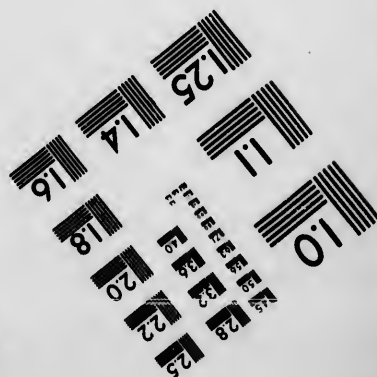
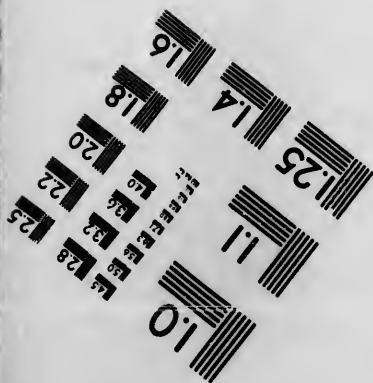
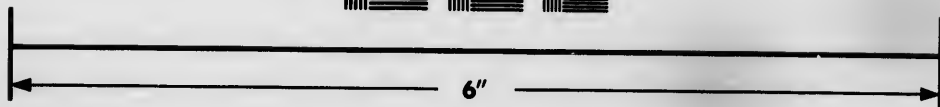
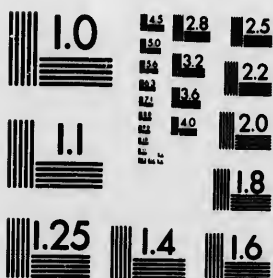


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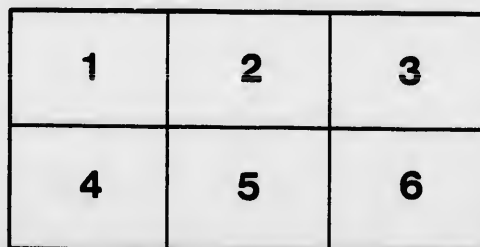
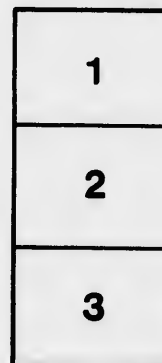
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A SERMON
FREACHED
IN ST. ANDREW'S CHURCH,
ON THE
FOURTEENTH MARCH, 1819,
ON OCCASION OF THE DEATH
OF THE REV. ALEX. SPARK, D. D.
LATE MINISTER
OF THE SCOTCH CHURCH,
QUEBEC.

" Forbearing, fair, and candid, he never failed to put the best construction upon the motives and actions of all around him ; he studied to gain his brother by kindness, and knew how to turn away wrath by a soft answer. The world can ill spare such spirits as his."

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A S E R M O N.

HEBREWS, vi. 12.

— “ *Be not slothful, but followers of them who through faith and patience inherit the promises.* ”

EVERY thing in us, and around us, demonstrates that man was intended, to be at once an active being, subject to change and governed by example. In the Heavens, and in the Earth, every thing is in rapid stir and circulation. Day succeeds night, and night gives place to day. The Sun, the Moon, and all the host of Heaven, continually mark out days and months, and years and ages. Spring and Summer, Autumn and Winter, succeed each other in undisturbed revolution. Neither delays its appointed period, nor encroaches on that which comes after. So also, in the life of man, infancy, youth, manhood, and old age, invariably

invariably succeed, and give way to, each other ; except when death, as it very frequently happens, interrupts and terminates the series at an earlier stage. Still neither anticipates the other. No following part of the series can intervene, till the former has been completed.

Not only does this circulation go on, but the period of each is indispensably necessary to that which succeeds. If the order of the seasons should be inverted, if day and night should no longer succeed to one another ; we should know, that nature was approaching to dissolution. If Spring should put forth no buds, in Summer we should look for neither verdure nor fruit. And, if the fruits of Summer, by any means, were blasted, where should we look for the treasures and beneficence of Autumn ?

Even so, in man, if the seeds of virtuous industry and knowledge, be not cultivated in his tender years, we need not expect in manhood, the vigour of exertion and fidelity in duty that become advanced life ; and if, from any cause, religion, duty and faithfulness be neglected in manhood, we cannot expect that age will be revered, or that the consciousness of virtue, or the prospect of a happy immortality, will brighten the evening of life. In short, if we sleep not in the night, we can hardly devote the day to the appointed labours of life ; and if the day be spent in idleness

or

or disorder, the night will be sleepless and miserable.

Nature even teaches us that we ought to imitate those who have preceded us in well doing. This day, as to continuance, is the same as yesterday; and this night will be the same as the last. The tender plant that now springs from the root of the broken oak, will be clothed with leaves of the same form and verdure, with those which covered the parent stem; it will spread similar roots in the ground; and, in like manner, direct its lofty branches towards the impending skies.

All things, therefore, my brethen, announce to us, the importance of the Apostle's advice: "be not slothful, but followers of them who through faith and patience inherit the promises."

In considering this subject, it is natural to reflect, first, on the duty recommended, the diligent imitation of those, who have gone before us, in the path of virtuous life; secondly, on the more conspicuous parts of their example, faith and patience; and, thirdly, on the rewards which they have reaped, the promised blessings that they inherit.

1. With regard to the first of these subjects, the diligent imitation of those who have gone before us, nothing can be more striking, than the instruction

struction which the observation of human life, enables us to draw from the different courses pursued by the righteous and the wicked. We have seen the sinner spend his life in folly, in idleness, or in guilt, and end his days in shame or misery. By the total vacuity or utter insignificance of his life, he has left no cause for remembrance behind. It is well, if he has not left reliks of his mischievous disposition. No tears are shed but for his wretchedness. Our only regret is, that he has lived so long to heap disgrace upon his connections, and to dishonour human nature. We wish we could forget what God has denounced against the workers of iniquity. We follow his funeral as a duty of charity or alms giving, or for the sake of his relatives, or because we wish to practise towards others, that mercy which we implore from God for ourselves. The sooner he is forgotten the better; for we cannot speak well of him, and to speak evil might injure our own souls.

Compare with this sad picture, the life of the worthy and the good. His life has been full of usefulness and acts of duty. All have witnessed his integrity, his correctness, his steadfast principles and honourable conduct; and therefore all experience the sentiments of approbation. Many have experienced his kindness and beneficence; and will therefore remember him with gratitude "while memory holds a seat in the heart." At the hour of his dissolution we weep with tears of true

true affection for the sad loss we have sustained. At the same time, if we are wise, we thank God for "relieving our dear friend from the miseries of this sinful world." We strive with the utmost care to preserve his remembrance, and set a value upon the most indifferent object, if, by belonging to him, they serve to recal his memory. If the sculptured stone, or the breathing canvass, should not transmit a record of him; still the "father speaks of him to his children, and they again to theirs." His memory is blessed upon earth, and his soul is blessed of the God of Heaven.

Your own hearts must tell you, my friends, which of these two examples, you would choose to follow. You will hardly, I think, refuse to acknowledge the justice of the Apostle's advice, and say that it is better to be followers of those who through faith and patience inherit the promises. If any additional argument can be wanted to induce us, to make this choice, let us reflect; that those whom we so much respect, are gone, and that the best tribute that we can pay to their memory, is to receive their advice, and pursue the course which they held. And whether we follow them in their conduct or not, we must follow them in their decease. We are just as certain, that our time is coming, as that theirs is over.

2. We are required to follow them in their faith and patience; in their steady regard to the commands and promises of God, and in their patient continuance in well-doing, amidst all the trials and oppositions which the world may throw in our way.

We are to follow their faith. And as an inducement to do so, consider, I beseech you, through what an illustrious series our faith has been handed down; through the hands of Patriarchs, Prophets and Kings; Saints, Apostles and Martyrs, Jesus Christ himself being the author and finisher of it. How many pious, how many benevolent, how many worthy men, how many great and illustrious characters, have, in later times, been formed by Christian principles! How many of our fathers have trod the path of virtue before us, looking back with steady faith to the history, instruction and miracles, to the death and resurrection of the Son of God, and forward with the confidence of hope, to the day of his second and glorious appearing! How many worthy ornaments of our native country, did not the last age produce! Men who joined the firm faith of the Gospel, to the practice of its just and upright maxims, and infinitely benevolent principles; who raised their voice against much abounding iniquity, who strove in behalf of knowledge, justice, liberty, loyalty, and human happiness; who contended thus in peace and in war, in the senate and the field,

field, in great and eminent stations, and in the humble walks of private and domestic life. They are deceased, they inherit the promises, and the greatest good that we can render to the coming age, is to follow the illustrious examples that have been handed down to us.

We are to imitate not only their faith, but their patience; a virtue for the exercise of which there is the greatest need during every period, every step, and movement of our Christian warfare. When calumny and slander assail us, from without, when passions rise within, we need to "possess our souls in patience." When we see injustice triumph, as it sometimes does in this state of trial and probation, when innocence and virtue suffer; when afflictions, public, private, or domestic assail us, even when the weariness of life exhausts, or the difficulties of our situation press hard: in all these cases, we "have need of patience, that, after having done the will of God, we may receive the promise." *Heb. 10.—36.* When the hopes of nations are blasted, when Sovereigns sink from their thrones, and the brave and the wise are cut off in one hour; when parents, are torn from their weeping infants, Pastors are severed from spiritual flocks, and the disconsolate widow mourns; what can we do, what ought we to do, but arm ourselves with patience, and trust in the Omnipotence of God? In short, when death stalks around us on every hand, when
every

every step may be our last, and every sentence that we pronounce may be our dying testimony; what ought we to do, but to wrap ourselves up in a good conscience, to be at peace with God and with man, and in that state wait patiently for the coming of our Lord?

3. Of the rewards bestowed on those who have been faithful and patient, of the promises of which they inherit the accomplishment, I need not say much. You all know what the Scripture has declared concerning the happiness of that unseen world, to which the righteous, after death, are translated. You also know that the little which is revealed, is wrapt up in figurative allusions, suited to the present weakness of our understandings. Enough, however, is unfolded, if we listen to it with attention, to rouse the activity of our souls, to animate our fortitude, and confirm our patience.

We are assured, that it is a land of rest, from which all sin, and its necessary concomitant, misery, is for ever expelled. We are assured, also, that it is a state of society, in which there is room for the exercise of charity, benevolence, and love, and in which there is peace for evermore. Consequently, the inhabitants have intercourse with each other, may have gratitude for their former benefactors, love and affection for the former objects of their deserved esteem. It is a state of superior

perior knowledge of the works and ways of God, of gratitude to the Author of all good, and to the merciful Saviour of the human race. The inhabitants look back on their toils, and sufferings, and dangers, and bless the common Father of the human race, for their preservation while here, and for their final and blessed release. Instead of lamenting their fate, as we do, they congratulate one another, on their safe arrival in that land of Promise. They regard their arrival there, as the consummation of their hopes, the commencement of their highest joy, and the brightest era of their existence.

Into those regions of delight our late worthy Pastor, my friends, has long been directing your steps and mine. He described to us the journey, marked out the road, set us an excellent example in his own conduct, and animated our drooping spirits by holding out the prospect of this eternal reward. Now he has gone before, and left us behind, to finish our pilgrimage in the imitation of his faith and patience.

Yes, the lips which so long taught wisdom from this place, are closed. The eyes which beamed animation, are now fixed. That heart which felt for the happiness of us all, now beats no more. He who, as a friend, a companion, or Pastor, had so long enlivened and edified, and as a Gentleman had ornamented; this society, is removed from the stage.

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He has gone to receive his Lord's reward. But, though dead, he yet speaks to us. From the grave "fresh opened" to receive his remains, he calls to us to follow his example, to make our peace with God and with man, and to be prepared for the summons of death, at what time soever it may appear.

Yet, it is by memory only we can now receive the benefit of his instructions or example. His lips to us are closed, and his steps move no more before us. How busy, then, ought we to be in treasuring up in our minds, the wisdom that he taught us, and the virtues that he exemplified! For even the wise must die, and, to us, "they are as water spilt on the ground, which cannot be gathered up again;" unless their words and example dwell in our hearts, and animate us to follow their steps.

In the account which I may be expected to give of our late, and much regretted Pastor, I can say little, I believe, that is new to any of you. But it is easy for us all to remember much; and it may not be unprofitable for us, to proceed for once in our recollections in the same train.

He had received, as you know a regular university education, and he must have profited well by it. He was admitted a Probationer, and afterwards regularly ordained a Minister of Christ in the

the established Church of Scotland. And during more than thirty years, has laboriously and faithfully discharged the duties of that most important but difficult station.

It has been said with great propriety, that eminence in every profession, must be founded in a thorough knowledge of the principles of that profession. Dr. Spark possessed a rather more than ordinary acquaintance with all those branches of knowledge, which, in the different Churches, are esteemed necessary preparations for the Christian Ministry. But his knowledge was not limited to these, for he possessed a very studious turn of mind, and whenever the duties of public and private life were discharged, and sufficient attention given to social and friendly intercourse, he uniformly devoted his time to some useful, improving or elegant acquirement. Hence, he became an eminent scholar, and familiarly acquainted with most of the general branches of modern science. His principle was, to undertake no more than he could reasonably hope to accomplish, and whatever he did, to do well. It is also known to most of you, that he never omitted, where it could be done, to employ his knowledge in the cause of suffering humanity. For example, when electric shocks were supposed to convey relief to those who laboured under various distempers, his door was ever open to the sick, and especially to the indigent, who sought relief from that means.

He had an ease and an elegance in his studies, and in the distribution of his time, which are seldom surpassed.

But the science which, above all others, he was anxious to understand well, was his own darling province of Theology. In this he was very eminent. To an accurate acquaintance with the Greek and Hebrew languages, he added a general knowledge of the manners and customs of eastern nations, and a minute acquaintance with ancient and Sacred Geography. Along with those, he had studied all the eminent Biblical Critics, who flourished during the last century. By these means, he was enabled, as you often heard, to reconcile many apparent inconsistencies in our version of Scriptures, and to explain many difficult texts, which, with such illustration, he showed to possess peculiar beauty and energy. He was familiar with many of the early Christian Fathers, and actually translated some of them into English. He understood the Deistical Controversy, in all its branches and turned his knowledge of it to good account. But it was in illustrating and enforcing the practical duties of human life, that his talents were peculiarly conspicuous. The solidity of his reasoning, and the cogency of his arguments, on these subjects, appeared, to me at least, to be almost, if not altogether, unrivalled. He appeared to draw his arguments from the broad universal principles of human nature, from that high ground
of

of morality which lies beyond the doubts of the sceptic, or the specious speculations of infidelity. His sentiments on the disputed subjects that have tortured the zeal of polemics, and unfortunately divided the Christian world, were regulated by those liberal principles which he stated to us in one of his public discourses a few months ago. "If you wish to know," he said, "whether any new opinion that may be advanced, is true; consider whether it is agreeable to the known attributes of the Deity, and whether it serves to promote the great object of all religion, the practice of real piety and virtue. If it contradicts, or opposes, either of these, it is to be considered as a groundless innovation, and must be rejected." In subjects that are above the reach of the human understanding, he kept close to the words of Scripture, avoiding all subtlety of explanation, and all dogmatism of opinion.

As he possessed the knowledge and all the talents requisite for the important office of a Christian Pastor; so was he most assiduous, most conscientious in the performance of its duties. It is now fifteen years since I heard him say, in the simple and unaffected manner which distinguished all his conversation; "I know not how a man can be easy or happy, while his duty is neglected." In the course of the same period, his pulpit has never been empty at the usual hour of Divine Service. In the course of his Ministry,

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how many persons think ye, has he received into the Church of Christ by the rite of Baptism? And with what simple yet persuasive eloquence, did he press upon parents, the all important duties which they then undertook to perform? How many persons, here present, or absent, or deceased, has he bound in the sacred bonds of wedlock? And with what manly firmness, did he urge upon the parties, the indispensable obligation of the duties which that relation involved? Did he not frequent the abodes of the sick and the languishing, and enliven their spirits with cheerful conversation, and the hopes of religion? How many of our friends has he accompanied to the silent mansions of the dead? And has he not animated the drooping survivors against the grief which, but for religion, has no hope; and against the terrors of the grave, which, indeed, could have few for him. "Let us not sorrow," he would say, "as those that have no hope, but remember that those who sleep in Jesus, the Lord will bring with him:" "therefore," he would add, "with this hope and confidence, we commit the body to the dust, in full expectation of a blessed and glorious resurrection to eternal life!" That duty has been done for him, which he has done for so many of our friends and near connections.

It would be extremely difficult to do justice to the virtues of his private life. But we may most nearly

nearly approximate to that object, by referring them to the two most general principles from which they appeared to flow, a sincere and native humanity of heart, and unaffected piety. You all know what a deep impression he appeared to have of the close bond of relationship by which all mankind are bound together, by their common nature, by their common wants and infirmities, their common and universal dependence on one great Parent, their travelling together in the same great journey of life, and awaiting, in one shape or other, the same inevitable termination, and all professing the beneficent spirit of the same blessed gospel. This impression was, on his mind, certainly as pure and constant as could be expected in our frail estate, and much more so than it is found in most men; for it might be read in legible characters in all his actions. He was universally considered as a very polite man. But his politeness was the offspring of the native humanity and gentleness of his heart, improved still further by the well digested influence of Christian principles. Instead of having learned it in the school of the world, he was himself a model to the world. How could he be otherwise than polite. It was not in his nature to offend. Yet his manners, gentle as they were, were perfectly consistent with firmness. Few men have been more firm to their purpose, or more steady to the resolutions which they have once deliberately adopted.

And,

And, further, these manners, pleasing, winning, and prepossessing, were yet free from the slightest tincture of insincerity. I never knew a more upright man, and the breath of calumny has not even insinuated the contrary.

One leading precept of the Apostle, he certainly never violated; namely, that which says, "speak evil of no man." We have high authority for ranking Peace-Makers among the Children of God, and most certainly his place was among them.

Indeed the natural humanity of his disposition, was conspicuous in all the relations of life. He was an excellent husband, a cheerful and pleasant companion, an easy but a steadfast friend, a kind and an equitable master. In short, he made it his business to lighten the burdens of human life to us all, and to soften the asperities that lay in the way of all his fellow travellers, in the path of life. Could a more amiable sight, or one more animating to benevolence, be seen, than that of a venerable person mingling in the harmless pleasures and enjoyments of social life, for no other purpose apparently, than to bestow happiness, and to check by his presence and example, all improper levities and all tendency to excess?

I cannot well find better proofs of the innate benevolence of his heart than in his conduct towards

wards the youthful part of the society. To the young, wherever he met them, he was easy, and kind, and friendly. As far as his influence extended, he was a father and guardian of schools; and, I am sure, without distinction of sect or party. Many persons now alive, and probably others, owed great part of their welfare and prosperity to his assistance, advice, and protection in early life. On him, dying parents relied, as a friend, and protector, and counsellor to their helpless orphan race. Nothing delighted him more than the good conduct of children; even their innocent playfulness amused him. Certainly, he followed him who said, "suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

His method of bestowing charity, was prudent, discriminate and liberal. He did not throw it away indiscriminately upon all. He selected the objects of it with judgment according to their necessities, and bestowed it in the most effectual way to secure their comfort. By the regularity of his method in this, as in every thing else, he performed much good in less time than most people could, with less apparent trouble, and certainly with less embarrassment. He was really "eyes to the blind, and feet to the lame, and the cause which he knew not he carefully searched out."

Time will not serve me to expatiate on his meekness,

ness, his contentment, his affability, his temperance, his cheerfulness, his unshaken loyalty; for all which virtues, he was eminently conspicuous. I must add, however, that his meekness was hardly ever, perhaps never, known to have been laid aside: it is said that he never had a quarrel with any man. His loyalty was equal to the affection of a son to a father. His temperance was most exemplary, and cannot be too strongly recommended in this age and in this society. Its limits were never overstepped by him, yet it was perfectly free from austerity. It deprived him of no rational enjoyment. Truly, he was "moderate in all things."

But I must not omit a few observations on his Piety. In him it was sincere and unaffected. It was free from parade, free from superstition, free from illiberality. When he lately discoursed to us on this very subject, he observed, that, "to ascertain the true amount of our devotion, we must leave out of the account every thing in which we had been influenced by the appearance, the applause, or the opinions of men. And if you think few men can possess this pure untainted piety; I answer," said he, "you know not the amount of the genuine and ardent piety that may be in the hearts of other men."

This piety, as we have observed, and his religious sentiments altogether, were entirely free from every

every the least taint of illiberality. No man had a higher opinion than he had, of the right of private judgement. And he was just as ready to concede that right to every human being, as to claim it for himself. I appeal to yourselves, if it was not one great object of his public instructions, to persuade us, that the spirit of the gospel should lead us to embrace persons of all descriptions, of all names and denominations, in the bonds of charity and affection. And I ask you, if ever one sentence of his private conversation, or one action of his life, could be brought to impeach the sincerity of these public declarations? Or, rather, I may ask, whether the whole tenor of his conversation, and the whole course of his conduct, did not serve strongly to confirm them?

I come now to speak of the nature of his public instructions, to which more than any other part of his character, I feel myself altogether inadequate to do justice. The subjects of his discourses, were extremely numerous and diversified. At one time he treated of some of the more luminous evidences of the Christian religion, or of the Being and perfections of the Deity. At another time, he illustrated the different dispensations which God hath given to man. Again he would prove and explain the various doctrines of the gospel, and point out the practical lessons which they ought to teach us. And indeed whatever was the subject of discourse, he constantly adverted in strong and impressive

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terms, to its practical consequences, and use, as a rule of life, or a motive to virtuous conduct. He showed that a life consecrated to our duty, was the happiest of all lives, and that a true christian had the best right in the world, to be cheerful and contented. In his observations on Providence, he clearly justified the ways of God to man; and proved the infinite beneficence of the Deity; even in those cases, which, to the generality of mankind, seemed most gloomy and unpropitious. It was his constant study to convince us, that the means of grace are given to all, that the mercy and assistance of God are held out to all, and that it was invariably our own fault, if we were not good and virtuous, and consequently as happy as the present state of things would admit. Above all things, he urged the necessity of good and holy-lives, if we wished to live in peace and comfort in this world, or hope for that inheritance which no vicious man can enter into, nor enjoy if he were permitted to enter.

The illustration of the language of scripture, was an object to which he paid unvaried attention, and it was hardly possible to hear a discourse from him, without acquiring a better understanding of some part of the sacred writings. A good many years ago, I preached frequently from the eleventh chapter of the epistle to the Hebrews, on the character of Abraham, of Isaac, of Moses, and other ancient Sains, deducing religious and moral instruction

struction from their history and conduct. He afterwards explained in a series of discourses, the parables of our blessed Saviour, and at another time made useful observations upon the miracles. Another series proved and illustrated the attributes of the Deity.

At the first celebration of the Lord's Supper in this Church, he preached a luminous discourse on the events attending the death of the blessed Redeemer: and in general, his discourses on such occasions, have always been peculiarly impressive. During the past year, he pronounced a number of discourses which appeared to make a deep impression upon the audience, both from the unanswerable force of the arguments advanced, and from the extraordinary solemnity with which they were spoken. So great was this solemnity, that, at times, it seemed as if a being altogether removed from the frailties of humanity, but moved with infinite compassion for their wanderings had descended on purpose to reclaim them from their errors. Some of these discourses were on positive duties, on the blessedness of those who die in the Lord, on the necessity of joining works and faith, on the nature of true worship, on the character of Jonah, and on Evil Habits. In the last, namely, on Evil Habits, he appears to have given the best view that has yet been given of that most important subject.

Of his last discourse to us, it is altogether impossible to speak in terms adequate to the impression which has been left. I should insult the audience who heard it, if I could suppose that any of them ever could forget the words, "see that ye fall not out by the way." Controversialists may wrangle and dispute about this or the other topic in Theology; but it remains fixed on the invariable basis of observation, that he who sees his end approaching, "that he may die in peace, desires to forgive, and to be forgiven. "But why," said he, "put off this necessary office to the period of death?" And too soon, alas! he showed, that the period of death, might be no time for such an arrangement. Hardly eight days, my brethren, have elapsed, since we heard these words spoken. Within three hours after pronouncing them, he yielded up his soul into the hands of him who gave it.

Thus, he died, as he had lived, in the punctual exercise of his duty. He died, like the Saviour whom he served, preaching peace and goodwill to all around. He died while the words of peace and consolation and prayer had just passed from his lips; when, I am confident, there reigned in his heart, universal philanthropy, and entire submission to the will of God.

His punctuality in duty continued to the very last; and the excellence of his public instructions,

ons, appeared to most of the congregation with whom I have conversed, to increase to the last. His path was truly like * “The shining light, that
 “shineth more and more unto the perfect day.” His lamp rose in splendour till its extinction in endless night as to this world, but to rekindle its brilliancy in the land of perpetual light, where,
 † “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and
 “ever.”

Brethren, the death of our friend, was sudden and unexpected; but it was far from being without its particular consolations. He died in the midst of his duty, having just spoken consolation to the afflicted, and imparted admonitions never to be forgotten by those who heard them; and we have every reason to say, with the blessed sentiments he had so impressively communicated, reigning triumphantly in his heart. After such a life of meekness, humility, Christian charity, and devotion, and brought to such a close; surely the particular mode of his death, could be of small moment. And we have the satisfaction of knowing, that he suffered no lingering pains.

There is nothing in the death of this venerable person, which most of us would not wish for ourselves, except the suddenness of it. The employ-

* Prov. iv.—18.

† Dan. xii.—3.

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ment, the state of mind, the inward peace and sincerity of faith, are what we would probably all wish to possess in our dying moments. In all these respects, we are ready to say, "let us die the death of this righteous man, and let our last end be like his." Only, we would wish, that it should not come so suddenly upon us. We would like to have some notice of the approach of dissolution. And, wherefore, I pray you, do we wish this? Whence arises this dread of sudden death?

I am afraid, my friends, that it can arise only from one cause, only from a secret suspicion, that all is not yet right within. It is to be feared, we still harbour something in our breast, that we wish to repent of in our last moments: still, there must be something of which we wish to pray for the forgiveness at our latter end, but of which we have not yet prayed for the pardon, because we still wish to indulge this darling passion a little longer. At least, if this is not the case, I confess, the dread of sudden death, more than of any other kind of death, appears to me utterly inexplicable.

But, now, we must see clearly, if we would not allow ourselves to see it before, that all such expectations are vain, and the very height of vanity. We may be called off in a moment, in the twinkling of an eye. Most assuredly, we know not when our Lord doth come. But, prepared as, I believe, our late excellent Pastor was, we should have nothing to fear, nothing to excite one anxious wish.

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Among all the instructions that we received from him; I know none, which he was at more pains to rivet upon our attention, than the utter vanity and inutility, of trusting to a death bed repentance. And, surely, if recent events in this City, have not convinced us of the truth of his representation, we must be utterly deaf to the voice of reason, and hardened against all the admonitions of Providence.

Brethren, and fellow Christians, the loss which we have sustained, must be particularly felt in the peculiar circumstances of this congregation; separated as we are, by an immense ocean, from the Mother Church, and enjoying little opportunity of receiving her maternal advice and assistance. The best resolution that we can form, is to follow the advice of our dying pastor. "See that ye fall not out by the way." Let us receive these words, and the illustration that he gave us of them, as the legacy of our Father and Benefactor. Let us act upon them with all our hearts. Then by the assistance and direction of our heavenly Protector, we may expect to weather the storms of that tempestuous sea, upon which we are embarked.

Hear also, to the same purpose, the words of the great apostle: † "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient

† 1st, Thess. V. 14.

" toward

“ toward all men. See that none render evil for
“ evil unto any man; but ever follow that which
“ is good, both among yourselves, and to all men.
“ Pray without ceasing. In every thing give
“ thanks; for this is the will of God in Christ Je-
“ sus concerning you.”

“ And the very God of Peace sanctify you
“ wholly: And I pray God your whole spirit
“ and soul and body be preserved blameless unto
“ the coming of our Lord Jesus Christ. Faithful
“ is he that calleth you, who also will do it.”

Now may the God who preserved Joseph's
brethren from the ravenous beasts of the desert,
and from the violence of wicked men, and brought
them in peace and safety, to their father's house
in Canaan; preserve us from all enemies bodily and
spiritual, and present us spotless and unblamable
with exceeding joy, before the throne of infinite
and eternal mercy. AMEN.

