

THE
SUBSTANCE
OF A
SERMON,
DELIVERED IN THE
WESLEYAN METHODIST CHAPEL,
CITY SAINT JOHN, NEW-BRUNSWICK,
ON SUNDAY, DECEMBER 22d,
1822,
AT THE FUNERAL OF THE LATE
Mrs. Isabella Whelpley.

BY ROBERT ALDER,
WESLEYAN MISSIONARY.

“ 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.”

*“ Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air.”*

SAINT JOHN:

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Advertisement.

IN publishing so plain a Sermon on so common a subject, the Author conceives it to be his duty distinctly to state, that, he has been induced to do it to gratify the friends of the respected individual at whose funeral it was delivered; as they wish it to be published, that it may serve as a memento of her various excellencies, and be the means of encouraging others to imitate her pious example.

PERHAPS those who were unacquainted with the deceased may suppose, that I have given an exaggerated description of the excellencies which adorned her character. I can however assure them, that I have made no statements which are not supported by facts, and that, if any dependence is to be placed on the testimony of those who knew her best, the half of her worth yet remains to be described. To her we may with great propriety apply the description which St. John gives of Demetrius. She "hath a good report of all men, and of the truth itself."

"MAY the God of all grace" enable the Author, and all those who may peruse the following discourse, to follow her as she followed the Lord Jesus Christ.

A SERMON, &c.

“ For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God.” JOB XIX. 25—27.

SUCH was the triumphant language of Job, when all the sources of his earthly felicity were dried up, and when he was struggling with the most severe and trying calamities. He, of whom it is recorded, that, “ he feared God, and eschewed evil”—who was blessed with a numerous offspring; “ there were seven sons, and three daughters born unto him”—valuable possessions; “ his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men in the east,” was almost in the same moment deprived of his children, of his property, and of his health, in order that his sincerity and integrity might be fully proved, and that he might be an eminent example of patience to all succeeding generations. How moving is the description which he gives of his situation in this chapter. “ Know now that God hath overthrown me, and hath compassed me with his net. Behold I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stript me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree. He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies. His troops come together, and raise up their way against me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer: I entreated him with my mouth. My breath is strange to my wife, though I entreated for the children’s sake of mine own body. Yea, young chil-

dren despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me. My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me." During this extremity of suffering, Job was not left wholly comfortless; for his God sustained him in the trying hour, by the cheering prospect of immortal life and felicity. By the same means he has comforted his people in every age of the world; has cheered them when they were faint; has animated them when they were discouraged; has enabled them to endure the most painful privations and sufferings with equanimity and patience, and has put strength and confidence into their souls, amidst the agonies of expiring nature. This prospect of celestial bliss—this hope of immortality, was, to our deceased friend whose remains are now before us, "as an anchor cast within the veil both sure and steadfast." Hence with Job she was enabled to testify, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." And it is in compliance with her request, that I now bring under your consideration this portion of holy writ.

Before I proceed to illustrate the text, it may be necessary to observe, that it has exercised the learning and ingenuity of biblical critics, as much, or perhaps more, than any other passage in the Holy Scriptures. Indeed, as a learned and pious commentator observes, "larger treatises have been written on it, than the whole book of Job would amount to, if written even in capitals." Some contend, that in it Job merely expresses his confidence that he should be restored to a state of temporal prosperity; while others maintain, that he speaks of the redemption of the world by Jesus Christ, and of the resurrection unto eternal life. The latter opinion appears to be the most rational and most consistent, as well from the manner in which the declaration is introduced, as from the declaration itself. "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever." Why did Job introduce his words with so much solemnity? Why did he wish them to be preserved to the latest posterity if he were not convinced that they were unusually interesting to mankind in general, as well as to himself? Surely then they must announce something infinitely more important than the mere restoration of Job to a state of affluence and felicity; and should be understood as a profession of his belief in the resurrection of the dead and the life of the world to come. To a person of Job's character, and in such circumstances as he was then

placed, the latter event would afford much greater consolation than the former; as the prospect of eternal bliss is a source of greater pleasure than the hope of any enjoyments, however gratifying, which terminate with the present life. He had experienced strange vicissitudes during his eventful life—had basked in the beams of worldly prosperity, and felt the bleak and chilling blasts of adversity; and he also knew, that in a little time he should be brought “to death, and to the house appointed for all living.”

“And for ever as the crumbling mountain dissolveth,
 And the rock mouldereth away from his place,
 As the waters wear to pieces the stones,
 As their overflowing sweeps the soil from the land—
 So consumest thou the hope of man;
 Thou harasses him continually till he perish:
 Thou weariest out his frame and despatchest him.
 His sons may come to honor, but he shall know it not:
 Or they may be impoverished but he shall perceive nothing of them.”*

How vain and unsatisfactory then, must the pleasures, the riches, and the honors of the world have appeared to him, who had already suffered so much in it and from it, and who expected soon to bid it an eternal adieu.

Besides, he had proved the baseness, the ingratitude, and the treachery of mankind. For when he was brought into trouble, “his own kinsfolk failed, and his familiar friends forgot him.” How then could he derive any satisfaction from any affection which they might evince, or from any services which they might render him, during his subsequent prosperity? Would not the thoughts of their former ungenerous conduct often recur to his mind, and spread a gloom over all his enjoyments? Is it not then exceedingly improbable, that any temporal prospects, however flattering, would produce such a pleasing excitement in his mind, or that he would speak of them in such strong and emphatic language as he employs in the text? But if we conceive him to be speaking of the redemption of his soul from sin, of his body from the grave, and of his admission into the presence of God, the whole will appear natural and consistent. It is as if he had said, “My heart and my flesh faint and fail; but no matter; let them faint—let them fail; my Redeemer liveth, and he is the strength of my heart, and my portion for ever.” We shall proceed, in humble dependence upon the divine blessing, *To illustrate the description here given of our Redeemer the Lord Jesus Christ—To shew how believers know that he is their Redeemer, and that they are personally interested in him—“I know my Redeemer liveth”—And the blessed hope which this assurance pro-*

* Job xiv. 15—21. Mr. Good’s translation.

duces in the soul. “And though after my skin worms destroy this body, yet in my flesh shall I see God.”—I shall then lay before you a brief account of the religious experience and exemplary conduct of our deceased friend, Mrs. WHELPLEY.

I. *We shall illustrate the description here given of our Redeemer.*—The character of Jesus Christ, which is so necessarily and intimately connected with Christianity, and so extremely interesting to all his followers, is distinctly revealed to us in the Scriptures of truth. “Search the Scriptures,” said our Lord to the Jews, “for in them ye think ye have eternal life, and they are they which testify of me.” From them we learn, that he is both God and man; “the brightness of the Father’s Glory, and the express image of his person;” as well as “bone of our bone and flesh of our flesh.” But although no truth is more explicitly stated in the oracles of God, than the divinity of the Saviour of the world, there is not one which has met with greater opposition. That it should be opposed by infidels, is naturally to be expected, from the principles which they entertain and avow; but it may well excite feelings of wonder and sorrow in the bosom of the humble Christian, when those who profess to make the Scriptures the rule of their faith, impugn it in the most decided manner. For if there be one truth more clearly revealed in the inspired volume than another, it is this, that Jesus Christ is “God over all, blessed for ever.” It is not merely taught in a few detached passages, but is written as with a sun beam upon almost every page of the Bible. Nor can I conceive that any other cause, except the pride of the human understanding, the strength of prejudice, or an obstinate attachment to preconceived opinions, prevents any who profess the Christian faith, from perceiving and acknowledging its truth. In our text Job calls him “my Redeemer, the Living One.”*

He is the Living One; the uncreated word, who possesses life essentially and eternally in himself; the uncaused cause of all things. His existence is unoriginated and eternal. There was a time when man was not, and the life which he now enjoys, is derived from a superior power; but the life which inheres in the Redeemer was not communicated to him by another, nor was there ever a period when he did not exist. He is the true Melchizedek, being “without beginning of days, or end of years.” “The Alpha and the Omega; the first and the last.” And as his beginning is necessary and un-derived, it is independent of all external causes, and is incapable of mutation or change. “Jesus Christ the same yesterday, to-day, and for ever.”

He is the Living One; the Creator and Preserver of all things.

* Gali chi.

animate and inanimate; celestial and terrestrial. He not only created the world which we inhabit, with all its agreeable and useful variety of hill and dale; land and water; but the whole solar system, together with all those suns and systems of worlds which are scattered through vast immensity. "For by him were all things created which are in heaven, and which are in earth; whether they be thrones, or dominions, principalities, or powers; all things were created by him and for him." He is the Lord and Preserver, as well as the Creator of the universe; the living one in whom all things live, and move, and have their being. His all pervading and inconceivable energy upholds every part of his widely extended empire—rolls the innumerable worlds of which it is composed through the expansion; and controls with an irresistible sway, all their motions, affections, and inhabitants. "Magnitude does not overpower him—minuteness cannot escape him—and variety cannot bewilder him." "By him all things consist."

He is the author and principle of every kind of life; vegetable, and animal; rational, and intellectual; spiritual and eternal.

Vegetable life is produced by him. All the various and diversified classes of vegetables; the sturdy oak that defies the mountain tempest, and the slender reed, that trembles in the lightest breeze; the lofty cedar that waves on the hoary summit of Lebanon, and the hyssop that springeth out of the wall; the grain by which man is nourished, and the green herbage upon which the beasts of the field browse; the whitening lily, and the blushing rose, owe their origin and conservation to him.

Animal life, wherever it is found, whether in man, or in the beasts and creeping things of the earth; in the fowls of the air, or in the fishes of the sea, flows from the Living One. Every thing that lives or moves on the earth, from the unwieldy elephant, down to the worm; the feathered fowl, and bird of every wing, from the eagle that soars aloft and nestless in the clouds, to the little humming bird, that flutters round our dwellings; the multitudinous inhabitants of the ocean, from the leviathan, to the smallest of the finny tribes were called into being by him. In a word whatever lives in the earth, in the sea, or in the air, is indebted to him for its existence.

He is the fountain of wisdom and knowledge, and the author of rational and intellectual, as well as of animal life. The different degrees of rationality possessed by the various orders of creatures, proceed from him. He kindles and keeps alive the flame of intellect in every intelligent mind, and proportions the degree of intelligence which each possesses, according to his good pleasure. He created the sublime and comprehensive mind of a Newton, who has immortalized his name by the va-

rious and important discoveries which he made, who was an honour to the country which gave him birth and to the age in which he lived; as well as the mind of that individual, who seems to be incapable of any intellectual effort, and not to have the least desire for mental improvement and enjoyments. He is the author of spiritual life; of "the life of God in the soul of man"; the enjoyment of which affords the most exquisite pleasure. Sin, that fruitful source of all our woes, has deprived us of it; "for by sin came death;" the privation of spiritual life, and an exposure to temporal and eternal death. Hence we are represented as being "dead in trespasses and in sins." Nor is it possible for man to produce a principle of spiritual life in his soul, or to restore it to the enjoyment of communion with the Deity. By the diligent cultivation of his mind, by reading and by meditation; by carefully observing the various objects around him, and by conversing with the wise and the learned, he may acquaint himself with the various branches of science, and gain a splendid literary reputation; but it is as much beyond his power to quicken his fallen spirit, as it is for a dead body to restore itself to life. None but the Living One can infuse divine life into the human soul, and raise it "from a death of sin, to a life of righteousness." When he does this, we are enabled to perceive and apprehend the great and precious verities of the Gospel, and our hearts are suitably affected by them; our spiritual senses and affections are divinely exercised; we are enabled to taste the pure and vivid pleasures of religion on earth, and are prepared for the enjoyment of eternal life in heaven. Who then can fully estimate the value of spiritual vitality, or unfold all the advantages which are connected with the enjoyment of it? It is as far superior to intellectual, as intellectual is to animal life. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. The topaz of Ethiopia shall not equal it; neither shall it be valued with pure gold."

He is the fountain of eternal life. "The gift of God is eternal life, through Jesus Christ our Lord." In the mansions of celestial bliss he is "all in all." He is not only the life of seraphim and cherubim; of archangels and angels; but of all his people who now, or who shall hereafter, through faith and patience inherit the promises. It is his presence that supports and cheers them in the realms of glory. They are his victories which they celebrate—it is his grace which they honor—it is his glory which they inherit, and it is his work and promise which secure the perpetuity of their existence, and of their enjoyments. Well might he say "I am the resurrection and the life; he that be-

lieveth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

He who is "the Living One," is our "Redeemer." "I know my Redeemer, the Living One." The Hebrew word rendered Redeemer,* signifies a near kinsman; one who by the Mosaic law had a right to avenge the death of his relation, by killing the slayer, if he found him out of the cities of refuge†—one whose office it was to redeem a relation's inheritance, if he had sold or mortgaged it, and was now dead‡—or, if his relation were alive, but in a state of slavery, or bondage, it was his duty to redeem him out of this state, by price or by power.§ These various offices which the Gal, or Redeemer, under the law was obliged to perform, have been fulfilled for us by Jesus Christ, who is our near kinsman. "For verily he took not on him the nature of angels, but the seed of Abraham. Wherefore, in all things it behoved him to be made like unto his brethren, that he might be a faithful and merciful high priest, in things pertaining to God, to make reconciliation for the sins of the people."

We have been brought into a most degrading state of spiritual bondage, by the Prince of Darkness, who is the destroyer and murderer, not merely of the body, but of the soul of man. Hence he is called, Apollyon,¶ and is represented by the Apostle Peter, "as a roaring lion, going about seeking whom he may devour." Jesus shall avenge us on this implacable foe, for all the injury which we have sustained from him. Already he has obtained the most signal triumphs over this arch deceiver, and when the judgment of the great day arrives, he shall bring him forth from his "dungeon horrible," and pour down upon him the fierceness of his righteous indignation. Now he works with energy in the children of disobedience, and leads them captive at his will;—now he harrasses and perplexes the people of God by his stratagems and temptations; but then he shall be shorn of his strength, and his triumphs shall cease for ever. O what a season of rejoicing shall this be to the righteous, and with what feelings of joy and gladness shall they exult in their great Redeemer!

As our moral powers are radically depraved, we are by nature the slaves of sin. Our evil principles, passions, and affections, exercise an unlimited ascendancy over us, and lead us astray from God. Into what excesses are we frequently hurried by irascible tempers, unruly passions, and sinful propensities; by pride and vanity; envy and covetousness; wrath and impatience; jealousy and hatred; malice and revenge. These

* Gal. † Numb. xxxv. 26-7. ‡ Lev. xxv. 25. § Psalm lxxiv. 2.

¶ The Destroyer.

constitute that law in our members, which warreth against the law of the mind, and bringeth us into captivity to the law of sin and of death. And as our blessed Lord teaches us, that "he who committeth sin, is the servant," or slave* "of sin," it follows, that, we are all by nature under its power and dominion. But our Almighty Redeemer manumits us from the bondage of sin, as well as from the power of Satan. By his all conquering grace he overcomes our prejudices, delivers us from the dominion of vice, and takes possession of our hearts. Hence it is said of believers, that, "Sin does not reign in their mortal bodies, that they should obey it in the lusts thereof: Neither yield they their members as instruments of unrighteousness unto sin: but yield themselves unto God, as those that are alive from the dead, and their members as instruments of righteousness unto God."

As we have violated the precepts of the moral law, in thought, word, and deed, we are condemned by it, and are exposed to its inconceivably awful penalty—even to death eternal.—"The wages of sin is death." Nor is it in our power to expiate the guilt which we have contracted, or to avert the punishment with which we are threatened. No repentance, however sincere;—no offering, however costly;—no sacrifices, however painful;—nor any human acts or exercises can satisfy the claims of divine justice, or procure our pardon. The law possesses a power to condemn, but not to forgive; it knows how to punish, but not how to shew mercy. Its language is "Cursed is every one, that continueth not in all things, that are written in the book of the law to do them." And as "all have sinned, and come short of the glory of God," we are all in a state of guilt and condemnation, and in danger of everlasting misery. But Jesus has "redeemed us from the curse of the law, being made," by his ignominious and painful death, "a curse for us." "Him hath God set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past." "There is therefore, now, no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit." Yea, through his obedience unto death, those who believe, are not only absolved from their offences; but are adopted into the family of God, and obtain a title to, and are made meet for the heavenly inheritance. Hence heaven is called a "purchased possession," and cannot be obtained by us through any other medium than the infinitely meritorious sacrifice of our divine Redeemer. "The way into the holiest of all was not made manifest, while the first tabernacle was yet standing, which was a figure for the time then present; but Christ being come a High Priest of good things to come, by a greater

* *doulos*.

and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the blood of bulls and goats, but by his own blood, he entered in once for all into the holy place, having obtained eternal redemption for us. And for this cause he is the Mediator of the new Covenant, that by means of death, for the redemption of the transgressions which were under the first Covenant, they who are called might receive the promise of an eternal inheritance."

That the Son of God might accomplish our redemption he was manifested in the flesh, and "became obedient unto death, even the death of the cross." Hence says Job; "he shall stand at the latter day upon the earth." It is indeed supposed by some, that this declaration has a special, if not an exclusive reference to the second coming of the Son of Man, when he shall sit upon the great white throne, and summon the quick and the dead to appear before him. But though it doubtless refers to this solemn and important event, it may also be viewed as a prediction of his incarnation, "to put away sin," by the shedding of his "precious blood;" as it has, like many other prophecies contained in the sacred volume, a twofold meaning and application. It is well known, that the people of God, from the remotest antiquity, expected that a great Deliverer would appear to roll away iniquity from Jacob, and that by "the latter day," the patriarchs and prophets meant the days of the Messiah. They were led to indulge these hopes, from the gracious promises, respecting the Saviour, which the Deity made to them, for their support and consolation. As soon as divine justice pronounced sentence upon our first parents, mercy hastened to unfold her gracious purposes. "And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Though those intimations respecting the Messiah, which were received from heaven under the former dispensation, were frequently dark and ambiguous, they were sufficient to encourage the faith and hope of those who looked for the redemption of our degenerate species. Hence our blessed Lord, when reasoning with the Jews on a certain occasion, said;—"Your father Abraham rejoiced to see my day: and he saw it, and was glad." As the period approached when the Son of God was to assume our nature, and dwell with men, the prophecies respecting this unparalleled event became more clear and more distinct. Hence the eloquent and evangelical Isaiah speaks as if he had really witnessed its accomplishment. "Unto us a child is born, unto us a son is given." "When the fulness of the time was come," the predictions of the prophets were fulfilled; the hope of Job was realized; and his Re-

deemer, and our Redeemer, arose on the earth. Although Jesus Christ was found in fashion as a man, the work which he accomplished for us, and to which I have already adverted, proves that he is the true and eternal God; as no created being could by its sufferings or services have atoned for the offences of the human race, and have procured for them eternal life. For as the most exalted creature, is indebted to the infinite Creator for all it enjoys, and is as much dependent upon him as the lowest, it follows that it is under indissoluble obligations to render to him all the services which its utmost capabilities enable it to perform, and can never accumulate any surplusage of merit to transfer to the account of the guilty, or be able to lay down a sufficient ransom price for their redemption. It was therefore essentially necessary, that the Redeemer of our apostate race should be independent, and infinitely exalted above those obligations which every creature owes to the author of its being. If then Jesus Christ were only a creature, he could not have accomplished our salvation, he could not have "magnified the law and made it honorable," nor have satisfied the claims of divine justice. He could not have made "reconciliation for iniquity," nor have brought "in an everlasting righteousness." He could not have enabled God to "be just, and the justifier of the ungodly," nor have become "the author of eternal salvation to those who obey him." Hence, though we admit, that in consequence of his having assumed our nature he was really and truly a man, and is represented as such by the inspired penmen, it is evident from the important part which they represent him as acting in the glorious plan of redemption, that he sustains another and a higher character, even that of Jehovah's fellow or equal. "Great is the mystery of godliness God was manifested in the flesh."

II. *We shall shew how believers are assured of their personal interest in the Redeemer, and are enabled to use the appropriating language of the text and say, "I know my Redeemer."* As all men stood equally in need of redemption, and as Jesus assumed our common nature, he "gave himself a ransom for all." "He," says St. John, "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." As he has paid the price of his infinitely meritorious blood, for the redemption of the human race, he is represented as "the Saviour of all;" and through his gracious undertaking we are placed in a salvable state, and are favoured with a day of grace, during which an opportunity is afforded us to "flee from the wrath to come." But as under the new covenant, faith is the instrumental cause of our salvation, those only who believe in Jesus, "with their hearts unto righteousness," are redeemed by

his power, and obtain "everlasting life." Hence he is called "the Saviour of all men, but especially of those who believe." While the latter are finally and eternally saved, the impenitent and unbelieving perish in their sins. Not because there is any lack of compassion in the bowels of the Deity; not because there is any lack of efficacy in the blood of the Redeemer; not because there is any lack of energy in the Holy Spirit; but because they will not come unto Christ that they might have life.

Those who embrace the "hope set before them in the Gospel," and who enjoy a special interest in the Saviour of the world, are not left in a state of doubt and uncertainty respecting their spiritual state. For they "know in whom they have believed," and that the Son of God is their Redeemer. They know this from the testimony of divine revelation, in which he is exhibited as the salvation of those who put their trust in him. He is the "Angel that redeemed" Jacob "from all evil," and "the Redeemer" that was to "come to Zion." Hence the celestial messenger, said to the mother of our Lord, "His name shall be called Jesus, for he shall save his people from their sins." This has been his name and his memorial in former ages, and by it he shall be known till the end of time, and through the countless ages of eternity.

This is "the name which charms our fears,
 And bids our sorrows cease;
 'Tis music in the sinners ears,
 'Tis life and health and peace."

Believers are assured that "the Living One," is their Redeemer, from the gracious change which he has accomplished in their hearts and lives. It is the great purpose of the Redeemer to change the moral state and character of man; to alter his views and feelings; motives and actions; and to prepare him for the hallowed realms of celestial bliss. His gracious designs are accomplished by him in those who submit to his authority, and receive him into their hearts. They "are washed, they are sanctified, they are justified by the Lord Jesus, and by the Spirit of our God." Surely, when a change so beneficial and important in its nature and consequences, has been experienced by an individual, he cannot be ignorant of it. Is there such a similarity between the pangs of guilt, and the joys of pardon; between a state of sin, and a state of holiness; a state of misery and a state of felicity; that we may change from the one to the other, and yet be altogether ignorant of it? Is the gate of salvation now become so wide that we may pass through it without any difficulty, and without knowing whether we have passed through it or not? Are those distinctive marks by which the people of God are described in the New Testament,

sô vague and indefinite, that it is impossible for us to become fully acquainted with them, or to know whether we possess them or not? If so, then we must remain ignorant of our present state and future prospects; and after mourning all our days, close our eyes in death, without knowing whether we shall lift them up in heaven, or in hell! But this is not the case. Christianity disowns such cold and chilling opinions, and commands us to attain to "the full assurance of faith," and to "the full assurance of hope to the end." Hence says St. John, "We know that we are of God." By coming "to the law and to the testimony," and examining ourselves by it, every one of us may ascertain whether or not he has "passed from death unto life," and has been redeemed by the power of his divine Saviour; and every genuine believer can appeal to such evidence as the following, that Jesus is his Redeemer. "I was the prisoner of Satan, I was enclosed in a dungeon dark and frightful; my heart was the seat of enmity, my soul was the victim of despair. But he cut the bars of iron asunder, the gates of brass were broken by his hand. His voice said to me, "Go forth." Now I resist Satan's dictates and "his works I do no more." Once I was the slave of evil passions; I was hurried by them into the most criminal excesses. But "the law of the spirit of life in Christ Jesus has made me free from the law of sin and death." Now I walk at liberty, under the influence of a pure heart, a melting charity, a good conscience and faith unfeigned." "I know MY Redeemer."

By the direct testimony of the Spirit of God with their spirit, believers are assured of their interest in the Redeemer. Hence says St. Paul, "The spirit itself, beareth witness with our spirit, that we are the children of God." Sometimes this divine testimony is described in figurative language, and is called the light of the spirit. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Sometimes it is called the voice of the spirit, which whispers to our souls, "Thy sins are forgiven, accepted thou art." But to explain it without a metaphor. It is a divine impulse or impression that we are accepted of God. A convincing and persuasive impulse; one that rationally and supernaturally convinces our judgment; that "through the redemption which is in Christ Jesus," we are pardoned and adopted into the family of heaven, and which persuades all the powers of the soul, to assent to this conviction. This is, substantially, the definition given of it by an eminent divine; who, in a sermon on this subject, observes; "It is hard to find terms in the language of men, to explain the deep things of God. But, perhaps, one might say,

(desiring any one who is taught of God, to soften or strengthen the expression,) the testimony of the spirit is an inward impression on the soul, whereby the Spirit of God witnesses to my spirit, that I am a child of God, that Christ hath loved *me*, and given himself for *me*, that *I, even I*, am reconciled to God." The manner in which the Spirit bears this testimony to the soul, is one of those "secret things" which "belong to the Lord our God," and which it would be equally vain and useless for me to attempt to define. But let not any one infer from the mysteriousness of the Spirit's agency, that the testimony which he bears, is a baseless fabric, and has no existence, except in the imagination of a few hair brained fanatics. There are moral, as well as natural mysteries; and surely a moment's reflection is sufficient to convince us that this is not to be wondered at. For, if in the natural world, there are objects which we daily observe, that we cannot comprehend, need we wonder, if, in the moral world, there are mysteries which bid defiance to the learning, ingenuity, and acuteness of the most capacious mind. As therefore the Doctrine for which I am now contending, is clearly revealed in the oracles of truth, whatever mysteries may be connected with it, it ought to be received on the authority of God. We maintain, not only the reality of this assurance, but that it is the common privilege of the people of God to enjoy it; and that it has been enjoyed by them in every age of the Church, from, and before the time of Job to the present day. Amidst worldly bereavements, and satanic temptations; personal afflictions, and domestick calamities; amidst the gloom of loathsome prisons, and when exposed to death in its most horrid and appalling forms, this testimony has comforted their heart and has made their countenance shine. But though we believe and teach that it is the common privilege of believers to enjoy the direct witness of the Spirit, we do not positively assert that all those who do not enjoy it are in a state of condemnation. It is possible that there are some exempt cases; that some persons, who truly fear God, do not enjoy this testimony of the divine favour towards them; but as it is a privilege which we are taught to expect, and as the possession of it is closely connected with our happiness, it is both our duty and our interest to seek it. Nor ought we to cry, "peace, peace" to our souls, until we are assured, as well by the direct, as by the inferential testimony of the Holy Ghost, that "we have passed from death unto life."

From the declarations of holy writ, from the change which divine grace wrought in her heart and life, and from the direct testimony of the Spirit of God, our departed Sister was assured of her interest in her "living Redeemer." Hence, whenever during her protracted and painful affliction, she spoke on this

subject, it was not with fear or hesitancy; but with the strongest confidence; and when her latter end drew near, her language was, "I know my living Redeemer." He is with me when I pass through the water, lest it should overflow me; and through the fire, lest the flame thereof should kindle upon me. Being assured that she was a "child of God by faith in Christ Jesus," she reasoned with the Apostle:—"If a child, then an heir; an heir of God, and a joint heir with Christ." Hence she knew, that, "if her earthly house of this tabernacle were dissolved, she should have a building of God; an house not made with hands, eternal in the heavens." Which brings me to notice,—

III. *The blessed hope which an assurance of our interest in the Redeemer produces in the soul*, "and though after my skin worms destroy this body, yet in my flesh shall I see God." We are assured, that the human body was originally secured from the ravages of disease, and the power of death; and, in all probability, if man had continued in a state of innocence, after he had afforded sufficient evidence of his fidelity to God, he would have been translated from an earthly, to a heavenly paradise. But "by sin came death, and death hath passed upon all men, because that all have sinned." Not only the hoary head, which is bowed down with age and infirmities; but the young and the vigorous; not only the unlearned, against whom the door of science is closed; but the learned, who by their writings instruct and reform mankind; not only the peasant, who eats his bread in the sweat of his face; but the monarch, who sways his sceptre over millions, must submit to the king of terrors. "For it is appointed unto men once to die." There are so many solemn and awful circumstances connected with the termination of our present existence, that nothing but an unshaken confidence in the mercy of God, through a divine mediator, and an assurance of his favour, can enable us to meet death without slavish fear and dread. In the field of battle, when conflicting armies contend with and destroy each other, and the mind is infuriated by scenes of blood and carnage; or in a paroxysm of despair, a man may fearlessly rush into the arms of death, and set its terrors at defiance; but when it approaches him by slow and gradual steps—when his weeping friends surround his couch, and all his worldly possessions and enjoyments recede from his view—when the throes and convulsions of nature foretel that the king of terrors is near at hand; unless the hope of a happy immortality flourish within the soul—unless a ray of glory from the throne of the Eternal, shine upon his path, and illumine "the dark valley," dismay and horror occupy his mind, and he is haunted with the most fearful ap-

prehensions. Hence it is natural for man to fear, and supernatural for him to triumph over death. "The wicked is driven away in his wickedness; but the righteous hath hope in his death." The latter is assured, that, when he is "absent from the body, he shall be present with the Lord." This was a consolation to Job during his calamities. Hence says the patient patriarch, "though after my skin," which as you may perceive is almost all that remains of the outward man, except the bones, they destroy,* that is, this loathsome disease, and those heavy afflictions, under the influence of which I am wasting away—destroy "this"†—meaning his emaciated body—this wretched compound of sin and misery, which shall soon be consigned to the dust, yet "in," or out of "my flesh‡ shall I see God."

Although the mysterious union, which, during the present life, subsists between the body and the soul, is dissolved by death, and the former becomes inanimate and corrupt; the being of the latter is not destroyed; neither does it sink into a state of unconsciousness. For no sooner is it separated from its companion, than it finds itself in a new world, and surrounded with new objects;—encompassed with the beauties, and partaking of the pleasures of paradise; or doomed to perpetual misery in the regions of despair—inseparably connected with all that is wise, and holy, and good; or with whatever is hateful, and wicked, and miserable. "Lazarus died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried. And in hell he lifted up his eyes being in torments." During the patriarchal ages, and under the Mosaic dispensation; the people of God believed in the immortality of the soul, and in the reality of a separate state of existence. Hence says Job, "out of my flesh shall I see God." "As for me," says the Psalmist, "I shall behold thy face in righteousness." The writer of the Book of Ecclesiastes, assures us, that "the dust shall return to the earth as it was; and the spirit to God who gave it." Isaiah speaks on this subject with his usual boldness and perspicuity. "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.—He shall enter into peace: they shall rest in their beds"—the body shall rest in its bed of dust—"each one walking in his uprightness." In the New Testament, the immortality of the soul, and the existence of a future state of rewards and punishments are more clearly taught, than in the law, or in the prophets. Those clouds and shadows which rested on the eternal world and which the lunar light of the Mosaic economy was hardly able to penetrate, have been dispersed by the effulgent bright-

* nakphtu

† zath.

‡ ve-me-boseri.

ness of Christianity, and life and immortality are now fully brought to light. Our blessed Lord informs us that in his Father's house—that is, in heaven—there are many mansions; and when lifted up on the cross he said to his penitent fellow-sufferer, "This day shalt thou be with me in Paradise." He teaches us that the destruction of the body is nothing compared to the loss of the soul; and that we should be more anxious to secure a heavenly than an earthly portion. "Seek first the kingdom of heaven and its righteousness."

But as I have already observed, Job, in the words of the text, expresses his belief in the resurrection of the dead, and of his personal interest in it. "In my flesh shall I see God. Whom I shall see for myself; and mine eyes shall behold and not another." Though the seeds of death are sown in the human body when it comes into the world, and it must, sooner or later descend into the grave, and moulder with the clods of the valley; the Scriptures teach us, that, it shall be raised again by the energy of that Being who is able to subdue all things unto himself. The prophet Isaiah when predicting the resurrection of the dead, exclaims, "Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." "He will swallow up death in victory." The prophet Daniel says, "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." "Behold," says St. Paul, "I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." We do not at present know what mutation the body shall hereafter undergo, or what powers it shall possess, when it comes forth from the grave, at the judgment of the great day; but we may conclude with certainty, that it shall be fully prepared by omnipotence, to enjoy a perpetuity of bliss in heaven; or to suffer eternal misery in hell. St. Paul speaking of the resurrection body of the righteous, observes; "all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." Not that it shall be absolutely spiritual, for then would its es-

sence be destroyed, and it could not be called a body; but it shall approximate as near to spirit as possible—it shall be secure from dissolution, and shall be as independent of natural productions and external causes as the soul itself.

This great work shall be accomplished at the second coming of the Saviour. Hence says the Apostle in his Epistle to the Colossians, “When Christ who is our life, shall appear, then shall ye also appear with him in glory.” Then shall the Son of Man be seen coming in the clouds of heaven with power and great glory. When he appeared the first time, in Bethlehem-Ephratah, celestial musick was heard breaking in upon the silence of the night, and a multitude of the heavenly host praised God and said, “Glory to God in the highest; on earth, peace, good will towards men;” but when he comes the second time, the thunders of heaven shall utter forth their voices, the vivid lightnings shall shoot forth their horrid glare, and “every mountain, and every island, shall be moved out of its place.” “Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about.” When he “was manifested in the flesh,” he “took upon him the form of a servant;” and “was a man of sorrow, and acquainted with griefs;” but he shall come at the end of the world, in all the glory of his divine and human nature; “thousands” of angels shall “minister unto him; and ten thousand times ten thousand shall bow down before him.” “His throne, the wreck of worlds; the glory of his presence lighting infinity.” “And I saw,” says St. John, “a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead small and great stand before God.” What sublime and awful scenes shall then be exhibited! What astonishing events shall then take place! Though Job lived under an obscure dispensation, the Spirit of God made known to him what shall take place at the latter day; and to this solemn period he looked forward, and anticipated, by faith, the reward which he should then receive. For he was assured that then his body should be redeemed from the power of the grave, that he should behold his Almighty Deliverer, and be eternally glorified with him.

“All the days of my appointment will I wait

Till my RENOVATION come.

Thou shalt call—and I WILL ANSWER THEE;

Thou shalt yearn towards the work of thy hand.”*

Yea the coming of the Saviour to judge the world was known long before the days of Job. Hence according to the testimony of Jude, Enoch the seventh from Adam prophesied of it, saying,

* Job xiv. c. 14-5 verses. Mr. Good's translation.

“ Behold the Lord cometh with ten thousand of his saints to execute judgment upon all.”

Blessed be the God of our salvation, the hope of seeing him at the end of time, is still a source of joy to his people—to all those who are assured by his word and spirit of their personal interest in him. “ Behold now are we the sons of God, and it doth not yet appear what we shall be, but this we know that when he shall appear we shall be like him, for we shall see him as he is.” Yes, my brethren, if we be grafted into the true and living vine—if we abide in the faith, and “ be not weary in well doing”—if we obtain a title to heaven through our living Redeemer, and be made meet for it by the sanctifying operations of the Holy Spirit, with Job we shall be permitted to behold “ the King in his beauty”—we shall see him in all the glory of his divine and human nature—we shall become acquainted with his inconceivably glorious attributes and works, in a way and to an extent of which at present we can form no conception;—the wonders of creation, providence, and redemption shall be unfolded to our view, and, to heighten our felicity, we ourselves, shall be changed “ from glory to glory,” shall increase in knowledge and holiness for ever and ever. Such are the delightful and animating prospects which the genuine Christian enjoys, and which reconcile him to all the privations and sufferings of the present state. During the affliction of our departed friend the beneficial influence which they have upon the mind, was strikingly exemplified, as the hope of seeing God and of enjoying his presence without interruption and without end; of being for ever with and for ever like him, “ whom having not seen, she loved,” enabled her to “ rejoice with joy unspeakable and full of glory.” Being possessed of the testimony of her personal interest in the Saviour of sinners, and of the “ earnest” of the heavenly inheritance, she was enabled to testify—

“ I know by faith I know,
If this vile house of clay,
This tabernacle sink below,
In ruinous decay.
I have a house above,
Not made with mortal hands,
And firm as my Redeemer’s love,
The heav’nly fabric stands.”

I have already observed, that, the passage of holy writ which I have now endeavoured to illustrate, was chosen by our departed Sister herself, for the present solemn occasion. This choice, affords a striking display of her unshaken confidence in God, and of her entire resignation to his will. For, while her flesh was literally destroyed by a most painful and disagreeable

affliction, far from indulging dishonorable thoughts of her heavenly father, or doubting his loving kindness towards her; far from yielding to the feelings of nature, or the suggestions of unbelief, with Job she testified, "I know that my Redeemer liveth."

Mrs. WHELPLEY was born in the City of New-York, on the 15th of March, 1778, and was brought to this Province by her parents—who were loyalists—at the termination of the American revolutionary war. She was the subject of affliction, during the greater part of her life; and the disease which terminated her earthly career, was one of no ordinary kind. It was a cancer in the tongue; and was first perceived by her about a year ago. It is to be regretted, that a person so eminent for piety and devotedness to God, as she was, has not left any written account of her religious experience, as such a document might have been exceedingly useful to others. This lack, I shall, as far as it is possible, endeavour to supply, by laying before you a few interesting particulars respecting her, which I have gathered from herself, and from other authentic sources; not for the purpose of panegyrising the dead, or flattering her surviving relatives; but to pay a just tribute of respect to departed worth, and that we may be induced to admire the efficacy of divine grace in her, and to follow her as she followed the Lord Jesus Christ. For the sake of method and perspicuity, I shall arrange my observations under distinct heads.

She became a decidedly religious character at an early period of life. "Remember now thy Creator in the days of thy youth," is a command that has always been too much neglected by those to whom it is addressed. Although it is issued by the highest authority—by "the King of Kings and Lord of Lords," and is enforced by the most solemn and most powerful motives, the rising generation, in general, neglect its kindly admonition. Viewing the meretricious charms and delusive pleasures of the world through a deceptive medium, they attach a degree of importance to them which they ill deserve, and anticipate in their enjoyment, that happiness which they are unable to bestow. Nor is it till after they have experienced repeated disappointments—and not always then—that they awake from their pleasing dream, and perceive the folly and the danger of their conduct. But a few in every age have acted a wiser and a nobler part. In this distinguished class we venture to place our departed friend. When she was only thirteen years of age, she renounced the pomps and vanities of the world, and became a member of the Methodist Society in this City—a Society, which at that period was in its incipient state here, and exceedingly small and despised. But these considerations did not prevent her from connecting

herself with it. After "counting the cost," she resolved, that this "people should be her people, and that their God should be her God." It appears from the history of the Church, that in general, those who have been most eminent for piety and usefulness, sought the Lord in the morning of life. We are led to expect this both from the character and from the declarations of the Deity: "Those that honor me I will honor." "Those that seek me early shall find me." Mrs. WHELPLEY furnished a striking proof of the advantages which result from early piety, as well to the subjects of it themselves as to others. In consequence of having given herself to the Lord in the days of her youth, she enjoyed many precious opportunities for making herself acquainted with divine things, was prepared for, and supported under those troubles "which flesh is heir to," and was rendered exceedingly useful to others.

Her religious experience was rational and scriptural. I am aware that christian experience is, in the estimation of many, only another name for enthusiasm, and that in their opinion, the profession of it proceeds either from imbecility of intellect, or depravity of heart. Hence against it, they frequently aim all the keenness of their wit, and the poignancy of their satire. But we are neither ashamed of the phrase, nor of the thing which it is meant to express. We know who has assured us, that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them; because they are spiritually discerned." It is evident as well from the nature and design of the Gospel, as from our moral state and character, that, if we would be genuine christians, we must not only have a theoretical acquaintance with the great verities of the gospel, but experience its sacred power upon our hearts, absolving us from our sins, communicating to us new views of divine things—implanting holy principles in our souls, and giving a decided bias to all our tempers, words, and actions. Nor can we, until we experience this renovation of soul—this participation of the divine nature, justly appreciate the excellency of christianity. Mrs. WHELPLEY was well aware of this. Hence from the time the Holy Spirit convinced her of her sinful state by nature and practice, she diligently sought the blessings of the new covenant, and shortly after she was awakened, obtained "peace with God through our Lord Jesus Christ." Nor did she ever make shipwreck of justifying faith. Her experience like that of all other genuine Christians varied, sometimes she was "in heaviness, through manifold temptations;" and at other times possessed great joy and tranquillity; but whatever alternations she experienced in her spiritual enjoyments, she never lost that "saving faith," which unites the soul to Christ Je-

sus. Hence in the midst of all her trials she knew in whom she had believed, and was enabled to stay herself upon her God. She did not, like too many, rest in present attainments; but “forgetting those things which were behind, and reaching forth unto those things which were before, she pressed toward the mark for the prize of the high calling of God in Christ Jesus;” and for many years lived in the enjoyment of that “perfect love” which “casts out fear.” At the last love feast which she ever attended, she spoke at great length and with much propriety and pathos on the subject of christian perfection. Though I did not then expect that it would be the last publick testimony which she should ever bear in this world, that “the blood of Jesus Christ cleanseth from all sin,” I took particular notice, as no doubt many of you did also—of the manner in which she spoke, of the deep impression which her judicious and scriptural remarks appeared to make upon those who were present, and of the fervency with which she prayed for the prosperity of the Church of which she was so bright an ornament, and for the welfare of the rising generation. Upon that occasion, she informed us, that by reading Mr. Wesley’s excellent Sermon on christian perfection, she was made acquainted with its nature, and convinced of its necessity, that—though she did not expect to attain in this world to a state of angelic or Adamic perfection—it was her privilege to be made “pure in heart,” and to have that “mind in her, which was also in Christ Jesus,” that the design of Christ in coming into the world was to “save his people from their sins”—and that the promises of the gospel are given to us that we may “cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord.” Hence she prayed with the Psalmist, “Create in me, a clean heart, O God; and renew a right spirit within me.” Nor did she pray in vain. While her “soul broke out in strong desire, the perfect bliss to prove,” she received power to embrace by faith, the promises of the Gospel relating to sanctification, as she had received those connected with justification; and was enabled to “love God with all her heart, and soul, and mind, and strength.” This blessing she held fast to the end; and by the humility with which she always spoke of herself, and the earnestness which she invariably evinced to “grow in grace,” she proved to all who were acquainted with her, that no religious attainments which we can make in this world, preclude the necessity or the possibility of progression in holiness, and that lowliness of mind, is the inseparable concomitant of that perfection in love, for which we contend. One of our female friends wished to thank her for her kindness in giving her pious counsel, and for the benefit which she had received through her in-

strumentality. "My dear," she replied, "thank God, who put it in my heart so to do. It has long been my aim to spread the Redeemer's praise, and if such a worm as I have been instrumental in doing good, to him be all the glory." How true it is that "Love vaunteth not itself."

Her conduct was uniform and consistent with her profession. While some contend for the form of godliness, who deny its power: there are others who pretend to experience the influence of religion upon their hearts, who neglect its practical injunctions. But our departed Sister justified the profession which she made, by her conduct and conversation. "By pureness and by knowledge, by the work of faith and by the labour of love," she adorned the gospel of God her Saviour in all things. She diligently and devoutly performed those acts of piety which she owed to her Heavenly Father, and was very exemplary in her attendance upon all the means of grace, both public and private. She lived in the spirit of prayer; and was indeed, "fervent in spirit, serving the Lord." With the performance of acts of piety towards God, she associated in her conduct, acts of mercy towards her fellow creatures; and in her humble sphere, endeavoured to imitate him, who "went about doing good." Her means for relieving the necessities of others, were small, but her heart was large; and as long as her health permitted her, she exerted herself in collecting subscriptions for our Female Benevolent Society, from which the poor have reaped so much benefit. But her's was a more noble—a more divine species of charity, than that which confines its attention to the temporal wants of its objects. She regarded the jewel, more than the casket; the soul, more than the body; and zealously laboured in directing the poor of this world to him, who is able and willing, to make them "rich in faith, and heirs of eternal glory." Indeed she was instant in season and out of season in admonishing all those with whom she had any intercourse, to make their "calling safe and their election sure." Never, even during her long affliction, did she omit a suitable opportunity for doing this. While it was in her power she was frequently employed in visiting the sick, a work for which she was admirably qualified, by her eminent piety—excellent gift in prayer—and kind and affectionate behaviour.

Her invincible patience, and implicit submission to the divine will formed a prominent and amiable feature in her character. During the greater part of her life, she was called to endure "a great fight of afflictions." A large proportion of bitter ingredients were infused into the cup which Providence put into her hands, and required her to drink. But her faith and her hope were in God, and she resolved that though he slew her, yet

she would trust in him. Many of you were acquainted with the variety and severity of her trials and sufferings; but did you ever hear her complain of her portion? Did you ever hear her charge God foolishly? Did you ever hear her murmur as if he acted unkindly towards her? I believe not. If I may judge from what I have seen and heard, the language of her heart, as well as of her lips invariably was, "good is the will of the Lord." During her last affliction, the grace of patience shone in her with peculiar lustre. Being aware of our natural tendency to unbelief; and of the advantage which our subtle adversary, the Devil, takes of such mysterious dispensations of Providence, as that with which our departed Sister was visited, to shake the confidence of the people of God; whenever I called upon her, and especially towards the close of her sufferings, I particularly enquired whether she felt disposed to murmur at the manner in which her Heavenly Father afflicted her, to which she invariably replied, that she did not; and that she was willing to suffer all his blessed will. She weighed her troubles, not in the scales of sense, but in the balance of the sanctuary, and reckoned with the Apostle, that they were not worthy to be compared, with that exceeding and eternal weight of glory which the followers of the Lamb shall hereafter enjoy. The last time that I visited her, I found that her "anchor" continued "within the veil," and that her desire was "to depart and to be with Christ," and though she could not articulate with sufficient distinctness to be fully understood, it was evident that she was "rejoicing in hope of the glory of God," and in this happy frame of mind she continued till she breathed her last.

For several years she acted as a Class Leader in our Society, for which office she was well qualified, from her intimate acquaintance with the human heart—the plan of salvation—the devices of Satan, and the Scriptures of truth; and in the discharge of her duty, she was affectionate, prudent and faithful. She felt for the members of her class all the tenderness and sympathy of a parent, and they looked up to her with the utmost confidence and affection. She prudently adapted her remarks to the peculiar state and circumstances of each; and while she "rejoiced with those that did rejoice; she wept with those that wept." She felt the awful responsibility of her situation. To a Class Leader, as well as to a Minister of the Gospel, the care of immortal souls is entrusted; and to the former, as well as to the latter, it may be said, "When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning he shall die in his sin; and his righteousness which he hath done shall not be remembered, but his blood will

I require at thine hand." Our departed Sister was not ignorant of these things, and therefore she endeavoured, according to the grace which was given to her, to give to each of the members of her class, "a portion of meat in due season."

Perhaps some may be astonished that a person of such eminent christian attainments was visited by such an extraordinary disease—that the tongue which was so frequently employed in prayer and praise, should be destroyed by a cancer. To such I would observe, as I sometimes observed to her, that the works of God, like himself, are wonderful and past our finding out. "Clouds and darkness are round about him"—that we are the creatures of God, and that he can do as he pleases with his own; and "shall not the judge of all the earth do right?"—that he affords some of his people an opportunity to glorify him by their active, and others by their passive obedience; but whether we are called to do or to suffer the will of God, if we glorify him, we shall not lose our reward—that the present life is a state of probation; and that there are now many apparent anomalies in the dispensations of Divine Providence which shall be explained hereafter. "Now we know in part; but then shall we know even as we are known." Besides, it ought to be remembered, that God did not leave nor forsake his handmaid. During her affliction, her strength was according to her day; and he honored her with a glorious victory over the last enemy. As she entered the dark valley, and prepared for the final conflict, her language; the language of her heart—of her countenance—as well as of her lips was, "Thanks be to God, who giveth us the victory through Jesus Christ our Lord."

"Thro' nature's wreck, thro' vanquish'd agonies,
(Like the stars struggling thro' the midnight gloom,)
What gleams of joy? what more than human peace?
When the frail mortal,—the poor abject worm?
No, not in death, the mortal to be found!
HER conduct is a legacy for all
Richer than Mammon's for his single heir,
HER comforters she comforts! Great in ruin,
With unreluctant grandeur, gives, not yields,
HER soul sublime, and closes with HER fate."

May God of his infinite mercy sanctify the affliction and death of our respected Sister WHELPLEY to the good of her family—of this Church, and of this large and respectable Congregation; and to God the Father, God the Son, and God the Holy Ghost, be glory for ever. AMEN.