed, ruin eternal must attend the teaching. And, I would observe, that, although in one respect we must regret the necessity of our ministry becoming dependent on the Voluntary support for subsistence, believing that such support is extremely uncertain, and inadequate; yet, as suspicion is abroad respecting *Orthodoxy*, it may be providential for our people, under existing circumstances, that the ministry should be dependent on voluntary aid, inasmuch as they will have some voice in the approval, or disapproval of appointments to vacant missions; and, from some arguments already advanced in meetings of the Synod, I perceive this has not been overlooked. Nothing can be more just, or more reasonable than that the people’s choice should be consulted in the selection of their minister, especially if they have to pay for his support. It concerns them, in these days, more than any one else; their eternal all may depend on the ministerial appointment. for, woe betide them, if ‘ the minister *shuns* to declare the whole counsel of God.’

I come now to shew, how that a faithful ministry is not only important for the people, but, equally so for the minister himself.

There are few passages in Scripture so solemn and striking on the subject of ministerial fidelity, as that which occurs in the prophet Ezekiel. In this passage the minister is looked upon as a watchman, to whom is intrusted the souls of men. His charge is forcibly described in the following words ‘ Oh son of man, I have set thee as a watchman to the house of Israel, therefore, ‘thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked man, oh, wicked man thou shalt surely die! if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but his blood shall I require at thy hand.’ Who is there that exercises the office of the ministry, that will not tremble at this declaration? and especially, when a temporal charge involves the watchman in ruin, if neglected. The sentinel, for instance, if he is careless, and falls asleep or refuses to warn his fellows, while the enemy approaches, is responsible to his superior for every life lost by his sloth, and as a consequence, his own life is forfeited. Here, then, we have God and man using the same illustration to warn the unfaithful minister. An earthly king will punish by temporal death a sentinel who neglects his post, and our Heavenly King likewise declares that He will visit with an eternal penalty, the unfaithfulness and neglect of a spiritual watchman in our Zion. Be warned then, you ministers, you, who ‘ stand between the porch and the altar.’ ‘ Cry aloud and spare not ’ for God has placed you where you stand for this very purpose—you have to watch the *wickedness* of men—you have to warn, rebuke, and admonish. The God of Heaven has set you in his Providence, where you stand. His charge to each of you, is, ‘ I have set thee as a watchman.’ Look out then, on your watchtowers. See, who is this, that comes smoothly along the path of life, he is dark and benighted, though the lamp of divine light shines brightly around him, he walks in the outward means indeed; but, oh! his soul, is of the Earth, earthly! Now then, oh!

watchman, give your charge to this man, what will you say? 'Arise from the dead, and Christ shall give you light,' 'verily I say unto you, unless a man be born again, he cannot enter into the Kingdom of God.' This is sufficient, you have now delivered your message, oh! watchman, and probed the disease of that nominal worshipper to the very heart. But, see yonder, there is a large company, walking on the Broadway, 'lovers of pleasure more than lovers of God.' They are led on by Mammon, who, in order to deceive them has transformed himself into an 'angel of light.' What will you say to these, oh watchman? Ah! will you fear their frown or pander to their smile? If so, think, oh think! of the frown of Him who declares in text, 'their blood will I require at thy hand.' Many a watchman is silent here, and therefore loses his own soul. But the faithful watchman rises superior to the fear of man, and seeing the spiritual delusions of these worldly sinners, he warns and rebukes their waywardness and seeking to break their thralldom and rescue some of them for a better service he cries 'you cannot serve God and Mammon.'

It has been well said, even by a Hethen, that 'the real way to test all human good is by death.' That is the 'infallible criterion.' And so is it in testing a faithful watchman. See, on yonder bed, there lies a dying sinner—he resembles most—careless he has lived, and yet he hopes all is right. His sand of life is now nearly run, and his soul on the confines of the grave whispers all is not right. Approach him, oh watchman! for he asks you 'what news?' 'The night cometh, and now what of the day?' Will you *then* tell him of Church powers and privileges, and comfort him with the doctrines of a 'plenary absolution,' and 'sacramental grace?' Ah! these may do to live by, but not to die by. No! no! oh watchman!—if you seek to deliver your own soul from the charge of that man's blood, you must tell him at that solemn period of *invisible things*—Repentance, Regeneration and the love of Jesus. And while he mourns over his sins and rejoices in the compassion of the Saviour, you will *then* whisper peace and pardon to his troubled soul; you will then, *but not till then*, assure him of safety in the 'dark valley and shadow of death.' But, oh! if during that man's life he had heard different from you?—if he had heard of an exclusive salvation confined to 'the Church' and all belonging to her?—if he had heard of the waters of Baptism, not as a 'symbol of Regeneration,' but as the *reality*?—if you, oh! watchman, had given that man hope in health, that 'the outward form of godliness' was all that was necessary, and that Evangelical truth, or that which regards the *heart* was '*low Church*' and 'sec-tarian,' what will he say to you when dying? What will he say to you, if *then* he finds you speak to him more of *inward* doctrine, than of outward discipline? Oh! may he not then tell you, it is too late to change his opinions; too late to learn any other *source* of dependence, than what he derived from *Externals*! What will be the consequence here?—'His blood, oh watchman, shall I require at thy hand.'

But now suppose all the exertions and labours of a faithful watchman fruitless, suppose not one sinner is enlightened, not one worldly soul made alive to its everlasting destiny, what will the consequence be to him? The consequence is, that while the sinners are lost, the watchman saves his own soul. 'Their blood' will not be laid to his account in the final day of reckoning. Oh the importance of faithfulness in the ministry to *the minister himself*! It will cheer him in the darkest and gloomiest hours of duty. It will support and comfort him, while he may be despised and persecuted. It will be his safety in the final day of

reckoning. If, when he closes his ministry on Earth or in any neighbourhood he can say, as Paul in the text, 'I have not shunned to declare unto you the whole counsel of God.'

Now, in conclusion, suffer a word of exhortation before we part. And first, in reference to those, to whom my ministry has not been blessed; for even the ministry of the Apostles, while it brought blessings to some, rather increased the condemnation of others, 'To some we are the savour of death unto death, to others of life unto life.' It has been manifest to me, too plainly, that, to some my labours have not been acceptable or blessed; respecting these, although I would fain hope they are but a few, I feel sorrowful, because I am well aware, that the cause of unfruitfulness in their souls is attributed to me as minister. But, would it not be well for them to seek a little *into themselves*? Would it not be well for them to consider, that the scanty produce of their harvest may be attributed more to the barren nature of the soil, than to the husbandman who sows? Let them remember that the great obstacles which have prevented them from receiving a blessing from my ministry exist in their own hearts—in the perverseness of their nature, in their opinions and characters, which were formed long before I ever saw them. They may indeed appear pure in their own eyes, and partaking of all the *externals* of our beloved Church, fancy themselves Christians and good Church-people; but, I would remind them now, as *I ever have done*, that it is in vain for them to strive to gain Heaven by a scrupulous attention to externals. 'Vain, for them to sit at the table of our Lord, to eat that bread which reminds us of his body broken, or to drink that wine, the symbol of his blood, unless they cleanse the inside.'—unless they learn the apostolic injunction, 'Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put far from you, and as new born babes desire the sincere milk of the word, that you may grow thereby.'

And now I turn to those, whom to part from is difficult indeed. The solemn word 'farewell' seems doubly so, when uttered under our present circumstances. Brethren, I believe I have been instrumental under God, in arousing many of you to a sense of your obligations towards God and our beloved Church. It is hard to part when the seed of the divine word seemed likely to take root, and a manifest blessing about to be realized. But, I must not—I dare not dwell on regrets—I must not speak in the melancholy language of the world, when faith whispers a different teaching. Faith assures us that whatever happens is by divine appointment, and that God's will may be known as much in the falling of a sparrow as in the destruction of a kingdom. I have sown here, God sees fit that I should not reap the fruits, because 'one soweth and another reapeth.' If the Church, however, prosper here, all that I have begun must be carried out, and, therefore, I feel thankful that no time has been lost during my ministry, but that every movement has been originated, which, if now sustained with the same energy and perseverance, success is certain. I would enlarge here, but prudence suggests, thus much is sufficient. And now, Brethren, the moment has arrived when I must say, our connection is severed—never more shall we meet face to face, till the Lion of the tribe of Judah sits on his throne for judgement! The truth which I have endeavoured, from time to time, to utter feebly amongst you shall judge me—shall judge you—shall judge the world. How many souls shall appear in that awful day, as the fruit of my labour here, I cannot say; but my consolation now is, that, although the present moment is a dark and gloomy one, although there are regrets which might be expressed, and sorrows

which seek an utterance, although there are tears flowing, yet, amidst such tumultuous feelings, I am comforted by the recollection, that now, on the close of my ministry amongst you, there are hundreds in this extensive mission, who can bear me record, that, 'I am clear from their blood, as, I have not shunned to declare unto them the whole counsel of God.' And now may the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord, and the blessing of God Almighty, the Father, Son, and Holy Ghost, be amongst you, and remain with you, now and ever more.—Amen.

The following Addresses were presented to the Rev. A. Pyne, A. B., immediately after the services in St. James' Church, Perth, and St. Paul's Church, Lanark.

To the Rev. ALEXANDER PYNE, A. B., Rector of St. James' Church, Perth, Canada West.

REV. & DEAR SIR,—To bid farewell amongst ordinary friends and acquaintances is always a sad task, how much more painful the trial becomes when, as in the present instance, a dearly beloved Pastor is the object of our adieus, can be appreciated by those alone who like ourselves are called upon to express in the poor language of words the deep grief with which we witness the approach of the hour when you may no longer be in our midst, the guide, councillor and friend to whom we have so long looked to for support, and who was never found wanting in the hour of need.

That your spiritual teachings have not been without fruit, we are now prepared to prove, by our faith in God's kind providence, wherein we find consolation for our present bereavement, in the firm trust and prayer that our loss may be your gain; it is this hope, Dear Sir, that reconciles us to the trial of parting, and removes from our stricken hearts the gloomy shadows that would otherwise oppress our souls.

We are unwilling on the present trying occasion to protract either our own or your natural grief, by dwelling at greater length upon the subject which has brought us to you with this valedictory paper. God alone knows how we feel in saying our last *good bye*, and that in His infinite goodness he may shower upon yourself and your amiable wife and family the choicest blessings in Heaven's Great Store, and conduct you in peace and prosperity through the new sphere of usefulness upon which you are about to enter in your Fatherland, is the sincere prayer of your affectionate parishioners.

Signed on the behalf of the Congregation of St. James Church, Perth, Canada West.

JOSEPH WARREN, } Church
GEORGE GRAHAM, } Wardens.

Perth, C. W., July, 1857.

To the Rev. ALEXANDER PYNE, A. B., Rector of Perth, Canada West.

REV. & DEAR SIR,—We the Members and Church Wardens of St. Paul's Church, in the village of Lanark, Canada West, and of St. John's Church, at Balderson's Corners, Canada West, desire to express our sincere regret at your unexpected departure from us, at a time when you were becoming more than ever endeared to our hearts by your faithful perseverance in those

labours of faith and love belonging to your office as a Minister of our beloved Church amongst us. When we call to remembrance your punctuality in attendance on this distant point of your mission, your untiring zeal in the service of your heavenly master, and the cordial and sincere sympathy felt by you for us in all our trials and temptations, we cannot refrain from feeling more than unusually cast down in spirit, at the severance of that bond of love and affection which made us one with you in the cause of truth and love for the faith once delivered to the Saints, so eloquently and forcibly explained and enforced upon our minds from time to time, both in your public ministrations and pastoral visits through the members of each of our respective Churches.

We fervently pray, that whatever our loss may be, (and at present we believe it to be severe) the God and Father of our Lord Jesus Christ may sustain and reward you with all spiritual and temporal blessings, and may he sustain and strengthen you abundantly to preach Christ and him crucified as you have hitherto done, faithfully and fearlessly among that portion of the Lost Vineyard to which you may be called, by his mysterious dispensations to labour. And may we at last meet as Pastor and People in that place of rest and peace which God has prepared for them that love him, where there shall be no more sorrow, no more pain, and no more separation; but the Lamb which is in the midst of the throne shall lead his redeemed people unto living fountains of water, and God himself shall wipe away all tears from their eyes. May God grant these our petitions on your behalf. May every blessing, both spiritual and temporal attend yourself, and Mrs. Pyne, and family—and to his name be all the praise now and forever.

Signed on the behalf of the Congregations of St. Paul's Church, Lanark, and St. John's Church, Balderson's Corners.

JAMES JACKSON, jr., } Church Wardens St. Paul's
NOBLE BENNETT, } Church, Lanark.
JOHN BALDERSON, } Church Wardens, St. John's
WILLIAM KEYS, } Church Balderson's Corners.

Lanark, July, 1857.

REPLY to Addresses from St. James' Church, Perth, St. Paul's Church, Lanark, and St. John's Church, Balderson's Corners.

MY DEAR BRETHREN,—I cannot but feel grateful to you, for your kind expressions towards myself and family on the present occasion. Our parting has indeed circumstances connected with it, which mutually evoke our sympathies, and, although, the world cannot know the depth of our sorrow, yet it is some relief to our poor hearts on this occasion, to give expression to our feelings.

During my short residence amongst you, I have passed through various trying circumstances, and family bereavements, and recently a serious illness seemed likely to threaten a cessation of my labours; but these things are light, in comparison to the anxiety which our present separation causes. I tremble for the prosperity of the Church amongst you, and the reason I do so is best known to you all. However, there is no cloud, be it ever so dark but, may be penetrated by the midday sun, and so, the Sun of Righteousness may arise upon you, and cause the very things which you most dread, to be the forerunners of approaching day.

I have come out to this country as an emigrant, I now return home—this is a fair emblem of the Christian life. We are all emigrants from Heaven, and from God. Oh! may our return home ever occupy our minds, until the Good Shepherd celebrates our return, amidst the countless number of the redeemed.

"Finally, Brethren, farewell;" truly, this moment of our lives, though fleeting, as all others will not soon be forgotten; but, will be thought over frequently as a sort of *Bocchim* in the wilderness. There are friendships, which cause no regrets at parting, because, the feelings upon which they are founded are earthly and selfish; but, the friendship which binds us is not of earth. It is a higher, and a holier feeling, which binds a Christian people to their minister, and Providence seems never to strike so harshly, as when he sees fit to sever their connection. Your prayers, Brethren: for me, and mine, I shall ever value, and though, the waves of the Atlantic may separate us, yet, my thought will ever be with you—and what is better still—my heart felt prayers, that, the God of all grace may overrule all our changes, and vicissitudes to our good and his glory.

I beg leave to subscribe myself ever, Dear Brethren, Yours in Christ and His Church,
ALEXANDER PYNE.

Perth, July, 1857.

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