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**FUNERAL**  
**ADDRESSES,**

WRITTEN

FOR THE SOLACE AND INSTRUCTION  
OF SORROWING FAMILIES,

BY

**SAMUEL ROBERTS.**

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CONWAY

R. E. Jones, Printer, Bookbinder, &c., Rose Hill Street.



# FUNERAL ADDRESSES.

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## A FEW WORDS OF EXPLANATION.

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THE following Addresses were delivered during a portion of the Author's ministry at Llanbrynmair, and are thus published for the comfort of sorrowing families. It is customary for an Author, when publishing a Book, to state that the translation is done at the request of others. The author of these short addresses is glad to follow that old custom. He undertook the work upon the advice of others; in proof of which he gives the following letter, which was the *first* suggestion made to him.

“Glanaber, Chester, May 3rd, 1880,

MY DEAR FRIEND,

I spent all yesterday quietly reading and richly enjoying the contents of the books which my daughter sent me at your request. I have been so much struck with the appropriateness of the short addresses which you delivered many years ago, at the graves of your old neighbours and friends, that I determined, when writing to thank you for the books, to suggest that you should translate them into English, and publish them separately. We have nothing to compare with them in that language that I have seen: and although they may lose something of their touching simplicity in an English dress, they appear to me to possess the true elements of that simplicity, the kind of practical sympathy, and the solemn appeals to the conscience which cannot fail to recommend them to all who are sorrowing for their dead; but to those especially who possess the good hope of being for ever with the Lord, when Christ at his second coming shall summon his saints to glory. I am thinking just now of the crowds of old friends who have been removed by death to the better land; and you can at once perceive how wide the field must be over which my thoughts have been gleaning. They all died in faith, seeing the unseen, and in the full assurance that they should live for ever in His presence, and partake of His glory. I hope you are quite recovered; and with kindest remembrances to your brothers and yourself,

I am, my dear friend,

Yours very truly,

E. G. SALISBURY.”

In translating from Welsh to English, it is difficult, as Mr. Salisbury intimates, to retain the simplicity of the former without weakening its expression; but the English language is so rich that it can dress ap-



appropriately the simplest thoughts of a Funeral Address as well as the profoundest thoughts of the highest philosophy.

In order to encourage the undertaking, Mr. Salisbury generously bespoke a parcel of the little book for distribution in aid of the work of charity; and other friends at once followed his example. The author is very thankful to his advisers and helpers, and hopes that the simple words of comfort which he has used may prove of sanctifying solace to sorrowing families.

CONWAY, September 1st, 1880.

S. R.

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### THE FIRST BURIAL BY THE OLD CHAPEL.

DURING the past years some of our friends signified their desire to have this "GREEN" around our old chapel made a burial-ground, but the matter was deferred from a fear that such a movement might give offence to the friends of the Parish church-yard. When a tender father and mother asked me the day before yesterday, would there be any objection to their having a resting-place here for the pretty little body of their infant, I asked Mr. HUGHES, whose ancestors had kindly given the ground for the erection of a place of worship, if he had any objection to allow the green around the chapel to be made into a cemetery? He at once signified his cordial willingness, adding that it would have been a joy to him and his family if it had been done a hundred years before. We esteem the memory of his generous ancestors for conveying to our fathers this very convenient site where our old chapel was built. We regard such spots of ground consecrated to the service of God, as the loveliest in our country. They add beauty and value to the estates around them; for they are spots made sacred and dear by altars for prayer, by songs of praise, by the preaching of the gospel, and by holy communion in remembrance of the death of the Lord Jesus.

We have here around us a very convenient green spot for a burying ground; but we must trim it and garden it, and wall around it, and must at once make the necessary arrangements. We now wish they had

been made long ago by our fore-fathers. It would have been a convenience of great gain to this parish, as it is ten miles long, had it been done a hundred years ago. In that case there would have been here, at this time, an *old* cemetery around the "*old*" chapel; but there were probably hindrances in the way which we cannot now comprehend. Our old church-yard is not only inconvenient to some of the borders of the parish, but is now very full—to families in those distant borders, funerals occasion labour that generally takes all the hours of the day. It would be an additional convenience to some of our neighbours if there were a burying-ground in the Pennant end of the parish, so that families could suit their convenience when burying their dead. The distance of some families from the church grave-yard occasioned the cost and trouble of providing a dinner at funerals. Some came punctually at the hour announced, but others were very slow; and the slow ones to start were also very slow over their dinner; not because of any weakness of their digestive organs, but because they had long fasted in order to enjoy the "funeral dinner," and greatly did they relish it. Tea-Ladies and carvers were generally kept in active work for about five hours; and it was often dark before the funeral service was over, chiefly owing to the dinner ceremonials. It is therefore an advantage to have grave-yards at a convenient distance, in order to avoid such costly carnal ceremonials. An occasional leisure hour around the graves of our departed friends might be sanctified for our good. Meditations over their sepulchres would benefit the heart by inciting it to contemplate the glorious scenes and services of the happy world beyond the grave.

We can say that the dead will sleep in this *new* cemetery as soundly and as safely as they would in any *old* burying-ground; and we can further say, that they shall be called to awake and rise in good time on the morning of the great resurrection day—for the

sound of the trumpet of that day will be so strong as to awake the dead within all the grave-yards of the world in the same moment.

The weeping father and mother who now leave their dear little babe to sleep here will yet remember that he is gone before to warm the bed for them and others. They need not fear that he is to be there *alone*. He shall soon have many companions. It is a *strong* consolation to them now that they dedicated their infant, body and soul, to the charge of that Saviour who himself perfumed the grave, and arose as the first fruit of them that sleep. They know where to look for instruction and solace. We have no opportunity now to comfort them more fully. It is an advantage on a funeral occasion like this that we are not fettered to "forms," long or short. We are at liberty here in this *new* grave-yard, to be brief or to enlarge, as the occasion may require.



### FUNERAL OF RICHARD THOMAS,

*The father and superintendent of the now flourishing  
Tafolwern Sabbath School.*

Just before he died, while encouraging me in my work as a christian minister, he gave me some instructions as to his funeral: and desired me to say a few words at his cottage-door where he had first opened his Sabbath School; a few words in the large school-room where it was afterwards carried on; a few words in the chapel where he delighted to worship, and then a few words over his grave. By the door of his quiet cottage, we read the account of the Saviour's visit to MARTHA and MARY in their deep grief after the death of their beloved and only brother; and observed, 1. That he then taught his followers to console one another in their sorrows. 2. To apply the doctrines of the resurrection and a future state for their consolation. And

3. To say that he has an unfailing supply of help to sustain them in all their troubles.

In the school-room, we read the twenty third Psalm, and observed that our departed friend had richly experienced the feelings of David when he composed that short beautiful poem. He adored the condescending mercy of the Lord in giving himself to be the Shepherd of his people; to restore them from all their wanderings, to guide them in ways of righteousness, and to protect them from dangers. He delighted to acknowledge God as *his* Shepherd. He knew his voice, and sought his guidance. His shepherd made him to lie down in green pastures, and led him by the still waters, and along paths of righteousness; and he was very anxious to assist in leading others, especially the *young*, to the same rich pastures, and safe delightful ways. He loved to be in the midst of Christ's flock, and especially to lead the lambs from all dangerous wanderings. He was always in his place at the Lord's table, and greatly enjoyed the feasts of his mercy and love. He studied the law and order of his house, and magnified its ordinances, and resolved to dwell there for ever; and at the close of his life when walking through the valley of the shadow of death, he feared no evil. His guide was with him to comfort him. Now, his place in our society and school is empty, but we have tender prayerful brethren and sisters anxious to make up the loss caused by his removal. The God that sustained him, and made him so useful and so happy, is all sufficient to cheer and help his aged afflicted widow, and to encourage and assist his younger fellow-teachers in their useful and important Sabbath School labours; and He can guide and help us all, to the end of our lives, and is willing to be our portion for ever.

In the *chapel* we observed, that the heart of our departed friend was always overfull of joy when studying the proofs we have in the Bible, that the spirits of the just live after their departure from the body; that they

live *now* before the resurrection; that they know each other in the better country; and that they can worship together in sweet communion. His heart loved to dwell on such passages as Gen. xv. 15, "And thou shalt go to thy fathers in peace." 2 Sam. xii. 23, "I shall go to him, but he shall not return to me." Job xix. 25, "I know that my redeemer liveth." Psalm xlix. 19, "He shall go to the generation of his fathers." Eccles. xii. 7, "The spirit shall return to God who gave it." Math. xvii. 3, "And, behold, there appeared unto them Moses and Elias talking with him." Math. xxv. 40, "As ye have done it unto the least of these my brethren, ye have done it unto me." Luke xiii. 28, "You shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." Luke xvi. 22, "And was carried by angels unto Abraham's bosom." John iv. 36, "The sower and the reaper shall rejoice together." John xi. 23, "Thy brother shall rise again." Rom. viii. 11, "He that raised up Christ from the dead, shall also quicken your mortal bodies." 1 Cor. xiii. 12, "Now, we see through a glass, darkly; but then face to face." 1 Cor. xv. 55, "O grave where is thy victory." 2 Cor. iv. 14, "He who raised up the Lord Jesus, shall raise us up also, and shall present us with you." 2 Cor. v. 8, "We are willing rather to be absent from the body, and to be present with the Lord." Phil. i. 2, 3, "Having a desire to depart and to be with Christ, which is far better." 2 Thes. ii. 1, "We beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." 2 Thes. iv. 14, "Them also who sleep in Jesus, will God bring with him." 2 Tim iv. 8, "Henceforth there is laid up for me a crown of righteousness, and not to me only, but unto all them also that love his appearing." Heb xi. 16, "But now they desire a better country, that is a heavenly." Heb xii. 23, "To the general assembly and the church of the first-born. 1 John iii. 2, "We know that when he shall appear, we

shall be like him." Rev. v. 9, "And they sung a new song." Rev. iii. 21, "To him that overcometh, will I grant to sit with me on my throne."

These Scriptures evidently imply, that believers shall know one another in heaven, and that their fellowship will be unspeakably happy, their general assembly is there constantly increasing in number and knowledge and happiness. They probably know much in that heavenly home of the prayers and progress of the Church on earth; for it is surrounded by a cloud of witnesses. Its workings may be known in heaven through many mediums. We can easily understand one medium. Our friend Richard Thomas will be glad to tell his old friends, and others, many things about our Sabbath Schools and prayer meetings, and communions.

*At the grave* the following words were spoken. How can we exclaim, O grave! Where is thy victory, when we have to leave the remains of our dear old friend in the dark silence of the tomb! We can so exclaim, and so sing, because death has no sting that can reach the believer's soul. He need fear no evil when walking through the valley of the shadow of death. The swelling waves of Jordan cannot carry him down. He is safe in the arms of Jesus. Death to him is more of a friendly messenger of mercy, than an enemy. All death's regions are in the possession of our Saviour; and the grave must give up its dead, at the call of their Redeemer. Let our conversation be such as becometh those who are near the unseen world. We are compassed about by a great cloud of witnesses, and are always in the presence of him who sitteth on the throne.

"Why do we mourn departing Friends, or shake at death's alarms;  
'Tis but the voice that Jesus sends to call them to his arms.

Why should we tremble to convey their bodies to the tomb?  
Here the dear flesh of Jesus lay and left a long perfume.

The graves of all his saints he blessed, and softened every bed;  
Where should the dying members rest but with the dying head?"

We have moved around the bier of our departed old friend longer than is customary on such occasions. He desired and instructed us to comfort one another in this way, and with these words. This large congregation assembled punctually to-day at the appointed hour. First comers have often long to wait for the *slow* comers. Happily, that was not the case to-day. The weather is calm and fine. The sun shined around all the movements of our procession, and now smiles into his grave. Our meditations delight to linger around the memory of our active, gifted, cheerful, and faithful old friend. He now rests from all his labours, and his works follow him. We now leave him to rest in peace. From henceforth he shall have a higher order of friends to guard his sepulchre. Let us now return to our respective home duties, and our Bible lessons, and our domestic altars.

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### SALVATION OF INFANTS.

The parents whose tender longings after their lovely departed child, cause their tears to flow now so freely, have the strongest ground to believe that the dear little ones who die in their infancy are taken at once to a home of bliss. They cannot be numbered with unbelievers as rejectors of the gospel plan of salvation. The condemnation of the guilt of the first Adam reached their weak bodies, but they were born under a dispensation of mercy, and have an interest in the redemption that is in Christ Jesus, and which is administered or applied by his Holy Spirit; and we believe that they have their eternal home among the redeemed in glory, as the first-fruits unto God and the Lamb. In their mouth was found no guile, and they are without fault before the throne of God. David believed this doctrine when he dried away his tears after his dead child; and when he

said, I shall go to him; and also when he sang "Lo children are an heritage of the Lord." The Lord will not cast away his heritage. He casts away none but the despisers of the rich blessings of his salvation. He extends the free provisions of the covenant of his mercy to all, and hath no pleasure in those who draw back unto perdition. Those who die in infancy have not counted the blood of the covenant an unholy thing, have not done despite to the spirit of grace, and consequently shall continue his heritage for ever. The fruit of the womb is his reward, and no power can rob him of his reward. Jesus, when taking little children in his arms, said in the plainest tenderest language,—“of such is the kingdom of heaven;” and none are shut out of his kingdom but such as disobey its ordinances and despise its blessings. The question now, as in former times, is oftener asked,—“How are the dead raised up? and with what body do they come?” We admit that the bodies of infants are weak and small when they die; but it sufficeth us to know that their bodies shall be fashioned like unto the glorious body of Jesus, that they may be able to enjoy the fellowship and glory of heaven. An innumerable company, in their white robes, without spot or wrinkle, now sweetly sing of the redeeming love of Jesus in the *infant* gallery of heaven.

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### “THE LORD IS RISEN INDEED.”

Yes: the Lord is risen indeed; and he arose in a manner gloriously triumphant, according to the Scriptures. He appeared repeatedly to his disciples, after his passion; and made himself known unto them by many infallible proofs, being seen of them forty days, and speaking to them of the things pertaining to the kingdom of God: and their reports of those appearances are given in words of the most beautiful plainness



and simplicity. There could be no mis-apprehension. His countenance and his voice, his gracious words, and wonderful deeds, and all the attendant circumstances, conduced to prove the reality of his resurrection.

Yes; the Lord is risen indeed; the self-same person as he was before his death; the same body, the same heart, the same love to his Father, the same affectionate care of his disciples, the same good will towards men, and the same anxiety for their salvation. Yes; the Lord is risen indeed; and still liveth: not in our lower world, but at his father's right hand in glory. He ascended on high, and led captivity captive. He is exalted above all the heavens, occupying his mediatorial throne, and holding the sceptre of universal authority. The life-guards of the court of heaven came to escort him home. They brought all their royal chariots. They came through the skies to the Mount of Ascension. The everlasting doors were lift up, and the King of glory entered in to be crowned Lord of all. They waved all their banners, and sounded all their trumpets, tuned all their harps, and rang all their bells: there never had been, even in heaven, such exultations, and such shoutings of joy. He ever liveth to make intercession for his followers; he hears their prayers, and sends them help on their journeyings. He is gone before to prepare a place for them; and because he lives they shall live also: and they shall have their home where he is in the mansions of his father's house, for ever free from sin and sorrow.

Yes; the Lord is risen indeed; risen as the first fruit of them that slept. He warmed the grave for his followers; and left there a long rich perfume: and the Spirit that raised up Jesus from the dead, shall also quicken their mortal bodies; and they shall be fashioned like unto his glorious body. The great work of Redemption will not be made perfect until their bodies are risen from the grave in strength and glory, to be for ever with the Lord.

Yes; the Lord is risen indeed; and it is delightful and sanctifying to read and to hear, to speak and to sing of his resurrection. Mary Magdalene, and Mary the mother of James, and Salome, and the other women who so lovingly, and so faithfully, followed him to Calvary, and who had witnessed his death and burial, and had prepared spices and ointment to embalm his body, when kindly told by the angel, that he had risen as he had said, spread the joyful news on all sides, exclaiming—"The Lord is risen indeed." When they came to see the sepulchre, behold there was a great earthquake; for the angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead: and the angel said unto the women, Fear not, for I know that ye seek Jesus which was crucified. He is not here, for he is risen as he said: come see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; behold he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold Jesus met them, saying, All hail: and they came and held him by the feet, and worshipped him. Then said he unto them, Be not afraid: Go tell my brethren that they go into Galilee, and there shall they see me.

Yes; the Lord is risen indeed; for the soldiers appointed to watch his grave felt the earthquake, and saw the angel rolling away the stone, and sitting upon it: and they saw the Lord rise, and pass calmly by them towards the city; and they left the grave, and followed him, and reported to the chief priests all the things that were done. The chief priests in their perplexity called a council of the elders—their legislators and

magistrates—who after studying and discussing the matter, decided that the best thing they could do was to give large sums of money unto the soldiers for testifying that his disciples had come by night, and had stolen his body from the grave while they slept. The soldiers for some time protested against giving such a false testimony, declaring that they had not slept,—that it would have been a capital crime for them to sleep while on their watch; and that they would not vilify their character and peril their lives by publishing a lie, a lie so monstrous and so ridiculous. The assembly of rulers not able to devise or concoct any other plan of escape from their awful dilemma, most earnestly entreated them again to take the money, and engaged to persuade the governor on their behalf to screen them from punishment; and the soldiers to oblige the chief priests, and elders took the *bribe*; and the cowardly governor allowed them to spread their lying report throughout the land and throughout the world; and some Jews believe that silly lie even unto this day. There cannot be a plainer, stronger proof of the resurrection of Christ than the mean story of that high court bribe. Yes; the Lord is risen indeed; and appeared unto Simon to cheer him in his moments of despondency and grief, because he had repeatedly denied him in such a cowardly swearing spirit.

Yes; the Lord is risen indeed; and the eleven were full of joy, when they at once hastened around to tell one another the report of Simon. Yes; the Lord is risen indeed; for he expounded the Scriptures concerning his death and resurrection to his two friends that were going that evening to Emmaus, until their heart burned within them; and they entreated him to tarry with them; but when he took bread, and blessed, and brake it and gave to them, their eyes were opened, and they knew him, and he vanished out of their sight: and they returned at once to Jerusalem, and found the eleven and others with them, saying, the

Lord is risen indeed; and they then told what had occurred on the way, and how he was known of them in breaking of bread.

Yes; the Lord is risen indeed; for in that moment, as they thus spoke, Jesus himself stood in the midst of them, and said unto them, peace be unto you. But they were terrified, and supposed that they had seen a spirit: and he said unto them, Why are ye troubled? Behold my hands and my feet; and he showed them his hands and feet; and while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? and they gave him a piece of a broiled fish, and of an honeycomb: and he took it and did eat before them; and he opened their understanding, and explained how it was written, that it behoved him to suffer, and to rise from the dead the third day. Yes, the Lord is risen indeed; for even doubting Thomas, confirmed the testimony, by joyfully exclaiming, when he saw him, "My Lord and my God."

We, in the spirit of the women and disciples of those days, should go and tell all around, that the Lord is risen indeed. Let us relate the glorious fact to our weak sick friends when in the valley of the shadow of death. Let us tell it to mourning neighbours when weeping around the sepulchres of their dear departed relatives. Let us tell it to thoughtless unbelievers who have not known Jesus, and have no fellowship with his sufferings; and let us kindly but earnestly urge them to give themselves at once to him that they may be safe and happy in life and in death, and made more than conquerors through his power and love. We have nothing more encouraging to say to the sorrowful relatives of our meek departed sister, and especially to her husband and child, than, that the Lord, her Saviour, has risen indeed; and that she also, who calmly and joyfully died resting on his atonement, shall awake and rise from this her grave to live for ever with him.

### “THE TWO HOMES.”

The spirit of man must have a *home*. Its first home is an earthly house, wonderfully made. It is an earthly tabernacle, but the spirit must make that tabernacle its home while staying in this world. It cannot roam from home, cannot be absent from the body. Its meditations may spread their wings, and go far over sea and land, and high in the starry heavens; and may even make very interesting tours in the invisible world, to contemplate things past, or things to come; but the spirit itself cannot depart from home, and be absent from the body. Where the body is, there the spirit dwells. They cannot be divorced. Should the body migrate to the East or to the West, to the North or to the South, the spirit moves with it. The spirit while in the present state performs all its workings, and enjoys all its consolations through its bodily mediums. It has the aid or the power of the eye to see, of the ear to hear, of the tongue to speak, of the feet to walk, and of the hands to work; and while it is at home in the body, it has to sympathise with the body. When the body is pressed down by afflictions, the spirit also becomes depressed; but when the sunshine of health and comfort smiles around the body, the spirit is joyful.

But Paul teaches that the spirit must quit its present home, and that on leaving its earthly house, it is to have a second home, a house not made with hands, eternal in the heavens: and he was willing to be absent from the body to be present with the Lord; to see the glories and to enjoy the fellowship of heaven. He felt that he could make his home there with the family of the redeemed, the spirits of the just made perfect. He believed that he could delight to sit at their table, to join in their song, to observe their ordinances, and partake of their joys.

Paul's words also imply that we cannot make our home in both places at once. We must be absent from the

body before we can be present with the Lord : nor can we go and come, or make exchanges, so as to spend spring and summer in one home, and autumn and winter in another. When called to depart from the body, we must leave the earthly tabernacle to be dissolved in the dust of the grave, our earthly house will not suit the mansions of the better country. The powers of our present body cannot fill the occupations, or sustain the joys of heaven. The spirit must leave behind all earthly cares, before it can make its home with the Lord.

Paul's words further imply, that the home above, the home with the Lord, is by far the better home. It is the fullest and brightest, the happiest and safest, the highest and holiest, the most glorious as to adornments and conveniences : a home free from sin and sorrow ; and what is the best of all, it is an everlasting home. Therefore, it would be most unwise for an immortal spirit to desire to make its home for ever in a frail earthly house ; a house that is decaying, and must soon be dissolved. We ought to seek and secure a title to a home in heaven. While here in the body, it is our duty, as immortal creatures, to walk by faith and not by sight. We can now see through a glass darkly the glorious realities of the world to come. Though the spirit cannot go to make its home there while here in the body, yet, faith can behold its glories, and the heart can set its affections on things above, and can draw strength and joy from the unseen world. It must then be our highest duty to labour, even to make constant efforts, that whether present or absent, we may be accepted of the Lord. No one can be admitted to make his home with the Lord, unless he knows, and loves, and serves the Lord before he is called from his earthly home. We should strive then, and perseveringly do our best to be accepted of Him, for our everlasting happiness will depend on our reconciliation to him through the mediation of his son Jesus Christ.

We should be content to make our home in the body even through winters and storms, and distresses and afflictions, as long as it is the will and arrangement of our heavenly Father: and we should be willing also to obey his summons, and be absent from the body when he ordains our removal. It is very cheering to think that there is to be a re-union of the body and spirit; and it will be a glorious and most happy time when the body shall be raised from the dust of the grave an incorruptible heavenly body: and that the body and the spirit shall be re-united to make their home for ever with the Lord.

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#### FUNERAL OF TWO PROMISING YOUNG SISTERS.

This world is full of changes. The morning may be light and warm, the evening dark and cold. One day we have a calm sunshine, the next day a rough tempest. Yesterday, our path was smooth and easy, to-day, it is narrow, rutty, and slippery. Weeping endures for a night, but joy cometh in the morning. We have often to toil through the heat of the day, but rest, sweet rest comes in the evening. The cross may be heavy, but the crown is to follow. We have the bitter and the sweet every other; and sometimes have a healthy mixture in the same cup. All things work together for good to the humble submissive believer. Our dear neighbours who deeply mourn here to-day, have been rejoicing thankfully over their many domestic comforts. They have had many sweet draughts in their cup of life; but it is to-day full of bitters. They have enjoyed many calm sunny days, but their sky of late has been dark and cloudy. It must be very trying indeed to the feelings of tender affectionate parents to lose a blooming, beautiful, dutiful, amiable and active

daughter, after training her for usefulness, and enjoying her cheer and help for twenty five years. The ministrations of death are mysterious to us. They are the most dark and bitter that can overtake loving families ; but such ministrations are *necessary* according to the wise and merciful dispensations of heaven. As one generation cometh the former must pass away. Had councils of men, of the wisest men, been allowed to arrange the ministrations of death, they would have been very different from what they are. Their councils would probably have fixed the age of all to be of the same length ; but men under such a law would be thoughtless and unfeeling, while they knew that death was far away—twenty or forty years distant : and they would be subject to wild terrors deranging their actions and comforts, when calculating that death was at the door. God's plan to teach us to "die daily" is better adapted to promote activity and to encourage watchfulness ; as we know not how soon we may be called to the eternal world. Our hearts should be thankful and joyful for the glorious revelations of the blessed gospel. They teach us the value of the soul that is not to die, and the fulness and freeness of the salvation that is provided for its happiness. They teach us of the power of the sound of the trumpet of the last day to awake all the dead, and call them to judgement ; and they teach us of a life in heaven that shall never end.

It was indeed very delightful to hear our young departed sister, the night before her death, speak so calmly, and so sweetly of the love and power of her great High Priest to lead her through the shadows of the dark valley, and to help her over the billows of Jordan ; and of the strong, kind, glorious ministering guides she should have on her way home ; and of the order and studies of the happy classes in the high schools of heaven ; and especially to hear her express her firm confidence that she should at once find there the large class of her "*old minister*" who had led her



by the hand into ways of piety, and the communion of saints ; and who had taught her so carefully, and counselled her so lovingly, not only in his sermons and public exhortations, but in his fatherly conversation in the school, on the road, around the family altar, and in all church meetings.

Seven weeks to-day we had a similar gathering on this spot, on occasion of the death of her youngest sister. That little sister called herself *a child* ; and she was regarded as a child ; but she was a child trained in the church, a child that never kept away from the fellowship of the saints, a child that regularly attended the means of grace ; a child that loved the songs and prayers and experiences of the people of God, a child that longed to commune with them around his table, a child that delighted to sing of the happy world beyond the river of death. She had studied, and well understood the design of the Lord's supper ; and longed for full communion with the church in obeying that ordinance ; and the least intimation of welcome would have very greatly cheered her : but that sweet thoughtful pious child was overlooked by the fathers and mothers of the church. Christian churches may be too slow in extending the right hand of fellowship to *children* of such a spirit and such a conversation.

Our *new* grave-yard is already becoming the resting place of *families*. The little sister ELIZABETH had gone a few weeks before to warm the bed for her sister ANNE ; and now the two young sisters rest and sleep together there, to keep it warm for their relatives. It is delightful to see a Bible-loving family together around their domestic altar, and to think of their quiet rest together in the grave ; but it is still more delightful to think of their awaking and rising together in the bright morning of the last day, to follow their Redeemer to their home and rest in heaven. We hope that the funeral of this young sister who was till recently so blooming and so active, may deepen the

impressions recently made on the hearts of our young friends by the funeral of her little sister. Let them remember that the loveliest bloom, the sweetest temper, the dearest friendship cannot ward off the hand of death. Dear young friends ! choose, choose this day, when standing around the grave of these young sisters, the side and society of the people of God.

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### “ OF ALL MEN THE MOST MISERABLE ”

Paul in stating his argument for the resurrection, said—“ If in this world only we have hope in Christ, we are of all men most miserable.” His words imply, that the great work of a believer’s life is to “ hope in Christ : ” to hope for a full redemption from the guilt, and power, and consequences of sin ; to hope for a complete triumph over the temptations, and tribulations, and persecutions of the world, to hope for a glorious victory over death and the grave, and for eternal felicity in heaven. For all these great blessings his hope is in Christ ; in his atonement, and his authority, over all the movements of providence and all the treasures of grace, and his faithfulness to all his promises.

Paul then admits, that if it can be proved that “ in this life *only* we have hope in Christ, we are of all men the most miserable : ” that if there be no future state, no resurrection of the dead to eternal life, all our hopes die away at once, and all our consolations vanish. The believer, in that case, is of all men the most miserable, as he has to endure so much reviling, and tribulation, on account of his “ Hope in Christ.” If, after his long happy reliance on that hope, it ends in disappointment ; if, after all his rejoicings over his title to an inheritance in glory, that title proves false, the Christian, as Paul admits, is of all men most miserable : and it must be

conceded that the children of this world, who eat its fatness, and drink its wines, and enjoy its pleasures, are wiser in their generation than believers who suffer such afflictions on account of their hope in Christ. If that hope be in this life *only* it occasions misery, and will end in disappointment. But the “*if*” of the apostle cuts in two ways: *if* there be no future world; then the disappointment of those who hope in Christ will be great and grievous. Their hope will die when they suppose themselves to be on the very threshold of heaven. But *if* there is a future world, if Christ has risen, and has ascended on high, and is to come the second time to raise the dead and to judge the world, and to gather saints to enjoy his glory, then he that hopes in Christ is not the most miserable. It shall then be seen, who is the most miserable: whether the defamed and oppressed believer, or the haughty persecuting infidel. Paul had carefully studied the matter; and was immoveably confident that it was not in this world *only* the christian has hope in Christ. He *has* hope in this world, in this earthly life; and that hope strengthens him on his journey, and sustains him in tribulation, and purifies his heart, and gives the highest joy; and that hope is the anchor of his soul sure and steadfast entering into that within the vail, fixing his affections on things above. The testimonies of the Bible are strong and clear, that there is reserved for believers in heaven an inheritance incorruptible and undefiled, and that fadeth not away; where they shall receive the crown of righteousness; the crown of everlasting life, an unfading crown of glory, which the righteous Judge will give them at the end of their conflicts; that there remaineth a rest for them after all their labours, and that there is a far better country and a rich strong city prepared for them when they shall pass from this world of great tribulation; and that they shall be made kings and priests unto God and his Christ to reign for ever and ever.

The mean cunning, and mad efforts of presumptuous self-willed infidels to try to disprove the glorious facts of the ministry of Jesus, his manifold miracles, and his resurrection from the dead, in order to screen their denial of the great doctrine of a future state, have disgracefully failed. They for a long time attempted to defame the character of the sacred writers and to deny by their mean mockings the signs and wonders that confirm their ministrations; they tried to represent christianity as a cunningly devised fable, but their wild efforts proved utter failures, as confessed by many of their leaders when in the pangs and terrors of their last hours, their souls were summoned to appear before the Judge of all the earth.

Our dear departed friend W. J. of M—n—, calmly and firmly received and cordially embraced the teachings of Paul as to a future world. He joyfully believed the fact of the resurrection of Christ, and regarded it as the triumphant crowning close of his ministry and death. He believed that Christ liveth, and that he is to live for ever, and that he has the keys of the grave and of all the gates and mansions of heaven. He hoped in Christ before his affliction, and hoped in him throughout all his weakness, and gladly hoped in him in his dying moments: and he knew that his hope was not in this life only, but that there was a life to come to perfect his salvation and to immortalise his joys. His meditations had long delighted to dwell on the history of the mediation of Jesus, and he had noble apostolic sentiments respecting the majesty of his person and glory of his work: and as a consequence he had much of the spirit of Christ in his heart; and the image of Christ adorned his life; and his faith was becoming brighter and stronger even unto the end. Had all the infidels of the universe attempted to reason with him that it was in this world only he hoped in Christ, he would have calmly replied;—I know in whom I have believed, and in whom I hope; and that he will keep what I have committed to his charge

against that day : and I am not ashamed of his gospel, for I have felt its power and joy, and have often had a foretaste of the happiness of heaven. I can now see its green borders, and sunny hills beyond the river : the perfume of its rich odours refresh my spirits ; I hear the chorus of its harpers, and the sound of the wheels of the chariot of my Elder Brother coming to take me home ; and I shall very soon reach the mansion prepared for me in my Father's House. Indeed we have in the gospel and in the experience of our friends the strongest encouragements for those who work for Christ to hope in him. He will never disappoint their hopes. He lives to reward them. But it is distressing to think of the perilous state of those who do not hope in Christ. They may imagine that they have joys, joys stronger than believers in Christ have, but when this world turns away from them, and when the invisible world opens its doors to receive them, and when they drop in the dark to their own place ; when the trumpet shall sound and the dead shall rise, when the Judge shall appear and open the books, they will then find that of all men, they, and not those who hope in Christ, are the most miserable.

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### “OUR LIGHT AFFLICTIONS.”

Our dear departed sister had, according to our calculation, endured long and heavy affliction ; but she was able to say even in her greatest weakness, that her affliction was light, and but for a moment ; and that it originated and cherished in her bliss that would become an eternal weight of glory. The expression has a threefold meaning ;—First, that our affliction here is short, “but for a moment.” Should any Christian pass his whole life in affliction, it would be short ; but such is very seldom the case. Most believers enjoy

sunny as well as cloudy days; they often walk easy paths, and drink sweet cups of refreshing: but should their journey all through be rough and dark, and stormy, it would be but for a moment. And their affliction is not only short but light,—very light when compared with the far more exceeding and eternal weight of glory; and more than all, it is effectual, and unspeakably useful to prepare the soul for bliss and glory; for it teaches and aids the believer to hate sin, to love the ordinances of religion, to embrace the promises of the gospel, to rely on the atonement of Jesus, to exercise and brighten its graces, to enrich its experience, and make it ripe for heaven.

But when can we say that our short light affliction answers these glorious ends? While we look not at the things which are seen, but at the things which are not seen. Some do not believe in things unseen. They do not believe that there is an unseen world, and that the spirits of the just live in that unseen world. They perhaps at times admit that the great eternal spirit, the great first cause exists, and rules the unseen world; and that he may have angelic worshippers around his throne; but maintain and assert that no saints from our lower world can be with them. At times when in their bolder harder mood they try to argue that there is no invisible world, and sometimes they venture so far as to assert that there is no God; but the humble believer is prepared to meet them on the upper, or lower step of their logic. He can plead that God exists, that he has created angels to serve and worship him, and that the spirits of the just return to him, and adore him, and that he has prepared a heaven for them; or the believer can meet them on the lower step of their logic, and argue that man has an immortal spirit in his frail mortal body, and that that spirit is to return to God who gave it: that there are things not seen, and that they are unspeakably glorious, and that those glorious things

that are unseen to us, are now seen and enjoyed by our departed friends; things which we may hope soon to see and enjoy with them,—things that should be the objects of our constant meditation and delight.

There are *three* classes of things unseen, which we can contemplate, — *First*, things *past*,—the covenant of eternal love, the creation, the fall of man, the promise in Eden, the infidelity of the old world, the deluge, the destruction of the cities of the plain, the faith of patriarchs, the teachings of prophets, the ministry of Jesus, his death and resurrection, his ascension to glory, the descent of the spirit, the opening of the gospel dispensation; and many of its consequences. *Secondly*, things *present*. The high throne and government of God, Jesus the mediator at his right hand in our nature, the Holy Spirit the comforter, an innumerable company of angels, the great assembly of the spirits of the just, and the weeping of the despisers of salvation. *Thirdly*, things *to come*, but as yet not seen. Our departure from this life, the holiness and happiness of the millenium, the glories of the last day, and the joyful days of heaven. Therefore, when we look at things unseen, we have to look *back* at things that have been, to look *around* at things that are, and to look *forward* at things that are to come. We are to look at these glorious things, not with our bodily eyes, for they are things beyond the veil, nor with the eyes of the imagination in the light of human reason, but with the eye of faith in the light of the great lamp of inspiration shining on the pages of the Holy Bible; and we are to turn there daily to “look” at them; and by so looking at them by faith we shall have strength on our journey, comfort in affliction; and the distant sight of those glorious things will carry up our affections above the toys and filth of the world, and fix them on the realities of heaven: above the fading flowers of this world on the ever blooming flowers of the heavenly paradise, from

the decaying palaces of the earth to the eternal mansions of heaven; from the uncertain riches of this world to the enduring riches of heaven, from earthly vanities to the realities of eternal bliss: and this will help to make us meet for the enjoyment of things not yet seen. We ought by this time to know *how* to look at them. We have the "glass;" and it is a large clear glass, always at hand. The unseen world is coming nearer to us every day. Our best friends one after another, leave us to see and enjoy those things: and if we cultivate the habit of looking at the things that are not seen, we can sweetly sing—"That our light affliction which is but for a moment, prepares us for the eternal weight of glory; and we shall also sing in the valley of the shadow of death—O death, where is thy sting? O grave where is thy victory?"



### HERE IS THE PATIENCE OF THE SAINTS.

"Here are they that keep the commandments of God, and the faith of Jesus. *Here* the saints are to keep the commandments of God, to study them and explain them, and obey them and honor them according to his will. *Here* they are to keep the faith of Jesus, not a long wordy faith of sixty nine or ninty nine articles, but trustful faith in his infinite atonement and and his ability to save, and the divine invincible power of his glorious gospel. *Here* is the "patience" of the saints. They have here full scope for its exercise. That is they have to be persevering, calm, steadfast, immovable, always abounding in the work of the Lord; because there are *here* on all sides discouragements and disappointments, toil and trouble, labour and sorrow, hindrances and tribulations. *Here* they are often in a vale of tears. *Here* they have to climb in the heat and under their burdens, over hills of diffi-



culty. There will be no call for "patience," no sphere for its exercise in heaven. "*Here*" saints have to form their character, and to develop their life of thought, and faith, and obedience. Here, they have to work out their principles for the glory of Jesus, and the extension of his kingdom. We cannot emphasize the little word "*here*" too strongly. It is as important for us to think of the *here* as it is for us to think of the *there*; for if we are right *here* there need be no apprehension as to the *there* that is just before us. Faith and obedience *here* in difficulties and tribulations will prepare us for the everlasting *there* in joy and glory.

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### "DIE IN THE LORD."

It is interesting and instructive to study the life and death of believers. Were the question asked, What is the aim and effort of their *life*? The answer would be to keep the commandments of God and the faith of Jesus. Were the question asked, what can be said of their *death*, the reply is given in the strong sweet words of the beloved apostle, "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours, and their works do follow them." 1. They *live* in the Lord: in his favor and love, in his house with his family, at his table and his altar, under his protection and *care*. 2. They *die* in the Lord, die safely in his arms. They are his in life and in death by an everlasting covenant, ordered in all things and sure, and no one can take them out of his hands. 3. They shall rest from their labors, from labors of body and mind, and it will be a sweet, full, perfect, everlasting rest from henceforth for ever. 4. Their works shall follow them: for their works are recorded in God's "book of remembrance,"

and shall be publicly reported in the great day of judgement. The influence of their "works" on their neighbours and successors shall be explained: and their recollections of them will increase their joy, and strengthen their desire to magnify the grace of their God.

What assurance have we that they are thus to enjoy such rest and reward? It was announced by a voice from heaven, and that voice was echoed and confirmed by the spirit; and shall be accomplished. There is a cloud of heavenly witnesses to watch and report the works of men; and God the righteous judge will reward all according to their works.

But why was the apostle John commanded and instructed to *write* these declarations of that voice from heaven? Because it was the will of God, that they should be recorded and published, and remembered and considered, in order to explain and honour the character of his government, so as to instruct and encourage its subjects to strive to do good, and to prepare for a happy death; and that his people might enjoy consolation, even around the graves of their friends, when conversing together about the rest and reward of the spiritual world.



## TRAINING OF INFANTS.

Sorrowing parents in order to moderate their grief and longing after their departed little ones, should use *means* adapted for their solace and instruction, and submission. They should act as David did in his anxiety and sorrow. When told that his child was dead, he arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped: then he came to his own house; and when he requested, they set bread

before him, and he did eat; and said calmly, but with solemn emphasis, "I shall go to him, but he shall not return to me." So should bereaved parents yet say, and yet do. The most effectual means to strengthen the sorrowful heart is to "worship," to worship in the private chamber, in the family circle, and in the public sanctuary, and then return home to eat bread, and to attend to the usual callings of life.

As so many *children* die, we should seek opportunities to make their young hearts tender, and enrich their minds and *memories* with religious facts and truths. Some children are very thoughtful, have lively imaginations, and their questions and comments are often very suggestive. It is easier to make deep and lasting impressions on their hearts than is generally thought. Early training is of unspeakable importance. It is very sad, and awfully sinful to allow a young tender heart to be hardened and corrupted by the deceitfulness of sin. Parents should be anxiously watchful to keep their children from the slippery perilous paths of lust and guile. Parents and teachers should remember that they are God's inheritance; that they belong to him, that they are his property, though he has *lent* them to be under their care and training: and that when he takes them to himself, he takes his own property: and they should learn to say with David--"I shall go to him:" and as the Sunemees said on the death of her little boy--"It is well." And as Job said,—"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

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### "TO DIE IS GAIN."

Paul must have been in a very happy state of feeling when he said,—"For me to live is Christ, and to die is gain." His meaning was—If I have a short time

yet to live, I am safe: Christ is mine: he lives to intercede for me, and to care for me: he is my life; the author and helper of my faith, and he will be its finisher; he lives for me in heaven, and I will live for him on earth. I will, as long as I live, preach the riches of his grace and the glory of his cross; and will use all my endeavours to win souls to him, and to extend his kingdom. After thus saying, "For me to live is Christ," it was natural and easy for him to add, "And to die is gain." On occasions like this, when our friends die, we should seriously enquire, first, to whom it is gain to die. There can be no difficulty in answering—

1.—To those who have given themselves as they are to him to be saved; to him who, as dying for them, swallowed death in victory. When man sinned, he fell into the power of death, the king of terrors; and had in himself no hope of deliverance; but Jesus took compassion on him, came down from heaven, assumed his nature, undertook to plead his cause, and take his part, and met his foe on his own field; and in the great battle on Calvary, conquered death, took away his sting, secured possession of his territory, and made even the king of terrors a messenger of his mercy; and this Almighty Saviour who conquered death, can supply alsufficient strength to the weakest believer in the hour of death, can lead him through the dark valley, and carry him safely over the waves of Jordan.

2.—To die is gain to those who are weaned from the false joys of this world: who have escaped from its nets, and snares, and temptations, and deceitfulness. Our ties to the world become weaker or stronger day after day: if they are becoming closer and tighter, the rending of them asunder by the cold hand of death, will deeply wound the heart; but if they become weakened and loosened, the soul will feel free and strong, and healthy when the union is dissolved.

3.—To die is gain to those who can draw comfort from the invisible world. Such spiritual comforts can be drawn, and enjoyed in their sweetness and fulness. They are inexhaustible. They suit the mind, and can satisfy its desires; and are comforts which death cannot destroy, and which will grow stronger and sweeter through all the ages to come.

4.—To die is gain to those who die daily; who fix their meditations on the consequences of death; the return of the dust to the earth, and of the spirit unto God; who calmly think of the quiet rest and sleep of the body in the grave, and of the life and enjoyments of the spirit at home with the just in glory; and who delight to think of the resurrection of the dead, and the great judgment of the last day and the joys of heaven.

Secondly, What gain will death be to such believers?

1.—They shall rest from conflicts with spiritual foes, and the lusts of a fallen sinful nature; and from the toils, and tribulations, and burdens, of their journeyings in the wilderness, from bodily afflictions and weaknesses, and from all doubts and fears.

2.—They shall enter into they joy of their Lord, to be with him, to see him as he is, to behold his glory and partake of his joy.

3.—They shall be partakers of the inheritance of the saints in light and bliss, and glory. After death they become of full age, and there is a large inheritance provided for them; an inheritance incorruptible and that fadeth not away. Though a multitude which no man can number are to meet there, abundance of wealth is prepared for them all. Their inheritance is boundless. There will be room for all at their Father's table: and the vast number of the redeemed will increase their riches and their joys.

4.—After death they shall worship in the spirit and according to the ordinances of heaven. We cannot now comprehend their modes of worship, their meetings

for fellowship, their styles of lecturing, and their songs of adoration, but shall learn after we die; and consequently to die is gain.

We should at all times, and especially on occasions like this, at the burial of dear friends, strive to lay hold on Paul's faith when he exclaimed—"For me to live is Christ, and to die is gain." It is true that some of the most eminent believers, like Job, and Moses, and David, and Hezekiah, were afraid to die; and that some through fear of death were all their lifetime subject to bondage; but that should not dishearten any humble earnest believer, for thousands of the weakest saints were enabled to say calmly and triumphantly on their death-bed,—“For me to live is Christ, and to die is gain.” Such an experience and such a testimony would prove 1. The highest and purest comfort we could have in this world. 2. Would enable us to testify strongly in favour of religion. An ardent eloquent evangelist may preach strongly and sweetly as to the joy and glory of religion, and an experienced, accomplished, large-souled author may happily describe the rich fullness of its consolations, but the calm testimony of the humble believer in the hour of death, that for him to live is Christ, and to die is gain, is much more likely to make lasting impressions on the hearts of hearers than the most powerful eloquence, or the most convincing reasonings. 3. Such a testimony is the strongest consolation which a dying Christian can leave behind to weeping friends. We can never forget the dying sayings and songs of some of our departed friends, when taking their leave of us in death. What *can* be more cheering than to hear a dying friend sing—“O death where is thy sting!” “I know that my Redeemer liveth.” “I fear no evil.” “I desire to depart and to be with Christ which is far better,” “for me to die is gain.”

“THE RESURRECTION AND THE LIFE.”

The first visit of Jesus to Bethany after the death of the amiable Lazarus, was a visit never to be forgotten. It is difficult to decide whether we have to admire most, His tender feelings when he “wept” with the weeping sisters, or his merciful majesty, when he said unto them, “I am the resurrection and the life,” and when he moved to the sepulchre, and said with a loud voice, “Lazarus, come forth.” It is a consolation of unspeakable value to his followers when in tribulation and sorrow, to think of the sympathy of their great High Priest; and to remember that he is not only touched with a feeling of their infirmities, but can relieve them in their distresses. They can remember and say even when in the midst of the heaviest ministrations of death, that he is the resurrection and the life, that he swallowed death in victory, that he has the keys of the grave and the invisible world, and that he has an authority to act as may seem to him best. He has a right to call his friends home to himself, to their rest, and reward, and joy, in his Father’s House *when* he thinks best, and in the *way* he thinks best; and that without giving any special notice of his purpose, or asking the consent of any one, or furnishing any explanation of his plans.

Where he to come down from the high court of his wisdom to ask the consent of kindred and friends, no one should die. He should not be allowed to take any one to himself, however, much might be said of the “gain” and of the high privileges and pure joys of heaven. Where he to ask for a weak infant from the bosom of its mother, she would reply, no: I cannot let go my sucking child. To lose him would be to lose half my heart. Where he to ask for a five year old child, the whole family would reply, no, not now; he is so cheerful, so active, so obedient, so amiable: he is the chief pleasure of our domestic circle, and the

dearest object of our affections. Were he to ask for a ten year old child, the parents in great trouble of spirit, would say, no, no, not now : he is repeating his verses and singing his hymns in the sweetest manner and happiest spirit. Were he to ask for the fifteen year old child, the family and friends would reply, no : he has just passed his school examinations with honours, has had high testimonials as to his attainments and abilities, is very promising ; is meek and dutiful, and begins to help us in our cares, and is now in full bloom. Were he to ask for a young woman of twenty one, the parents would tremblingly say, no, no, let her be spared to us. We cannot part with her ; she is only one and twenty under a crown of virtue and beauty. Were he to ask for the careful father, or the tender mother, the weeping children in imploring tones would say, we cannot live in this wicked world without their teaching and care. Were he to ask for the aged grandfather or grandmother, no the children and grandchildren would say, though they are infirm, in their eightieth year, they nursed us, and we deem it a privilege and a great joy to return them some recompence. Their narrations, and counsels, and experiences, are becoming more and more edifying and cheering unto us ; and it is touchingly delightful to see them worship leaning on the top of their staff.

However, much has been said about the glory and happiness of heaven. Jesus should take no one there, had the full consent of kindred and friends been necessary before their removal : consequently he keeps the authority in his own hands ; and without asking permission takes them at his own time, and in his own way. Were he to give notice to a man of the hour of his death, that would so trouble that man's feelings as to destroy all his plans and comforts : his taste for work and his enjoyment of society would end ; and that would at once end his usefulness. If Jesus were to explain fully to mourning families his gracious



plans and purposes, and were to assign his reasons for them, that would only tempt them to try to study in the midst of worldly cares, the deep mysteries that can be more fully reviewed and more sweetly studied, and more joyfully discussed in the schools of heaven.

Our Saviour in his wisdom and mercy allotted to the dear sister who has just departed from us, a long season to abide with us according to our temporal calculations; and she had the high privilege of spending her best days, the days of her tenderest feelings and most thoughtful cares, the days of her fullest activity, and maturest experience and usefulness in the house of the Lord, and she continued to the end to enjoy its ordinances and the fellowship of the saints. I had the comfort on many occasions, when passing through this town, of lodging in her house. She always delighted to speak of the glorious doctrines and precious promises of the Bible, and of the faith and work of pious and useful believers of past generations. The prosperity of religion throughout the world, and especially in Wales, and in this town, and this sanctuary, was very near her heart; and she would at once cheerfully assist any proposal for aiding the prosperity of the kingdom of Christ. She felt very thankful for opportunities to entertain ministers of the gospel, and greatly enjoyed their society, especially around the family altar. Her meek, thoughtful, unassuming husband, and nearly all her dearest companions had had gone before her. She has now gone to them, and their old friendship has been renewed, and is now much purer and sweeter than it was ever here below. Their re-union was inconceivably blissful; and there was nothing to mar their greetings. They knew each other at once, for they had been gathered to their fathers and to their people. They sit with Abraham, and Isaac, and Jacob, and know Moses, and Elias, and Peter, and James, and John, and Paul. The Bible is full of intimations that believers know each other in

that heavenly world of light, and glory, and joy. They that sowed together in the storm, and reaped together in the heat of the day, rejoice and rest together there; and nothing will ever occur to cool or corrupt their friendship: it will continue for ever to grow sweeter and more instructive.

The last time I saw her, one of the subjects of her conversation was the xxiii. Psalm. She emphasized with deep tender feeling—"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, and leadeth me beside the still waters, and in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow death, I will fear no evil: goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

She loved dearly her children and grand children, and was anxious for their salvation and happiness. We hope and trust that they will solemnly remember that no earthly comforts are worthy to be compared with the joys of religion: and we hope that every member of this church, and especially the sisters who now mourn after so faithful a friend and teacher, will show the same diligence to the full assurance of hope unto the end; that they may be the followers of them who through faith and patience inherit the promises; for God will not forget their work and labor of love.

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### "DIE DAILY."

Paul when applying his conclusive reasonings for the doctrine of the resurrection, exclaimed, "*I die daily.*" His idea probably was, that his life was in jeopardy every hour from the cruel rage of his persecutors, and that he was in daily expectation of suffering martyrdom for his faith: but he testified that he had

“rejoicings” in Christ Jesus; that his mind was full of joy when looking forward to a happy world of incorruption and immortality.

We are also to *die*, and know not how soon. Death may be at hand. We are in jeopardy every hour. It would be wise for each of us to learn to say with Paul, “I die daily.” As the vanities and the troubles, and disappointments, and corruptions, of this lower world render it entirely unfit to be the everlasting home of believers, as it is appointed unto men once to die, and after death the judgment: and as we have no evidence that there is to be a state of probation after this life: and as the consequences of our probation here are to be eternal grief and gloom, or an eternal weight of glory, it would be the highest wisdom for us to exercise ourselves to say like Paul, “I die daily.”

What is it to “die daily?” Is it to talk of death every day and every hour, forgetful of every other care or calling? No; that would be unprofitable to the Christian in his present state. Is it to seek to know when, or where, or how we are to die? No; that would be of no gain to our experience, or help to our usefulness. What is it then to die daily?

1. To commend our souls daily to the care of our mighty faithful Redeemer and Saviour, who has been the death of death, and the destruction of the grave. The immortal soul is of greater value than the whole world, but is now under sin, and in danger. Jesus is able and willing to deliver it, is graciously ready to take it under his charge, and is able to keep it safe in the hour of death.

2. To die daily is to wean every day our affections from the things which we must leave when we die. The riches and honors, and pleasures of the world, cannot save us or help us when we die.

3. To die daily is to draw strength and consolation daily from the doctrines and ordinances of Christianity; to draw refreshing support to the mind and cheer to

the heart from the pure wells of salvation, the full unfailing fountains which the cares of life and the pains of death, cannot dry away, namely the pardoning mercy of our God, the sympathy of our great High Priest, and the purity, and joy, and peace of the fellowship of the Holy Ghost.

4. To die daily is to meditate daily on the wonderful scenes and joys of the endless glorious world beyond the grave. To die daily in this spirit is sure to prove of great benefit and gain to us.

1. It will sanctify the feelings and expand the powers of the soul, and thereby strengthen and encourage all its religious exercises.

2. It will sanctify the whole life and make its conversation and enjoyments heavenly.

3. It will increase our influence for usefulness, and strengthen our prayers and friendships, and all our religious performances.

4. It will daily weaken our fear of death, and prepare the soul to depart from the body, and to resign the best things of this world; and will train our minds for happy friendship with the just in heaven, and will help us to carry on a gainful merchandise with the spiritual world; and will in the end open for us an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

There may be some here who seldom think of their latter end, who give "dying" no place in their thoughts. Though warned and counselled and entreated to die daily, they never think seriously of death. They can walk in funeral processions, and stand by coffins and biers, and move around sepulchres, and assist pall-bearers, and live day after day in a world where death overcomes and reigns around them, and takes away their companions and their kindred, from their side and their society, and yet they never lay to heart these solemnities. They know nothing of the sanctifying and happy influence of

Paul's experience when he said—"I die daily." They are gay and joyful in the enjoyment of earthly pleasures and riches. Should death come upon them in their present infidel thoughtlessness, he would be a king of terrors to them, for they would feel their guilt and irreparable loss. O, that they were wise, that they understood this, that they would consider their latter end!

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### GENERATIONS PASSING AWAY.

"One generation passeth away, and another generation cometh, but the earth abideth for ever." Eccles. i. 4. This is a very expressive saying of one of the wisest of men, a man of extensive learning, of bright talents, of careful observation, of deep feeling and of wide experience. When saying, one generation passeth away, and another cometh, he looked upon the generations of time as a long chain linked together from the beginning to the end of the world. His words imply that there is a connexion between one generation and another, as they are all of the same constitution, moving in the same sphere, following the same avocations, subject to the same vicissitudes and experiencing the same feelings. His words also imply that every generation as passing away, works for good or for evil to the generations that are to come after it: and that they all end their worldly course in death, and then pass to appear before the righteous throne of the judge of all the earth. His words also imply that the generations of this world pass away *constantly* without any break, or stop or delay. One passeth away and another cometh incessantly. They take no rest. It was so in the time of the inspired writers; it is still so in our day; and is to continue so to the end of time. We should therefore remember, and seriously consider that we are

moving onward, and that we are rapidly approaching the end of our pilgrimage. We should examine carefully towards what *home* our steps are directed, and what foot-marks we leave behind us on the path of our followers.

We should also remember that as passing away, we go the way whence we shall not *return*. There will be no opportunity to run the course the second time. No plea for a second course can prevail. One goeth, another cometh, but no one returneth.

Solomon then adds—"But the earth abideth for ever:" not for ever without any change; but abideth after we shall have passed away. It has sent many a generation, but it remained to receive another. It will give us a dwelling place and will minister unto us until we cross the river of death, but will follow us no further, and can give us no more help, but will abide to welcome others and to minister unto them. It abideth for ever. Its course and care, and work, are to continue for ever. The sowing and reaping, the planting and building, its ploughs and sickles, and looms and wheels, are to abide for ever. Its journeyings and conveyances, its correspondence and merchandise, its printing machines and pulpits, are to abide for ever. Its weddings, and births and deaths, its bloomings and decayings, its mournings and rejoicings, are to abide in ages to come as in past ages. The life of its works will continue and increase in strength when we shall have passed away.

And we can give a fuller meaning to the words—"the earth abideth for ever." Its elements shall melt with fervent heat, and its heavens being on fire shall be dissolved, and pass away with a great noise: but it is to be purified and renovated so as to become a "new earth wherein dwelleth righteousness;" and it may become one of the choicest visiting-places of angels and of the spirits, of the just made perfect after

the great judgment of the last day, when all the dead shall have risen from its dust; and when all the defiled ruins and remains of its corruptions shall have been burnt away: but instructive remembrances of the great and glorious things done on the earth will abide for ever.

Our circumstances here this afternoon, should fix these words in our memory and in our heart. An old kind friend has just passed away, and a new little friend has just come to commence his short earthly journey. We have to baptize the new comer by the coffin of our old departed friend. Let us follow the faith and consider the calm end of the conversation of the humble aged believer who has just departed from us; and let us covenant as following his remains to the tomb, to help the training of the newly-born babe who has just come to occupy his place to beware of the temptations of this wicked world, and to direct his youthful steps to keep the path of eternal life; always remembering that we know not how soon we may be called to pass away.

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### “THE FATHER OF THE FATHERLESS AND JUDGE OF THE WIDOW.”

The Bible declares (Psalm lxxviii. 5,) that God is a father of the fatherless, and a judge of the widow in his holy habitation. Such a testimony is full of consolation. Every representation we have of the character of our heavenly Father proves that he deserves our love and faith, and trust and obedience. Man is weak and fallible. He cannot be safe or happy without seeking the Lord to be his protector and portion. When he is designated as “A Father of the fatherless and a Judge of the widow,” it is implied that we may be bereaved of our dearest relatives and most faithful

friends. The wife may lose the most loving husband, and children may lose the most careful father. Man, as a social being, is constituted to enjoy the society of his relatives, and such a fellowship is one of the chief elements of his happiness. Kind and faithful friends are more precious than any other earthly comforts and blessings: but they may be suddenly taken away from us; and such bereavements are very bitter and trying to the tenderest feelings of the heart. An affectionate wife would rather lose all earthly wealth than to be bereaved of her husband. Dutiful children would rather lose the choicest comforts of the world, than to be bereaved of their father; but the Father of the fatherless, and the Judge of the widow can more than make up even those trying losses; he can moderate the longings of the heart, can fill the soul with the joys of salvation; and can cause everything to work together for good to those that love him. He is ready to give *himself* to be the God and Father and everlasting portion of those who put their trust in him, and his wisdom and faithfulness, and love and protection, are unspeakably better than the help of any father or husband, or the kindest relative or truest friend. He is the mighty God, the everlasting Father, everywhere and always present, unchanging, full of boundless grace and mercy; his heart is full of compassion, and the riches of his grace are unsearchable.

But he is so "in his holy habitation." We are to find him as our Father and Judge not when we wander from his house, forgetful of his protection and mercy, but we are to seek and to meet him "in his holy habitation;" that is, at the footstool of his mercy seat, where he delights to receive the petitions of his people, to fill all their needs, and to give them support and consolation. We are to seek him "in his holy habitation," --in his *Holy Bible* which is full of light and love, of truth and strength and comfort; and which contains promises exceedingly sweet and precious, always full of



the purest joy. "In his holy habitation;" that is in his *sanctuary*; where the fellowship of his people, and the ordinances of his gospel can be enjoyed. He is to be found at all times, and on all occasions "in his holy habitation." He has covenanted to meet his people there. Let us therefore admire and adore his condescension and mercy in offering himself to be the Father and Judge, and guide and comforter of poor helpless sinners in all their needs and tribulations. We should never doubt *his* ability or willingness. Let us not trust anyone, or anything earthly; for all earthly comforts are transitory, and all earthly riches are perishable.

The widow and fatherless children who weep here to-day can turn to this God as their Father and Judge and friend. They will find him in his holy habitation, on his throne of love and mercy, full of compassion, ever ready to listen to their cry, and always able to help them; and it must greatly strengthen and cheer their hearts to think that the dear departed husband and affectionate father has gone before to join his old friends in the holy habitation above; and that they may hope to meet him again in that heavenly home where there is no sin or sorrow, no affliction, no separation, but where there is a fulness of joy, and where all in their spotless white robes, wave their palms of victory, and wear the unfading crown of everlasting life.

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"DAYS PASSING AWAY LIKE SWIFT  
SHIPS."

The thoughtful, gifted, and patient patriarch Job, used a very striking comparison when, as reviewing his course, he described his days as having passed away—"like swift ships." Ships pass very swiftly over the wave, with the currents, before the gale:

often so swiftly as to endanger the lives of those who sail in them. They pass sometimes in the dark night when no star can be seen. They often encounter fearful tempests, threatening to bury them in the deep under the foaming waves. They are bound to some port, and have a cargo of great value. Such are the days of man when voyaging through mists and storms over the swelling billows of time. They pass like swift ships. Their passage may at times be calm and sunny, but they frequently have to steer through dangerous storms. They carry a cargo of thoughts and feelings, and words and works of great value. They are bound to some eternal country, where they and their load are to be landed at the end of their voyage.

What then is our duty, and what ought to be our care, while we thus voyage over the tempestuous sea of life? We should provide heavenly food to sustain and strengthen our souls for such a voyage. It will be of unspeakable comfort to us while tossed about in our swift ships, to have a good supply of the bread of life, and of the water of life, and of the healing balm and pure milk of salvation, the fat things full of marrow, and the wine on the lees well refined, graciously prepared by heavenly care and wisdom. We should also carefully study the Bible as the only infallible chart, or compass, we can have for our direction to avoid the rocks and the whirlpools that may be in our way; and teach us to sail directly and safely towards the desired haven. Our souls should also secure the "hope" of the gospel as their anchor, sure and steadfast, and entering within the veil to have a safe hold on immortal happiness: and we should before all, and above all, ask the Saviour to be our Captain and Pilot to hold and work the helm, as he knows all the paths of the sea, and can manage the power of the waves, and how to steer over them safely to the shining port of eternal life. Those who have thus secured provision for their voyage, and who study the compass, and have the anchor within

the vail, and who trust the Pilot, can sing when on the top of the foaming wave, and when low in the rocky depths, that their life is safe, and that they shall soon, under full sail, cross the bar, and enter the port of heaven to feast and to rest with the friends who have before landed, and to join them in their songs of praise, in the midst of all fulness and joy, around the free rich table of their Redeemer, in the bright, beautiful, healthy, mansions of eternal glory. It is evident that it must be very unwise, and indeed presumptuous, for weak erring men to try to sail over the waves and through the storms without a pilot or compass, or helm, or any provision. The firmament is dark around them. Flashing lightnings rend the skies. Bolts of thunder rar on all sides. A terrible tempest is gathering, and they are in imminent danger of being wrecked in a lake of fire.

We are now in our swift ships on our perilous voyage. We pass rapidly towards some port. An interminable country is just before us. What anchor have we, and where is its hold? Who is at the helm? Have we entrusted our ship and its cargo and its helm to our "Elder Brother?" If so, we need not fear, he can rule the storm, and our life is safe.

Our dear friend who has just reached the desired haven had a lengthy and stormy voyage; but his pilot was with him to calm the wind and break the force of the storm; and his friends may rejoice, for he has reached the port of rest and glory and joy.

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"I SHALL GO SOFTLY ALL MY YEARS."

The prophet Isaiah on one occasion, visited king Hezekiah when he was sick, and instructed him to set his house in order, as he was "sick unto death." Then Hezekiah turned his face to the wall, and prayed

ferverently unto the Lord, and wept sore. And the prophet came to him the second time, and said—“Thus saith the Lord, the God of thy father David, I have heard thy prayer, I have seen thy tears; behold I will add unto thy days fifteen years.” On receiving that message of mercy, in answer to his fervent prayer, Hezekiah recorded his resolution to “go softly all his years,” so as to spend them humbly in the fear of the Lord, to adore and praise his goodness, to bow at his throne, and to work for the good of his age.

We should also regard our years as the gifts of God’s mercy. He knows their number, and all their opportunities and comforts, and privileges. They are passing away constantly and rapidly. Their end must come, and may be at hand; and we, like Hezekiah, should resolve to go softly, slowly, all our years, in a humble, thoughtful, watchful, spirit of prayer and active piety. That resolve would prove of benefit to us in three ways: 1.—That we might look *back* and review our journeyings in the wilderness, and reflect on what we have heard, and seen, and felt, and done, and vowed to do; that we may recount our privileges and short-comings, in order to cherish a repenting thankful spirit. We should also review the history of past generations, in order to take warning from their failures, and encouragement from their virtues and energies and success. 2.—We should go softly all our years in order to look *around* to study circumstances and occurrences, in our life, in our family, in our country, and in the world; as all occurrences are important in their relation to the interests of religion, and to our eternal state in the world to come. 3.—We should go softly all our years that we may have leisure to look *forward* in the spirit of meditation and faith on the difficulties and temptations we may have to encounter, and the way to overcome them, and to consider the end of our years, and the glorious realities of eternity. Some instead of moving slowly and softly,

according to the instructions of the Bible, run so thoughtlessly and so wildly that they have no time to look back or to look around, or to look forward. That fast course must prove a dangerous mode for an immortal accountable being to spend the years of his probation here, while on his way to meet his God.

Many precious advantages can be derived from our moving softly all our years. That would be the best way for us to hold fellowship with the excellent of the earth, with saints and angels in heaven, and with the Father, Son, and Holy Ghost. That would be the safest way for us to avoid the snares and dangers of the road: that would be the happiest and most efficient manner for us to be of cheer and help to our fellow-travellers; that would be the best course for us to gain instruction and strength on our journey; and that would be the surest way for us to end our course in honor, peace, and joy.

Some, who are now present have run the course of their past years thoughtlessly. It is time for them to go softly and slowly that they may seek wisdom to consider their latter end. It would be of unspeakable gain to the *young* as beginning their course to go softly through the precious years of their youth, for they would thereby gain strength according to their day; and it must be a comfort to *aged* believers who have moved softly in the fear and love of God, to think that the years of their cares and fears have nearly all passed away, and that their journey of temptations and afflictions will soon end.

We now stand around the coffin of a dear old friend. He reached the end of his years perhaps a little sooner than we had calculated. He had been taught from his youth to move softly, and slowly, and he delighted in reading and meditation, and watchfulness and prayer. His demeanour was meek and friendly, and his conversation instructive. We hope to have a renewal of his friendship in the better country.

All references to our passing years should teach us to magnify the character of our God : for one day is with him as a thousand years ; and a thousand years as one day ; and we should also solemnize our anticipations of the last day when the movements and footprints of all our years are to be publicly reviewed ; and we should also fix our thoughts on the great realities of eternity, where there is no numbering of years to measure a never-ending life.

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“A SOJOURNER AS ALL MY FATHERS  
WERE.”

One of the last expressions of our departed friend was the saying of David, “I am a stranger with thee, and a sojourner as all my fathers were.” Our friend often read and repeated that instructive psalm where David described the days of man as a handbreadth, and his best state as altogether vanity ; and the vain show of heaping up riches not knowing who was to enjoy them. Our meek friend loved to consider himself as a “stranger and sojourner,” as a pilgrim on his journey, absent from his family. A stranger and a sojourner is subject to many inconveniences, and sometimes to bitter trials and sore disappointments. While in the mists and storms of the wilderness, he cannot see far before him, and cannot have a very rich store of provisions. He has to expect support according to his day ; and it would be vain for him to expect more in a place where he is staying only for a night.

It might be of advantage for us to consider what spirit should possess a sojourner when a stranger from his country and his home ? He should not entertain high expectations of ease and bliss, of soft couches and beds of ivory, of rich delicacies, and a profusion of bright ornaments ; nor should he be cast down when

disappointments fall to his lot; and it would be unworthy of him to murmur over every little difficulty. He should not stop to look around on every twinkling toy, or on every blushing little flower that may be near his path; or set his affections on things that can be of no strength or comfort to him. He ought to make daily use, in a thankful spirit, of the supplies ordained for his support, and of the instructions given for his guidance on his journey. He should often read and think and speak of the *end* of his pilgrimage, and of his friends and home in heaven. These ought to be the exercises and experiences and resolutions of Christian sojourners when moving towards their heavenly home of rest and joy.

But it may be asked,—can a stranger and sojourner have any enjoyment while travelling in the wilderness? O yes, yes; there are within his reach many sources of comfort and joy. He is “a sojourner as all his fathers were.” They passed through the wilderness, and reached home in safety and happiness. He can see and keep near their footsteps. He can also have companions of the same feelings and experiences as himself. Provisions from the heavenly land have been prepared for him, and have been laid up conveniently for his support, and he can have the richest fulness of them in the well-furnished lodging-places of the way: and more and better than all, he can have a meek infallible *Guide* that knows his weaknesses and fears, and all the difficulties and dangers of the journey, who can be with him at all times, whose heart is full of tenderness, and who is able and willing to cheer and help him through all his troubles. And there is a full, safe happy home ready for him, prepared by his Elder Brother in his Father’s House where there are many mansions; and he will be very soon at home with his friends, where he shall receive the kindest welcome and purest happiness. Were we to remember more frequently that we are but “strangers and sojourners”

on earth, that would urge, and help us to set our affections on things above, and would strengthen our desires for a better country.

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“ I SHALL GO TO HIM, BUT HE SHALL NOT RETURN TO ME.”

The royal Psalmist was in deep grief, and fasted; and lay all night upon the earth, while his child was very sick; but when he perceived from the looks and whisperings of his servants that the child was dead, he arose from the earth, and washed and anointed himself, and changed his apparel, and came unto the House of the Lord, and worshipped: then he came to his own house, and when he required, they set bread before him, and he did eat. When his servants asked for his explanation of such unusual conduct, he replied, “ While the child was yet alive, I fasted and wept; for I said who can tell whether God will be gracious to me that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.”

His words imply, that he considered death as a passage from this world to the spiritual world, as a passage which all must enter and go through, parents and children, kings and their subjects, a passage which cannot be avoided, which no cunning or power can evade; which no connexion or friendship can close up: a passage so narrow that we can have no earthly friend to help us through. Everyone must pass alone, by himself; and leave behind relations and friends, and all earthly possessions and comforts, and even the tabernacle of the body; but it is a passage, though narrow, that opens to the glorious scenes of the eternal world.

David also felt and taught that we are to prepare here for the great hereafter, as no one returns from



that unseen world. There is no return ticket through the gate of that old way. No one that crosses that river ever crosses it back to return. The impenitent who has neglected his salvation can have no opportunity to try again for his life, nor shall the faithful believer have to return to the field of conflict, to put on his armour, or to wear his mourning garments, and journey the second time through the vale of tears and shadow of death.

It is a law in the arrangements of heaven, and a law of unspeakable importance to man that he is not to return to a second state of probation; as that should urge him to use all diligence to have his life safe, his salvation sure, before he is called hence.

The humblest believer need not tremble at the dark narrow strange passage to another world. It is unknown to him, and may appear dark and narrow, but he shall have a safe Guide. Jesus, his guide, will go with him, when earthly friends turn back. He shall at once join the happy assembly of the just, and enjoy the beautiful scenes beyond the veil; and shall have no other dark passage to struggle through, but shall have many abundant entrances to new scenes of glory. We should, therefore, not make this world our home. The gate to the eternal world is close at hand. We should not mourn like those who have no hope after the friends who have slept in the arms of Jesus: they shall not return to us, but we can prepare to go to them to enjoy their fellowship and to partake of their joys.

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### “WHO HATH ABOLISHED DEATH.”

Paul delighted to glory in the cross of Christ, because of the precious blessings which had been gained through the cross. One of those blessings was—“Abolishing Death.” Were the question asked, Who

abolished death? The reply would be, not the armies of earthly conquerors; not the councils of learned philosophers; not the royal societies of doctors of medicine; not the holiest companies of saints; not legions of swift powerful angels; not the old cunning powers of darkness. If all the powers of heaven and earth and hell had formed an alliance for that purpose, they could not have conquered death. Who then did the battle, and gained the victory? He who had been a babe in the manger, a man of sorrows, who had not where to lay his head; he who had wept with the two sisters in Bethany, he whose sweat like drops of blood fell on the ground in Gethsemane; he who bowed his head, and gave up the ghost on the cross, he who descended into the dark chamber of death to perfume the grave for his followers; he who calmly and triumphantly arose from the new sepulchre of Joseph on the morning of the third day.

How did he abolish death? Not by the word of his power as the mighty God; not by the strength of his everlasting arm; not as the King of kings; not as the Ruler of providence; not as the Prince of angels; but by making himself of no reputation, and taking upon him the form of a servant; by descending into the lower parts of the earth, and assuming our weak nature; by taking upon himself the chastisement of our peace, by carrying our sorrows, by submitting to be bruised for our iniquities, that we through his stripes might be healed.

For whose benefit did he abolish death? Not for those who disbelieve his testimonies and despise his ordinances, and reject the free offers of his mercy, who count the blood of the covenant an unholy thing, and who do despite unto the spirit of grace. Death will meet those characters as a king of terrors, with his sting full of deadly venom; and will lead them to the dark gate of the second death. On whose behalf then did he abolish death? On behalf of those who mourn

in the dust on account of their sins at the foot of his cross; those who cast aside all self-righteousness, who hold fast his promises, who thankfully receive the offers of his lovingkindness, and rest their hope on his atonement, and labor for the extension of his kingdom, and exalt his name, and imbibe his spirit, and bear his image, and follow his example, and hope to rest and reign with him in glory? Did he abolish death on their behalf so as to free their *bodies* from all frailties? Did he move them out of the reach of afflictions and pains, and the stroke of death and the corruption of the grave? No, not so; but he took away the sting of death. He met death on his own battle field, and swallowed him in victory: that is he abolished the terrors of death, and removed the fear of death so thoroughly that believers can smile at his dark frown, and sweetly sing when under his stroke, while they pass through his dark gate to the bright holy land of immortality. He abolished the curse of death, so that he is no more an enemy, but a friend, not a king of terrors, but a messenger of love, to carry the Christian up to take possession of his inheritance. Jesus has removed the deadly poison from the cup of death, and filled it with the balm of endless life. He has abolished the consequences of death, namely the pains and terrors of the second death. He has abolished the reign of death, and has taken possession of all the keys and gates of his dark wide empire.

We should rejoice with thankful hearts that we have such full and sweet reports of the victory of Jesus over death and the grave; and such clear evidences that life and immortality have been brought to light through the gospel; and that such cheering revelations have been given us as to the resurrection of the body, and the joy of heaven. Let our trust in the blessed Redeemer who abolished death be immovable; and we shall soon join our dear friends who have gone before to rest in the land of everlasting life.

"COMFORT ONE ANOTHER WITH  
THESE WORDS."

When the Thessalonian Christians were sorrowing after those who had slept in Jesus, Paul directed their minds to doctrines that were always full of consolation. There are in the gospel "words of comfort," adapted to every case of sorrow, and the apostle and his fellow-workers endeavoured to apply to those words to cheer all that were in any difficulty or distress. They used words of instruction or warning, or commendation or blame, as circumstances required; and they were especially tender in administering consolation whenever and wherever it was needed.

The counsel here given—"Comfort one another," implies that this world is full of tribulation and sorrow. The chief causes are, 1. Sin in the heart, like a pining sickness, or an oppressive tyrant, or a reckless rebel; like an uneasy yoke, or heavy burden pressing down its strength, and spreading like a thick dark cloud between it and every sunshine. 2. Bodily afflictions arising from cares and troubles, and disappointments, causing pain, and preventing the enjoyment of earthly comforts, and the cheering help of religious ordinances. 3. Hindrances in the way of the progress of Christianity. 4. The gloomy ministrations of death. Death as the king of terrors marches around, extends his dark shadows, sways his sword, and is constantly glorying in his victories. He works his way triumphantly among all ranks, and in all circles; enters the palace of the prince as well as the cottage of the poor; travels through all the districts of every country, strikes down our dearest friends, and when taking them away, gives us an intimation that we must soon follow.

But there are "words of comfort" in the gospel to meet every case of suffering and grief. When sin as a plague pains and wounds, and grieves and enervates

the soul, the gospel explains the pardoning mercy of God. When afflictions weaken the body, the gospel teaches that they are dispensations of our heavenly Father; and that under his hand, they are light and beneficial. When hindrances multiply in the way of religious progress, the words of the gospel teach us, that Jesus reigns, that he has authority over all, that all heavenly powers or influences will aid his cause; and that his kingdom, by marshalling its forces, and moving onward in his name and strength, shall overcome all opposition, and triumph gloriously: and when the king of terrors is boasting of his spoils, the words of the gospel teach us that Jesus has conquered death on his own battleground, and has broken his sword, and taken possession of all his keys, so that he cannot hurt the believer, nor detain him in captivity; and that a bright day is to dawn, when his empire shall be destroyed, and when the bodies of the saints shall be freed from his power to live for ever with their Elder Brother in a land of light and life, and love and joy everlasting, when there are no graveyards or garments of mourning.

It was very natural for Paul to say—"Comfort one another with these words." He had studied them and understood them, and knew and felt they were full of consolation; full of unfailing comfort; comfort that suits the need of the soul; comfort that has sustained millions in their deepest distress. It sustained and strengthened our fathers and mothers in their heaviest trials, and can also strengthen and cheer us and all who may come after us. These words of comfort are *open* to all who may take hold of them; and words of comfort that will continue in their fulness for *ever*. They are the *only* words of comfort that can sustain the soul in all its sorrows. All other comforts will fail. The best things of this world give only vanishing enjoyments; no lasting comfort or joy. Many have long tried its

honour and wealth, and banquets and pleasures, and cups and crowns, and friendships and delights, its sweetest music and brightest glories, and have found them vanities that could not comfort the soul in its sorrows.

But how are we to obtain and realise the comfort of these words? We must read them and study them, and converse about them. Paul's counsel is, "Comfort one another," not comfort yourselves. Man has social powers and tastes, and all the principles and ordinances of religion encourage Christian fellowship. Let every believer *tell* his family and friends what comfort he has found in the words of the gospel, and that will multiply and strengthen his joys. Comfort one another on your way through the wilderness as pilgrims journeying to the same land of promise: comfort one another as sailing in the same ship over swelling billows towards the port of heavenly fulness and rest. Comfort one another as soldiers fighting under the same banner against the same foes. Comfort one another even when sitting by the foul bitter rivers, under the dark shadows of the barren trees of the land of your captivity. Comfort one another while your wounds and sicknesses are being healed in the Hospital of the great Physician of souls. Comfort one another while under age and training, waiting for your inheritance.

There are many like ourselves, in the midst of the sorrows of this vain world, but have never read or heard the sweet Bible words of comfort. They are exposed to storms, but know of no rock of shelter. They are tossed on the foaming billows, but have no compass to direct them how to sail towards the heavenly land. They have the plague of sin working deeper and deeper in them, but do not know of the remedy through the blood of the Lamb. Their painful wounds are mortifying under false remedies, but the healing balm is not within their reach. They perish of

hunger, ignorant of the full feasts provided for them in their Father's House. It is sad to think of their misery, but more sad to think of our *neighbours* in our own Christian country, whose guilt and misery are more awful as they never draw any comfort from the words of the gospel, and never try to quench their thirst from the wells of salvation. We should help every effort to send the gospel words of comfort to those who are destitute of them, and should also do everything in our power to induce our thoughtless neighbours to turn and begin earnestly to draw their comfort from the words of salvation.

How great and how pure must be the happiness of our dear friends, who have gone before to the land of eternal joy. They now live in a land where there is no cause of sorrow, resting under the shadow of the tree of life, sitting on the flowery green meadows of paradise: walking together along the margin of living streams of the full pure river of the water of life, clear as crystal, proceeding from the throne of God and the Lamb. Some of our dear friends have just passed from the heat of the field of their labour to their calm balmy resting-place; they have passed from a world of sin to a land of purity, from houses of weeping to temples of song, from ravines of conflict to hills of victory and peace; where they wear robes of white without spot or wrinkle; where there is no wound or sickness; they have passed from a misty wilderness where they saw through a glass darkly, to a land of perfect light, where they see face to face. We feel the loss after their removal; it touches our hearts to see their places empty. We have our longings after the fellowship of their counsels and their prayers. May these longings and lamentations help us to fix our affections on things above, so as to make us more ready to die, and more meet for heaven.

“ FOLLOWERS OF THEM WHO INHERIT  
THE PROMISES.”

Exceeding great and precious promises have been given us by our heavenly Father, and have been given in the most gracious manner ; First to patriarchs and prophets ; and afterwards through Christ and his apostles. Those promises have been confirmed have been ratified by oaths, and sealed with the blood of the covenant. They are promises of strength according to our day of guidance on our journeyings through the wilderness, and of a happy home in a better country : a heavenly country of exhaustless wealth, of glorious purity and happiness, of light and rest, and life immortal in the fellowship of the redeemed, and under the smiles of Jesus the King of glory.

Many have gone before to “ inherit the promises.” They embraced them joyfully and believed them steadfastly here in the midst of tribulations. They calmly relied on them in their darkest hours ; they now partake of their unfailing fulness ; they enjoy their rich sweetness, and feel that they are happy for ever.

And those who now inherit the promises are not a *small* company. They were innumerable before the days of Paul. Myriads of the faithful had passed to glory under the older dispensations ; and myriads followed under the gospel economy. They were a multitude which no man could number in the time of the Revelations of St. John. They have more than doubled their number since that time ; and are now multiplying every hour. Some of our dear friends have recently joined them ; and it almost overwhelms our feelings to think that some who very lately lived among us in their tabernacles of clay, and had to walk with us up and down the rough miry paths of earthly life, are now walking the golden streets and green fields of heaven in the happy society of those who inherit the promises.



But how did they reach that happy home? Paul replies in two words;—by faith and patience. We read and hear much about *faith*, its struggles and triumphs, its culture and fruits, its labours and rewards. It is the substance of things hoped for, the evidence of things not seen. By it the Elders obtained a good report, and finished their course with joy and glory. But not without making noble efforts; and there was need for *patience*. Their journey was through misty waste wildernesses. They had incessant conflicts with hosts of cruel foes; their toil was heavy in the heat of the day; they had to climb over hills of difficulty, often under a heavy burden of afflictions, and the frowns and mockings, and persecutions of the world. They had cloudy stormy times, and had to sow in tears but their faith and patience sustained them.

Paul's desire when so frequently directing our attention to the example of those who now inherit the promises, was to stimulate and encourage us to become their "followers;" to follow after them not in a "slothful" spirit, not in a slow sleepy mood, not limping lamely, not looking back cowardly, not looking around carelessly, but pressing forward with persevering energy. The slothful staggers at the least difficulty. Every little effort pains him. It grieves all his companions to see him. He moves so slowly. All his moves are marked by slothfulness. His whole conduct is a discouragement to his fellow-travellers, and damps the spirit of his fellow-workers. His style of working is a dishonour to his field of labour: therefore, those who are slothful cannot be the followers of those who inherit the promises. Let us not then be "slothful." Our working season is short; we are surrounded by a cloud of witnesses; our conduct will affect others. Those who now inherit the promises were not slothful. Our enemies are not slothful; our blessed Redeemer when opening the way of our salvation, was not slothful, when he conquered the

powers of darkness to secure the crown for us ; and he is not slothful now when preparing a place for his followers.

Many of our neighbours are not slothful in the service of the enemy of their souls. O that we could gain them over to enlist under the glorious banner of the Captain of our salvation. He deserves all their energies ; and if they devote themselves to work for him, they shall receive a sure and exceeding great reward. The churches of Christ are often too slothful in their work. Their number and strength, and success and happiness, would rapidly increase were they to be more active and devoted. Let parents and churches, therefore, cast aside all slothfulness ; and let us all work perseveringly that we may have an abundant entrance into the joy of our Lord, and the blissful fellowship of those who inherit the promises.



### AN INHERITANCE INCORRUPTIBLE.

Man is immortal. There is an indelible impression on his mind that he is immortal ; and he desires and hopes to have a happy portion in the time to come ; for thoughts of futurity cling to his heart, even in the midst of the bewildering cares and pleasures of this transitory world. He hopes that some better thing than he has is in store for him. He constantly looks forward, full of anticipations. The weak child before he can hardly walk, expects to be big and strong. The first words he speaks are generally about something to come. The school-boy, even when under the care of the kindest parents and teachers, hopes to have a happier life when he becomes his own master. Young people are generally confident that their enjoyments will be greater when they settle in the world. Middle-aged families hope for happier days when they

can retire from their business cares. And even old people often cherish cheering hopes and expectations. The present enjoyment which this world gives, is but small : the heart pants for something better. As our best earthly joys are but vanity, it is a comfort of unspeakable value to have a good hope for felicity in the world to come. The believer has such a hope founded on his Redeemer's promises ; and it was very natural for the Apostle Peter to be in a high and happy spirit when writing to his persecuted fellow-Christians who were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bethynia,—His words were—“ Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.”

His description of the inheritance though brief is very comprehensive.

1.—It is a rich inheritance. The word inheritance indicates that it is of great value, especially as it is prepared and reserved in heaven. It means more than a small gift from hand to hand, more than a purse of gold, more than a casket of jewels, more than ten changes of raiment, more than a feast of fat things full of marrow, and of wines on the lees well refined, more than the herds which Jacob gave to Esau, more than the chamber on the wall which the rich woman of Shunem prepared for Elisha, more than Solomon's summer house in the forest of Lebanon, more than a mansion and its surroundings : it is an inheritance, an inheritance provided by our heavenly Father according to the riches of his love ; and it is an inheritance prepared and arranged and reserved in a manner worthy of the riches of his love ; an inheritance large and rich enough to be the happy home of all his family, an inheritance that has every variety of fulness to make them all everlastingly happy.

2.—It is an “undefiled” inheritance. We cannot refer to a single inheritance in this world which has not been in some way defiled. The large rich fruitful garden of Eden was defiled by the sad fall of our first parents. The fine fruitful plain of Shinar was defiled by the infidelity and cruel corruptions of the Antediluvians. The rich picturesque land of Canaan was defiled by the idolatry of its original inhabitants, and still more defiled by the backslidings of the tribes of Israel. The very fine wide inheritances of the kings of Egypt and Ethiopia, in the valley of the Nile, were defiled and eventually ruined by all manner of pollutions. The rich inheritances of Solomon and his successors in Judea were defiled by Assyrians and Babylonians, and Persians and Romans, and Grecians. The inheritances of Nebuchodonosor and Sennacherib, and Ahasuerus and Xerxes, and the Cæsars, were defiled and ruined by their corruptions and oppressions. The inheritances of the great and mighty princes of the ages following were defiled by their lusts and cruelties. Defiled feet moved their steps along the pathways of every earthly inheritance. Defiled hands ornamented their mansions. Defiled eyes looked over their scenery. Defiled voices sounded over their hills and dales. Defiled breathing corrupted their atmosphere. Defiled appetites enjoyed their best products: but an inheritance undefiled is reserved in heaven for the saints of Jesus. Nothing unclean can enter there. All its enjoyments are undefiled. Its breezes and streams, and flowers and fruits, and mansions and ornaments, and feasts and resources, are undefiled. Its ordinances are all pure and holy, and its inhabitants are perfectly happy.

3.—It is an inheritance in excellent keeping, and in glorious order. There are some earthly inheritances very large, but not in advantageous localities. Others are in good localities, but not in good order. The inheritance of the believer is in the best order,

and in the most beautiful locality. It is "reserved;" or kept in order for him in heaven. The best inheritances in this world, are not always in the best order. Their walls and buildings are decaying. Their paths and highways can hardly be travelled. Their marshes and miry places are unhealthy; but the inheritance reserved in heaven for the friends of Jesus is undefiled. No miry place in it, no decaying wall, nothing out of order. It has always been under the management of its wise and gracious owner. It is an exceeding good country, in a sunny, warm, pure, healthy climate; a safe, calm, peaceful land, where there is no affliction, no cross, no plague, no foe, no water of Marah, no river of death.

4.—It is an inheritance that fadeth not away. It is not only rich and undefiled, and reserved in good order, but is incorruptible and everlasting. There is nothing "incorruptible" pertaining to the best earthly inheritance. The strongest castles decay, the purest gold becomes dim, the finest flowers fade, the brightest beauties vanish; it is not so in heaven. All its treasures are incorruptible. No flower there will ever fade. The value of that inheritance will enhance, and its glory increase for ever.

But we should earnestly study what is the character of those who can hope to obtain that glorious inheritance?

1.—They are reconciled to God the owner of that inheritance; and desire to observe all his ordinances.

2.—They hope to obtain the inheritance, not through any merit of their own, but through the atonement of Jesus Christ their Redeemer.

3.—They have the strongest faith that there is such an inheritance reserved for God's people.

4.—They cherish spirituality of mind, and delight to think of their heavenly inheritance.

5.—They diligently endeavour to be made meet for it, by communion with their fellow-heirs, and by studying all its regulations.

Our friend who has just left us and gone before, was of this spirit, and of these experiences. The atonement of Jesus was the only foundation of his hope. He gloried in the cross. He delighted to think and speak of heaven, and desired to help his neighbours on their journey; and especially urged the young to think of eternity, and prepare for heaven. How unspeakably delightful will the scene and the society be when the great household of faith shall all meet, free from sin and sorrow, and in full age to live for ever with Jesus on their glorious inheritance.



## THE MULTITUDE ON MOUNT ZION.

REV. xiv. 1—5.

The Apostle John had a glorious vision of the great redeemed multitude on Mount Zion, and refers to their number, their character, their position and employment.

1.—The number here specified “an hundred forty and four thousand,” signifies an innumerable company. Millions were there before the throne in the days of the apostle, and they were only the first-fruit. Tens of millions have passed to glory since the time of his revelations, but they are even yet, only the first-fruit. The harvest is yet to be gathered, and it will be glorious. When they shall all assemble at the last day their number will be such as to glorify the rich provisions of divine mercy, and satisfy the desires of the soul of the Redeemer.

2.—The apostle mentions here their *character*. They had been redeemed from the earth, and from among men; had been redeemed from a world full of guilt and defilement: had been justified and sanctified and brought near through the precious blood of Christ; had been delivered out of the power of the Dragon and

the two beasts, and had been freed from all weakness and fear, and had been sanctified so as to appear without sin or blemish before the throne of God. Bright holy angels find no fault in them; but rejoice in their company. They bear the image of Jesus, and have his Father's name written on their foreheads, in letters that can never be effaced. They delight to show his name, and to show their mark as his property. How happy and how glorious their condition! Their heart is pure, their conscience peaceful, their raiment white without spot or wrinkle, their whole appearance beautiful in the manner of heaven, before the throne of their God.

3.—Their position. They are “With the Lamb:” with the Lamb that was slain on Calvary, with the divine Mediator who through his infinite atonement has been exalted above all the heavens. They are with the Lamb on Mount Zion in the glorious place of the Divine presence, the place of the assembly of the just made perfect, the place of pure worship, of full rest, and of the highest joy. They are there before the throne in the High Court of heaven, in the best place to know and do his will.

4.—The apostle also mentions their *employment*. It is in three branches:—They follow the Lamb whithersoever he goeth. We can easily understand what it was to follow the Lamb when he was here in the world. It was to follow his steps from place to place, to see his face, to admire his deeds, to hear his voice, to enjoy his smile, and to obey his instructions. To follow Him now in this world, when he is invisible is to study his doctrines, to espouse his cause, to enjoy his ordinances, to bear his image, and to drink of his spirit. The happy multitude in heaven follow him in both these ways. They can see him as he is, can enjoy his smile and hear his voice, and follow his moves from hill to hill, from green to green, from fountain to fountain, along the river of life, and under

the tree of life, from street to street in the holy city, from mansion to mansion, from star to star, and from sun to sun in his boundless empire: and can also follow him in a moral sense by receiving and obeying his gracious instructions.

They also "sing the new song." Singing means—expression of the feelings of the heart in tones of music. The subject of their new song is salvation through the blood of the Lamb. It is called a *new* song, because it was not known in heaven before the first company of the redeemed had gone there from the land of great tribulation: and perhaps it was not fully known in heaven before Jesus had shed his blood on the cross. Angels study and understand its sentiments and delight to hear it, but only those who have been redeemed from the earth, and made white through the blood of the Lamb, can feel its life, and taste its sweetness, and touch its highest notes.

The new song of redemption through the blood of the Lamb is very complete;—has many parts,—Its love and mercy, its wisdom, its fulness, its stability, and its everlasting wealth. Those on Mount Zion while singing the new song, have also the happiest fellowship. They have communion with Him that sitteth on the throne and with the Lamb, with the four and twenty elders, and with myriads of angels; and their fellowship together is full of light and love.

This glorious vision of the great multitude on Mount Zion must have been of great comfort to the mind of the apostle, after he had been alarmed by the appearance of the Red Dragon thirsting for the blood of the saints, and of the two beasts that blasphemed God and his tabernacle, and made war against the saints. These visions may prove of instruction and comfort to us;—

1.—To make us thankful for the glorious testimonies of the Bible.

2.—To keep us above the reach of the frowns and smiles of this sinful world.



3.—To prepare us to join the great happy multitude on Mount Zion.

4.—To moderate our sorrow after the dear friends, who have left us, and who are now among them at home. They are in a much better country than this low world,—in light where there is no darkness, in freedom where there is no captivity or oppression, in perfect safety free from all peril, in purity where there is no corruption, in their Father's House with the family, not wandering in a wilderness of troubles; and when we think of our friends, the brethren and sisters, who now rest there our joy ought to be stronger than our grief.

Our confidence is strong that our meek departed sister, E.J., who diligently followed the Lamb through all the passes of her pilgrimage, had the name of her Saviour, and the name of his Father written on the forehead of her profession, and of her whole conversation. She had begun to sing the "new song" this side of the river. Now in this world, *now* in spite of its cares and temptations, *now* while climbing over hills of difficulty, *now* is our time to begin to learn and practice the new song. We cannot begin too soon. It will strengthen us and cheer our friends. Let us keep near the cross that we may experience the efficacy of the blood of the Lamb. We must have the mark of the cross, and the name of Jesus, and the name of his Father, written in our foreheads, before we can reach Mount Zion. If we prepare here to join the great multitude there, our joy will be unspeakable and everlasting.

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"THE FRIEND THAT STICKETH CLOSER  
THAN A BROTHER."

A pious lady recently on her death bed asked her

kind experienced doctor, could he do anything to alleviate her pain? He with a sigh replied, that he could not; and turned away. She then, asked her dear relatives, could they not help her? but they turned away to hide their tears. She then, with a sweet smile on her countenance, joyfully said in their hearing, "Blessed be God for a physician that can "cwbl iachau" heal to the uttermost, and for a friend that sticketh closer than a brother; and blessed be God for the blood that cleanseth from all sin." Her calm strong confidence in the power and love of her Saviour cheered her heart in the pangs of death, and proved also of strong consolation to her friends after her departure. The faith of our dear sisters A.H., and M.J., and M.E., and C.H., and G.H., and others when passing through the valley of death was unfailing. Though too weak to sing, they could sweetly lisp—

" Yn y dyfroedd mawr a'r tonau, nid oes neb a ddeil fy mhen  
Ond y ffyddlawn Archoffeiriad a fu farw ar y pren;  
Cyfaill yw yn afon angau, ddeil fy mhen uwchlaw y don:  
Golwg arno wna i'm ganu, yn yr afon ddofn hon."

In the foaming flood of Jordan when no human help can save,  
The kind arms of my great High Priest keep my head above the wave;  
Clinging closely to his bosom, I feel safe, and can now sing—  
O grave where is thy victory! O death where is thy sting!

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### "THE GOOD AND FAITHFUL SERVANT."

As a very amiable good and faithful servant has just been removed from our midst, we are inclined to refer to the words of approval used by our Lord when speaking of the faithful servant,—“Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.” We should enquire what are the characteristics of the good and faithful servant.

1.—He cherishes high reverential thoughts of his Lord;—of his authority and wisdom, his justice and kindness, his wealth and faithfulness.

2.—He highly values the talents entrusted to his care and use. Five talents of gold are worth thirty five thousand pounds; but the spiritual talents entrusted to man are above all valuation. The good and faithful servant regards his powers of body and mind, his gospel privileges, his opportunities to enjoy them and to improve them, the riches and comforts of this life, and the openings for work and usefulness, as talents of great value. He remembers and feels that he is accountable for them, as they are the property of his Lord.

3.—He studies the best ways to trade with his talents. He feels thankful that he is in a good market; within reach of the counter of the exchanges; and that he has a bright calm season of merchandising activity.

4.—He constantly and solemnly thinks of the day of reckoning. He knows and feels that his Lord is keeping a book of remembrance, and that he will call all his stewards or servants to give up their accounts, and that he will reward every one according to his faithfulness.

Our aged and departed friend thought and spoke much of the value of his privileges, or of the talents entrusted to him, and of the claims of his Lord; and he had the privilege of continuing faithful even unto the end. It will help us to consider further what is to be the reward of the good and faithful servant?

1.—He has peace of conscience under the cares of his stewardship; and his remembrances and calculations as to the value of his talents, and the faithfulness of his Lord, and the solemnities of the day of accounts urge him to diligence and activity; and so fill his heart with peace and joy.

2.—He shall have the approval of his Lord from his high throne, expressed publicly and in strong language, at the great day of accounts.

3.—He shall enter into the joy of his Lord. There

may be a reference here to festivals of joy prepared by lords and princes on their return home from their weighty missions, after long perilous journeyings and adventures; all their stewards and servants were called to enter with them into the joy of their banquet and rest. Jesus when he left our world, after he had accomplished his merciful ministry, and had triumphed over all his enemies, as he had through his infinite atonement opened a glorious way of salvation, had an abundant entrance to his joy; and all his faithful followers shall go where he is, to sit at his table, to dwell in his palace, to behold his glory, and to partake of his joy.

4.—The good and faithful servant shall be made ruler over many things. Faithful servants of earthly lords are generally advanced from lower to higher charges and to wider spheres of work and honour. Jesus is now arranging to have high offices and wide spheres of service and honour in heaven for all his faithful servants; and every one shall have his lot and rank and office and place, according to his devotedness to the cares of his stewardship. Many of our old friends, who continued faithful over a few things while here below, are now made rulers over many things, and occupy high positions, and perform glorious services in the kingdom of heaven. Many of our Lord's talents have been entrusted to our care. He knows them all, and will require an account of them all, we have a favourable happy time to trade with them. Let us not hide them in the earth and forget them. They are all on record in the high court of heaven. The day of account and retribution may be near. The wicked and slothful servant shall come to disgrace condemnation and grief. His excuses will not avail him; the talent shall be taken from him, and he shall be cast into outer darkness. May we then strive to use wisely and faithfully the talents entrusted to us, and to act worthily of our calling, that we may have an abundant entrance into the joy of our Lord.

## “THE SONG OF SIMEON.”

Simeon was one of the leading members, if not the president, of the Jewish Sanhedrim. He was a man of very high position as a citizen, but was of still higher renown as a man of faith and piety. He was just and devout waiting for the consolation of Israel, and the Holy Ghost was upon him: and it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ; and he came by the spirit into the temple; and when the parents brought in the child Jesus to do for him according to the custom of the law, then took he him up in his arms, and blessed God, and said, —“Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.” It was an almost heavenly sight, a sight that would have electrified any believing heart, to see the devout, graceful gentlemanly Jewish nobleman, under the honourable crown of his long hoary hair, taking the babe Jesus in his arms, and singing his dying song.

1.—His representation of his own character is very descriptive,—“Thy servant.” He had studied the will of his Lord, and was anxious to observe carefully all his ordinances. He had sincerely and joyfully and publicly consecrated himself to his service, had been stedfast in his work, had dwelt in his house, had regularly sat at his table to partake of the rich provisions of his mercy. He had strong faith in his loving kindness, was confident that he should be guided and supported to the end of his journey, and that he should be owned and rewarded in the great day of accounts. And God is sure to reward every faithful servant, and especially every aged servant of the spirit and character of Simeon.

2.—He has in his song a beautiful description of death,—“Now lettest thou thy servant depart in peace.” It is an honourable discharge; a discharge in peace;

as a good soldier is discharged after standing firm to his banner through the term of his warfare. A discharge, as a sailor is discharged from his cares and dangers after struggling through tempests into the desired haven. A discharge, as the heavyladen pilgrim is discharged to his rest at the end of his journey. A discharge, as the weary laborer after bearing the heat of the day is discharged to his resting place. It is a peaceful happy discharge; he "departs in peace." Though death in itself as a departure from the spheres and scenes and comforts of the world, and from the privileges of the church, and a separation from old dear friends, and a dissolution of the union between the body and the spirit, can not be pleasant to the tenderest feelings of the heart, yet Simeon could represent the death of the believer as a happy discharge, or a "depart in peace." The seeds of everlasting peace have taken a deep root in his soul; his sins have been forgiven and blotted out; his condemnation has been cancelled; the peace of God reigns in his conscience, he passes to a land of eternal peace, to the fellowship of the children of peace, and into the presence and favour of the prince of peace. And he is so discharged, or allowed to depart in peace, not by chance or accident, but according to God's word and ordinance. It is not a kind of narrow escape from trouble and peril; but he departs according to the word and ordinance of his God; and he carries with him an earnest of his title to the reward, as one that had been faithful to the covenant of his God. The Lord does not always reveal *in words*, as he did in the case of Simeon, when, or where, or how his servants are to "depart," but he has given his word that they are to depart "in peace," and to be honourably discharged. The power to discharge them belongs to him. He keeps the keys, knows the time and place, arranges the circumstances, and has engaged to be with them, to lead them along through the shadows of the valley, and to sustain their

heads above the swelling billows of the river; and he will receive them into his joy and rest, and will reward them with everlasting felicity.

III.—We have in Simeon's song the reason why he could be so full of joy on the eve of his departure,—“For mine eyes have seen thy salvation.” He had been searching diligently for God's salvation and had for many years studied its principles and enjoyed its glorious privileges. He now has in his arms its AUTHOR, in our nature. He felt its influences sanctifying his heart, and filling it with happiness: and had an inward testimony that it was a salvation through Jesus Christ, and that it would suit a guilty world.

If we desire to realise when we to come die the happy experience of the old devout Simeon, we must *now* search diligently for salvation, must endeavour to understand its principles as they are explained in the gospel, and must also observe its ordinances, that we may have a foretaste of its consolations; and should do all in our power to make known its blessings to our fellow-immortals, as the only salvation that can ensure their happiness.

We now stand around the bier of a prayerful affectionate mother in Israel. She departed in peace. A few hours before her death, she referred to the happy experiences of the aged prophetess Anna who served God with fastings and prayers night and day in the temple, and spoke of the Messiah to all that looked for redemption in Jerusalem. She calmly intimated in her last moments, that like the old senator Simeon and the aged prophetess Anna, she was ready to depart in peace, as she had Christ the Saviour in the arms of her faith and love. It is really very delightful to witness the departure in peace of aged faithful pilgrims at the end of their days of diligence and usefulness.

We have recently lost from our society here at Llanbryn-mair, and from sister churches at Carno and

Beulah several beloved and useful sisters and brethren. When death removes from the army of Jesus and of his followers, who have been good soldiers of his cross, we should do all we can to train others to fill the gaps made by their departure ; urging our young friends to enlist without delay. While we now reflect on the death of our dear departed neighbours, we should remember that the hour of our departure may be at hand. Let us therefore watch and pray, that when death comes, we may be found awake and active at work, longing for the consolation of Israel, and full of the joys of salvation. The unbeliever must die, but when dying, he does not depart in peace ; but is driven away in his wickedness. The only sure way to *escape* such a fearful end is, to cling to the cross of Christ, to rely on his atonement, to continue in his temple, and to rejoice in his salvation.

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### ASLEEP IN JESUS.

We have in the Bible many figurative descriptions of death :—The falling of a tree ; the withering of a flower ; passing away of a shadow ; the vanishing of a cloud ; quenching of a flame ; extinguishing a candle ; conflict with an enemy ; meeting the king of terrors ; walking through a dark valley ; crossing a swelling river ; stumbling on dark mountains ; a journey to an unknown country ; going the way whence there is no return ; harvesting of a shock of corn ; coming of age to enjoy an inheritance. Every figure is instructive. In 1 Thes. iv. 14, Paul speaks of those who “ Sleep in Jesus.” He represents death as an easy sleep after a day of toil and fatigue. The happy sleeper, after bearing the heat of the day and the burden of his work, rests from his labour ; rests in silent stillness, out of the reach of all tumult and



trouble : and after a refreshing sleep, his strength is renewed, and he awakes to enjoy the light and do the work of a new day. The believer when he dies sleeps and rests on his easy pillow in the quiet sepulchre, where nothing can disturb his repose, and where he shall safely sleep until the trumpet of the last day shall awake him, and call him to rise to enjoy the light and bliss of an eternal day.

Paul here teaches that believers sleep "*in Jesus,*" leaning on his bosom, in the everlasting arms of his love, calmly relying on the covenant of his mercy, under the shelter of his cross, in his righteousness, enjoying the blessings of his salvation ; believing his testimonies, embracing his promises, trusting in his atonement, at home in his house, in covenant with his people, under his banner, clad in his armour, faithful with his army : they sleep in Jesus after working for the extension of his kingdom.

And it was natural for Paul to rejoice when thus referring to the glorious privileges of those who sleep in Jesus : he joyfully exclaims, "Them also will God bring with him." They shall come with Jesus, a noble company in their white robes, under the crowns of his grace, in the chariots of his glory, and shall sit on their thrones, at his right hand in the day of his coronation. Their God has engaged to bring them ; they shall awake from the sleep of death, and rise from the bed of the grave, and ascend to the land of immortality. Their God will bring them according to the arrangements of his wisdom, under the authority of his throne ; and they shall *all* come, not one forgotten, and all come *together*, waving their palms of victory ; and they shall come "with Him," with the Captain of their salvation to the glorious court of his rest and joy. And we have the fullest *assurance* that they shall thus come ; for He, their Elder Brother and fore-runner, arose from the dead, and is exalted at the right hand of his Father ; their

souls are already safe in glory; and the bodies of some of their comrades are there on his image; and the unchanging Almighty God has given his word and oath that he will bring them into the joy of their Lord.

Our friends and neighbours who have recently slept in Jesus, felt very happy as going to rest at the close of their day of care and labour. There may be some here not prepared to sleep in Jesus, because they have not yet begun to work for Jesus. It is fearful to think of the end of the unbeliever: he sleeps in the grave, but sleeps under the weight of all the sins of his life; and they will cling to his character and his heart when he will awake; and will press him down to grief and despair. The ungodly would rather sleep for ever under the heaviest rocks and mountains than awake to appear before the throne of his Judge to be doomed to the second death. Let us devote ourselves to *live* to Jesus, and then at the close of our day, we shall sleep in Jesus, and shall awake at his call, to rise in his image, to be welcomed into his joy and glory.

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### “THE RIGHTEOUS AND THE WICKED.”

“Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.”—Mal. iii. 18.

Many in our day, as in the time of Malachi, think that there is no difference between the righteous and the wicked, but such a view is superficial and incorrect. They may not differ much as to their bodily constitutions, or their mental powers, or their worldly circumstances, or their social character. The wicked, as to the constitution of his body, may be as tall and strong, as blooming and as active as the righteous; his step may be as light, his hand as ready, his voice as soft, his eye as bright, his tongue as fluent, his

muse as lofty, and his song as musical as those of the righteous. His mental powers also may be as great and vivid, his perception as quick, his imagination as penetrating, and his soul as large as those of the righteous. And there may be no difference in their worldly circumstances. The wicked may contrive to gather wealth, and heap up riches, may furnish his home, and fertilize his field, and spread his table, and relish his feasts, and enjoy his pleasures perhaps more fully than the righteous. His position in society may be higher, and his social gifts more charming; as the sorrows and failings of the righteous in this low world of difficulties, are often manifold and trying; but the time to discern the difference is to come, when it shall be made manifest to all that the righteous is the brightest and best, the purest and highest, the noblest and the happiest. There is even *now*, a wide difference in their principles and experiences. The wicked has no sense of his wickedness and guilt, the other feels that he is sinful and guilty; one trusts his salvation to his own deeds of righteousness, the other feels that it is vain for him to rely on any merits of his own; one does not glory in the cross of Christ, the only hope of the other is in the atonement of the cross; one derives his comforts and joys from the things of this world, the other draws his chief happiness from the promises of the Bible, the ordinances of religion, and his hope of heaven. One thinks that he ought to be saved and glorified even at the cost of dishonouring God's government, the boast and the rejoicing of the other is that the divine law is magnified while the penitent believer is pardoned and justified and taken to heaven. There is therefore, even in this life, an essential difference between the righteous and the wicked; but it will be greater and more discernible when they come to *die*. It would be delightful, and would have a happy influence, if the humble Christian when walking through the dark valley of death could say with a

clear voice, or sing in sweet tones,—“I will fear no evil.” “I know whom I have believed.” “For me to live is Christ and to die is gain.” “I know that my redeemer liveth.” “Nothing can separate me from the love of God which is in Christ Jesus.” “From henceforth there is a crown of righteousness laid up for me.” “O death where is thy sting!” Weak Christians, even under the gospel, have not the strong faith and happy experience of some of the eminent believers of patriarchal and apostolic times, yet they feel thankful that they can adore the love of Jesus, and can trust in the efficacy of his blood, that they have the privilege of meeting the foe under his banner and in his strength, that they have the happiness of dwelling in his house; and they delight to engage in his service, feeling that he can save them and reward them. They can hope in him in the hour of death, as he is the Great High Priest of their profession. They rely on his intercession, and lay hold on his promise that he will send the Holy Spirit to teach them and to comfort them, and that he will dispatch guardian-angels to watch their dying beds and to carry their souls safely to the home and fellowship of the great family in heaven. They feel that they are safe on the foundation of the covenant of their heavenly Father. They enjoy the smile of his love from his high throne; and their souls are full of the seeds of eternal bliss. But the wicked in his death is thoughtless and unfeeling and awfully presumptuous: or is in horrid terrors of despair. He has no guide in the valley; no High Priest to help him over the billows of the river. He is left alone and is lost in the tempest and the darkness.

And the difference between the righteous and the wicked will be still greater in the morning of the resurrection and the great day of judgment. One will lift up his head and smile joyfully, the face of the other shall gather blackness: one stands firm and calm, the

knees of the other smite together. One will gladly shout, lo, this is the God in whom I have trusted, the other will cry—"Rocks, fall on me and hide me from the face of him that sitteth on the throne." One is exalted to sit on the right hand of the judge, and is invited to take possession of the kingdom, the other is placed on the left to hear his doom pronounced, and is then to be driven away into outer darkness where there will be weeping and gnashing of teeth. And the difference between them will increase for ever in the eternal world. The righteous will obtain joy and gladness, and sorrow and sighing shall flee away. He shall be at home in his Father's House in the society of his friends where there are pleasures for evermore; the wicked shall be left with the lost in woe and despair.

Two thoughts deeply impressed the mind of our dear departed friend throughout the trying weeks of his last affliction. One was an ardent wish that professors of religion should manifest more fully and plainly the difference between the righteous and the wicked; he was anxious that they could speak more clearly of their interest in Christ, in order to have a fuller experience of the power and joy of religion, and to be of greater encouragement to their fellow Christians. He felt thankful for the hope that was in him when in the valley of death, but humbly intimated that his joy would have been stronger had he worked more devotedly for Jesus. He strongly counselled his relatives and friends to be active and faithful. The other consideration that gladdened his soul was—that there is a judgment to come to silence the scoffings and scorning of the enemies of Christianity, who throw stumbling-blocks in the path of piety, and turn the lame out of the way, and deeply grieve the weak believer, by boldly boasting that there is no difference between the righteous and the wicked, and that there is no gain or reward or joy to him that serveth the

Lord. It cheered his soul to think of the glorious morning when Christ shall come with the clouds of heaven in his majesty to justify the ordinances of his kingdom; when he shall come in his glory with his mighty angels to disappoint and grieve those who have reviled and persecuted his followers; when he shall come to be glorified in his saints, and show them in their white robes without spot or wrinkle, and lead them out of the reach of their foes to their heavenly rest. Then all the subjects of his government will discern between the righteous and the wicked, and him that serveth God and him that serveth him not.



### THE EARNEST OF THE INHERITANCE.

Ephes. i. 14. "Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—The giving of an earnest by one party, and the receiving of the earnest by the other party, is an indication or token that they have entered into a covenant with each other. The earnest ratifies that covenant. The giver acknowledges that he has more to give, and the receiver knows that he has more to receive. The earnest is generally of the same nature as the inheritance, but is of less value. The earnest is seldom as large as the wages or as rich as the inheritance.

Jesus gives to those who work for him on earth, an earnest of the glorious inheritance they are to enjoy in heaven. It would be right and well for us to consider, I.—What constitutes this earnest, or what are its chief elements. The descriptions we have in the Bible of the inheritance will help us to comprehend the nature of the earnest. 1. *Knowledge* of divine things is one of its elements. The inheritance is a land of light and knowledge. Its happy inhabitants delight to study

so as to increase their knowledge. They study the perfections of their God, the principles of his government, the arrangements of his providence, the glories of his boundless creation, the riches of his mercy, the wonderful mission of his beloved Son into our lower world, the grace of his mediatorship, the infinite value of his atonement, the dispensations of his wisdom and love, the way of salvation, and the eternal bliss prepared for those who receive that salvation, these studies are a portion of the enjoyment of heaven : and when believers on earth pursue the same studies, they have an earnest of the inheritance.

2.—*Faith* is another of its elements, our faith is not to end with our life on earth. Faith lives and works in heaven. At times it looks *back* on the history of past ages. It reflects believingly on the history of creation, the original innocence and happiness of our first parents, their sad fall, the death of Abel the first martyr, the translation of Enoch, the building of the ark, the swelling of the deluge, the captivity in Egypt, the first passover, the cloud and the pillar, the passage through the Red Sea, the glorious scenes around Sinai, the manna; the water from the rock ; the victory over the prophets of Baal, the faith that subdued kingdoms, that stopped the mouths of lions, that quenched the violence of fire, that received their dead to life again ; and especially the glorious victory over the powers of darkness in Gethsemane and on Calvary ; and the triumphs of the gospel and victories of the church in spite of all opposition. When the believing soul on earth exercises faith as studying these glorious subjects, he has within him an earnest of heaven. His faith can draw strength and consolation from the invisible world, until it forgets the toys of time, and overcomes its troubles : it can reach its hand to the fruitful branches of the tree of life, and eat of its rich fruits, until it has no taste for the sickly fruits of sinful enjoyments : his faith in the strength

of his Saviour enables him to overcome the vanities of the world, and the wiles of Satan and all his legions. It can rise on its wings to enjoy the music of heaven, and to have a view of its glories; and that faith in the soul proves an earnest of the inheritance.

3.—*Holiness* is another element of this precious earnest. The heavenly inheritance is a land of purity, nothing unclean can enter there. Its angels are holy, its saints holy, all thoughts and words and songs there are holy. All its ordinances and enjoyments are holy. All the flowers and fruits of its paradise breathe holiness. Holiness is the rich perfume of all its feasts and ointments; holiness is written on all its gates; and has marked all the furniture of its palaces, and all its crowns and medals, and robes and laurels and harps. All its sanctuaries are bright homes of holiness; and when the believer on earth loves holiness, and breathes after holiness, in the exercise of the sanctifying ordinances of the gospel, he has within him an earnest of heaven.

4.—*Love* is also one of the chief elements of this earnest. Love is the atmosphere of heaven, the bond of the fellowship of its inhabitants; the sweetener of all their feasts and services. Love spreads the wings of angels when they gladly go on their missions of mercy. Love kindles the flames of seraph worship, and tunes the harps of the assembly of the firstborn. Love to God and all the ordinances of his government; love to Christ and the merciful ministry of mediation, love to the Holy Spirit and the sanctifying influences of his office; love to angels and their services; the fellowship of heaven is full of love. Angels love saints, and saints love angels. There is no jealousy or enmity or sectarianism in heaven. They worship and converse together in the happiest communion: and when love of that nature fills the hearts of believers on earth, they have in them an earnest of heaven. Wherever this love is cherished and manifests itself in



the exercise of good will to men, and in endeavours to show sympathy and a disposition to forgive and to help; wherever it warms and enlarges the heart, it is a foretaste or earnest of heaven.

5.—Holy *joy* is another portion or element of this earnest. There is in heaven an everlasting fulness of joy, pleasures for evermore. It is the happy land of eternal felicity. All their afflictions and sorrows and sighings have fled away, all their tears have been wiped away. Their heads have been crowned with everlasting joy. Balmy breezes of joy breathe on every countenance. Streams of joy flow on all sides. All their experiences and exercises, all their reflections and remembrances, and all their anticipations and expectations increase their joy. It is possible to attain a portion of that joy in attending to the ordinances of religion in this world, and when it is enjoyed, it becomes a foretaste or earnest of heaven. Knowledge, faith, holiness, love and joy, are some of the leading elements of this glorious earnest.

II.—We shall consider why Jesus gives to his followers on earth an earnest of the inheritance in heaven?

1.—To teach them to form a correct estimate of the value of all earthly treasures and enjoyments. Were it asked how Abraham could dwell, as he did so happily, and so usefully, in tents, or temporary tabernacles? the answer would be, because he had an earnest of a better country a heavenly home. How was it that Moses refused to be called the son of Pharaoh's daughter? How was it that he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season? How was it that he esteemed the reproach of Christ greater riches than the treasures in Egypt? It was, because he had respect unto the recompence of the reward: he had an earnest of heaven, and could endure as one seeing the invisible. Many of the patriarchs of the earliest ages as well as their followers of after ages,

were active and useful and happy. How was it so? Because they had in their possession an earnest of heaven. This earnest has taught many to regard the highest glories and richest enjoyments of this world as vanishing vanities, to regard crowns and thrones, and sceptres, as toys of very little value; to regard palaces of marble as cottages of clay, to regard the best earthly paradises as waste wildernesses; and to count all earthly gain but loss that they might win Christ.

2.—To sustain and cheer their hearts under earthly tribulations and disappointments. This glorious earnest has enabled many to sing in the roughest storm and the darkest night; in the depths of bodily sickness and family afflictions, and of poverty, deprived of all earthly comforts; when wandering in lonely deserts, when toiling under the cruel hand of the oppressor, when fettered in the innermost prison, when under the scourge, or on the rack, or in the flame. When we read the history of Abel, of Enoch, of Noah, and Jacob, and Job, and the lives of David, and Elijah, and Elisha and Isaiah, and Daniel and other prophets; and the lives and labours of Peter and James, and John and Paul, and their fellow apostles; and when we review the manifold sufferings of the noble army of martyrs, we find that they were calm and patient, and even joyful under all their tribulations and afflictions, because they had in their souls this earnest of heaven. They reckoned that the sufferings of this present time were not worthy to be compared with the glory that should be revealed unto them, and reserved to be enjoyed by them.

3.—Jesus gives this earnest to his followers not to hide it, but to enable them to exhibit in their conversation and conduct the value of the joys of true piety. Many thoughtless unbelievers, and indeed many bold infidels have been induced to study and to embrace the Christian religion by observing the joy which Christians experienced while in possession of their earnest.

4.—The earnest trains the believer for the enjoyment of the inheritance. It is given for that purpose. Many pass to heaven, to the school above, in their infancy without receiving any earnest; and many young believers die soon after receiving the earnest. The thief on the cross passed to paradise in a few hours after he had received the earnest: but aged Christians receive and enjoy and employ the earnest because it ripens them for the inheritance. The crumbs and drops which they enjoy here strengthen their tastes for the feasts above. While they pursue their studies and increase their knowledge, and cherish their love and joy on earth, they are made more and more meet for the felicities of heaven.

III.—The text intimates how long the believer has to live on the earnest without the full possession of the inheritance, “until the redemption of the purchased possession.” That happy time is yet to come. The saints in heaven have not yet been made perfect,—have not seen the glorious time of the full redemption of the purchased possession. That happy time will come—1. When Christ shall have prepared the inheritance for them,—its mansions and walks, and fields and flowers, and tables, and the large temple of the heavenly city. 2. When the body is redeemed from the dust of the grave, and re-united to the spirit, and made perfectly free from sickness and mortality, and meet for the enjoyment of heavenly blessedness. 3. When all the followers of Jesus shall meet in his presence, around his throne, in perfect bliss, crowned with immortality and unfading glory; to be presented to God the Father, and a full court; and when they shall march an unnumerable host through the gates of heaven to take possession of their inheritance.

IV.—It is briefly intimated that all will tend to the glory of the Redeemer’s name; and to the “praise of his glory.” Heaven will be full not only of thankful, joyful, hearty, but of musical *voices*; and every part

of the plan of salvation will redound to the glory of God. The Father, Son, and Holy Spirit—*Application.*

1. The first object of our desire and choice ought to be this earnest: to choose it at once, in preference to all earthly riches. 2. Let us seek a *large* earnest, as God is willing to give a large one. 3. The largest we can have here is but an earnest, not the inheritance. 4. If we secure the earnest we are sure of the inheritance. 5. The ungodly has an earnest, but an earnest of sorrow and shame. Let him at once throw it back, and break the covenant with sin and hell, and engage in the service of Jesus.

Our generous affectionate and diligent friends who have been recently removed from among us to the better country, had received a large earnest of their inheritance; and it very greatly cheers and solaces their mourning friends to remember how that earnest sustained them in their afflictions, and enabled them to walk rejoicingly through the valley of the shadow of death to their heavenly home.



## FASHION OF THIS WORLD PASSING AWAY.

“But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away.” 1 Cor. vii. 29, 30, 31.

There are two worlds, and in a moral sense only two; the world that now is and that which is to come. We are related to both worlds, have a short time to live here, before we pass to the eternal world. And there is an inseparable connexion between our lives here

and our lives in a future state—we shall reap there of what we sow here, shall dwell there in the house we built here, shall have riches there according to our trading here, shall have the laurels and crowns there according to our victories here, shall have the fellowship there which we sought and enjoyed here. A life of sin will lead to sorrow; a life of holiness will end in happiness. If we work for Christ, we shall rest with Him; if we bear his cross we shall wear the crown. We have in the text a striking description of this world. “The fashion of this world passeth away,” Paul had then probably in view “*Panormas*.” In those exhibitions, as they were unrolling the paintings, scene after scene appeared and then passed away. There could not have been a more striking illustration of the fashion of this world.

I.—We shall endeavour to open the *meaning* of the words—“the fashion of this world passeth away.”

1. The *appearance* of the world itself is changing. It does not now wear the aspect which it did in the days of Moses, or the time of Paul, and especially as it did before the deluge.

Its garden of Eden is not now what it was in the time of our first parents. The valleys of the Nile, and the Tigris and the Euphrates are not now what they were in the days of Joseph, and Jonah, and Daniel; their beauty and fruitfulness have passed away. The wealth and glory of the old cities of No and Noph, of Thebes and Memphis, of Niniveh and Babylon, have passed away; and the glories of even the younger cities of Tyre and Sidon, and Jerusalem and Samaria, Damascus and Rome, Tadmor and Athens, Carthage and Alexandria, have passed away. The towers and pyramids, and walls and temples of ancient times have passed away. New fine cities are now growing up in various parts of the world, on the margins of fine rich valleys that were recently waste wildernesses. The great continent of America is not now what it was

three centuries ago in the days of Columbus. Steam palaces now swiftly move across its lakes and along its rivers; and long trains of fine carriages follow the fire-car in all directions. Some once celebrated portions of the world have deteriorated, while other portions are constantly improving: and the fashion of the world is to pass away until the time comes when this earth is burned up to prepare the way for a new earth and a new heaven.

2. The *generations* of the world are passing away—eminent patriarchs have finished their pilgrimages and left their tents and have passed away. Powerful kings have left their thrones and have passed away. Faithful inspired prophets have passed away. Eminent high priests have left their sanctuaries and have passed away. The strong giants of the days of Og and Sehon, and Anak and Samson, and Goliah, have passed away. The tyrants of the days of Pharaoh and Haman, and Nebuchadnesar and Nero; and of the later days of Henry VIII. and his two daughters, have passed away. The ruthless warriors of the days of Sennacherib and Alexander, and Xerxes, and Hannibal, and the Cesars, and Napoleons, have passed away. The apostles of Jesus, the noble army of martyrs, the puritan fathers of reformations, the old Greek and Roman poets and philosophers, and the great Divines of the church, have passed away. And we can come nearer home to ourselves and say, that our own parents and friends and the companions of our youthful days have passed away.

3. We ourselves are moving onward, and must soon pass away. The helpless babe almost at once becomes a chatty active youth. The blooming youth soon grows to manhood, and then descends into the valleys of life, and passes away. Our comforts and enjoyments, our tribulations and sorrows, the smiles of the sunshine, the frowns of the thick cloud pass away in succession. The swelling wave rolls over us but soon

rolls away, sweet and bitter cups closely follow one another. And more than all our religious privileges, our communion Sabbaths and prayer meetings, and opportunities to work for Jesus pass away.

II.—If we advert to its *manner* of passing away, we could observe

1. It passeth away *constantly*—like a rivulet or river—like the cloud before the wind, like the sun in his course. There is no stopping. Whether we be at home or from home, at work or at rest, weeping or rejoicing, friends or enemies of Jesus, our time is constantly passing away.

2. *Rapidly*—our days pass like swift ships when crossing the waves, like Indian arrows, like shooting stars—“The present moments just appear then glide away in haste, that we can never say they are here, but only say they are past.”

3. They pass away almost *imperceptibly*: like a sleep, or dream, or night vision—we can hardly realize their movements.

4. *Irresistibly*. No power, no wealth, no wisdom, no skill, no cunning, no ardent wish, no plea or entreaty, can stop the course of time, or withstand its current. No young person can say, my bloom shall not fade. No strong man can say, my strength shall not fail. It would be vain for the aged in the valley of death to say, I will move no further; I will not pass away—all must move onward, and pass away.

5. *Irrevocably*. The days of playful childhood, of healthy youth, of strong manhood, after passing away, cannot be recalled. The past year, past month, past week, past Sabbath, past hour, past moment, cannot be spent again. They have recorded their accounts in the books of eternity.

III.—The influence or effect which a due consideration of this important truth should have on our hearts and lives.

1. It ought to wean our thoughts and affections

from the transitory enjoyments of the things of this world. We should be thankful for a full happy home, but should at the same time seek to secure for the soul a better inheritance in heaven.

2. It should teach us to elevate our hearts and fix our affections on the fellowship and employments and enjoyments of the heavenly world, where there is no sickness or weakness, no fading or fatigue, no sin or sorrow, no separation or death.

3. It should reconcile us to the removal of our dear friends and kindred who have been called to the better world ; and should moderate and sanctify our longings after them.

4. It should induce us to strive to do all we can to improve the world ; to help its light and purity, and charity, while we are passing through it. All its inhabitants have their talents, and spheres, and influences. All contribute to change the fashion of this world for good or for evil. Some change its fashion for the worse. It had been better for the world had they never lived in it. They strengthened and multiplied its corruptions and their condemnation will prove distressing. But pious tender careful parents, faithful studious Sabbath school teachers and Bible readers, devoted laborious ministers and missionaries improve the world : they enlighten and purify the circles in which they move. They have joy in their work, and shall reap a rich reward.

5. We hope and trust that many of the great evils of the world are passing away ; that its mad war inclinations and glories, its terrible wastes by intemperance and other lusts, its awful neglect of the sacred and blessed ordinances of religion, its many oppressions and extortions are passing away : and that it is shortly to see and enjoy a millenium of peace and prosperity, and happiness and glory.



## “SONGS IN THE NIGHT.”

“Where is God my maker, who giveth songs in the night.”—Job xxxv. 10.

The term “*night*” according to its common acceptation, is used to denote the hours of darkness between sunset and sunrise; but in figurative language it signifies a time of suffering and sorrow. The text indicates that God our maker can give songs in the night.

1. The night of *poverty* may overtake the believer, as it did in the time of Job and Habakuk and many others; but the child of God has three songs in the darkest coldest night of poverty :--that he has heavenly riches in possession; that he can draw at any from the treasury of mercy; and that there are “better riches” in store for him in heaven, that when he shall come of age he shall come into possession of an inheritance incorruptible, undefiled, and that fadeth not away.

2. The night of *bodily affliction* may come. He or his dear family may be confined on the bed of sickness; but even in that painful night he has three sweet songs, —that the bitters of his cup have been mixed by the careful hand of his heavenly Father; that they are sure to prove healthful; and that he will come out of them more pure, and with renewed strength.

3. The stormy night of *national calamity* may overtake him,—war, plague, famine,—but he can then sing that his God reigneth, that his Father’s hand is at the helm, that all his children are safe under his protection, that he will give them strength according to their day, and that his soul cannot be hurt, even were his frail body destroyed.

4. The tempestuous night of *persecution* for righteousness sake may come as in the days of Job and Joseph, and Moses and Elijah, and Daniel; and under the cruel reigns of the Hamans, and the Herods, and the Neros, and their successors of later ages, but in

the hottest persecution, the believer can sing, that millions of Christians as weak as himself, have been not only supported, but enabled to rejoice in tribulations, that their Saviour has promised to be with them in all their trials, and that he can help them to bear the cross so as to glorify his name and promote his cause.

5. A dark night of *deprivation of religious ordinances* may overtake the believer : he may be confined to his chamber of sickness, or may be alone in Bashan, or in the valley of Baca, or weeping by the rivers of Babylou, longing to hear the songs of Zion, and to join in the chorus, and to unite in prayers with his fellow-believers, and to see the house of the sparrow and the quiet nest where the swallow lays her young near the altars of his God ; but even then, when so deprived of the social ordinances of religion, he can sing that his mind is free to ascend on wings of faith to the rich fields of the promises and sunny hills of the covenants of mercy, to gather fruit from the tree of life, and to draw water from the wells of salvation, and breathe perfume from the atmosphere of the better country ; he can sing that he has access to the mercy-seat, and that ministering angels can come to cheer him ; and that the Divine comforter can come to heal and strengthen his heart, and to sanctify all the powers of his soul.

6. The night of *despondency* may overtake him. After carelessly wandering along green easy paths, he may find himself in the briery wilds of the forest, and even within the walls of the castle of the giant of despair, locked up in the lowest darkest cell ; but even there he can remember the sympathies of Jesus, and can sing that Jesus knows his weaknesses and griefs ; and that he has promised to deliver him, and that he can and will perform all his promises ; and he soon finds that he has in his possession a key that will open all the locks of the cells of despair.

7. The night of *death* will come, when he shall have to bid adieu to relatives and friends, and to all earthly comforts and privileges, when he must cross the dark mountains, and walk through the shadows of the valley of death, and meet the king of terrors, and cross the black river for the shores of the invisible world; but in the thickest darkness of his dying night, he can sing that his Redeemer liveth, that He has conquered death and hell, and perfumed the grave, and engaged to raise him up in the last day: he can also sing that those who walked the valley before him, had safely crossed the river, and triumphantly reached the heavenly side; and he can sing of the glories of the resurrection and of the joyful march to lands of immortality. And he has *one* sweet song when dying which he could never sing before. That the night of death is the *last* night; and that he will be at once in the happy world where there is no night; and his dying songs are the sweetest and best of all the songs of his life.

When thinking or speaking of our songs, we should remember 1. That they all come from God, our maker, from his love and wisdom, and the dispensations of his mercy. 2. That nights and very gloomy stormy nights will overtake the impenitent, but that he has no songs for the night. He can sing in the calm sunshine, and when banqueting with his gay companions, but he has no song in the night. 3. That no music can be so sweet as the *night* songs of the believer. The song of Job in the dark night of his afflictions was more instructive than the *day* songs of prosperity; more telling than the songs of the Israelites after they had safely crossed the Red Sea. Angels, when on their missions, flap their wings and delight to listen to the sweet notes of the night songs of the believer.

The night songs of the dear friends who have just left us, were full of consolation and instruction; but their songs now in heaven are sweeter. There is no

night there. They live in the healthy land of everlasting day, in full possession of the mansions prepared for them in their Father's House, in the city of heavenly solemnities and of songs of everlasting joy. They have obtained joy and gladness, and sorrow and sighing have for ever fled away.



## THE DEATH OF AARON.

*Outlines of an Address on the Death of Ministers.*

“And Jehovah spake to Moses—Take Aaron and Eleazer his son, and bring them up to Mount Hor, and strip Aaron of his garments, and put them on Eleazer his son; and Aaron shall be gathered to his people, and shall die there. And Moses did as Jehovah commanded; and they went up to Mount Hor, in the sight of all the congregation. And Moses stripped Aaron of his garments; and put them on Eleazar his son; and Aaron died there on the top of the mountain: and all the congregation saw that Aaron died, and all the house of Israel wept for Aaron thirty days.”—Num. xx. 25–29.

In whatever direction we move we meet some things to remind us of death. If we review ages gone by, they teach us that past generations have died. If we look before us we find a generation advancing to take our place. If we look around to houses of business, or sanctuaries of religion, we find the places of many old friends now empty. If we pass through cemeteries we see new graves on all sides. If we read the chronicles of the day, the death registry is the largest. Almost every portion of the Bible directs our thoughts to the ministration of death. We have reports of two deaths in this chapter. The death of the gifted Miriam in Kadesh, and the death of Aaron on Mount

Hor. In that of Aaron we have five representations of death.

I.—As an ordinance of heaven. In Aaron's case, God gave special instructions as to the time and place and circumstances. He does not, in our day, give such full instructions; yet death continues as in ages gone by, a dispensation of his providence.

II.—As the parting of friends from each other. Aaron had many relatives and friends, but when ascending to Mount Hor to die, he was separated from them all, from his brother Moses, his son Eleazar, and all the priests and elders of Israel. We read of similar partings caused by death in the history of Abraham and Sarah, of Isaac and Rebecca, of Jacob and Rahel, of Joseph and Benjamin, of Job and his children, of David and Jonathan, of Samuel and Eli, of Elijah and Elisha, and many others. It is still the same in our day. When a father dies, his children lose his instruction and protection. When a mother dies, her little ones lose the careful tenderness of her nursing. When a husband dies, his widow loses her dearest and best helper. When a firstborn dies, the parents lose the dearest object of their affections. When a minister dies, the church loses its leader and overseer. When a teacher dies, the class loses its instructor. We should therefore help our friends and gain from them as much as we can, while we are allowed to enjoy their fellowship.

III.—As the putting off of the garments of all earthly callings. The garments of Aaron as high priest were very beautiful, made most carefully and of the best materials, according to instructions from heaven. He had worn them for nearly forty years, but was stripped of them when he died. It has been the same in all ages. When officials die, they leave their garments to others. When kings and queens die, they leave their crowns and thrones and sceptres to others. When the speaker of a senate dies, he

leaves his chair to his successor. When a judge dies he leaves his purple gown and white wig and black cap to others. When an archbishop or bishop dies he leaves his mitre and gown and cassock to another. When a field marshall dies he leaves his sword and medals to another. When an admiral dies he leaves his flag and ship to another. When the president of a commonwealth dies he leaves the white house to his successor. When a governor dies he leaves his state rooms to another. When a banker dies he leaves his chests and cheques to others. When a merchant dies he leaves his books and stores to others. When a lawyer dies he leaves his papers and accounts finished and unfinished to others. When a farmer dies he leaves his barns and implements to others. When a landlord dies he leaves his estate to others. When an artizan dies he leaves his workroom and tools to others. When an evangelist or minister dies he leaves his pulpit and library and private walks to another. In death all official garments are changed for grave clothes.

This view of death as the putting off of official garments, implies that all men ought to be engaged in some useful calling, ought to wear working garments, which they can honorably put off when they are called to rest from their labour.

4. Death is here represented as the gathering of the spirit to his own people in another world. The word "people" is not in the original. Aaron was gathered to his "own,"—own home, own reward, own people; gathered to the company of Abel and Enoch, of Noah and Job, of Abraham and Isaac and Jacob, and Judah and Joseph, and Amram his father, and Jochebed his mother, and Miriam his sister; gathered to people of his own principles and feelings; to the general assembly of the first-born, to wear finer garments, and to officiate in a nobler sanctuary than he had when journeying in the wilderness. This view of death implies,

1. That all have their people, and their field of

labour; their camp and their banner, their army and their captain.

2. That those who have left this world live in the invisible world.

3. That they live there with their own people, where there is no mixture of characters, no Cain in Abel's assembly, and no John by the side of Judas.

4. That there will be no mistake in the removal, as it is effected by infinite knowledge and perfect justice.

5. That there will be no change of character or place or company after death.

6. That the people of Aaron are now more numerous in heaven than when he was called there from Mount Hor, more than three thousand and three hundred years ago.

7. That we should *now* without any delay, choose our people, the people that we would desire to be in their society in the eternal world.

V.—The account of Aaron's death teaches us that the gathering of our friends to another world should have the solemn consideration of the living—"All the congregation saw that Aaron died, and all the house of Israel wept for Aaron thirty days." They observed the old custom of mourning after his death for thirty days. We can conceive how they spoke of him as their eloquent high priest, of his graceful appearance when in his official robes, of his devotional and gentlemanly conduct; and how he had been stripped of his garments, and had passed away, so that they should no more see his face or hear his voice; how they cherished instructive remembrances of his long ministrations, and how they resolved to love and fear his God that they might be gathered to him and his sister and other friends in their eternal *home*. There is no law now for us to devote "thirty days" to mourn after our departed friends, but we should give a portion of every day of our life to think of them; that is we should "die daily,"

feel that death must come, and that it will be a dissolution of all our connexions with this world, and that preparation for death is of unspeakable importance, as the consequences will be everlasting.

We have just buried an old friend, R. Owen. He was about three score years and ten when he became a member of the church. His regret was deep because he had not come sooner. The death of his son, A. Owen, who was an esteemed and very useful deacon of this church, and of his other son, J. Owen, who was an earnest devoted Calvinistic Methodist minister, greatly affected him. His heart was never healed of its longings after them; but his chief consolation was that they had been so useful, and a hope that through the Redeemer's mercy, he should yet join them in the world above. We have also just lost our reverend, thoughtful, eloquent, and faithful friend *John Breese*. We can remember his genial social nature when a youth, the happy feelings of the church here when he was received into its communion, his addresses at our young men's association, and our church meetings; his visits here from the college, and from Liverpool and Carmarthen, and the impressions made in crowded congregations by his sermons, which he always delivered with great earnestness. He now rests from his labours with his fathers of Wern and Holywell, and Denbigh and Llanfyllin, and Llanbryn-mair. We are soon to meet them again: and we trust that our next meeting will be much happier than the best meetings previously enjoyed.

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“SO TEACH US TO NUMBER OUR DAYS.”

The prayer of Moses when describing the shortness of man's life, is often on our lips, and ought to be deep in our hearts; “So teach us to number our days, that we may apply our hearts unto wisdom.”—Salm xc. 12.



We often characterise our days as few and evil and full of trouble ; as dark and stormy, and as passing away never to be recalled. Moses the man of God, was very earnest when praying, " So teach us to number our days." If any one asks, how he is to learn to number his days, it could be explained to him, that he should call to memory the history of his bygone days ; and then number the days of others ; then study the teachings of nature as to the brevity of life, and then consider the testimonies of wisdom and the explanations of experience as to the number of our days.

We could call to memory the year and month and day of our birth ; and then calculate or " number " the years, and months, and days, and Sabbaths, already given us. It might also be instructive to us to number the days of our neighbours, and notice how the companions of our youth have grown grey. We can also visit graveyards, and read on tombstones the dates of the burials of many younger than ourselves. Then by glancing over calendars and pages of history, we shall find that many who worked nobly to serve their age, finished their course after not many days. The remembrance of their labours may help us to number our days.

The teachings of nature should also stimulate us and help us to number our days. The sun as coming out of his chamber in the morning, and as retiring to rest in the evening tells us daily that our days are constantly and rapidly passing. Every time the full moon shows its bright face, its doctrine is that our months are passing. The movements of the shade on the dial indicate how fast our hours are passing. The untiring pendulum of the clock taps at our door to tell us that our moments are passing. The birds of the air and beasts of the field know their days, and keep their seasons. The turtle never forgets her May and awakes to try to sing in December. The trees, and the grasses, and the flowers, know and keep their season.



The garden and the field, and the forest, never forget April and try to bloom in November. The seasons always keep their covenant. Winter comes in its turn and passes away and is followed by spring, which soon gives way to sunny summer, and then autumn comes to close the year. The preachings of the seasons teach us to number our days.

We should also consider the instructive descriptions we have of our days: the descriptions of inspired writers, and of the wise men of past ages, and of experienced sojourners. The wisest and best of men, in their best hours, have recorded for our use their testimonies as to the great value of our time in order to teach us to number our days. One described his days as passing shadows: another, as a weaver's shuttle; another, as swift ships; another, as a flying arrow; another, as a short candle burning out; another, as a thread when winded up is shortening; others, as a song, or a tale, or a sleep! another, as a flowing stream; another, as the sand in the hour or minute glass; and others as a step, or handbreadth or vapour, or nothing. Thus recollections of our own history and experiences, and reflections on the representations of others, and studies of the teachings of nature may help to teach us to number our days.

*David* also prayed in the spirit and almost in the language of *Moses* when he said—"Lord make me to know mine end, and the measure of my days, what it is, that I may know how frail I am."—*Psalm xxxix. 4.* *David* felt that the contemplation of the short measure of his days would help him to prepare for his end.

Were it asked what *inducements* have we to number our days? What are our obligations? And what would it profit us? The reply is, that it is the will of God. He has commanded us to do so. He is the owner and giver of our days; and he keeps an exact account of all that he gives. He keeps a book of remembrance; and we shall have to meet the opening

of that book before his great throne of judgment. Then we have the example of the wisest and most useful men of past ages. They were renowned for their care in numbering their days, and in measuring their time. The most powerful monarchs, most influential princes, the profoundest philosophers, the most successful merchants, the most accomplished artists, the most correct historians, the brightest divines, and the most useful ministers and most devoted missionaries, studied carefully how to number their days. And more than all, the crowning inducement we have is, the example of Jesus. He knew how to number his days, he gloriously fulfilled the mission given him by his Father; and urged his disciples to work for God with all diligence, as their days were few, and would soon pass away.

We should also observe that it is *possible* for us to number our days. It is not a heavy task; not a difficult sum. It is not necessary for us to have the ability of Newton, or the learning of Halley, before we can number our days. Some who had very little practice in arithmetic knew well how to number their days. Many pious useful old believers who had never seen any numeration table, knew how to number their days. They made the sum, and made it correctly, according to the rules of heaven, when many a great mathematician failed in his calculations. It will be of no use for us to plead in excuse before the bar of God, that we *could* not make the sum.

If we allow our days to pass without learning to number them, deep grief will overtake and overwhelm us: for it is a duty of vast practical importance, and of eternal consequences. Our fleeting days bear us with their rapid current to a world of eternal realities: and it will be sad indeed to hear an immortal say, at the close of his life, after neglecting his duty to number his days,—The harvest is past, the summer is ended; I have mis-spent my days, have lost the joys

of salvation, and forfeited my hope of heaven. But it will be delightful to hear the humble diligent Christian, at the end of his days, magnify the mercy of his Redeemer, while standing in his lot, calmly singing, the number of my days have been completed, I have finished my course, and have kept the faith; and to hear the Judge in response say—"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, there is a crown of righteousness laid up for thee, enter thou into the joy of thy Lord."

We can remind our young friends who are present, that the present is the best time for them to begin to number their days. The prayers of Moses and David are especially appropriate to those who now bloom in their youthful days. Such prayers will prove of unspeakable gain to them. Those now in the middle of their days should review their life, and recount the deeds they have done; remembering that their best days have past away, and that it is time for them to double their diligence. Those here in *old* age may be disheartened as reflecting that their best days have passed away. We would encourage our aged friends by reminding them that much work can be done even in their few last days. They can lay hold on salvation, and can work for Jesus; can counsel and encourage their young friends, and can offer prayers for the prosperity of the church and the good of the world. Then let not the aged be cast down; though the evil days of fatigue and weakness have come; though the keepers of the house tremble, and those that look out of the windows are darkened, hold fast your profession, press forward to the end, and you shall stand in your lot in the end of the days: and the days of heaven are before you, to enjoy a re-union of sweet fellowship with your old friends who have gone before; to see Jesus as he is; and to keep a never-ending Sabbath with the holy and happy assembly of heaven.

Time, what an empty vapour 'tis, and days how swift they are !  
Swift as an Indian arrow flies or like a shooting star.

The present moments just appear, then glide away in haste,  
That we can never say they're here, but only say they're past.

Our life is ever on the wing, and death is ever nigh,  
The moment when our lives begin, we all begin to die.

Well, if our days must fly, we'll keep their end in sight ;  
We'll spend them all in wisdom's way, and let them spend their  
fight.

They'll waft us sooner o'er this life's tempestuous sea ;  
Soon we shall reach the peaceful shore of blest eternity.

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### “NO WORK IN THE GRAVE.”

Solomon, the wise preacher, in one of his sermons, said—“Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.”—Eccles. ix. 10.

These striking words demand our most solemn thoughts at this time, and on this occasion. They teach us,

I.—That we are moving towards the grave : “the grave whither thou goest :”—thou the aged, thou the young ; thou the rich, and thou the poor ; thou the strong and thou the weak ; thou the learned and thou the ignorant ; thou of every country and every nation ; thou of every language and every calling ; whatever thy position or condition, righteous or wicked, thou goest towards the grave.

II.—That there is no work in the grave. There are neither worldly cares nor religious exercises in the grave. It is not a field for labour, not a house of business, not a sanctuary for devotion. There is no “device” to occupy the mind, no “knowledge” of passing events, no “wisdom” to accomplish projects, no opportunity to work for Jesus, in the grave. There the eye is closed, the ear is deaf, the tongue is dumb ;

the heart beats not, the feet move not, the hands work not in the grave; there the dust of the body is to rest until the morning of the resurrection.

III.—That man has *work* to do while he is moving towards the grave: work of unspeakable importance; and his hand ought to find at once what he has to do for his own salvation, for the support and instruction of his family, and for the extension of the influences of religion.

IV.—That he should do “with all his might” whatsoever his hand findeth to do. He should begin immediately. Delay not only occasions loss of time, but also weakens his energies. He should lay hold on every opportunity to work, and devote the strongest powers of his mind and body to work.

V — He should thus work at once with all his might as his day is short, and his life uncertain: and it will be truly awful to drop into the grave before beginning to work. Those who work with all their might have joy in their work, and shall be happily rewarded for their work.

It is lamentable to observe that many professors of religion devote so little of their time and energy to work for Christ. It is still more lamentable to think of those who “learn to be idle,” and idle away their day of salvation: and it is still more dreadful to think that many work with all their might to corrupt their neighbours, and to destroy their own immortal souls. Let our hand then find out at once what it has to do, and let us work with all our might, as there is no work in the grave.

The calls upon us to work, are at this time, frequent and urgent. Our bodies are frail. The silver cord is easily loosed; the golden bowl, the pitcher at the fountain, and the wheel at the cistern are easily, and often suddenly broken. The arrows of death fly around every day, and on every hand. Pestilence walketh in darkness. Fevers are now passing through

our districts. Several of our neighbours have died, and many are sick. No one regrets when on his bed of sickness and when he is dying that he has worked for Jesus: and no one when longing after dear departed friends grieves at all that his friends have been too religious, too active, too diligent, too prayerful, too devoted to their work. Let us therefore "exercise ourselves unto godliness," and work with all our might, as there is no work in the grave.

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### DESTRUCTION OF THE GRAVE.

The eloquent and faithful prophet Hosea, under the influence of divine inspiration, heard the voice of the Prince of Life, challenging the prince of death: and it was a noble challenge—"O death, I will be thy plagues; O grave, I will be thy destruction." Christ came down from his high heavenly court to challenge the enemy on his own ground. He took the nature of man, and tabernacled in our low world of graves, where the king of terrors was reigning with universal and irresistible sway; no one daring to stand in arms against him: but when on his triumphant march he was spreading terrors all around, Jesus met him, and challenged him to his face. He spoke *to* him direct, not about him from a distance. Some degrade absent foes, and challenge them when they are far off out of hearing, but Jesus marched straight to meet the foe, and said to him, "I will be thy plagues." He did not say from a distance, I will remember him some time, but said in his face—"O death, I will be thy death." He spoke in the plainest words—"I will be thy plagues," will make thee weak and convulsive, and will be thy death. He did not say, I will give thee a long round, and heavy fall, will blind thine eyes, and squeeze thy neck, and wound thy chest, and break thy

ribs, and bruise thy heel, and stumble thy steps, and take away thy sting, and break thy sword and all thy darts, and take possession of thy keys, and all thy domain, but says, I will be thy death, will swallow thee in victory; and will be the destruction of thy graves; will break the railings of thy strongest chambers, and scatter the tall monuments of thy victories, and take possession of thy old vast kingdom, and will plague thee to death, and bury thee in everlasting forgetfulness.

It is cheering to the friends of Jesus to read or hear or sing of a challenge so strong to an enemy of such terror, who had from the first claimed possession of their bodies, and had grasped successive generations under his power; an enemy who sends his unfeeling messengers to all circles of society, to give them notice that he will claim their bodies; and whose hand, when he takes them, is cold and rough and heavy, and looseth the silver cord, and breaketh the golden bowl, and the pitcher at the fountain, and the wheel at the cistern, and ruptures the ties of union between the body and the spirit, and between both and all earthly connexions, and all the professions and enjoyments of time: and his stroke at once mortifies and blights the body, and causes it to drop into the dust. He roughly deranges the wonderful and glorious machinery of man's constitution; extinguishes the bright light of the eye, silences the sweet music of the voice, bends down the strong supporters of the frame, turns pale the ruddiest countenance, freezes the blood in the veins and the marrow in the bones, and kills the life of the heart; and then takes the body to his dark hall of corruption, where there is no work or device, and where the captive prisoner must say to the worm, thou art my mother and sister.

The assurance we have that the sentence against death shall be fully executed is full of consolation. Jesus has recorded his resolve in the plainest language



—“O death, I will be thy death.” He will not change his purpose; and he has power to accomplish his plan. He has already gained the first and heaviest battles. While here in the world a man of sorrows, he began to plague death. He unveiled the ministrations of the king of terrors, and explained the boundaries of his empire, the power of his sword, the poison of his sting, the depth of his darkest grave. Death thought he had filled his valley with shadows, and that he could keep all his chambers under thick veils of darkness, but Jesus scattered the shadows, and rent the veils, and spread light over all his empire. He healed mortal diseases, and took the daughter of the Ruler of the Synagogue, and the son of the widow of Nain, and the brother of Martha and Mary from the grasp of death; and more than all, his crowning victory was, his own resurrection on the morning of the third day. After a short sleep to warm and perfume the grave, he broke the gates and rocks and chains of death, and arose calmly and victoriously, carrying the keys in his hand: and many bodies of his saints who had slept followed him; and he showed them to many in the holy city, and then led them to heaven. We need no stronger evidence to prove that he can conquer death in the *last* battle, and raise all the dead from the power of his graves in the bright morning of the last day.

Death has recently taken from our fellowship at Llanbryn-mair, and Carno, and Beulah, and other districts, several meek faithful old friends, of loving spirits, wise in counsel, ardent in prayer, lovers of the Bible, devoted to keep holy the Sabbath, helpers of our Sunday Schools, and instructive in all their conversation. Their removal has been a loss to their neighbours, and to our churches. We sorrow and long after them; but as Jesus has given his word, and pledged his honor, that he will be the death of death, and the destruction of the grave, we can sing around their sepulchres—“O death, where is

thy sting? O grave, where is thy victory?" "Blessed are the dead which die in the Lord, from henceforth; yea saith the Spirit, that they may rest from their labours, and their works do follow them." And it will be a glorious sight, when Jesus shall have finally completed his conquest over death and the grave and led his innumerable followers, in their white robes, home to dwell with him in glory; where there will be no sickness, no separation, no funeral, no sighing, no tears, no mourning; and where Jesus is to have the glory and power as the conqueror of death and the grave, and that for ever and ever.

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### "FOURSCORE YEARS."

Our dear faithful friend, and careful mother in our Israel—

MRS. HUGHES OF CWMCARNEDD ISAF,

Very often, especially of late years, repeated the words of the inspired poet: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."—Psalm xc. 10.

By reason of strength, and by careful attention to the laws of health, she saw the days of fourscore years *and four*; in all more than thirty thousand "days." They passed away like "swift ships," but were days of interest and importance to her family and neighbourhood and country. I had no opportunities to witness the stages of her *youthful* days, but all who knew her were convinced that she had enjoyed the all-important privilege of excellent physical mental and moral training. She was a blooming young wife, of refined taste

and conversation, when I first became acquainted with her. The days of the years of her cares as a *mother* were many and full of instructive circumstances. With tender anxiety and systematic diligence, she trained a family of nine children ; and taught them to be dutiful and loving and cheerful. They were very attentive and obedient even in their infancy : never rebelled at home, or on the play-ground, or on the road, or in the sanctuary : never cried or laughed, or whispered or shouted, to disturb any conversation or any service. Some parents allow children to become masters of all ceremonies, at home and from home. They cannot teach them to be still and attentive, but allow them to be restless and noisy even around the domestic altar, and in the sanctuary : but her children were trained from their infancy to know the hours and places to be still and silent and attentive. She lost her eldest daughter in the prime of life, but submitted piously to that trying bereavement ; especially as that amiable daughter was thoughtful and serious, and delighted to read and study her Bible. She started all her other children in useful callings, and counselled them in a wise motherly spirit when they were leaving home ; and her fervent prayers followed them. She saw the days of the rebuilding and enlargement of our "old chapel" here : and the erection of our seven convenient Sunday School buildings ; and also of the chapels at Carno and Beulah ; and assisted in clearing off all the costs of building them. The activity and success of our Sunday Schools gave her much consolation. Her kind benevolent husband became a church-member in compliance with a request that had been *written* to him at her suggestion. Their house was open to receive ministers whenever it was requested. They gladly gave the green around the old chapel to be made a cemetery ; and it was not consecrated for the use of any *sect*, but was open to all. They did their part to promote improvements in the neighbour-

hood ; gladly encouraged the opening of the turnpike road through the Jaen valley ; and afterwards gladly advocated the railway as a much better convenience. The wars that filled many of the countries of the world in their days, greatly affected them. Though, as patriots, they could greatly rejoice in the hope that the victories of British armies might result in some good to the world, yet the cruelties and devastations of bloody battles pained their hearts.

But the sorrows and joys of their *earthly* days have passed away. The bright calm days of eternity have dawned upon them,—the happy days of heaven, where there is no sin, no sorrow, no cloud, no storm, no disappointment, no bereavement. The days of happy re-union with relatives and friends who had gone before ; and a blissful renewal of their fellowship in a more perfect manner than when in this world of weaknesses and imperfections : where they have happy holy Sabbaths, healthful walks, sweet concerts, large assemblies, and everlasting joys.

I lost the society of the last ten years of my friends *Mr. and Mrs. Hughes*, by moving to live in a distant part of the world ; but I can never forget their generous, I may say, parental kindness to me, during my ministry in this neighbourhood : and I hope yet to meet them and know them in the "Better Country." The silent graves around us are to continue to the end of time the quiet safe resting-places of the mortal bodies of our dear departed friends ; and they will also continue a lasting testimony to the kindness of the *Cwmcarnedd isaf* family, who generously gave as a "freehold for ever," not only the convenient site for the chapel and its out-buildings, but the whole "green" around it to be a public cemetery.

## OLD FRIENDS OF MY YOUTHFUL DAYS.

I was born in 1800. Became a member of the Young Men's Bible class in 1810, and of the Mother's Prayer-class in 1812; was received a church-member in 1815; began to preach in 1819, and assisted about that time in starting the *Dysgedydd*, and continued for many years one of its stated contributors: was ordained co-pastor with my father in 1827; and from that time to 1834 was often engaged in anti-slavery missions; and in after years did what I could to help the glorious work of the Peace Society. In 1843, I started the *Cronicl*, probably the "Pioneer" of cheap periodicals in Wales

I have vivid and dear recollections of many of the old families of the days of my youth at Llanbrynmair and Carno and Beulah; of their steadfast devotedness to the Saviour, and their earnest activity to promote the interests of religion, especially to encourage and help JOHN ROBERTS their laborious and esteemed pastor, and his young assistant, in their important work. Those homes of domestic religion were Cwmcarnedd uchaf, Cwmcarnedd isaf, Tymawr, Braichodnant, Ty'nyrwtra, Coedglyniaen, Llawrycoed, Ty'nddol, Pantwaun, Pantglas, Aber, Ty'nygors, Cefn, Foelfach, Penborfa, Hafodfoel, Dolgoch, Tyrhos, Talerddig, Ystradau, Fron, Belan, Hafodwen, Cwmcalth, Dolgadfan, Bont, Llan, Gelli, Hendre, Coed, Maesgwian, Brook, Pengeulan, Bryncoch, Glanrhyd, Wyunstay, Penybont, Minffordd, Coedcae, Davarn newydd, Tafolwern, Tyucha, Tycanol, Typella, Moors, Gwernybwlch, Pentremawr, Brynaere, Clegyrddwr, Pandy, Vachell, Felin, Plâs, Dolfawr, Pentrecelyn, Bla'nycwm, Cwmpen, Pwllmelyn, Dolfawr, Llechwedd, Wiollan, Dolydan, Dolfach, and other places at *Llanbrynmair*. And Cwnderwen, Caunon, Dolan, Dolwen, Hafod, Foel, Sychnant, Dolgaregwen, Ffryddfawr, Ffryddfach, Bryngwyn, Corsydyfwh, Prysgwenwyl, and other

places at *Beulah*. And Creigfryn, Glanhanogan, Trawsgoed, Sarn, Palasau, Pikins, Tynant, Pentrene, Beudyhir, and other places at *Carno*. When the long distance many of those good people had to come, along rough paths, to enjoy the ordinances of the sanctuary, is considered, it is an honour to their memory that they were so punctual and so regular. The instructive testimony they left behind to their children was, that they were well paid for such labours; as the rich consolations of the gospel were such as the world could neither give nor take away.

While treasuring in my memory tender remembrances of dear departed useful members of the churches at Beulah, Carno, and Llanbryn-mair, it was natural for me to extend my gleanings over wider fields; for I received instructions and encouragements which can never be forgotten, from neighbouring families; kind, pious, generous friends *outside* the sphere of my ministry, such as Mr. and Mrs. Tibbot of Llanfyllin; Mr. and Mrs. Jones of Llansantffraid; Mr. and Mrs. Evans, Llanrhaidr; Mr. Griffiths of Keel; and other friends at Myfod; the Whitridges and Minshalls, and other friends at Oswestry; old friends at Welshpool, Wem, Wern and Wrexham; Mr. and Mrs. Lewis, and other friends at Newtown; Messrs. Charles Benbow, John James, Richard Lewis, Benjamin Phillips and Richard Evans, of Bwlchyffrydd; Mr. and Mrs. Jenkins, and other friends at Llanidloes; Messrs. John James and the Evanses, at Dinas; Mr. and Mrs. Morgans and their friends at Machynlleth; Aberhosan and Penegoes friends; Mr. and Mrs. Williams, Portmadoc; Saethon, Rhydbir and Pwllheli friends; Mrs. Lucas, Mrs. Craig, Mrs. Colley, Mr. Parry, Mr. Lewin, Mr. Pidduck, Mr. Elunt, Sir John Bickerton Williams, and other friends at Shrewsbury; uncles and aunts Williams of Weeg, and Howells of Bont, and Newell of Berriew, and Green of Newtown. Their anxiety to promote the interests of Christianity and to extend

its influences, and especially to instruct and encourage *young* disciples deeply impressed my youthful mind. Their funerals touched my heart, but I have now no memoranda of addresses delivered on those occasions.

I had the privilege of hearing rich discourses delivered with great power and sweet unction by many of the fathers of the "WELSH PULPIT,"—ministers of different denominations, who were prominent on the field at the commencement of this century; and am tempted to name a few of them, not according to any chronological or alphabetical order but just as they come up before the memory. They had their peculiar characteristics, which it would be impossible to describe in a little book of this character. Some unquestionably had higher gifts, and perhaps brighter graces than others. The power of some was their earnest pulpit eloquence, others made their usefulness wide and eminent and lasting by the tender care of their pastoral labours, and their conversation and correspondence: but they were generally earnest and laborious.

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### CONGREGATIONALISTS.

Dr. Jenkyn Lewis, Dr. George Lewis, Dr. Phillips, Dr. Arthur Jones, John Roberts, Lloyd, Henllan; Hughes, Dinas; Benjamin Jones, Benjamin Evans, Griffith, Carnarvon; Griffiths, Glandwr; Jones, Pontypool, Davies, Hanover; Hughes, Whitecross; Davies, Swansea; Williams, Llanwrtyd; Williams, Builth; Davies, Sardis; Jones, Bridgend; Azariah Shadrach, Griffiths, Hawen; Griffiths, Horeb; Davies, Cardigan; Williams, Wern; Jones, Holywell; Roberts, Denbigh; Morgan, Llanfyllin; Jones, St. George; Jones, Newmarket; Dr. Everett, Morgan Jones, Methusalem

Jones, Shadrac Davies, Rees Davies, Evans, Zoar; Thomas, Penmain; Peter, Carmarthen; Davies, Pantteg; James and Benjamin Griffiths, Henry George, Thomas Skeale, Eben Skeale, Evans and Davies, Mynyddbach; Richards, Sarnau; Jonathan Powell, D. Bateman, J. Evans, Hebron; Howell Williams, Rowlands and Pryce, Cwmllynfell; D. S. Davies, London; Pugh, Brithdir; Ellis, Llangwm; Evans, Bagillt; Evans, Beaumaris, Jones, Aber; Morris Hughes, Jones, Newmarket; Jones, Llwyngwriil; Ishmael Jones, Mathews, Neath; Morgans, Forge; Phillips, St. Clears; Powell, Cardiff; Owens, Rhesycae; Lewis and Ridge, Bala; Cadwalader Jones, Owen Thomas, Anglesea; Llewelyn Samuel, John Saunders, Philyp and Daniel Griffiths, Michael Jones, William Morris, James Davies, Samuel Williams, Prof. Davies, Isaac Harris, Hugh Pugh, Hugh Jones, John Rees, and others.

Most of the dear friends and fraternal comrades of my college days have gone before,—W. H. Pritchard, Attercliffe; Davies, Rhydyceisiaid; whom I saved from being drowned in Bodfach lake by Llanfyllin; Rees, Sarnau; Samuel Weston, Davies, Llandovery; Johns, Madagascar; John Phillips, Thomas, Evan and David James, Jones, Forden; Jones, Minsterley; Davies, Daventry; Moses Ellis, John Williams, Dinas; M. Evans, Lacharn; David Rees, who was my board mate as well as class mate, Joseph Evans, Henry Evans, Samuel Simon, Josephus Williams, Evans, Llangollen; John Griffiths, Samuel Edwards, Robert Ellis, Ap Vychan, &c., &c. My old studious active friend Davies, (Yetwen,) Glandwr, the best scholar of the whole tribe; the author of the commentaries on the minor prophets, continues strong to work in His Master's vineyard.

Many dear promising brethren who commenced their ministry long after me have passed away to their heavenly rest,—Jones, Ruthin; Jones, Maentwrog;



Ieuan Gwynedd, Robin Meirion, Rees, Llandovery ; Jones, Pentretygwyn ; Williams, Llangadog ; Williams, Newcastle Emlyn ; Hughes, Tredegar ; Jones, Llan-santffraid ; Owens, Merthyr ; and many others.

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### CALVINISTIC METHODISTS.

About seventy years ago, I had the privilege of hearing the pious philanthropic Charles of Bala on two occasions ; first at Bont, Llanbryn-mair, catechising children and counselling parents and teachers, and afterwards when he was presiding at a Bible Meeting at Machynlleth. I also heard his brother David Charles of Carmarthen : and heard the sweet evangelist Evans, New Inn, deliver rich discourses with great power : and heard John Elias on seven or eight successive Sabbath mornings preaching to young people at Jewin Crescent Chapel, London. There were many young *Welsh* then serving in London establishments, who could enjoy a Sabbath morning service at seven, but could seldom come to any other services ; and Mr. Elias gave them a rich feast from seven to eight ; and I generally had the favour of breakfasting with him after the service ; and had on several occasions to second his addresses at Bible Meetings in London and other places. When supplying in London he generally preached *four* times on the Sabbath at seven, ten, two, and six. I repeatedly heard the three eloquent brothers of Llanllyfni ; and shall never forget the prayers of John Jones when he was kindly assisting two young Congregational ministers who had heavy duties at some anniversary at Llanllyfni. I also repeatedly heard Michael Roberts of Pwllheli, whose flow of refined language was not only very sweet and charming, but very powerful. On more than one occasion I had the privilege and

pleasure of a few hours in the study of the eminent Biblical chronologist Simon Lloyd of Bala, of the gentlemanly Lloyd of Beaumaris, and the very fatherly Roberts of Amlwch; and was often made a happy guest in the healthy residence of Cadwalader Williams, whose wife was from the neighbourhood of Llanbrynmair, I heard a rich doctrinal discourse by Jones, Llanpumsaint, author of comments on the Pentateuch; and Rowlands, junior, of the Llangeithio family, who, though a clergyman, had inherited much of the evangelical style and spirit of his useful father. I repeatedly heard the fiery Morgan Howells; and the old scriptural theologian John Hughes, of Pontrobert, who was very earnest and very useful in all church conferences; and the tender hearted Ebenezer Richard, whose earnest eloquence melted all audiences, and who was dearly beloved by his brethren in the ministry, on account of his social graces as well as his pulpit gifts. On two occasions, I saw large congregations deeply affected and melted down under the warm powerful ministry of Ebenezer Morris. Had the privilege of being once in the paternal society of Hughes of Liverpool; and spent many hours under the roof of the hospitable Roberts, of Tanyclawdd, in the company of my old friend Williams of Wern. I often heard Owen Jones of Gelli, a sweet preacher in Welsh and English, and a very useful catechiser of Sabbath Schools; and I enjoyed much of the cheerful company of Mr. Gwalchmai of Llanidloes, and of thoughtful serious Foulk Evans of Machynlleth; and his useful neighbours the Foulkes' family; and was deeply affected on a recent occasion when sitting by the dying bed of the beloved Foulkes Jones, who was calm and resigned under trying bodily sufferings. I often heard witty sarcastic Ismael Jones, and the zealous polemic divine Richard Jones of Wern. I always enjoyed the fellowship of my laborious cousin Richard Williams of Liverpool; and the free friendly Richard Humphreys of

Dyffryn, and his eloquent laborious son-in-law, Edward Morgan. I also remember the old brotherly liberal-minded Mr. Ellis and Jeremiah Williams, and Abraham Jones, and my kind neighbours John Owen of Gelli, and Jones of Dolfonddu, and old Jones, Caergwrie, who in his dying hour triumphantly exclaimed, "Calvaria to live, Calvaria to die, Calvaria for ever."

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### BAPTIST DENOMINATION.

When a youth, some seventy years ago, I enjoyed the company of *Joseph Harris*, the father of *Seren Gomer*; a gentleman of noble appearance, of refined manners, of genial spirit and edifying conversation. The first time I saw him, he was very happy and cheerful spending an evening with my father at *Llanbryn-mair*: but when I last saw him in the parlour of Mr. Evans, printer and publisher, *Carmarthen*, giving up his *Seren* to another editor and printer, he was very sorrowful, pale and sickly, sighing all the evening after his beloved, promising son, his *only* son *Ieuan Ddu*; the talented dutiful son of his right hand, not only in the office, but in the house and in the sanctuary. I never saw a father or mother that could read his elegy after his "*Ieuan Ddu*" without melting down to silent tears, or to loud sobbings. Soon after the sorrows and sighings of that evening the apostolic old "*Gomer*" was called to a happy re-union with his son in a world of everlasting joy.

All classes of hearers could admire the imaginative powers, and dramatic actions, and enjoy the rich charming discourses of the popular *Christmas Evans*. I can well remember the overpowering effect which his descriptions of the "*Devils in the swine*," the feast on the return of the prodigal son, Jesus, in six hours on the cross, weaving the required material for fine

white robes to dress his saints. The glutton death disappointed of his breakfast the morning of Christ's resurrection, the angels forming the cavalcade to convey Jesus up through the starry skies and the everlasting gates to his heavenly throne—had on the multitudes who heard them. His English sermon at Newtown, on the "Burning Bush," was greatly enjoyed by a vast audience, partly on account of his *new* fresh emphatic mode of pronouncing the word "Bush," and a few other English words. It was in the "old chapel" that he preached his last sermon at Llanbrynmair. It was a sweet sermon on salvation through the cross and the happiness of the redeemed in heaven. His last words to me were,—“Farewell now, let us meet next in the new Jerusalem.” He was taken ill and died in full work on that journey.

When a young student at Newtown, sixty years ago, I greatly enjoyed the friendly society of the *Reverend John Jones*. His impromptu poems and speeches and readings at our Cymreigyddion meetings were very instructive. He was as fluent in English as he was in Welsh. Though strong and decided in his sentiments on baptism, he and his elders were very candid; and repeatedly allowed a young paedo-baptist student to preach in their large chapel, when they knew that such a young student would be careful not to open any sectarian disputes on such occasions.

I heard *Evans of Dolan*, preach with great effect at several anniversaries; and heard *Herring* of Cardigan, preach with great energy one Sabbath evening in his own chapel. I also repeatedly heard the reverend evangelist Baptist Noel, one of the sons of the charitable Lady Barham, who stepped over his episcopal orders, and laid aside his priestly robes, and joined the Baptist denomination, that he might have a wider field for work. I also heard Drs. Cox and Hoby, who were delegated to represent the Baptist churches of England in Baptist conferences in the United States of America,

lecture and preach; and heard Joseph Hughes of Battersea, who was of Welsh blood, speak effectively at Bible Meetings; and heard Robert Hall say a few words at some little church meeting in his Broadmead Chapel, Bristol. When favored with an opportunity, I always enjoyed the company of the eloquent lecturer and antiquarian Cynddelw, and the amiable unassuming Dr. Pritchard of Llangollen. The eminent Baptist ministers just named, were not only a power in their own denomination, but were an honour to their country as devoted helpers of the great cause of Christianity.

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### WESLEYAN METHODISTS.

It was my strong desire throughout the years of my ministry at Llanbryn-mair, to have, by personal intercourse, more fraternal fellowship with the fathers and brethren of the Wesleyan denomination, but local inconveniences prevented such advantages and enjoyments. I heard on some special occasions the Reverends Samuel Davies, 1st, Bryan, Batten, David Evans, 1st, David Williams, Humphrey Jones, Edward Anwyl, Thomas Aubrey, Rowland Hughes, Lot Hughes, Edward Jones, William Powell, and some others. I esteemed them highly as evangelical and earnest ministers. Having read with deep interest many of the theological and political doctrines of Richard Watson, I was anxious to see and hear him: and when once on a journey in the North of England, more than fifty years ago, I made a little sacrifice of time and labour in order to hear his anniversary sermons on some interesting occasion; and I was well rewarded; for I greatly enjoyed his ministrations at the three services. I also heard the learned commentator Dr. Adam Clarke, on three or four occasions, the last was a missionary sermon in the City Road.

Chapel, London. I admired his plainness and simplicity in the pulpit. He had nothing of the great classic about his style or appearance. I repeatedly heard Dr. Robert Newton. He had a rich flow of gospel eloquence; and it was thought and said that he could preach three times a day, and that all the year round. I also heard some of Dr. Bunting's fluent appropriate addresses on behalf of public institutions of benevolence, and also heard Morley Punshon, Dr. Hanna, William Arthur, Dr. Rigg, Richard Roberts, and other eminently useful Wesleyan ministers who are still at work on the high places of the field.

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#### MINISTERS OF THE ESTABLISHED CHURCH.

When a student at Newtown, nearly sixty years ago, I had much correspondence with the eminent antiquarian, bard and divine, Walter Davies, (Gwallter Mechain), of Manafon. He was always ready to assist and encourage young ministers in their studies, especially in the study of the old Welsh language. I heard him preach two powerful missionary sermons at Newtown; one in Welsh and one in English. When starting me on my journey one morning, after I had been staying at his house, he reached his hand, and said rather abruptly, "Good morning," adding in explanation, — "Yonder man who is hurrying to meet us, has a painful dispute with a neighbour, which is to come before the magistrate; and he seeks an opportunity to give me a one-sided view of the matter, he wishes to explain his story in the absence of witnesses; but I do not desire to prejudge the case; and must not meet him. Good morning, and good success to you." Some years afterwards, I spent a very happy day with him in the beautiful residence of his daughter, at Penmaen Dovey, where he was spending a quiet week

to prepare his adjudications as to some Eisteddfod competitions.

While in the academy, I also found the Reverend John Jenkins, (Ifor Ceri,) who was then chaplain to the Duke of Clarence, and who was always ready to encourage and help a young student in his efforts to study the history of the Cymry, and the excellencies of their language. He was a firm but gentlemanly advocate of Church Establishments, and politely blamed me for petitioning for the repeal of the "Corporation and Test Laws." He admitted that Nonconformists had done much good in Wales, and that he desired their emancipation, but he had his fears that such a step in the path of their freedom might open the way for the emancipation of Catholics and the Jews; and he had grounds and reasons for his fears, for it is one of the plainest facts in history that one right step leads to another in the way of justice and progress. I also at that time enjoyed the friendship of Rev. George Arthur Evans, of Newtown Hall, who very kindly promised to get me an opening to one of the universities, and counselled me to become a candidate for episcopal orders in the Church of England.

I spent a couple of happy days in the study of "Jones of Creaton," Northamptonshire. The translator into Welsh of Baxter's Saint's Rest, and of some of the works of Berridge, Romaine and Scott. He was an intimate friend of Mr. Charles of Bala, and was writer of letters that helped the idea of the formation of the Bible Society. The venerable man was then on the eve of his ninetieth year, but was active and cheerful. He told me that my father had been too severe when reviewing his "*Welsh Looking Glass*:" but I replied that it was the general feeling of Welsh Dissenters that his "Looking Glass" was not a correct mirror of their spirit and work. He admitted that Welsh Nonconformist ministers were devout,

devoted and laborious, and that they had done much good. It was no honor to the authorities of the Church of England that they allowed such an able faithful clergyman die as "Curate of Creaton."

I met on several occasions the Rev. Mr. Hughes, vicar of Llanbadarn. He was a sweet practical preacher, loved brotherhood and co-operation, and was an earnest eloquent advocate of the cause of the Bible Society. I was also well acquainted with the Richardses of Montgomeryshire—the old Father Richards of Darowen, and his five cleric sons. They were zealous defenders of "the Church;" and it was quite natural they should be so; for they shared of its favors;—had good livings in its service. Richard, the eldest, had first at Llanbrynmair, then at Caerwys, and then at Meifod; Thomas, had Llangyniew; David, Llansilin; John, the curacy of Llanwddyn; and Lewis, Llanerfil. I spent many of my student-days in the company of Ioan Blackwell, a young clergyman of bright talents; a good poet, better orator, and a still better correspondent. Many of his compositions are very refined and beautiful. I also enjoyed the friendship of Ieuan Glau Geirionydd. He was a gentlemanly meek unassuming friend. His poems on "Hiraeth Cymro am ei wlad," and "Belshazar's Feast," and the "Resurrection," are proofs that his soul was full of the tender warm spirit of Bible poetry. I more than once enjoyed the cheerful company of the true-hearted Cymro, Ioan Tegyd, and of the learned Rectors of Newtown, and Llanymowddwy, and a parish in Carnarvonshire; and at all times received the kindest welcome from my old pupils Archdeacon Morgan of Rhyl, and Hughes of Meliden. I was often in the company of Samuel Lee, when, as a humble carpenter, he devoted his leisure moments to prepare himself for the chair of a professor of Hebrew in the university. I went one Sabbath morning to hear Archbishop Sumner, but he was very weak at the time. I heard



his brother Bishop Sumner, and Bishop Wilberforce, and Bishop Butler, and the Vicar of Islington, afterwards Bishop of India, and Bishop Heber, and Dean Hugh McNeile, and Dr. Singer, and Andrew Brandram, one of the secretaries of the Bible Society, speak with great power on some public occasions.

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### ENGLISH INDEPENDENTS.

I may mention a few of the faithful fathers to whom I had introduction in the earlier years of my ministry, and from whom I received kind words of counsel and encouragement. On hearing of their departure to their heavenly rest, I felt it a pleasure as well as a duty to make brief allusions to their usefulness.

*George Burder*, for many years editor of the *Evangelical Magazine* and secretary of the London Missionary Society; author of "Village Sermons" and many other useful works. His learned son, Dr. Henry Foster Burder; Rowland Hill of Surrey Chapel, a very able chairman at a public meeting; Mathew Wilks, Dr. J. Pye Smith, theological tutor of Homerton College, who gave me a kind welcome to his house and to his pulpit. The eloquent Dr. W. B. Collyer, who was one of the favorites of our Queen's father and uncles, author of lectures on the prophecies relating to the Jews and other works. Dr. Winter, who kindly invited me to take part in a revival service in his chapel, with his nephew Dr. Winter Hamilton of Leeds. Dr. Harris of Cheshunt, author of *Mammon*, and *Great Commission*, and *Christian Citizen*, and *pre-adamite earth*: who asked me on one occasion to assist him at the table of a missionary communion in the Poultry Chapel. Dr. Tidman, secretary of the London Missionary Society. Dr. Vaughan, editor of the *British Quarterly*, whom I had the pleasure of accompanying to several meetings

when he visited North Wales as a deputation from the Congregational Union; and who as leading me through his study, called it his "*Workshop*." Dr. Halley, principal of a college, and author of lectures on the Sacraments, with whom I had a long conversation as he had heard that I had written in Welsh in advocacy of the right of children *in general* to baptism. Dr. Fletcher of Stepney. It proved a trying service to me to preach on a misty Sabbath morning in his gloomy heavy chapel. Drs. Reed and Matheson, who visited the United States of America as delegates from the Congregational Union of England and Wales. Dr. John Morison, editor of the *Evangelical Magazine*, who after I had supplied his chapel one Sabbath, took me on the following day to see some of the London Museums. John Blackburn, editor of the *Congregational Magazine*, with whom I had much correspondence. Thomas Binney, with whom I had a little discussion as to the principal and tendency of "*Religious Bequests*." The three Claytons, father and two sons. Enjoyed a family service once with John Clayton, junr., when he was baptizing a grand child of the late Dr. George Lewis. James Sherman, successor of Rowland Hill, who, though unknown to me, was one of my hearers when supplying a Sabbath at Welshpool; and with whom I spent a happy Monday at the residence of Abraham Howell, Esq. Dr. Bennet, the successor of Dr. Williams as theological tutor at Rotherham, joint-author with Dr. Bogue of "*History of Dissenters*." He was over eighty when I saw him, but was active, and wrote neatly with his left hand. Dr. Jenkyn, a Welshman from Merthyr, one of the tutors of Cheshunt College; and author of *Essays on the Atonement and Work of the Spirit*. Caleb Morris, the eloquent successor of George Burder at Fetter Lane; who kindly entertained me for two months while I was collecting in London towards Brecon College. Dr. John Campbell, the successor of

Mathew Wilks, editor of the *British Standard* and *Christian Witness*. John Burnet, a terrible match for Catholic priests. We journeyed together a part of the way as going to the Frankfort Peace Congress, where he delivered very powerful addresses. Dr. Dick who was weak when sailing with us up the Rhine. J. Angel James of Birmingham, and Dr. Redford of Worcester, who generously led me to their pulpits, and introduced me to their friends when collecting in 1834, to assist the Welsh Churches in their effort for the liquidation of their chapel debts. Dr. Raffles whose cheering society I greatly enjoyed on several occasions, both in Wales and in Liverpool. Dr. McAll of Manchester. When once dining with him, he kindly said I will not forget you, but must feed my lambs first — his little children who had just lost their dear mother. I repeatedly heard Edward Parsons of Leeds, and his sons James Parsons of York, and Edward Parsons of London. Roby of Manchester, who was highly and widely esteemed as a preacher and pastor. Gilbert of Nottingham, the biographer of Dr. Edward Williams. I spent a couple days in his house when he was preparing his lectures on the "Atonement" and felt it an honor to sit at a table where Anne Taylor of Ongar, assisted. Dr. Boothroyd of Huddersfield, with whom I had some discussion as to the orientalisms of the Welsh language. Jay of Bath, who was very eloquent and very useful from the pulpit and through the press. I had the privilege of attending the two first Missionary Meetings in North Wales, which were largely attended by Welsh ministers, who greatly enjoyed the sermons and addresses of Drs. Bogue and Waugh, and Raffles, and Angel James, and Griffin of Portsea, and Reynolds of Romsey. I spent a happy day some fifty years ago with Edward Miall, who was then an active young minister at Leicester, and who afterwards became eminently useful as editor of the *Nonconformist*; and one of the pioneers of the

movements for the Liberation of Christianity from its State fetters. Peter Edwards of Wern, and Whitridge of Oswestry, with parental kindness, cordially invited me to assist them in their ministry, but I could not then leave my old friends at Llanbryn-mair.

I had the privilege of seeing and hearing the eminent MISSIONARIES, Dr. Philip, Dr. Moffat, and Dr. Livingston of Affrica, and Dr. Morrison, and Dr. Legge of China, and Wray and Davies of Berbice; and Jones and Griffiths, and Bevan and Johns of Madagascar; and had much correspondence with Dr. Livingston and the Madagascar missionaries.

From what I had read and heard from faithful Welsh fathers, as to the benevolent exertions of generous devoted *Lay*-workers to promote the cause of freedom, and to co-operate for the extension of the blessings of Christianity by the circulation of the Bible, the distribution of tracts, the training of Missionaries, and in various other ways, I was taught to admire the spirit and energy, and to revere the examples and memory of such enterprising, hardworking, persevering and prayerful *Laymen* as Thomas Clarkson, W. Wilberforce, Granville Sharpe, Nathanael Hardcastle, Joseph Hardcastle, Stephen Wilson, Captain Wilson, Thomas Wilson, Joshua Wilson, other Wilsons, Robert Stephens, J. A. Haldane, Robert Haldane, Henry Thornton, George Welsh, Lord Barham, Lord Bexley, Lord Teignmouth, Joseph Reyner, Dr. Vanderkemp, Samuel Mills, Remington Mills, Joseph Wontner, W. Alers Hankey, Mr. Grant, Thomas Hinderwell, The Morleys, The Crossleys, Sir Titus Salt, Claudius Buchanan, John Crosby, William Buck, Captain Hebden, Dr. Conquest, George Hadfield, Z. Macaulay, Lieutenant. Clarkson, Joseph Cecil, David Langton, H. Wills, William Shepherd, Sir W. Jones, Sir J. B. Williams, Sir Egerton Leigh, Sir James Watson, Sir Henry Moncrieff, Welwood, Hudson of West Bromwich, the devoted father of the generous enterprising perse-

vering Bache Hall—helper of charitable institutions, and others that might have been named. May their descendants of coming generations study the history of their active useful lives, so as to imbibe their spirit, and inherit a double portion of their energies, that they also may help the efficiency of the ministry of the gospel, and the influences of the churches of Christ, and promote the progress and happiness of the world.

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## SOWING IN TEARS, REAPING IN JOY.

PSALM cxxvi. 5.

Man as an immortal being has to prepare in this life for the life to come; sows here, what he is to reap hereafter. *First*, we can name some of his cares as a sower. 1. To prepare the ground. 2. To seek good seed. 3. To protect his field. 4. To wait for the harvest. *Secondly*, the most faithful believer has sometimes to sow in tears. 1. Because his field is so rough and full of weeds. 2. His sowing season is so stormy. 3. He has many failings. 4. The enemy is sowing tares around. 5. Many corners of his field are barren. *Third*, that reaping time must come. 1. According to the arrangements of eternal justice. 2. The testimony of his conscience respecting his immortality. 3. He begins to reap in this life. 4. He often sees others reap of what they have sown. 5. The Bible lifts up the veil that we may have visions of the modes of reaping in a future state. *Fourth*, that the careful sower shall reap in joy; for he shall have 1. immortal undecaying powers. 2. A fair season. 3. A fine field opening and widening before him. 4. A glorious and happy company of fellow-reapers. *Application*. 1. We should keep in mind that we are sowers. 2. That our sowing season, as it is so short, must be unspeakably precious. 3. That it is delight-

ful to contemplate that our dear friends who had to sow in tears, are now reaping in joy.

It may help us on our pilgrimage through the wilderness of the world to trace the footsteps, or study the career of believers of past ages:—*Seth* who who encouraged his neighbours to call on the name of Jehovah; *Enoch* who gloried in his walk with God; *Noah* who had faith in the testimonies and warnings of His Maker, and preached righteousness to his thoughtless neighbours, and who at great cost built the Ark according to the plans given; *Job* who in the lower depth of his affliction sweetly sang, “Blessed be the name of the Lord;” *Abraham* who was widely known as the “Friend of God,” as a generous neighbour, delighting to show hospitality, as a paternal teacher and ruler of his large family of a thousand people, as a faithful puritan resolved to erect an altar wherever he encamped, and to sacrifice according to the ordinances of heaven, as an intercessor on behalf of even the corrupt and hardened inhabitants of Sodom, as a princely patriarch true to the laws of justice, and as one that gained the title of “Father of the faithful;” *Isaac* his son who had his choice walks for meditation; *Jacob* his grandson who triumphed in a trying struggle and obtained the blessing; *Joseph* who by living in the fear of the Lord triumphed over his foes and became a prince and deliverer; *Moses* who treasured in his heart the circumstances of his birth and infancy, and applied so diligently to his studies while in the high schools of Egypt as to be learned in all their wisdom; who, firm to his principles, refused to be called the son of Pharaoh’s daughter, and chose rather to suffer affliction with God’s people, and had courage to defend them, who spent the second forty years of his life, as a quiet shepherd, that he might have leisure hours for meditations to prepare him for his glorious mission to deliver his captive nation from the power of their oppressors, who carefully taught them

to observe the passover and all the other ordinances of heaven: and David who consecrated his talents to compose Psalms and Hymns and to cultivate sacred music in praise of the Lord; and Isaiah the evangelical prophet; and Daniel and his three young friends who stood firm in the hour of trial, and pursued their noble course until they gained their lot and their rest at the end of the days; and Mordecai and Esther who joyfully risked their lives through their faithfulness to God, and kindness to his people: and the kind faithfulness of the little captive handmaid in the family of Naaman; and the earnest forerunner whose clear voice in the wilderness prepared the way of the Lord; and the Mary's and other women who so kindly ministered to the Saviour throughout the trying season of his grief and sorrow; and James the son of Zebedeus, and James the son of Alphaeus: and Simon Peter who laboured earnestly to plant Christian churches, and delivered addresses, and wrote epistles to comfort and strengthen oppressed believers in times of heavy trial and cruel persecutions, to confirm their faith in the great truths of the gospel, and to encourage and urge them to observe all its ordinances and to attend to all its duties: and Paul, the great apostle of the Gentiles, who gloried in the cross of Christ, and preached its doctrines in courts and prisons, in markets and synagogues, before Felix and Festus and Agrippa, and Publius of Malta, and Sergius Paulus, and Gallio, and Lysias the chief captain, and Julius the centurion, first in Damascus, then in Jerusalem, and through all Judea, and in Phillipi and Corinth, and Ephesus and Troas, and in the ship, and in Melita, and even in Rome; who, after he was called to be an apostle fought the good fight, and finished his course triumphantly, and received his crown.

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