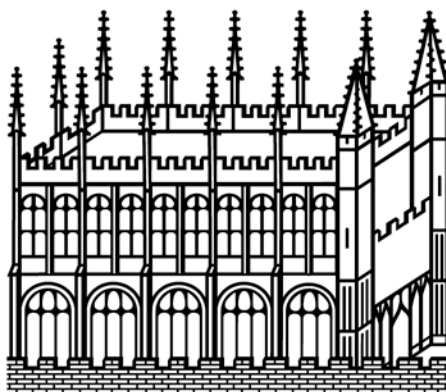




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A DISCOURSE

IN MEMORY OF

HIS LATE MAJESTY, GEORGE III.

ADDRESSED PRINCIPALLY TO THE

MIDDLE CLASSES OF ENGLISHMEN.

BY THE

REV. JAMES BERESFORD, A. M.

RECTOR OF KIBWORTH, LEICESTERSHIRE, LATE FELLOW OF
MERTON COLLEGE, OXFORD.

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ADVERTISEMENT.

THE decease of one Sovereign, — the accession of another, — the dangers which have recently threatened our Parent-Country, from the worst of her sons, — and the reasonable fear that their parricidal daggers, though no longer visible, are still about them, — all these are circumstances of such deep, and urgent, and solemn interest to us, both as Patriots, and as Christians, that they are worthy to engross the minds of all.

Every professional Teacher of Religion, who has, himself, pondered on the present crisis, will be moved with an earnest desire, that his own reflections, so far as they are just, and seasonable, could be beneficially extended to those more tractable, and unprejudiced classes of his Countrymen, which are usually thought to range between the highest, and the lowest, orders. — To those who

fall within the above description, the Author would be understood to address the following discourse.

NOTE. *February 25.* — The above Advertisement, and the Discourse which follows it, are here given precisely as they stood before the 23d of February, 1820. The worst apprehensions expressed in either, have since been more than justified by the horrible villainy which was so providentially detected, and so heroically defeated, on that day.

After such a deliverance, what behoves the unpolluted part of the community, but to abide by each other, and by their King and their Constitution, with redoubled firmness, and fidelity, — to labour, in concert, against the demoniacal machinations of the guilty, — to offer up their most fervent thanksgivings to the Most High, — and to join in supplications not less fervent, that He will continue to be “our Defender, and Keeper, giving us the victory over ALL our Enemies;” — that, so, “it may be well with us, and with our children for ever.”

A DISCOURSE,

&c. &c.

LAMENTATIONS, ch. 5, v. 16.

THE CROWN IS FALLEN FROM OUR HEAD.

MY Friends and Brethren !—The occasion upon which I am now to address you, is, of all occasions that could have arisen, the most solemn,—the most interesting,—the most affecting.

It is the most solemn,—for, the subject it presents to us, is Death :—it is the most interesting,—for, it calls us to mourn for him, who was the highest, and most illustrious Personage, in the Country to which we belong :—it is the most affecting,—because that Personage was not less the Father, than the Sovereign, of his People ; was ever more delighted to consider them as his Children, than as his Subjects ; and made no other use of his kingly power, than that of continually strengthening his claims to their affection, and veneration.

The loss of such a Monarch, had it befallen us in the midst of his days, would have been so insupportably afflicting, that Heaven appears, in pure mercy, to have spared us from the trial. — Whither, indeed, could we have turned for hope, or comfort, — what earthly Power could have sustained, what earthly prospect could have cheered us, had he been taken from his national Family, at the period when his heart and his mind, were strenuously acting together in their service? — What, had he been *then* removed, when the most furious Enemy that ever rose in arms, was aiming at our utter destruction, — and when every nation in our alliance had been successively overthrown in the struggle, till we were left, at last, to maintain it by ourselves? — But he was *not* then removed; and, that he was not, will be a subject for devout rejoicing to our latest Posterity. The loss that would have overwhelmed us, had it been suddenly inflicted under these circumstances, has come upon us, as it were, by gentle degrees, — and he is not wholly, and for ever, withdrawn from our eyes, until his departure may leave our sorrow without the aggravation of despondency.

Many years have now passed away, since it was ordained by God, that he who, for half a century, had borne us up, should sink at last under his burthen — that the mind, by whose light we had seen

our way through the snares, and amidst the precipices, that surrounded us, should be overclouded with total, and hopeless, darkness. — Yet, even at this gloomy hour, He, who “even in Judgment remembereth mercy,” — “forgot not to be gracious.” Our watchful Guardian was not visited with his *double* blindness, till all our securities were fully provided — till his example had awakened, and confirmed, our courage — till he had fortified the Throne with such Counsellors, and sent forth our armies under such Commanders, as were worthy of the trying time — till the prostrate nations were again erect, and in arms — nor, finally, till We could be left under the deputed Sovereignty of a Prince, who had attained the fullest maturity of prudence, and experience, and who, at once, in all his Principles of Government, conformed himself to his great model. The event has been, that, under his Regency; we have mounted yet higher than before — even to the loftiest point of elevation that has ever yet been reached by this, or any other Nation. — At this point we continue to stand, at the present melancholy moment, when we are deploing the loss of him, to whom, under that God who was always at his right hand, we owe the beginning, and the progress, of our deliverance from ruin.

Our noble King, — our venerated Father, — is

gone: — But whither is he gone? — To that Heaven, where, “Blessed are the Dead that die in the Lord;” and whither “their works do follow them.” The highest number of talents were committed to his charge; and he so employed them, as to leave us the assurance, that he shall receive that super-eminent recompense, which is allotted in the parable to super-eminent labours. Imagination beholds him, then, in those regions, where the crown prepared for him, as far surpasses that which he has resigned, as Heaven surpasses earth; — where he beholds, not “as in a glass, darkly,” but, “face to face,” the God whom he had devoutly adored, and diligently obeyed, through the long course of his Christian warfare; — where he is now commencing that life of blessedness, which shall never be concluded; — and where his enjoyments will be infinitely heightened, by the consciousness that they are the fruits of his goodness. O

Such is the exalted state to which he has been raised. — Looking now to ourselves, from whom he is taken away, we have this great consolation — that, considering his lengthened years, — and still more the peculiar visitations under which he so piteously lingered, — we are bereaved of no substantial blessing, which would have been preserved to us by the mere prolongation of his existence. He who has represented him during his affliction,

is now our ruling Sovereign. Let us offer up our praises to the gracious Power who hath raised him up to us, together with our prayers for the long and prosperous continuance of his reign. Already have we been reminded thus to pray, by the danger with which his life was threatened, even before his title to the vacant throne was publicly proclaimed. Our supplications have been heard, and our fainting hopes in him have been happily restored. Let our petition *now* be, that he may go on to revere, and to emulate, the high example which he had so long before his eyes—an example which we ask him not to excel;—he will satisfy our warmest wishes by equalling,—nay, he will ensure our gratitude by approaching it.—For, let it here be inquired, on what basis were the transcendent qualities of our departed Sovereign, established? The answer is as full, as it is short:—**ON RELIGION:** Upon that foundation did he build his House—and although, as we have all witnessed, “the rain descended, and the floods came, and the winds blew, and beat upon that House, it fell not:—for it was founded upon a Rock.”—At how early a period he manifested his dependence upon Religion, there is a noble instance to shew. He discovered it in the very act of assuming that crown, which placed him on the very proudest pinnacle of human greatness. At the moment when he was preparing to receive the

Holy Communion, — which is among the solemn ceremonials of a Coronation, — he did, what is recorded of no other Sovereign on the same occasion : He inquired of the officiating Prelate, whether he might not be permitted to lay aside the Diadem, during that most awful and humiliating act of his religion. The desire was granted, — and the crown was taken from his head. Thus reverently did he obey the scriptural command, by remembering his Creator in the days of his youth. — He remembered him not less faithfully, through the long period of his manhood, and declining age. Neither the momentous concerns of his royal office, — nor his necessary relaxation from its cares, — nor the splendours, and pleasures, of a court, — could make him, for an instant, forget the Hand that so highly exalted him, or the duty of marking his profound sense of that distinction, by the strictest discharge of this most arduous, and responsible, of all human trusts. — Well may the office to which he was called, be so described ! — He had upon his shoulders the chief government of the mightiest Empire upon Earth, — involving him who ruled it, in the widest, most various, and most complicated, range of thought, and action ; — while in *his* particular case, the usual weight of such an Empire was increased tenfold, during the greater portion of his reign, by a harrassing succession of tumults, conspiracies, and rebellions, at home, and

abroad, and by exhausting wars, in almost every Quarter of the Globe — wars, to which none that preceded them, afford any parallel, in length, in character, in danger, or in desperation. — But, fear never touched the heart of George the third. Upon *him*, the only effects of peril, — whether it blackened over his dominions, or struck at his life, — (and he often tried his strength against it in both forms,) were, to swell his courage, and to call out his resources. From the numerous facts by which it would be easy to confirm what is here said, I will select but one: — Let it ever live in his history, that at a certain critical juncture, when the country was threatened with sudden and general destruction, and when the boldest of his Counselors were paralysed with a panic of despair, — *he* was the first to move, to think, and to act, for all. *His* considerate calmness, alone, devised the daring measures, which *his* resolute promptitude, alone, commanded into instant, and effective execution. I allude to those tremendous “ Riots ” — or rather, that general Rebellion of the People — which arose on the subject of the Roman Catholics. We are now in the fortieth year from that most awful period — a period, when, but for the self-possession, and determination, of our dauntless Monarch, the principal inhabitants of his Kingdom would have sunk together under the smoking ruins of the Capital.

Through the whole course of his foreign warfare, he never drew the sword, until his Christian endeavours to maintain peace, had been repeated in vain. Then it was, that, strong in his cause, and stronger in the Almighty, he defied his fiercest enemies,—and, after the only great contest in which he was not victorious, might be almost said to have risen upon defeat.

Whether in war, or at peace, so closely was he, at all times, engaged in the discharge of his kingly functions, that he appeared to be without leisure for other objects, or occupations. But zeal and activity like his, have always time, and opportunity, under command. He was not less diligent, nor less exemplary, in his private, than in his public character,—and this, whether in the retirement of domestic life, or in his intercourse with those of his subjects, whom he honoured with his confidence, and regard. His tenderness to his children, began with their infancy, and grew with their growth. At the expense of his natural rest, he was amidst them, and watching over them, at their earliest hours of study ; directing their knowledge, as they acquired it, to its most important purposes,—and securing their love, and reverence, without relaxing the discipline which he enforced, in the conduct of their education.

Regard him as a Husband,—and you will find him still equal to himself. Such was his conjugal affection, that those were ever his favorite pursuits, in which his excellent Queen could be a sharer. It was in the arms, and in the bosoms, of a cherished wife, and of children who were doubly dear to him for the sake of her who gave them, that he constantly sought refuge and repose from the anxieties of a Throne.

With respect to those recreations which unavoidably drew him from his home, — they consisted either of such bodily exercises as were necessary for the preservation of his health, or such employments, of his own choice, as he followed, with an end which was never out of his thoughts, — the solid benefit of his Subjects. Of this, I will bring forward the most remarkable instance. He well knew, that the object of highest importance to the welfare of his Country, — and consequently the most worthy of employing the minds, and hands, of its inhabitants, — was to be found in Agriculture. To this object, therefore, he devoted much practical application. It will not, of course, be supposed, that he pursued it with the slightest regard to those meaner advantages, which recommend it to the bulk of mankind, — or with any view, but that which I have stated — a view to the good of his People. He was aware that his own

example, by giving value, and dignity, to the study, and practice, of husbandry, would awaken that attention to it among the higher, — and, thence, among the inferior orders, — which would best promote its interests, as a great national concern. — The event has completely fulfilled his intentions, and expectations.

By these, and innumerable other means, he was ever contriving to advance the wealth, and prosperity, of his Subjects.—Yet, for himself, he was in nothing more admirable, than in his uniform contempt of riches — of riches, I mean, considered merely as the source of outward magnificence. Still more did he despise them, with a view to the sensual luxuries which they command : for, if one virtue was more distinguishable in his nature than another, Temperance was that virtue. The prime enjoyment which he derived from his treasures, was that of applying them to the relief of distress. I should far exceed the bounds of a popular discourse, by numbering up his deeds of charity, and liberality : — no such enumeration, indeed, could be given ; — for, in bestowing, he observed as much of that secrecy, which is the soul of beneficence, as his conspicuous station would allow. In this, as in all things else, he practised his virtues in the manner, as well as in the instances, prescribed by that Religion which was the rule of

his life. "The law of kindness" was not "in his tongue," only, but in all his actions ; and often was the Majesty of the Monarch nobly lost in those more beautiful and endearing qualities, which made him the Friend, and (if I may venture so to speak,) the Darling, of his People. His gentleness, and unaffected condescension, were felt by the humblest individuals who approached him — or rather, as his benign custom is well known to have been, whom *he* approached ; nor did any one that ever bore the name of a Christian, more cordially, than himself, obey the second great Commandment — "Love thy neighbour as thyself." Accordingly, to no Prince was the office of confirming the last dreadful sentence of the law, more deeply afflicting. Seldom, except in the most flagrant cases, did he sign that sentence — and, even then, his mercy was at the bottom of his justice ; for he considered, that the duty of protecting the Innocent from the atrociously and incorrigibly Guilty, forbade him to pronounce that pardon, which would have been but cruelty, in the disguise of mildness.

I will now endeavour to sum up within the shortest compass of words, the glorious character which I have thus inadequately drawn. The Sages of Heathen Antiquity comprized all human Virtue under the four cardinal qualities of Prudence, Temperance, Fortitude, and Justice. — To these,

Christianity has superadded three others — Faith, Hope, and Charity. — In the great subject of our present contemplation, this whole assemblage of excellencies was combined. — Yet, even this assemblage, numerous and extensive as it is, must be divided, and subdivided, into a multitude of other virtues, and parts of virtue, before it will be discovered to comprehend all that exalted, and adorned him, in the most glorious of all human Characters — that of a holy, parental, Patriot-King.

Such was he whom we have lost! — But whilst we embalm his memory in our tears, “let us not grieve, as men without hope:” — We must, henceforth, in the words of the Apostle, “look to the things that are before.” — Once again, I invite you to remember, that we have a living Sovereign, who has already proved to us, that he has the ability, together with the disposition, to walk in the steps of his great Predecessor; — and that, — praise be to our Almighty Defender! — neither wars, nor rumours of wars, are threatening to arrest the returning tide of our prosperity — to storm our liberties, — to break our strength, — or to drain our blood,

Such being our present inspiriting condition, — what are the feelings, and the duties, imposed on us by that condition? —

First, and chiefly, we are called upon to address the God to whose favour it is owing, with the voice of thanksgiving. — But, is it enough to thank Him with our lips, or our knees? — Will not this be an offence to him, if our “ hearts be far from Him ?” And will He not try the sincerity of our words, by the sure test of our actions? — He will; he does: — and therefore,

In the second place, we are bound to pay that obedience, and to offer that homage, to our King, which an Apostle has coupled with the profounder reverence which we owe to our God. “ Fear God: — Honour the King.” — To ourselves, who have so long been blest with one Sovereign so highly deserving of all our honour, — and who are already gifted with another, — it should seem that such a command must be ardently, and universally obeyed. — Is, and has, this obedience been universal? — O that the question could receive a becoming answer! — Too well is it known to all whom I address, — though none of them, I would trust, are concerned in the reproach, — how wickedly, and how grossly, both the one King, and the other, together with the Laws, and Legislators, of the Kingdom, — have been dishonoured: — Scarcely yet have the honest, the peaceable, and the loyal, part of the Nation, recovered from the consternation into which they were thrown, by the

turbulent, the dishonest, and the disloyal : — and, what is worse even than this, we are indebted for that recovery, — not to the return of sounder principles, and better feelings, but merely to the compulsion of force, on one hand, and the baseness of fear, on the other. — Could we have believed, unless we had all witnessed, what has actually happened ? — Must it be said, and truly said, that, at a period when our Government, and our Prosperity, and our Heroism, are the envy, and the admiration, of every other nation, — that, at such a period, a Body of English Traitors, inveterate as the most malignant of our foreign enemies, have sworn themselves to demolish this Government ; and to sacrifice those who have so faithfully, and so successfully, administered its powers ? — to extinguish all our glories, and to rob us of all our blessings ? —

Their pretence is, to restore to us those liberties, which have never left us, nor would ever for an instant have threatened to leave us, but for their own desperate endeavours to pluck them up by their firm roots. — They clamour for an equal division, amongst all, of that wealth, which they well know to be infinitely better distributed into its present proportions. But they are not sincere even in this proposal. It is their real aim, and purpose, to snatch the wealth in question from its lawful possessors, who circulate it through the land in a thou-

sand forms of charity, and in encouragements to every useful branch of industry, — and then, to share the unhallowed plunder among themselves ! —

Bnt, further : they offer their services to amend, and purify, the Constitution ; — and they propose to effect this object, by taking the exclusive power of chusing our Senators, out of the hands of those who, from their better information, and greater respectability of station, are evidently the most worthy to be entrusted with so important a charge, — and extending that sacred power to the lowest, most ignorant, and most profligate members of society. —

Why do I speak thus openly, and in a religious address, of iniquities, which cannot be thought upon, without grief and indignation — which cannot be perpetrated, without leaving a taint of shame upon the very Country that bred the offenders of whom I speak ? — My friends ! I compel myself to speak of these things, in order that I may lead you all to nourish in your hearts that wholesome abhorrence of them, which I myself so strongly, and so profoundly, feel — that, “ if any is weak among you,” I may conjure him to pray for the help of God, in his endeavours to strengthen and guard himself against this foulest and most fatal, of all infections.

Believe, I implore you, that the outcries, and

outrages, of these Conspirators, are absolutely groundless. You know, — and *they* as perfectly know, — that you *have* the liberties, which they want you to discover that you have *not*. — You feel, and experience, that you possess, without the smallest molestation in its exercise, the privilege of saying, and of doing, whatsoever it may please you to say, or to do; — with only this most necessary limitation; . . . viz. that you shall neither say, nor do, what may disturb a fellow subject, and fellow christian, in the enjoyment of the same freedom, which you enjoy, yourselves: — and what is this but saying, that your liberty is to be that of Men, and not of Tigers? — On this principle, the Powers which have been established for the preservation of that very liberty which they are falsely said to infringe, compel you to forbear from injuring your neighbour, (or to submit to legal restraint, and chastisement, if you shall dare to do so,) in his Person, his Property, or his Reputation. Shall a miserable crew of Mock-reformers persuade you to rage at these restrictions, which you have to thank for *your own* safety? — For, you know, and rejoice to know, that whenever *you* may be wounded, — or even touched, — in either of the above tender places, you are provided with the means of being healed: — Or, in simpler terms, whatever injuries you may have received, you have such laws, and such administrators of those laws,

as will yield you protection, and redress — as much redress, I mean, as the wisdom of man in contriving relief, and the power of man in applying it, can afford. — And be assured, that whatever may still remain unsettled in the accounts of justice, is the incurable consequence of human infirmity, and imperfection. Never has the charge of Tyranny been more loudly sounded against our Governors, in a certain quarter, than since their late coercive measures : — Yet, the loudest of these complainants is defied to shew, that those measures have proceeded a single step beyond the point of protecting genuine liberty, from the assaults of POPULAR TYRANNY. — The *real* complaint of the disaffected, could they dare openly to avow it, would prove to be — not that Tyranny prevails, but merely that it has been wrested out of the proper hands ! —

One more of these pretended grievances, shall here be mentioned — *that*, I mean, which they describe to you as the insufferable burthen of Taxation. — Be firmly persuaded, — whatever these Enemies of their Country may roar to the contrary, — that when you are called upon, by lawful authority, to resign a portion of your property, for the general service, — this is but a payment made, for an infinitely higher value received ; viz. for all the above-mentioned safeguards, and

defences ; — that, without such payment, these precious advantages could not possibly be enjoyed ; — and that, if such demands have recently been made upon you to a larger amount than at other times, this is only because our safety as a Nation has, for a long series of years, been more alarmingly threatened, and endangered, than for many ages past : and the more threatening the danger, the heavier, of consequence, must have been the charges, and arrears of charges, for supplying, and supporting, that great system of defence, which has so effectually saved us all at last. —

Allow me, in this place, to state, as briefly, and generally, as possible, the vast national objects, to which your property, thus levied, has been applied, — and, to some of which objects, it must always continue to be so applied. —

It has paid, fed, and clothed, those warriors, both by land, and by sea, who have triumphantly fought for *your* lives, at the hazard, — too often with the loss, — of their own : — it has built, and repaired, those Fleets, which have given you the command of the Ocean, and the Commerce of the World : — it salaries those Judges, who exhaust their minds, and bodies, in righting your wrongs : — it maintains the sacred Ministry who are appointed to the care of your souls — and, lastly, it

remunerates the King, Princes, Officers of State, "and all who are put in authority under them," for watching over your safety, and for laboriously working the grand political machine — that mighty and wonderful power, which fabricates our public welfare, and renown, as well as our private rights, and liberties, without end. — Now, all these advantages, in combination, are what have rendered us the greatest, — as they ought to render us the happiest, most contented, and most thankful nation, that ever grew, and flourished, under the smile of Heaven.

Yet *this* is the Government, which a certain number of those who have the unmerited honour of living under its protection, would savagely shake to pieces! — *this* the People, whom they would persuade that they are crushed, and trampled down, in slavery, wretchedness, and degradation! — By their violent attempts to accomplish those lawless and pernicious designs, which I have but in part unfolded, the Nation has, for thirty years, been kept in almost constant agitation, and alarm. — Upon the whole, what is it they do? — They offer us poison in disguise, and desire us to throw our bread away!

Here, then, my brethren! a signal occasion is afforded to us, of practising one of the noblest, be-

cause one of the hardest, of Christian virtues — that of praying for our Enemies. — We remember, in how amazing an instance, the blessed Being who gave us this command, has taught us, by his own divine example, to obey it.

Let us, then, from our hearts, as well as with our lips, and with a fervency proportioned to the crying sin of the offenders, — beseech the Father of all mercies, “that it may please him to forgive” these our most unnatural “enemies, and to turn their hearts.”

The last, and the most solemn duty, which I shall mention as imposed upon us by the loss of such a King, is that of regarding his death both as a warning, and as an example, to ourselves. “Happy,” we are told, “is that servant, whom the Lord, when he cometh, shall find watching.” — These words, indeed, neither were, nor could be, literally applicable to the case of our dying Sovereign: — But, virtually, and by a liberal construction of them, they fully embrace it. In his instance, “the Lord came to his servant” at the time when he visited him with that malady, by which he became spiritually dead. It will, therefore, be inquired by the great Judge of all, whether, at *that* moment, he were “found watching.” And, so far as one blind mortal may presume to

answer for another; I am forward to say, that he was so found. The remaining years of his earthly existence could make no change in the state of his soul, or in the ground of his hopes, or fears, with reference to eternity. What had been the nature of his provision for death, at the melancholy period to which I have alluded, has, I trust, been sufficiently shewn in that general character of him as a Monarch, and as a Man, which I have already laid before you.

The circumstance, then, under which we are to take him as our example, is that of preparation for the last hour.—If any thing can arouse our utmost energies, and our most solemn earnestness, in making this preparation, the event which we are now bewailing, may be expected to do so. The hollowness of mortal hopes, projects, and pleasures, can never be brought so entirely home to our hearts, as when Death knocks at the door of a royal chamber : — The instability of earthly grandeur, and glory, is felt to strike with stunning violence, when a King of England drops from his throne into the grave ! —

How frequently, how suddenly, and within how very short a period, the members of that Royal House have thus been summoned from their palaces, you need not be reminded. At every suc-

ceeding funeral, the heavy toll of that bell which is heard to sound for them alone, has given but a later, and a louder, repetition of the warning voice.

The same dark messenger is waiting in secret for us all — and every thing is certain about the message, except the moment of its delivery to each victim. To *this* momentous question, there is no reply ; — the same awful darkness overhangs the doom of every living soul. Those recent, and distinguished examples of mortality, which have made us a Nation of Mourners, are of such a nature, as to proclaim, with peculiar emphasis, that the youngest are not safe in their youth, — nor the strongest in their strength, — nor the happiest in their joys, — nor the fairest in their loveliness, — nor the most abstinent in their moderation.

Thus variously, and powerfully, admonished, let every one of us learn to start at the knell of his neighbour, and hasten to renew that preparation, which alone can shield us from despair, when our own turn shall come. If death, indeed, were all, its terrors would be more tolerable : for, then, even under the worst of its agonies, the sinner would be supported by the consideration, that his last pang would end with his last groan. But, death, we know, is *not* the close of all. We are to rise again, — and to “rise with our own

works" — "Christ the first fruits ; afterward, they that are Christ's at his coming" — But how for them that are *not* of Christ? — for *these* are destined to rise also. What, then, shall be *their* portion in this resurrection? — What but the portion so dreadfully announced by St. Paul . . . even that "fearful looking for of judgment, and fiery indignation, which shall destroy the adversaries." — Let *us*, then, destroy our own great adversary, Death — or rather, let us change him from an Adversary into a Friend, by preparing to receive him without trembling, or confusion, — come, whensoever, and in what form soever, he may. But, with what reliance, and as the followers of what guide, and guardian, shall we be enabled thus boldly to receive him? — The answer to these questions has been distinctly given by the Apostle ; "I can do all things, through Christ that strengtheneth me : " and by Christ himself ; "If any man will serve me, let him follow me." — The doctrine, more particularly detailed, is this : that through His satisfaction alone, shall our works be accepted — that this atonement is to be appropriated to ourselves, by Faith, and Hope — that "by His stripes, we are healed" — and that, without cultivating this interest, and this confidence, in "our only mediator, and advocate," none can have consolation in the blessed promise, that, "as in Adam all die, even so in Christ, shall all be made alive." — By

all, then, who, seeking the assistance of the **HOLY SPIRIT**, shall have prevailed against the **World**, the **Flesh**, and the **Devil**, — shall have done all for the love, and in the name, of **THE SON**, “that justifieth,” — and, in His name also, shall have prayed **THE FATHER** to pardon their very virtues, for the sins that soil them, — by all such **Christians**, I repeat, may death be greeted as the best, and kindest, of all friends ; for, he shall open to them the gates of life, and lead them into the glorious presence of **God**.

Then, only, shall they be able exultingly to exclaim, “ **O Death**, where is thy sting ? **O Grave**, where is thy victory ? ” — Then, only, may they hope to hear themselves addressed by their **Redeemer**, in those transporting words, — “ **Come**, ye blessed of my **Father**, — inherit the **Kingdom** prepared for you from the **Foundation** of the **World** ! ” —

THE END.