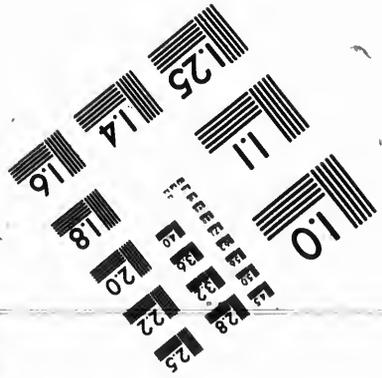
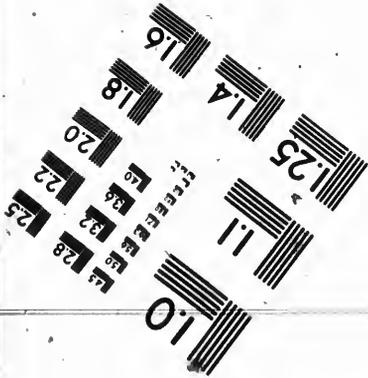
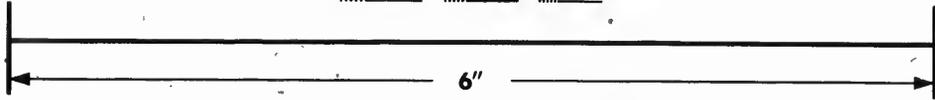
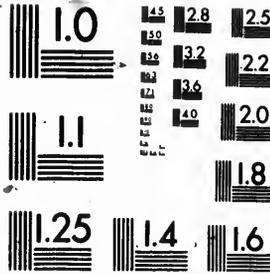


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

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

14 128 125  
15 132  
16 136 22  
18 20

**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

10

**© 1991**

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.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - Quality of print varies/  
Qualité inégale de l'impression
  - Continuous pagination/  
Pagination continue
  - Includes index(es)/  
Comprend un (des) index
- Title on header taken from:  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
  - Caption of issue/  
Titre de départ de la livraison
  - Masthead/  
Générique (périodiques) de la livraison

Additional comments:  
Commentaires supplémentaires:

This copy is a photoreproduction.

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 type="checkbox"/>	<input type="checkbox"/>	<input checked="" 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:

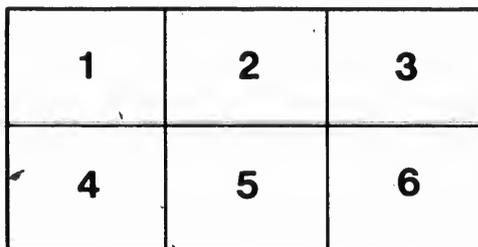
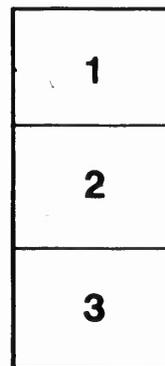
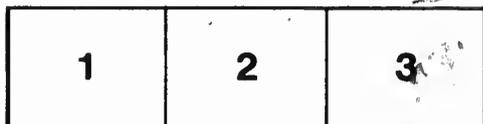
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract 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 shall contain 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:

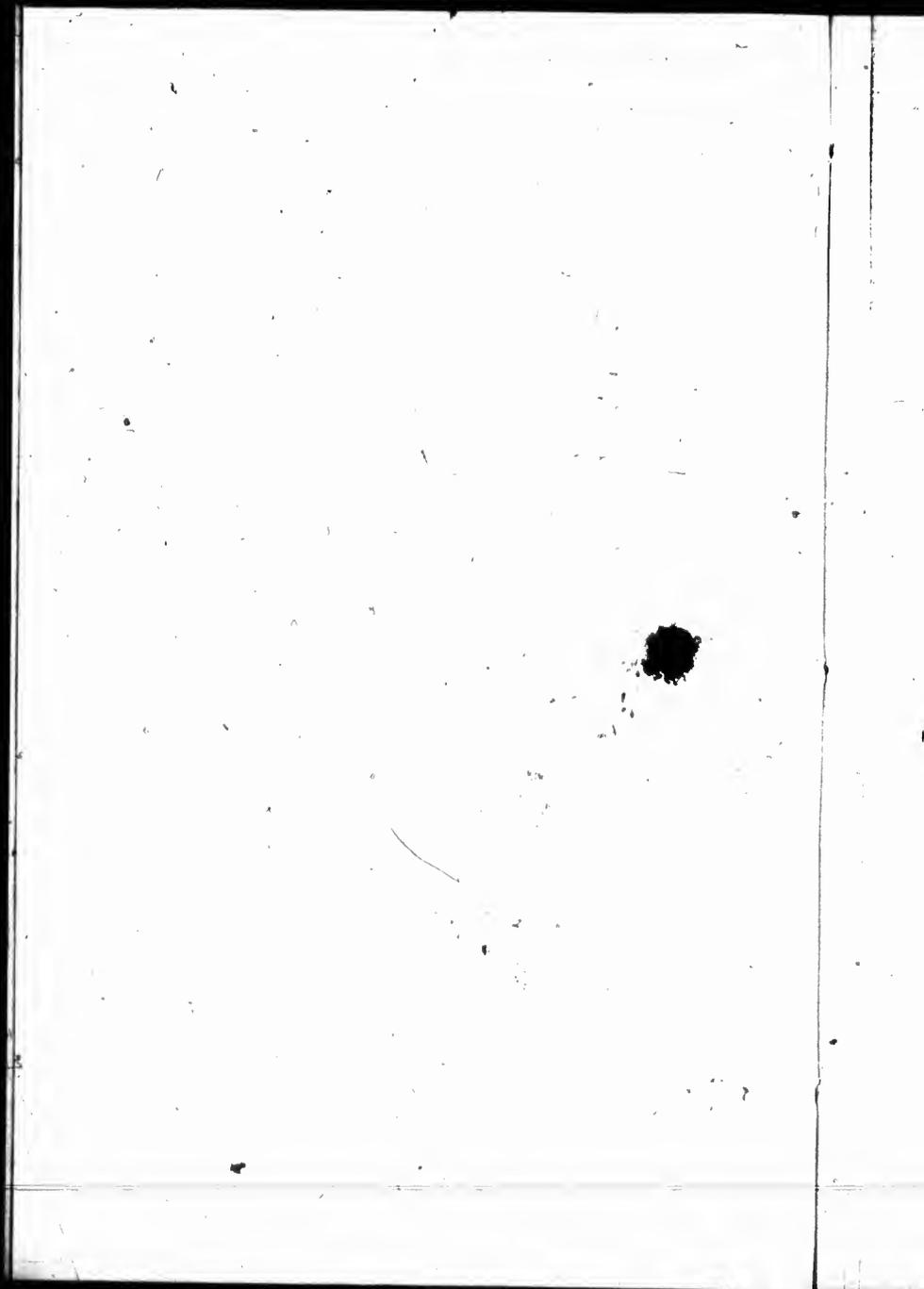
Bibliothèque nationale du Canada

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.



7220  
781

# FUNERAL SERMON

PREACHED IN

CHRIST CHURCH, SOREL,

ON THE DEATH OF THE LATE LAMENTED

MRS. ROSS CUTHBERT,

- ON

SUNDAY, THE 5<sup>TH</sup> MAY, 1850,

BY HER SINCERE AND SORROWING FRIEND AND PASTOR,

THE REV. W. ANDERSON, RECTOR.

---

Printed by Request, and for Private Distribution.

---

SOREL, 1850.

PRINTED BY JAMES POTTS, HERALD OFFICE, MONTREAL.

FC 401

C8

A5

## FUNERAL SERMON.

---

"Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."—LUKE II. 29, 30.

---

Every spiritually-enlightened and serious reader of his Bible must be struck with the perfect composure, the calm, unruffled tranquillity, with which God's ancient servants are recorded to have met, and to have triumphed over, *Death*, the great king of terrors. They seem to have thought no more of the act of dying than other men do of the ordinary and the every day occurrence of taking a journey, or of composing themselves to rest in sleep. Thus, of the Patriarchs, we read, that when *their* last hour came, they "gathered up their feet into their bed," collected their households around them, gave them their parting injunctions, or prophetic instructions, with their dying blessing, and then, without a recorded feeling of regret or of alarm, surrendered up their souls into the hands of God who gave them. There is, in truth, something singularly striking in the Scripture narrative of the dying hour of some of these ancient worthies. To *Aaron*, it was said, "Go up to Mount *Hor*," and to his brother *Moses*, "Go up to Mount *Nebo*, and die." Now, we know that to depart out of life is, in all cases, a most solemn thing, and one from which man instinctively recoils. \* Even in the best of men, nature, when gathering itself up for the final act of dissolution, seems to need all

---

\* Melville.

the prayers and the kindnesses of friends, that it may be enabled to meet the last enemy with composure. The chamber in which a good man dies, is ordinarily occupied by affectionate relatives. They stand round his bed to watch his every look, and to catch his every word. They whisper to him encouraging truths, and they speak cheerfully of the better land to which he is hastening; though they may often be compelled to turn away the face, lest he should be grieved by the tears which their own loss extorts. But it is remarkable, that all of gloom and terror, overhanging dissolution, seems to have been taken away in the departure hence of the Patriarchs and holy men of old. They speak of dying just as they would have spoken of taking rest in sleep—as though there could be nothing formidable in the act of dissolution—nothing from which human nature might shrink. Or, they are told by God, to “*go up and die*”—the Lord speaking to them as familiarly, and with as little indication of requiring what was painful or difficult, as if He had bidden them to a banquet, or directed them to perform the most ordinary duty. But there is here much more than at first sight meets the eye. *Death* was every whit as mysterious and as solemn a thing *then*, as it is *now*. And those who died were all of them men of like passions and infirmities—of like feelings and frailties with ourselves. *Time*, has neither stripped the *former* of its terrors, nor the *latter* of his fears. Scripture itself, however, furnishes a clear and satisfactory solution of the enigma: and *that portion* of Scripture presented to you, in the words of our text, both embodies in *example*, and exhibits in *precept*, the solution of which we speak. They are the words (as

friends, that it may  
 y with composure.  
 dies, is ordinarily  
 They stand round  
 I to catch his every  
 uraging truths, and  
 r land to which he  
 en be compelled to  
 be grieved by the  
 But it is remark-  
 overhanging disso-  
 way in the depar-  
 holy men of old.  
 ould have spoken  
 here could be no-  
 solution—nothing  
 ink. Or, they are  
 he Lord speaking  
 ttle indication of  
 as if He had  
 ed them to per-  
 ere is here much  
 eye. *Death* was  
 eam a thing *then*,  
 e all of them men  
 like feelings and  
 neither stripped  
 tter of his fears.  
 clear and satis-  
 d *that portion* of  
 ords of our text,  
 s in *precept*, the  
 e the words (as

you will doubtless remember,) of a "man in Jerusalem, whose name was *Simeon*," of whom it was written that "he was a just man and devout, waiting for the consolation of Israel," and to whom it was "revealed, by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." Being directed, by express revelation, to enter the temple at the moment when Mary was presenting Jesus before the Lord, he took the babe, we are told, into his arms, and blessed God, saying, "Lord, now lettest thou thy servant depart in peace, according to thy word for mine eyes have seen thy salvation." The plain and obvious truths which these words convey, are simply *these*: that *Christ* is appointed of God as man's "salvation": and that "*seeing Christ*," (not so much with the *eye of sense*, for many, like *Simeon*, did *that*, who yet believed not in Him), but that "*seeing Christ*, with the *eye of faith*, disarms Death of its sting and the Grave of its terrors, and enables the believer to pass through that otherwise dark and dreaded valley "fearing no evil," but "departing in peace." And no laboured proof, no extended Scriptural citations, will be needed to substantiate these glorious and most blessed truths. They are stamped, in broad and legible characters, on every page of Scripture. They run parallel with the whole history of man—from his first apostacy to this hour. And in type, prophecy, or precept, they may be read in every book, and nearly in every chapter of the Bible, from Genesis to Revelation. *These* were the truths, wrapped up in that first memorable promise of "the Seed of the Woman bruising the Serpent's head," made to Adam and Eve, after their grievous fall, in paradise. And *these*, the same truths,

in which their righteous son, *Abel*, expressed his faith and hope, in that "*sacrifice*, more excellent than *Cain's*, by which, being dead, he yet speaketh." These were the truths, which Patriarchs and Prophets—which Apostles and Martyrs—which the Holy Church, throughout all the world, from *Abel* downwards to the Incarnation of the Saviour—did profess and acknowledge. *Time*, indeed, would utterly fail as to *particularize*—to speak even of the *illustrious*—in their successive generations, of men, like *Enoch* and *Noah*, and *Abraham*, and *Isaac*, and *Jacob*, and *Moses*, and *David*, and a vast multitude more, who "saw not Death till they had first seen the Lord's Christ," and seeing *Him*, though not nigh, departed this life rejoicing. These all died in faith, not having received the promises, but seeing them afar off, they were persuaded of them, and embraced them; and, looking confidently for their fulfilment through Jesus, they confessed themselves—*they lived and they died as strangers and pilgrims upon earth*, having here no continuing city—no abiding home—but looking, as the purchase of a Saviour's *death*, the free gift of a Saviour's unbounded love—for a *home* beyond the skies—for a better and an enduring world, wherein dwelleth righteousness. Thus, like *Simeon*, they waited for "the consolation of Israel." And when, to each in succession, the last of earth had arrived, and the summons came beckoning them away to that bourne whose sands are marked by no returning foot-prints, it found them *not* trembling and shrinking on the banks of the Jordan of Death—it found them *not* fearful to plunge, beneath its cold waves; but it found them confidently looking for *life* and *immortality* beyond its narrow, dividing stream—

expressed his faith  
 excellent than *Cain's*,  
 keth." These were  
 Prophets—which  
 the Holy Church,  
 Abel downwards to  
 did profess and ac-  
 terly fail as to *parti-*  
*trious*—in their suc-  
*noch* and *Noah*, and  
*Moses*, and *David*,  
 saw not Death till  
 t," and seeing *Him*,  
 rejoicing. These  
 d the promises, but  
 ersuaded of them,  
 confidently for their  
 essed themselves—  
 s and pilgrims upon  
 city—no abiding  
 ase of a Saviour's  
 bounded love—for  
 ter and an enduring  
 ness. Thus, like  
 solation of Israel."  
 the last of earth  
 e beckoning them  
 are marked by no  
 not trembling and  
 rdan of Death—it  
 beneath its cold  
 tly looking for *life*  
 dividing stream—

waiting for their long expected deliverance; able, like  
*one*, to say, "I know that my Redeemer liveth, and  
 that he shall stand at the latter day upon the earth;  
 and though after my skin, worms destroy this body,  
 yet in my flesh shall I see God; whom I shall see for  
 myself, and mine eyes shall behold, and not another;"  
 like a *second*, "*My flesh*, also, shall rest in hope; and  
 when I awake, it shall be after thy likeness;" or, with  
 a *third*, "Thy dead men shall live; together with my  
*dead body*, shall they arise;" or, like yet a *fourth*,  
 staying himself upon the promise of his God, "Many  
 of them that sleep in the dust of the earth, shall  
 awake; some to everlasting life, and some to shame  
 and everlasting contempt. But go *thou* thy way,  
*Daniel*, till the end be, for *thou* shalt rest, and stand in  
 thy lot, at the end of the days." They all, thus, "saw  
 not *death*, till they had first seen," with the eye of  
 faith, "the Lord's Christ;" and when the hour of their  
 departure was at hand, they met it in the spirit of  
 good old Simeon: "Lord, now lettest thou thy ser-  
 vant depart in peace, according to thy word, for mine  
 eyes have seen thy salvation."

And the same blessed experience—the same perfect  
 triumph of *Grace* over *Nature*—of *Faith*, over human  
*frailty* and *fear*—of *Christ*, and trust in *Him*, over all  
 the terrors of *Death*, and the *Grave*, and the *Judgment*  
*to come*, has been realized, and is still experienced  
 every day by a multitude, in the aggregate, which no  
 man can number. Under every phase and varied con-  
 dition of this chequered life—under every conceivable  
 disadvantage and the greatest discouragements to  
 which poor, frail humanity could be exposed, has this  
 triumph over *ourselves*, our *weakness* and our *fears*, and

over the combined power and malice of our worst enemies, been obtained. In the deepest poverty—in obscurity, friendlessness and desertion—under the exhaustion of protracted, or the sufferings of painful illness—amid the infirmities of advancing years, and the natural weakness and physical debility of frail and shrinking womanhood, is this sustaining, and marvellous power of the Gospel everywhere and daily witnessed. And like the existing and predicted preservation of the *Jews*, God's ancient people, it is a *standing miracle*, and to every thinking mind, will furnish powerful *internal* evidence of the truth and divine origin of Christianity. We know that love of *country*, of *honour*, or of *fame*, or that mere animal courage will incite men to deeds of noble daring—to seek the bubble *reputation*, at the cannon's mouth—to brave death; amid all the storm and the strife of battle. But where all these, and every other conceivable *worldly* motive is wanting, and where, in their place, is substituted everything that can depress and dishearten, *poverty*, *desertion*, *pain*, and *sickness*, with no hope of *release* but in *death*, or of *rest* but in the *grave*; and yet, above all these, *men* and *women*, and *very children*, too, are seen to rise buoyant, and cheerful, and triumphant, and with the enduring fortitude of a *martyr*, and the unconquerable courage of a *hero*, to grapple with the last enemy, and to triumph over him, even in their fall! *What*, my brethren, but the Gospel of Christ, experimentally known, received, and loved—*what*; but the Almighty power of an invisible Saviour, making "*His* grace to be sufficient for us, and *His* strength to be perfected in our weakness," *can* or *will* do this? Oh, there is a *something* in the dying cham-

vice of our worst  
 deepest poverty—in  
 on—under the ex-  
 terings of painful  
 ancing years, and  
 l debility of frail  
 s sustaining, and  
 everywhere and  
 ing and predicted  
 icent people, it is a  
 ing mind, will fur-  
 e truth and divine  
 at love of *country*,  
 e animal courage  
 ring—to seek the  
 mouth—to brave  
 life of battle. But  
 onceivable *worldly*  
 ir place, is substi-  
 e and dishearten,  
 with no hope of  
 n the *grave*; and  
 and *very children*,  
 cheerful, and tri-  
 titude of a *martyr*,  
 a *hero*, to grapple  
 ver him, even in  
 ut the Gospel of  
 ved, and loved—  
 invisible Saviour,  
 t for us, and *His*  
 tness," can or will  
 the dying cham-

ber of a good man, which tells us of a truth that *God*  
*is there!*—which brings home to our hearts an irre-  
 sistible conviction of the heaven-born truth, and bless-  
 edness, and vitality, of our holy religion! And what  
 is *that something* but the presence (to the dying ser-  
 vant of God) of the Saviour himself? *What* is it  
 but the heavenly peace which flows to the believer  
 from union to Jesus, effected through living, saving  
 faith, uniting us to *Him*, as the branch to the vine;  
 and, *when effected*, realizing the Saviour, though unseen,  
 continually to the view—making *His* merits, before  
 God, our satisfying plea—*His* righteousness, our own—  
*His* all-sufficient grace and almighty strength, our very  
 present help in our hour of utmost need. *This*, and  
*this alone*, will enable us to say, when our own last hour  
 shall come, "O Death, where is thy sting? O Grave,  
 where is thy victory? Thanks be unto God, who  
 hath given to me the victory, through our Lord Jesus  
 Christ." *This*, and *this alone*, will enable us to ap-  
 propriate (as best descriptive of our own state and  
 feelings) the words of Simeon to ourselves: "Lord,  
 now lettest thou thy servant depart in peace, accord-  
 ing to thy word, for mine eyes have seen thy sal-  
 vation."

And now, my brethren, the general tenor of these  
 reflections, together with these surrounding badges of  
 mourning and mementoes of respect for departed  
 worth, will, doubtless, have led you to anticipate, in  
 some degree, the remarks with which we close. And  
 our reflections this day, have been, indeed, elicited;  
 and these emblems of mourning and tokens of respect  
 are exhibited for *one*, who well merits the *latter*, and  
 who has exemplified the *former* through a long and

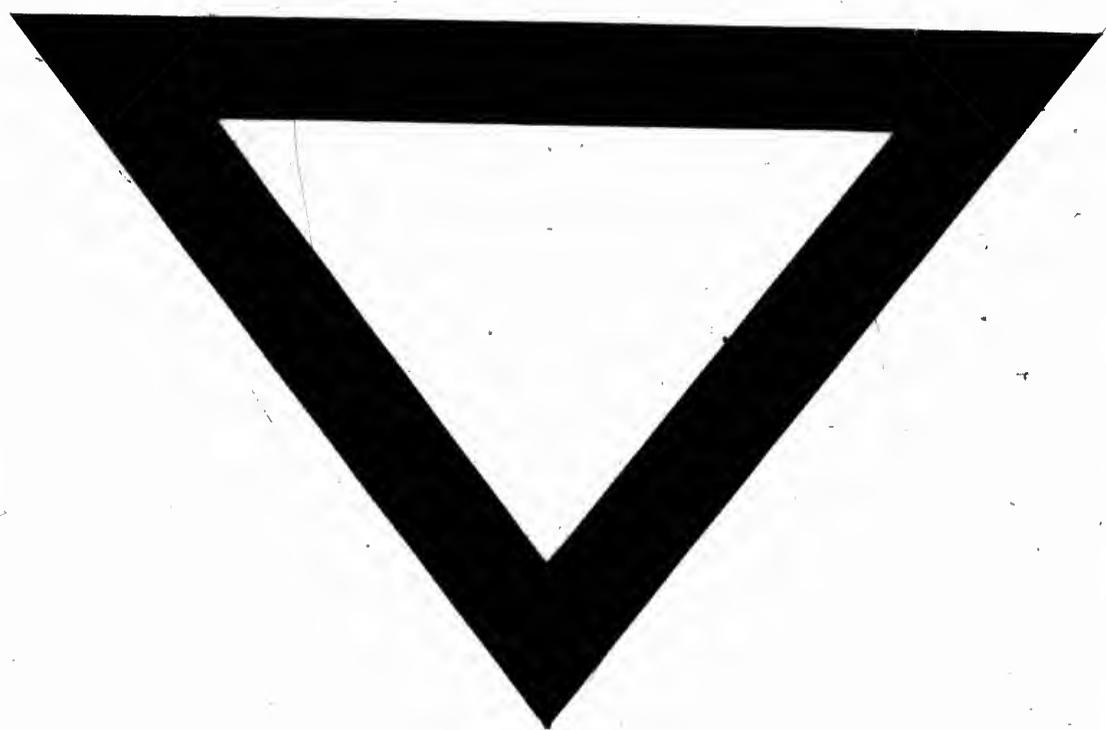
tried, and faithful *life*, no less than in a tranquil, peaceful, happy *death*. Truly, brethren, in the venerated lady of whom we speak "A Mother in Israel, has fallen!" Though living, now, for many years comparatively secluded from the world, yet, in that world, was she widely known, but only known as widely to be respected, as widely to be loved, and now, alas! as widely to be *mourned*! It is not as the daughter of the pious and celebrated *Rush*, the contemporary and friend of *Washington* and *Franklin*, and others, of world-wide fame—it is not as the sister of a living and eminent Statesman, and recent Ambassador from the mightiest Republic to the mightiest Monarchies of earth—it is not as allied by birth and consanguinity, to some of the first families of the neighbouring States—it is not as the friend of *Brock*, deeply regarded by that gallant hero in life, and specially mentioned in his posthumous memoirs—it is not as known, respected, and beloved largely in the neighbouring Republic, and in our own Province, both far and near—it is not in any, or in all of these particulars, that the regard for this departed lady, and now, that her best eulogium, is to be sought or found. These all, indeed, are *facts*, and *facts* upon which many would, exclusively, have prided themselves. But in **HER** case, they served but to elicit a beautiful trait in her character; and one of the many traits, assimilating her to the moral likeness of her Redeemer—viz: her deep *humility*—her perfect absence of all *pride* and of *vain-glory*—for the particulars we have mentioned, scarcely ever *named*, were certainly never *dwell upon* with any degree of complacency and exultation. *No*, my brethren, *these* were not the circum-

stances which invested her with interest, and which have lastingly earned for her a *good report*. It was the intrinsic worth of her own sterling character—it was her long life of unswerving integrity—it was her unvarying, and perfect uprightness of conduct—it was her high-toned principles, implanted from on high, and developing themselves in the daily exhibition of all Christian virtues and graces—in meekness, and gentleness, and courtesy, which knew no respect of persons—in largeness of heart, and liberality of hand, bounded only by her means—in un murmuring resignation to the will of her heavenly Father, through long years of accumulated and of sorest trials—in the most simple and implicit reliance upon God, her Saviour—in the constant and faithful discharge of every domestic, social, and relative duty—shedding sunshine upon her deeply-stricken household, and blessings on all around, even when advancing years, and heavy trials, had bowed her attenuated frame, almost to the dust.

*These*, my brethren, *these* are the things which have raised for her a monument in the world more durable than brass, better far than storied urn, or animated bust. “When the ear heard her, then it blessed her; and, when the eye saw her, it gave witness to her because she delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon her, and she caused the widow’s heart to sing for joy; she was eyes to the blind, and feet to the lame, and a mother to the poor.” This beautiful picture from Job, of the righteous man’s life, is literally descriptive of the deeds of *her* whom now we mourn.

From the innermost circle of her nearest of kin, to the outer one of friends and acquaintance, or to the yet more extended one of her dependants and tenantry, sure I am that never has one heart ached, never has one eye been bedewed with tears for *word* or *deed* spoken or done by her. And her *end* was worthy of her *life*, it was, emphatically, *peace*! She had drunk deeply of the cup of sorrow of which her Saviour drank, and had been baptised with His baptism of suffering. She had both *actively done*, and *passively suffered*, the will of God, till her Lord ordered for her no more either to do or to endure; and till, like a shock of corn fully ripe, she was gathered into the heavenly garner. As the sojourner of a night, she met her end *at an Inn*; and, like the sojourner wearied with his journey, she rejoiced to arrive at home. Not a doubt, not a fear, ruffled her peace, as she stood upon the banks of the Jordan of death. Even the attendant minister of God, familiarised with such scenes, was yet astonished at her perfect peace, her tranquil assurance, her calm, undoubting reliance, upon her Redeemer. *That Redeemer's* dying love once more she desired to commemorate, and *did* so; and then, in the comfort of a reasonable religious and holy hope, in communion with the Church, and in peace with all mankind, bravely she entered, and triumphantly she passed, through death's dividing stream, followed only by the sighs and the tears of others, till lost to view, she entered (as we confidently hope) *Immanuel's* land; passing, once for ever, into the *rest* that remaineth for the people of God. That warm, kind heart, beats now, indeed, no longer! That rare mind, never dimmed through long years of trouble, is, for a season, obscured in death!

But blessed be God, whilst with those that weep, we mingle our sympathies and heartfelt expressions of sorrow, we yet rejoice, in the midst of all, for the blessed and consoling assurance which both this *life* and this *death* afford. They seal to us anew the assurance of a Saviour's undying faithfulness and love. We recognize both in the beneficent and useful life, "the patience in tribulation," and the victory in death, which have signalized the case of her of whom we have spoken. Possessed, like every child of fallen Adam, of a depraved and guilty nature, it was the *Grace of God* alone which made her, in any respect, to differ—which supported her in trial, and which comforted her in death. And *that grace*, my brethren, free as the air you breathe, and boundless as eternity, is treasured up in Jesus, and is now most freely offered you. Oh, may you learn to seek it at a Saviour's hands! May you make *that Saviour*, your friend—your abiding stay and trust. For, in this life of many changes, where all around *is now*, or *soon will be*, dark and drear—*only in Him*, (be ye well assured) *only in a Saviour, truly known, sincerely loved, and faithfully served*, will you find *rest* to your souls—with quietness, stability, and assurance for ever. And when *Temporal life* is ebbing away, and *Eternal life* is close at hand, *only in Jesus* will you be able, with Simeon, to say, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."







1874

1874

1874

1874

