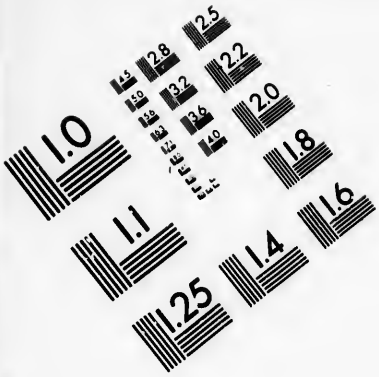

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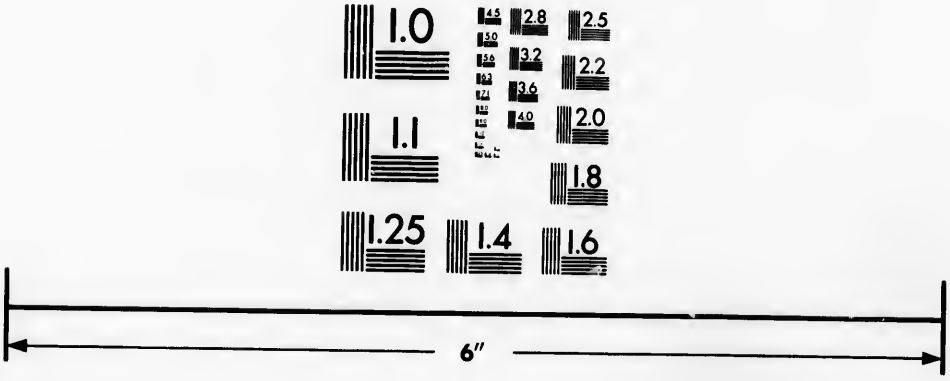

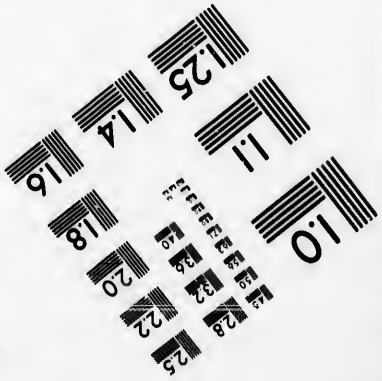

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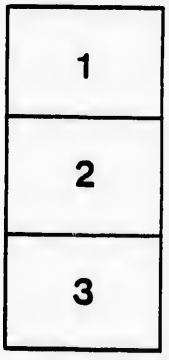

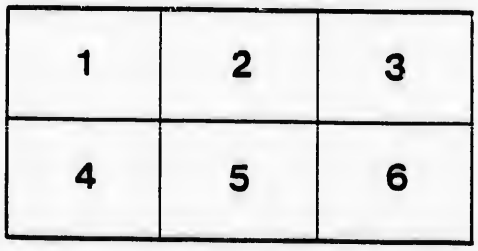

FUNERAL SERMON

OF THE LATE

WILLIAM ADDY,

WHO DIED AT MONTREAL ON THE 16th OF APRIL, 1845,

AGED 39 YEARS;

BY THE

REV. CALEB STRONG,

Pastor of the American Presbyterian Church.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John xvi. 33.

Montreal:

PRINTED BY J. C. BECKET, 22 GREAT ST. JAMES STREET.

1853.

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THE LATE WILLIAM ADDY.

Died, at Montreal, on the 16th April, 1845, Mr. WILLIAM ADDY, Grocer, aged 39 years. When Mr. A. made a Christian profession, he esteemed himself consecrated to Christ, and accordingly his life was adorned with Christian virtues. As might rationally have been expected, he died in the enjoyment of a triumphant hope. The approach of death afforded him unalterable joy, and although contemplated for weeks, never occasioned an emotion of fear.—*Rev. C. Strong.*

Died, at Montreal, on the 16th April, 1845, Mr. WILLIAM ADDY, Grocer, aged 39 years. Mr. Addy was a native of the County Armagh, Ireland, but resided in this city from early youth. In every relation of life he sustained an unsullied character. As a neighbor, he was kind, obliging, and unassuming; as a husband and father, he was endeared to his family by a mild, affectionate, and vigilant discharge of his duties; and as a Christian, he was humble, meek, pious, and conscientious. Possessed of those traits of character that shine with peculiar lustre in the social circle, and setting but little value on the noisy fame of public life, he was known only to those who prized him for his personal worth and domestic virtues. The peace of retirement, and the unostentatious adherence to Christian principles, were ever dear to his heart, and imparted their imprint to his whole walk in life. He was among the earliest friends of the Temperance reformation in this city; and his conduct in relation to this important movement shewed that the mildness and amiability of his character did not arise from timidity or lack of moral courage; for no sooner was he convinced of the sin of the traffic in intoxicating drinks, than he acted upon the dictates of his own conscience, and

gave to Montreal the first example of abandoning the spirit trade. Those best acquainted with the branch of trade in which Mr. A. was embarked, looked forward to his failure in business as a matter of certainty; but neither the fear of poverty, nor the forebodings of his contemporaries, could shake the firm-fixed purpose; and the result afforded him the happiness of finding, that to discontinue selling ruin to his neighbor was not attended with the disastrous consequences that had been predicted: he sustained his credit, and before his death, had the pleasure to see many of the most respectable Grocers of the city follow his example. This firm and well-sustained act of moral fortitude will endear his memory to every friend of temperance in this vicinage. Perhaps we cannot more appropriately close this tribute of justice to the memory of this good and valuable man, than by stating that in the course of an acquaintance of about twenty years continuance, the writer never heard him raise the voice of invective against any one: it may be truly said that he passed through life without making any one his enemy. Universally beloved and respected, he has been gathered unto his fathers, and has left to his family and friends the memory of a character embalmed by his virtues and cherished for his piety.

His last illness was a triumphant example of the value of religion to man. Blessed with peculiar support from God, he awaited the issue, which was for some time previous to his disease evidently inevitable, with deep humility, an increasing love of the Saviour, and a blessed assurance of peace with God. The Christian standing by his bedside derived consolation and support, and from the happy state of his mind in the prospect of death, could more fully appreciate the infinite worth of that religion which declares that "*there remaineth a rest for the people of God.*"—*Benjamin Worknan.*

A SERMON.

"IN THE WORLD YE SHALL HAVE TRIBULATION: BUT BE OF GOOD CHEER; I HAVE OVERCOME THE WORLD."—John xvi. 33.

THE world in which we now live is a vale of tears. The introduction of sin has been followed by death and a long train of countless evils. There is no form of earthly good upon which we can lay our hands and say, This is mine. To-morrow it may be wrested from us. And what with anxieties, and cares, and fears, and pains, and diseases, and disappointments, and bereavements, human life is very far from being a state of unmingled good. These things, however, constitute only a part of human experience. There are ten thousand objects to gratify and delight us; and we often cling to the world with strong, unreasonably strong attachments. It is not proper to say that life is one dark and dismal day; nor is it a day of perpetual sunshine: it is rather a union of the two. It is a scene of change, of successes and reverses, of evenness and then of crooks; a scene of light and darkness, and checkered like a broad field where the brightness and warmth of the noonday sun is intercepted every alternate moment by passing clouds,—where the sky is quickly overclouded, and yet the shadows quickly dispersed.

But when the Gospel was announced to men, and Christ informed his disciples of the blessings which should be showered upon them in his service; when they learned that all things should work together for their good, and that

nothing should harm them, and that they should find his yoke easy and his burden light, and his ways pleasantness and his paths peace; especially when they saw the miraculous power which he employed to heal the sick and to supply the wants of the poor, and the tender affection with which he regarded them, — it would not be surprising if they had indulged some expectations, at least at times, that he would signalize their fidelity by conferring upon them unmingled prosperity, that he would protect them from the disasters which fell upon others, and that no privations or distresses should ever be sustained by those who trusted in him. What a striking proof would this be of the value of religion, — what an irresistible argument to all gainsayers. If the Christian might say to the unbeliever, "You see that I have no enemies, no troubles, no wants, no afflictions, no changes, while you are tossed upon a tempestuous sea, and have many cares and sorrows of which I know nothing," who could resist such a practical demonstration of the value of religion? But whatever might have been their anticipations, the Divine arrangements authorized no such hopes. The wisdom of God prescribed another method of providence; and our Saviour, instead of saying to his disciples that their cup of joy should always overflow, assured them that such should not be the fact. "In the world *ye shall have tribulation;*" but along with this announcement, in itself so melancholy and discouraging, He says to them, "Be of good cheer: I have overcome the world." He holds out to them no delusive prospects; he allures them into his service by no imaginary advantages, but gives them distinctly to understand, that so far from being exempt from tribulation, they will certainly experience it; that they may even suffer outward calamity which other men escape; and thus, instead of making a guaranty that they shall not suffer in this life, He makes a guaranty that they shall. Hence, those who would enlist under His banners are directed to count the cost, and to determine whether they are ready to forsake all for him, whether they are willing to

suffer with the people of God, and are content that the distinguishing rewards which he has promised should be withheld until after death.

In meditating further upon this passage, "In the world ye shall have tribulation," let us consider it, in the first place,

AS A PREDICTION.

There are numerous passages of similar import among our Lord's instructions. He informed his disciples that they should be brought before governors and kings for his sake; and the time will come, says He, when whosoever killeth you, will think that he doeth God service. Instead of being in favor with the world, they should be despised and persecuted; instead of being rich in this world's goods, the little which they did possess might be confiscated by a tyrannical government; and instead of living in peace as the harmless and benevolent might be expected to live, they should be driven from city to city, and railed at as the offscouring of the earth.

If we read the Acts of the Apostles, with these statements in view, we shall find it to be a record of persecutions endured by the disciples of Christ. They were arraigned before the high priests and elders, they were imprisoned. Stephen was stoned to death; James was slain by Herod; Peter was bound with chains. They were pursued with unrelenting cruelty by Saul of Tarsus, until when he became a Christian; he was stoned until he was thought to be dead, was imprisoned with Silas at Philippi, was arrested at Jerusalem, and sent a prisoner to Rome, and shipwrecked on his voyage; and he speaks afterwards of much affliction and anguish of heart which he endured,—of afflictions, and necessities, and distresses to which he was called in the service of his Master. Indeed, the early Christians suffered almost incessant persecution for three centuries after the death of Christ; and the history of the Church for ages afterwards is a history of wars waged against it, and of cruelties endured.

This cause of tribulation is in our day happily removed; but other sources have arisen, which occasion deep grief of heart to the true people of God, and perhaps obstruct the progress of religion even more than persecution itself, so that it sometimes seems as if the horrors of persecution need to be renewed in order to press Christians into a compact body. If the sword were again unsheathed against Christian churches, perhaps the necessity of presenting a united front against the powers of darkness would be more apparent.

In addition to what has now been said, the private history of Christians in all ages seems to be a fulfilment of the language, "In the world," &c. The great mass of true believers have been poor in this world's goods and lightly esteemed, while adversity has often lowered upon them; and their means have been so slender, their charges so numerous, their afflictions so complicated, that they have been, as it were, driven to the necessity of living by faith: so that we may view the text as a prophetic announcement of what has since occurred, and of what will continue to occur in years to come.

We may consider it also, secondly,

AS AN ALLOTMENT.

It was foreseen that such would be the case, because it was predetermined that it should be so. It is a part of the Divine plan that Christ's disciples should have tribulation in this world.

I do not mean for one instant that God has appointed them or others to commit the sins which occasion a great part of their sufferings. Sin is contrary to His nature, contrary to his law, contrary to his earnest expostulations; and as it is morally impossible that God should be the author of Sin, so it is a most blasphemous assault upon his character to impute it to him. But what I mean is, that God has determined to subject his people in this life to the discipline of suffering. He who fixes the bounds of their habitations

and sets the solitary in families, places them designedly in circumstances where they are always exposed to trials and calamities which they often experience;—He intends that their hopes should be often frustrated, their designs baffled, their families thinned and desolated by diseases which, perhaps, leave their thoughtless neighbors undisturbed. The Christian has no earthly good which he may not soon lose; he has no firmer hold upon temporal enjoyments than other men, and is sometimes wrecked in the storm which the wicked outride in safety. Perhaps, too, the things which he prizes most, he is most likely to lose. Where the current of his affections sets with the strongest power, where his desires fasten with the intensest eagerness, there perhaps more than anywhere else he will meet with disappointment. If there be one form of worldly good which he seeks more earnestly than another, of that he may be deprived; if there is one whom he loves with an affection peculiarly strong, that one may turn to be his bitterest enemy, or may be cut down like a flower in the freshness of its bloom. Not that God takes pleasure in dashing his brightest hopes, but because these strong attachments are the most insidious and dangerous foes to his Christian character, and because disappointment in regard to these is most useful to those who are exercised thereby.

Hence, as the Christian is taught beforehand that he will be called to undergo tribulation, it becomes his interest, as apart from this it is his duty, so to moderate his love for the world and the things that are in the world, as to be prepared at any time to relinquish them in obedience to the will of God. The more that he clings to them, the more painful will it be to yield them up, as in all probability he will be called to do.

But why, it may be asked, why should it be so? We may not be able to discover all the reasons, but we can discover enough to exhibit the wisdom and the grace of God in such an appointment, which I remark, thirdly,

IS A BLESSING.

The great design of God with respect to his people is not so much to make this world a state of happiness as a state of preparation for another. Here their characters are forming; here they receive the impress which they will retain for ever; here they are like children who are kept under tutors and governors, and stand in need of discipline, that waywardness may be checked, and passion controlled, and disobedience chastised, and virtues called forth, and the whole character harmoniously and beautifully developed. Here a course of training is in progress, and it is one of the grand designs of God and his providence so to arrange the condition and circumstances in which Christians are placed, that everything shall conspire, not to make them happy merely or chiefly, but to improve their characters. And perhaps there is no one truth more fundamental to the Christian's improvement than this,—"In the world ye shall have tribulation." Were his course of prosperity to flow on without interruption, were all his schemes and plans to be carried out to completion, all his earthly hopes to be realized, who could say that he would keep his eye steadily fixed upon heaven, and tread the world under his feet? or if he were to meet with only slight and rare disappointments, who would not tremble lest his spiritual life would be languid, and the cares and concerns of this world should gain the ascendancy. But when frequently called to endure suffering, his spirit is humble, and his chastened and wounded heart is taught to look away from things temporal to those things which are eternal.

The happy influence of tribulation upon Christian character may be very easily traced.

Here is one whom God has blessed in basket and store: his barns are full; his children are like olive-plants round his table; no trouble comes nigh unto him, and insensibly almost he falls into a habit of self-reliance, and begins to say, "I shall never be moved." He has no apprehensions

of evil, not because he places so much confidence in God, but because he has enjoyed so much prosperity. Success in his pursuits has only whetted his ardor to add house to house and field to field, until his heart is thoroughly secularized; he has fallen into a state of worldliness, and has lost the relish he once felt for religious duties, which now appear wearisome and profitless, though all the while he may never think of ascribing this result to his own course. But if now the storm begins to beat upon him, and the idols of his heart are taken away, so that his tears become his meat day and night, he begins to see how far he had strayed from the path of duty; he begins to feel his dependence, to which he had been before insensible; and with a penitent and humble spirit he calls upon God for forgiveness. He sees that he has forsaken God to pursue an empty shadow, and learns now to fix his hopes upon things above, which are substantial and secure. God comes near to him, both because His providence is so impressive and affecting, and because now that other hopes have failed, and other reliances have been disappointed, there is no refuge or hope *but* in God. Here, too, he learns submission. While he had no trials or sorrows, he met with nothing fitted to call forth submission, and to bow his spirit to the dust. But now he submits unreservedly while he sees all his fair dreams dispelled, and his most cherished possessions wrested from him. He parts readily with what he loved most, because God calls him to the sacrifice, and praises God for the dispensation.

Now, in this brief outline of the tendencies of chastisement,— an outline which might be almost endlessly varied, according to the peculiar character of the individual, and the form of the affliction, — we see what a happy and sanctifying influence it exerts, what a variety of blessings follows in its train. Here the Christian is brought to see himself, to mourn over his pride and worldliness, and to exercise humility. He becomes prayerful, and holds close communion with God. He becomes submissive, and his

subdued and grateful heart is ready to say, "in faithfulness thou hast afflicted me." And will any one pretend that the loss he has sustained, or the furnace through which he has been called to pass, are evils which these results do not counterbalance? Whatever others may say, he will think "it is good for me that I have been afflicted." Yes; he has made a profitable exchange, whatever he may have lost. Though to the view of those who merely look at the surface, he may appear in circumstances of desolation; yet if the recesses of his heart were exposed, one might there see a degree of refined and heavenly joy which is rarely, if ever, felt in prosperity, and a process of sanctification commenced, well calculated to mature the soul for the holy joys of heaven. Nay, more than this, in these circumstances he may be far happier than at any other period of his life; his religious emotions are of an intenser kind, and the fact that his sorrows are great, necessarily requires some very substantial and lively joys in order to overpower them. But as his sufferings abound, so his consolation also aboundeth by Christ; and ever and anon as the billows without rise and rage around him, he seems to feel his foothold upon the Rock of Ages more sure. Oh! there is something marvellous in that grace which thus makes pain itself tributary to the believer's happiness, and qualifies him at a time when all his pleasant things are laid waste, and he himself is like a wave of the sea driven with the wind and tossed, to rejoice with joy unspeakable. It is nothing remarkable that a man should be contented and serene when all things go well with him; but that he should become more and more happy as to human vision he becomes more tried and afflicted, this wonderful but undoubted truth has the weight of a thousand arguments to show that his principles are not of the earth, earthy, and that that man is truly wise who receives such principles into his heart.

But I have not yet alluded to the encouraging words with which our Lord followed the probably unwelcome announcement which we have been considering. To the

disciples — that feeble band whom our Lord was soon to leave — it might have been almost disheartening to know that tribulation was in store for them; but it must have revived their desponding hearts to hear him say, "Be of good cheer: I have overcome the world." This, let it be noticed, is comfort additional to that to which I have already referred. We have seen that in its own nature sorrow and calamity will have a sanctifying and even pleasurable influence upon His disciples; but these words open to us another vista of joy.

Our Lord himself has tasted of the cup of woe. He came into the stronghold of Satan, and engaged in conflict with the powers of darkness in their firmest entrenchments. Like David, He went forth to meet the Phillistine encased in his armor, on ground of his own choosing, in the midst of the host of his adherents. The enemy possessed every advantage, but the Captain of our salvation triumphed; every device of the enemy was frustrated, every temptation resisted, and death itself, the last enemy, was destroyed. Now, the victory which Christ won was a victory on behalf of those that should trust in him, and the benefits of it are made over to his people. We have His pledge that no evil shall come upon us greater than we are able to bear, and that the power of the adversary is so checked and confined that he shall never triumph over us. That right arm which hurled the Prince of Darkness from his usurped authority, is uplifted for our protection, and there is no one of His people in tribulation to whom Christ is not ready to say, "Be of good cheer: I have overcome the world." Besides, He has suffered untold evil, and we cannot expect that the servant will be greater than his lord, although it may be said unto us, "Ye have not yet resisted unto blood, striving against sin, as He has done." And if He who has suffered for our sake should now demand some faint reciprocation of His love, and call us to suffer for Him, we may be assured of His kind sympathy, and of a careful limitation of our sufferings proportioned alike to our need of it and our power of

endurance. Now, there is nothing which will endear Chrsit to us more strongly than these two facts,—that he has suffered for us, and that we suffer for Him.

In these circumstances, a truly Christian temper will lead us to welcome suffering, and to glory in tribulation, that the power of Christ may rest on us. We shall be ready to fill up that which is behind of the suffering of Christ, knowing that if we are partakers of the suffering, we shall be partakers of the consolation even in this world, and that if we suffer with him, and for him, we shall also reign with him.

I infer from this subject, first, that this world is not the scene of the Christian's rewards. Here, indeed, religion will make him far happier than he could be without it; but as I said at the beginning, this life is not a scene of uninterrupted joy, and the greater part of the promises remain unfulfilled. Even on earth wisdom's ways are ways of pleasantness, and all her paths are peace; but the highest rewards are not conferred in this life. The inheritance is *reserved* for us; the glory to be received is a glory that shall follow; the crowns which God's people shall wear are laid up in heaven. Happy is it for us that while we are in this world of temptation, those glorious rewards are withheld that they may serve to attract us upward, and while they enkindle our hopes, may also impart assistance to us in the conflict with temptation. Think not that though the Christian has many peculiar joys on earth, he here receives the full reward. No; the unbeliever receives all his good things in this life, but the Christian does not. Take heart, then, my Christian brother, in all your tribulation. "To him that overcometh," says our Lord, "will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in his throne." It doth not yet appear what we shall be, but we know that when He shall appear, we shall be, &c.

2. It is not to be wondered at that believers should be troubled and harassed in this life. They are distinctly fore-

warned of it; it is a part of the moral discipline which God is exercising over them, and which is necessary to promote their fitness for that state of holiness and joy upon which they shall shortly enter. If any are exempt from trouble and distress, we should suppose that they would be men of the world; those who will experience nothing but distress and anguish after death. They who are to be wretched for ever when they leave this world are those to whom happiness here is most important; but if any of us are to taste of the joys of heaven, and to sit down in the kingdom of God, surely we can afford to forego the pleasures in which others indulge now, and shall cheerfully do so, if we consider how much we need the discipline of trial and chastisement to prepare us for everlasting life. I know that it may appear at first view as if the world had some ground for exultation when they see believers sorrowing and tossed upon tempestuous seas, and as if religion did not fulfil all the hopes you had formed respecting it; but upon second view you discover that all these trials are distinctly foretold, that this is a world of discipline, not of retribution, and that rewards are not distributed until we have reached that better land where all tears are wiped from every eye.

3. I infer from this subject that when professed believers enjoy unmingled prosperity, there is cause for alarm.

Few if any can continue long in such a state, without becoming attached to the world and experiencing a decline of religious affections. It is almost a universal truth, "Because they have no changes, they fear not God;" and it is a sad commentary upon Christian character that few if any have such firm principles and such warm affections that they can bear a long prosperity. The goodness of God when manifested in this way, instead of leading men to him, leads them into forgetfulness and carnal luxuriousness of life.

You who are prospered in whatever you do, and especially if you tremble at the thought of adversity, ought to entertain wholesome fears lest your prosperity should prove

ruinous, and to exercise double diligence to keep your hearts and minds in the love of God. And there is another cause of alarm; for if it be true that in this life God's people shall have tribulation, then a course of uninterrupted prosperity may well lead to the inquiry, "Am I one of His people? Am I not deserted by God, and left to pursue the pleasures of the world as my only portion? Have I not grieved the Spirit of God?" Ah! while many are disposed to reason that all their outward prosperity shows the love of God, and indicates a degree of piety which does not call for discipline, and thus flatter themselves with self-righteous thoughts, I cannot but think that they take just the wrong view of their condition, and that if they had more of the Spirit of Christ they would tremble lest God had left them to themselves, and lest in such circumstances they should go back, if they have not already, to the beggarly elements of the world. This much is certain, that prosperity is attended with many dangers, and that a high degree of Christian attainments, as well as incessant watchfulness is indispensable, in order to bear it without injury. And unless you are uncommonly diligent in using the means of grace, and anxious to resist the corrupting tendencies of prosperity, you may be sure that it has already injured you, and unless there be some marked improvement you may confidently anticipate either a continued religious declension, or some fearful blow which will dash your earthly hopes like a potter's vessel.

4. The value of religion is poorly appreciated by the world.

I may be told that in dwelling upon such a theme as that of the text, I do nothing to recommend religion to those who are strangers to it, that it never will induce a man to follow Christ to tell him that in this world he shall have tribulation. This he will consider a fatal objection. But the question is not whether the Christian will have tribulation, but whether he will be happy or not in tribulation. I tell the worldly man that tribulation will make him wretched, but that it will make the Christian happy. Yes, happier than he could

be without it. It may seem to some a contradiction in terms, but a bright cloud of witnesses can testify that it is true. Some who hear me can make oath that this is true. They can say, "Chastened but not killed;" "Sorrowful but always rejoicing;" "Having nothing and yet possessing all things." And if it be wrongly said this is a delusion, I care not; it is better a thousand times than the paltry realities of time.

But the question is not whether the Christian has tribulation, but whether he would escape it if he were not a Christian, and whether such an escape would be a blessing? Now, is it a blessing to the child that his parents do not restrain him? is it an advantage to him that he may grow up uninstructed and unprincipled? is it an advantage to the sick man that his friends do not administer the bitter prescriptions of a physician? is it an advantage to the diseased sufferer that no surgeon amputates his decaying limb? and is it an advantage to a man whose heart is fixed upon the world that no Providence interrupts his headlong career, and by quenching his temporal hopes, calls his attention to things above? Who does not see that his prosperity is working out the appropriate results of a curse? This is the important fact which distinguishes the condition of the Christian from that of the sinner. The Christian has his tribulations only in this life; but eternity is the scene of his joys. The sinner has all his joys in this life, and his miseries in the next. The inquiry, therefore, whether you will follow Christ, is equivalent to the question, Will I bear the cross here and receive a crown hereafter, or shall I seek my happiness in this world, and be miserable for ever?

But religion will also add to your happiness in this life, notwithstanding the tribulations you may experience. Of this we have a bright illustration in the life and death of one of the members of this church who has just been summoned to the mansions of glory. Our late brother Addy bore a grateful testimony to the value of the religion of the Gospel. He was for fifteen years a professed follower of

the Lord Jesus Christ, and few in our day carry out their professions into practical life with more consistency than he.

I do not insist upon his strict and scrupulous *integrity*; this might easily have existed without religion,—although I might relate facts on this point manifesting a strictness of principle and a sense of duty which would put to shame the pretensions of those whose religion is made up of honesty. A sense of honor is not half so fundamental as a sense of *duty*. He was rigidly conscientious; he was the first in this city to apply Christian principle rigidly to that department of business in which he was engaged, and to withdraw the cup from his neighbor's lips. Undoubtedly his *pecuniary interests* were injured by such a course, which at that time was thought to be fanatical, though now the business which he then abandoned is left almost entirely to those whose principles permit them to injure others; but his *peace of mind* was greatly promoted. And such were his habits of conducting business, that he scorned to take advantage of the ignorant or the child, and was as equitable in his dealings with the rich as he was considerate to the poor. The spontaneous testimony borne in his praise by his neighbors, and the regret felt at his loss, form the best tribute to his virtues. He was one of the scanty number who enjoy general esteem and escape the shafts of calumny. "When man's ways please the Lord, he maketh even his enemies to be at peace with him."

He was an ornament to this church, and strongly attached to it. His heart was deeply grieved to see the word of the Lord impeded, and he felt a lively solicitude for the conversion of the impenitent. No man was more ready than he to bear his part in labor, and to implore the blessing of God upon the means of grace.

Although for months past he was so feeble that he could not come to the sanctuary, much less engage in active exertions to promote the kingdom of Christ; yet so spiritual and heavenly was his frame of mind, that his prayers for Zion possessed a peculiar value; and though he presented a rare

example of Christian consistency and fidelity, his heart was often almost overwhelmed with a sense of his many sins.

As the hour of his departure drew nigh, his character seemed to gather new brightness, and his peace rose to joy. He expressed no wish to recover, but rather to die. And he exercised patience in waiting for death rather than submission in yielding to it. With strong attachment to his family, and a father's love for his helpless children, he had an attachment to Christ so much stronger that the anticipation of meeting him made a separation from his family easy. There was a brightness in the coming world which absorbed his interest and love, and he desired to depart and be with Christ, which is far better. Yet he manifested no impatience or discontent. On the contrary, his countenance and his conversation expressed a heavenly joy which the idea of returning health did not disturb, and which the thought of approaching death only enhanced. And many who visited him have learned

> That the chamber where the good man meets his fate
> Is privileged above the common walks of life.

At length he fell asleep in Jesus, and passed into a world of which his brightest hopes gave him but a faint conception.

Although this church has lost one of its most exemplary members, and one of its warmest friends, whom we could ill afford to lose, yet it is a satisfaction to know that the Providence which has bereaved us has taken away one who was in a good measure prepared to die, and respecting whose salvation we have not the slightest doubt. Such a life as his, and such an end, forbid all suspicion.

Transfer your sympathy and your care, my brethren, from him who now needs neither, to the widow and the orphans who still remain to need both.

Be warned by this Providence that the time is short, and that yourself may *next* be summoned to the tribunal of the Judge. The feet of them who have buried thy brother are

at the door, and shall carry thee out. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

And you, too, my impenitent friend, are drawing nigh to death and the judgment,—alas! without preparation. The prospect of leaving this world fills you with fear; you shrink from plunging into an untried eternity. But you have seen that the same prospect which excites your intense alarm, and fills you perhaps with horror, filled our departed brother with delight. His heart danced with joy when he was told that a few hours would terminate his life.

Oh! adopt the principles which he adopted, love the Saviour whom he loved, and you, too, may be able to look upon death without a single fear. It was the grace and love of Christ which lifted him above the dread of death, and put a song of praise into his mouth. "Oh! taste and see that the Lord is good and gracious. Blessed is the man that trusteth in Him."

It was a Saviour's faithful and unchanging love which enabled him to strike out into the ocean of eternity without alarm.