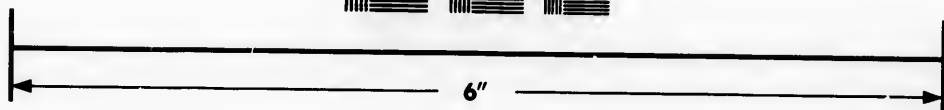
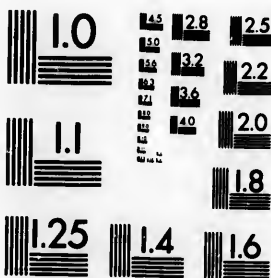


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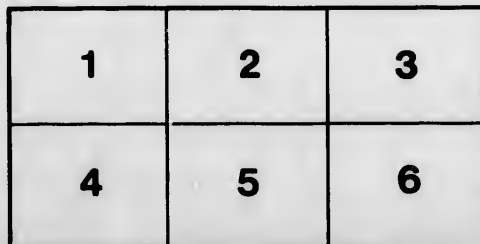
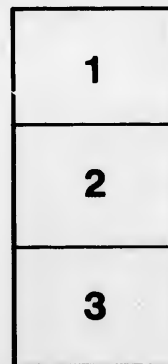
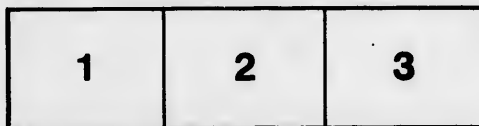
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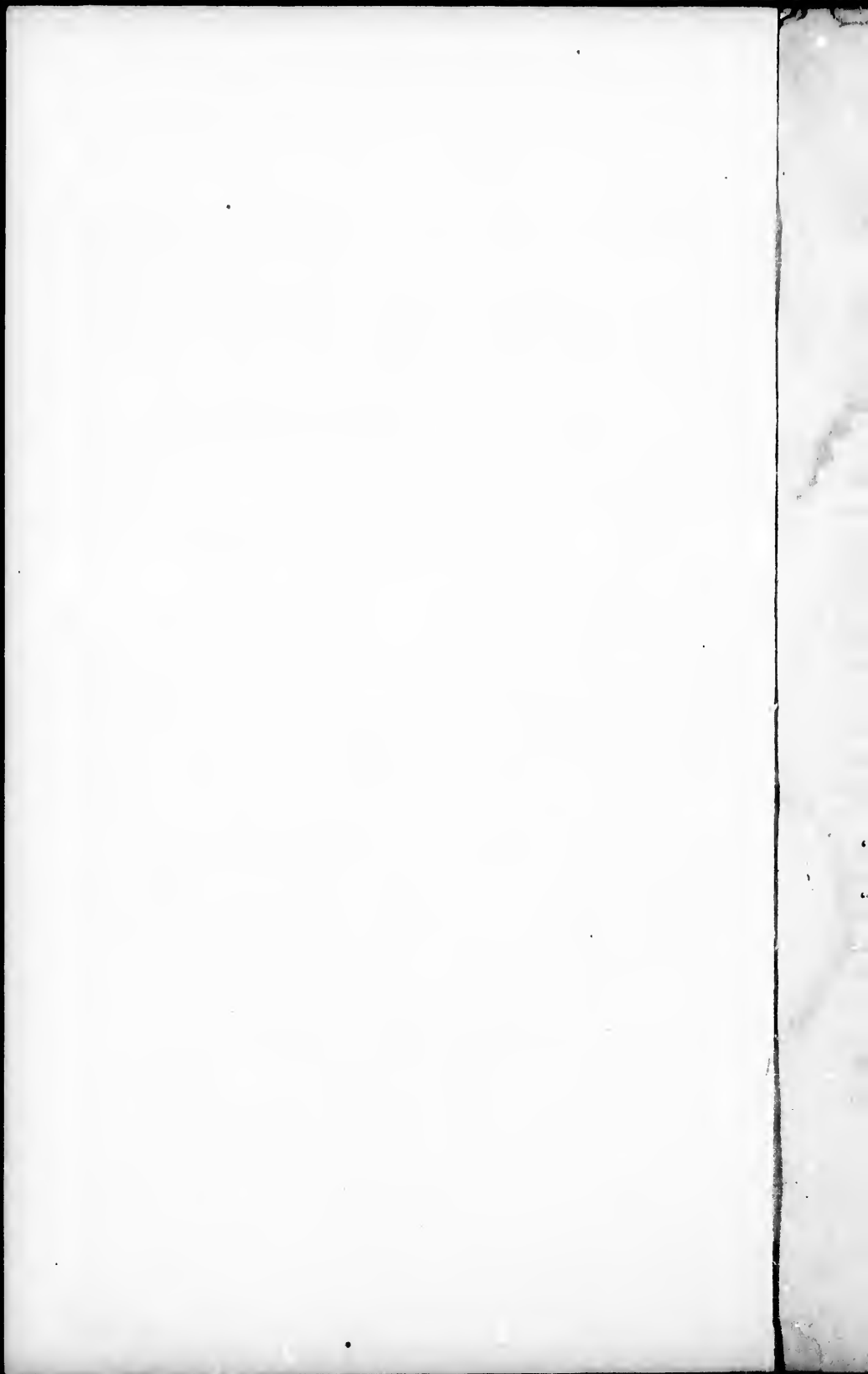
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*Dr. Chamberlain*  
*with the Author's Respect*  
THE

**PROMISE OF PARADISE.**

A

**FUNERAL SERMON,**

PREACHED AT ALBURGH, VT.

ON THE 22d OF APRIL, 1822,

ON THE DEATH OF

**PHILYER LOOP, ESQ. ÆT. 44.**

---

BY THE REV. MICAHAH TOWNSEND,  
*Rector of Caldwell and Christie Manors, L. C.*

---

“Blessed aye the dead which die in the Lord from henceforth.”

*Rev. 14, 13.*

“O death, where is thy sting? O grave where is thy victory?”

*II. Cor. 15, 55.*

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BURLINGTON, Vt.

PRINTED BY E. AND T. MILLS.

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1822.

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THE  
**PROMISE OF PARADISE.**

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*“And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise.”—Luke 23, 43.*

It is impossible for any one, who has a heart to feel, and a soul to save, to peruse, without deep and solemn interest, the record of the sufferings and crucifixion of Jesus Christ. The grand and magnificent scene which is here presented to our view, of an Omnipotent Saviour, assuming human nature for the suffering of death, and taking upon himself the responsibility and guilt of a whole race of rebels, cannot be contemplated without wonder and admiration.

The object of his humiliations and sufferings, which was so truly great, so truly godlike, gave additional dignity and grandeur to the sacrifice; and the majesty with which his sufferings were endured, and terminated, induced a modern skeptick to say, that while “Socrates died like a Philosopher, Jesus Christ died like a God.”

His mission upon earth was a mission of mercy; this divine attribute shown forth in all its native loveliness and glory, in every trait of his personal character; and in the doctrines and promises of his Gospel, he hath bequeathed to a sinful world the richest legacy of mercy. Every christian, who has consulted this blessed charter of salvation, must be familiar with those nu-



merous instances recorded, in which the divine benevolence of the Saviour was manifested for the relief of human misery. The ignorant were instructed in that wisdom which cometh from above ; the wicked were reprov'd with authority ; the humble penitent was consoled with the assurance of pardon ; the broken heart was healed, and the desponding spirit cheer'd, with the soothing accents of mercy ; bodily diseases were alleviated ; devils were cast out and their prey delivered ; the dead were raised to life again, and the sins of those who believed in Jesus were forgiven. His benevolence flow'd from a source which could not be exhausted by exercise, nor diverted from its course by obstacles ; even in the midst of his bitterest persecutions, it did not fail to discover itself on every possible occasion. When he was reviled, he reviled not again ; when he was persecuted, he blessed ; when he was arrested with weapons of slaughter, he healed the wound, which one of his enemies had received in the contest ; when he was threatened, at the bar of Pilate, he palliated the conduct of him who was about to pronounce the sentence of death upon him, by assuring that tyrant, that even in that horrid act, he was less culpable than they who had delivered him to his power ; when he was accused, he answer'd not ; when he was buffeted, he suffer'd in silence ; when he was condemn'd, he appeal'd not from the illegal and bloody sentence ; "He was brought as a lamb to the slaughter ; and as the sheep before her shearers is dumb, so he open'd not his mouth." When he approach'd the cross, and beheld all the implements of death collect'd to mangle

and torture his body, not a murmur escaped him ; he shuddered not at the sight, for his agony was past.— When his blood-thirsty enemies had completed their part in this work of death, by suspending him on the cross, to suffer all the pains of a protracted dissolution, he at length opened his mouth ; but what was the sentence which he uttered ? Was it a malediction upon his enemies ? No ! but, “Father, forgive them, for they know not what they do.” He heard in silence the railing of the multitude, in which one of the malefactors united, who was crucified with him ; but when from the other, the accents of penitence and faith reached his ear, “Lord, remember me, when thou comest into thy kingdom,” he turned and addressed him in the gracious words of our text,—“Verily, I say unto thee, to-day shalt thou be with me in Paradise.”

It was in this spirit of benevolence and mercy, that these words were uttered ; and they were pronounced by him, who had power to ensure the fulfilment of what he promised ; for he soon demonstrated to the world, that he had the keys of Death and the Grave, and that the destinies of the invisible world were all subject to his control.

The Paradise, to which the Saviour here promises to introduce the penitent malefactor, is generally supposed to be a receptacle in the unseen world, prepared of God to receive the souls of the righteous, when they leave their earthly habitation ; there they are to remain in a state of qualified happiness, till the day of final judgement, when they will be summoned to the bar, in one grand assembly, to receive their full, their

everlasting reward. Of this depository of the Saints, St. John had a view, when he "saw under the altar the souls of them that were slain for the word of God, and the testimony which they held." Here also was the Patriarch Abraham, when he received into his bosom the pious beggar Lazarus. And it is but reasonable to conclude from analogy, that a receptacle is also prepared for the souls of the wicked, during the intermediate space between death and judgement. This place is frequently alluded to in scripture, under the appellation of *Hell*; and to this prison, the rich man in the Gospel was consigned, who supplicated Abraham for relief.

But not to the penitent thief on the cross, alone, has the blessed Saviour promised this paradise of rest; thousands of immortal beings, who have turned to Christ the eye of penitence, and addressed to him the prayer of faith, like him, have found shelter and salvation in his cheering promises. And we, my dear hearers, and every other child of Adam, need the consoling assurance, which Christ here gave to this dying man.— If we have not stolen from man, as he had done, we have done what is worse, we have robbed our Maker; If the laws of our land have not condemned us, yet the more fearful laws of Heaven have already pronounced us guilty. It is from the weightier judgements of eternity, which never, never end, that we are to seek deliverance; it is from the death that never dies, that sinners are timely snatched by the mercy of Jesus Christ. How seasonably did this mercy interpose in behalf of the poor culprit on the cross, at once displaying the

glory of the Saviour in the midst of his ignominy, and plucking the sinking soul from the jaws of perdition? Behold, what a spectacle of wretchedness this unhappy victim exhibits! He is cut off from society in the midst of his days; his life is forfeited to the violated laws, and endless disgrace and infamy are entailed on his memory. All hopes of pardon for his crimes from any human tribunal are extinguished, for the ministers of justice are performing their last awful duties. If he turn his eye to the future, all is there dark, and gloomy and hopeless: for the same crimes which demanded his execution here, will meet and witness against him at the more awful tribunal of Heaven, from the decisions of which, there is no appeal. In this dreadful extremity, he feels contrition for his sins; he confesses the justice of his sentence; he reproves the partner of his guilt for not fearing God; he proclaims the innocence of the Saviour, who had done nothing amiss; perhaps he had heard of his fame, and seen his miracles, and knew that the malice of his enemies, and not the violation of law, had procured his condemnation; and beholding the Godlike dignity and virtue of his sufferings, he believes that he is the Son of God, and with reverence addresses him as a Being able to afford him deliverance from the wrath to come,—“Lord, remember me when thou comest into thy kingdom.”

This prayer, tho’ short, was sincere and effectual; it was the language of penitence, conviction and faith; it came from the heart, and produced from the Saviour this gracious reply,—“Verily I say unto thee, to-day shalt thou be with me in Paradise.”

Very few, probably, would have been willing to have exchanged conditions with this dying malefactor. But how, let me ask, is our situation, without the promise of paradise, preferable to his who had received that promise? He was sentenced to suffer temporal death on the cross; we, without repentance, are already condemned to eternal death. His contrition, though late, had procured for him a general amnesty for all his sins from the throne of Mercy, and conciliated the favour of him, who was to sit in judgement on his soul; we are still enemies of God, still exposed to the judgements due to our sins, unless we also have trodden the path of penitence and godly sorrow. Altho' our lives are not visibly threatened with so speedy a termination as his, who was writhing upon the cross while he made peace with his Saviour, yet a thousand unseen casualties are lurking around us, and death *may* be even nearer to us than it was to him; but if otherwise, of what moment are a few transient days of vanity, in comparison with the magnitude of those events, and the vastness of eternity, which await us beyond the tomb? and yet, who of you, my dear hearers, have so addressed to Christ the prayer of penitence and faith as to obtain the consoling assurance, which cheered the spirit of this dying man? Ye, who are living, can answer for yourselves; and I solemnly charge you before God, to put the question to your own hearts with that honesty and truth, which eternity will soon constrain you to use.

I could point you to one, to whom the merciful Saviour hath given this blessed assurance—but he has already gone to enjoy that paradise of rest; and while

our tears of regret are falling around his lifeless remains, his deathless spirit is proving the truth of those promises on which he relied. I could direct you to one, whose eyes the Saviour hath opened, and anointed with the eye-salve of faith—but his mortal organs are now closed in death—they have become insensible to surrounding objects; no more on earth shall they beam with intelligence, or weep for affliction. The tear of penitence for his sins, the tear of affection for the beloved objects he was about to leave, and the tear of joy and gratitude for the mercy of God, I have beheld, successively trembling in those eyes, which must now sleep in the tomb, till the morn of the resurrection shall dawn upon them, till they shall open upon the Saviour in his glory. Yea, I could refer you to one, whose tongue, though wholly unused to pray, had learnt, even upon the threshold of eternity, the language of prayer and praise; and I would now call upon him for his testimony—but he hath already given it to the world, and death has now sealed his mortal lips in lasting silence.

You need not the assurance, that I allude to our much lamented friend and brother, whose decease has called together this mourning assembly. Seldom, if ever, have I witnessed more fully, and clearly, the power and efficacy of the christian religion, in purifying the heart by faith, and in completing its triumph over the anguish of dissolving nature and the alarms of death, than in the instance now before us. To him, the faith of the gospel had disrobed the monster of his terrors, and converted his horrid ghastliness into the aspect of a cordial friend. He scarcely felt the pains that were

loosening the cords of life, while he contemplated the magnificence of the atonement, and the blessedness that awaited him in the kingdom of God.

He has now closed all his connections with man ; he is withdrawn from a participation of all earthly concerns. Let us, who survive, pause for a moment, and contemplate the destiny that awaits us all ; for the spectacle which he now exhibits to us, we must shortly, in our turn, exhibit to the world. God grant, that we may be as well prepared as he was, to receive the awful summons.

As we have assembled, to show our respect to his memory, and to consign his mortal remains to that silent mansion appointed for all the living, it may not be irrelevant to the occasion or foreign to our feelings, to call to remembrance some of the most prominent traits in the character which he has sustained through life.

This tribute is due, both to his memory, which all who knew him must respect, and to our own improvement of the important instruction which it affords us.

It will not be necessary, nor can it be expected, that on this occasion I should descend to a minute detail of particulars, but only bring to your view a summary or general out-line of his character. In doing this, I shall notice.

- I. His integrity as a man ;
- II. His usefulness as a member of the community ;
- III. His benevolence ;
- IV. His domestic virtues ; and
- V. His religion.

I enter with no ordinary pleasure on this part of my

subject, confident, as I am, that my sentiments are corroborated in the breast of every good man; and tho' nothing new will be elicited, which is not already known to you all, I am certain that my feelings and wishes to do justice to departed worth, will be cordially reciprocated by every one. To me, it would be a two-fold source of gratification, if, while I attempt to revive in your recollection the memory of his virtues, you would be excited to imitate them.

I. I shall notice his Integrity as a man.

This was a quality which was discoverable in all his actions, whether of a public or a private nature; it flowed from those fixed principles of rectitude, which he had early imbibed, and from which he never dared to depart.

You have long known him in his intercourse with mankind, and his commercial occupation rendered that intercourse general through the vicinity\*; yet let me ask, has any one known him to oppress the poor? I dare to answer—none, for he was always the poor man's friend. Is there any one whom he has defrauded? any one who has known him, for the sake of gain, tarnish his reputation by a dishonest act?—I appeal, not to strangers, but to you, who have known him as a familiar acquaintance; and I would to God, that over the ashes of many, who have long borne the christian name, a similar appeal might be made with as much safety. If there is any one who can testify against his integrity, let him speak, and restitution shall be made.

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\*The deceased had been for many years engaged in commercial business.



I wait for a reply.—What! None?—Then was his Integrity unblemished, and

“The sweet remembrance of the just  
Shall flourish, while he sleeps in dust.”

You have also known him in a more public and official character; for his virtues and ability had ensured to him the confidence of his country, which called him to the exercise of judicial function.\*

In this responsible station, did he ever disappoint your confidence?—did he ever disregard your rights? Were his hands ever polluted with the corrupting bribe to betray the innocent? Did the influence of wealth or power ever deter him from pursuing the strict course of justice, or cause him to deviate from the correct principles of law and equity? Did he not judge the cause of the fatherless and the widow, and deliver the poor from him that would oppress him wrongfully?—I again appeal to you, who have known him in his judicial capacity, for a reply; and in your heart-felt sorrow on this occasion, I read—*He hath done all things well.* Go then, and weep for the loss your country has sustained, and let your tears fall to the memory of *an honest man!* Go and inscribe on his tomb—*Here lies “The noblest work of God.”*

II. His usefulness as a member of the community.

Man is formed a rational and social being; and that he may cultivate and exercise more perfectly these

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\*He was formerly appointed to the office of first Judge of the County Court in Grand Isle; which station he filled with honour to himself, and usefulness to the country; but from too modest an opinion of his own ability, he resigned the situation, to the general regret of all who had known him in that capacity.

qualities, Providence has wisely placed him in such relative circumstances, and surrounded him with relative duties, that however prosperity may attend him, he may still feel that dependence on others for his enjoyments, which will strengthen the social affections between man and man. There is, however, in many, a contemptible meanness of spirit, which induces them to withdraw from the generous confidence and friendly participations of society, and to lock themselves up in their own selfishness, unwilling to contribute any thing towards the common fund of public improvement or the happiness of their species.

Thus, they live in a sort of hermitage, secluded from the interests and sympathies of all; and when they die, they leave no vacancy in their place; they disappear—and society closes over them, like waters over the sinking stone; no bonds of social union are dissolved, for none were formed; their loss is neither mourned nor felt, and oblivion soon expunges their memory from the earth.

But such was not the character of our deceased friend; he felt the claims of society, and he fulfilled them; his heart and his hand were always open to encourage every good design to promote the prosperity and happiness of the community; and distinct from his individual exertions, he threw into the scale the weight of his own sanction and example.

As a patriot, he loved his country; he inculcated obedience to her laws by precept and example; he respected and supported her institutions, and venerated the memory and virtues of those who had been her

benefactors; he respected the rights of individuals, and scrupulously guarded against every encroachment upon them; he was a friend to virtue, morality, and order, and openly discountenanced irregularity and vice. His friendly disposition, his easy and accessible manners, his modest and unassuming merit, gained the good will of all who knew him, and never have I yet heard that he had an enemy; for all, without distinction, receive his civilities and good offices.

When such a man dies, the grief of his kindred is not solitary; the country mourns; society feels the wound; and in every heart, the mourner is sure to meet with sympathy. Long will the recollection of his virtues be fondly cherished, and many will be the tears of affection that shall fall, and the sighs of regret that shall hover around his dreamless bed; for the memory of the patriot, the philosopher, the philanthropist, will survive, when the marble laurels shall perish, which surround the tomb of the Cæsars.

### III. His Benevolence.

The appeals of poverty and distress were never made to him in vain. His humane and benevolent disposition was manifested, not only in relieving the wants of the needy with direct charity, but in the exercise of lenity and forbearance, to a great extent, towards those indebted to him; in this way, he avoided that oppression of the poor so common in the commercial world. Even his debtors loved him, and the blessing of the poor, and of him that was ready to perish, came upon him. His charity received additional value, by being free from that ostentation which is so apt to corrupt the

motives of our best actions ; they originated in an innate wish to relieve a brother's woe. The angel of mercy, alone, has preserved the record of his secret munificence ; but it will be openly declared in that day, when the Judge shall say to the merciful, "In as much as ye have done it to the least of these, ye have done it unto me."

#### IV. His domestic virtues.

We have thus far considered the character of our deceased brother, with respect to his ability and disposition to fulfil the public and social duties of life. But though he was eminently qualified to secure the respect and confidence of his fellow-creatures abroad, by a discreet and faithful discharge of the various obligations of society, his virtues shone with a peculiar lustre at home. It was here that his affections centered ; he loved his family better than any other object, and his home was dearer to him than any other place ; he never left it without regret—he never returned to it without pleasure. In his domestic circle, he found a little sanctuary from the cares of business and the vicissitudes of life—a sacred asylum, where his private peace and happiness were secured from intrusion. He was here sure of enjoying, in the affections of a virtuous family, an elevated pleasure, with which the stranger intermeddleth not. As a husband, he was faithful, constant, and affectionate ; as a parent, he was fond, without weakness—strict, without severity—prudent, without suspicion—and provident without parsimony ; and while the blessing of God upon his exertions enabled him to provide well for the support and comfort of his family, he did not neglect to instil into the minds of his

offspring those principles of rectitude, which would ensure their respectability and usefulness in the world.

In thus briefly exhibiting these few traits in the character of our deceased brother, I am not conscious of being actuated by other feelings, than those of impartial and disinterested friendship, and a desire to rescue from oblivion the memory of those virtues, which are now held up to your imitation. I say not that he was faultless, for he was human like ourselves. Whatever his errors were, we bury them in his grave; and you, who have had the sagacity to detect, are cautioned to avoid them. In speaking of his more estimable qualities, I am confident, that none who knew him will impute to exaggeration what has been said; for to him, our praises and our censures are now alike indifferent; but to ourselves, an impartial contemplation of his character may produce important consequences. We come now to notice,

#### V. His religion.

In entering upon this part of his character, I can only allude to his sentiments during a few of the last days of his life; previous to that time, his religious principles were unknown to me. If his views of that sacred subject were always correct, his great modesty and reserve prevented his publishing them to the world by an open profession; if they were erroneous, as he finally considered them to have been,\* his prudence prevented others from being misguided by them, as he seldom alluded to the subject, but in general terms but always spoke of

\*It has been stated by those to whom he had made known his sentiments, that he formerly believed in the doctrine of Universal Salvation.

it with serious respect. But one thing is certain, that when life was visibly drawing to a close, and he beheld eternity rapidly approaching, attended with all its train of consequences, his religious principles and sentiments underwent a total and very important change. This he repeatedly declared, and every moment served only to render it more obvious to all around him. With all his other excellences of character, here, it seems, was one grand deficiency. At this awful and trying juncture, when every object assumes its real importance, he found himself a stranger to the saving faith of the gospel; he had not felt its necessity—he knew not its power. But when he beheld the near approach of that hour, which unassisted nature cannot contemplate without dismay, he saw and felt himself to be a wretched, helpless sinner, whose eternal destiny was suspended on a life, which had nearly reached its period. He then regretted with the deepest sorrow, that he had devoted his precious time and talents to those objects, which could not now give him support, while the great object and end of existence had not been secured; he had neglected "*The one thing needful.*"

But his was a godly sorrow, and too sincere to be of long duration. The sceptre of mercy was extended to him—he believed—and received from the Saviour, "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." "Now," said he, while the tear of penitence filled his eye, "I feel that the pursuits and possessions of this world are but vanity. In my awful situation, I want nothing but a Saviour; and in this my greatest time of need, He

"hath not forsaken me ; to me, He is now "all in all ;"  
 "for he hath taken away the burden of sin which I could  
 "not bear, and has given me hope and confidence of a  
 "blessed immortality. O where could I go, what could  
 "I do, and how could I endure this dreadful moment,  
 "without a Saviour? I am astonished, that I have nev-  
 "er viewed religion, and eternity, in their true colours  
 "before ; and I am surprized, that I could so long re-  
 "main stupid, and careless, about a subject of such mag-  
 "nitude and importance ; and yet I see thousands of my  
 "fellow-creatures who are still pursuing the same  
 "thoughtless course. O that their eyes may be opened  
 "to see things as I do, before it shall be too late ! Be-  
 "fore I received the assurance of pardon, I was poor,  
 "and blind, and wretched ; but now I am rich—rich in-  
 "deed, for the Saviour hath promised me an inherit-  
 "ance in his own kingdom ; now I am happy, for He  
 "who is the source of happiness is my best friend. O  
 "how does my spirit long for that blessed moment,  
 "when I shall behold my Saviour in his glory ! for then  
 "I shall embrace Him in my arms, and be forever his."

These were some of his own words, about a week  
 before he received his final summons. He talked much,  
 whenever his strength would enable him, with the ut-  
 most clearness of intellect, and almost exclusively on  
 this subject, and in this strain. To you, my dear hear-  
 ers, who know the power of divine grace, and its ope-  
 ration on the heart, this specimen of his feelings will be  
 sufficient to satisfy you, with respect to the favourable  
 state and preparation of his soul to meet his Judge.

Such has been the testimony of a dying man. Had

he been an entire stranger, it should still have made us pause, and reflect, and enquire, if these things are really so; but he was our friend, our neighbour, our familiar acquaintance. Had he been a person of only common or ordinary standing in society, still we ought to lay to our heart the solemn asseverations of his dying moments, as the most important of his life; but this witness is from one, whose opinions on every other subject we have always respected; and shall we disregard them on this?—from one, who never attempted to deceive, and who could not do it at this awful hour.

Neither let any one suppose, that he was deceived, by the influence of fear or a disordered imagination; his mind was clear, his reasoning powers unimpaired; and he assured me, that he had examined his heart with care and scrutiny; the result of which was the following assertion, “*I think I am not deceived—I know I am not deceived; for the confidence which I have in my Saviour is too firm, and the joy, which the consciousness of his favour bestows, is too great to be the effect of deception.*”\*

At what conclusion then, let me ask, do all these circumstances bring us?—Simply to this; that every soul hath sinned, and must be changed, renewed, converted born again, before it can see the face of God in peace. We must address our fervent prayer to Christ, like the penitent thief on the cross—or like our penitent broth-

\*He expressed his wish to be admitted before he died a member of the Episcopal Church; and he received, with strong emotions of gratitude, the sacred symbols of the Body and Blood of Christ.

Had



er on his dying bed, and Christ will not withhold from us the promise of paradise.

These united facts constrain us to believe, that the influence of genuine religion is sufficient, to elevate the soul superior to the distresses of the body, and to ensure it a complete triumph over the anguish, and fears, and separations of life's solemn close.

Does any one question these important truths? I beseech you, by the value of your souls, and by the consolations of a christian's death, that you examine again, and again, the evidence of scripture, and the facts which have occurred in the case of our departed brother, bearing in mind, that thousands of cases parallel with this, have occurred to confirm its truth.

Who is there in this mourning assembly, whose heart is not touched with the affecting spectacle before our eyes, and who does not involuntarily utter the prayer of the Prophet, "Let my last end, and my death be like his?" Where is the man, who will calmly and dispassionately assert, that he is willing to forego these rich and cheering consolations in the hour of death? Is there any one present, however thoughtless and dissolute, who would not wish upon his dying bed, yea, who would not exchange all that this world can bestow, for the joy of being seated by the side of our departed friend in the kingdom of God, at the right hand of Jesus Christ? Go then, and examine, as he did, this all-important subject, feeling that your eternal destiny is pending on the result of your decision. Go, and repent, and believe, as he did, that like him you

may receive the assurance of meeting the Saviour in the paradise of God.

I would now offer to the mourners the consolations of the gospel.

You, my dear Madam, bewail the dissolution of the tenderest and strongest tie which bound you to existence. You have a sacred claim upon, and be assured you possess, our warmest sympathy. Great indeed is your grief—but greater still are the consolations which are provided for you. You have lost, it is true, the society of your dearest earthly friend—you have lost the father, the natural protector of your children. But reflect, how trifling is your loss, when compared with his infinite gain. His earthly cares and troubles are now ended—his dangers are over—his conflicts are past—his everlasting peace is secured—an eternity of happiness now awaits him. Be not disconsolate, then; Jesus Christ hath promised, that your husband shall rise again at the general resurrection of the just; and who hath power to ensure that blessed event, but that Saviour, who was his best friend? You may now contemplate him as sealed in the bosom of Abraham, in the paradise of rest; where, if you follow his steps, he will welcome you, hereafter, to those joys that will never, never end. For your farther comfort, remember, that God hath pledged himself to be the Judge of the widow, and the father of the fatherless. Then put your sole trust in Him, and he will never leave nor forsake you.

And you, my dear children, who are deprived of your beloved parent, be comforted with this reflection, that

he is not lost, but taken away from the evil to come ; though his body be dead, his soul will live forever ; though his mortal part be consigned to the grave for a season, we have just reason to believe, that his spirit is in paradise with that Saviour whom he so ardently loved. Let the solemn admonitions of his last hours sink deep into your hearts, *to remember, and serve your Creator in your youth.* Treasure up his dying counsel in your memory ; it is the richest legacy your expiring parent could bequeath you. In pursuing the course he then recommended, by precept and his own example, you will be sure to meet him again in that world of peace and joy, where the pangs of separation are not known. May He, whose tender mercies are over all his works, whose watchful care notices even the sparrow, and numbers the hairs of your head, give you grace to imitate the virtues of your Father in your lives, that in your death, you may find the consolation which support:d him. To Gods gracious mercy and protection I now commend you, which is able to sanctify and convert even this heavy affliction to your everlasting joy, and to render every future event subservient to your ultimate good,

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