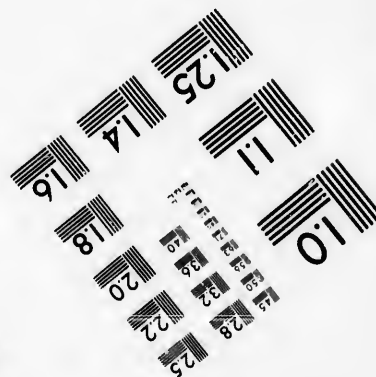
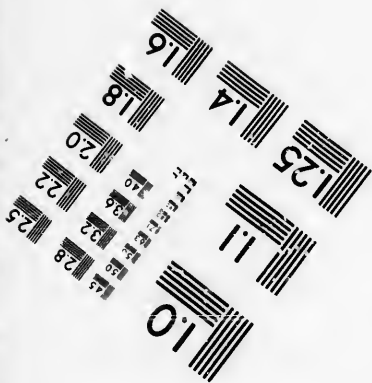
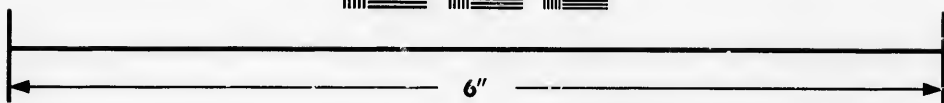
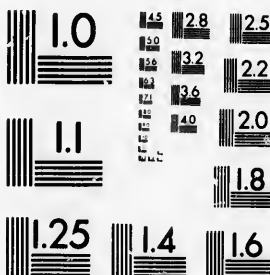


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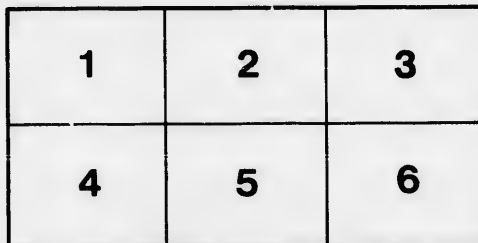
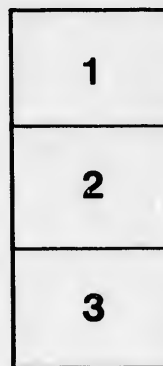
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*Introduction to letters*

TWO

**S E R M O N S,**

PREACHED IN ST. ARMAND,

LOWER CANADA.

SOON AFTER THE DECEASE OF

**Mrs. Hannah Cook,**

OF THAT PLACE.

WITH A LETTER

TO HER HUSBAND.

---

BY THE HON. AND REV. CHARLES STEWART, A. M.

---

BLESSED ARE THEY THAT MOURN, FOR THEY SHALL BE  
COMFORTED. Mat. 5. 4.

BLESSED ARE THE DEAD WHICH DIE IN THE LORD.  
Rev. 14. 13.

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MONTREAL :  
PRINTED BY NAHUM MOWER.

1810.

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FRELICKSBURGH, St. Armand, February, 1810.

MY DEAR SIR,

IN compliance with your request and that of other friends, long ago signified, and several times repeated, I have at length prepared for the press the two Sermons which you begged me to publish. For some time I proposed printing a few copies only, for the satisfaction of those persons who chiefly regretted the death of the deceased, and who wished to have a written memorial of her. But under the hopes that these Sermons may be useful to a larger class of readers, and particularly to my people in this neighbourhood, I have determined to publish them without any reserve.

The character and conduct of the deceased are highly worthy of praise and imitation, and it will always afford me pleasure to make the memory and influence of her example as extensive as possible. This is due to her, especially from me, and in this place. I am therefore happy, thus openly, to commend her zeal in contributing to the advancement of the Church here—both the outward and spiritual building of our Lord—and to observe that her love of Christ was so sincere that it did not admit of her being bigotted to any particular form or system of worship or government in his Church; in which she was educated a Presbyterian. I am still more happy to evidence in her life and death the power and spirit of true religion in a faithful servant of our Lord, hoping that it may have some effect in exciting the love of many which is so cold, and in raising them from lukewarmness in religion and



want of faith in Jesus Christ to practical holiness and purer knowledge in his service and kingdom. I am aware that at the time of my preaching her funeral Sermon, some of my hearers, but not those of them who were best acquainted with her, thought that I spoke too confidently of her removal to certain and increased happiness. My sentiments were not then hastily expressed, and my reflection on them since that time has confirmed me in the same conclusions. I am therefore glad of the delay which has taken place with regard to my publishing them, as it has afforded me opportunity for examining and reviewing them, besides some other advantages. It has enabled me to publish in addition to the Sermons part of the Letter Mrs. C. Marvin wrote from your house a few days after the death of Mrs. Cook, to Mrs. M. Hooker, at Middlebury—and a copy of the Epitaph, which you and your friends there, have caused to be inscribed on the Tomb-stone to be brought from that place.\*

You will perceive that I have made some additions in the latter part of the first Sermon, and you will find it, I hope, less incomplete in that part at least, than it was in its first form, when my time was so circumscribed in preparing it for delivery. For the rest—this Sermon and the other are very nearly the same as you heard them preached. In the first, you will recollect, I was more particular in representing the death of the righteous than earnest in calling on my hearers to prepare for it. To follow up this last object I addressed them again on the subject: with a similar view therefore I shall publish my second Sermon. In writing them, plain truths and matters of fact of the most interesting nature fully engaged my attention, and in publishing them I should wish to keep intirely to these, for the sake

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\* Middlebury, Addison County, Vermont.

of the best improvement of my subject, and the most useful information of my readers.

I am happy in the pleasure you take, and in the increasing pleasure you continually find in reading the Bible and pious books. I hope that the little one which I have submitted to you will be a pleasing and profitable addition to their number.— Above all things I hope it may contribute to the glory of God, the Author of all good. If it in the smallest degree do that, I am rewarded. If it do you or any one any good, “Not unto us be the praise out to the name of the Lord. To him belongeth righteousness, but unto us confusion of face.”

Believe me ever, with sincere affection and pious regard,

Dear Sir,

Your faithful Friend and Servant,

C. STEWART.

*G. Cook Esq*



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ECCLESIASTES, 12, 5.

MAN GOETH TO HIS LONG HOME, AND THE  
MOURNERS GO ABOUT THE STREETS.

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**W**ANT of time has prevented my preparing a studied discourse complete in all its parts ; but I hope that through the grace of God I shall be able to improve the present occasion to our comfort and profit. You are so far affected by it, and many of you so well acquainted with the character of the deceased that I trust you are prepared for joining in the reflections which I shall make, and disposed to benefit by my conclusions.

The Book of God is so full of balm and assistance for all souls, that I might have been lost in a wilderness of sweets, and uncertain whence to draw a drop of Cordial, or a line of advice, for our improvement, had I not less than forty eight hours ago mentioned my text to the deceased. She requested me to preach a funeral Sermon ; wishing she might be an instrument of good to your souls, when you were especially likely to consider the value of them, and the importance of serious preparation for eternity. I am comforted in conforming to her wishes, and in seeking with her your advantage. In some respects it is a sad office, but in many it is a pleasing one, for the sake of that God who afflicts us in *mercy*, for those riches in Heaven which we must strive for, and for the sake of that communion of Saints, which unites them in love and interest for ever and ever. I mentioned the Book of Ecclesiastes, and the words of my text to her in particular, as supplying much

matter for consideration suited to the occasion, and my remark met with her approbation. The soul of our sister departed perhaps now surmises that we are engaged in improving our regard for her, our attention to the book of God, and even our application of the words of the text. She hopes, perhaps, that this service may be profitable to us, and also now praises God for the good it may do us. For her sake and that of every thing Godly, let us all do our best to improve it : and may God help us, and give us the increase ! Praised be God ! He is ever ready to help those who serve him ; and is always found of those who sincerely seek him.

“ MAN GOETH TO HIS LONG HOME, AND THE MOURNERS GO ABOUT THE STREETS.”

These words are a part of the last Chapter of the Preacher—the Son of David—the wisest of men. It begins, “ Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.” It goes on to describe death, and the dissolution of this frail body, “ When man goeth to his long home, and the mourners go about the streets ;” “ When the dust shall return to the Earth as it was ; and the spirit shall return unto God who gave it :” And it finishes with these memorable words, “ Let us hear the conclusion of the whole matter ; Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

Preparation for death and judgment is the object for which we should consider “ Man going to his long home, and the mourners going about the streets.” To persuade us to this is the whole object

of this book of the Royal Preacher. To persuade you to this is my object in now addressing you. But on this occasion I shall be brief and general in discoursing on the book and text now before us, that I may be more particular in setting forth to you the last words and conduct of our sister who is gone to her long home, and in reflecting on the many reasons we have to mourn for her. Her words will yet speak to you, I hope, and confirm the Preacher, and assist you and me in attending to the conclusion of the whole matter—the duty of man, and his everlasting reward.

First—Consider SOLOMON, his life and preaching. Solomon was particularly calculated, prepared, and exercised, and experienced, to enable him to teach true wisdom. He was set up by God on high—conspicuously—to be a teacher and instructor of his people. In the first year of his reign he asked wisdom of God to judge his people; and because he chose this before any thing else, God gave him also riches and honor, so that there was no king like him. He was endowed by Providence with every worldly blessing that the human heart desires. Power, riches, pleasures, all that this world can afford, were granted to him. Prosperity, numerous family, great possessions, were increased to him. He had, he tells us, all that his eyes or heart desired. But what was the consequence of all this? He was full and forgot God, and turned to the temptations of the world, the flesh, and the devil. He did not fear God, and keep his commandments, and remember his Creator, and death and judgment. His conduct shewed that \* “Hardly shall a rich man enter into the kingdom of Heaven.” Through the Providence and grace of God, however, he repented of

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\* Mat. 19. 23.

his sins, and returned to the Lord; of which I think we have sufficient evidence in the books written by him, especially the book of Ecclesiastes, works meet for repentance.

His Proverbs are most memorable axioms for the conduct of life, containing a most excellent system of morality. Ecclesiastes follows, setting forth the folly of worldliness, and looking to and ending in the whole duty of man. "Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Then comes the Song of Songs, containing an allegory, illustrative of the mystical union between Christ and his Church, and expressive of the joy and love prevailing in the communion of him and Saints. But it is so high a strain of figurative and spiritual devotion that few in this body and world well understand it, which particularly should teach us to think lowly of ourselves in our spiritual acquirements.

The Book of Ecclesiastes is our present subject of contemplation. The burden of it, the sum of it, is, "Vanity of vanities, saith the Preacher, all is vanity: Vanity and vexation of spirit." That is, all wordly power, riches, pleasures, all wordly things, without the blessing of God on them, our trust in him, and our praise of him *in* and *for* them, are vain, and incapable of affording true or lasting joy. "I know, says Solomon, that there is no good in them, but for a man to rejoice, and to do good in his life;" that is, to use them with a grateful and cheerful temper, and to do good to others with them.—Vexation of spirit, says he, they will be, if we put our trust in them, set our heart on them, or on any kind of covetousness. To prevent our doing this, "It is better, says he, to go to the house of mourn-

ing, than to go to the house of feasting : for that is the end of all men, and the living will lay it to his heart. Sorrow is better than laughter : for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning ; but the heart of fools is in the house of mirth." How much wisdom, how much truth is set forth here ! Oh ! that we would lay it to heart, and consider the end of all men ; that we would prepare and provide for our own end and contemplate and improve this wisdom of Solomon. But, to proceed. " In the day of prosperity, says he, be joyful ; but in the day of adversity consider : God also hath set the one over against the other, to the end that man should find nothing after him." God has so chequered human life that we cannot *from the present* foresee what will be hereafter ; or find any thing *upon the whole* to complain of, or order for the better. I must go on to the end of his conclusions ; Remember thy Creator in the days of thy youth—your long home—and death—and judgment. I cannot now dwell on his valuable words. I must hasten to the commentary on them particularly presented to us by the present occasion, and subject of our mourning. But let me recommend to your serious attention this book of the Divine Preacher : let me request your perusal of it in this day of adversity, your further considering it this evening under the view in which it is offered to you, representing to you the vanity and vexation of worldliness, and the importance and profitableness of Godliness. I must say a few words, however, on the comprehensive expression of " Man goeth to his long home."

" MAN GOETH TO HIS LONG HOME."—The reflections which this text suggests are pleasing to the good, but alarming to the wicked. They bring



near to us *that* place and *those* things which we have been travelling towards and providing for in this world, and which we shall when we depart hence, reap and inherit. If we have followed the spirit of God, and cultivated his grace, we shall draw nearer to him, and his good things, in another world : but if we have followed after things temporal only, the desires of this world, and the flesh, to these things then there will be an end, and we shall be fit only for the presence of the devil and his angels ; and we shall be consigned to their vexation of spirit and despair, their long, their lasting, everlasting, misery, and torment. Good men consider that they are strangers and pilgrims on earth travelling to a far better country, and they remember that here they have no continuing city. \* “ They desire a better country, that is, an heavenly.” They look forward to that comfort, that rest, that communion with their Lord in Paradise which in their journey through this world they have but imperfectly enjoyed, which yet has been their greatest happiness here. Having finished their course, their voyage through this world, they will be landed safe on promised shores where the wicked cease from troubling and where the weary are at rest—where there shall be no more death, nor sorrow, nor crying, nor pain. There they will not be strangers or pilgrims but at home, and at rest, arrived at good things in Paradise, which they pressed towards while on earth. But to the wicked their race on earth being ended, their landing place and abiding place will be quite different, far from these things, having a great gulf fixed between them and the regions of happiness. Happiness in another world they have not provided for ; they have no fitness for it, but only for

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\* Heb. 11. 16.

the company, the place, and the portion of the devil and his angels. Strangers indeed to God and his goodness and the riches of Jesus Christ, they have no peace any where, nor any inheritance with him, \* "neither part nor lot in this matter," but have only † "treasured up wrath against the day of wrath, and revelation of the righteous judgment of God." Be not companions with them. Go not out among them. Follow not their track which leadeth to hell. Follow after righteousness, peace, Godliness— † "Godliness which is profitable to all things, having the promise of the life that now is, and of that which is to come." Follow the example of her who is gone before you—departed this life—who prayed and desired that you might follow after, to her long home, and happy inheritance with our Lord—that country—better country—Paradise of our Lord, toward which she always looked and travelled while here a Pilgrim on earth, and a sojourner in this tabernacle of clay. She is now absent from the body and this world, and present, I trust, with our Lord : Happy I believe in her release from the temptations, the burden, the attacks, of the world, the flesh, and the devil ; no longer afraid of falling from the love of God, or falling into his terrors, but in her view even of these—past dangers and escapes—increased in her exercise of present freedom, love, and joy. Her body sleeps in the grave, as the body of Jesus did : and her soul is at rest, & hope, with him in Paradise : § "To day in Paradise"—since her death, there. Her cross is finished ; and his cross is to her more glorified. She is gone to him, I trust, whither he went before—to see him more perfectly, and commune with him more uninterruptedly,

\* Acts 8. 21. † Rom. 2. 5. † I Tim. 4. 8. § Luke 23. 43.

quite uninterruptedly ! O happy region of departed Spirits, blessed in our Lord, \* “ Who rest from their labours, and their works do follow them ! ” Works done for heavenly places, everlasting habitations, which are the reward of the righteousness of Christ and of faith in him : Works, which for *his* sake will be justified and remembered by *him* and *them* at their joyful sentence at the last day, and their entrance into Heaven. O Paradise, regained by Christ ! happy home ! longed for, not lost—found and arrived at by all who die in him, by all who have come unto him, learnt of him, and looked to his rest, and persevered to the end ; and made Paradise in this world their prospect, their desire, and expectation, and their *home*, when they have finished their course, their journey here !

I must for a few moments preach Christ, simply Christ, the author and Father of all rest to our souls—of all happiness here on earth, and in Paradise, and in Heaven. † “ Behold ! a greater than Solomon is here ; ” the promise of his Gospel is come unto us ; the Spirit of God—the Comforter—has descended on earth ; happiness forever is offered to all men ;— † “ things which the Angels desire to look into ! ” Solomon, I have shewed you, was great in form and comeliness, of worldly power, honor, and riches, and that he tried and possessed all earthly things and pleasures, and finally pronounced them, in themselves, separate from the blessing of God, “ vanity of vanities, all vanity, yea, vexation of spirit.” Jesus was laid in a manger ; the world knew him not, and his own received him not ; he had not *where* to lay his head. He rode into Jerusalem on an Ass ; and was persecuted, tormented, and crucified. He preached, and

\* Rev. 14. 13.

+ Mat. 12. 42.

† I Peter 1. 12.

proved by his life and death, that *his* kingdom was *not* of this world ; that mere earthly things are vanities indeed. He was offered by the devil the kingdoms of this world, and the glory of them, but he said to him, for *our* example, \* “ Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”— He spake to his followers while he was on earth, and now speaks to us by his word, and his spirit from Heaven, saying, † “ Whosoever will come after me let him deny himself, and take up his cross, and follow me.” “ What shall it profit a man if he shall gain the whole world and lose his own soul ? Or what shall a man give in exchange for his soul ? ” *This* is the Gospel edition, Christ’s summing up of the preaching of Solomon, of the duty and interest of man, of the vanity of this world, and of the infinite value of the next. He possessed nothing here, and he died on the cross, to save our souls, and to show us that we must suffer with him here ; be careless—not anxious—for earthly things ; and rich towards God, and in treasure in Heaven. He is our perfect preacher and example ; and he has given us inspired lessons of wisdom to salvation, and apostles and martyrs, to confirm and explain more fully his doctrine and precepts, and in *their* lives and deaths also, to shew the power and spirit of Godliness.

Remember, and copy after the faith, hope, and love of St. Paul, and of the other Apostles, and of many of their hearers—their strength—superiority, over the trials and afflictions of this world, and their righteousness, peace, and joy in the Holy Ghost, through Jesus Christ : And think not, (as I have beseeched you before now,) that you cannot

\* Mat. 4. 10.

† Mark 8. 31, 36, 37.

imitate them—resemble them, in many and most respects, except their miraculous and prophetic powers. God is with you as he was with them; and through Christ strengthening you, *you* also can do all things: *He* and *they* tell you so. Since their days on earth, many have believed and shewn it; and I hope you also have seen it in some instances, and experienced it in some degree. I have, I know; thanks be to God! and I now have an opportunity of giving you proofs of his power and spirit exhibited to us in the life and death of a sister departed in Christ, lately, very lately indeed, living among us, and worshipping here.

It is a hard and a pleasing duty that I am arrived at. Pleasing to set forth her example, but hard for me to do justice to it, and to perform my duty with Christian fortitude; hard—grievous—to make her an instructor of righteousness in speaking of her death—an instance of riches in Christ in speaking of our loss, her going to her long home, and our reason to go about the streets mourning. But it is pleasing that she should still recommend Christ to you, and prove to you the wisdom of Solomon: that though \* “being dead she should yet speak to you,” and that by me, *her* friend and *your* friend.

Remember thy Creator, and fear God and keep his commandments, were words of advice constantly in her mouth and memory, and duties eminently set forth in her life and conversation. She published them to all around to the best of her power by precept and example, with meekness, yet confidence in the cause of Christ. Her faith and love of Jesus, how strong they were! How they excited her to praise him and to serve him, and to encour-

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\* Heb. 11. 4.

rage others to do likewise ! How she delighted in his word and all the scripture of God, and heard and read, and quoted, and talked of it, with readiness and perspicuity, and with the spirit and the understanding also ! What an example to Christians, to all the servants of our Lord, and especially to his ministers ! How she exhorted all men to turn to God, to taste of his heavenly gifts and his word, and to flee from sin, and wrath, and punishment to come ! yet, with all her zeal for good things, she did not transgress the peace and order, and kindness and forbearance enjoined by the Gospel. She strengthened the weak, and confirmed the strong in our Lord ; and never, no never, was ashamed to confess him before all men, her only hope and righteousness. At the same time she confessed her own unworthiness, and abased herself. She magnified him, and humbled herself. But now she is exalted to great honor and glory, and we are humbled, and that is our honor and gain. Christ confesses her his faithful servant, before God ; and when he comes in the glory of the Father, and with the holy Angels to judge the quick and the dead, he will confess her, praise her, and glorify her, before the assembled world. May we now humble ourselves, and honor him in contemplating her example, and may we then share with her, and join her in praise and glory !

Often before now, secretly and aloud have I admired her trust in God, and her glorying in him only, plainly declared, and her missing no opportunity of honoring him. Aloud I avail myself of this one, offered to me of expressing my gratitude to God, and to her his servant, for witnessing myself, and witnessing to you, his praise set forth by her, her love of all holy things, and her help and encouragement to me to love and to praise him also.

Often has she strengthened and refreshed me by her pious conversation, and her kind communion of interests in God and the Church, and by her counsel, yea counsel, good for my soul, and for my benefitting all souls committed to my watching and helping; and this I am now glad to tell them of, and here to acknowledge in my and their name. Fervently she prayed for the increase of the Church here; she greatly contributed to it; and she truly rejoiced in it. Any part, and every part of the Universal Church of Christ was dear to her. Any worship of him, and any image of him, in any soul or service was agreeable to her, and enlivening to her. Wherever she saw it, she met it with pleasure, and wished it \* "God speed." She joined in all the service of this Church with heart and voice, in form and spirit. And the more she was acquainted with it the better she liked it. She recommended it to all; and she begged every one to go up and worship, to pray, and hear the word, and speak and sing forth praise in this house of God. Some things in the system of our Church which were new to her, so far from being prejudiced against, she admired, and liked to join in. She told me herself, the last day but one I saw her, that if she recovered she wished, she longed to fall down on her knees before God in this house, to worship him in that humble and prostrate posture, that bending, stooping of the body as well as soul in his service. But her body is laid in the grave, and her soul is departed from us. No more shall we see her here, or benefit by her living example. No more shall I have the advantage, the assistance of her joining and helping in the service of the Church, or setting it forth to good imitation by her conduct or conversa-

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\* 2 John, 10.

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tion. This is *my* loss! this is *your* loss! and the loss of the Church of Christ here on earth! This is what I ought to lament—what I should, and what I do, greatly deplore. Here I am humbled, cast down, contrite indeed! I am deprived, destitute of a great help, supporter and friend of the Church. I feel my loss, my particular visitation. I am humbled! I feel I deserve it. I acknowledge the chastening, correcting hand of God, in this his providence. I see it lifted up to rebuke me for sin, to beckon me to greater watchfulness and diligence over myself and others, myself in particular. I did not value sufficiently, I was not worthy sufficiently of the friend I have lost, the friend whom God gave me and now hath taken away. Now I see my want, and my loss. That voice which so often encouraged me shall no more speak comfort to me! That house which she made so pleasant and profitable to me, is changed, deprived indeed, sad and forlorn! How she welcomed me to it on my first arrival in this land—hailed me as a messenger of peace, a bringer of good tidings, an ambassador of our Lord! She was a blessing to me, and to that house, which shall see her no more. But in love and remembrance shall she ever live to me, and yet speak to my good, and to that of my hearers, in my endeavouring after her fear and love of God, in my recollecting her wishes, and striving to fulfil them, and in my present and future exercise of humility—**HUMILITY!** that foundation of all Religion! And, now We are humbled! Now is she an instrument of good to us in the merciful hands of God. Oh! that we may improve it to our lasting benefit and recompense to come—to her and our joy in Paradise and in Heaven! when and where all sorrow shall be turned into gladness, and hope into complete enjoyment, to those who have been truly hum-



ble and penitent here. Oh ! that I may assist you all in your humiliation, in this your and our service and sorrow, and turn it to profit in this our day and life of preparation for perfect peace, and perfect happiness ! May I help all her friends in particular, and her Husband above all ! This is my heart's desire and prayer ; and success in this will be my greatest comfort and satisfaction, for the sake of Jesus Christ, and for the sake of his afflicted servant and servants.

To you, Sir, her afflicted Husband, I feel bound by every duty and tie of love and gratitude to God, to her, and to yourself, to share and sooth your sorrows—to comfort you and build you up in the faith and goodness of our Lord. Hope and prospect of doing this particularly engages me, and affords me comfort ; and I shall be happy in many an opportunity, I trust, of sanctifying our sorrows together, raising our affections to Heaven, and fitting ourselves for communion of saints above. Let us begin the work now, and look to our long home, and mansions in our Father's kingdom, before we go through the streets mourning on our way to our mansions on earth.

Little, at least not much, did I think the other day that those words of the Prophet which I discoursed upon last Sunday would so soon be so particularly applicable to us. \* “ For the hurt of the daughter of my people am I hurt, I am black : astonishment hath taken hold on me. Is there no balm in Gilead ? Is there no physician there ? Why then is not the health of the daughter of my people recovered ? ” —There is balm—there is a Physician, here, I hope ; and that your health, and the health of my people, will be recovered.

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\* Jeremiah 8. 21. 22.

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Christ sends to you, and offers you comfort and a Comforter, the Spirit of Godliness, to heal the broken hearted, and to lighten the burden of your woe. I am his minister, and the word of comfort is committed to me. It is full of succour and salvation. It does not condemn, it does not rebuke your sorrow, but it would moderate it, and improve it after a Godly manner, teaching you to hope, to trust in the resurrection and the life of Jesus, and of all those that sleep in him; teaching you to mourn for your sins, and to be comforted in bringing forth fruits of repentance. Abraham mourned, and wept for Sarah; Jacob for his son Joseph, supposing he had been torn by wild beasts; and Joseph and his brethren for their father Jacob; and not to mourn for good men is reproved by God himself. \* “The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.” Here is an example for you in your mourning; and comfort, approbation, indulgence for you, in your exercise of sorrow. In sorrow and suffering you are made like unto Christ, in sorrowing after a godly manner, in suffering patiently, in lamenting the evil of sin and its consequences, and also the separation of lover and friend. He loved those that loved him, and wept with those that wept. He loved even his enemies, and even unto death. Never was there sorrow like unto his sorrow, or sufferings like unto his sufferings. David the son of Jesse said, and after him more truly said, no doubt, † the son of David and of God,

\* Isaiah 57. 1.

† This divine book (the Psalms) appears to have been the Manual of the Son of God, in the days of his flesh; who at the conclusion of his last supper, is generally supposed, and that upon good grounds, to have sung a hymn taken from it; who

\* “ My tears have been my meat day and night, My soul is cast down within me. All thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life. Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.”

Thus David, and a greater than David, poured out his soul in affliction ; and do thou imitate him, and praise God forever. Praise him in † “ the patience of the saints,” whose example his word has set before you, and in your imitation of it. Imitate Jesus Christ, who always said, and wished, Thy will, O God, not mine, be done. Remember his sufferings for you. He, just and<sup>s</sup> innocent—you, unjust and a sinner. Yet, for his sake, your sufferings are short and lightened, and your future joy and glory perfect and eternal. He has overcome all your enemies, and death, and the grave ; and after a few years you will do so too, though you have not yet, as this sad day shews. † “ In the world you have tribulation ; but be of good comfort, he has overcome the world.” Follow his steps here, and you will follow him, and all who have followed him, to Paradise and to Heaven ; and be with them there at God’s right hand forevermore ; Be with her

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pronounced on the cross, the beginning of the twenty-second Psalm : “ My God, my God, why hast thou forsaken me ?” and expired with a part of the thirty-first Psalm in his mouth ; “ Into thy hands I commend my spirit.”

Tertullian, who flourished at the beginning of the third century, mentions it, as if it were then an allowed point in the church, that “ almost all the Psalms are spoken in the person of Christ, being addressed by the Son to the Father, that is, by Christ to God.” Bishop Horne’s Preface to his Commentary on the Book of Psalms.

\* Psalm 42.

† Rev. 14. 12.

‡ John 16. 33.

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whom you have so lately and so long seen—part of yourself; Again with her—never to be separated any more! Wait the good and perfect will and time of God. Suffer with his Son, your Redeemer; and seek to his Spirit, the only Comforter. To Him I must commend you, and to the word of his power. \* “The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach.” Search that, and draw near to him in prayer. Prayer will raise you to communion with God and “conversation in Heaven,” and the word will shew you things to come, good things, passing man’s knowledge, speaking peace to you, and leaving peace with you. Little can I say to you, but often may you turn to them; and they are fountains ever near to you, and inexhaustible, of waters of comfort springing up to everlasting life. Draw from these cisterns, and “taste and see how gracious the Lord is;” that † “his compassions fail not, but are new every morning;” that in love † “he chastens you for your profit, that you should be a partaker of his holiness,” his good things on earth and in Heaven—a partaker with us here below for a little while, and then with your dearest partner forever and ever. § “In patience possess your soul:” and || “let patience have her perfect work:”—Which God grant, for the sake of Jesus Christ!

To you, her dearest Friends, other chief mourners for the deceased, or rather for yourselves, I shall not particularly address myself, for all mourn here, and do, I believe, lay to heart the death of this righteous person. The most acceptable and profitable improvement to you, and all, which I can

\* Rom. 10. 8.      † Lam. 3. 22, 23.      † Heb. 12. 10.  
 § Luke 21. 19.      || James 1. 4.

further make of this occasion, I am well persuaded, is to describe the concluding scene of her life. First, however, I could wish to recommend to your consideration and example, her education in early piety; for from a child she was brought up by her grandmother in the knowledge of the Scriptures and of faith in Jesus Christ: and she has been a proof of the truth and excellence of Solomon's proverb, \* "Train up a child in the way he should go: and when he is old, he will not depart from it." She took pleasure in the performance of religious duties in her youngest days, and always loved the Lord, and his house, and service. Frequently has she told me this, and for your improvement I should like longer to dwell on it, and on her progress in grace and knowledge; but it is time for me to proceed to the last scene of her life and piety on earth, so abundant is it in instruction. For your sakes I wish you could all have been present at it, and now that I could well lay it before you.

Immediately on my arrival on Friday about noon, she begged me to pray with her, at the same time observing that she had but little time for this world: I anxiously performed the solemn office to the best of my power. Especially I beseeched the Almighty Ruler over all things to leave her amongst us for the sake of the Church as well as for that of her household and friends; and so to strengthen us in conforming to his perfect will, that at all events it should be blessed to us. Indeed his will that she should depart seemed so strongly marked that we could scarcely expect her to remain among us. She was more anxious about us and our future lives than for her own recovery. She did not wish to recover, except for a few minutes once or twice,

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\* Prov. 22. 6.

entertaining a faint desire to continue a little longer in her old habitation, which is so natural to the human soul, was increased by some cessation of pain, and was encouraged too readily by us. But her sufferings grew more severe ; not less firm and faithful her fortitude in Christ. Her strength was considerable ; and her earnestness to improve her time in humbling herself, serving us, and glorifying God, seemed to increase as she drew nearer to going to him, and to leaving us. She praised him for his great and undeserved goodness to her during all her life, and for his support of her faith in Jesus in her last extremity. She prayed to him for her husband, and for all people, and especially for their increase in the kingdom of Christ, and for its wide and speedy spread here and every where.— One address she made to us was particularly impressive, on account of the order and composure, besides the length and earnestness with which she spoke to us. She begged us to avoid the evil and follow the good which we ever witnessed or remembered in her. She intreated parents who were present to \* “bring up their children in the nurture and admonition of the Lord ;”—to teach them to “remember their Creator in the days of their youth.” She recollected the children she had answered for in Baptism, and begged the other sponsors for them who were present to attend to their Christian education. She desired me † “to declare all the counsel of God” to his people : to warn them by the terrors of the law, and encourage them with the delights of the Gospel : to press upon their minds and consciences the great duties of keeping the Sabbath-day holy, and of exercising family prayer. To my pious regard and that of all her

\* Ephe. 6. 4.

† Acts 20. 27.

friends she affectionately recommended her husband. To God she committed him and herself; and trusting in him that judgeth righteously, she rested intirely on the sure mercies of Christ.

Strength of body now failed her—pain increased—at intervals only could her soul surmount the burden and distress of the body, and raise itself in pious ejaculations to her Lord. At one time she recovered a little, but soon she dropped again, and sank beyond hope of relief in this world. As she approached another, she proved and saw her riches *there*: and such was her comfort in them, and her faith in Jesus, that she earnestly desired a hymn might be sung. Her resolution imparted itself to her friends, and they raised a song of adoration—pleasing to God and Angels, and soothing, though sorrowful, to all who heard it. In the last verse of it she joined with a clear and strong voice, such was the warmth and harmony of her soul. Pain seemed for a short time forgotten or relieved, and all the powers of evil driven away. Yet they were not quite overcome, but they soon became short and wavering, and she more ready and earnest for pure and spiritual life and liberty. Humbly, faithfully, and fervently, she often cried out, \* “Come Lord Jesus, come quickly:” † “Lord Jesus receive my spirit;” yet added, “Thy will O God be done!” A short time before she expired, after some painful struggles, she said, “It is finished.” Still she endured a little longer suffering; offered up a few supplications, and raised herself in her bed. Then, lastly, looking up, she said, “I see the glories of Christ’s kingdom.” These were her last words. Then sinking down on the bed, she expired without a struggle or a groan. So gradual, so imper-

\* Rev. 22. 20.

† Acts 7. 59.

ceptible was the departure of her spirit, the separation of soul and body, that we hang over it in suspense for many minutes. But she is gone! Gone to her Lord in Paradise! Her soul is there—redeemed from an earthly body and world; free to praise him purely and perfectly without any interruption or failure of love, or joy, or happiness. Her body is at rest in the grave, “asleep in Christ,” waiting its redemption also, and glorious liberty, till he shall call it forth, and raise it again, and unite it with the soul, to be spiritualized and glorified together, and fitted for perfect and eternal happiness with the Lord in Heaven, there to reign triumphant in Christ, the Redeemer and Rewarder of all who die in him. She died in him you have seen: and death hath no sting, and the grave is no burden or terror to her now. Through this vale of tears, and the valley of the shadow of death, she is gone to her long home, and we shall go through the streets mourning. But though \* “weeping may endure for a night, joy cometh in the morning.” † “Here we are strangers and sojourners for a short time, as were all our fathers,” and soon shall we be again with her, and the spirits of all just men departed, if we go the way which she has travelled before us; under the guidance of God and the Gospel of his Son Jesus Christ, who went through this world, and death and the grave, † to make straight a highway for all them that will walk therein.

Consider her as gone on a journey before you, arrived in a delightful country, yea, in Paradise and heavenly places, and expecting you to join her in society of saints above, if you have had with her communion of saints below. This communion in part continues, and though she is a greater stranger than

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\* Psalm 20. 5.      † 1 Chron. 29. 15.      ‡ Vide Isaiah 35. 8.



formerly to this earth, and is to visit this imperfect land no more, yet you are not strangers to each other. You have treasure together in Heaven : yours above and beyond this world is increased. You have together \* “one faith, one hope, one love, one spirit, in our Lord Jesus Christ. One God and Father of all, who is above all, and through all, and in you all.” Follow on to greater riches and more blessed communion in him and in heaven : and may I help you on your way home—long, everlasting home, *there* ; † “as sorrowful now, yet always rejoicing,” sorrowing and separated from her we mourn for, at present, and from our sins, but always rejoicing and united in communion with our Lord and saints. Weep, when you remember her, but continue to praise God with her, though you are in different mansions. You are not in a strange land, ‡ and your homes are not far apart, long separate. Remember her, and much more your Lord : and sing the songs of Zion, in concord to him, as you lately did with her, and in Heaven you will be together with her § “harping with your harps, and singing a new song before the throne of God.” || “Lift up your eyes to the hills whence cometh your help. Look to your long home, and run with patience the race that is set before you. The Lord is at hand ; and he shall preserve thy goings out and thy coming in, from this time forth, and even forevermore.” ¶ “In him trust, and though he slay thee, yet shall he be thy salvation.” More I cannot say. I cannot exhort you further this day. I commend you all to him. I pray you go in peace, and come again here, further to improve the sorrow and the service of this day.

\* Ephes. 4. 4. 5. 6.    † 2 Cor. 6. 10.    ‡ Vide Psalm 137.  
 § Rev. 14. 2. 3.    || Psalm 121.    ¶ Job 13. 15. 16.

Lay to heart the death of the righteous, and live so that your last end may be like her's. Mourn for your sins, and for your loss on earth, but be comforted in a Redeemer, and in riches in Heaven. Add to my comfort by making her still an instrument of good and gain to yourselves in your future lives, and by her yet speaking to you more powerfully than I can speak. I am comforted in having spoken to you her funeral discourse—her call to righteousness, and dying admonitions, which \* “cry to you from the ground.” Oh † “keep them and ponder them in your heart. Praise God in all the things you have heard and seen, as they are told unto you ;” and comfort one another in telling them again and shewing forth his glory, her happiness, and yours to come : which God of his infinite mercy daily increase !

Go in peace to your tabernacles on earth, and in heart and soul travel on towards your last mansion of heavenly bliss and rest. Be ready to depart, and to go to the Lord : and may your long home be with him, and with all his saints who are gone before, and with those who have yet to follow ! May we be † “one fold under one Shepherd,” Jesus Christ our Lord ! § “Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory forever and ever.....AMEN.

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\* Gen. 4. 10. † Luke 2. 19. 20. ‡ John 10. 16. § Heb. 13. 20. 21.

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NUMBERS 23. 10.

LET ME DIE THE DEATH OF THE RIGHTEOUS, AND  
LET MY LAST END BE LIKE HIS !

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I HOPE that the occasion and subject of our last meeting here made a good and deep impression on you. I hope that it continues to our present advantage, and that we may follow it up to greater improvement : that we are prepared and disposed further to consider the death of the righteous, and their last end.

“ Man goeth to his long home, and the mourners go about the streets.” This was the particular subject of our last contemplation and discourse, in reflecting on one of us—one of our number here, in this very place a few weeks ago—a sister, a saint, departed, being gone to her long home ; and our being called upon, moved, and drawn out, in body and spirit, to go about the streets mourning. We have mourned, I hope to our comfort and profit, especially those who were principally called upon by the visitation of God—comfort and profit in seeing more clearly the happiness of the righteous in their death, and the good proposed and prepared for us by our being humbled under the hand of God, and fitted more faithfully to submit to him, to serve him, and to trust in him only. In his late dispensations, and in preparation for all future ones, may we have learnt to say and see \* “ all things work together for good to those who love God :” that † “ it is good for us to have been afflicted :” and to

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\* Rom. 8. 28.

† Psalm 119. 71.

have been, and belonged to, the house of mourning!

This house is the house of mourning—of sorrow for our sins, for our unworthiness, for our so much deserving only the chastisements of our Lord. Our last meeting in it was a mournful one; one of lamentation over the consequences of original sin, the death of fallen man, the separation of lover and friend, of brother and sister, the interruption of our happiness. Yet it was good for us to have been here, and it is so now also, I trust, for our preparation for future happiness. But this house of God is also the \* “the gate of Heaven,” the way to Paradise and Christ, to our mourning being turned into rejoicing, our sorrow into joy, joy in the goodness of our Lord, and his riches in Heaven. -- However, here on earth, the House of God, the Church of God, every Christian, is sometimes, yea frequently, sad and cast down, persecuted and tormented, as our great Head was, the Son of God himself; to shew that nothing in this world is perfect or lasting, truly sound or happy in its nature, except what is fit for, come down from, and intended for Heaven; and also to shew that † “here we must suffer with Christ ~~as he did~~, that we may be glorified with him.” The house of God is the chief place for our learning and improving these things, our entering into, and partaking of, his sorrow on earth, and his joy in Heaven; our preparing for ‡ “a house not made with hands, a long home, eternal in the Heavens,” before we depart hence, and the mourners go about the streets. This chief place of preparation therefore is pleasant and desirable to those to go up to, who are seeking for and travelling towards Heaven—a sort of home, at least, a place of

\* Gen 28. 12. † Rom. 8. 17. ‡ 2 Cor. 5. 1.

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refreshment for them, to help them to go on their way rejoicing, till they come to their long home, the Paradise of our Lord. *Here* they delight to dwell, to praise God in his courts; and *here* they find themselves nearer home than any where else on earth. She who is lately gone to her long home, and for the loss of whom we have mourned, rejoiced to worship God here, and looked forward to greater pleasure in future worship here than in any thing else on earth, if her life were prolonged. But she is removed to greater happiness, and more perfect communion with our Lord, than this house, or any place on earth, can afford. She has left us \* "an example of the believers" in our Lord; and † "the memory of the just is blessed:" and blessed to us is our memory of her, if it encourage and assist us in preparing for dying the death of the righteous, and for our last end being like her's. This was set before you in our last discourse, and in it you had a bright example of the death of the righteous. Surely also you had great encouragement for considering and living the life of the righteous; and though I shall not now dwell on the character and conduct of the deceased, yet in recommending to you the life of the righteous, I would remind you also that her *life*, as well as her *end*, was that of the righteous.

My chief object at present, is, to exhort and persuade you to live the life of the righteous, that your last end may be like his.

In my last address to you I spoke of the vanity of all worldly things, every thing here below, separate from godliness. I shewed you the humility and sufferings of Christ on earth, and the advantage of humiliation to us; and I displayed the power and spirit, and joy of faith, hope, and love in our Lord

\* 1 Tim. 4. 12.

† Prov. 10. 7.

in the life and death of any and all saints—the happiness of drawing nearer to our Lord. I would now especially persuade you to turn to him, to come to him, to trust only in him; to prepare for him against any hour when he may visit you in any dispensation of life or death, mercy or judgment; to be ready especially for death, \* “for ye know not at what hour your Lord may come.”

First, I shall observe that all men wish to die the death of the righteous. In the next place I shall exhort you to prepare for this without delay: and lastly I shall treat of the reward and happiness of being always prepared.

All men wish to die the death of the righteous. The words of my text, “LET ME DIE THE DEATH OF THE RIGHTEOUS, AND LET MY LAST END BE LIKE HIS,” were spoken by the unrighteous prophet Balaam, who, contrary to his knowledge of the will of God, would go to Balak with a desire of cursing Israel. The Lord *let* him go, but forced him to pronounce a blessing instead of a curse on that chosen people, whom the wicked prophet wished destroyed. The enemies of our Lord were his friends; and though he could not help them as a prophet, yet he counselled and assisted them in their great wickedness, in seducing and debauching the children of Israel. Such were his covetousness and wickedness that he is frequently mentioned in scripture as being notorious for his impiety; yet, his wish was, that he might die the death of the righteous. And this is the wish of every man, however unrighteous his life may be.

† “There is no peace, saith my God, to the wicked!” Men may occupy themselves in the acquirement or abuse of wealth or power, and in the

\* Mat. 24. 42.

† Isaiah 57. 21.

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indulgence of sinful pleasures or excesses, but they will derive from these things only poor and transient enjoyment indeed; followed, at least, by remorse, if not accompanied with it; and ending in trouble and misery. \* “A wounded spirit who can bear”—a conscience full of offence against God and man? It is afraid of both, yea, even of itself; it casts up terror, and dark and dismal prospects; † “Like the troubled sea, it cannot rest.” Reflection on the past will sometimes shew that there is no profit, no sure or lasting peace or pleasure in these passing vanities, and worldly sensual gratifications. Reason will sometimes look forward, and say, whither do these things tend, and where am I going, and what shall be their and my end? A day of visitation or adversity will sometimes happen, and prove that there is no good store or foundation laid up against the time to come—against the life after this. † Conscience will say, that there is a day of future account and reward, when † “these shall go away into everlasting punishment, but the righteous into life eternal.” Though the wicked endeavour not to believe the word of God, and this sentence out of it, yet they cannot altogether disbelieve this warning of their own conscience. It will rise up against them, and whisper to them, (except they are hardened indeed) that sin persisted in, shall be punished, and that the wages of it are death and misery everlasting. Sin will ever leave a sting behind: and § “the sting of death is sin.”

Every man, the wicked as well as the good, know that they must die, and fear, at least, if they will not believe || “after this the judgment.” They

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\* Prov. 18. 14. † Isaiah 57. 20. † Mat. 25. 46. § 1 Cor. 15. 56. || Heb. 9. 27.



cannot altogether, or long, drive this out of their thoughts and prospects, though they may put away the God of peace and salvation far from them, and say unto him, \* “ Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him ? and what profit should we have, if we pray unto him ?” Sicknefs will visit them or their friends, and tell them that this body cannot last ; that it must die. Death will draw near to them, and say to them, in their own case or danger, or that of others, ere long, *Your* hour must come. Then will they say, can they dare to say, “ Let me die the death of the righteous, and let my last end be like his.” This is their desire, their wished for end ; and they would entertain a hope of this, could they hope in the God of Hope. This would be their prayer, could they look up to him as their acknowledged Lord and Master ; could they ask in faith ; did they trust in prayer and serving him. Think of the misery of not being able, bold to offer up this prayer with faith and hope—of having no comfort, or expectation of happiness, in the life after this—of looking forward to a dreadful death and judgment. Consider the latter end of the wicked, and learn wisdom.

About to depart from this body and world, from corruptible and faded things below, to enter into a state where no sort or degree of pleasure, or ease, or comfort, lightens the burden of sin and woe, must make the near prospect of death dreadful indeed. In this world, God sends refreshing rain and sunshine on the evil and the good, but after this life the wicked will have no portion of comfortable light, or refreshment, from God, or any other source. He will put them far away from him then, and con-

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\* Job 21. 14. 15.

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demn them to fearful and corroding misery, to wait the day of final wrath and judgment. Before they depart this world they forebode this, they foresee this; they would \* "say to the mountains, fall on us, and to the hills, cover us from the face of the Lord; but they cannot escape or hide themselves from his wrath," and their own guilt and remorse. Departed from this world, arrived where the evil spirits, and the spirits of wicked men gone before them, dwell, they find only accusing and condemning brethren, hateful and hating one another—accomplices, advisers, and servants of their former guilt—sharers and increasers of their present misery. If they can *there* recognize, or see at a distance, any good spirits of persons formerly known to them, yet there is a great gulf fixed between them, and they can only ask in vain for help, and see the happiness of the righteous to the increase of their own misery.† They look forward to a day of resurrection and final retribution; and what a prospect and place of torment are before them—-an end of any thing like hope—-a completion of indescribable misery! Hell beneath! the lake of fire and brimstone, where the devil and his angels, and all impenitent sinners, shall be punished, and where ‡ "the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night." Remember that this is scripture, the word of God, the revelation of Jesus Christ, and believe and repent, and be saved from this judgment to come on the wicked and unbelievers. While living, lay it to heart; and lay hold on eternal life in the Son of God. Be wise and learned, O ye people—old and young, rich and poor, all people—ye my people and hearers especial-

\* Luke 23. 30. Rev. 6. 16. † Vile parable of the rich man and Lazarus, Luke 16. 19. ‡ Rev. 14. 11.

ly ; and serve the Lord in fear, and rejoice unto him with reverence. Kiss the Son, (come unto him) lest he be angry, and so ye perish from the right way ; if his wrath be kindled, yea, but a little ; but blessed are all they that put their trust in him.\*

You have considered the death of the wicked ; you are persuaded of their fears of it ; you are sensible that they all wish to say, " Let me die the death of the righteous, and let my last end be like his." The next object of my discourse is to exhort you to prepare without delay for dying the death of the righteous.

First of all, I must persuade you of the danger of delay, and then shew you that a righteous life is the only preparation, and that your righteousness must be built on Jesus Christ, † " for other foundation can no man lay."

Every wise man must remember and say with Solomon, † " Thou knowest not what a day may bring forth," and must be aware of the uncertainty of human life. The book of God abounds with so many warnings to this purpose, that if people would but frequently read it, they would not forget any more than David did, that § " there is but a step between them and death : " that " the days of man are as grass ; for the wind passeth over it, and it is gone." The slightest observation must shew that death comes at all times to different persons : that it visits the young as well as the old, the strong as well as the weak : that some linger long on a bed of sickness, while others are but a short time ill : that where it is little expected it often happens : that some die suddenly, and not many arrive at old age. All this is so plain that I need not dwell upon it ;

\*Vide Psalm 2. 10. 11. 12. Old Translation. †1 Cor. 3. 11.

‡Prov. 27. 1. § 1 Sam. 20. 3. Psalm 103. 15. 16.

yet how little is it considered by most people to their own warning and advantage. Even when they lose near relations, or dear friends, how soon they forget that they are gone into a better or a worse state; and that they themselves also must soon die. I do not say that they forget the death of their friends, but that they forget the consequences of it, and the warning of it: they regard not their own and their friends' interests and inheritance in life eternal. Let not this be the case with any of us, especially with those who are now affected by the death of our friend. It is intended for our improvement at all events, and for the increase of future happiness to all who are affected by it. I must speak of her whom we now mourn for, the case nearest to our present feelings. She has died the death of the righteous, and has gained indeed by her exchange of the imperfect glories of Christ's kingdom in this world, for the higher glories and enjoyments of it in Paradise. What happiness to her to see and enter into these! what comfort to us to believe in her going there! what encouragement to prepare and endeavour to follow after—to have *our* consolation also in Heaven, our affections set on things above! what joy in the Holy Ghost to look forward to and expect more perfect and uninterrupted communion with our Lord and all saints \* “in the midst of the Paradise of God!” This is the purchase of the death of Christ, the reward and effects of faith in him. This is the consequence of the life and death of the righteous. But I must return to my more immediate argument, the proof of the uncertainty of life. She, the loss of whom in this world we now lament, how lately, a few Sundays ago, was she in health, and in the enjoyment of as much happiness as this

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\* Rev. 2. 7.

life and this place can afford ; for the last time\* she was here, she received the sacrament of our Lord's Supper ! How little did we expect that she would be so soon removed from worshipping God here to celebrating his praise in purer realms of bliss and harmony ! How little do you expect, any of you, perhaps, here, that in a few weeks you will also be removed into another world and life ! Yet, in all probability, it will be the case of some one of you here--- *one of us*---God only knows whom. Perhaps more than one of us, perhaps myself. This may be your or my last meeting here, my last address to you ; so certainly, that I need not lose time in persuading you of it. I would improve it to more profitable discourse. Oh ! that this, perhaps my last address to you, may prepare you better than any former one, for death ! may prepare you and me for dying the death of the righteous.

You are convinced that you may die very soon. Now remember also, that this life only is your time of probation and preparation for another : that you must work here † “ while it is day, for the night cometh when no man can work : ” that every one shall ‡ “ receive [*the reward of*] the things done in his body, according to that he hath done, whether it be good or bad : ” that if any one in this world persist in § “ turning away from him that speaketh from Heaven, ” “ there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation. ” Remember, that if you do not die the death of the righteous, your last end will not be like his, but miserable indeed ! more shocking than any thing we can conceive, much less describe ! Repentance to salvation must be in this

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\* Easter-day, the festival of the resurrection of our Lord.  
 † John 9. 4. ‡ 2 Cor. 5. 10. § Heb. 12. 25. and 10. 26.

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world, and none are shut out from it, for \* "God is not willing that any should perish, but that all should come to repentance." † "But, except ye repent, ye shall all likewise perish."

The best of us is deficient in doing our duty to God, and our neighbour, and ourselves. If we look back on our former lives, yea, but a little way back, we shall see many transgressions. If we look into ourselves we shall find many faults and failures in our heart and mind; a soul not sufficiently given to God. We are blind because we do not look into ourselves, and because we do not try ourselves by the righteousness of Christ. When we know him, his suffering for sin, God's hatred of it, its corrupting, defiling, and destructive nature, we shall abhor our guilt, and confess our unworthiness. When we see this, and at the same time the mercy of God, and the death of his only Son for us sinful creatures, we shall be moved to † "godly sorrow, which worketh repentance to salvation;" we shall die unto sin, and live unto righteousness—righteousness which, however, is only sufficient through faith in that of Jesus Christ, and which must be accompanied with a penitent and a contrite heart. This is required from the best of us; but they who have forgotten God days without number, and therefore done wrong continually, without measure I may say, how great repentance do they need! Yet these are invited to turn to God, and believe in his Son, and repent of their sins, and be saved. § "Though their sins be as scarlet, and red like crimson, of a deep bloody dye indeed, yet they shall be pardoned, if they be willing and obedient to follow the law and the gospel. They are spared from death and destruction that they may yet be converted, and live to God and

\* 2 Peter 3. 9. † Luke 13. 3. ‡ 2 Cor. 7. 10. § Isaiah 1. 18.

righteousness. They are called upon while it is time, to escape damnation. \* "Behold, now is the accepted time ; behold, now is the day of salvation," if they now turn to the Lord with mourning for their sins, praying forgiveness, and following after righteousness. Let them not think to put off repentance ; this is increasing their sin, their danger, and their difficulty. They know not how long, how *short* a time, I should say, they have to live ; and let them not wait for the day of sickness or adversity. Adversity cannot be greater than their present state, except that of being finally and completely lost : and sickness may quite disable them—will certainly in some degree—from seeing their lost estate, and from turning to God and the sure mercies of Christ, and laying hold on the means and helps to the redemption and renewal of a sick and fallen soul. Oh ! let not them, or any of us, harden our hearts, as in the day of provocation, when we sinned and believed not God, but to-day, while it is day, let us hear his voice, and enter into his rest ; believe in his Son and obey him. Let us *now* prepare, and be ready, for dying the death of the righteous.

Death is that event and time of our existence in which we enter into a new state of greater happiness or misery, according to our righteousness or unrighteousness performed here. Then our probation is ended, and our state of reward or punishment commences. If we have been righteous, it is full of comfort ; if unrighteous, full of terror. Reason, conscience, our spirit, witness to these things—to our present and future state. At any time during life, or on the confines of death, they are able to witness to these things. We know, or *might* know our state, if we would ask ourselves whether we are ready to

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\* 2 Cor. 6. 2.

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die the death of the righteous. But alas ! how seldom most men ask themselves this important question ; therefore, how little in general are they prepared to answer it, rather how afraid in general are they to ask or answer any such question. If this be their condition, however, I should say, that they, for the most part at least, are not prepared to die the death of the righteous, because they have not lived the life of the righteous. Men's own understandings tell them pretty clearly that if they would have the reward of a righteous man, they must live the life of a righteous man ; and that as they labour for any thing, such shall be their harvest. The word of God, which few never hear, tells them plainly, \* " Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption : but he that soweth to the spirit, shall of the spirit reap life everlasting." Reason and observation, fairly consulted, would also shew that Christian righteousness is the only true righteousness ; and that of ourselves---our own working without the grace of God, we are not equal to it : and the revelation of Jesus Christ tells us, that of ourselves we are not sufficient even to think any thing as of ourselves, righteous in the sight of God ; but that through faith in his Son, we are sufficient for all righteousness. I wish that I could enlarge on this comfortable theme, but I must confine myself to a few plain remarks.

The world, the flesh, and the devil, are combined against us ; we are naturally disposed to serve them ; † " the carnal mind is enmity against God." Yet we must overcome all these difficulties if we would be righteous. How can we think, propose, expect, or set about, doing all this ; fighting against ourselves

\* Gal. 6. 7. 8.

† Rom. 8. 7.



and our own nature ; resisting and conquering so many enemies ? Believe only that you can do it, and that great will be your reward and profit in doing it, and it will be done. Believe only in the power of God, through Jesus Christ offered to you. Believe that He, the Son of God, lived and died on earth for our sakes, to give us the Spirit of God, to renew in us all righteousness. Believe in his sufferings, and his love for us, for this object, that we might love him and obey him, and be righteous and happy. Believe in his love for us, and his purchase of heavenly powers and happiness for us, and we must love him, and use and cultivate his gifts, and resist and refuse every thing at enmity against him. Believe all this ; and our love of him, and his love for us, will make us dwell in him, and he in us ; and then the world, the flesh and the devil, cannot prevail over us ; for \**“if God be for us, who can be against us ?”* But without God on our side, without faith in his Son, and in his gifts and promises, we cannot have desire or encouragement, power or spirit, to work out the righteousness of a Christian, to see the happiness of one, to expect the reward of one---to love the Lord our God with all our heart, and every neighbour as ourselves, and as a brother ; we shall be unequal to living the life of the righteous, and therefore dying the death of the righteous. Jesus Christ is the only way to happiness and to Heaven. If we do not build on him we cannot raise up any work of righteousness, or treasure in Heaven : and where he is preached, his covenant of salvation declared to us, we cannot have any excuse for not accepting it, and conforming to it. For what can any man say in defence of himself, who disregards the chief good and blessing on earth, the Gospel of our Lord, which eve-

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\* Rom. 8. 31.

ry righteous man says, is the only way to righteousness, and which, when fairly searched and followed; will never be found wanting in light, and power, and help, from Heaven? What does he deserve who cares not for all the offers and promises, the sufferings and goodness of our Lord; for power to live to him here, and to go to him hereafter? Surely he does not deserve to die the death of the righteous; and he will not; for he has not fought or endeavoured after, or lived the life of the righteous; therefore his last end will not be with the Lord. But I hope and trust that none of you from this day ("to-day while it is day") will henceforth be indifferent or careless about your greatest good, the one thing needful--the preparation of your souls for God and for Heaven. I trust that you are persuaded, determined, to prepare without delay for dying the death of the righteous. To confirm you in this resolution I shall proceed to the last argument proposed.

Lastly, I am to treat of the reward and happiness of being always prepared to die the death of the righteous.

I have shewn you that the only preparation for a happy death, is, to work out righteousness, to sow to the spirit, to overcome the world, through faith and love in Jesus Christ; in short, to be a true Christian. To be a true Christian is to be a friend of God, and to keep his commandments \* "doing all things heartily as to the Lord, and not unto men;" not only to be sometimes, but always a Christian, serving the Lord and waiting for him, that come at what hour he will, you may be found watching, and ready to enter into his future kingdom. This is being always prepared to die the death of the righteous.

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\* Colos. 3. 23.

Consider now the reward and happiness of being always ready for the coming of our Lord.

Think of the comfort of being ready to be absent from the body, and present with the Lord : to be released from this body of sin and death, from the infirmities of our nature, and from this fallen and corrupt world, in which the best stranger and pilgrim in it is not free from labour, and care, and sorrow. Think of being ready to go to that state where neither temptation from without or within ourselves, nor sickness, nor anxiety of any kind, shall disturb or distress us : where there shall be “ no more death, nor sorrow, nor crying, nor pain.” And if we are ready to go, we are also willing to wait the good time of our Lord ; to remain here servants and subjects of present humility, and heirs of future glory--- comforted in the opportunity of growing in grace and knowledge, and adding to our treasure in Heaven; of acquiring a brighter crown of glory--- comforted in the opportunity of helping our own souls, and the souls of those dear to us in this world, in becoming more fit and prepared for more perfect communion with those who are gone before us, and with our Lord and all saints ; rejoiced, and again I say, rejoiced, in looking forward to the Paradise of our Lord, and to good things, such as \* “ eye hath not seen, nor ear heard, neither have entered into the heart of man.” These are the comforts and rewards present to us and in perspective, of being always ready for our Lord. These are the fruits of † “ a conscience void of offence towards God and man. This is the consequence of our heart not condemning us, and of our being † “ ready always to give an answer to every man that asketh us a reason of the hope that is in us”—hope in Jesus Christ our Lord !

\* 1 Cor. 2. 9. † Acts 24. 16. ‡ 1 Peter 3. 15.

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Can I add to these proofs of the happiness of being prepared to die the death of the righteous? I can, by turning to the life and death of the righteous, seen or known to us. See Daniel in the den of lions; Shadrach, Meshach, and Abednego, ready to go to our Lord through the fiery furnace; and see our Lord or his Angel, present with them in the den and the furnace, \* "stopping the mouths of lions, and quenching the violence of fire." These righteous men through faith sought and found our Lord; were ready for him in life, or in death. Hear St. Paul saying, † "To me to live is Christ, and to die is gain." ‡ "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal: but the things which are not seen, are eternal. § "If ye are Christ's ye possess all things, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: *all* are yours: and ye are Christ's; and Christ is God's:" that is, all things, whether present or future, ministers of God, or friends here, or friends gone before you, all are disposed of to your greatest advantage, for your present probation and future reward; for your living the life of the righteous, and dying the death of the righteous; for your increase of faith, and therefore of your enjoying every thing most valuable, and to the best account, if ye are Christ's, and beloved of the Lord, who makes all things work together for good to those who love him. See one more instance of the happiness of being prepared to meet our Lord. See Stephen, when near his death, that of being stoned

\* Heb. 11. 33. † Phi. 1. 21. ‡ 2 Cor. 4. 17. 18. § 1 Cor. 3. 21. 22. 23.

to death, praying forgiveness for his enemies, calling on God, and saying, "Lord Jesus, receive my spirit;" looking up to Heaven, and seeing Jesus on the right hand of God, and the glories of Christ's kingdom.

I need not multiply instances of the death of the righteous, but I beg you further to consider them, and to add to them in every way which shall help you forward in being prepared for death after the example of the saints. Be assured that "the Lord's hand is not shortened, nor his ear heavy," that he should not be present, and aiding to you as much as to any who have gone before you, in proportion to your wants and trials, if you also belong to him—not visibly or miraculously, but in his spirit, sufficiently to strengthen you in his service, and to raise you above all fear, and to make you "more than conquerors through him that loved you." Before now I have told you so. Lately I have seen and described to you, an instance of this, in the departure of her who is last of all, of our late number, gone before us, who died saying, "I see the glories of Christ's kingdom." These were the last words she spoke. This glorious sight was the last exercise of vision she seemed to be sensible of while she was on earth. Thanks be to God for this comfortable token of her happiness, afforded us in our loss! for this confirmation of his word, and of his undiminished goodness to all saints! for this proof of the eternal happiness of her for whom we mourn! If it be not a sufficient one to you, in conjunction with your knowledge of her righteous life, I have only time to say to you, "O ye of little faith!" † "Lord help your unbelief—increase your faith." ‡ "I have believed, and therefore have I spoken."

\* Rom. 8. 37. † Mark 9. 24. Luke 17. 5. ‡ 2 Cor. 4. 13.

To conclude. Remember, every one of you remember, that you must die—go to your long home; that it will be a miserable one indeed without you go to our Lord: that you must live to him here, and die unto sin, if you would go to him hereafter: that Jesus Christ is your only Mediator to lead you to God and to Heaven. Remember the comforts and happiness of the righteous in this world, the terrors and troubles of the wicked; much more, the joy of the one, and the misery of the other, in the life to come. Remember that you must enter upon this, ere long; that you must make your choice here of good or evil, a blessing or a curse, to last forever and ever; and that you must live, and prepare, accordingly, for eternity. Remember that in *this* life only you can prepare, and that it may be very short to you. Yet, however, *now* is the time of preparation; and you *have* time, God grant! the least prepared here, to turn to God, to believe in his Son, and to serve him—to “*die the death of the righteous.*” God is near, Jesus is ready, the Spirit is come down on earth, to receive, to assist, and to raise you to a new life in him, to a life of righteousness, to happiness eternal, to be begun on earth, and completed in Heaven. O eternity! dreadful, pleasing thought! pleasing to the righteous, dreadful to the wicked! Think, oh think of *perfect* and *eternal* happiness, purchased for us by Jesus Christ; for us, fallen, short-lived, and unprofitable creatures! Think, oh think! of the shortness and uncertainty of this life, yet made long enough for our gaining perfect and eternal happiness through faith in Jesus Christ. \* “Believe on the Lord Jesus Christ, and thou shalt be saved.”

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\* Acts 16. 31.

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No longer undervalue the life present, or the life to come : risk not eternity : neglect not, and abuse not, the time of preparation, and the sure mercies of Christ. The hour is now in your hand : the night is not yet come : but \* “ *this night* thy soul may be required of thee ;” and then what shall profit ? Would the whole world, would any thing, except riches towards God, and treasure in Heaven ? What would you give in exchange for your soul ? † GOD GRANT, that it may be prepared for his summons : that this day may be an accepted time, and this discourse a blessed one to *your* and *my* preparing for dying the death of the righteous, and to our last end being like his ! God grant, that whenever He calls us away, we shall go to him in Paradise !

Consider what has been said ; lay it to heart, and improve it *there* ; and delay not another day preparing for death, and for life and happiness righteous and eternal. Every one of you apply the discourse and advice to yourselves more than to your neighbour—first to yourselves, and then as you have opportunity to do good to all men. † “ Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end.....AMEN:

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\* Luke 12. 20. † Mat. 16. 26. ‡ Eph. 3. 20. 21.

FROM THE VERMONT EVANGELICAL MAGAZINE,  
PUBLISHED JUNE 1809.



EXTRACT OF A LETTER GIVING AN ACCOUNT OF THE  
LAST MOMENTS OF MRS. H. COOK, OF ST. ARMAND,  
CANADA, WHO DIED APRIL 21ST, 1809.

**U**NDER our present irreparable loss, my dear  
M—, may our hearts be truly thankful that  
we sorrow not as those who have no hope, but that  
our Heavenly Father, while he chastens, affords us  
the most important instructions and divine consolations.  
When we reflect upon the happy situation  
and flattering prospects of our dear departed friend,  
and remember that she was (from a state of uncommonly  
good health) in two short weeks brought down to the  
silent mansions of the dead, may our minds be impressed  
with a most serious sense of the vanity and instability  
of all earthly prospects, and the importance of laying up  
treasures in Heaven, where disappointments are not known,  
and where the cruel spoiler, death, has no longer power to  
disturb the peace of the righteous. Could any one that  
witnessed the heavenly composure, with which our dear  
friend viewed the near approach of death, and heard her,  
while labouring under its agonies, sing hymns, praising  
and glorifying God, for one moment doubt a future state  
of existence, in which the righteous shall receive a  
glorious and eternal reward, which shall succeed the  
trials and tribulations they have experienced, while  
faithfully serving their Maker here on earth!

Our excellent friend, for several months before  
her death, had appeared to be more particularly under  
the influence of the Holy Spirit than ever: her



attention to religion and religious duties had been, for some time, daily increasing. She made us a visit about the 20th of March. I mention it, because there was something uncommonly serious and impressive in the conversation of our friend, which I could not but remark at the time. Religion was the principal subject of her conversation, and she expressed the greatest anxiety, that we should devote our lives more entirely to the service of our Maker, and observed that when she looked back upon some years of her past life, she was shocked at the lukewarmness of her affections towards her Saviour, and determined hereafter to live more to his glory and her own immortal interest. She expressed the most sensible gratitude towards her excellent pastor; whose pious example and exhortation, she said, had been the means of awakening her to a greater sense of her duty. She said that she had lately spent a considerable part of every day and evening in reading serious books and in religious conversation, to increase her zeal in the service of God.

At parting she said to me with an air of solemnity, which I shall never forget; "we shall perhaps meet but a few times more on earth; remember that a preparation for death is of the utmost importance, endeavour with all diligence to cultivate the seeds of grace, that are springing in your heart, and may you continue faithful to the solemn profession you have made."—She left us and I saw her no more until a few hours before her death.

She had some time, before her death, a dream,\*

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\*On the subject of dreams, the opinions of persons are various, and every reader is left to enjoy his own opinion. The letter mentions facts merely, without any comment, and of the truth of the facts there can be no doubt. Many of our readers will doubtless recollect the case of the younger lord Lyttleton, who, when in perfect health, dreamed of the time of his death, which happened according to his dream.

which she communicated to a number of her friends some time before her illness. I am not in a habit of paying much attention to dreams; yet this was of so remarkable a nature, that I cannot but relate it. She dreamed that an angel appeared to her and told her he had come for her, and she must go with him; she felt perfectly willing to go, but said she wished to sing a hymn first, and began Watts' cradle hymn, and sang uncommonly clear and pleasant, until she came to the line,

"Soft and easy is thy cradle,"

when she awaked. Afterwards, on the evening before she was taken ill, she said, that she had again, in a dream, seen an angel, who told her she had nothing more to do here and must go with him. She went to bed apparently in much better health than usual; but awaked in about two hours, in most violent distress, from which she found no relief but in death. Her disorder was of the most distressing kind; yet she bore it with the most exemplary patience, and never expressed a hope or (I may say) a wish to recover.

I did not know that she was in so dangerous a situation until Thursday afternoon, and on Friday morning I arrived at Mr. Cook's about eleven, and found her alive, though she was thought to be dying. She had her senses perfectly and expressed great satisfaction, that she was permitted to see me once more and give me her last instructions. Her bodily strength was nearly exhausted, but that of her mind was not in the least impaired: her voice was quite clear and articulate, but had a hollow sound which made every thing she said much more impressive; and it did not appear to fatigue her much to talk. She diligently improved this privilege, and ceased not to exhort those present to make a useful improvement of the solemn scene we were then witnessing, to adore the

goodness of God in all his dispensations, and to submit with cheerful resignation to his divine will.

Soon after I went into the room, she gave me her hand; it was cold, and covered with a death-like perspiration; "take hold of this ice," she said; I pressed it with both mine and was most deeply affected; she fixed her eyes upon my face, and with a look of tender compassion, said, "I know, My Dear, that you will sensibly mourn the loss of me, but you must not murmur at the just chastisements of your Heavenly Father:—bow with humility and cheerfulness to his wise and just decrees:—bear it constantly in your mind that you must shortly follow me—And O! that you might be enabled so to live—that you may on your death-bed, receive that divine assistance which at this moment supports me, and which even in the agonies of death, raises me above bodily pain, and will soon, I trust, transport my soul to endless happiness."

She composed herself a short time, and then offered up to the throne of grace, a most excellent and affecting prayer, that God would console her dear, afflicted husband, and her other dear friends; she prayed for all people, her enemies as well as others; that sinners might be brought to see the evil of their ways, and turn to the Lord and live; most fervently did she pray for the interest of Zion, that Christ's kingdom might be built up and established throughout the earth, and lastly, for herself, that God would have compassion on her weakness, and enable her, to the last, to bear her pains with Christian patience, that he would be her staff and support through the dark valley of the shadow of death; that he would grant her a quick and easy passage to the arms of her Saviour; that she might join her dear departed friends, in singing eternal hallelujahs to God the Father, God the Son, and God the Holy Ghost; Amen.

She had frequent turns of appearing quite exhausted, and would seem for a few moments to be dying, when she would constantly ejaculate, "Blessed Jesus, come quickly.—Holy Spirit, support me—O Lamb of God, receive my spirit—sweet babe of Bethlehem, defend and help me—pray for me, my friends, that my Jesus may come quickly."

She would soon grow easier, and, after reposing herself awhile, would continue her exhortations to us, that she might lose no time while she had power to speak. About three o'clock P. M. some symptoms appearing a little more favourable, Doct. C. was anxious that she should take some more medicine, as he thought there was still a possibility that it might have a good effect. We, therefore prevailed upon her to take a little, though she was confident that it would have no good effect, nor did she wish that it should; but rather reproached us for being so selfish as to wish to detain her here. "Why, my friends, will you cling so fast to me? I am impatient to leave this vile tabernacle of clay, which gives me so much pain; that I may be happy in the presence of my Saviour. This day, I hope to be with him in Paradise, where I hope to meet many of my dear friends who have gone before me.—This is Friday, the day on which our Saviour was crucified; I thank God that I am permitted to suffer the pains of death on this day;—but how trifling are my sufferings when compared with his; I am laying upon a bed of down, surrounded by the most kind and tender friends and every possible comfort, while he agonized upon the cross, and gave his life a ransom for poor wretched sinners, of whom I am the chief:—but glory be to God, who through the merits of his Son, hath granted me peace and pardon.—O! that you might all be made sensible of this inestimable blessing,

and devote your lives more fully to the service of the Lord. Remember the injunctions of a dying friend, and endeavour to live to the glory of God, in the strict performance of every christian duty; be constant and regular in family prayer, and will you, Mr. Stewart, preach it to your people, exhort and persuade them not to neglect this most essential duty;—declare to them, “the whole counsel of God.” Display to them, the terrors of the law, and the delights of the gospel. May God bless you, and prosper your pious exertions for building up his Church here in the wilderness, and may you be the means of persuading many sinners to turn to the Lord, that they may find mercy.”—Mr. Stewart told her that it would be his chief happiness to remember and fulfil her requests; he prayed God that he might profit by her pious example, and was confident the impressions of that moment would never wear away. She thanked him, for all his goodness to her, and looking at us all, she said, “do not mourn to excess; I leave you in the hands of God, persevere in the good work you have begun, and we shall soon meet again never more to be separated.” Again surveying us as we were weeping around her—“mourn not for me,” she said, “but for yourselves—to this situation you must all be brought, how soon you know not—be ready therefore, that you may not be called away unprepared.” Being considerably fatigued, she begged we would leave her and go and take some refreshment, while she slept. We went and she slept quite easy for some time. After this, her turns of distress grew more frequent, she thought herself going fast, and desired that we would all sit down by her; she then requested me to sing a hymn, in which she joined, rather feebly at first, but, when we came to the last verse,

"Jesus can make a dying bed"—\*

her voice rose, and I think I never heard her sing so clearly in my life. Mr. Stewart then prayed with her, which she said afforded her great refreshment.—A number of people called in; she requested that they might all come into the room that she might be a spectacle for them, and she gave them most excellent advice. She had her reason to the last—and after a severe turn of distress, in which she had moved towards the fore-side of the bed, where I was sitting, she cast up her eyes, and saying in a fervent manner, "I see the glories of Christ's kingdom,"—her spirit departed without a struggle, at just 9 o'clock, in the evening of April 21st. Her faith remained firm and unshaken through the whole, and rather increased as her strength diminished. The funeral was attended at eleven o'clock on the next Sabbath:—and there was a large collection of people and many sincere mourners for the death of this truly pious person.

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\* WHY should we start and fear to die?  
 What tim'rous worms we mortals are!  
 Death is the gate of endless joy,  
 And yet we dread to enter there.

The pains, the groans, the dying strife,  
 Fright our approaching souls away;  
 Still we shrink back again to life,  
 Fond of our prison and our clay.

Oh, if my Lord would come and meet,  
 My soul should stretch her wings in haste,  
 Fly fearless through death's iron gate,  
 Nor feel the terrors as she pass'd.

Jesus can make a dying bed  
 Feel soft as downy pillows are,  
 While on his breast I lean my head,  
 And breathe my life out sweetly there.

## INSCRIPTION

ENGRAVED ON THE TOMB-STONE ABOUT TO BE PLACED OVER THE GRAVE OF MRS. H. COOK, IN THE BURIAL-GROUND AT THE CHURCH OF THE PROTESTANT EPISCOPAL CONGREGATION IN THE EASTERN PART OF THE SEIGNIORY OF ST. ARMAND, LOWER CANADA.

HERE SLEEPS THE BODY OF

**Mrs. HANNAH COOK,**

WIFE of GEORGE COOK, ESQUIRE,  
of this Seigniorv.

In the various characters of Wife, Neighbour, and Friend, she faithfully took her pattern from the religion of JESUS.

She died as she lived, like a Christian, on the 21st of April, A. D. 1809, aged 42 years.

Reader! would'st thou be useful and happy here, and blessed forever? Imitate her example.

*“Blessed are the dead which die in the Lord.”*

Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there.



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CONGREGATION IN  
OF ST. ARMAND,

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