

God's promises to the Godly.



A SERMON,

OCCASIONED BY THE DEATH

OF

ANDRÉW M. YOUNG,

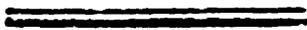
ONE OF THE TEACHERS IN DUTCHESS COUNTY ACADEMY.

Preached at Poughkeepsie, Nov. 6, 1814.



BY THE REV. CORNELIUS C. CUYLER, A. M.

Minister of the Reformed Dutch Church, Poughkeepsie.



POUGHKEEPSIE:

PRINTED BY RUDD AND STOCKHOLM.



1814.

INSCRIBED
TO THE
AFFLICTED FRIENDS OF THE DECEASED,
WITH PRAYERS,
That the Lord would sanctify all their sorrows,
AND PREPARE THEM TO MEET
THEIR DEPARTED FRIEND IN THE HEAVENS:
By their sincere well-wisher,
THE AUTHOR.

A SERMON.

1st TIMOTHY, 4th, 8th—last clause.

*“ But godliness is profitable unto all things ; having promise
“ of the life that now is. and of that which is to come.”*

THE patriarch Job represents the wicked as asking, “ What is the Almighty, that we should serve him ? And what profit should we have if we pray unto him ? ”—(Job 21. 15.) And the prophet Malachi represents the wicked Jews as saying, “ It is vain to serve God ; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts.”—(Mal. 3. 14.) Such language was not new in the days of these holy men, nor is it yet banished from among the children of men. Because the ungodly either cannot, or will not observe the difference between the righteous and the wicked, they rashly and impiously conclude that there is no difference ; and because hypocrites experience no benefit from their vain oblations, they foolishly and wickedly declare, that there is no reality in religion.

Such opinions are often strengthened, when the wicked behold the difficulties and trials with which the people of God meet, in their journey through this wilderness. When they see the righteous depressed and cast down ; tost, tempted, and buffetted ; when they see them labouring under misfortunes and distresses ; when their external support and comforts are taken away from them, and they lie on beds of languishing and pain, and descend to the grave ; then they say, “ It is vain to serve the Lord.” But, how widely are they mistaken ! How little do they know of the state and consolations of the redeemed of the Lord ! Of the promises of God, and the consolations of the Holy Spirit, they are ignorant. They know not that such have *bread of which they are devoid*. They err willfully in not taking into the account the extent of God’s dispensations, embracing earth and heaven—time and eternity. They know not that this life is the school of discipline, in which Jehovah is training up his children for heaven. They know not how admirably the

divine dispensations are calculated to answer the designs of God's love, while he promotes his own glory and the good of his *elect*. God neither does, nor permits, any thing in vain. Every thing occupies its own proper place.

The people of God, with all their sorrows and troubles, have not one sorrow or trouble too much. Though unknown to man, and "unseen by reason's feeble ray," God causes "all things to *work together* for good to them that love *him*, to them who are the called according to his purpose." Paul understood this well, when he said to the believing Corinthians, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body"—(1 Cor. 4. 8, 9, 10.) So far have men been mistaken in relation to the nature and effects of true religion, that they who have experienced its power, have found their comfort on earth, their support in a dying hour, and their eternal happiness, essentially connected with its possession.—Such were Paul's views when he said in the text, "Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come." The times, and particularly the declared object of our present meeting, the improvement of the death of a fellow-creature, cut down in the midst of his days and usefulness, will suggest the propriety of attending to the truths contained in this passage of "holy writ," with the most marked and solemn attention.

1. *What is Godliness?*—and

2. *In what respects is it profitable?* are the enquiries to which your attention will be directed.

I. *What is GODLINESS?*

It is very evident, from what is predicated of godliness in the text, that it must be of essential importance to such creatures as we are. That which is connected with the exceedingly great and precious promises of the ever blessed God, through his son Jesus Christ, involving the present and eternal happiness of our immortal souls, has in it an interest to awaken and arrest our attention, and cause our hearts to burn within us. If so much, as the choicest comforts, and the eternal and extatic joys of millions, is connected with the possession of godliness, it must be important; and it ought to lead each one of us to enquire, What godliness is? and whether we possess it? If the promises of God are made to those who possess it, the inference is fair and

irresistible, that the curses of God are the peculiar property of the ungodly.

Godliness is sometimes considered as involving the whole of true religion—and it is thus considered with perfect propriety, for true religion never exists without it. It then pre-supposes that a great and essential change has been wrought in us by the Spirit of God—that the enmity of our hearts has been slain—that we have been brought out of darkness into God's marvellous light—that we have been made sorry with a godly sorrow for all our sins—that the fear of God has been set before our eyes, and the love of God been shed abroad in our hearts. In a word—that we have been renewed and quickened by the Spirit of the Lord, working in us that faith which unites to the Saviour, works by love, purifies the heart, and overcomes the world.—Where this is not the case, there *will be, there can be*, no godliness. Through Christ's atonement applied to the soul by the Holy Spirit, we are made godly. No man is godly by nature. By nature we hate God—by nature we oppose and dishonour him. Through Christ, known and embraced as our Saviour, and through him alone, God loves us, and we love him. *Where, through the operation of the Spirit, there is a new heart, there is godliness, and no where else.* Under other circumstances, we may *talk of godliness*—our understandings may be convinced of the truth of God's word—we may be rational believers—our consciences may be convinced of sin—we may mourn over it—we may desist from its outward practice—we may *do many things*—we may even with perfect self-complacency flatter ourselves that we *are godly*, and attempt to appropriate the promises; but it will all be in vain—we only deceive ourselves.—Hence we are explicitly told, *that if we are not born again of the Spirit of God; if we believe not in the Lord Jesus Christ; if we are not new creatures in him, that we shall perish, and have the wrath of God abiding on us.* Know, then, my hearers, that godliness implies the implanting of the grace of God in the heart. This, and this alone, will or can devote the heart to the Lord.

Godliness includes the whole of *practical religion*. The devotion of the heart and life to the Lord, is godliness. Where the grace of God is implanted in the heart, *there* there will be love to God; and where there is love to God, *there* there will be obedience; for Christ says, "If ye love me, keep my commandments—he that loveth me not, keepeth not my sayings." Religion is an active principle. Where it exists it will produce

its legitimate effects. The godly man has the Spirit of God dwelling in him. Hence believers are called “the temple of the Holy Ghost,” and “the temple of God.” And where the Spirit of God dwells, the fruits of the Spirit will be produced. These are declared to be, “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” The practice of all those duties towards God, our neighbour, and ourselves, which the word of God requires of us, is the effect of godliness of heart, and constitutes a godly life. When we are really godly, we shall be influenced by love to God in all we do—we shall be regulated by the word of God, as to the manner and measure of our duties, and our great aim will be, *the glory of God.*

You will, therefore, find the godly man a sincere worshipper of the Lord—his heart will be engaged in it. He will seek to derive benefit from the ordinances of divine appointment. He will seek to feed on the word of God. *His* prayers and praises will mingle with those of the pious as they ascend before the mercy-seat. He will esteem it to be a greater honour to be *a door keeper in the house of the Lord, than to dwell in the tents of wickedness.* enjoying the riches, honours and pleasures of this world. *Where* his God is loved and worshipped, *there* he will delight to be. The people of God will be his chosen companions and friends. As his heart is dedicated to the Lord, so will his house be *an house of prayer.* It will be sweet to his soul to gather his little flock around him, and bowing before the mercy-seat, offer up his and their thanksgivings and praises for mercies received, and supplications for needed grace and blessings. Towards his God he will be meek, humble, devout, penitent, thankful, obedient. He will look upon God as his creator, preserver, redeemer, friend, and reconciled Father; and with the feelings and love of a child, looking up to his Heavenly Father, his language will be, “What wilt thou have me to do?”

In his intercourse with his fellow creatures, he will be honest, humane, kind, charitable, patient, long-suffering, forbearing, doing good to all men, but especially to the household of faith.—It will be his aim to promote the best interests of his fellow-creatures. He will labour to feed the hungry, give drink to the thirsty, and clothe the naked; but he will especially labour and pray for their soul’s salvation, advising, admonishing, and reproving them, and wrestle with God for them, though they be his enemies. He will be chaste, orderly, decent, and sober in his

walk and conversation. He will be watchful over his heart and life, and diligent in his affairs, both temporal and spiritual, that every thing may be attended to in its season; and especially will he be watchful and diligent, that he may grow in grace and in the knowledge of his Lord and Saviour Jesus Christ. Such being his character, he will so live, that it may be known that he is the disciple of the meek and lowly Jesus, because his light so shines as to reflect the graces of the Spirit. A godly man is no doubtful character. The world knows where to class him who lives godly in Christ Jesus. Though the world may hate the godly man, it will respect him, and give him the credit of consistency. The godly man will *live and act*, as if his soul's salvation were to be effected by his works; and he will *so feel*, as to lay his hand upon his mouth, acknowledging himself an unprofitable servant, who is saved by grace alone through faith, and that not of himself, it is the gift of God. The righteousness of Christ, he will feel and confess to be the only ground and procuring cause of his justification, apart from any merit of his own; and hence he will prostrate himself before his God, lay hold of the cross of Jesus, and sheltering himself beneath it, acknowledge himself an unprofitable servant. Such an one I would call a *godly man—a real christian—a true follower of the Lord Jesus Christ. Godliness* may vary in different persons as to stature and degree, but the essential features, the distinguishing properties, are the same in every case. Such is godliness.—I proceed to show,

II. *In what respects it is profitable*

“GODLINESS” (says the Apostle) “is profitable unto all things; having promise of the life that now is, and of that which is to come.” *Godliness* is here represented as being very beneficial. It is *profitable*—it is profitable *unto all things*. In every thing he who is godly has the advantage of others. Its good effects relate *to the life which now is, and that which is to come*. They embrace the whole of our existence, time and eternity.—That must be vastly important, which is in every respect, and at all times, profitable. The connection of godliness with the promises of God, which are all “yea and amen in Christ Jesus,” will give us a more adequate idea of its great and essential importance. The promises of God all have respect to the godly, to the wicked, as such, he makes none. Against them he denounces curses. Let us then contemplate it in connection with the promises of the gospel, and we shall at once perceive in what respect it is profitable.

1. The promises are represented as relating to *the life that now is*.—And what has he promised to the godly in this life? A competent supply of those things which are calculated to sustain life, and render it comfortable. He who feeds the ravens and the young lions when they cry unto him—he who causes his sun to rise upon the evil and the good, and his rain to descend upon the just and the unjust, has also said, “O fear the Lord, ye his saints; for there is *no want* to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want *any good thing*”—(Ps. 34. 9, 10.) “*No good thing* will be withheld from them that walk uprightly”—(Ps. 84. 11.) He has pledged himself by promise to bless them in such a way as to supply their wants. For his own name’s sake, he fed Israel in the wilderness, and for his glory, he sent the ravens to supply the wants of the prophet Elijah. For the same reason did he command his blessing on the exhausted barrel of meal, and the almost empty cruise of oil, for the support of the prophet and the widow of Zarephath, by which means they were kept alive in time of famine. God, indeed, sometimes requires many worldly sacrifices for his sake—and often, for his glory, calls us off from secular employments and gain.—But who can say, that he has grown poorer, even in this world’s goods, by serving the Lord? or, who can say, that his bread and water have not been made sure to him? In one way or other, he always supplies his people’s wants, and makes for them a way of escape.

It is profitable to be godly, *because with godliness the Lord gives his people the sanctified use of all things*. Their prosperity and adversity-- their health and sickness—their joys and sorrows—their friends and enemies, are all made subservient to their good. Hence Paul says in one place, “all things shall work together for good to them that love God, to them who are the called according to his purpose”—(Rom. 8. 28.) And in another place, “all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours”—(1 Cor. 3. 21, 22) In themselves considered, many things are calculated to injure the godly, but they are under the Lord’s controul, and are so regulated as to work together for the good of those that love him, no matter how discordant and contrary they may be. Thus sanctified prosperity makes the child of God thankful; sanctified adversity makes him humble. Every thing, according to the Lord’s allotment, but in a way often unknown to us, and contrary to our expectations, conspires together for our good, being godly.

This is guaranteed to the godly alone. The contrary effect is produced on the ungodly. — Their very table is made a snare to them.

God has promised the godly his *protection*. With his own almighty arm he will defend them, and with his own right hand he will lead them safely through all their dangers. David says in the 23d Psalm, “thou preparest a table before me in the presence of mine enemies.” God says to all the godly, “I, the Lord thy God, will hold thy right hand, saying unto thee, fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel”—(Is. 41. 13, 14.) “When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee”—(Is. 43. 2.) Christ encourages his people by telling them, that *he has overcome the world*; they are also taught to believe, that *he will bruise Satan under their feet shortly*; and we know that they are crucified with him, having their corruptions slain. Over all their enemies he promises them a complete and final victory. From all their troubles and temptations he makes for them a way of escape.

He gives them *contentment*. Paul says, “I have learned, in whatsoever state I am, therewith to be content”—(Phil. 4. 11.) And when Job was deprived of his possessions, and had his sons and daughters taken away from him in a sudden manner by the hand of the Lord, he said, “the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” We see here how a godly man can sit down on the ruins of all his earthly hopes, and say, “it is well—thy will be done,” when the worldling storms and raves, or murmurs and repines, when the Lord afflicts him; the soul, exercised unto godliness, looks up, calls God his Father; and a sense of his being such, “lights up a smile in the aspect of woe.” Others may be still and mute under such circumstances, but the godly man is satisfied that it is so—is contented with what the Lord has done.

He then adopts the language of a prophet; “although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation”—(Hab. 3. 17, 18.)

Godliness *comforts the soul, in the journey through this world of sin and sorrow*. God gives his people, while on earth, the

pardon of their sins---he overcomes in them the power of sin and corruption, and makes them progressively holy---he gives them his spirit to take of the things which are Christ's, and shew them unto them---his spirit abides with them forever in the character of a *comforter*---by that Spirit they are sealed unto the day of redemption, and he seals unto them the favour of God--they enjoy the sanctified use of the word and ordinances of God, to feed and nourish their souls---they have the privilege of approaching God as their reconciled Father, making known their requests by prayer and supplication, in the comfortable hope that he will hear and answer their requests. He awards to them graciously the knowledge that their sins are forgiven---he enables them to trust in those promises which declare the Lord's grace to be sufficient for them. He secures to them the perpetuity of the divine favour, and gives them that hope which enters within the veil, as an anchor sure and stedfast. The consequence is, that the godly man is at peace with God through the Lord Jesus Christ. He is assured that God loves him, and he feels that he loves God. In these things the godly have joys and consolations with which strangers do not intermeddle, and which the world can neither give nor take away. There is in all this a joy unspeakable and full of glory. The soul *thus circumstanced must be comforted.*

Godliness is profitable on beds of languishing and death. Sickness and death terminate the unhallowed joys of the ungodly. Then they can no longer put the evil day far off. It obtrudes itself upon them, spite of all their efforts. They are then obliged to look upon themselves as sinners. They then feel their hearts to be corrupt---they then see that they have lived in rebellion against God --that they are hastening into his presence to be judged, and condemned, and cast into hell. They then spurn all the consolations which the earth, or earthly things can give. But here godliness triumphs—

“ *The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.*”

Young's Night Thoughts, 2. 633.

What profit does godliness yield him now? Ask him, what profit? What does he say? Through the grace of God given to me in Christ Jesus, making me godly, “ I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also which have his appearing"---(2 Tim. 4. 7, 8.) Ask him again, are you not afraid to die? What does he answer?

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

Interrogate him farther—Is not your soul troubled? **No—*all is perfect peace.*** Ask yet again, (pointing him to his disconsolate partner, and weeping children,) Does it not tear you in pieces to leave these, poor and unprotected? **No—**David, the man of God, has said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread"---(Ps. 37. 25.) And David's God hath said, "leave thy fatherless children, I will preserve them alive; and let thy widows trust in me"--- (Jer. 49. 11.) "A father of the fatherless, and a judge of the widows, is God in his holy habitation"---(Ps. 68. 5.) Unto him, therefore, I commit them with confidence. *My* desire is to depart, and be with Christ, which is far better. He is with me; his rod and staff, they comfort me. All is well. Such are the supports and consolations of the godly in life and death. **But.**

2. *Godliness has the promise of the life to come.* Although godliness and ungodliness were on an equality with respect to the life that now is; although ungodliness were even more profitable in this world, (which is not true in either case,) still there would be a vast difference with respect to eternity. The most glorious fruits of the promises of God remain to be enjoyed beyond the grave. And what is the promise of the life to come? In what respect is godliness profitable for eternity?

When the dying saint has breathed his last, he has forever done with privations, trials, and distresses. These have no more power over him. He shall never more be racked with pains---sickened by diseases---agonized with doubts---wounded by enemies--alarmed by fears-- assaulted by temptations. He shall no longer suffer from hunger or thirst. He shall no longer mourn the absence of his God. Friends shall no more forsake him, nor enemies be bitter against him. All these shall be done away.

He shall be freed from sin. The last remains of it perish with the body. Its corrupting and polluting power shall then cease. It shall no longer irritate and wound his conscience. He shall

no longer be deceived and led astray. It shall no more ana his peace. It will not only no longer subject him to punishment, but it will cease to bring upon him the chastisements of his heavenly Father. It shall not only be subdued, but entirely eradicated.

He shall be introduced into the paradise of God. The moment he dies angels shall carry him into Abraham's bosom. He shall meet his friends who have died in the Lord. He shall be joined to an innumerable company of angels, and the spirits of the just made perfect. He shall be with Jesus, his dear Redeemer, and with God, his reconciled Father, *to dwell forever there.*

In the mean time, his flesh shall rest in hope; and on the morning of the great day, when the trumpet shall sound, his body shall arise, no more corruptible, no more in dishonour, no more natural, no more weak; but incorruptible, spiritual, strong, and glorious. Soul and body shall be united to be no more separated. He shall see Jesus in the clouds, with his angels, and he shall meet him, be received by him, be owned, acquitted in the judgement, and enter into the joy of his Lord, to be forever blessed. He shall then enter into those mansions which Jesus has prepared for his people---that building of God---that house not made with hands, eternal in the heavens. He shall then be an heir of that inheritance which is incorruptible, undefiled, and that fadeth not away. He shall then receive and enjoy his crown of righteousness; the measure of his joy shall then be full. He shall henceforth "rest from his labours," and dwell, where he "shall hunger no more, neither thirst any more; neither shall the sun light upon him, nor any heat; for the Lamb, which is in the midst of the throne, shall feed him, and lead him by living fountains of water, and God shall wipe away all tears from his eyes"---(Rev. 7. 16, 17.) He shall be,

*"Where joys unseen by mortal eyes,
"Or reason's feeble ray,
"In ever-blooming prospects rise,
"Unconscious of decay."*

Such are the avails of godliness, and such the blessedness of those who die in the Lord.

I have been led into such views of this interesting and important subject, by the lamented death of ANDREW M. YOUNG, who bade adieu to mortal life on Thursday last, in the hope of the gospel. Deeming it a sacred duty to magnify the grace of God in the salvation of sinners through Jesus Christ, and knowing that *that* grace triumphed gloriously in our deceased friend.

I should feel myself a traitor to the cause of Jesus Christ, were I not to speak with freedom and confidence, on a subject so important and inviting.

Who then, and what was ANDREW M. YOUNG? A man of strong and vigorous intellect, amiable manners, indefatigably industrious in the acquisition of knowledge, a faithful friend, humane, benevolent and forgiving, a respectable teacher of youth, an obedient and dutiful son, a kind brother, a fond father, an affectionate husband. But had he not been more, I should not have spoken of these---it would have been improper in the house of God. *He was a christian, and that of no common standard.*

In early life he became tainted with infidel principles. The sophistry of Paine, and his compeers, was too subtle for him, and his unwary mind was caught. But it pleased the Lord soon to arrest his attention, and extricate him from the influence of that *philosophy, falsely so called*, "that leads, to bewilder; and dazzles, to blind." His understanding became convinced of its futility, and his heart felt its insufficiency. Under these circumstances, he became a man of *prayer*, and he laboured by meditation and study to become more and more acquainted with the truth of God, revealed in his word, for the salvation of sinners. For a long time his mind remained unsettled in relation to some doctrinal points; nor did he enjoy that peace of mind, nor sense of pardon, which he desired. He had a *hope*, but it did not constantly comfort. He often had doubts and fears, and through their influence, he was prevented from making a public profession of religion. From the time he became the head of a family, till his bodily infirmities prevented, he was the ministering priest of his household.

Such were his state and conduct, till, in the month of May last, it pleased the Lord to afflict him with that malady which brought him to the tomb. Then it was that his doubts and fears were removed. While he was raising the vital fluid, under a strong conviction that he should in a short time be gathered to his fathers, his faith was greatly strengthened, and he was enabled to contemplate his change with hope, with serenity, and often with joy. During the whole of his sickness he was remarkably fond of the society, conversation, and prayers, of his religious friends. He would even chide them, if their visits were not sufficiently frequent.

After he became unable to visit the courts of the Lord's house, he regretted that he had not publicly devoted himself to the Lord in the participation of the ordinances of baptism and the Lord's supper. He accordingly made application to me to have them

administered to him in private. The rules of this church obliged me to decline ; but as he felt anxious to leave a public testimony of his attachment to, and hope in Jesus Christ, he applied to a respectable brother, who ministers in a sister church ; his wishes were gratified, and he enjoyed great comfort in dedicating himself to the Lord.

His faith was strong and triumphant. The truths of religion received the entire and unqualified approbation of his understanding ; and they also interested the best feelings of his heart. His faith was not only rational, but sublime, and soul-transporting. It was to him the substance of things hoped for, and the evidence of things not seen. It overcame the world--the world lay prostrate at his feet. He was patient, resigned, humble. He felt himself to be a sinner, but he felt also that God had pardoned him for Christ's sake. As his body grew weaker, his faith grew stronger. His consolations were abundant ; he rejoiced with joy unspeakable, and full of glory. He often said, "what should I be now without Christ?" He often declared, what he appeared to feel, "that Christ was sufficient for him ; that he rested on Christ." His soul was engaged for others. He requested prayers for them--he wished them warned. He was particularly anxious for the salvation of his friends---his partner, his brothers and sisters, his aged parents. When he was so weak as to be scarcely able to speak, if asked, how is it now ? he would answer, "all is well---all is perfect peace." The evening before his death, he thought himself dying, and informed his partner of it, and upon her asking, in agony, what will become of me ? he remembered the promise of God, and said, in the exercise of faith, "the Lord will take care of you." And when he thought he was speaking for the last time, he looked around upon his friends, and raising his dying hands, said, "God bless you all." But he was mistaken---he lived to see another day, and that day brought with it the same confidence, the same hope, the same joy. Within an hour of his decease prayer was offered up at his bed-side, and he appeared to enjoy it with great satisfaction. He still said, "all is peace." When his senses were just failing, a friend repeated these lines :

" Jesus can make a dying bed,

" Feel soft as downy pillows are ;

" While on his breast I lean my head,

" And breathe my life out sweetly there ; he repeated,

" Yes, on his breast ;" and in a few moments he fell asleep in the Lord. He now rests from his labours. He has left us a

testimony which can neither be doubted nor mistaken. We are all loudly called to make a wise improvement of this dispensation of divine providence—this instance of the power of divine grace to comfort, support, and rejoice the soul.

Bereaved Relatives ! Remember his faith, his hope, his joy, his example ; and trust in the Lord. For your friend you have no reason to mourn, as those who have no hope. Your loss is his gain:—He is gone to be forever with the Lord—that is enough. Be encouraged by his example to seek the Lord ; and if you know him, to trust him—to make him your everlasting dwelling place. Then shall you too be gathered to your fathers in peace, and inherit the promises which God makes to the godly.

Bereaved Widow ! Be comforted. Your partner is safe—Jesus has called him home—He neither suffers nor sorrows any more—He has entered into the joy of his Lord. He has left *you* a precious legacy—the promise and the blessing of *his* God. Trust, then, in the Lord—plead the promise—and rest your soul on that covenant which is in all things ordered and sure. Again, I say, trust in the Lord. His arms can sustain you—his providence support you—his spirit and grace comfort you.

My hearers ! What think you of these things ? What interest have you in the promises ? What hope have you that you shall be kept through life, supported in death, and blessed beyond the grave ? O, I beseech you, be not deceived on a subject of such everlasting moment ! Remember, that it is *godliness, which has promise of the life that now is, and of that which is to come.* To the ungodly the Lord never makes any promises. Come, then ; as in the presence of the Lord, and as in the view of death, ask your souls this evening, each one for himself ; Am I godly ? Have I been the subject of a divine and supernatural change ? Is there a new principle of divine life implanted in *my* heart ? Do I bring forth the fruits of godliness in *my* life ? Have I a well-grounded hope of dying in peace, and being forever happy beyond the grave ? Is God *my* God—*my* Redeemer, *my* friend, *my* everlasting portion ?

If we, my hearers ! can honestly and truly answer these questions in the affirmative, this subject and the death of our friend, are calculated to comfort us—We see here another of Emmanuel's victories. He has received another trophy of redeeming love. We see once more what his grace can do, and we have another reason to be encouraged in our Christian warfare. We are here taught, that he who gives grace to live, will

not withhold dying grace in a dying hour. "My beloved brethren, be ye, then, stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." Be strong in faith, fervent in prayer, diligent in the service of the Lord—Keep your lamps trimmed and burning, and your loins girded, that when the Bridegroom comes, you may enter with him to the marriage supper.

If, on the other hand, my hearers, we cannot honestly and truly answer these questions in the affirmative, where is our hope? What is it to us, that God has made promises to the godly? What is it to us, that our friend has died in the Lord, and entered into rest? Know you not that the ungodly are destined to perdition—to endless misery and woe? If you die in ungodliness, there remaineth no hope for you. You are miserable creatures while on earth—you shall die miserably—and your eternity shall be wretched. And is it not to be feared that in such an assembly as this, there are many who are ungodly? many who know not Christ? many who are destitute of the grace of God? many who are going on carelessly and securely? I warn you this evening, "Prepare to meet your God."—O ye christless sinners, "Prepare to meet your God." The God against whom ye have sinned—whose grace ye have despised—whose Son ye have rejected, is calling you to judgment. Seek religion—cry for mercy—fly for pardon to the Saviour's blood.—Then all shall be well.

My young friends! One of your companions is gone—Are you ready to follow him? Have you been washed in that fountain which has been opened for sin and uncleanness? Are you resting on the rock of ages? Have you a desire to depart and be with Christ? My heart bleeds for you—"Why will ye die"? O, come; accept of Christ and live. Give your hearts to the dear Redeemer, who stands with open arms, inviting you to come unto him, that you may find rest for your souls. Come, before it be too late—Come quickly. **AMEN.**