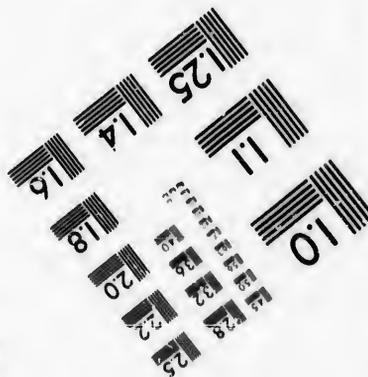
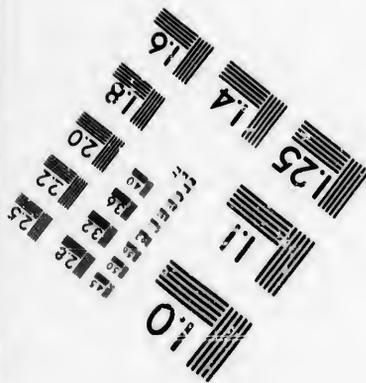
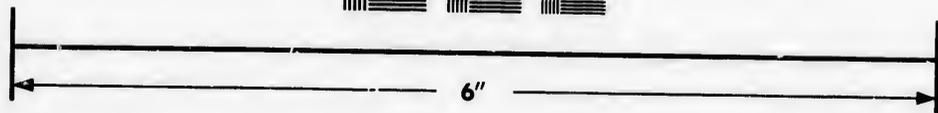
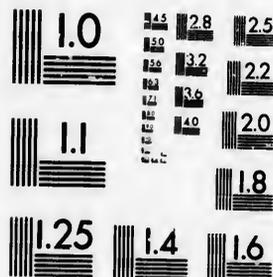


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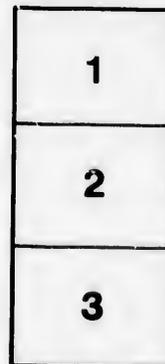
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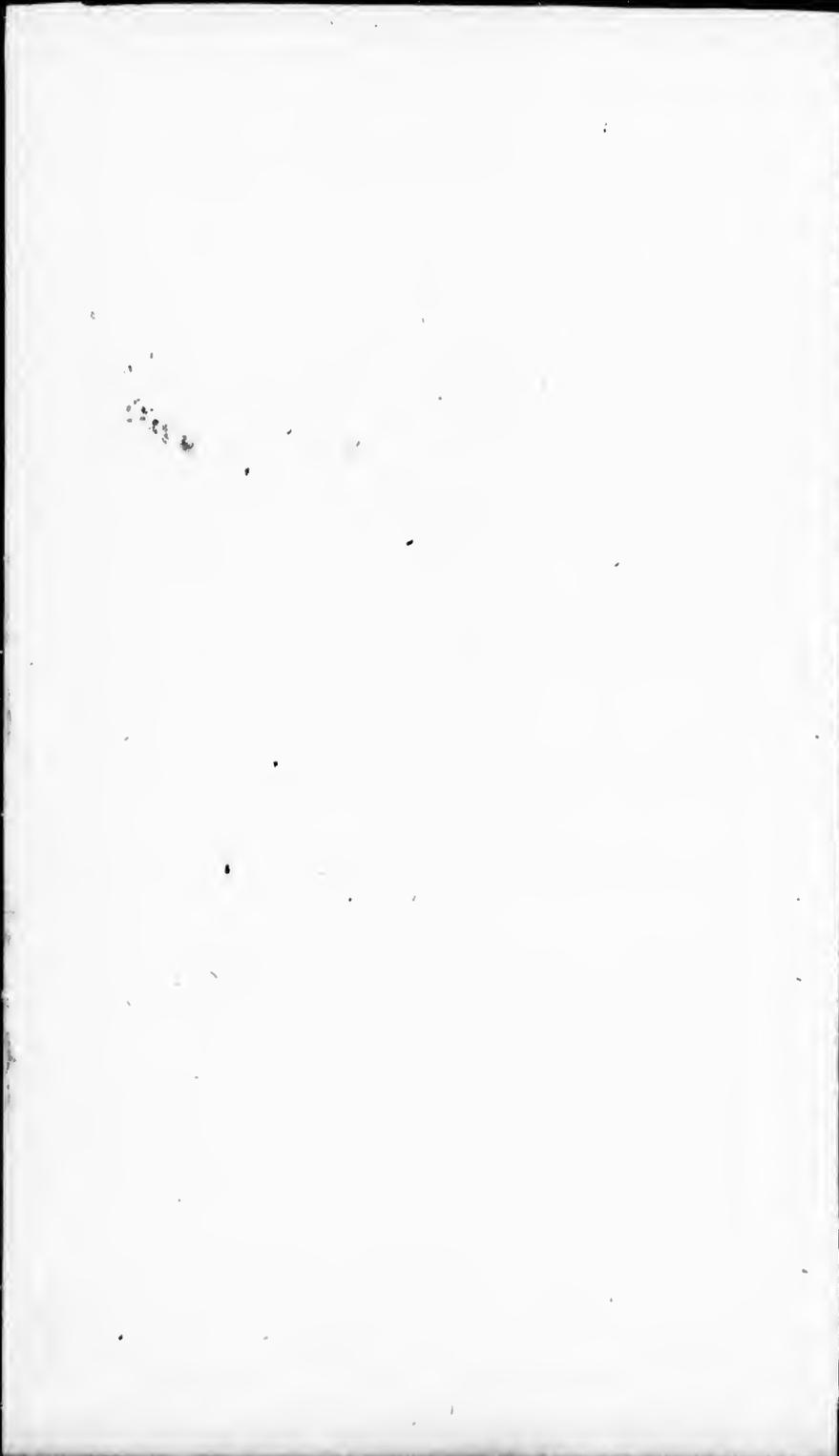
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THE
SERMON
PREACHED AT KINGSTON,

25TH AUGUST, 1811:

BY
THE REV. JOHN STRACHAN, D. D.

AND PUBLISHED AT THE REQUEST OF THE
CONGREGATION.

KINGSTON, UPPER CANADA:

PRINTED BY CHARLES KENDALL.

SEPTEMBER, 1811.

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THE Author beseeaks the indulgence of his Readers, should they meet with any defect in perusing the following sermon. From unavoidable circumstances he had only part of two days to prepare it, and his feelings were not very favourable for study. If it be asked, Why then was it published? he answers that it was done in compliance with the request of the Congregation, and with a view that the estimable character of his Venerable Friend might be more generally known, however imperfectly sketched.

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SAMON.

1 Cor. 15. 4th chap. 16, 17 & 18 verses.

For as in Christ shall rise first: Then we shall be alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

TO prove the vast superiority of our holy religion over all other schemes of worship, it is sufficient to notice the consolation which it gives the afflicted. This is a practical advantage which can be very clearly stated by comparing the situation of the unfortunate Christian with that of the unfortunate Heathen. If the one be upheld in the day of trouble, and the other sink in darkness and sorrow; if the one taste a heavenly joy even in the midst of the storm, while the other is struck with astonishment and dismay; and if these benefits are of a permanent, not of a transient nature, the religion which confers them is surely entitled to our most sacred regard.

Let any one banish from his thoughts all certainty of a future life, and then let him consider, what he can do to comfort those,

who labour under great afflictions. Will he say that it becomes a man to bear with tranquillity every change of fortune, and that it evinces a most unpardonable weakness to repine and lament on account of calamities which could not be prevented? Will he say that grief should not be indulged since it is no good, and neither eases present sorrows nor recalls those whose loss we deplore? O ye Christian brethren, what comfort do exhortations like these afford? We must have learned to suppress the most amiable part of our nature, before we can hear them without impatience. St. Paul offers no consolations of this kind; he was better acquainted with mankind, and knew too well the value of those sources of comfort which the gospel he preached affords to all his adherents, to address them in the cold, unfeeling language of Heathen philosophy.----- He speaks to the Thessalonians, in their true character, as rational and immortal beings; and he points out the certainty of a blessed eternity as the grand pillar of true consolation. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with him."* He that believes in the resurrection of Christ believes also in his own resurrection, and from this he derives comforts which can never fail. It is to

* 1. Thess. chapter 4, ver. 13 and 14.

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these that the Apostle in this chapter, wishes to turn the attention of the Thessalonians, who, being in the common and unavoidable misfortune of life, were exposed to many temporary evils, in relinquishing the superstition of their fathers, and embracing the Christian religion. Many of us have our griefs and disappointments, liable to meet with them, as well as the Thessalonians, I shall consider the consolation afforded by the Apostle at some length, praying Almighty God that they may make such an impression upon our hearts as to extinguish that spirit of repining in which we are so apt to indulge; and that we may be enabled while we feel like men to bless, as our Saviour did, the hand that chastises us.

The first consolation arising from our belief in the resurrection of Christ, is our conviction that all his followers shall rise with him.

Any one who considers that he came into this world without any agency of his own, that he enjoys many precious benefits, and is enabled by his superior powers to turn things to his advantage which are adverse by nature, must look forward with horror to the time when his existence shall cease. We are so much impressed with the certainty of living again that death is deprived of half his terrors; but were we convinced that the stroke of his dart was to put an end to our being, his approach would be much more terrible. We have indeed heard it asserted that the dread of annihilation is imaginary; that few men

would regard it, and consequently that the horror which it is said to produce is altogether fanciful. We must admit that mankind are too thoughtless and careless of what shall fall them hereafter; many giddy and forward persons in the days of youth, while death appears at a distance, and long life is before them, regard fatuity; and it may frequently happen that the wicked, who are conscious of their vast demerits, are more afraid of annihilation than the loss of being. But the giddy and the forward cannot decide, because they have not considered the great importance of the subject; and with the wicked it is only one fear predominating over another which leads them to prefer what they suppose the less evil. The person who is qualified to appreciate the excellence of continued existence is he that has made the best use of that part which is already past. He who has been a good member of society, an exemplary parent and a faithful friend; who has freely cherished those affections, which give value and interest to life, will quickly discover that annihilation is frightful: that it stops forever the glorious improvements which he was contemplating, and renders all his former exertions useless. When he looks into his heart and examines the amiable affections, which he had often most willingly indulged, he feels the greatest depression to think that they must be broken, never again to be renewed---that those faculties which he had been in the daily habit of perfecting shall

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be thrown aside like an half-built palace never to be finished---that all that he has done, will be as if it had never been, and that there is nothing beyond the grave but darkness and silence. He therefore who can judge on this point evidently deprecates annihilation as a terrible thing. He considers it a punishment of the greatest magnitude, and not to be thought of with horror. Shall those tender connexions be rent asunder, which he had formed in the present life? Shall they pass away like the pathless track of a bird in the air which is no more seen? Shall this body, with so many advantages of shape and convenience, be lost in the mass of earth never to unite again, or to be distinguished from the surrounding dust? And shall that living principle which directs the motion of the body; which compares, reflects and combines; derives wisdom from what is past, and anticipates the future, be extinguished like a taper in the night?

These reflections occurred to the virtuous and the wise among the Heathen; but alas! they came in darkness; they distracted the soul; rendered death more terrible, and heightened despair. There was no consolation attending them---not even the consciousness of a good life, nor the pleasing supposition that he who conferred existence would probably prolong it; could efface that anxiety about the future with which they were oppressed.

How different, my Christian brethren, is our situation? Do we sincerely believe that Jesus

rose from the dead? Have we seriously considered this article of faith? (for it is not a bare unmeaning assent, it is a heartfelt conviction that is of use.) If such be our belief, we shall certainly rise with him. And it is not a partial resurrection. Both our bodies and souls shall arise, not defiled with the corruptions which they may have contracted in this life; but they shall rise a purified body, and a purified soul, capable of exertions and of enjoyments at present inconceivable. Well therefore might the Thessalonians comfort one another with the certainty of their future resurrection---it was sufficient to dissipate the gloom which darkened their souls, and to soften the most bitter calamities of life.

The second consolation is that "the dead in Christ" shall not only rise with him, but they "shall rise first."

In these words the Apostle plainly intimates that all shall arise, those who do not, as well as those who do, believe; but that believers have the privilege of rising first. They are the companions of Christ, they meet him first that they may become more conspicuous to those who have rejected the Gospel. At this most awful moment the sea and land shall give up their dead, all who have ever been in the world; those who have lived only a minute, as well as those who have lived a long life, shall obey the dreadful sound of the last trumpet. What a consolation to Christians to know that their reception

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will be gracious ; that our Redeemer will receive them with joy. They may have experienced tribulation upon earth ; but the day of triumph is come, and they are now to possess a blessed immortality, after having suffered the pains of this first portion of their existence. What holy raptures must the Thessalonians have felt on being told of this blessed change ; that they would be received by Christ in the Heavens, and all their sorrows be turned into joy. We are accustomed to hear these glad tidings from our earliest years, and becoming indifferent from habit, they do not sufficiently interest our feelings. But had we remained ignorant of our immortality, till we could have judged of its importance--had we been like the first Christians, who knew the misery of uncertainty ; then like them we should have been filled with the most exquisite delight at the comfortable words expressed by St. Paul. And we shall still feel this delight, if we reflect narrowly upon our situation. Our hearts will overflow with gratitude to our Heavenly Father, who hath accepted a ransom for us, and taught us to look with pious confidence for a life after this, filled with the purest felicity.

If we do not experience this invigorating hope, this internal joy, which the world can neither give nor take away, it is to be feared that our belief favours too much of indifference, and wants that holy zeal, that precious affection for things above, which constitutes the happiness of the sincere Christian in the

present life. For he who is truly aware of the misery that must accompany total uncertainty in a matter of such importance as a future state of existence, must derive the most solid consolation from the assurance that he shall meet our Saviour in Heaven. There is no person of reflection, who has not asked himself, when he discovered that a felicity equal to his conceptions can never be obtained on earth, where can it be obtained? And as soon as he perceives clearly that it may be enjoyed in the life to come, he is enabled to bear with resignation all the vicissitudes which can happen to him here; he carries in his breast a sovereign antidote to all the evils of life. He is in the hands of God, and his transitory sufferings may yield him fruit to all eternity. We can easily bear confinement for a few days, when we know that we shall then be free. It is those evils which admit of no remedy, which present no hope of future mitigation, which fill the mind with despair. But there are no such calamities belonging to mankind considered as immortal beings, unless they bring them upon themselves. If indeed we neglect the salvation offered us in the Gospel, and instead of imitating the perfections of our blessed Redeemer, copy the vile and the profligate; we shall sink to a depravity which admits of no remedy. It is vicious habits and dispositions that prevent future happiness; it is that wilful neglect of our duty proceeding from hardened unbelief which excludes us from the benefits of Christ's holy mission; and which

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makes the day of resurrection a day of wailing, of lamentation and dismay.

It is evident therefore that the Apostle would not have advised the Thessalonians to comfort one another with these words, had they been wicked; for in that case a firm belief in the resurrection, instead of giving them consolation, would have given a keener pain to the stings of conscience, and made them rather desire the total extinction of being than to rise at the last day. Can the wicked look for comfort in meeting a Judge whose counsels they have despised, and whose friendship they have spurned? Can such look for joy in a sentence, which is pronounced according to the deeds done in the body. It becomes us then, my Christian brethren, to walk as our Saviour walked, before we can comfort one another with the certainty of living happily after we have left this vale of contention, malice and disorder. On this condition only shall we be transformed into new creatures, and transported to a place of abode where there are no griefs. Do not then forget that you have something to do; that you must guard your hearts from the allurements of the world; and that if you desire to rise first, you must have done much more than assume the name of a Christian. You must have imitated the moral character of Jesus, and endeavored to put on those graces with which he was adorned, and which he so anxiously recommends to all his followers. Unless ye do this, the great and solemn day of ret-

tribution will be an object of terror and not of consolation—a day of misery, and not of joy.

The third consolation is that the dead in Christ shall not only rise first, but they shall ever be with the Lord.

The happiness of the inhabitants of Heaven, will be of different kinds and degrees, not only according to the perfection which they may have reached in this life, but also in proportion to the time which they have spent in that blessed abode. The Apostle himself declares that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the joys prepared for the blessed in heaven. It would be vain therefore for the most powerful genius, though master of all the force of language, and possessed of the most brilliant imagination to attempt to exhibit to your view an adequate description of the pleasures of Paradise, yet (since we see as through a glass darkly) we may be able to state some of the sources from which these pleasures flow. If in doing this we discover that they all commence in this life, we shall be more than ever convinced of the absolute necessity of living holy lives and of preparing for that state which shall never change.

We may reasonably conclude in the first place that a portion of our felicity in heaven will arise from a recollection of the past.

It may be observed that past calamities frequently produce, from recollection, sensations

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as agreeable as they did painful while they were present. This is in a great measure the case with the unavoidable evils of life. A man for example who has pushed his way in the world with probity and honour, who has risen in spite of envy, the jarring interests of rivals and the contumely of superiors, feels a solid pleasure in retracing the steps of his progress. His industry, attention and sobriety, the uprightness of his intentions, the patience with which he bore disappointments, fill his mind with a satisfaction of no transient nature.

If then the recollection of what is past be a source of great pleasure even before we depart hence, it cannot fail of being equally so in heaven. At that happy period the pleasure will be infinitely more exquisite, because our faculties will be so much enlarged that we shall see in a moment all the actions of our lives, and distinguish more clearly the dangers and difficulties with which we had been surrounded. It is however obvious that in stating this great satisfaction, we still proceed upon the presumption that our lives have been virtuous---that we have endeavoured at all times to demean ourselves as became the disciples of the lowly Jesus. Some have indeed argued against the possibility of any recollection in heaven. They have said that were we to remember in that blessed place all the scenes in which we have been engaged, instead of being gratified we should carry along with us a perpetual source of misery. Perceiving so much wickedness and folly, so much

wretchedness and disorder, the saints in heaven would feel anew all those pains, sorrows and disappointments which had afflicted them while on earth; and every moment that they looked down upon this vale of mortality would present a picture at which they would shudder.--- But those who think in this manner have not given sufficient attention to the subject. They judge by the same narrow rule that we must use in this state of ignorance and degradation; they make no allowance for the great extension of our faculties; for the knowledge of the motives of individuals which are at present concealed; much less do they consider that we shall be infinitely better acquainted with the divine government. Another circumstance, not frequently noticed, will tend greatly to diminish painful emotions; which is that men, even the most abandoned, will not appear so wicked as we conceived that they were while we remained in the world---we shall discover something to praise in those whom we supposed the most hardened villains. We shall find that they were rather objects of pity than of anger---that they were labouring under a terrible disorder, which drove them headlong as it were to the commission of crimes. We shall recollect that those, who are given up to all kinds of vice, were once innocent babes smiling on their mother's knee, full of simplicity and affection.

What must add very much to this satisfaction is that the wicked as well as the good, forward the designs of Providence. Nor are we

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to suppose that the snares and temptations that environ mankind will excite much commiseration, because we shall then see the justice and goodness of God uniting in one benevolent stream, and we shall rest assured that no man is tempted above what he can bear. There is consequently no good reason for supposing that the recollection of the past will be accompanied with uneasiness to the inhabitants of heaven. If it were to fill the purified soul with sorrow and remorse, it would not be found in the regions of bliss; but that it must exist there is evident from this one argument, that to deprive us of it would extinguish our being, and be totally incompatible with continued existence. How could we understand the justice of our sentence at the last day, if we had no recollection of the past? Be assured, my brethren, that as the remorse arising from the recollection of an ill-spent life becomes one of the most prolific sources of misery to the damned, so will the recollection of a well-spent life be one of the most excellent sources of felicity to the blessed.

It is indeed difficult to compare the narrow conceptions which we have at present, with those enlarged views which shall fill our minds when they are purified. But as we may very easily conceive that many of the motives and reasons which guide our affections and judgments at present will have no weight when our prospects are extended; so those endearing connexions which we have formed, those connexions which have nourished the most amiable

affections and dispositions must be always recollected with the greatest pleasure. How can we look back on the good we have done without joy, or remember without delight that our conduct had not been guided by the changeable opinions of men, but by the steady principles of religion? With what satisfaction shall we remember that we boldly supported the good in spite of slander and malice; and that we continued to be charitable and humane, though stung with the corroding dart of ingratitude itself. These noble exertions will appear in our eyes with redoubled lustre. They are proofs of disinterested heroism more difficult of accomplishment than the exploits of the most renowned commanders. Even the recollection of our own faults and vices will be attended with much more pleasure than pain, since it will stir up in our souls the most lively gratitude to God for sending Jesus Christ into the world to be a propitiation for our sins.

2ndly. Our felicity in heaven shall also arise from the prospect of the future.

As this life is the root of man's existence, he has much to acquire before he can reach the goal which appears before him. Accordingly we are more inclined to look forward than backward, and to expect such enjoyment from the future as may reward us for former disappointments. In heaven as well as on earth, much of our attention will be directed to the future. Then we shall discover that all are ad-

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vancing towards perfection in their different spheres---that those who are infinitely above us are only in a situation that we shall obtain in a certain period. Nor shall we feel any uneasiness at the time which must intervene before we can arrive at this degree of excellence, because we shall taste as much felicity from the moment we are admitted into the mansions of the blessed as our natures are capable of enjoying. This will not prevent us from admiring the superior felicity of higher natures---we shall feel a warm conviction of their greater excellence uncontaminated with any painful emotion, for all the malignant passions are left behind : none of them are admitted into the Paradise of God. In looking forward we shall perceive nothing to impede our progress ; we shall have no turbulent passions and appetites to restrain, no rivals to disconcert our plans, no temptations to break our resolutions, no allurements to wean us from the right path ; for there is nothing to hurt or destroy in all the holy mountain of the Lord. It is easy for the Supreme Being to multiply our inlets to happiness, and while the least in heaven tastes as much as his nature admits, the Seraphim and Cherubim shall taste infinitely more ; because their sources of happiness are infinitely multiplied. As a man climbing a steep mountain perceives at every step the scene widening around him, so the blessed soul shall be always acquiring new powers of perception to increase its joy. It is not indeed possible for us to des-

cribe the new inlets to felicity, which may be obtained; we can speak only from analogy: yet even if those faculties which we now possess were improved equal to our conceptions, our happiness would be much increased.

But,

Lastly. Our felicity in heaven shall arise from the displays of the divine goodness which multiply around us, and from our continual employments.

Every succeeding moment of our existence must impress us more strongly with the goodness of God, and afford us new motives for gratitude and love. To discharge these duties will become a most fruitful source of enjoyment. For the soul that is pure and uncorrupted must always experience the most solid joy in being grateful to its Creator. It is the proud and the haughty spirit, not the humble and the meek, that hates to acknowledge benefits received. The Scriptures in sundry places mention the joy which the blessed in heaven experience in praising their Creator-----that is, in pouring out their tribute of love, not as a duty, but as a voluntary sacrifice; the offering up of which constitutes the principal part of their felicity.

And here permit me to notice the glorious privilege conferred upon man even in his present state. For notwithstanding our humble situation, we can even now discharge those duties which shall forever confer the greatest hap-

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pineness on created beings. We cannot indeed offer up to God our prayers with the same purity as the angels around his throne; but we can be grateful; we can love him as our friend and benefactor; pour out our hearts before him, entreat his forgiveness, offer up our thanksgiving and implore his assistance in cultivating those virtues which are the most grateful in heaven.

The goodness of God will manifest itself more and more in every thing that we contemplate. Our thirst for knowledge will be gratified in its fullest extent. Those mysteries of nature, which baffled the most skilful philosophers, will appear clear and simple before us. It is then that we shall be able to reconcile the numerous evils of this life with the mercy and justice of the Supreme Being. Those evils which at present distract us so much, and fill many good men with doubt and hesitation——the present, the past, and much of the future will appear before us; and on all sides we shall perceive the goodness of God operating with unabating vigour to increase the felicity of all his creatures. We shall probably perceive millions of worlds filled with rational inhabitants gradually improving and drawing nearer to perfection. We shall also behold with inexpressible delight all our brethren of mankind deemed worthy of joining the host of heaven, and uniting their voices with those of saints and angels in the praises of their Creator and Redeemer; and among them we shall quickly

discover the virtuous friends we had lost. We shall know them again in Paradise, and their company will add new charms to our felicity. We shall remember with renewed satisfaction the mutual assistance which we gave each other in this vale of tears; the tribulation which we had suffered and the virtues which we had cultivated. Our children too, whom we had perhaps followed to an early grave after we had inspired them with the love of virtue and of truth, shall fly to meet us with joyful countenances, embracing us with gratitude and affection---they will cry out, "To you, O blessed parents, we are chiefly indebted for our felicity; you watched over our early years;---- you planted in our hearts the seeds of virtue; you guarded us from temptation; you taught us the principles of true religion; and though God called us from earth before we had an opportunity of proving our gratitude by our affection for the benefits which you bestowed upon us, you were the instruments under our Creator of placing us here." What exquisite delight, my brethren, will the righteous enjoy at an address like this. Surely nothing can equal it, unless what they experience in their immediate communications with God himself.

Such, my brethren, are some of the sources of felicity which the good may rationally anticipate in heaven. To advance in virtue, to improve our faculties, and to praise God, will be our constant employment in the life to come;

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and in discharging these various duties we shall experience the most inexpressible joy. What then are a few years of sorrow and disappointment? The greater our tribulation here, the greater our happiness hereafter.

Let these things comfort your hearts, and hasten not only to begin, but to advance in that blessed course of life, which shall continue through all eternity.

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THESE reflections have been suggested by the loss of our Venerable Minister, with which our hearts have been deeply pierced; for it is natural to have recourse to those consolations, which teach us resignation, while they sanctify our sorrow.

Any outline of the character of this truly amiable man, which I could give from this place, would be but a very imperfect shadow of the original; but even an attempt at this, the shortness of my time has prevented: and it is the less necessary, as you are all well acquainted with the excellence of his life and conversation. There is not one present whom he has not struck with reverential awe from this sacred place, and impressed with love and veneration for that religion which his own conduct uniformly adorned.

Endued with a clear and comprehensive mind, a quick apprehension, a prompt memory, a steady and piercing judgment, and an extensive knowledge of human nature, he was most eminently qualified to discharge with fidelity and success, the duties of his profession. His piety was deep-felt, rational, fervent but unostentatious. In his pastoral duties, he was assiduous, diligent and attentive. His spiritual and moral influence was always directed to the nourishment of pure religion, and to preparing us for that immortality announced in the Gospel. It afforded him the greatest delight to see his parishioners and friends living in peace and u-

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nity, exercising mutual affection and regard, and becoming as one family. He sought to reclaim the vicious by forbearance, charity and gentleness; vice he considered a contagious disease, which was rather to be treated with agreeable than harsh medicines. He was therefore willing to praise every step of amendment, and ever anxious to allure to virtue by convincing the wicked of the folly of their choice.--- His tenderness for their failings, the interest which he took in their distress, and the pleasing and imperceptible manner by which he reclaimed them, beguiled them into virtuous habits, and frequently retained them in the paths of holiness.

We, my brethren, who have enjoyed his society, who have experienced the warmth and purity of his friendship, who have benefited by his instruction, can best estimate the greatness of the loss which we now lament. His was not a life of ease and continued sunshine. At length, indeed, his situation became pleasant; but he had many obstacles to conquer before he sat down here in the midst of his parishioners and friends. In acquiring the knowledge which qualified him for that arduous and important profession which he had chosen, he met with difficulties which a mind less vigorous and persevering would have never been able to surmount. After fixing his religious principles, and attaching himself to the Church of England from a thorough conviction of the excellence of her doctrines and the primitive pu-

city of her worship and discipline, he deferred taking orders that he might not hurt the feelings of an aged and respectable father, who was of a different persuasion; and he exercised this magnanimous forbearance for many years till his father, struck with the greatness of his sacrifice, and the unequivocal proof of the excellence of his character, besought him to follow his own inclination; thus exhibiting a most amiable and striking contention between filial love and parental affection.

After he had obtained authority to discharge the functions of the holy ministry of Christ, we behold him leaving the more attractive and promising paths to eminence and fame, and devoting himself to the instruction of the poor Indians. Attending to their wants with unwearied assiduity, he laboured to inspire them with living Christianity, and met with a degree of success proportioned to his active and rational zeal. At this period we find him translating the scriptures into the Indian language; striving to win them by labours of love, and all with so little parade or ostentation, that his most intimate friends were unacquainted with the extent of his exertions. When civil commotions arose he did not hesitate a moment between interest and principle. Neither power, convenience, nor family connection had weight with him. He sought not like others to bend the institutions of the church to his private advantage---he had sworn allegiance to his king; he had become a voluntary

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member of the Protestant Church of England, and he stood up boldly in defence of both.

He disdained timid compliance and base prevarication---what he thought wrong he condemned without hesitation. His independent mind was far above all time-serving expedients. His principles and opinions were openly avowed, and forced respect from those who had not the courage to imitate him. He became a centre of communication to the oppressed Loyalists---he nourished and encouraged that tender attachment which they displayed in the hour of peril and distress; and neither threats nor imprisonments frightened or deterred him from protecting and relieving those who durst confess their attachment to their king and government. His principles were severely tried on many occasions, and they derived new lustre from every trial.

At length he retired from his native country, from the parish in which he had been long settled, after seeing the labours of many years totally destroyed by the horrors of war, and that Christian charity, forbearance, justice and benevolence with which he had endeavoured to inspire the Indians, transformed by arms into the most vindictive rage and savage ferocity. His trust in God still enabled him to support this dreadful calamity, which must, of all others, to a feeling mind have been the most bitter.

The same vigour of mind, the same anxiety to promote religious knowledge which had succeeded in softening Indian manners were

now applied with singular delicacy and address to the reformation of the soldiery, when he was appointed chaplain to a provincial regiment. He made the vicious ashamed without becoming angry. No forbidding looks, no cutting reproaches discouraged or enraged the wicked; and they heard him gladly. He was regarded by all with esteem and veneration, and so far was his presence from repressing innocent mirth, that it always increased confidence and joy.

Finding the small salary paid him as chaplain inadequate to the maintenance of his large family, his noble soul disdained to besiege the commander in chief with harrassing petitions and importunate attendance. He chose rather to devote his leisure time to the instruction of youth. Many persons now the most respectable in the provinces, were trained to steady and early habits of industry and obedience at his seminary. They were taught to respect religion, and to think with seriousness and reverence on sacred subjects; and they were able, from the instruction which he gave them, to lay the foundation of that virtuous and religious conduct from which they as well as their connexions and friends have derived so much advantage and delight. Aware of the difficulties, the toils and solicitude of the profession of a teacher, calculated to shake the most vigorous frame and enfeeble the strongest mind, he was willing to encounter them that he might be useful; confident that the real dignity of a profession depends solely upon its utility.

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When peace was re-established, and the Loy-
alists retired to this province, he placed himself
in the midst of those to whom he had become
attached in the days of tribulation, and who
had rendered themselves conspicuous in defend-
ing those honourable principles which he pro-
fessed and admired. The last twenty-six years
of his most useful life have been spent in the
instruction of this parish by precept and exam-
ple. His temporal success was far inferior to
the greatness of his merits; but he always pre-
served his independence by his laudable econ-
omy. In other respects it pleased God after
his settlement here to bless him in a most pec-
uliar manner. At peace in his own mind,
the rewards of virtue were eminently his. He
had the satisfaction to behold his children
growing up around him, possessed of all those
estimable qualities which make them respecta-
ble members of society; and some of them be-
coming remarkably eminent for their profes-
sional talents. He lived to see them all settled
in the world, or provided for in a way highly
gratifying.

His success as a minister of Christ has been
highly pleasing; his congregation continually
increased, and the better they knew him, the
more sincere and ardent were their love and
respect. It was not only in his discourses from
this place, composed in a plain, easy, nervous
and affecting style, that he impressed upon your
minds your duty as men and christians, and
often awakened the feelings of those who had

been long dead to religion, but his life was a living example of what he preached. Never was there more harmony, love and affection in any family than in his. As a husband, he was tender, affectionate, considerate and manly.---- As a parent, he was kind without being improperly indulgent; he knew beyond most men how to temper firmness with kindness, and parental authority with winning attention. His love for his children was frequently manifested at the expense of his personal ease and comfort; he derived more pleasure from conferring benefits on them than from indulging his most favourite and innocent inclinations. He spared no expense in giving them a good education, and in qualifying them to appear with advantage in the world. He proceeded upon the grand principle that by inspiring his children with the noblest virtues and cultivating their minds he would unite them more closely together, and leave a surer protection to the younger branches of his family than silver and gold. The elder would be able and eager from principle to assist the younger, and be in the place of a father. It hath pleased Almighty God to render this unnecessary, by sparing his own precious life till his family are all settled; but the purity and excellence of his plan can never fail to produce the warmest gratitude to parents, and the most honourable and affectionate behaviour among children. And its excellence will still appear in those grateful attentions, those tender anxieties and that eagerness

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to administer comfort to a disconsolate mother which the children of my venerable friend will unquestionably display. By this they will justify the generous sacrifices made on their account by an indulgent father, which persons of less virtue and magnanimity were apt to consider as rather improvident.

“ The pleasantness of his manners endeared him to his friends and acquaintance. His conversation was remarkably cheerful and instructive, without ever derogating from the gravity of his character, or lessening for a moment in the minds of the company the respect due to his situation.” He may be truly named the father of the Episcopal Church in this Province; and a most worthy father he hath been---ever ready and willing to advise and instruct his younger brethren in discharging their duties and teaching them how to surmount the difficulties which fell in their way. Alas! my friends, the loss which you have sustained will be most severely felt. I too have lost my spiritual father and friend, who for nearly twelve years hath treated me with the warmest affection and esteem. Who is there here whom he hath not instructed? And who did not reverence, love and admire him? The tender connexions of private life give a warmth and interest to the heart far stronger than those which are produced by the exploits of the hero or the labours of the statesman; and among these the connexion which subsists between a worthy clergyman and an affection-

ate congregation is of the most endearing kind. It becomes an union of hearts and intentions, directed by the purest principles; and when a clergyman departs to give an account of his stewardship, the people lose their conductor to everlasting life. This my brethren is your situation. But if the labours of our deceased friend have made a proper impresson, they will rouse in your breasts a noble enthusiasm to imitate his conduct, and to become in all respects what he wished you to be. We are not acquainted with the connexion which purified saints may have with this world, but we are willing to cherish the generous notion that the influence of their blessed example will be a source of happiness to them in heaven. Perhaps our deceased friend may rejoice to see that the graces for which he was distinguished have found sincere imitators;---that his charity, his domestic virtues, his regular discharge of all his christian duties, have been transfused into his people, who assiduously practise them. In this way he will have the felicity of perceiving that he is had in everlasting remembrance; for those whom his life and conversation shall have thus purified, will bequeath the same virtues to their children and dependents---so shall the virtues and holy influence of our spiritual guide be transmitted to the latest posterity. We are too apt to set limits to the influence of holy lives---we are too ready to suppose that the virtues of the righteous die with them; but a more accurate inquiry will prove to us

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that they last forever. How many men, unconscious of it themselves, are pointed out as proper objects of imitation; and thus inspire men of other ages and nations with the love of virtue. Their lives and actions are justly held up to mankind as lights to illumine their way. What a glorious distinction! Where is there a man who is not anxious to obtain it---but no one can ever possess this pre-eminence who does not deserve it. Now, my brethren, this inestimable distinction truly belongs to our venerable minister who has been just called hence. He still lives in our hearts; his virtues shall shine forth in our lives; and he shall from successive imitations be had in everlasting remembrance.

Let this animating view, my brethren, inspire you with confidence and sanctify your grief. Happy is he whose loss we deplore. His gain is infinite by the change. In our Father's house are many mansions; his will be bright and splendid as his talents, his piety, and his virtue were extensive, pure and immovable.

