

faint hopes of futurity, which they were eager to indulge, it frequently became a question among them, whether annihilation was not preferable to a continuation of existence, if exposed to the like troubles and afflictions which disturb the present life. To this important question, an answer seems implied in my text. It pronounces those blessed, and those only who die in the Lord : others have no rational grounds to expect that the continuation of their existence, in a future life, shall prove a blessing, or even more agreeable than the present, tho' our merciful Creator will never suffer any to perish, who have acted up to the light that is in them.

When addressed to a Christian Congregation, the text, by blessing those who die in the Lord, certainly excludes from that blessing such as knowing their Redeemer, have rejected him. It is impossible that such can inherit the promises. Their situation is infinitely worse than that of the good men of ancient times, for they reject the revelations which such men were anxious to obtain, and refuse that salvation which is offered to a sinful world, by the infinite love of a benevolent Creator,

But this circumstance, so much to be lamented, is not always without a remedy. The greater number of those who are indifferent to religion, are so rather from misunderstanding its infinite importance and amiable foundations, than from wilful errors, or a preference of iniquity.