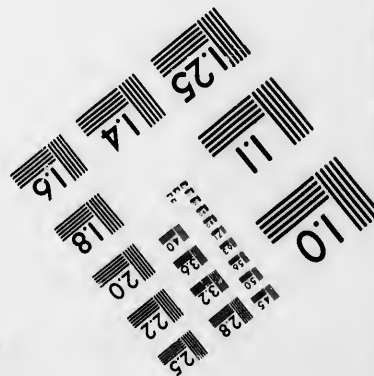
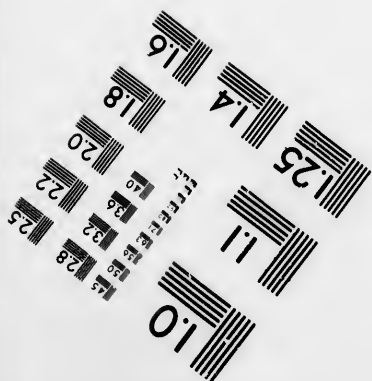
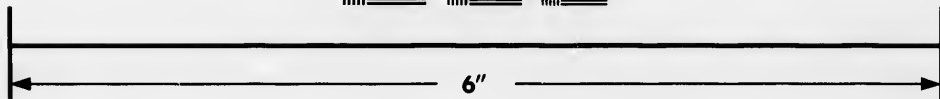
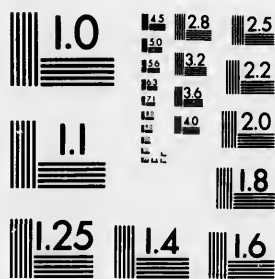


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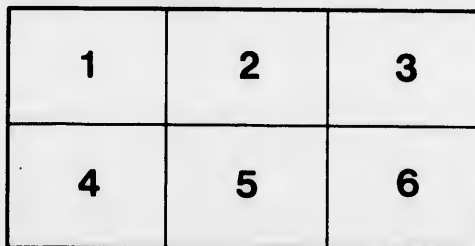
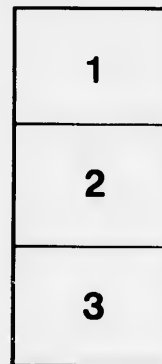
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Mr. C. S. Frooplet
from his affectionate
THE SUBSTANCE *Son & Daughter*
OF A *R. A. C. Alder*
1820

S E R M O N,

DELIVERED IN THE WESLEYAN CHAPEL,
Charlotte-Town, Prince Edward Island,

ON THE OCCASION OF THE LAMENTED DEATH OF
HIS LATE MAJESTY

GEORGE III.

OF BLESSED MEMORY.

BY ROBERT ALDER,
METHODIST MISSIONARY.

Printed by Request.

"God is our refuge and strength, a very present help in trouble."
Psalin 46, 1.

CHARLOTTE-TOWN PRINCE EDWARD ISLAND,

PRINTED BY JAMES BAGNALL,

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1820.

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TO THE
HON. ROBERT GRAY,
MEMBER OF HIS MAJESTY'S COUNCIL,
&c. &c. &c.

The following Sermon,
Is most respectfully dedicated, as a testi-
mony of esteem and respect,

By his obedient servant,

THE AUTHOR.

ADVERTISEMENT.

THE Author does not deem it necessary to offer any apology for publishing the following Sermon. It's publication is intended as an humble tribute of respect to departed worth, to gratify the wishes of a number of his friends, and to make the Inhabitants of this Colony acquainted with the virtuous character of their deceased Monarch.

To those who may be disposed to find fault with the loyalty of his political principles he begs to observe, that, those who taught him to fear God, also taught him to honor the King; and that, as they call themselves the advocates of liberty, they cannot find fault with him for taking the liberty to differ in opinion from them.

Perhaps some may think that he has said too much, and others, that he has said too little, in favour of his late Majesty. He can however, assure them, that he abhors flattery as much as detraction, and has simply written, what he in conscience believed to be "the truth, the whole truth, and nothing but the truth."

The Author begs leave to apologize to the Subscribers for the length of time which has elapsed between the preaching and publishing of the following Sermon. The fault is not to be attributed to him, as the manuscript has been long ready. The delay has been occasioned by the want of suitable paper, which could not be obtained earlier in consequence of local circumstances.

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THE SUBSTANCE
OF
A SERMON, &c.

Psalm cii. 26, 27.

“They shall perish, but thou shalt endure, yea all of them shall wax old like a garment, as a vesture shall thou change them, and they shall be changed. But thou art the same and thy years shall have no end.

WE are assembled here this Evening to bewail the loss of our late most gracious Sovereign of blessed memory. The magnanimous, equitable and unambitious, George, who for such a long series of years, governed the British Empire, has gone to the grave, “the house appointed for all living.” No longer will he appear amongst mortals the friend of liberty, the father of his people, and the ornament of religion. No. The beauty of Britain has departed, for George the Third is no more! Death who seizes both the Prince and the Peasant, by adding another British Monarch to the number of his prisoners, has given to the world a signal display of his own power, and of the mortality of our species. Well may we exclaim: “All flesh is as grass, and all the glory of man is as the flower of grass: the grass withereth, and the flower thereof falleth away.” But while, as loyal subjects, we lament the mighty dead, let us not sorrow as those who have no hope. While Kings are removed, and Empires are changing, our God continues the same, and is both able and willing to protect and defend us. For “thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of

thy hands. They shall perish, but thou shalt endure, yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same and thy years shall have no end."

The doctrine contained in our text is the immutability of God, which I shall endeavour to establish.

I shall then shew that this is the only sure foundation on which to rest our hopes amidst the changes of this life; and conclude with taking a view of the character of our late most gracious Sovereign.

I. It too frequently happens, that, when men speak of the Deity, they darken counsel by words without knowledge, forgetting that a finite mind cannot possibly comprehend the high attributes of an infinite Being, they vainly aspire to knowledge placed beyond their reach, and by attempting to explain the nature of God and the manner of his existence, injure the cause they wish to serve. Whenever I meditate on the Divine Being the question of Zophar, the Naamahite, forcibly recurs to my mind, "Canst thou by searching find out God? canst thou know the Almighty to perfection." This interrogatory carries conviction with it; for it is evident, that, if all the powers of created intellect were centered in one mind, it could not find out the King eternal, immortal and invisible, but would sink before his Divine Majesty, like an atom before the universe. In order that I may avoid the presumption of those who would be wise above what is revealed, I shall speak of the divine immutability agreeably to reason and revelation, and go no farther than they accompany me.

In the inspired volume this perfection is taught and illustrated by a striking and elegant comparison. God is there called "the father of lights with whom is no variableness neither shadow of turning."—or "with whom is no parallax, nor tropical shadow." In these words there is an evident allusion to the sun. He is the source of light to our world; is continually vary-

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ing, descending the moment he has reached his meridian, declining his brilliant circle from the Summer's altitude, to the Winter's narrower arc, changing the direction of the shadows accordingly; and is sometimes obscured by clouds, or eclipsed by the intervention of other bodies; but there are none of these changes in "the Father of lights," who is ever unclouded in himself, and shines throughout infinity and eternity with ineffable and invariable glory.

That the Divine Being is immutable, is evident from the SELF EXISTENCE, ETERNITY, INFINITY, and SIMPLICITY of his nature,

His SELF EXISTENCE is a proof of his immutability. We live, move, and have a being, but it is derived from God; and, as every effect depends on the cause which produced it, we are every moment dependant upon him for its continuance. There was no necessity from our nature that we should be at all, and now there is no necessity that we should continue to be. But the eternal has being necessarily inhering in his nature, and exists in and of himself. When he appointed Moses to go and bring the descendants of Jacob out of Egypt the latter said "Behold, when I come unto the children of Israel and shall say unto them, the God of your Fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them?" Intimating, very probably, his wish that God would call himself by some name that would express his glorious character, and distinguish him from the idols of the Heathen. Whereupon he said to Moses, "I AM THAT I AM," which name or title clearly points out his self existence and that he alone truly and essentially exists. Compared with him every creature is as nothing and altogether vanity, he being the author of all sensitive, rational, and spiritual life, and the first cause or producer of every thing that exists, from the most exalted spirit to the meanest particle of matter.

As the existence of God is from and of himself it follows that he cannot change, yea must have been, and always must be, in the entire possession of all possible perfection; hence he declares "I am the Lord Jehovah, I change not," that is, because I am the self-existent Jehovah I cannot change.

The ETERNITY of God is a proof of his immutability, and flows from his self-existence. For if he be self-existent, his existence is necessary, and that being whose existence is necessary must be eternal; that is, there never was a period when he was not, nor there never will be a period when he shall cease to be. There was a period when the universe was a mere vacuum, neither sun, moon, nor stars; fire, earth, nor water; animals, men, nor angels existed; but then the eternal was, self-sufficient and self-dependent. The period is approaching with great rapidity, when the earth shall be dissolved and the elements shall melt with fervent heat, but "his years shall no end." "Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and beside me there is no God." His eternal existence comprehends a duration which has neither beginning, succession, nor end; being before all creation, through all creation, beyond all creation, immeasurable, boundless. Compared with this Divine attribute creation itself dwindles into nothing, together with the whole periods of Providence through which creation rolls. As God is eternal he must be immutable, and can never cease to be what he has been, and now is, namely, all illimitable perfection, both natural and moral in himself.

The INFINITY of the Divine essence is a farther proof of the immutability of God. If he be limited, it must either be by himself or some other Being, but no wise Being would limit itself, and no other Being could limit him; it follows therefore, that he

is unbounded and unlimited, filling all things, pervading all things, comprehending all things. I do not mean that the Divine essence is extended through infinite space, and that there is a part of it in one place and a part of it in another. We ought to conceive of him as being present in every place, and at all times, in all the totality of his essence, and in the full and perfect exercise of all his essential perfections, being throughout eternity, and throughout immensity, in every period, and in every point, perfectly the same. "Do not I fill heaven and earth saith the Lord." Finite beings change either for the better or for the worse. They either approximate towards the centre of perfection, or recede from it. But the Supreme Being can have nothing added to him, neither can he suffer any diminution. Whatever he is at one time, he must be at all times; whatever he is any where, that he must absolutely be every where; without succession, without limitation, altogether infinite; perfection infinite, energy infinite, morality infinite.

The immutability of God may be inferred from the SIMPLICITY of his nature. He is not like man formed of matter and spirit, or composed of different properties and qualities. "For though we read of several properties attributed to him in Scripture, as wisdom, goodness, justice, &c. we must not apprehend them to be several powers, habits and qualities as they are in us, for as they are in God, they are neither distinguished from one another, nor from his nature or essence." Therefore the Most High, whose understanding is infinite, does not apprehend himself as composed of distinct attributes, but as all perfection in the unity of his essence.

But, perhaps it may be urged in opposition to all that has been advanced, that, God has frequently changed his conduct towards nations and individuals; sometimes blessing them with his favour, and at other times visiting them with tokens of his displeasure, and that, therefore, he cannot be immutable. To

this objection I would reply in the language of that profound reasoner, Mr. S. Drew. Immutability may *seem* to change in its actions towards changeable creatures, while in itself it remains perfect, unaltered, and entire. We are furnished with evidence on this point from our constant observations of the heavenly bodies, since we behold in them an apparent and a relative change through every succeeding day. But the stations which the fixed stars hold in the regions of space, are permanent and immutable, notwithstanding the perpetual revolutions which they are destined to undergo. And were the orb which we inhabit as fixed as they, all would appear as they really are; and the various revolutions which describe our days, our months and years, we should then enquire after in vain.

The changes which we perceive, reside not in them, but in us. The stars are fixed, while the earth is perpetually revolving; and it is the inaccuracy of popular observation which induces us to transfer the changes we perceive from ourselves to them, and to charge upon the fixed stars, that change of place which belongs to the globe we inhabit, and which in them has no existence. In like manner, it is perhaps not impious to transfer the analogy to the immutability of God and the mutability of ourselves, we can then with safety "assert eternal providence, and justify the ways of God to man."

That there is in God an immutable hatred to vice must be unquestionable, vice being the reverse of his nature; and that there must be in him an immutable attachment to holiness, it being congenial to his essence, must be admitted on the same ground. And as God is thus immutable in himself, so long as his intelligent creatures hold their respective stations, in which his goodness had previously placed them, so long are his perfections bound to protect them from every evil; and consequently to preserve them from dissolution and decay. But when his creatures

change their stations through the mutability of their natures, they change their relation to God; and a change in their condition is the necessary result of their departure from him.

But this change arises not from any mutability in God, but from the immutability of his nature; for as the perfections of God were bound to protect and preserve those who were dependent upon him, so by the same immutability of his nature, God was bound to withdraw his protection from them, when they departed from that station in which his goodness had placed them, and engaged to protect them. As God manifests his love to all who are found in the way of holiness, and manifests his hatred to all who are found in the way of vice, it is evident, that a continuance in the way of holiness is necessary to the continuance of his favour; and we can no more conceive that these cases can be reversed, while the nature of God remains immutable, than we can conceive the same thing to be and not to be in the same instant.

II. As the Divine Being is immutable, it follows; that he is the only sure foundation on which to rest our hopes amidst the changes of this life. Who, or what else besides is superior to mutation? Is it the holy angels? No. Though they are inconceivably holy and happy they are not immutable. Is it the world we inhabit? alas no! "The world passeth away and the lust thereof." Wherever we turn our eyes we behold mutability written in the most legible characters. The kingdoms of the world are in a constant state of fluctuation. We have seen, and yet do see empires expelling each other, and the last rising upon the ruins of the former. What is become of so many Republics and Monarchies which are celebrated in the historic page? Where are the cities of Ninevah, Tyre, Thebes, Babylon and Jerusalem? Their glory has long since departed, and we search for their ruins in the dust and under the grass. Can riches be depended upon? No. "They make unto

themselves wings and fly away." If we be not deprived of them by fraud, by violence, or by disasters, yet they will fly away themselves. How many individuals have we known or heard of, whose coffers were filled with gold and silver, and whose prosperity appeared to rest upon the most stable foundation, being suddenly bereaved of their possessions and hurled from the sunny mount of prosperity into the bleak vale of adversity. Are the honors of the world more durable than its riches? Were we to judge by the earnestness with which men contend for them, we should answer in the affirmative. But plain matter of fact is against such a conclusion. In proof of this I need only refer you to Henry IV. Emperor of Germany, who was reduced to such exigency that he had not wherewith to buy him bread—to Cardinal Wolsey, one of the most powerful and opulent subjects that England ever knew—to Napoleon Bonaparte, who was raised from a low situation to be a king of the kings of Continental Europe, and who is now confined on a small island in the midst of the ocean a miserable object of blasted ambition! Is the state of the children of men more permanent than that of the world they inhabit, the kingdoms they govern, the riches they amass with so much care, and squander with so much prodigality? No. Man comes into the world weak and helpless; advances from childhood to youth, from youth to manhood, from manhood to old age, and then he drops into the grave. During these different periods of life he is constantly changing his condition, his residence, his views and his powers. "Man that is born of a woman hath but a short time to live and is full of misery. He cometh up and is cut down like a flower; he fleeth as it were a shadow and never continueth in one stay." How strikingly do these considerations illustrate and confirm the declaration of the Psalmist—"Of old thou hast laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment;

as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end." Our God is not affected by those frequent changes that take place in the universe. In the midst of them all he continues the same. "He is the same yesterday, to day and for ever."

His POWER is the same. In the beginning when he created the heavens and the earth, "he spake and it was done, he commanded and it stood fast." The power which he then manifested in creating the world, is still displayed in it's preservation. Could he be deprived of this attribute for one moment every thing that exists would sink into a state of non-entity.

His KNOWLEDGE is the same. "Known unto him are all his works from the beginning," or as the phrase may be more literally rendered, from eternity. His knowledge is not greater now than it was thousands of years ago, nor will it be increased thousands of years hence. He knew from eternity all that has transpired in the universe since its creation, and all that will transpire throughout the countless ages of eternity. Let us not however imagine, that the fore-knowledge of God has a necessitating influence on the inward principles or outward conduct of his intelligent creatures. To suppose this, would be to make him the only free agent in the universe, and angels and men but mere machines. Yea more, it would make him the author of all evil, both natural and moral. By attempting to humanize the Deity, men have run into great errors. Because they cannot conceive how God knows all things, past, present and to come, except he had decreed and determined that such things should happen, they have endeavoured to bind both the Creator and his creatures with their eternal purposes and decrees.

Perhaps this profound subject was never more clearly stated nor more strikingly illustrated than by the following observations---"When we speak of God's fore-knowledge we do not speak according to the nature of things, but after the manner of men. For if we

speak properly, there is no such thing as fore-
 knowledge or after-knowledge in God. All time,
 or rather all eternity, (for time is only that small frag-
 ment of eternity, which is allotted to the children of
 men,) being present to him at once, he does not
 know one thing before another, or one thing after
 another; but sees all things in one point of view,
 from everlasting to everlasting. As all time, with
 every thing that exists therein, is present with him at
 once, whatever it was, is, or will be, to the end of
 time. But observe: we must not think they are be-
 cause he knows them. No, he knows them because
 they are. Just as I (if one may be allowed to com-
 pare the things of men with the deep things of God,)
 now know the sun shines. Yet the sun does not shine
 because I know it, but I know it because it shines.
 My knowledge supposes the sun to shine, but does
 not in any wise cause it. In like manner God knows
 that man sins, but he knows it because we sin; and
 his knowledge supposes our sin, but does not in any
 wise cause it.*

His GOODNESS is always the same. Of him it is said
 "thou art good and thou doest good." It is this at-
 tribute which endears God to his creatures and en-
 courages them to approach his throne. His moral
 goodness or his perfect purity and holiness is un-
 changeable. "Who is like unto thee, O Lord, amongst
 the gods, glorious in holiness." The holiness of the
 Eternal removes him at the greatest distance from all
 moral evil, and makes him necessarily to approve of
 moral good. As the moral, so the communicative
 goodness of God abideth for ever. It was this Divine
 self-propension to deal well and bountifully with his
 creatures that led him to create this world, and to
 make it a convenient and pleasant abode for such a
 variety of rational and intelligent Beings—that pre-
 serves the world and sends us summer and winter,
 seed-time and harvest—that led him to redeem the
 world, after it had been brought under the dominion

* Rev. J. Wesley's works, vol. ix. p. 137.

of sin. What can we denominate Creation, Providence, Redemption, but creating goodness, preserving goodness, redeeming goodness?

“It streams the whole creation reach,
So plenteous is the store,
Enough for all, enough for each,
Enough for evermore.”

I might enlarge in the same manner on the other perfections of the Deity, but it is not so necessary to my present purpose, which is to shew you, that God is the only proper object of trust and confidence. This is a necessary result from the immutability of his nature, but especially from his unchangeable power, wisdom and goodness. For by his power he can always deliver us out of the greatest dangers and support us under the heaviest calamities. “Fear not for I am with thee, be not dismayed I am thy God.” By his wisdom he can preserve us from the snares of the world, and from the machinations of the powers of darkness; he can guide us through this howling wilderness to that celestial country

“Where spirits immortal reign,
Infinite day excludes the night,
And pleasures banish pain.”

The goodness of his nature will lead him to sweeten our bitter cups, lighten our crosses, and sanctify our afflictions during the present life, and to uphold us amidst the agonies of expiring nature and illumine the vale of death.

If these things be so (and who can disprove them) what a glorious object of trust and confidence is the Lord our God, and how happy, how secure are those who are the objects of his care, and the subjects of his grace. “Let the inhabitants of the rock sing, let them shout from the top of the mountains, God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into

the midst of the sea." No wonder that Abraham trusting in the immutable Jehovah went forth not knowing whither he went,—that Jeremiah exclaimed in the midst of the most severe personal and national troubles "The Lord is my portion saith my soul therefore will I hope in him,"—that Shadrach, Meshach and Abednego, suffered themselves to be cast into a burning fiery furnace. The signal deliverances that these ancient worthies experienced proved their faith and hope to be of God, and should stimulate us to copy after their bright example. By so doing we shall promote our own comfort and safety. For as we are here exposed to a variety of changes in every stage of life, and to numberless evils which human foresight cannot discover, nor human power avert, by fleeing for protection to the immutable Jehovah, we shall find a covert from the storm and a refuge from the tempest. Furthermore, as he abideth for ever, his protection will be extended beyond the present world, and will be our solace and defence throughout the countless ages of eternity. Can the world afford any thing to equal this? oh, no, it is neither sufficient for our happiness nor for our protection. It may promise us comfort and support under trouble, but it's promises are delusive and ought not to be depended upon.

Bliss, sublunary bliss! proud words and vain!
 Implicit treason of Divine decree,
 A bold invasion of the rights of heaven!
 I clasp'd the phantoms and I found them air,
 Oh had I weigh'd it ere my fond embrace!
 What darts of agony had miss'd my heart.

"Let us then trust in the Lord for ever, for in the Lord Jehovah is everlasting strength." While the Princes of the earth and its various kingdoms are fluctuating he will be unto us a munition of rocks, and when "the cloud capt towers, the gorgeous palaces, the solemn temples, the globe itself" with all its variety of hill and dale, land and water shall perish,

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he will be the strength of our heart and our portion for ever."

Being thus prepared by the consideration of the Divine immutability to contemplate the great loss we have sustained in the demise of his late Majesty of blessed memory, let us now take a brief view of his illustrious character.

George the Third was the second child of Frederick, Prince of Wales, son of George the Second, and of Augusta, Princess of Saxe-Gotha. He was born on the 24th of May, 1733, which since the alteration of the style, was become the 4th of June. At his demise, therefore, he had reached the advanced age of 81 years, 7 months, and 26 days; and had reigned nearly 60 years. Though his Majesty's early education was conducted more with a view to the business of life than its embellishments, it is well known, that he possessed many of the attractive qualifications of a well educated and accomplished gentleman, and was not only a warm admirer, but a liberal patron of the fine arts.

I do not, however, intend to enlarge on the secondary excellencies in his Majesty's character, but to present him to your view as the Sovereign and father of his people, and like the sun, in the zenith of his glory, shedding upon those around him his benign influence. An inspired penman, speaking of Sovereign Princes, says "He that ruleth over man must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." That our deceased Monarch acted with justice and in the fear of God may be easily proved.

To begin with the first, viz. justice. In his transactions with foreign princes and states, and in his behaviour towards his own people, he ever acted agreeably to the laws of nations, and the statutes of the realm. It is a melancholy, but undeniable fact, that, monarchs in their political transactions, are ge-

nderally governed by selfish, base, and sordid motives; and act more like public robbers and murderers, than the fathers and guardians of the human race. What virtuous man can read the history of our own or other nations, without feeling indignant at the dishonorable stratagems employed by the gods of the earth, to overreach and deceive one another; breaking treaties, violating oaths, and trampling upon the laws of eternal justice, as if they had a dispensation from heaven to sin with impunity. What a striking contrast is there between their conduct and that of our late magnanimous monarch, who, in his transactions with foreign powers acted from the most upright principles, and for the noblest ends. When he drew the sword, it was not to gratify his own ambition or revenge, but to sustain the dignity of his government, to defend the rights of his subjects, and to relieve the oppressed. His enemies, however, frequently asserted the contrary. They not only condemned his conduct towards different European powers, but also towards the United States of America, and represented the American rebellion as the effect of his injustice and obstinacy. But these charges require proof. That it was either the obstinacy or injustice of the King which led to that event, I cannot for a moment admit, as neither injustice nor obstinacy were traits in the character of George the Third. I am not in the habit of entering into political controversies. They do not become the pulpit. But, when it is necessary for me to allude to them, that I may justify the conduct of my late beloved Sovereign, I cannot forbear. I speak disinterestedly. I am not a hireling champion. Therefore I cannot be accused of sinister motives in so doing. It is my opinion, that the Americans themselves were the principal cause of that unnatural war which separated the English Colonies in America from the British Empire, and that the King could not, during that period, have acted in any other way than he did. The ungrateful Americans had become rich, and populous and powerful

under the maternal dominion of the mother country. Being conscious of their power and ambitious of enterprise, they watched for an opportunity to throw off their allegiance. This opportunity they found and embraced, when in 1768 the British Government laid a small tax upon them. They denied that it had any right to tax them, refused to pay it, and insulted the King's officers. Government insisted upon obedience. The Americans continued obstinate. Their leaders erected the standard of rebellion and inflamed the passions of the people, by the most seditious publications. But ought the King to have tamely submitted to them? Would it have been right for him to have done so? What right had the inhabitants of Boston to be exempted from taxes any more than the inhabitants of Birmingham? Might not the inhabitants of the latter place have said, we are not represented in the House of Commons therefore we will contribute nothing towards the expences of the State? Would it not have been as reasonable and just for them to refuse as the others? Undoubtedly it would. But the truth is, as British subjects and professing Christians they had no right to complain. The British Constitution allows an unequal representation, and therefore, every British subject is bound to pay the taxes laid upon him by the King, Lords, and Commons, though he be not entitled to vote for a Member of Parliament. Besides, the command of our great law giver is, "Render unto Cæsar the things that are Cæsar's." The King, therefore, embarked in the American conflict with a deep conviction of it's justice. Believing himself to be right, he acted throughout with corresponding courage. He loved his native country. He was a true patriot as well as a just King, and would have dyed with his own blood the last sand on the British shores, to preserve her ancient Majesty unblenched, her rights unquestioned, and her primitive Empire undiminished. How then could it be expected, that such a King would suffer the brightest gems to be plucked from his crown

without making any effort to preserve them? Had he done so, what would Europe? What would Britain? What would America? Yea what would those pseudo-patriots who accused him of injustice and obstinacy have said of him? They doubtless, would have been the first to exclaim, with unanimous Monarch!

As the King, in his conduct towards foreign powers, was ever guided by the most upright motives, he also ruled his people with justice and humanity, and agreeable to the Laws of the Empire. He did not, like too many of his predecessors, attempt to rule the laws, but suffered the laws to rule him. Though jealous of the prerogatives of the Crown, he did not infringe upon the liberties of the people. There never existed a Sovereign, perhaps there never lived a well educated English gentleman, more warmly attached to the Laws of England, and to the constitutional rights of the British nation than our late lamented Monarch. He has, however, been charged with entertaining despotic principles, and courting arbitrary power. But when, or where, did he during his long and trying reign, betray a thirst for powers unknown to the British Constitution? Was there ever in Britain, a period more favourable to civil and religious liberty than the late reign? Did the King ever claim any powers but such as the Constitution granted him? Did he not leave the interest of the country to the deliberations of Parliament? Could the House of Peers have enjoyed more authority and independence in an aristocracy, or the House of Commons more dignity and freedom in a democracy, than during the late reign?

The late King was no less careful of the religious than of the civil liberties of the people. He was a decided friend to liberty of conscience, hence under his paternal sway all classes of his subjects worshipped God under their own vine and fig-tree. Principled himself, he admired principle in others. Far from enforcing uniformity in religious minutæ, he

not only held, that it was every man's right, but his paramount duty to judge for himself in matters of religion. Hence, during his reign, there was not only no blood shed by the ferocious band of bigotry, but those penal laws enacted against Christians in times of ignorance and barbarity, were expunged from the Statute Book. When a certain individual proposed to bring a bill into Parliament to prevent the increase of licences to dissenting preachers, his Majesty on being applied to on the subject, returned for answer, if the bill should pass through both Houses, it shall not obtain my sanction, as there shall be no persecution in my reign. It is well known to many of you, that in the Island of Jamaica, in the West Indies, our Missionaries, for a time, had to encounter great opposition. A law was enacted to prevent them from discharging their Ministerial duties, and because they chose to obey God, rather than man, they suffered much persecution. But his Majesty refused his royal assent to the law which had passed, and graciously issued a general instruction to the Governors of the West India Islands, requiring and commanding them, that they should not on any pretence whatever, give their assent to any law passed concerning religion, until they shall have first transmitted the draught of the bill to his Majesty and shall have received his pleasure respecting it, unless they take care in the passing such a law that a clause be inserted, suspending its execution until the pleasure of his Majesty shall have been signified upon it. In consequence of which instruction the Missionaries were liberated, our Chapels were opened for divine worship, and the work of God greatly prospered on that Island. Thus did King George the Third, gloriously contribute towards the spiritual as well as towards the temporal emancipation of the sable descendants of Ham, for which God will openly reward him "in that day."

His Majesty's piety was not less conspicuous than his justice, of him it may truly be said that he ruled "in the fear of God." Though Sovereign of the most

illustrious empire in the world, he considered himself as accountable to the Governor of the universe. He did not view Christianity as a political engine, but as a revelation from heaven, which has for its object the present and eternal welfare of our species. He, therefore, both by precept and example, shewed his regard for it. As soon as he ascended the throne he issued a proclamation against vice and immorality, and making known his intention to confer marks of royal favour on the virtuous. Though this proclamation has not been crowned with that success which might have been expected, and has been too frequently disregarded by those who ought to have enforced it, it was a powerful check to those infidel principles and profligate manners which abounded in the nation at the accession of his late Majesty.

The serious manner in which his late Majesty attended the public worship of God is highly worthy our notice and imitation. When in the Church, his whole deportment was characterised by gravity, reverence, and devotion. Nor was his Majesty a mean judge of pulpit compositions. If the Sermons were either political or panegyric, they never received expressions of his approbation. Bishop Warburton in one of his letters, observes, "Nichols, Potter, and Wilson of Westminster, preaching one after another, so bedaubed the King, that he expressed his offence publicly, saying, he came to Chapel to hear the praises of God, not his own." At the time of his Majesty's Coronation, when he received the Sacrament, he advised with the Archbishop, if it were not proper to take off his Crown during the solemnity; his Grace hesitated; the King immediately removed it and placed it beside him, until that part of the ceremony was over.

His religion was not merely a public religion. He worshipped God in the closet, as well as in the sanctuary. On the night of his Coronation when he retired to rest, he composed a solemn prayer, imploring a blessing on his future reign; which was seen

on his table next morning. Indeed, it was his invariable practice to rise early and devote one hour every morning to reading the Scriptures, and to closet prayer. Thus he improved that time to the best of purposes, which too many waste in sloth and indolence.

The regard which the King ever cherished for the word of life was another prominent feature in his character. It has been stated by those who had an opportunity of knowing, that the Bible was constantly on the table in his closet, and the commentary which he selected for his private reading was Matthew Henry's Exposition. A pious female servant whose office it was to arrange the library room, has been often heard to say, I love to follow my master in his reading of the Scriptures, and to observe the passages he turns down. I wish every body made the Bible as much their study as my good master does.

Contemplate his late Majesty as a husband and a father, and you will discover further proof of his acknowledging the Lord in all his ways. His domestic excellence, says an eloquent writer, commanded the respect of his people and the love of his family. Affectionate and faithful to the partner of his crown and of his cares he did not leave her a prey to the melancholy attending deserted state the very splendours of which seem mockery to outrage affections. The time which could be taken from public and official duty was devoted to the sacred pleasures of home, and the King sat happy in the bosom of his family encircled and revered by all his children, while they were yet children, an example to all ranks of Society and a reproach to those frivolous beings who prefer the glare of dissipation to the charms of their own hearth, and devastate the comforts of wedded life by cruel neglect or criminal inkindness.

The King possessed a most benevolent heart and expended considerable sums in relieving the indigent. I will mention one act of his pious charity, and the noble manner of doing it, in the severe winter of 1784 5 his Majesty regardless of the weather was ta-

king a solitary walk on foot when he was met by two boys the eldest not eight years of age, who altho' ignorant that it was the King, fell upon their knees before him and wringing their hands implored relief the smallest relief they cried for we are hungry, very hungry, and have nothing to eat, more they would have said, but a torrent of tears which gushed down their innocent cheeks checked their utterance, the father of his people raised the weeping suppliants and encouraged them to proceed with their story, they did so, and related that their mother had been dead three days and still lay unburied, that their father whom they were also afraid of losing was stretched by her side upon a bed of straw in a sick and hopeless condition, and that they had neither money, food, nor firing at home. This artless tale was more than sufficient to excite sympathy in the royal bosom. His Majesty therefore induced the boys to proceed homeward and followed them until they reached a wretched hovel, there he found the mother dead, apparently through the want of common necessaries, the father ready to perish also, but still encircling with his feeble arm the deceased partner of his woes, as if unwilling to survive her, the sensibility of the Monarch betrayed itself in the tears which started from his eyes and leaving all the cash he had with him he hastened back to Windsor, related to the Queen what he had witnessed, sent an immediate supply of provisions, clothes, coals, and every thing necessary for the comfort of the helpless family, and the King afterwards took the children under his protection. By the death of his Majesty, the poor inhabitants of Windsor have not only lost a Sovereign, but a father and a benefactor. "When the ear heard him then it blessed him, and when the eye saw him, it gave witness to him: because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him."

The King's conscientious regard for an oath, proved

that the fear of God was before his eyes, and cannot be too highly commended nor too generally imitated. It is well known that the Roman Catholics during the late reign, frequently applied for the removal of those civil disabilities of which they have long complained. But, though the King made many liberal concessions to them, he would not grant them all they claimed, because he was well assured, that, by so doing, he would endanger the Protestant establishment, to which he was not only most conscientiously attached, but bound by his coronation oath to defend. To a certain Nobleman who urged him to gratify the wishes of the Papists, he made the following magnanimous declaration, which is worthy of being recorded in letters of gold, "My Lord, I am one of those who respect an oath. I have firmness sufficient to quit my throne, and retire to a cottage, or place my neck on a block or a scaffold, if my people require it, but I have not resolution to break that oath which I took in the most solemn manner at my coronation." His internal monitor admonished him to beware. The Philistines be upon thee Sampson. He arose and brake their cords like threads, and shewed that his moral strength was not gone from him.

Could I adduce no further evidence to prove that the piety of the late King was real and personal, what I have already advanced would justify us in hoping favourably concerning him. On such an occasion, however, it ought not to be forgotten, that the adventitious distinctions of birth, rank and fortune, do not alter our relations and obligations to our heavenly father, and that the Scriptures point out but one way to heaven, both for the Prince and for the Peasant. It is possible for a man to be regular and serious in his public and private devotions, to possess a benevolent disposition and to fear an oath, and yet be destitute of vital godliness, which is, faith, working by love. Though these are the concomitants of genuine faith, they are not faith itself. For "the kingdom of God is not meats and drinks, but righteous-

ness, peace, and joy in the Holy Ghost." It is therefore, with great pleasure I inform you, that, we have every reason to believe, our late gracious Sovereign possessed that saving faith,

Which who-e'er receives,
The witness in himself he hath,
And consciously believes,

or, in the language of inspiration, "believed with his heart unto righteousness." A gentleman, in the habit of official attendance upon the late Princess Amelia during her indisposition, speaking of the conduct of the King on that occasion said, His Majesty speaks to his daughter of the only hope of a sinner being in the blood and righteousness of Jesus Christ. He examines her as to the integrity and strength of that hope in her own soul. The Princess listens with calmness and delight, to the conversation of her venerable parent, and replies to his questions in a very serious and affectionate manner, nothing (added he) can be more striking, than the sight of the King, aged and nearly blind, bending over the couch on which the Princess lies, and speaking to her about salvation through Christ as a matter far more interesting to them both than the highest privileges and most exalted pomps of royalty.

We cannot for a moment doubt, but that the piety of our late Sovereign had a powerful effect upon the moral character of his people, and contributed in no small degree to the establishment of those religious institutions which do honor to our age and nation. The Bible Society which is pouring a flood of heavenly light upon the world, having already opened the Scriptures on the tomb of Confucius, inserted them into the rock of Hira, and pasted them on the ear of Juggernaut.—Those Missionary Societies which are sending forth men of God to make known to the Heathen "the unsearchable riches of Christ." Those Sunday School Societies which have for their object the moral improvement of the young and rising generation, as well as many other institutions of

the same nature were established during the late reign. The name of George the Third, is, therefore identified with those Societies, and they will be handed down together to the latest generation.

Over the last nine years of his Majesty's life an awful veil has been drawn. By an all-wise and inscrutable Providence, the majesty of the man has been placed in the most awful, yet respectable ruins. In the periods of the deepest national solicitude, his mind has felt no interest; in the hour of the most acute domestic feeling, his eye has been tearless; and alike ignorant of the national triumphs, and his own domestic bereavements, he descended into the grave, covered with the tears and blessings of a free, a grateful, and an admiring people.

Chaste, pious, stedfast, merciful and just,
His pride his people; and his God his trust.
To the third George, approving heaven ordain'd,
A life unblemish'd, and a death unpain'd.

Thus did George the Third terminate a reign of nearly 60 years, the longest of any British Sovereign, a reign full of the most important revolutions and events that the page of history can disclose—a reign replete with victories, both naval and military, the greatest that ever were achieved—of domestic distresses, perhaps the severest that ever were endured; and make up of internal and foreign commotions, terrible in their aspect and direful in their effects. But, during that long and perilous period, Jehovah preserved our king and our country, our laws and our liberties, surely “blessed are the people whose God is the Lord.”

Now that George our father has gone to his glorious reward at God's right hand, let us joyfully transfer our allegiance to his illustrious son and successor, and bear him up on the arms of faith and prayer. Our mother country has conquer'd her external enemies, but some of her degenerate children are rebelling against her, and during the present national distress, arising from unavoidable circumstances, are endea-

ousing to overturn our glorious Constitution; men who are infidels in religion; and anarchists in politics, under the specious pretence of reform are spreading their pernicious principles, and are endeavouring to poison the minds of his Majesty's Subjects. Allowing that a rational reform is necessary, these are not the characters who are capable of effecting it. The Constitution requires skillful physicians, not ignorant quacks. Under the pretence of correcting abuses, they would do for our mother country what their predecessors in anarchy and infidelity did for France. They would murder her king—overturn her altars—demoralize her people—and for an age of reason give her an age of proscription, blood, and murder! Surely then it is our duty as faithful subjects, to pray that the counsel of these Althopels may be turned to foolishness, and that as George the Fourth has come to the throne amidst distresses unexampled, he may be enabled to alleviate them.

I more particularly call upon you who are Methodists, to engage in this labour of love. Our privileges as a people are great, let us shew ourselves worthy of them, by fearing God and honoring our Sovereign: Our loyalty during the last reign was conspicuous; let it be no less during the present. Recollect my dear brethren, piety and loyalty ought ever to go hand in hand. But it is unnecessary to exhort you to this duty. I know your hearts are, as mine when I pray, May the reign of George the Fourth be glorious! May his end be peace! Peace be within thy walls. Oh! Britain, and prosperity within thy palaces. For my brethren and companions sake I will now say peace be with thee!

AMEN & AMEN.

