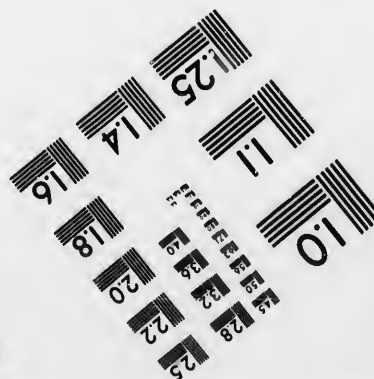
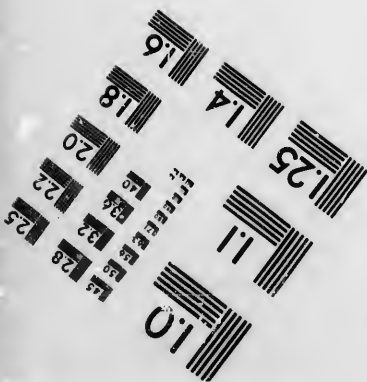
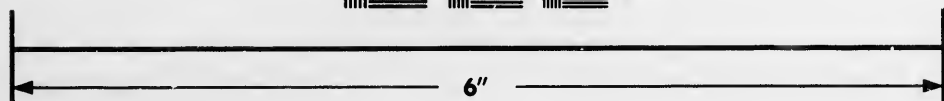
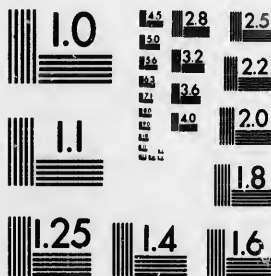


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

1.8  
2.0  
2.2  
2.5  
2.8  
3.2  
3.6  
4.0

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

10  
11

**© 1987**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Coloured covers/<br>Couverture de couleur  | <input type="checkbox"/> Coloured pages/<br>Pages de couleur   |
| <input type="checkbox"/> Covers damaged/<br>Couverture endommagée  | <input type="checkbox"/> Pages damaged/<br>Pages endommagées   |
| <input type="checkbox"/> Covers restored and/or laminated/<br>Couverture restaurée et/ou pelliculée  | <input type="checkbox"/> Pages restored and/or laminated/<br>Pages restaurées et/ou pelliculées  |
| <input type="checkbox"/> Cover title missing/<br>Le titre de couverture manque   | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées   |
| <input type="checkbox"/> Coloured maps/<br>Cartes géographiques en couleur   | <input type="checkbox"/> Pages detached/<br>Pages détachées  |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/<br>Encre de couleur (i.e. autre que bleue ou noire)   | <input checked="" type="checkbox"/> Showthrough/<br>Transparence   |
| <input type="checkbox"/> Coloured plates and/or illustrations/<br>Planches et/ou illustrations en couleur  | <input type="checkbox"/> Quality of print varies/<br>Qualité inégale de l'impression   |
| <input type="checkbox"/> Bound with other material/<br>Relié avec d'autres documents   | <input type="checkbox"/> Includes supplementary material/<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/> Tight binding may cause shadows or distortion<br>along interior margin/<br>La reliure serrée peut causer de l'ombre ou de la<br>distorsion le long de la marge intérieure   | <input type="checkbox"/> Only edition available/<br>Seule édition disponible   |
| <input type="checkbox"/> Blank leaves added during restoration may<br>appear within the text. Whenever possible, these<br>have been omitted from filming/<br>Il se peut que certaines pages blanches ajoutées<br>lors d'une restauration apparaissent dans le texte,<br>mais, lorsque cela était possible, ces pages n'ont<br>pas été filmées. | <input type="checkbox"/> Pages wholly or partially obscured by errata<br>slips, tissues, etc., have been refilmed to<br>ensure the best possible image/<br>Les pages totalement ou partiellement<br>obscurcies par un feuillet d'errata, une pelure,<br>etc., ont été filmées à nouveau de façon à<br>obtenir la meilleure image possible. |
| <input type="checkbox"/> Additional comments:<br>Commentaires supplémentaires:   |  |

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

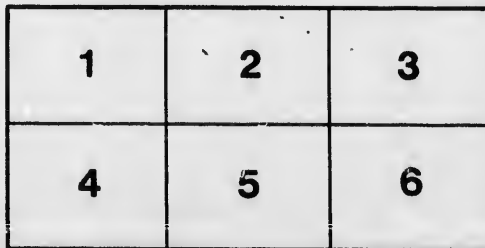
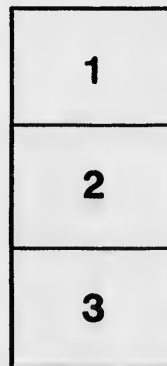
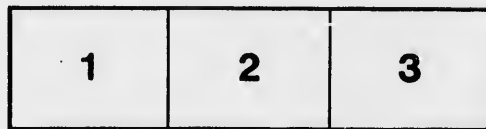
Metropolitan Toronto Library  
Canadian History Department

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming correct specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shell contains the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Metropolitan Toronto Library  
Canadian History Department

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

re  
détails  
es du  
modifier  
er une  
image

s

errata  
to

pelure,  
n à

32X

✓

THE  
DUKE OF WELLINGTON,  
A Funeral Sermon,

PREACHED ON  
SUNDAY, THE 21<sup>st</sup> OF NOVEMBER,  
IN THE MORNING, AT

ST. JOHN'S CHURCH, ELORA,

AND IN THE EVENING AT

ST. GEORGE'S, GUELPH.

---

---

BY THE REV. JOHN SMITHURST,  
OF NIAGARA.

---

---

PRINTED AT THE REQUEST OF THE CHURCHWARDENS AND CONGREGATION  
OF ST. JOHN'S, ELORA.

---

---

ELORA, C. W.:  
PRINTED AT THE "BACKWOODSMAN" OFFICE.  
1852.

THE

# MARK OF K. B. L. L. L. L. L.

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

## A SERMON,

&amp;c.

JUDGES, III; 9, 10 &amp; 11.

“And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, Othniel, the son of Kenaz, Caleb’s younger brother.

“And the spirit of the Lord came upon him, and he judged Israel, and went out to war, and the Lord delivered Chushan-rishathaim, king of Mesopotamia into his hand, and his hand prevailed against Chushan-rishathaim.

“And the land had rest forty years. And Othniel, the son of Kenaz, died.”

We profess, in general terms, to acknowledge God as the supreme disposer of all things, but, it is to be feared, very frequently fail to recognise him as such in the varied occurrences of life. We are too apt to fix our attention upon the instruments which he employs, and to overlook that almighty power which moves and guides them in accordance with his sovereign will and purposes.

Distinguished individuals, from time to time, make their appearance, and take a prominent part in the affairs of the world, and we are dazzled by their eloquence in the senate, or by their success in the battle field. We speak of their brilliant talents, of their patriotism, of their learning, and of their bravery. Every voice is loud in eulogising the statesman, and a grateful country is ready almost to idolize the conqueror. But, alas! how often do we overlook the fact, that the objects of our esteem and reverence, are but the instruments which God has raised up for accomplishing his own purposes in the government of the world. It is quite right that we should admire genius, and honor bravery; but in doing so, we should

remember whence both are derived, and the purposes for which they have been conferred. The highest possible honor that we can pay the wise, the brave, and the good, is to recognise them as the chosen instruments of God, raised up for purposes of mercy towards us. The present occasion is one peculiarly suited for meditating upon God's providential government of the world, and of the human agency which he employs in that government.

We have been recently called upon to mourn over the loss of Britain's most distinguished son, the illustrious Wellington. During the past week, the mortal remains of that immortal general and statesman, have been consigned to their last resting place, in St. Paul's Cathedral. He has faithfully fulfilled the important duties assigned him by Divine Providence, and has descended to the tomb full of years and honors. In looking back upon his eventful career, while we reverence him, as an unrivalled example of the purest patriotism, and the most consummate bravery, let us also regard him as raised up of God, for conferring inestimable blessings upon our fatherland.

If we fail to discern the operation of a divine hand in the rise and fall of nations, it is that we forget the solemn declaration of God himself, that he putteth down one and setteth up another. In the history of the Israelites, as recorded in the books of the Old Testament, we have the divine government of the world depicted in the most striking colors and with the most perfect accuracy. We must always remember, that God is same yesterday, to-day, and for ever. The narrative, which we have in Holy Writ, of Jehovah's



dealings with his chosen people, under the dispensation of the law, is also intended to shew that there is a like providential superintendence exercised under the Gospel.

I have, therefore, selected for our present consideration, a portion of Holy Scripture which gives a vivid description of the achievements of an individual, raised up of God, in order that he might effect the deliverance of Israel, at a most critical period of their history. There are so many points of resemblance between the history contained in our text, and the history of the great man whose loss we now deplore, that we must, on a careful comparison, be constrained to admit, the one as well as the other, to have been alike raised up of God, for the accomplishment of his purposes. Let us then, in the first place, direct our attention to the history of Othniel, and we shall see in his case a striking instance of human agency employed for the accomplishment of the divine purposes.

We must bear in mind, that the Israelites were the chosen people of God, selected to become the keepers of his law, the guardians of his temple and worship, and, as such, to be *nationally*, an instrument of mercy towards all mankind. Notwithstanding their imperfections, follies, and sins, or the punishments with which they were visited for those sins, they were the covenant people of God. In their history, we see, indeed, sin and punishment, as cause and effect, ever linked together. But we see also mercy triumph over judgment, and the Lord Jehovah to be gracious to his people, when they turn to him with humility and true repentance.

David, in the Book of Psalms, addressing the Deity, has this striking expression, "The wicked are a sword of thine." From this passage we learn that the wicked are frequently employed as instruments of chastisement, by whose agency nations or individuals are punished for their rebellion against God. But when the wicked have thus, *unconsciously*, effected the Divine purposes as instruments of punishment towards others, they are themselves punished for their own wickednesses. When the *People of God* have drawn down upon *themselves* his displeasure, by their forgetfulness of him, or by their disobedience of his laws, he permits, for a time, the wicked to act as the instruments of his chastisement. But when the chastisement has had its desired effect in humbling them, and leading them to true repentance, an instrument of another description is raised up, by which the wicked are themselves punished, and the Lord's people effectually delivered. This we shall see to have been particularly the case in the history we are now about to consider.

Before we can perceive the full force of that brief but interesting narrative, contained in our text, we must, for a few moments, direct our attention to the peculiar circumstances of the Israelites when the events themselves occurred.

The children of Israel had been, at that time, for several years inhabitants of the land of Canaan, and were in possession of all its most valuable localities, and many of its principal cities. The Lord had enabled them to advance that far, but had not permitted them to gain entire possession of the country, nor to exterminate its aboriginal inhabitants. This remnant

of the idolatrous Canaanites, was left to test the fidelity of Israel, that it might be seen whether they would obey the Lord their God. They remained faithful during the life of Joshua, and of those who, with him, had been witnesses of God's miraculous guidance of their fathers in the wilderness, and of the no less miraculous manner in which they had been put in possession of the promised land. But, when a new generation arose, they connected themselves by marriage with the idolatrous inhabitants, and were thus led into evil, and, consequently, drew down upon themselves the divine displeasure. As a punishment for their iniquities, the Lord permitted the king of Mesopotamia to make war upon them, and he having conquered them, they became his servants.

Their servitude being doubtless of the most rigorous kind, and lasting eight years, had effectually humbled them, and led them, in true repentance, to return to the Lord God of their fathers. The chastisement having thus effected its object, their prayers were heard, and a deliverer was raised up in the person of Othniel.

We are expressly told in our text, that Othniel was raised up of God, in answer to the prayers of his repenting children, in order that he might effect their deliverance. We are told also, in terms equally emphatic and clear, that he acted under the especial guidance of the spirit of the Lord, both as a general and a judge. When he went out to war, it was as an instrument in the hands of his divine Master. It was not by his own skill, or the power of his army, that the Mesopotamian hosts were conquered, but it was Jehovah himself who delivered them into his

hand. The Mesopotamians were themselves idolaters, but were permitted of God to punish Israel for its idolatry. Israel having been reclaimed by such instrumentality, were made in return the instruments of executing vengeance upon the Mesopotamians, who had been not only *their conquerors*, but, also, the *enemies of their God*. In this case, we have the equity of the divine government displayed in a most striking manner. On the one hand, we are shown the erring childred of a gracious Father, chastened in mercy, brought to repentance thereby, and again restored to favor: on the other, we have the blind idolaters chastened in judgment, and utterly cut off. In reading history, whether sacred or profane, if men would but read and reflect, they would see that such has ever been the case. God chastens his own children in mercy, for their present and everlasting good, but he chastens the wicked in his anger, and thereby brings them to nothing.

There was, doubtless, in Othniel a peculiar fitness for the high office to which he was divinely appointed. He was the son-in-law and nephew of that good man, Caleb, who, on so many occasions, had distinguished himself, as a faithful servant of the Lord God of Israel. We may reasonably suppose, that Othniel would have been influenced for good by the advice and example of so estimable an individual.

There is in the last verse of our text something strikingly expressive. We are there emphatically told, that after the conquest of the Mesopotamians by Othniel, "the land had rest forty years." Under his wise guidance, the Israelites enjoyed peace, prosperity, and happiness, during that long period.—

The narrative then closes with the announcement, "And Othniel, the son of Kenaz, died." The sacred historian makes no comment—tells us nothing of the grief of his admiring countrymen—is silent as regards the pomp and pageantry of his funereal obsequies, those sacred rites by which, in all ages, the living have found a consolation in doing honor to the dead. Human nature, being *then* the same as *now*, doubtless so distinguished an individual would be consigned to the tomb with all due solemnity, amid the tears of mourning Israel. In all these particulars, the imagination is left full scope for its exercise, we being told no more than that, "Othniel, the son of Kenaz, died."

Having thus reviewed the remarkable events recorded in our text, we must at once perceive, that Othniel was an instrument in the hands of God, raised up for the especial purpose of freeing the Israelites from the thralldom of Mesopotamian servitude.

And is not the sovereign power of God exercised in the government of the world as much in our time as it was in the time of Othniel? Unquestionably so. The God of Providence, of nature, and of grace, is eternally the same. That Almighty Power which kept the heavenly bodies in their various courses when Othniel contended with the Mesopotamian hosts, is the same Almighty Power which now, after a lapse of three thousand years, keeps the celestial orbs in their appointed places, causing them to perform their various revolutions. With equal certainty, then, did that Almighty Power, which gave Othniel the victory on the plains of Judea, gave the vic-

tory to Wellington on the plains of Waterloo. Both were alike instruments raised up of God, for the accomplishment of his own purposes. Whence, therefore, is it that *we* so generally fail to recognise the divine hand in his providential government of the world? It is, alas! in this, as in every thing else, that we are naturally inclined to forget Him, in whom we live, and move, and have our being. We honor the creature more than the Creator, who is God over all, blessed for evermore. We short-sighted mortals look only at the human instrument, and perceive not that unseen influence, by which the Deity regulates the complex affairs of the universe. In thus overlooking the first cause, we act as irrationally as if we were to give credit to the operator, at the electric telegraph, for the effects produced through his instrumentality, when, in fact, they are produced by an unseen power, which darts forth with lightning speed, as the *real* though *mysterious* agent.

In the Scriptures of unerring truth, we have numberless illustrations of God's providential government of the world, and learn therefrom, that he invariably acts by human instrumentality. We have the express and emphatic declaration of our text, that the deliverance of Israel was effected by the divine agency, and through the instrumentality of Othniel. On that head, there can be no mistake. I would, therefore, in conclusion, notice a few particulars in which the career of the illusrious Wellington, resembled that of Othniel, and thence infer, that he, *also*, was raised up of God, for the deliverance of our nation

The Duke of Wellington entered the army at the commencement of the first French revolution. This

revolution was, indeed, but a natural consequence of the national profligacy. At that time, religion and morality were well nigh extinct, both in France and the adjoining states. The lack of piety in the priesthood, and the unscriptural ceremonies of an erring Church, had made the French people *infidels*, and sunk Spain, Portugal and Italy in the most abject superstition. In the tragical events of what is aptly termed the Reign of Terror, we have a remarkable instance of French infidelity being the instrument of its own punishment. Napoleon *was, himself*, unquestionably an *instrument*, raised up of God, for the *chastisement* of the other continental states. His conquest of kingdom after kingdom naturally caused much excitement and anxiety in Britain. Nor were those fears groundless. That restless and ambitious individual, elated with success, having erected the imperial throne on the ruins of the Republic, announced his intention of invading England. But in this, though he knew it not, he was exceeding his commission, and thereby taking that fatal step which led to his own punishment.

As a nation, our beloved country had doubtless in many things provoked the divine displeasure, but still there was a vast amount of genuine piety among its people. Like Judea of old, our fatherland had its divine guardian, and its people were in covenant with God. When that pious monarch, George III., saw the approaching storm, he fled for refuge to the Lord God of Israel. In the National Cathedral, the King, attended by both Houses of Parliament, solemnly offered up prayers, imploring the divine mercy, and *deliverance* from the *threatened* danger.

Their applications were heard. Nelson struck the first blow at the invader, and the immortal Wellington was the chosen instrument by whom his power was to be completely annihilated. Napoleon having accomplished the divine purpose, as an instrument of chastisement, was himself pursued from country to country by England's victorious general, till his usurped power received its death blow on the plains of Waterloo.

We may, perhaps, not inappropriately designate these two remarkable men, as Napoleon, the instrument of chastisement, and Wellington, the instrument of deliverance. In accordance with all the examples which Holy Scripture furnishes, the former was himself ultimately the *victim* of chastisement, and the latter full of years and honors, comes to the grave in peace.

The proud, ambitious, and infidel Bonaparte, having chastised the infidelity of the various nations, by raising himself to the imperial power, was thrown from his eminence, through the agency of Wellington, the Christian general of Christian England. He who had been the scourge and terror of every nation on the continent of Europe, when meditating an invasion of Albion's sea-girt isle, was cut short at Waterloo by her victorious armies.

Instead of entering Britain as a conqueror, he entered, as a prisoner, one of her rocky islands in the South Atlantic, and there closed a life of turmoil in well merited captivity. How great the contrast between him and that illustrious man whose loss we now deplore. The watchword of Napoleon, was



"glory,"—the watchword of Wellington was "*duty*." The one was urged on by a selfish ambition, the other by a disinterested patriotism. Bonaparte sought his own glory, for, though but of plebeian origin, he grasped an imperial crown. Wellington, a lineal descendant of Saxon Alfred and the Norman Conqueror, was only ambitious in serving his country, and wished for nothing higher than to be one of her loyal citizens.

Wellington having been the instrument of God, in delivering his country, *was*, like Othniel, permitted to see the rest and quiet of peace for nearly forty years. During that long period, his wise counsels have doubtless done much to promote the greatness and prosperity of the country. In all things, he was a pattern of conscientious attention to duty. If he made an appointment, or a promise, he held himself in duty bound to fulfil it, whatever might be the loss or the inconvenience. As a statesman, he was ever at his post, both in the House of Lords, and also in whatever office of the Government he might for the time be engaged.

Nor was he less punctual in his attention to his religious duties. Every Sunday morning, when in London, whatever might be the state of the weather, or the season of the year, did he walk a distance of half a mile, from Aspley House to the Chapel Royal at St. James, to attend the early morning service, at eight o'clock. When engaged in divine worship, he read distinctly and fervently the responses, and appeared to be completely absorbed in the performance of his religious duties. In this illustrious man, how much is there, my friends to and revere imitate.—

Ought we not to reverence a character so noble, so great, and so good? Ought we not to imitate him, by making *duty* our first, our greatest, our only aim? And, O, let us not forget to thank God for his goodness in having *raised up* such an individual, to be a blessing to our beloved country. May the Lord Jehovah, of his infinite mercy raise, up another Wellington whenever the nation may need his services!

The instrument of God in  
 permitted the  
 nearly forty  
 his wise counsels  
 to promote the  
 and property of  
 himself held  
 it, which might  
 he was at  
 in what  
 he might for the time

in his attention to his re-  
 when in London  
 the state of the weather  
 a distance of half  
 the Chapel Royal at  
 the early morning service  
 he was in divine worship  
 the response, and ap-  
 in the performance  
 In this illustrious man, how  
 and never imitate

so  
him,  
him?  
good  
be a  
l. Je  
Wel  
ces!

↪ We are sorry to hear that the health of the Rev. J. W. Marsh is still such as to render him incapable of resuming his duties at this place. We, however, beg to inform such of our readers as attend the English Church, that the Rev. John Smithurst, from the Niagara District, has, at the request of the Bishop, undertaken to perform the duties until spring. In consequence of the heavy duties which at present devolve upon the Rev. Mr. Stewart, at Guelph, Mr. S. deems it but just to that gentleman to give him assistance by taking the evening service once a month. The services in this neighborhood it is purposed, for the ensuing three months, to hold as follows:—

	ELORA.	FERGUS.	PEEL.	GUELPH.
Decem. 12,	11 A. M. and 6 P. M.	3 P M	.....	.....
19,	11 A. M.	.....	.....	7 P M
26,	11 A. M. and 6 P. M.	3 P M	.....	.....
January 2,	11 A. M.	.....	3 P M	.....
9,	11 A. M. and 6 P. M.	3 P M	.....	.....
16,	11 A. M.	.....	.....	7 P M
13,	11 A. M. and 6 P. M.	3 P M	.....	.....
30,	11 A. M.	.....	3 P M	.....
February 6,	11 A. M. and 6 P. M.	3 P M	.....	.....
13,	11 A. M.	.....	.....	7 P M
20,	11 A. M. and 6 P. M.	3 P M	.....	.....
27,	11 A. M.	.....	3 P M	.....

—Elora Backwoodsman.

