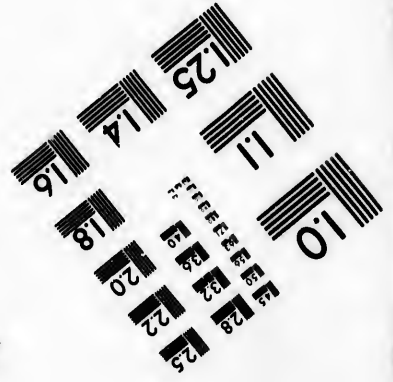
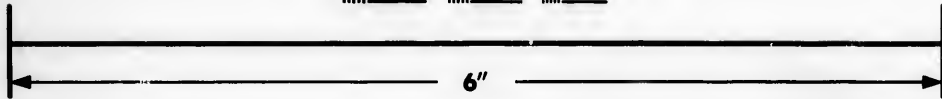
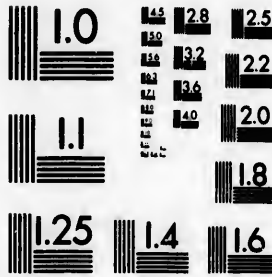


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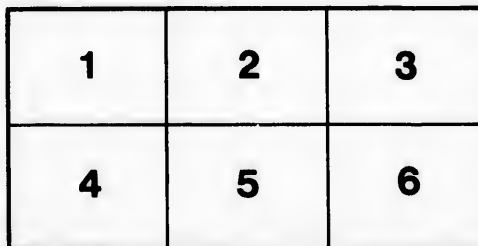
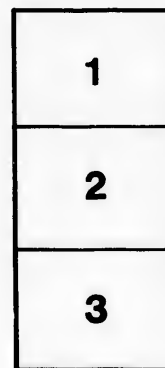
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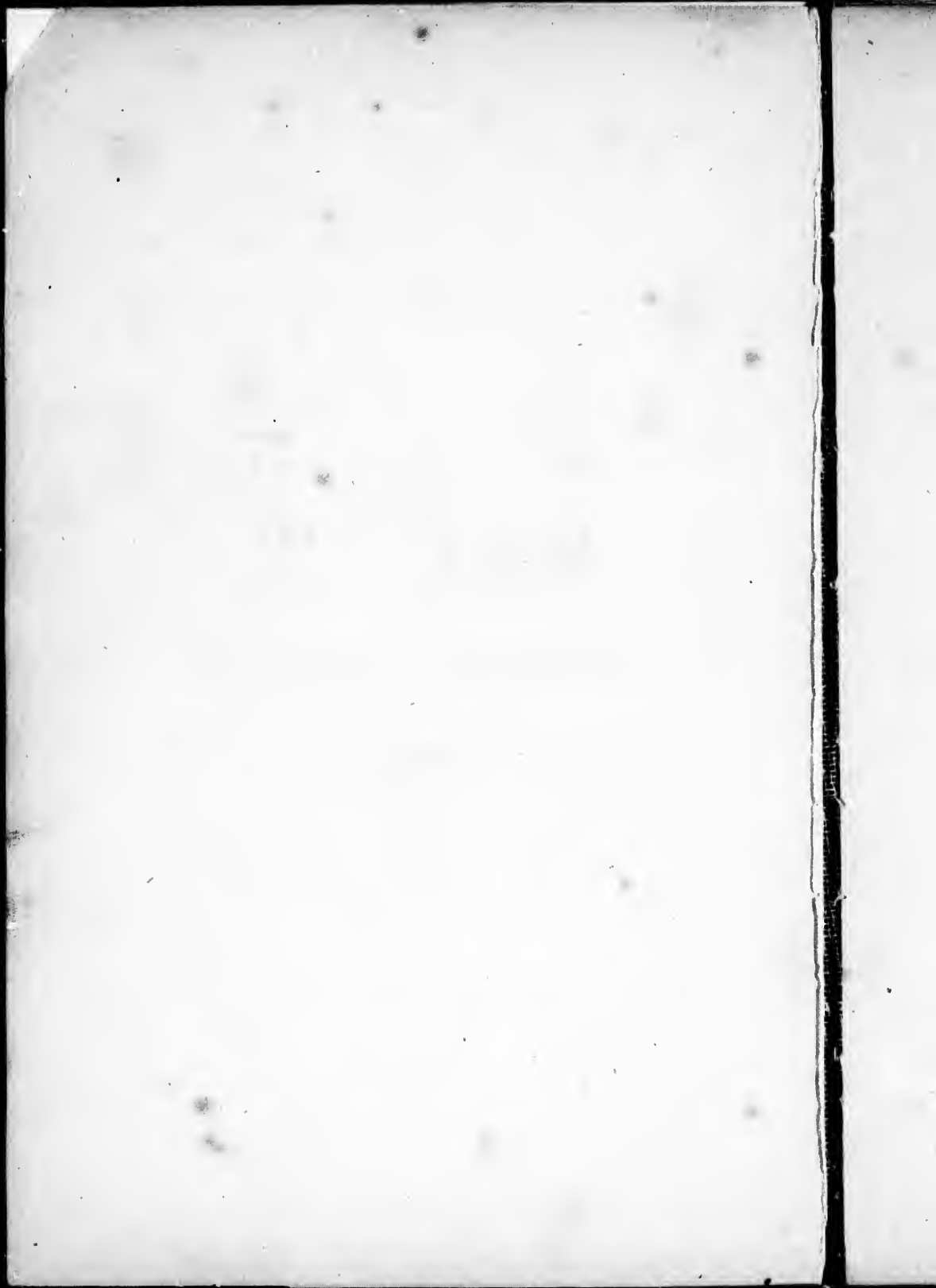
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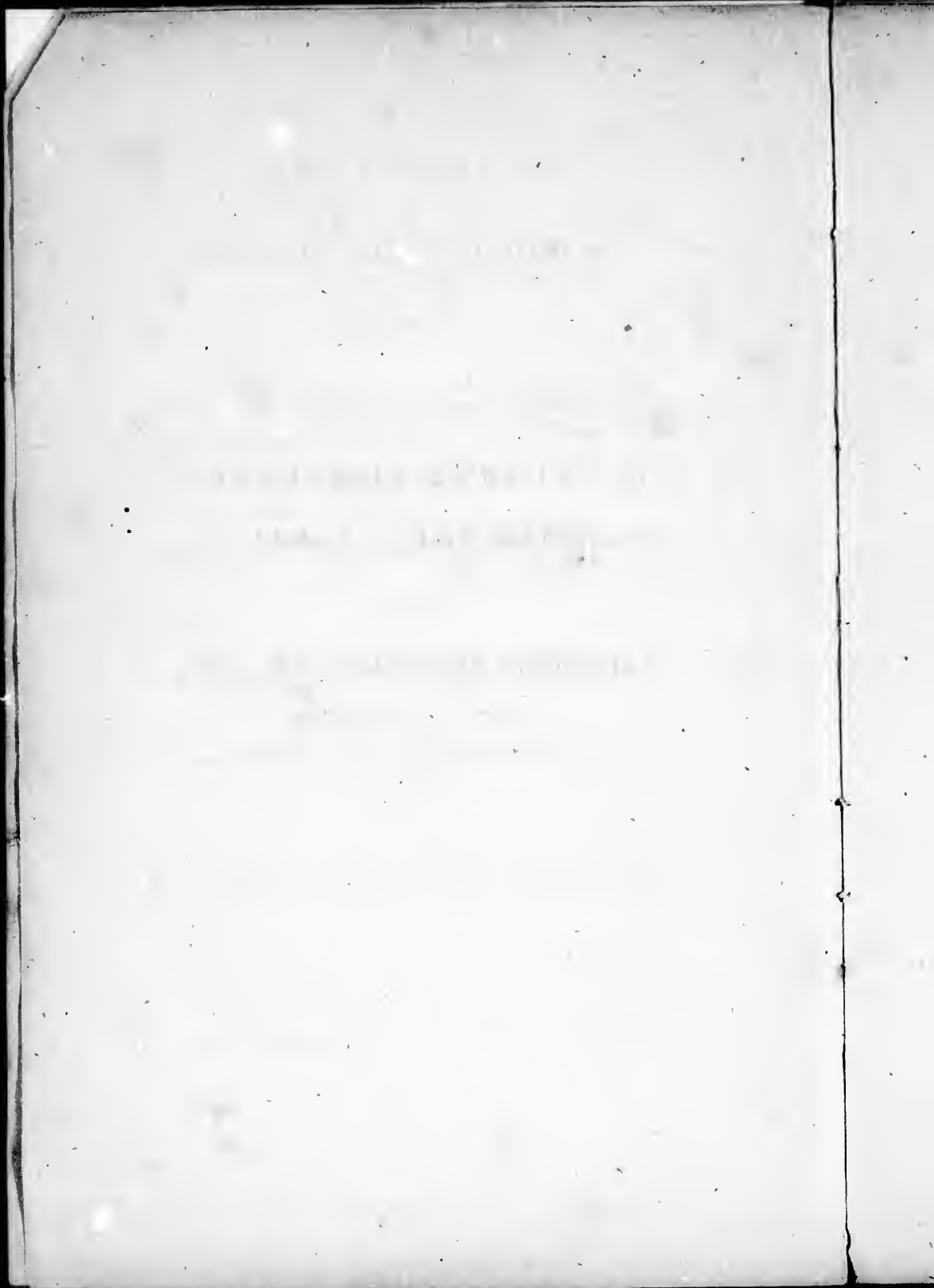
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**Dr. STUART'S DISCOURSE,
AFTER THE FUNERAL**

OF THE

**LATE ROBERT DAVID CARTWRIGHT, A.M.
ASSISTANT MINISTER.**



A DISCOURSE,
ON THE OCCASION OF THE DEATH
OF THE LATE
REVEREND R. D. CARTWRIGHT, A. M.
ASSISTANT MINISTER.

Delivered in St. George's Church, on Sunday, the 4th June, 1843,

BY THE
VEN. GEORGE OKILL STUART, A. M. & L. L. D.
ARCHDEACON OF KINGSTON,

AND
RECTOR OF St. GEORGE'S CHURCH.

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MATTHEW, 28th chap. 7th v.

“And go quickly and tell His Disciples that He is risen
“from the dead.”

1st Epis. to the CORINTHIANS, 15th chap. 53rd v.

“For this corruptible must put on incorruption, and this
“mortal must put on immortality.”

WE meet together at this time under circumstances of heavy sorrow and painful bereavement. Your faithful Minister, and my beloved fellow labourer, is separated from us by death. His labours of fidelity and love follow him, and the memory of them will live in your hearts and affections. Though dead he yet speaketh by his past example, in his paternal counsels, and in his prayers for your salvation and future happiness. The period of painful and agonizing suspense has passed away. How often during that time have the words been uttered by you and by me, “Who knows but that God will be gracious, and “restore to us in health our faithful and beloved “Minister.” Almighty God in His wisdom and goodness has decreed otherwise. He often takes away in early life, and to our irreparable loss, the Minister whom we revere and love, or the relative and friend whom we love as ourselves. Let us be submissive and resigned, for our loss is his gain. He is gone to his reward, and we survive, warned by this bereavement to be prepared and ready for the hour of our

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own death, and the moment of our departure from this world. In the patient and resigned language of holy David, let us comfort one another: "He cannot come to us; we shall go to him."

Since, then, this corruptible must put on incorruption, and this mortal must put on immortality, let us be diligent and faithful, that you and I may be found of our Redeemer and Judge in peace, and have our reward. Death is formidable to the careless, irreligious and impenitent, and not to the pious and righteous, by whom he is welcomed as their friend and deliverer. The change in the body, and the translation of the soul from this life by death to happiness immortal in the future world, is plainly declared in the chapter whence my text is taken. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory; O death, where is thy sting! O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ."

"And go quickly and tell His Disciples that He is risen from the dead."

In the preceding chapter or narrative of Christ's sufferings and crucifixion, and also in the chapter whence my text is taken, relating the fact of Christ's resurrection, to which my discourse on the present occasion directs your thoughts, the sufferings and

death of Christ are described and written in language simple and pathetic. After the tragical scene of the crucifixion, when our Saviour exclaimed, "It is finished," gloom and despair seized the minds and depressed the hearts of the Disciples and his followers; while his enemies manifested a temporary triumph in their wickedness. The Disciples bestowed upon his memory the tribute of respect, affection and friendship, by shedding tears over the lifeless body, and by embalming the mortal remains of their venerated Lord. They possessed not faith in the assurances and words of our Saviour, who plainly foretold his resurrection, and plainly declared himself to be the promised Messiah, who should deliver Israel and accomplish the salvation of mankind.

At the time predicted by our Saviour, but expressed in language not then understood or comprehended by His Disciples, our Lord and Saviour arose from the tomb. An angel appeared and announced the memorable event: "Go quickly and tell His Disciples that He has risen from the dead." The fact of the resurrection recalled to their minds the assurances and words of their Lord. His appearance and presence among them removed their doubts, and filled their hearts with joy; confirmed their faith in the truth of our Saviour's doctrines; and produced the conviction that He was truly the Son of God—God manifested in the flesh.

"For this corruptible must put on incorruption, and this mortal must put on immortality."

Meditate on the benefits and blessings of our Saviour's resurrection; and secondly, consider the effects which a belief of the resurrection of our Lord should have on our lives and hearts.

To the question of a future resurrection of the body, reason, in the plenitude and exercise of her powers, could afford no satisfactory reply; and beyond conjectures, she could arrive at no decisive conclusion. Our Saviour not only asserted and taught the doctrine of the resurrection of the body, but also raised Lazarus by a powerful call from death to life; and finally in His own person our Lord arose from the grave, as the first fruits of them that slept.

The assurances and words of our Lord, embracing the fact of His resurrection from the grave, are a cordial to the heart of the mourner, and impart a serene and comforting joy to those who sorrow on account of the removal from the world of a faithful and beloved Minister; a respected parent; an affectionate husband or wife, and a beloved child. These declarations come to the relief of the mourners with a sweet and consoling efficacy, and the accents operate as healing balm to the wounds of their hearts. "I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." All that are in their graves shall hear His voice, and come forth. And also in the words of the Apostle Saint Paul, we have this animating truth expressed, "As in Adam all die, even so in Christ shall all be made alive."

The heart is purified by the sure prospect of a better and happier state of existence. The soul is ennobled by the certain prospect of enjoying celestial happiness beyond the grave. *Hope*, supported by *faith*, enables the mourners to bid their departing Minister, husband or wife, and beloved child, a farewell, accompanied with the cheering sentiment on the part of the dying Christian: "I go to my God and your God; if ye loved me ye would rejoice."

Go, then, my brethren and hearers, for your consolation, and my thoughts shall accompany you, to the graves of your relatives and friends, in the number of whom your faithful and beloved Minister is now enrolled, and where, amidst the ensigns of mortality, his body also is the tenant of a sepulchre. Pay to his memory the tribute of your never-dying attachment and affection. With the look of fond remembrance say: There lie the mortal remains of our Minister, or my parent; there rests the body of my wife or daughter; and there also that of my son or friend. Their bodies are only returned to the dust whence they were taken, and their spirits to God who gave them. They are taken from the pains, sufferings and temptations of an evil world, and the change and translation is their gain. We shall soon meet, and be joined with them in the heavenly world, never again to be separated.

The blessings consequent upon the death, sufferings and resurrection of our Saviour, are founded on the promises of the Gospel; securing to us the pardon of

sin, and the influences and gifts of the Holy Spirit, on our repentance towards God, and faith in our Lord Jesus Christ. The mind is relieved from distressing fears and foreboding anxieties. Guilty and offending man is restored to the favour of God, and to future happiness, through the merits and atonement of our Saviour. Upon the divine promise and assurance of pardon and forgiveness, and by true repentance and a lively faith, the sinner is encouraged, emboldened and enabled, to live a new life. To the repenting and believing Christian are vouchsafed the gracious influences and aids of the Holy Ghost, the Sanctifier and Comforter.

By the resurrection of our Saviour we have an Advocate in heaven, and a Comforter on earth. In the former relation, and also as our High Priest, He will second our prayers, that our souls may be saved, and enjoy everlasting happiness. And in the latter connexion, as our Comforter on earth, He enlightens our minds, sanctifies our hearts, and cheers and supports us in afflictions, in bereavements, and at the hour of death. Happy consequences of the death and sufferings of our Saviour, and valued blessings of His resurrection!

Consider the effects which a belief of our Saviour's resurrection should have on our lives.

The sure prospect and certain inheritance of life and immortality after death should induce and constrain us to subdue our appetites and to mortify our fleshly lusts, denying all ungodliness and worldly lusts;

and living soberly, righteously and godly, in this present world. Christ, the author of our hopes and finisher of our *faith*, has set us the example, and has declared that, without holiness, no man shall see the Lord. If ye love me, keep my commandments, saith our Saviour.

Sin is the transgression of the law, and highly offensive to God, who is a Being of infinite wisdom and holiness, of rectitude and purity. He is a rewarder of all who diligently seek Him, and He has declared that He will punish the workers of iniquity. It is our indispensable duty to follow the example of Christ, and to resemble Him in heavenly mindedness and innocence, in love to God and man, and in self-denial and abstraction from the world.

Why did our Saviour Christ assume a human form and tabernacle among men in this world? Was not the gracious object to be accomplished by His labours, sufferings, and death, to redeem and save our souls, and to exalt us to everlasting life and felicity? Has He not taught us by precept and example, and assisted us by His Holy Spirit, to become qualified and fitted for endless happiness in the future world? May you, my brethren and hearers, now under circumstances of destitution and sorrow, feel your obligations to newness of life; and may you be enabled to form fixed resolutions to live henceforth more devoted to the service of God and religion. Let the solemn event, in the death and departure of your faithful and beloved Minister, be an awakening call and warning to you. Hear his

counsel and exhortation. His last words are fresh in your remembrance, and now seem to vibrate in our ears. He has said, "Serve the Lord Jesus Christ. Live to Him—live to Christ; live governed by faith and love to Him. That is the way to prepare for judgment. At the hour of death you will want faith and hope to sustain you. Do not then for the first time have to seek them."

Consider the effects of a belief of our Saviour's resurrection on our hearts.

In this life, the period of our probationary state, we are liable to losses, sufferings and afflictions, in their varied characters and forms. We are visited with pain and loss of health, in order that we may become acquainted with the uncertain tenure of earthly blessings, and be led to desire and long after the possession of heavenly happiness; in order that our affections may be set on things above, and not on things on the earth. Our relatives and friends sicken and die, and are separated from us. By the merciful bereavement we are reminded and taught to reflect upon our own mortality, and not to forget our destination to the grave, the house appointed for all the living. With this view of the salutary chastisements of our heavenly Father, the heart is made better, and the soul realizes a peace and comfort which the world can neither give nor take away. By the grace of God, and under the influences of the Holy Spirit, we shall be enabled to bear all sufferings, afflictions and bereavements, with patience and resignation, looking

forward to those joys or happiness before us in heaven, promised and prepared for them who love and serve God. We shall be enabled to repress every murmuring sentiment, in the spirit and language of our Lord and Saviour Christ: "Not my will, but thine be done." We should adopt the sentiments, and form the resolution of St. Paul. "I have hope," says he, "toward God, that there will be a resurrection both of the just and unjust; and herein do I exercise myself to have a conscience void of offence towards God and man."

Such I know and believe to have been the faith and course of life of your faithful and beloved Minister. He could, without presumption, and in the full assurance of faith and hope, declare in the words of the Apostle: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to them also that love His appearing."

Our knowledge and experience of his labours for the conversion of sinners; of wicked and thoughtless men; for the youth and aged committed to his charge, were a pleasing and convincing testimony of his fidelity and sincerity. These services were justly appreciated by you, who now listen to me, and recall to remembrance his affectionate advice, counsels and exhortations. The profligate and irreligious he called

to repentance and amendment, announcing to them the dreadful consequences of their evil courses and ruinous practices. "All that are in their graves shall hear His voice, and come forth; they that have done good, to the resurrection of life, and they that have done evil, unto the resurrection of damnation."

The young he exhorted to be sober-minded. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the light of thine eyes; but know thou, that for all these things God will bring thee into judgment." The aged in life he endeavoured to save from ruin and future misery. "Awake thou that sleepest, and Christ shall give thee light." "Blessed are the dead that die in the Lord, even so saith the Spirit; for they rest from their labours, and their works do follow them."

The late Reverend ROBERT DAVID CARTWRIGHT, was the seventh and youngest son of the late Honourable RICHARD CARTWRIGHT, of distinguished talent and eminent character, whose name is enrolled among the Loyalists, the first settlers of this country. The deceased early in life discovered and gave indications of genius, accompanied by habits of industry and application. He received the rudiments of education in this his native Town, and became qualified, by succeeding attainments in learning, to be admitted into the University of Oxford, and to become a student in Queen's College. There, by a course of unremitting attention to study, and of sober-minded and reli-

gious conduct, he secured the respect and friendship of the wise and good, and the esteem and affection of his cotemporaries. He was distinguished among the scholars of his standing and time, and was rewarded in a literary pre-eminence with the honours and degrees conferred by the University on the sons of his Alma Mater.

Upon leaving the University, he was soon after ordained a Minister of the United Church of England and Ireland, and immediately was appointed to a Curacy, and to the charge of a congregation in one of the most healthy and delightful Counties in England. There he discharged the duties of the office and appointment to the benefit of the congregation committed to his care, and to the satisfaction of his friends and all acquainted with him.

After a short period of time he relinquished the appointment, resigned his charge, and returned to this his native Town, to which he was attached by several associations : by the residence of his kindred, of the friends of his youth, and by the reminiscences of his early years ; but more especially, prompted by a desire to exercise the functions of his profession, and to perform the duties of a Minister of Christ in this Diocese, where the inhabitants were desirous and anxious to receive a Minister of his promise and excellence.

The late Bishop of Quebec, Dr. STEWART, eminent for piety, was not insensible of his worth and ability, and who tendered to his acceptance the office and

appointment of being his Chaplain, then vacant by the resignation of his predecessor. For a short period of time he laboured with zeal and ability in that station, respected by, and endeared to the Clergy of the Diocese.

When in the course of events an office and appointment became vacant in St. George's Church, in this Town, the Rector and Parishioners unitedly, and with one mind, solicited him to become the Assistant Minister to the Church, in which his father had been enrolled among its first members and founders, and who, during his useful life and honourable career, proved to be its able and zealous supporter. He accepted the appointment, and in this Town, and to the instruction and pastoral care of this congregation, he devoted a greater portion of, and the remaining years of his laborious and useful life.

In his death the Church mourns the departure of a zealous, faithful and affectionate Minister; the country of his nativity deplores the loss of a patriotic and loyal subject; and the public lament the absence and removal of a citizen, who, in sympathy and benevolence, and in the discharge of the offices of beneficence, was the friend of the poor, and of mankind.

I close the narrative, and this discourse, with a deep and abiding sense of my loss and bereavement, in the separation, by his death, of a beloved fellow labourer, and of one who was dear to me as a son, arising from the ties of affinity and friendship. My

attachment to him was farther increased and strengthened by the reminiscences of my obligations in younger life to the parent of your faithful deceased Minister. His advice and friendship were conducive to my success and usefulness in advanced life. Next to my own deceased and respected parent, the first Minister of this Church, and my predecessor, this acknowledgment is due from me to them in remembrance of ever abiding and grateful recollections.

The removal by death of your faithful and beloved Minister, a zealous Christian, faithful servant of Christ, and a good man, points out to us the grave as the gate of entrance through which we are destined to pass into the future world. By this Providential event and painful bereavement we are solemnly admonished and forcibly warned to be ready and prepared for our departure hence, and for our re-union with him who has been called hence to a participation in the celestial inheritance of the Saints, and who has gone before us to his reward in heaven.

May Almighty God assist us by His grace and Holy Spirit, and comfort us with the sure and certain prospect of a happy resurrection from the grave, raising our affections above the world, and fitting us to be received into the heavenly inheritance: Come ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world.
AMEN.

