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*Will Miss Edwards accept this
from her friend S. C. Smith*

VALEDICTORY ADMONITIONS;

OR A

1874

FAREWELL LETTER,

ADDRESSED TO THE

American Presbyterian Society,

OF

MONTREAL, L. C.

BY J. S. CHRISTMAS, PASTOR OF SAID SOCIETY.

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FAREWELL LETTER.



TO THE

AMERICAN PRESBYTERIAN SOCIETY OF MONTREAL.

MY DEAR BRETHREN,

It is required by custom, that a minister, when about to retire from the pastoral care of a people, who may see his face no more, should improve the solemn occasion by taking such a review of the responsibilities of the past, as may with the divine blessing, result favourably upon the destinies of the future. Reason and feeling, alike assent to the propriety of what custom has required. If ever the monitions of a parent are likely to impress the heart of a wayward child, it is when all his sensibilities having stirred within him, he yet lingers on the threshold, ere he takes his journey to a far country. If ever the instructions of the Apostle of the Gentiles fell with the weight of eternity, upon a people, among whom he had "gone preaching the kingdom of God, by the space of three years," it was when bound in spirit, he gave them his valedictory charge, just before he went up to Jerusalem for the last time. An illness, that has wasted my strength in the midst of my way, and during the last few days of my continuance among you, brought me to look over the crumbling verge of life, deprived me of the opportunity of mingling my sympathies with yours, of uttering the parting monitions of solicitude, and giving the last expressions to affection, in the ordinary way. Now that I have gained a little strength, my own inclination and your request, powerfully prompt me, to adopt the substitute of sending you by letter, what, I should have been glad to have delivered in person.

As it is of some importance, that the reason of my separation from you, should be distinctly understood by you all ; and as my last imperfect communication written from a sick bed, was read in the hearing of but a portion of the congregation, I choose on this occasion to repeat its contents.

When I first consented to become your pastor, it was from the conviction, that the Providence of God, which had brought me among you, almost in spite of my own wishes, had clearly designated the field I was to occupy. And tho' when mine eyes behold the King, the Lord of Hosts, I cry " Woe is me, I am undone, for I am a man of unclean lips ;" tho' in the presence of divine equity, I feel myself at best, but an unprofitable servant, still, I have been more and more convinced, that the finger of God was in the arrangement. When the peculiar difficulties, and immense importance of the station, together with the youth, and inexperience of him, who was called to fill it, are considered, in connexion with the fact of his being sustained and blessed in his work, beyond your expectations, or his own, you are forcibly reminded how much more you are indebted to the goodness of Providence, than the wisdom of your choice ; and he is solemnly and affectingly bound to give the glory to God, " for his mercy and truth's sake." If the enlargement and stability of your congregation, the unembarrassed possession of a spacious and convenient place of worship, the enjoyment of what you were once strangers to—unity of heart, and harmony of counsel, the shining of your light in darkness, which is beginning to comprehend it, the accession of moral strength, to the visible body of Christ, and the renovation of many immortal minds, whom the Redeemer, after they have been fashioned, and polished, shall set, as jewels, in his mediatorial crown ; if these be just causes of thankfulness to Zion's King, we will unite in adoring Him, who once made use of the *clay* in opening the eyes of the blind.

But, brethren, my work among you is done. Whether any thing further remains for me to do in the world, I know not; but the Head of the Church, by the voice of Providence, now as clearly calls me away, as it once, appointed my sphere of action in your part of the vineyard. The grounds on which I thus conclude, are, *my present inability to serve you, and the unlikelihood that, I shall be able to do so, in future*, amidst the peculiar pressure of the duties of the station, and the unfavourable severity of the climate. This, I aver, to be my only reason, for seeking the dissolution of a connexion, which has for four years so happily subsisted. I do it with the reluctance of a Missionary, who worn down in some foreign land, is driven from the strong holds he had gained, to return and breathe his native air—an useless invalid. I do it with the feelings of a soldier, whom his general commands from ‘the high places of the field,’ to the ignoble employment of guarding the encampment. I do it with all the laceration of affection, which takes place in being severed from a people, who have been so kind, and indulgent, as I can testify you to have been. Notwithstanding the tide of prejudice, which in Canada sets strong, and steady against a man of my country, and principles; the civil disabilities, under which a persecuting law lays me as a clergyman;* the separa-

* For the information of those, who reside in that portion of the earth, where the word *toleration* is stricken from the political vocabulary, (a word implying that the immunities of conscience, are held at the discretion of *mercy*, and not on the ground of *right*,) and yet may glance at these pages, I add a few words in explanation of a subject generally understood in Canada. By the statute of the Provincial Parliament, every clergyman is bound to record every baptism, marriage, and funeral, in a book of a particular description, every folio of which, must be signed, and *paraphe'd* by a judge of the King's bench; and every clergyman, who shall perform any of the clerical duties above mentioned, without making the record in the said book is liable to a fine, and three months imprisonment, for every such offence. A regulation thus salutary in determining the rights of succession,

tion from the sympathies of home, and kindred; and the great amount of ministerial labour, unrelieved by exchanges, which my solitary position has imposed; I could feel ready to say, with the Moabitess of old, "Where thou diest, will I die, and there will I be buried: The LORD do so to me, and more also, if aught, but death part me and thee." But then again, I am warned, that, it would not be right to cumber the ground, which demands a more

and legitimacy in families, was not complained of, until it was decided in the Superiour Court of Appeals at Quebec, (his honour, the Chief Justice Sewall presiding) that the law by *clergymen*, and by every variety of expression, with which it designated clerical functionaries, *meant none, but ministers of the Roman Catholic Church, and the two established Churches of England and Scotland!* thus placing every pastor, and congregation not connected with those bodies, under the necessity of incurring the penalties of the law, or relinquishing privileges, which, both conscience and convenience made highly important. For myself, willing to show my readiness to "render to Cesar the things which are Cesar's," I have always declined to celebrate marriage, or responsibly to officiate at a funeral, these being no necessary parts of ministerial duty, and the civil power having a right to regulate, even though it be arbitrarily, the discharge of mere civil functions; yet feeling myself bound to "render to God the things which are God's," in virtue of the commission, which bids us "baptise all nations," as well as "preach the Gospel to every creature," I felt conscientiously impelled to administer baptism, in the face of the law, and its penalty, and I must add, to the honour of the liberality of the authorities of the district of Montreal, that I have never been disturbed in the discharge of this duty.

A petition for the redress of the grievance, was presented to the Provincial Parliament, in the winter of 1825, which *passed unanimously among the Roman Catholic members of the house, and was almost as unanimously opposed by the Protestant Episcopal representatives*, and needed nothing to make it a law, but the sanction of His Excellency the Earl of Dalhousie, who having reserved it for the signification of his Majesty's pleasure, nothing further has been heard of the humble petition, and religious rights of many thousands of his Majesty's most loyal subjects. May it not be hoped, that this monopoly of ecclesiastical privilege, this invasion of the rights of conscience, unparalleled in British dominions, and the nineteenth century, will soon be entombed in the grave where the spirit of English liberty has already consigned the Corporation and Test Acts, by the most august and public expression of the sense of the Empire. *J. S. C.*

efficient labourer, nor equitable to depend upon the goodness of a people, to whom in my feeble health I could render no equivalent. The highest medical authorities, here interposed to say, that a continuance of my parochial duties would jeopard my life; and the Highest Divine authority assured my conscience, that I had no right to throw that life away. No longer able to hesitate, as to the path of duty, I have given you notice that, "if the Lord will," I shall, at the ensuing autumnal session, of the first presbytery of the city of New-York, make application for the formal dissolution of the pastoral relation still subsisting between us. This is an event, solemn and interesting to us both. My ministry among you, with all its eternal, and unchangeable consequences, is sealed up to the judgment, when disclosures shall be made important, and tremendous to every individual, who has in any way, come beneath its influence; to be benefited, or injured; to be enlightened, or exasperated; to be awakened, or stupified in the slumbers of spiritual death. The exhibition of Christ is a test of human character, which never fails to show a man 'what manner of spirit' he is of; and in proportion to the fidelity, with which it is made, and the vividness, with which the Holy Ghost applies that exhibition to the heart; does it concentrate the responsibility of a moral agent, aggravate the guilt of the impenitent, accelerate the process of hardening, or conversion, and converge into the compass of a small moment, the scattered influences, and the ordinary means of many years. That such an era, happy or unhappy, has passed with many of you, the continual and sometimes powerfully manifested presence of the Spirit of the living God among us, leaves not a shadow of doubt. In trembling hope, we must leave this subject to rest unexplored, till the Lion of the tribe of Judah, shall open the seals of the book, and then 'shall the thoughts of every heart be made manifest,' and 'the

day shall declare,' and the fire shall 'try every man's work, of what sort it is.'

Meanwhile, it is not without anxiety, that I revert to your present destitute condition. Yet let those, whose hearts are trembling for the ark of God, in recollecting all that is past, learn "To trust him for all that's to come." Has the Lord brought you through the Red Sea, that he might slay you in the wilderness, you, and your little ones? How often when danger has threatened, has his overruling Providence smiled, and seemed to say of the cluster which the hand of the gleaner had not conveyed to his basket, "Destroy it not: for there is a blessing in it." My prayer is, that "your eyes may soon see your teacher," that he may be a shepherd that "shall feed you with knowledge," one who shall

'Deal sincerely with your souls
And preach the gospel for the gospel's sake,'

that upon the foundation already laid he may build with gold, silver, and precious stones, and that he may see the temple of the Lord, in silent majesty arise until the top-stone be laid, with the shoutings of "grace, grace unto it!"

Immense responsibility is devolved upon you, as a church of the Lord Jesus Christ. Though planted near the very frontier of Christendom, you are situated in the New-York of the North, already the centre of knowledge, and commerce, and soon to be the centre of political influence to the Canadas. Your lot is cast in a land, *here* presenting the interesting spectacle of the old feudal forms of society, moved by the impulse of mind beneath, just beginning to break up, from the long congealment of the wintry ages gone by; and *there*, of another portion of the community, warm with all the fermenting elements of modern activity, about to receive the *stereotype* impression, which the present day shall instamp on the present, and future generations. Was there ever an age, not excepting the first, or

the sixteenth centuries, presenting such a field for moral influence, or richer in the budding prospects of Millennial maturity? My dear brethren, I am, above all things, anxious that you should feel the spirit of the times, that made acquainted with the hour of the day, you should no longer sleep as do others, but awake to put on the whole armour of God. To 'seek the things which are Jesus Christ's,' cordially to fall in with, and urge forward the great plans of his benevolence; is a higher, and a more important object, than even to seek your own salvation. The conquests of the church have, in other ages, been made at the expense of *blood*; her peaceful triumphs must, now be sustained, by the *tribute-money* of her children. The cause of Christ has needed the argument of patient suffering; it will now best be benefitted by the efforts of self-denying activity. And if those, who now enrol themselves among the soldiers of the cross, have so little love for the kingdom of Christ, that with great reluctance they spare a pittance of the property entrusted to their stewardship, for the Gospel's sake, and the sake of all its blessed successes; with what cowardice, would they have shrunk from the honourable dangers of those ranks, which, in other ages, were daily filling up for martyrdom? This is a view of the conditions of discipleship, which should induce "great searchings of heart" in the camp of Israel. If a man will 'serve the Lord Christ,' he must lay himself out for sacrifices, and 'prefer Jerusalem above his chief joy.' And doing so, he will not be long, in this world of misery and pollution, without finding some object, upon which, he may expend the labour of love. If he cannot give property, he may give personal exertion, and if disabled from this, he may in the act of intercession, lay hold on the arm of omnipotence, and bring down blessings, which no gold can purchase, which no human agency can supercede. If you esteem yourself but a drop in the ocean of needed benevolence; "*be a drop.*" And if thro' your

whole little orb, you lie open to the bright beams of the Sun of Righteousness, the highest angel in heaven could ask no more.

Let me then charge you, with an earnestness commensurate with the importance of the duty, to give the whole weight of your influence, the full measure of your co-operation, and the liberal contributions of your means, to the various benevolent institutions which have been, within a few years, organized, and are now benignly operating in your city, and the province at large. It is not needful for me to enforce the various claims of the Bible Society, of the Tract Society, the Sabbath School cause, or the Education and Home Missionary Society. May they each be like "a tree planted by the rivers of water, whose leaf shall not wither, and which bringeth forth its fruit in its season." May they obtain favour of the Lord, by finding more grace, in the eyes of his people; and scatter increasing light, through all the dark places of a neglected land, which may well be styled, "This is Zion, whom no man seeketh after." There is yet another Society, which when I left you was in its infant helplessness, in whose continued existence, and increasing efficiency, I feel a lively interest; I mean, 'the Society for the promotion of Temperance.' The evil which it aims to remove, and which, were the temperate united in its principles, it would be successful in removing, are of giant magnitude, and no less afflictive to the Christian, than painful to the mere philanthropist. With a little activity among the officers of that Society, I would not despair of seeing all Canada meliorated by its influence, in half a score of years. The progress of public sentiment on that subject, has been in these United States unparalleled, in the history of principle triumphing over custom, and crime. I have witnessed in a large parish, where two years since strong drink was an almost universal favourite, and seemed essential to all the movements of pleasure, or business, such a reformation of sen-

timent, that the offer of liquor would now be considered an insult, and the use of it a disgrace—a town in whose whole limits, ardent spirits can be purchased at but one single shop, the dernier resort, the last unconquered position of the shameless and incorrigible lovers of rum. And what has taken place in that town, is what has taken place, to a greater, or less degree, in hundreds of towns—an effect, which has outstripped the most sanguine anticipations of the friends of temperance, and promises in reasonable time to extirpate the deceitful gangrene, that was rapidly eating its way to the very heart of society. The case is so clear, the facts so strong, and the ground now taken of total abstinence, so easy and effectual, that human minds needed only to be enlightened on the subject, and human hearts would and did feel. I need not tell you that similar consequences will every where follow similar antecedents. The case is so clear, the facts so strong, and the ground now taken so easy, and effectual, that an adoption of the principles of the Society seems to me to be no longer a matter of choice, but of conscientious necessity. If a man would not violate ‘the royal law’ of love to his neighbour; if he would not risk his own virtue in the vortex of temptation; if he would not be accessory to the temporal and spiritual perdition of his fellow men; if he would not continue in league with the direst enemy of the interests of righteousness, and peace in our guilty world; then must he enlist under the standard of total abstinence. To adopt these principles, is not enough. They must be *professed*. Your light burns well, but it is under a bushel. You owe it to God, and the community, to declare your practice, by a connexion with the Temperance Society, which derives strength from the union, and success from the decided combination of numbers. I now proceed one step further, than the Societies for the promotion of Temperance have gone, and as a minister of Christ addressing his people for the last time, declare my decided conviction,

that all manufacture and traffic in ardent spirits, except, so far as the Apothecary may need them, is criminal. If intemperance would be criminal in yourself, then is it wrong to supply the means of inebriation to another. If a third person reap the profit of your conscientiousness by vending the article, which you refused to sell, your obligation is not at all diminished by his want of principle. If it be criminal to add in any way to the amount of human misery, then, he who multiplies the facilities of drinking, is criminal. If it be criminal to increase the difficulty of virtue, and spread the snare of tempting indulgence before the eye of burning appetite; then he who, for lucre's sake, fills up the fatal cup for his brother man, is criminal. If it be criminal to increase the sum of human crime; then he who, by his very business administers an article, which adds fire to passion, and energy to depravity, is most deeply criminal. Good men have doubtless, unthinkingly been engaged in this traffic, but with the light now pouring on the moral sense of the community, good men cannot much longer deal in the accursed thing. Good men have even commanded slave-ships, but he, who should now barter in the persons, and liberties of his fellow man, would be branded with an infamy—indelible as that of Cain. Yet intemperance has seized on more victims, inflicted more suffering, instigated to more crime, occasioned a greater waste of life, and entailed a more deplorable bondage, than the slave trade, with all the horrors of its burning villages, its heart-rending separations—its middle passage, its irons and its bloody scourge—the barbarism of its shambles, and the hopelessness of its servitude. I trust in God, the time is not far distant, when public sentiment, redeemed from the infatuation of custom, and purified from the degrading influence of cupidity, shall deem it no less an outrage on humanity, to land upon our shore, a cargo of brandy, than to disgorge upon it, a ship load of famished and manacled Africans.

While thus, my brethren, by a patient continuance in prosecuting the leading aims of benevolence, you are securing your own perseverance, and enhancing the glory of your final reward, what shall hinder a triumph over the gates of hell, in the experience of your particular church, any more than in the case of the individual believers, which compose it, or of the church universal, of which it forms a part? What shall hinder that it may not be perpetuated thro' future time, a rallying point of Evangelism, a radiating centre of healing influence, and a nursery for the ministry? What *shall* hinder, but your own neglect of those measures, which may perpetuate your purity; what, but your own guilt, which may provoke a Holy God to command the clouds, that they rain not upon you, till you become, like the barren heath in the wilderness? Next to those securities which shall prevent the goodly fabric, in which you worship "Christ within us the hope of glory," from being prostituted as the seat of formalism, the mere lecture room of morality, or the judgment hall, where rude profaneness shall put the crown of thorns upon the Redeemer's head afresh; next to the assurance of an evangelical, and orthodox succession in the ministry; I deem important a wise precaution in the admission of candidates to the church, and a sedulous guardianship of those lines of separation and defence, which like a 'wall of fire around about,' shall inclose 'the glory in the midst.'

It needs but little observation to discover, that the current of public opinion, evinced by a manifest aversion to creeds and confessions, is sapping the ancient bulwarks of the faith once delivered to the saints. The love of novelty, the pride of originality, a contempt for the wisdom of our fathers, a well-meaning zeal for the undiminished authority of the Bible, and an ignorant opinion that creeds are made to supercede the infallible word, may have each actuated the minds of some, while others, it is to be feared, are provoked in their hostility to symbols of belief, by the

consciousness, that these stern guardians of orthodoxy rebuke their impatience of controul, and contravene their secret attachment to heretical sentiments. It is to no purpose, to say that churches have no right to require terms of admission, which are not required in the New Testament. It is granted; but they are bound to require in candidates for membership, credible evidence, that they are already savingly united to the Lord Jesus Christ, and no small part of this evidence is a *belief of the truth*. I have never known a church, however latitudinarian its terms of communion; I have never met with an enemy of creeds, however violent his outcry against the standards of the church, that would admit to the privileges of Christian fellowship, without any regard to the principles of the applicant. Be the limits of charity wide, or narrow; still every church has its limits. No orthodox church, for instance, would admit an Unitarian, or Universalist. No Unitarian, or Universalist Church, would admit a Mahomedan, or Budhist. All men, and all churches, then, have their creeds, which must be believed, and their rules of distinction, which must be applied. The controversy, now resolves itself into this simple question: Shall a church in order to satisfy itself, that a candidate believes the truth, ask such questions on the leading points of doctrine, as may extemporaneously occur to the mind of its interrogating organ; or shall it commit to writing such a syllabus of Christian doctrine, as the candidate may previously examine, and having approved, assent to, with intelligence and deliberation? and which method will insure the greatest precision, that, which leaves a confession of faith, in all its indefiniteness floating in the mind; or that, which reduces it to the certainty, and explicitness of a digested, and written epitome? Or does the crime of confessions consist in committing to paper that which before was existing in the mind, and bringing into systematic arrangement, that which was previously disorderly and confused?

Since creeds operating as a test of the religious principles of candidates must exist, either oral, or written; and as no man could well object to that which is oral being transferred to a regular and written form, the only remaining objection does not exist against having *creeds* and *written* creeds, but against the *form* and *contents* of creeds. If the objector denies some of the fundamental truths of our religion, and is therefore hostile to a form of sound words, we perceive at once, the utility of the creed, which has already separated the chaff from the wheat. If he be a good man, and embraces the Evangelical System, and yet maintains, that such a confession, as was made by the Ethiopian nobleman, "I believe that Jesus Christ is the Son of God," is as much as we may demand; let him be instructed, that *that* confession in the Apostolical age carried more meaning, and formed more decisive evidence of having cordially embraced Christianity, than can at the present day, be expected from the most extensive declaration of faith. If he still prefer, that no question be put, but the single one, "do you receive the Scriptures of the Old and New Testament, as the word of God, the only infallible rule of faith, and practice?" let him for a moment reflect, that every heresiarch would promptly respond in the affirmative, and the church speedily resembling the ark of the world's second progenitor, become the receptacle of every species of creature, clean and unclean. If he next prefer, that the test should be, "Do you believe the doctrines taught in the Scriptures?" the question is a good one; but he must immediately perceive a necessity, in order to a mutual understanding, that the person give, in his own un-inspired, and unequivocal words, an outline of what he considers the doctrine taught in the Scriptures to be; in other words, the man must give a confession of his faith. Where then, is the difference between this, and your putting into his hands a confession already prepared, for his examination and assent, but the single cir-

cumstance, that the latter method, is by far the most convenient, especially in its operation on the more illiterate, who would find no little difficulty in throwing their views into a correct and intelligible form. Let the churches however remember when they propose the terms of faith, on which they will, and without which they will not receive into their fellowship, that they are answerable to the Great Head of the church, that, they be none other, than the doctrines of the New Testament; that their confession be not so general, as to be indefinite, nor so particular as to embrace points not essential, and which the young believer, whose eye yet resting on the central glories of the great redemption, cannot reasonably be supposed to have surveyed with discriminating attention. While therefore the confession made by candidates for the Christian communion, should cover the whole ground of fundamental truth and no more; it may be expected, that, the tests proposed at the ordination of deacons, and ministers, whose larger opportunities, and maturer experience have enabled them to examine the connexion and importance of every part of revealed truth, be more minute and extensive. That the church of Christ may have erred, in determining the dubious line between the *essential*, and the *important* in the one case; and the *important* and *unimportant* in the other; we may reasonably conclude. That the natural indolence of the human mind may have led thousands to adopt a human creed, as the infallible standard of truth, instead of using it, as a convenient expression, of what they believed the infallible word of God to contain, may be concluded with equal safety. And yet neither conclusion will warrant us, in the position, that creeds may be dispensed with. Without them, the finger of discipline could point the heretic to no violated stipulation. Without them, the church would present to the world, no exhibition of the system of truth which she prized and guarded; and when the mind of the inquirer was

drifting at random, in the open sea of speculation, or driving by night, upon the hidden rocks of error, no flaming beacon would cast its friendly ray athwart the darkness. Without them, there would be no way of learning the sentiments of associated bodies of professing Christians, in order to ascertain, whether an unity of faith formed any common ground of fellowship, and co-operation. Till I know, that a minister preaches Jesus, and his Gospel, I cannot place myself beneath his ministrations. Till I know that a church believes in that Jesus, and embraces his Gospel, I cannot place myself at the table of its communion, and till two *churches* be satisfied that each other hold the common salvation, they can never unite, in any common plan for the extension of the kingdom of Christ. Tho' some misguided men of worth join, with others of doubtful integrity, and raise the outcry against every form of sound words to the loudest note of violence; let us not, brethren, relinquish a means of purity, which the church of Christ has in every age found of such essential importance; and because our confession of faith may not be perfect, abandon it altogether, and prostrate every barrier that separates the garden of Christ, from the wide wilderness of the world. While we encourage that activity of mind, which 'proves all things;' let us retain the firmness of purpose, which 'holds fast that which is good.' And if from the strong hold of a Scriptural creed, from whence the invader has never been able to dislodge the truth, we can look with composure upon his feeble efforts to lay waste the heart of our territory; why should we for the miserable compensation of an enemy's praise of our liberality, throw open our gates to the march of the destroyer? While therefore you would retain the spouse of the Redeemer in the unviolated sanctity of a 'garden inclosed,' 'a spring shut up,' 'a fountain sealed,' 'go thy way forth by the *footsteps of the flock.*' "Thus saith the Lord, Stand ye in the way and see, and ask for the *old paths,*

where is the good way, and walk therein and ye shall find rest to your souls.”

It is only so long as the church is in the purity of her doctrine, ‘ fair as the moon,’ in the diffusiveness of her benevolence ‘ clear as the sun,’ that she appears to the eye of the beholder, ‘ beautiful as Tirzah,’ and to the apprehension of her enemies, ‘ terrible as an army with banners.’ It is only so long as you continue the depository and guardian of the truth, that your influence will be salutary and hallowed. And it is only so long as it is such, that you may expect the care of Israel’s unslumbering Watchman, and the safety of dwelling beneath the shadow of the Almighty. Therefore is it, that I am so strenuous to confirm your love of the truth, and to deepen your abhorrence of error. While it is delightful to think, that the various denominations into which professing Christendom is divided, are working a far larger amount of good, than, a less spirited unanimity would have secured ; while it is charitable to believe, that these various sections of Israel’s camp are, in their respective allotments, marching under the guidance of the same cloudy pillar ; it is still christian to maintain, that, there are errors fundamental, and heresies damnable. My brethren, you must expect to meet with those, who clamorous for peace and fierce for toleration, will stigmatize with puritanical perverseness, the Christian fidelity which will not assign to *sincerity in error*, the place of *obedience to truth* ; which will not esteem it indifferent whether we be the subjects of a radical moral change, or die with all the elements of hell in our bosom ; whether the Saviour on whom we are to lean, when our heart-strings are breaking in death, be an arm of flesh, or the Eternal God, the Father of our spirits, and the Lord of that world, on which we enter. No ! you cannot, as many of you as have been ‘ taught of God,’ you cannot, as many of you as are illumined by reason—God’s responsible gift—for a moment hesitate, whether the

difference between the two systems be not great, radical, and of hopeless breadth—a breach, wide and deep as the sea, which no labour of charity can ever close, no line of liberality ever span. And if the difference be thus irreconcilable; I beseech you, by all that is important in truth, by all that is transforming, and transcendent in the light of the glory of God, as it shines in the face of Jesus Christ, never to think for one moment, of coming down from your high ground of inflexible principle, to treat with the smooth-tongued disciples of error, the religious votaries of the world, whether they be clothed in the more respectable garb of the Unitarian, or in the coarser habilitment of an Universalist. Be they irreproachable in civil life, respectable for their wealth, or desirable for their numbers, still covet not their alliance. Their influence will secularize, their wealth will corrupt, their numbers overpower in all leading questions, which involve the purity, and of course the real prosperity of your Zion. But I need not enlarge, for as on this point you are particularly exposed; so here too, I believe you are especially guarded. Of this I am the more confident, as already in my absence, when one came unto you and brought not the doctrine of Christ, you received him not into your house of worship, neither bade him ‘God speed.’ See II Jno. 9. 10. It was a good precedent, and shows with what solemnity you have pondered the question, “If the foundations be destroyed, what shall the righteous do?”

There is yet another topic, on which I wish to communicate a few thoughts, and that is the subject of religious revivals. The progress of these extraordinary manifestations of divine power has in this country, been long identified with the progress of vital piety, and the man, who, acquainted with their nature, does not hail their extension, is justly suspected of being offended with the purest specimens of the power of godliness on earth. By these effusions of the Spirit, the Most High God, has in latter times distinguish-

ed this land above all others, and almost designated the inheritance of our pilgrim fathers, as 'the land of promise.' And I look upon it, as a most auspicious token for Canada, that, it has been already visited, with that most glorious form of the dispensation of the Spirit. It was like offering before the altar of the Lord, the wave-sheaf of the first fruits, by which the whole harvest becomes consecrated to God, and a pledge is given, that the entire productions of the year shall yet be joyously gathered in. It was like marking, and sealing your province with the earnest of redemption, and designating its populous extent as the seat of revivals, when along the peaceful shores of its majestic river, and thro' the neat and smiling villages of its fertile plains, salvation shall roll its gladdening streams, and 'the light of life' throw a brighter tinge over all the associations of its landscapes. Oh! my brethren, let not the coal kindled from heaven upon your altar be extinguished, till the sacred fire be conveyed in many a direction and lighted in many a place around you.

But you know well, that the subject is not thus favourably regarded, by the great body of Protestants in the province. Ministers and people, and even those, in whom there appears 'something good towards the Lord God of Israel' have viewed the revival, with which we were blessed, with scorn, suspicion, or indifference, according as the state of their moral feelings, and the point of their observation modified their impression. While one worthy clerical brother who turned aside, to examine the character of this religious phenomenon, new to him, exclaimed, that the finger of God was in it of a truth, and has since rejoiced in the fruits of such a season of refreshing from the presence of the Lord, among his own people; another clergyman of my acquaintance, has told me, that I should regret ever having had a part, in such a scene of fanaticism, and delusion. You know how often, it has been repeated in the outskirts of our camp, and how chill an intimidation it has thrown

into the hearts of less informed, and courageous brethren, that "there were no revivals in Great Britain;" at the same time, insinuating, that as they were a peculiarity of the Western world, they could be no desirable, or genuine form of Christianity; nay, that they were a monstrous excrescence of feeling, from which the piety of Europe was happily free. But is it true, let me ask, that there have been no revivals in that land of noble deeds, and hallowed associations? Not to revert to the scenes of the Reformation, when rapid and simultaneous conversions were every where occurring, what is the testimony of Gillies' Historical Collections, of Fleming's Scripture Fulfilled, the narrative of the Cambuslang Revival, and the lives of such men as Baxter, Wesley, Whitefield, Grimshaw, Berridge, and a host of others? It is true, their mantles have not fallen upon men of like spirit, and power. No Boanerges of the British Pulpit, at the present day carries that demonstration of the Spirit into the darkness of the heart; or moving with their moral power, throws such extensive consternation, and defeat into the ranks of sin. There are many there who adorn the ministry with the rich treasures of learning, sacred, and profane. Many there are who bring the splendour of genius, the ardour of piety, and the eloquence of feeling under the tribute of Immanuel's service. An increasing number labour within the two Establishments, and without, with the tokens of God's blessing on their ministrations, manifested in the increasing spirituality of Christians, and constant, and sometimes unusual accessions to the number of the professing brethren. But still what may be termed *revivals*, in the extent, rapidity, frequency and Pentecostal power of those, which characterize the United States, are there unknown. If the fact were doubted, it could be easily confirmed, by the statements of their own writers, and religious journalists. How shall we answer the question then, that revivals do not occur in the pure churches, and beneath the pious minis-

trations of Britain? We dare not say, that the Spirit in his more extraordinary operations, is restricted to this side of the ocean. Nor may we resolve it into a matter of unsearchable sovereignty. The constituted connexion between human exertion, and the divine blessing, authorizes us in the conclusion, that there must be an adequate moral cause in the Transatlantic churches, to account for their destitution of the richer blessings conferred on the Zion of the new world. May it not resolve the difficulty to ascertain, whether the churches of Britain, after all the promises of faith's omnipotence in prayer, ever supplicate, or having supplicated, ever expect such manifestations of the Redeemer's power over the hearts of men? A few individuals, animated by the accounts they have received of American revivals, have begun to associate, and plead, if peradventure, the Lord would in like manner open the windows of heaven upon them, but the smallness of their numbers is conclusive, that *the churches in a body, have not put themselves in the attitude of agonizing, and prevailing intercession* with that God, who "will be inquired of the house of Israel for these things." The inquiry may again be pertinently made, whether our British brethren in the ministry, notwithstanding all that is respectable in their acquirements and lovely in their piety, and attractive in their ministrations, do ever distinctly *aim* as the result of their labours at such apostolical displays of all-conquering grace, do ever secure the co-operation of their church members to obtain a grand concentration of human means, and divine energy to bear upon the unconverted portion of their charge? It may be asked, whether with an impressive sense of their own utter helplessness, yet laying hold on the strength of the Most Mighty, and keeping their heart, and their eye steadily fixed on the great object to be secured, they follow up the impression made by one portion of pungent truth, with the exhibition of another of still more convincing power; and not content, while one

method of awakening remains untried, carry the awful claims of religious obligation, to the private abode of every slumbering sinner? If a conclusion may be drawn, from all the data respecting the state of the pastoral function, which can be collected by one, who has never been actually on the spot, *these things are never done with that emphasis of feeling and action*, which is frequently exemplified in this country of revivals. If then, we are not mistaken in our estimate of the state of feeling with regard to revivals in the churches of our Transatlantic brethren, and of the state of that ministerial exertion usually necessary for their production; we are furnished with a sufficient answer to the objection, we have heard so often repeated in Canada, by those who would call into question those glorious things which God had done for us, and whereof we were glad. May we not also hope, that the attention which this subject is beginning to awake in the English community, shall conduct their discrimination, and their candour to the true cause, of their destitution of these more remarkable triumphs of Zion's King, and ere long, there shall arrive on the wings of every eastern wind, the glad report, that the Redeemer has girded his sword upon his thigh, and in his majesty, is riding prosperously, because of meekness, and truth, and righteousness. I would that those who object to the work of grace in a revival because it is so rapid and extensive, would consider a moment that the prayer, which perhaps they daily present for the salvation of *all* men, if answered, would be followed by a revival, which in order to snatch men from the bondage of sin, before they are consigned to the unalterable condition of the dead, must from henceforth be co-extensive with the inhabited earth! Benevolence surely would not object to a state of things essential to the salvation of mankind, and yet if conversions occurred no more frequently than deaths, the whole face of the world would present the aspect of one vast revival. Never then let

one feeling of chilling doubt, or timid shame, cross your mind, with regard to those events, in which the church has rejoiced, and angels been glad; events, in which candour may perceive the repetition of New Testament scenes, faith recognise the fulfilment of the divine promises, and benevolence hail, as the only way in which a long apostate world may speedily return to God. Be especially guarded against that spirit of supineness, which having enjoyed a portion of reviving influence, is averse to the exertion essential to the reception of more; and watch against that tincture of fatalism, with which good men are prone to lull themselves, and one another, when sleeping at the post of duty, by saying, "The time to build the temple of the Lord has not yet come; when the *set time* to favour Zion has arrived, we shall enjoy those blessings, which come not according to the will of man, but when inscrutable sovereignty shall appoint." In this the language of our indolent hearts, there is a deceitful blending of truth with error, and a wicked evasion of present obligation. For is not a revival in its two leading features of elevated piety in the church, and frequent conversions in the congregation, in the first place, precisely what Christians ought and may always feel, and in the second, what, in answer to prayer, they might always expect and enjoy? Is it not *always* the time to build the temple of the Lord, so long as it lies dilapidated with the wastes of many generations, and is not the time, yea the *set time* for God to arise and have mercy on Zion, that *very time*, when his "servants take pleasure in her stones and favour the dust thereof?" And shall we with promises so large, and precepts so explicit, disbelieve the one, and disobey the other, and then take refuge under the secret will, and sovereign purposes of God, which were never intended as *our* rule of action? "Wherefore my beloved brethren, be ye steadfast and immoveable, *always* abounding in the work of the

Lord, forasmuch as you know, that your labour shall not be in vain in the Lord.”

During four years past, I have testified to you the Gospel of the Grace of God. I have sedulously avoided all curious questions, doubtful disputations, and every subject whose radiations do not branch into the very heart of Christianity. The Heart-searcher is witness that I have been anxious to engrave such truths upon your mind, as it were worthy an immortal spirit to bear recorded on the tablets of the heart, and such as I knew must one day be exhibited as evidence of what was written on my own. In unfolding the message, which I have been charged to deliver and enforce, you cannot have forgotten, that the fact of your alienation from God lay at the very base of all—a depravity commencing with the first actual exercise of every human moral agent—a depravity not seated in some physical defect, anterior to actual sin, beyond the controul of the will, and of course without the limits of moral government—a depravity which no array of motives, no apparatus of means ever has, or ever will be able to subdue—a depravity of so deadly a virus, that notwithstanding all the fair morality, the sentimental admiration, or the fond love of reflected selfishness which unrenewed humanity daily exhibits, is still rank and bitter enmity against the character and government of Jehovah the Supreme. You remember too, how, notwithstanding this desperate wickedness of the heart, the claims of the law in all the perfection of its obedience, and a compliance with the Gospel in all the spirituality of its meaning, have been urged upon you, and urged with the fearless conviction, that depravity constituted no good reason for the non-performance of duty. In connexion with the fact, that you *can*, but of your own accord *never will* change your hearts, you have been taught, that if ever it takes place, it will be by a divine influence, and that this divine influence may, or may not be communicated to you, by a

sovereign God whose law you have broken, and whose grace you resist in those very prayers, which anxious unregeneracy will offer, and awakened impenitence pour forth. Still the duty of prayer, holy and genuine prayer, has been urged upon all without exception. Such repentance as ensures the forsaking of sin, and such faith in the atoning merits of Jesus, as includes a renunciation of every false ground of pardon, and a cordial acceptance of grace abounding thro' righteousness, have been proclaimed as the terms of the Gospel reconciliation. You have been instructed too, that the faith which accompanies pardon, is accompanied by love, that holy, disinterested, supreme and fervent approbation of God and his ways, that impartial benevolence to men as creatures, and that complacency in the saints as holy creatures, which fulfils the law as far as it exists, by leading to the exercise of every Christian grace, and every moral virtue. The perfection, spirituality, and sanctions of the law have been in a measure developed, and most distinctly has it been announced, that human character undergoes no essential moral change after the article of death, which 'fixes him that is holy' in a state where he shall 'be holy still;' and 'him that is filthy,' in that world, where in the absence of all restraining, and all sanctifying influences, he shall be forever and forever 'filthy still.'

These truths, in the effectual belief of which, consists the world's salvation, have been exhibited to you according to the feeble measure of my ability, in every impressive manner I could invent, repeated in the form of didactic discussion and earnest exhortation, in the shape of petition to God, and entreaty to man, of public preaching, and private instruction, in the sanctuary, and from house to house. In the tremendous progress of such a moral process, "many have been purified and made white and tried," but many of 'the wicked still do wickedly.' Some have been exasperated, and walked no more with us. Some to escape

the obligation, which the truth involves, have courted error and become the dupe of lies. Some after pungent awakening have reverted to a state, which makes it the less likely that the evil spirits of indifference and stupidity, will ever be driven from their 'swept and garnished' residence. Some, who worshipped with us, have gone to that world, where the strong conviction of these eternal realities has burst on their unsealed vision, and have been there convinced of those doctrines, which charity can gather no reason to believe were ever cordially embraced in this world of mercy's reign. How solemn the reflection to you, and to me, that many have already passed to their unchangeable destinies, with a moral character which received its last moulding impression from my ministry! And if that be a solemn consideration, is it not a distressing one, that there are some who are now less hopeful candidates for holiness, and heaven, than they were before my connexion with you; some who having neglected the day of their merciful visitation, have 'the things which belong to their peace forever hid from their eyes;' some who now 'joined to their idols,' God and his Providence, and ministers, and Spirit will henceforth let alone. When I think that, perhaps a little more pains-taking on my part, a little more travail of the heart in prayer, a little more labour of the intellect in the presentation of motives, a little more toil of the body in following you with the entreaties of solicitude to your dwellings, might possibly have saved some one, I feel that there may be a propriety in adopting the Psalmist's petition, "*Deliver me from blood-guiltiness, O God, thou God of my salvation.*" If there be those, with respect to whom, fidelity demanded more exertion, or those upon whom fidelity was exerted in vain, let me, dying men! this once, renew my expostulation; and as a friend embarked from the shore, waves his hand when his voice can no longer be heard, let me make this last appeal to your consciences, in the only mode that is now left me,

“ I am pained at my very heart—I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.”

Would to God, that with a pen of iron and the point of a diamond, I could write upon the mind of every unregenerate man, whom I address, the awful conviction, that his heart is to its very core inimical to infinite loveliness, and that with a mind running counter to the mind of God, he must feel dissatisfied and miserable, in any part of Jehovah's dominions, where his character is exhibited and his government maintained! Need he any longer marvel, that the lips of unchangeable truth, in conformity to the everlasting principles of the divine administration, have assured him that he ‘ must be born again ?’ Would that he realised, that having by the very bent of his heart, as well as the whole direction of his life, already sinned, he is already condemned by a holy law, incapable of satisfying its demands, or restoring its honour by any equivalent of obedience, or suffering, and that the Eternal Son of God, by the most wonderful movement, yet recorded in the chronicles of Eternity, has done every thing, that justice, and the interests of empire made necessary, for the pardon of every human being, but secure their respective and cordial acceptance of the great salvation. And will you not respectively and cordially accept? Will you not love the Lord God? and loving him, can you fail to repent of your aggravated offences against him, and feeling the insufficiency of repentance, will you not lay your hand on the head of the atoning Lamb, and so lay hold on eternal life? Or will you persist in sin, and die?—Then I call heaven and earth to witness, that I am pure from your blood. Oh! when we shall meet at the judgment bar of Christ, you shall not accuse me, that I have cried ‘ peace, peace, when there was no peace,’ ‘ healed the hurt of the daughter of Zion slightly,’ and prophesied the deceits of my own heart. ‘ For I have not shunned to declare to

you all the counsel of God,' and would humbly trust with all faithful ministers of the reconciliation, that 'we are unto God a sweet savour of Christ, in them that perish,' as well as 'in them that are saved.' And shall any of my dear people finally, and forever perish? Though I know not who they be, or how many, yet I cannot doubt the fact, without the reversion of every moral probability. Oh! then let me weep over you now—for at the judgment seat, awed into perfect acquiescence with the lucid developments of 'the righteous judgment of God,' I shall not, (if not myself a castaway) be permitted to weep over those, from whom the boundless mercy of God is clean gone forever. To have seen you in those minor distresses of life, when your heart has looked for those consolations which a Pastor's sympathy might impart, to have watched your bodily anguish, or have grieved over your moral unfitness, when about to pass the tremendous limit of probation, were enough for human endurance: but what, lost soul! is this to the second death—to the sensations, which will harrow your heart, at our next meeting, when there shall come crowding on your mind, all the recollections of sabbaths which came, and went without improvement; of exhortations, which were heard, and forgotten, without amendment; of ministers, who spent their strength, and wore out their frame, without blessing you; of the Holy Spirit, whose strivings were resisted, till he left you without conversion; of the great salvation brought within your very grasp, but not embraced; and a Saviour, whose blood was shed, that you might count it an unclean thing! Oh how will you feel, when you shall look upon him whom you have pierced, and see the incensed Judge upon the great white throne to be the Jesus whom I have preached and you rejected! "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people."

I turn from these saddening reflections, to drop a few lines to my professing brethren. We have seen the little band, who united by the tie of covenant, and the badge of profession, formed the nucleus of our infant church, at every commemoration of their death of their risen Saviour, enlarged by encouraging accessions. But it is safe to rejoice with trembling, and reasonable to expect, that 'all are not Israel who are of Israel.' It will be so, as long as those who hold the key of admission are fallible men; as long as there are candidates, who deceive themselves, or may deceive others. It is not necessary to tell you, that to be enrolled in the register of the church, is no evidence that your name is recorded among 'the living in Jerusalem.' But it is highly important, that you should be aware of the danger, of being unconsciously a dead branch on the living vine, and cherishing 'a hope, which shall perish with the giving up of the ghost.' It is enough to make the blood of any one, who has not attained the full assurance of his christian integrity, freeze in his veins, when he considers the causes which may operate in the production, and continuance of fatal delusion. Consider a moment the possibility, that those religious exercises from which you date the commencement of your christian existence, may have been the counterfeit operations of selfishness, excited by the mere love of happiness, and attachment to any thing which relieves its fears, or favours its views. How easily may anxiety for one's state be mistaken for conviction of his guilt; the pleasure arising from the belief of danger past, for joy in the Holy Ghost, and peace in believing; and a fond attachment to God arising from the mere apprehension, that he has become the sinner's particular and unchangeable friend, be substituted, for that genuine love of God, which is founded on a sense of his own intrinsic loveliness, and which will continue to exist, whether he is viewed as reconciled, or not. How likely is it, that a hope thus insufficiently embraced, will be se-

dulously cultivated, from the pride of consistency, the strength of self-complacency, and the love of ease—that formality may be mistaken for devotion, and after so much having been done for the attainment of salvation, the mind be slow to entertain the conviction, that it has all been done in vain. Consider, that professors by the very ground they have taken, have placed themselves, where they are above the range of those arrows of truth which are directed against the impenitent, and by their very familiarity with the topics of religion, and the customary frequency, with which they appear in that presence, where Gabriel bows; if their hearts be not touched by a sanctifying influence, must necessarily lose their sense of the awfulness of sacred things, and with it, their susceptibility of religious impression, and every ordinary probability of genuine conversion. Consider that Satan and your own heart are leagued to perpetuate the mistake, by every expedient of self-flattery, till death shall strip the bandage off, and the light of eternity shall pour on the mind the overwhelming conviction of suicidal, of remediless ruin! If any other consideration were wanting to make one afraid, lest he should prove at last, to have been a ‘sinner in Zion,’ and share in the fearfulness that shall ‘surprise the hypocrites;’ it is the fact, that, so few professors of religion ever experience a moral renovation after they have once classed themselves with the followers of the Lord Christ,—a fact which a righteous judgment compels us to explain, not by the purity of the churches, but by the hopelessness of self-deception. But brethren, I would “hope better things of you, even things, that accompany salvation, though I thus speak.”

I have been honoured to be the instrument of the spiritual renovation of most of you—to most of you I hope too a helper of your faith, and a promoter of your joy. This was to me a delight, which He who ‘holds the seven stars in his right hand’ disposing of them as he will, no longer allows. Still, however, my interest in your welfare shall

not cease. My prayer shall still be in your affliction, my thanksgiving in your prosperity. With solicitude I look forward to your various and weary progress heaven-ward. Trials temporal, and spiritual, lie before every one of you, that are the children of God. If you would take the experience of one who has made larger trial of the divine goodness since he last addressed you than ever, ‘Trust in the Lord. O Israel! trust thou in the Lord; he is their help and their shield.’ ‘It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes.’ With Christ in the vessel, fear not but you shall outlive the storm, and tho’ he may seem to sleep, ‘his heart waketh’—and when best, he will show his command over the elements of nature, as well as the dominions of mind. If he think it best to conduct you thro’ affliction, he can make your trials, like the darkness of night, which, while it hides this world from our vision, discovers to our view others, till then unseen. Above all things, strive for greater attainments in piety. God will be your very present help, if you steadfastly aim at the perfection of your sanctification, and the enjoyment of those unclaimed rights, which lie sealed with the Redeemer’s blood. The object is practicable. A higher standard is attainable, ‘for it is *God* that worketh in you both to will and to do of his good pleasure.’—Shall sloth prevent? ‘What, can ye not watch one hour’ for the attainment of that for which your Saviour agonised? Your very *temporal* happiness is involved in the decision of this question. The men of this world may have a portion here, but the sons of God, the legitimate heirs of heaven, will not be allowed the same satisfaction in the pleasures of sin. If they will not walk in the light of God’s countenance, this earth shall be to them shrouded with desolation. Why should you shrink from a “closer walk with God?” What iniquity have you found in him? Has he been “a wilderness unto Israel—a land of darkness?”

Or have you not uniformly found your diligence abundantly repaid, by the composure of your mind, by the pleasantness of his service, by the indulgence of your hopes, the enlargement of your experience, and the success of your endeavours to serve him? Is it nothing to you that you will honour God by eminent piety; and that you are placed in those circumstances, where true religion so peculiarly needs the silent and convincing illustration of holy lives? Brethren, you do not, you cannot appreciate how much your every day conduct is determining the weight of your own eternal glory, how much it is moulding the character, and destiny of immortal minds, on which you are hourly leaving permanent impressions, which are not one of them indifferent, but all salutary or mischievous. Lay aside then every weight that would retard; abandon every company that would pollute; relinquish every habit, that would obstruct the growth, or the comfort of religion in your heart.—“Let thine eye be single, and the whole body shall be full of light.” Let your spirit be right, and your worldly business shall be no obstruction, but the very commonest employments of life shall be occasions of serving the King of heaven, and the most familiar objects of nature, and events of providence, be so many ministers of instruction, and means of grace. Thus may you find a living well in ‘passing the valley of Baca,’ and go from strength to strength, till each ‘in Zion shall appear before God.’ Soon ‘our feet shall stand within thy gates, O Jerusalem.’ There is but a step between us and death. ‘Brethren the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.’ How rapidly have I seen it changing within the little circle of our congregation within the revolutions of four years.

Thro' what varieties of sickness, thro' what fluctuations of property, thro' what diversities of condition, have I seen some of you pass. How many who went to the house of God in company with us, are scattered in their various dispersions; some to the boundless contiguity of the wilderness,

“ Where no shepherds tents appear,”

and others to more favoured localities of the Redeemer's presence and institutions. These losses have been supplied by more, who turning to us, as the people of the living God, have said,

“ Brethren ! where your altar burns
Oh, receive us into rest.”

Already we have seen several of our brethren and sisters falling asleep in Jesus, and have followed them with hoping sorrow to the grave, over which the sward even now waves green. ‘ The fashion of this world passeth away.’ No more as your pastor shall I go in and out before you; no more our supplications be mingled for Zion's good; or our thanksgivings be united for supplications heard. I know that a part, perhaps the whole of you, shall never see my face again. But the Gospel which you have not been ashamed to embrace as men, which I have not been ashamed to preach as a minister, and which none of us ought to be ashamed to die for as martyrs, stamping such value on the immortal soul, and leaving the body a putrid carcase as it is to rot awhile, discloses the blessedness of “ the dead who die in the Lord.” What if the world, like the shadow of a dial has passed, even while looked on, the Sun of Righteousness has risen on the great cycle of Eternity, never to set! What if “ one church above, beneath” we are parted by the swellings of Jordan, we shall meet when safe arrived on the other side. Is it not natural to believe, and pleasant to anticipate, that

members of the same church, soldiers in the same 'sacramental host,' who have on earth mingled their prayers in the same aspiration, and laid their sacrifices on the same altar, will as they arrive one after another, wait at the pearly gates, and welcome each other in, as "the blessed of the Lord." What a meeting will that be, when each of us, having come up out of great tribulation, and 'washed our robes and made them white in the blood of the Lamb,' we shall bow with the multitudes of the redeemed before the throne, see the Saviour as he is, and love him as we ought! How delightful then, to look back on all the way the Lord has led us, "to recount the labours of our feet;" to stand surprised at the temptations we have escaped, to read the interpretation of dispensations that once frowned cheerless and mysterious upon us; to view the strength of the law, as annihilated; and 'the bitterness of death' as past; to look forward to the increasing glories of Messiah's reign, and adore and rejoice forever, that we have been built up, component parts of that eternal temple, which is even now rising the admiration of other worlds, without the sound of "hammer, or axe, or any tool of iron."

With the thoughts of that meeting which will take place before many years, with the bright prospects of that world which will soon stand disclosed to as many of us, as are the followers of the Lamb, let us animate ourselves in the toilsome strife against sin. Let us weave a song of rejoicing in the house of our pilgrimage and the land of our exile. Meanwhile, dear brethren, if ye have esteemed me faithful in the Lord—if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, if I have ever administered a cup of cold water to the thirsting soul of a disciple, let me not perish from your remembrance, let me not be forgotten in your prayers; that I may "glorify God in the fire," and if it be his will that I come out of it, I may be a purified son of Levi, and be again promoted to be a hewer of wood

and a drawer of water in the service of Israel's God—and that in some humble measure I may bear resemblance to the picture an apostle drew of himself, “ We are troubled on every side, yet not distressed ; we are perplexed, but not in despair, persecuted, but not forsaken, cast down, but not destroyed,”—“ approving ourselves as the ministers of God, by honour and dishonour, by evil report and good report, as deceivers, and yet true ; as unknown and yet well known ; as dying and behold we live ; as chastened and not killed ; as sorrowful yet always rejoicing ; as poor yet making many rich ; as having nothing and yet possessing all things.” Finally, brethren, FAREWELL. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. That your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ, is the prayer of

Your affectionate Pastor,

JOSEPH S. CHRISTMAS.

Danbury, Ct. Sept. 1828.

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