


1817

Blessedness of the Pious Dead: A Sermon Preached  
in Winthrop, at the Interment of Mrs. Elizabeth  
Fillebrown, consort of the Hon. Thomas  
Fillebrown, who Departed this Life October 23,  
1817, aged 46

Eliphalet Gillet

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*Blessedness of the pious dead.*



A

# SERMON

PREACHED IN

*WINTHROP,*

AT THE INTERMENT OF

MRS. ELIZABETH FILLEBROWN,

CONSORT OF THE

HON. THOMAS FILLEBROWN,

WHO DEPARTED THIS LIFE OCTOBER 23, 1817, AGED 46.



BY ELIPHALET GILLET,  
PASTOR OF THE CHURCH IN HALLOWELL.



HALLOWELL:  
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1817.

THE UNIVERSITY OF CHICAGO

# PHYSICS

PHYSICS DEPARTMENT

PHYSICS 101

LECTURE NOTES

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## SERMON.

REVELATION xiv. 13.

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

THE gospel has its bright, as well as its dark side. It gives indeed little encouragement, little ground of consolation, to those who depend upon this world only. "In the world ye shall have tribulation." "They that will live godly in Christ Jesus shall suffer persecution." But the gospel presents aid, where the world cannot. It even affords a shelter from the world's contumely and frowns. The encouraging language of its Author is ; "Be of good cheer, I have overcome the world." Its great object is, to support and cherish the soul, to sustain its powers and brighten its joys, when all other sources of hope and felicity fail. It teaches believers that this is not their home, that their chief treasure is not on earth, and that it is perverting the end of their being, to have their chief attention and affections here. "Arise ye and depart, for this is not your rest."

"Blessed are the *dead*." No one favored with the light of the gospel, will be liable to mistake this for a cessation of being. There is a great difference between dying, and ceasing to be. Some indeed have believed dying, the end of existence ; and many more have wished it were so. But it is a wish, vain and foolish ; vain,

because ineffectual. Man cannot thus die, cannot cease to be. There is a spark within him lighted up by the Spirit of the Lord, which can never be extinguished. It will burn and brighten, when suns and stars shall wax dim and go out. The Author of the universe has formed man for an existence commensurate with his own. It will know no end. The wish is not only vain but foolish. Accomplished, it would disrobe man of his greatest glory. It would divest him of that which is his chief "preeminence above a beast." "That which befallerh the sons of men befallerh beasts, even one thing befallerh them; as the one dieth so dieth the other, yea, they have all one breath." But "the spirit of man goeth upward, and the spirit of the beast goeth downward to the earth." Death to man is not the destruction of being, but a change in the mode and place of his existence. In life, he tabernacles in flesh, and abides on the earth; at death, he becomes an unembodied spirit, and dwells in the unseen world.

"Blessed are the dead *which die in the Lord.*" It is here plainly intimated that all do not thus die. The blessing is limited to a particular condition or character. It is designed as a source of consolation to those who live to God. And what is here intimated, is fully expressed in other parts of scripture. "Mark the perfect man, and behold the upright, for the end of that man is peace." But "there is no peace, saith my God, to the wicked." "The wicked is driven away in his wickedness; but the righteous hath hope in his death." A conviction of this truth prompted the desire of Balaam; "Let me die the death of the righteous, and let my last end be like his." The blessing pronounced in the text is not the effusion of a visionary, or the effect of fanati-

cism. It is dictated by the Spirit of the ever living God. "I heard a voice from heaven, saying unto me, Write, BLESSED ARE THE DEAD WHICH DIE IN THE LORD."

I propose here to shew what it is to die in the Lord, and why such are pronounced blessed.

What is it to die in the Lord? This is a question of moment to all the living; as they are all hastening unto death; and as being prepared thus to die, is the only way set before us to secure future blessedness.

To die in the Lord must imply, dying in the belief of the great and glorious truths of the gospel. The word of God is designed to shew us his character. It delineates the features of the Divine Being with minuteness and particularity. It discloses to our view his power, wisdom and goodness. It pours forth all those attributes and perfections, which render him an object of homage and reverence to men and angels. It describes him, as "a just God and a Savior;" "the Lord God merciful and gracious, long suffering, and abundant in goodness and truth,—and that will by no means clear the guilty." It is a glass, in which we may see God as he is; may behold that bright assemblage of wisdom, holiness, justice and mercy, which constitute the glory of the divine character. And how natural is it that such a prospect should have a transforming efficacy! "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory." Now, it is impossible that they should be in the Lord, living or dying, who disbelieve or reject his own communications, who consider as a system of weakness and folly, or as "a cunningly devis-

ed fable," that wherein God is made known, that which reflects his image in the most perfect manner, and which reveals the only way of access to him. Hence, they that reject the gospel may justly be considered as rejecting God, and "judging themselves unworthy of everlasting life." And to such may be applied the admonition, which Paul addresses to his countrymen, when they "put the gospel from them." "Beware, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish!"

Again, to die in the Lord is to die in covenant with Jehovah. It is the condition of those who not only believe what God has spoken, but "hear his voice," accept his proposals of peace and pardon. God, in his transactions with fallen man, proposes to them a covenant of grace. He engages to become their reconciled Friend and Father, upon their repentance, reformation, and return unto him. They can neither "live unto the Lord, nor die unto the Lord," till they humbly and heartily acquiesce in this overture of mercy and love. Till then, "their sins separate between them and their God." Till then, "the wrath of God abideth on them." Hence it is written; "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Repentance, humiliation, and returning unto the Lord, are expressly enjoined upon man, in order to his entering into this covenant. Those that reject these terms are "stout hearted and far from righteousness," "without God, and without hope in the world." Upon this the scripture is express. "Repent—that your sins may be blotted out." "Humble yourselves under the mighty hand of God, that he may exalt you in due time."

“Return unto me, and I will return unto you, saith the Lord of hosts.” “Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.”

Further, to die in the Lord is to die in union with Christ by faith. Christ is the door of access to the Father, “the way, and the truth, and the life.” Hence he himself says ; “No man cometh unto the Father, but by me.” Believing in him, receiving him, or accepting of him as he is offered in the gospel, constitutes persons one with Christ. “As he lives, they shall live also.” As he arose, so his followers must. He is the Head, and they are the members. He is the Vine, and they the branches. He is the Master, they the servants. As he is glorified, they shall share in his glory. When he appears the second time, he shall “be glorified in his saints, and admired in all them that believe.” The phrase, “die in the Lord,” had probably a more especial reference to dying in the faith of Jesus, dying in adherence to the testimony of God concerning his Son, dying in the practical belief of the gospel of Christ. It was spoken in allusion to times of persecution, when “many should go back and walk no more with Christ.” It characterized those who should “endure to the end,” who should be “stedfast in the faith.” It distinguished them from those who had the “form of godliness, and denied the power thereof,” who “in time of temptation fall away.” Now, to be united to Christ, not in profession and appearance only, but in spirit and in truth, persons must be sensible of their perishing need of him ; must be sensible of their guilt and danger, and cast themselves upon him, as “the Lord their righte-



ousness." It implies a radical change of character. "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." He has a faith which worketh by love, purifieth the heart, and overcometh the world. He becomes one with Christ, as Christ is one with the Father. There is sometimes a sweet experience of this union. Hence Job says; "I know that my Redeemer liveth." And the martyr Stephen, when he saw "the heavens opened, and the Son of man standing on the right hand of God," exclaimed, in the prospect of immediate death, with humble confidence and tranquillity; "Lord Jesus, receive my Spirit." The apostle John also, when the Lord says, "Surely I come quickly," replies, "Even so come, Lord Jesus." But, in those who die in the Lord, there always exists this union to Christ by faith, whether perceived or not; whether they have remaining doubts and fears, or are possessed of the "full assurance of hope."

To sum up all in few words, they that would die in the Lord, must live to the Lord; must reverence his word, obey his requirements, repent of sin and believe in a Savior; must adhere to him at all times, through "evil report and good report," through prosperity and adversity; must "live by faith on the Son of God." Having this spirit, this temper, this newness of life, this perseverance in the ways of well doing, when they die, they die in the Lord. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus their Lord."

I am now to shew why such are pronounced blessed.  
 "Blessed are the dead, which die in the Lord."

1. It is an end of their toils and burdens. This is subjoined to the text, as a reason, by the Spirit of truth. "Yea, saith the Spirit, that they may *rest from their labors.*" Life is a season of toil and fatigue. Its duties are multiplied and arduous. It is a state of discipline, in which persons are trained up for a future condition. They are to "work while the day lasts." Christians are not exempted from their portion of the labors of life. They have some which are peculiar to themselves, which belong to the christian course. It is there we find those who "labor and are heavy laden;" who "endure as seeing him who is invisible;" who are sustaining the weight of duties and cares. Were it not so, it had not been commanded; "Bear ye one another's burdens, and so fulfil the law of Christ." How sweet after the toils and burdens of life to enjoy a season of repose! to enter upon a scene of uninterrupted and endless tranquillity! "There remaineth a rest to the people of God."

2. The pious dead may be pronounced blessed, because they have no more darkness, sorrows, changes, or bereavements. Saints sometimes here enjoy "light in the Lord." They have sacred intimacy and holy communion with God; a foretaste of future blessedness; enjoyments which the world can neither give nor take away. But they have also times of spiritual darkness. They lament the hidings of God's countenance. "O that I knew where I might find him!" At death, all these clouds are dissipated. Of heaven it is said, "there is no night there." They see as they are seen, and know as they are known. While in life, their hearts are often pierced with deep sorrows, not only from want of sen-

sible experience of the supports of religion, but from worldly changes and bereavements. They are called to suffer afflictions. God tries them and proves them. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Their worldly hopes and expectations are often cut off; the objects of their dearest affection taken from them, and they are left to mourn. They have their share in all the ills of life. They become familiar with disappointments and crosses and sighs and tears and grief. But these sorrows and bereavements all end at death. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat;—and God shall wipe away all tears from their eyes."

3. They who die in the Lord may be pronounced blessed, because their warfare is over. They have obtained the victory. They have come off conquerors, and more than conquerors, through him who hath loved them. This world is justly styled a warfare. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." It was in view of this spiritual contest, that St. Paul exclaims; "O wretched man that I am, who shall deliver me from the body of this death!" Christians have not only to contend with remaining lusts and passions, these enemies within, but also with enemies without. They "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." They are therefore to "put on the whole armor of God, that they may be able to withstand in the evil day, and having done

all to stand." They are to watch, and strive, and contend, and fight the good fight of faith ; and the Captain of their salvation has declared ; " Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." When the believer has run the christian race, persevered in the christian warfare unto the end, he may adopt the song of triumph ; " O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law ; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

4. Those mentioned in the text may be pronounced blessed, because they are approved and justified of the Lord. " Their works do follow them ;" not indeed as a ground of their justification, but as an evidence of their sincerity. Their " work of faith and labor of love" prove that they were sincerely and heartily devoted to the Lord, and this was the condition of their acceptance. They are " accepted in the Beloved ;" " justified in the name of the Lord Jesus." It is at the period of the journey of life, that the believer receives the end of his faith, the salvation of the soul. It is when he has finished his course, that he is openly and publicly justified. It is at the close of the labors of the day, that the Master saith ; " Well done, good and faithful servant, enter thou into the joy of thy Lord."

5. They that die in the Lord may be pronounced blessed, on account of the distinguished excellency of character they then possess. They are cleansed at death ; washed from their sins ; become like angels ; and hence called, " the spirits of just men *made perfect.*" There

is no such thing as sinless perfection in this life. Sin cleaves to the best of characters, and mingles itself with their most holy services. "There is no man that liveth and sinneth not." They that have made the greatest progress in the divine life, often acknowledge and lament their imperfections, their remaining defilement, their worldly-mindedness and wanderings from God. They see and confess, how far they are from loving the Lord as they ought, and serving him as he requires. But when they lay aside their bodies, all their imperfections and sins are buried with them. They become pure without a stain. They attain to that which was the object of their daily desire and prayer, to be holy as God is holy, and perfect, in their measure, as God is perfect. What a delightful transition, from a state of imperfection to an entire transformation into the divine image! If we "are the sons of God, we know that when He shall appear, we shall be like him; for we shall see him as he is." How justly then may they be pronounced "blessed, that die in the Lord."

6. Their happiness is made entire and complete. They are not only perfect in character, but perfect in bliss. They may hence be pronounced blessed., David says; "I shall be satisfied, when I awake in thy likeness." They are not only freed from burdens, darkness and sins, but filled with unspeakable joys. "In thy presence there is fulness of joy, at thy right hand there are pleasures forevermore." "The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters." The rewards of the righteous are described as "durable riches and righteousness," a "crown of glory that fadeth not away;" and

the blessings of which they partake are styled "a banquet," "a feast," and "a feast of fat things." But no representation can fully set forth spiritual and eternal joys; for when the powers of language are exhausted in description, it may be added; "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

### IMPROVEMENT.

1. If the righteous are blessed in their death, how different is their condition from that of the wicked! In this life, "all things come alike to all. There is one event to the righteous and to the wicked." The tares and the wheat both grow together until the harvest. They are then separated. The tares are bound together in bundles for burning, and the wheat is gathered into the garner of the Lord. Death, to the righteous and the wicked, is like the pillar of a cloud and of fire to the Israelites and the Egyptians, darkness to the one, and light to the other. Death destroys the hopes of the wicked, and blots out their name forever. "The name of the wicked shall rot." But the same event perfects the joys of the righteous, and they are "had in everlasting remembrance." Their "names are written in heaven," and they shall shine forth in the kingdom of their Father. What are earthly distinctions, compared with this different destiny of men! What is worldly applause without divine approbation! What can sustain the soul under the awful denunciation; "Depart ye cursed!" And what can equal the joys of the righteous when they hear the welcome of their Lord; "Come ye blessed of my Father!"

2. If the pious may be pronounced blessed in their death, how much reason have they to be willing to die ! Death is the appointed entrance into light and peace and joy, and may they not heartily acquiesce in such an event ? “have a desire to depart and be with Christ, which is far better ?” Paul says, in view of such a change ; “ I am now ready to be offered ;” not only about to depart, but prepared and willing for the event. Death is indeed a dark passage, an untried scene ; but Jesus passed through this to his exaltation in glory. May they not cheerfully follow their Lord ? Every true believer may say ; “ For me to live is, Christ, and to die is gain.”

3. If the blessedness of the pious dead embraces the variety of joy and glory we have stated, God can never be said to have forgotten his people. The enemies of the Lord have sometimes reproachfully said ; “ Where is the promise of his coming ?” And his friends have given too much countenance to such language, in their desponding complaints. “ Zion said, the Lord hath forsaken me, and my God hath forgotten me.” But God cannot forget his people. They are “ engraven on the palms of his hands.” Their reward may be distant, but it is sure. “ In a little wrath I hid my face from thee, for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” He may choose them in the furnace of affliction, but they shall come forth seven times purified. Whatever trials attend their course, the issue shall be glorious. “ Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.” All sacrifices that are made, whether of worldly honors, of riches, or even of life, are abundantly compensated. So true is the declaration of our

Lord ; “He that loseth his life for my sake, the same shall find it.”

Finally, if they are blessed that die in the Lord, then the example of such may be set forth, as a motive to influence others to seek the same inheritance, by a similar course of love and obedience. We are required to imitate the life, and walk in the steps of those who “through faith and patience inherit the promises.” These are that “cloud of witnesses” to the truth and importance of the gospel, which Paul speaks of in his Epistle to the Hebrews. And the same apostle says ; “Be ye followers of me, as I also am of Christ.”

In this view of the subject, the life and death of our deceased friend, whose funeral solemnities we are assembled now to perform, should be an incentive to a holy walk and conversation ; should be considered as an affectionate, powerful and impressive call to “lay up a good foundation against the time to come.” She “being dead, yet speaketh.”

Mrs. ELIZABETH FILLEBROWN, who was the only daughter, that survived infancy, of NATHANIEL and ELIZABETH CHEEVER, of Salem, was born the twentieth of August, 1771. Loosing her father, while in the seventh year of her age, the care of her education devolved on her affectionate mother who survives her, and who has had the consolation to see her become, in mature years, the subject of that religion, which with so much assiduous care she impressed upon her mind, in childhood and youth. Possessing naturally a disposition affectionate, cheerful and amiable, and a mind quick and



penetrating, her attentions and improvements rewarded all a mother's care and labors.

On the thirteenth of January, 1791, she became the wife of him who is the chief mourner on this occasion. Her residence was then in Hallowell; where she continued till the April of 1808, when with the family she removed to this place.

In all the relations she sustained, as a child, as a wife, and as a mother, she peculiarly endeared herself to those connected with her. And as a neighbor, acquaintance and friend, she is still remembered with lively interest. Open and frank in her manners, faithful and affectionate in her friendships, and punctual in the discharge of every duty, she could not but conciliate esteem and command respect. She was one of those, whose worth was most highly estimated, and whose departure is most deeply lamented by those to whom she was most intimately known.

But I am to speak of the deceased more particularly, as a disciple of Jesus. That was her brightest ornament; was what rendered her life useful and her death happy. It was religion, wrought in her soul by the Divine Spirit, purifying her affections and regulating her life and conversation, that made her what she was, an example worthy of imitation.

Mrs. FILLEBROWN made a public profession of her faith in Christ, and joined to the church in Hallowell, in August of 1804, from which church her relation had never been removed; and in the same month her children were dedicated to the Lord in Baptism. And in these thirteen years in which she has walked with the children of God, her "path has been that of the just, shining more and more."

For considerable time before she professed religion, she was exercised with deep concern for her soul. But though religiously educated, and having a respect to the gospel, she could not, as she often expressed, acquiesce in what were represented to her as its peculiar and distinguishing truths. But she was brought by the power of God to see and feel their importance. And while having but a trembling hope herself, gave satisfactory evidence to others, that she was indeed "born of God." Her change of principles and views appeared to arise from the deep sense she had of religion. She believed in the entire depravity of the natural heart from the experience she had of the sin and guilt of her own. She believed God chose persons to salvation from his own sovereign goodness, because she could find nothing in herself why He should shew her favor. She could hardly help saying; "By the grace of God I am what I am."

She had a peculiar tranquillity and cheerfulness of mind, which no reverse of fortune could affect. In her religion appeared as it ought, a source of never failing enjoyment and delight. And she was distinguished by the uniform tenor of her christian life. Some have had more elevated views, more transporting joys; but in few has the grace of the gospel shone with a more unintermitting and gradually increasing light. She was also a pattern of patience. In her "patience had its perfect work." And her situation of long confinement gave her peculiar opportunity of exemplifying this grace. She was never heard to murmur or complain, but often to express her gratitude to God for mingling so many mercies in her cup of affliction. She had an ardent desire that God would suffer her to depart, with the same faith,

patience and resignation which she experienced in the course of her sickness. She wished, for religion's sake, to manifest a good hope at death. Sometimes, when it had been supposed by herself and others, that she was dying, she expressed, though with submission, a regret that she was coming back again to life, as she had thought herself so soon going to her heavenly Father. Viewing herself on the borders of another world, she felt a liberty and freedom unusual to herself in speaking of its interests ; in encouraging, comforting, exhorting or warning those that were conversant with her.

Her belief in the truths of religion was firm and unwavering. From the time of her conversion to God, she appeared to have no doubt of the doctrines of grace. They were engraven upon her heart, as with "the point of a diamond." They shone in her life. They kept her humble in prosperity ; they were her comfort in adversity, and her joy at all times.—And yet there was nothing contracted in her views. She had a candor towards all of every name and denomination that loved the Lord Jesus. Where God had impressed his image, there her affections fixed. She could embrace them as friends of our common Lord.

While she lived, she was a growing christian. She was not one that had a "name to live and was dead." Every change, prosperous and adverse, carried her forward in her christian course. She appeared to speak from the fulness of her heart, when she said ; "All my disappointments, crosses and troubles have been good."

As she lived, so she died. Her life was a course of love and obedience ; her death, a scene of faith and hope. Visiting her a few hours before her death, I had op-

portunity of witnessing the exercise of those christian graces, which shone so conspicuously through a long course of lingering and distressing illness. Her countenance appeared lighted up, as indeed it often was, with cheering hope. Her God was with her and therefore she could not fear. Difficulty of breathing prevented her saying much, enough however to manifest her humble confidence and joy in Him who hath promised ; “ I will never leave thee, nor forsake thee.”

Her desires and hopes were not confined to herself, though she looked upon her important change as fast approaching. Speaking of the Religious Society of Females, with whom she had often met for prayer and worship, she said ; “ I wish them a blessing. I desire the prosperity of the Redeemer’s kingdom.”

Returning to herself, she said ; “ I regret the neglect of many duties in the earlier part of my christian life.” And being asked whether by divine grace she had not been able to exercise more fidelity, she replied, “ I hope I am different.” Though apparently influenced by a spirit of fervent devotion, and filled with heavenly joy, she had a suitable distrust of herself. “ I may be deceived,” said she, “ doubts and fears sometimes cross my mind, but God will not let them remain there. Death has no terrors. I feel perfectly satisfied and easy, that God should do his pleasure. I believe my soul will be happy beyond the grave. And I sometimes long for the time to come.”

With these views and feelings, this faith and hope, this humble confidence and trust in God, this anticipation of heaven, she fell asleep in Jesus. Contemplating such a scene, I could not but apply, in my own mind, the lan-

guage immediately preceding the text ; “ *Here is the patience of the saints ; here are they that keep the commandments of God, and the faith of Jesus.*”

THIS subject applies with peculiar force to the bereaved husband. It is not to you, my dear sir, an unexpected event, but a deeply affecting one. You had repeatedly been called to see her die. But though you have long been in daily expectation of her departure from life, and she has been waiting with faith and patience and desire, for the coming of her Lord ; yet the providence that separates from you “ the desire of your eyes,” the mother of your children, the companion of your life, calls for our condolence, sympathy and prayers. We commend you to that God, upon whose strength and grace your beloved partner leaned with so much filial confidence, in life and in death. He that hath wounded can heal. He that hath bruised can bind up. And though you may indulge grief, in beholding so many sources of enjoyment dried up by this one visitation from the Lord ; yet there is a call for gratitude also for the consoling circumstances with which the event is accompanied. While viewing these various dispensations of divine providence, you have much reason to adopt the language of David ; “ I will sing of mercy and judgment ; unto thee, O Lord, will I sing.”

I would, were it possible, comfort the motherless children. And is it not ? is it no source of comfort, that one so near and dear to them, could exhibit such an example of patience under suffering ? could enjoy so much delight in her soul while her body was wasting with disease ? could manifest her hope and confidence, even in death ? How consoling the reflection, that God

is with them that are his, lightens the dark way and smoothes the rough passage to their final home ! Your loss is her gain. Her treasure was in heaven, and she has gone thither to possess it. But your hearts are filled with sorrow, and your eyes with tears. You may well mourn and weep. That parent, who watched over you with so much care, prayed for you with so much fervency, counselled and directed you with so much discretion and piety, and felt so much for your everlasting good, you are to see no more. Let her death imprint more deeply upon your minds her frequent and faithful instructions. Let them be embodied, displayed and exemplified in your lives. Let her prayers be answered, and her exertions rewarded, in your hearty devotedness to that religion which she so signally adorned. Then, her Lord shall be yours ; and you shall finally share with her the glories of his heavenly Kingdom.

The parents of the deceased while under the bereaving stroke of the Lord, they that mourn the death of a sister, and a numerous circle of relatives, are called to participate in this scene of grief. They are called to mourn together over departed worth. But they are not called to mourn as " those without hope." The gospel points out a ground of support unknown to the heathen. It reveals a future life. It gives assurance that those that " sleep in Jesus God will bring with him." It pronounces those " blessed that die in the Lord." " Wherefore comfort one another with these words."

A word to this assembly, and I shall close. You have come together to pay the last respects to the remains of a beloved neighbor and friend. While we mourn, contemplating this scene, viewing this lifeless corpse and

these various tokens of sadness ; while we are employed in saying “ earth to earth, ashes to ashes, dust to dust ; ” we confidently hope and believe that she is joining, with grateful adoration, in that song of the redeemed ; “ Un-  
to him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion for-  
ever and ever.” She was waiting for her Lord ; he has come and released her from her burdens, and she has entered into rest. The event is a loud call to the living ; “ Be ye also ready.”

“ This I say, brethren, the time is short.” And upon this short space, this span of existence, this momentary period, hang everlasting things, the unchangeable destiny of immortal souls. This life is the only time of trial, the only space for repentance. The calls of mercy never reach beyond the grave. The sound of pardon never wakes the sleep of the tomb. “ They that go down into the pit cannot hope for thy truth.” “ Behold, now is the accepted time ; behold, now is the day of salvation.” “ To-day if ye will hear his voice, harden not your hearts.” “ O THAT THEY WERE WISE, THAT THEY UNDERSTOOD THIS, THAT THEY WOULD CONSIDER THEIR LATTER END.”—AMEN.

