



REV. JOHN W. BAYNES' DISCOURSE

ON THE

DEATH

OF

MRS. HESTER ANN PHELPS.

JANUARY 26, 1849.

GOD'S WARNING TO MORTALS, TO PREPARE FOR ETERNITY:

A

S E R M O N ,

PREACHED IN

THE PRESBYTERIAN CHURCH, ST. CATHARINES, C. W.

AT THE

F U N E R A L

OF THE LATE

MRS. HESTER ANN PHELPS,

(WIFE OF MR. O. S. PHELPS,)

Who died at Lewiston, N. Y. on the 26th January, 1849,

IN THE 33rd YEAR OF HER AGE.

BY THE

REV. J. W. BAYNES, A. M.

ST. CATHARINES:

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1849.

SERMON.

“*Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.*”—ISAIAH, XXXVIII, 1.

IT is a solemn event which has convened us together to-day. We are assembled for the purpose of paying the last tribute of friendship and affection to a highly esteemed and beloved member of the community, and of the Church of Christ; to perform the appropriate services of our holy religion, in committing her mortal remains to the tomb; and to seek to derive, from the dispensation of Divine Providence by which she has been removed from amongst mortals, its impressive and invaluable instructions.

It will be well if we who yet survive, are made better and holier, and are more effectually prepared to follow those who have departed in the faith and hope of the gospel, by our assembling together now, around the bier and the grave of our deceased friend. If this should happily be the case, her death will be a sanctified and beneficial event to us, as we trust and believe it has already been a source of infinite gain to her. “Blessed are the dead who die in the Lord.”

On occasions like the present, we should feel that we have less to do with the dead than with the living. With the exception of recounting the imitable traits exhibited in the character of our deceased friends, and the occasions in which we may glorify God for them, all that we can do for them is external. *They* are unconscious of all our emotions, and of all our actions. But *we* are still capable of internal improvement. Our hearts are susceptible of renewal, if unregenerate, and of increasing sanctification, if already renewed. Our minds may be more habitually weaned from the world, and prepared to leave it; and our souls may be rendered more meet, by the Spirit of God operating upon them, in conjunction with Providences like these, for the enjoyment of the inheritance of the saints in light.

And permit me, friends and brethren, to remind you, that such results as those to which I have adverted, are of paramount and indispensable necessity, in order to the well-being of our immortal souls. Some of you profess to believe this; but we are all too much prone

to forget it, and to live in indifference to it. But God will have us to remember it. And therefore he gives us line upon line, and precept upon precept; and is continually causing the instructions of his word to accord with the dispensations of his providence, for our best and highest good. His word and his Providence unite in the most solemn and impressive combinations, in order that our souls, by them, may be rescued from eternal death, and ultimately raised to the glories of heaven.

Thus, while we come together to perform the funeral obsequies of our deceased friend, Jehovah emphatically speaks to us in this two-fold language. What saith he? “Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.” And this, his solemn admonition, is enforced by the now lifeless form that lies in that coffin.

These words of Divine admonition are eminently calculated to teach us two solemn and important truths; namely, First, That death is universal and inevitable; and Secondly, That preparation for death is necessary. We are here taught,

I. *That death is universal and inevitable.*—“Thou shalt die, and not live.” It is true, indeed, that these words were first addressed to Hezekiah, King of Judah, as a solemn warning of his approaching end. But they are in perfect accordance with other and innumerable declarations of the word of God,—with the experience of every age and nation,—and with the convictions of every adult individual of mankind. Who is there that does not feel his conscience respond Amen, when he is thus addressed from the Divine oracle, “Thou shalt surely die?” Not, indeed, so much in approval of the sentence, as in submission to an unavoidable necessity. Oh! were there any region on the face of this terraqueous globe, whose atmosphere breathed immortality, and whose waters possessed the properties of preserving health and life unimpaired, it would soon be found too strait a place to hold the fugitives from the lands that are overspread with the shadow of death! Were the splendour of talents, and the glory of extraordinary achievements, any shield against the unerring shafts of the King of Terrors, then Alexander and Napoleon, Isaiah and Paul, Milton and Handel, had not died. If riches could bribe the ghastly monarch, then Solomon and Cræsus might have escaped from passing through the valley of the shadow of death. If mildness of disposition and amiability of character could have furnished a plea of exemption, then that beloved form, whose face we shall see no more on earth, would still have been moving about amongst a circle

of endeared connexions, as heretofore; instead of which, her lifeless body now waits the welcome reception of the tomb.

No, fellow-mortals!—there is no discharge in this war. “It is appointed unto men once to die.” Death cannot be escaped; it cannot be averted; it must be endured. Death has reigned from Adam to Moses, and from Moses to the present hour, with a universal, undisputed, uncontrollable sway. Two persons, it is true, have been exempted. But what are they among so many? A hundred millions, every thirty years, pass away from this earth, and leave room for their successors in life and mortality; and so it will be, till time shall end. “One generation passeth away, and another cometh.”

Amidst this universal desolation, the two favoured individuals who were privileged to leave this world without dying, appear as two bright luminaries on the face of a dark and otherwise cheerless sky, telling us of another and superior state of being, to which both the bodies and the souls of the good are destined, after these bodies of mortality shall have undergone the necessary refining process of the tomb. “Enoch walked with God; and he was not, for God took him.” Elijah was carried to heaven in a chariot of fire. Both of them exist,—not in a disembodied state, as do the spirits of all “just men,” or justified persons, “made perfect,”—but they exist in a state of bodily glorification, like the blessed Saviour himself, and as the saints generally shall exist after the resurrection, when mortality shall be swallowed up of life, and that which is now sown a natural body shall be raised a spiritual body. Thus we see, that although death is now a universal conqueror, he will be overcome at last. He is now a strong man armed; but a stronger than he shall come and overcome him, spoil his triumph, and annihilate his power. “The hour is coming, when all that are in the graves shall hear the voice of the Son of God, and shall come forth.” Meantime, every one of us must die. God declares to each one of us, “Thou shalt die, and not live.” And no word of His shall fall to the ground unfulfilled.

Here is a picture of what we must all be; of what we must all experience; and that, moreover, ere long. Xerxes, when he beheld his army, consisting of one million one hundred thousand men, wept at the thought that in a hundred years they would be extinct. But how few of us will live in this world to see a quarter of a century from the present time! In the book of the Divine decrees it may be recorded of us, respecting any annual circle of our fleeting time which we may be permitted to commence, “This year thou shalt

die." The breath is in our nostrils; the thread of life is of the most delicate texture. The avenues of death are innumerable. And so profoundly veiled are the time and circumstances of our dissolution from all mortal ken, that we are assured on the highest authority, that we know "neither the day nor the hour when the Son of Man cometh." He may come any day, any hour. He may come soon; or he may delay his coming for many days, or even years. But he will surely come; and he often comes in a day and hour when men least expect him. But whenever he comes, we must certainly depart.

II. *Preparation for death, then, is necessary.*—This is the other great truth which we are taught by the text. "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." Death is inevitable and certain; therefore prepare for it.

"Set thine house in order." It is well, and very desirable, to comply *literally* with this Divine direction. If we have houses—households—families—it is our duty so to train up children, so to arrange family affairs, so to keep account of our domestic concerns, as to cause the least possible difficulty, in the event of our sudden removal by death. We should live continually as the candidates of an eternal state of existence. As we are only stewards, and not the original proprietors of whatever we may possess, our worldly accounts should always be so adjusted, as to enable us honourably to give them up, upon very short warning; or to leave them favourably, supposing we should have no notice at all.

Most especially should we, if we have property to leave behind us, so "set our house in order," as to have our *Wills* made with respect to the disposal of that property, when we can be consulted about it personally no longer. It is, indeed, strange, what reluctance is manifested by mankind to do this, in seasons of healthful existence! Not now to insist upon the importance of this topic, from the consideration of the proverbial uncertainty of life, it would unquestionably prevent much acute feeling which is unavoidably experienced by many, when solicited by their friends, in seasons of affliction, to make their *Wills*; and it would spare the pain which those friends themselves feel, when they are constrained, and even necessitated, to make such a request. Nor will it hasten the approach of dissolution one moment, to be so far prepared for the event which we must all experience. In all practical methods, let me admonish you to set your houses in order, by the due arrangement of all your affairs, from the certainty of death itself, and from the possibility of sudden death.

But there are many who possess no houses, *literally*, to set in order; and those who do, have other points of preparation to attend, compared with which, all worldly considerations dwindle into insignificance. We may, therefore, consider the language of the text as *figurative*, and thus urging upon us all the preparation which our spiritual nature and our eternal destiny require.

Why is preparation necessary? In what does it consist? How may it be obtained? These are most weighty and important questions, the answering of which will embrace all that is needful to be said in elucidation of the words of the text.

1. *Why is preparation for death necessary?* The primary reason is, because we are all sinners, and as such, in a state of alienation and enmity against God. The efficient cause of our liability to death, furnishes the most powerful argument why we should seek to be prepared to meet its approach. "In the day," said the Great Creator to our federal head, "in the day thou eatest of the tree of the knowledge of good and evil, thou shalt surely die;" dying thou shalt die. Adam did not actually die on the day of his eating the forbidden fruit; but from that day he was liable to death any day, as we are now: for all the posterity of a fallen head are born in a state of degeneracy—in the same condition, and subject to the same liabilities, as the head himself. "By one man sin entered into the world, (the Apostle Paul, under the inspiration of the Spirit of God, declares,) and death by sin; and so death passed upon all men, for that all have sinned."

Nor do we merely inherit the same degenerate nature. We are all actual transgressors of the law of God for ourselves. And sin! what is it? The abominable thing which the righteous soul of God hateth; the cloud which intervenes between his face and smile, and us; the product and offspring of Satan, Jehovah's deadliest foe; the corrupter of the mind and heart; and the entailer of the Divine wrath and curse.

The whole Bible demonstrates our immortality, and proves equally, that our deathless spirits are to exist in a future state of being, in one of two infinitely different conditions, of happiness or of misery. If our future existence is a condition of happiness, we shall dwell in that world of light and glory where God especially resides, and manifests himself, in his exuberant goodness and beneficence, in his uncreated splendour and magnificence, to an innumerable multitude of his intelligent creatures. But a sinner, with the love of sin in his

heart, and with the stains of it upon his conscience, is inadmissible to the immediate presence of God; and is incapable of enjoying any thing even in heaven, if he could be admitted there. God has therefore solemnly declared to us in his word, that "Without holiness, no man shall see the Lord." Into the celestial temple shall nothing enter that defileth.

To this great consideration of our sinfulness, and of the consequent need of possessing a state of heart and of character which would secure a capacity for the enjoyment of future happiness in heaven, let there be added the fact of the inevitable nature of death in itself, and the thought of the uncertainty of the precise period when we may die, and you will see that preparation is indeed necessary. We must surely die. We must also live for ever somewhere. Sin has incapacitated us for happiness. God declares he will not confer it, or receive us to its participation, while in a condition of alienation and guilt. It remains, therefore, that we must either be prepared, or suffer the alternative.

2. *In what, then, does preparation consist?* Happiness is the great desideratum of mankind. We are all seeking after it; we are all desiring it. But the mass of mankind, when they are informed of its prerequisites, madly turn away from any further pursuit of eternal good. If we, fellow-immortals, would ever attain to the possession of supreme happiness, we must have clear views of the nature of the necessary preparation, as a preliminary to its enjoyment.

No soul of man could ever have enjoyed a prospect of future happiness, had not the righteous Governor of the universe devised the plan of man's redemption from the consequences of sin, and the punishment of hell. The law only condemned us, as transgressors: and on the supposition that we might indeed see the enormity of our guilt, and should be enabled afterwards to maintain a uniform course of obedience to its requirements; still, without some provision of mercy, the curse would hang over our guilty heads, and render us liable to its penalty for previous delinquencies. In this condition of danger and of need, how beautiful is the scheme of salvation which the Gospel reveals to man! What the law could not do, in that it was weak through the flesh, God, in supreme compassion, has done, by sending his own Son into the world in the likeness of sinful flesh, and by a sin offering,—by an offering of himself as a sacrifice for sin,—has satisfied the claims of justice; magnified the law by his obedience; shewn sin to be an evil infinitely hateful to God, and

injurious to the universe ; and thus, by his sufficient suffering and infinite worthiness, has laid an honourable basis for the pardon, the justification, and eternal life, of all who believe in his name ; or, in other words, for all those who sincerely and humbly depend upon his all-sufficient work, and plead his merits, at the throne of grace, as their great surety and deliverer from the wrath to come.

The great doctrine of the Scripture is that of atonement for sin, in the sufferings and death of Jesus Christ ; and of faith in him, as the means of enjoying the benefits of that atonement. Our salvation is all of grace, through faith in Christ. We cannot merit heaven ; we cannot purchase it. Naturally, we have no claim to it. If it is enjoyed by us, it must be through the riches of sovereign grace, vouchsafed to us as the free gift of God ; and received by us, in the exercise of simple dependence on the merits of the Redeemer. "The wages of sin is death ; but the gift of God is eternal life, through Jesus Christ our Lord." Hence the oft-repeated declarations of the necessity of faith in him. Hence, also, the equally oft-repeated assurances of safety and blessedness, if we confide in his power and grace ; and the denunciations consequent upon either a rejection of him, or a want of confidence in him. "Believe in the Lord Jesus Christ, and thou shalt be saved." How simple, yet how glorious and sublime ! All God's plans are like himself—beauteous in their simplicity, and yet infinitely glorious in their results. What depths and heights, what lengths and breadths, of love and grace are here ! Christ, the Eternal Son of God, suffers in humanity the ignominious death of the cross, to shew to the universe Jehovah's hatred of sin ; and thus, a world of rebels may be saved through his intervention. The guiltiest and most forlorn of our fallen race, may be pardoned and saved, through faith in his name. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him,"—the wild barbarian, or the polished philosopher ; the courtly statesman, or the humble peasant ; the grey-headed sinner, or the thoughtless prodigal,—"that whosoever believeth in him might not perish, but have everlasting life !" Delightful truth ! But appalling inference ! Those who do not believe in him, must perish. "He that believeth not shall be damned." Faith in Christ therefore is the grand preparative for death, and passport into heaven ; it lies at the foundation of, and indeed effectually secures, all other needful preparation.

For, inasmuch as our nature is corrupted by sin, the intervention of Christ on our behalf, while it offers an equivalent to justice on ac-

count of our transgressions, procures also for us the influences of the Holy Spirit, to regenerate our fallen nature, and to impart to us an adaption for the purity, and a capacity for the enjoyment of the happiness of heaven. The true believer is born of God. He is renewed in the spirit of his mind. He mourns on account of sin. He sees the beauty of holiness. He longs for conformity to Christ. He is, in some measure, moulded into the Saviour's image. He desires to show forth his glory. And while he is still upon earth, his thoughts and affections, his treasure and his conversation is in heaven; from whence also he looks for the Saviour. While he is at home in the body, he is absent from the Lord; and, the opposite, when he is absent from the body, he is present with the Lord. In earth or in heaven, in life or in death, in time or in eternity, he is the Lord's. He is safe for all worlds. God being his portion, and father, and friend; and Christ his elder brother and Saviour; and saints and angels his compeers and fellow-citizens of glory, death is regarded by him only as the means of changing his place of residence, and of increasing his enjoyments. Would we then be prepared for death and heaven? We must believe in the Redeemer's name; experience the washing of regeneration, and the renewing of the Holy Ghost; and such a state of mind as this experience indicates, will invariably produce penitence, and humility, and obedience.

If consequences and blessings such as those to which I have adverted, are dependant upon a suitable degree of preparation for death, who can estimate the importance of the inquiry which remains to be considered?

3. *How is this preparation to be obtained?*—We are naturally unprepared; and, moreover, we are naturally indisposed to seek preparation. There is a listlessness about the impenitent sinner which is truly affecting, and awfully perilous. If he occasionally thinks of death, he endeavors to banish the thoughts of it as quickly as they rise in his mind, and habitually puts far from him "the evil day." But, what mad infatuation! The sick man might more reasonably shun the physician, or the drowning man avoid the hand that would snatch him from a watery grave. The infinite Jehovah, who knows what is in man, beholds this indifference with boundless concern for the sinner's welfare, and employs numerous agencies for waking up the dormant powers of the soul to perceive its peril, and to inquire after the means of safety. Sometimes God goes out of the way of his ordinary providence, and shakes the foundation of a massy building by an earth-

quake, as at Philippi, in order to bring a careless sinner to inquire after salvation. Sometimes He employs the weakest instrument, or a mere incidental remark, to kindle up unquenchable ardor in an immortal mind towards the sublime themes of eternity, as in the case of a woman telling the afterwards celebrated Bunyan that he was the ugliest swearer she ever heard. Sometimes He lays his afflictive hand upon an individual, on upon the relative connexions of that individual, in order to secure the spiritual health and eternal well-being of the soul, as multitudes of Christians have testified. But generally He awakens men to a sense of their lost condition, by means of the preaching of the Gospel, accompanied by the quickening influences of the Holy Ghost. But, whatever the means employed may be, the design is to bring the convinced sinner to despair of salvation in any thing short of Christ, and to lead him to see that in the divinely appointed Redeemer he may be eternally blessed and saved.

Then the prayer of faith is inspired and breathed out at the divine footstool. "Lord, save, or I perish." "God be merciful to me a sinner." "Lord Jesus, into thy hands I commend my spirit, for thou hast redeemed me, O Lord God of truth:" With humility and confidence, the soul of such an one reposes upon the finished work of Immanuel, and looks forward with composure, if not with triumph, to the hour of death, the day of judgment, and a boundless eternity. Meanwhile, the Holy Ghost strengthens the faith and deepens the humility of the contrite spirit; fills the mind with joy and peace in believing; enlarges the understanding, to perceive and comprehend the deep things of God; and enables the candidate for immortal happiness to be continually looking and longing for the coming of the Lord. Such a soul, repenting of sin, believing in Christ, reposing solely upon him for salvation, and looking for the mercy of God in him, and daily seeking sanctifying grace and eternal glory at the throne of mercy, shall assuredly attain to the possession of heaven. Transactions have taken place between that soul and the omnipotent Saviour, which are calculated to inspire the humble and confident hope of future safety and happiness. The believer is enabled to say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." Whilst Christ, invested with almighty energy, with which no power in the universe can compete, and which no stratagems can frustrate, has uttered words which declare that the interests of such individuals are indissolubly entwined with his own existence and bliss: "Because I live, ye shall live also." Sleeping

in Jesus, they shall wake up in heaven, and be for ever with the Lord.

The instrumental means, then, of acquiring preparation for death and heaven, are diligent inquiry after that preparation, and fervent prayer for its bestowment. God, though he wills not the spiritual death and eternal ruin of a sinner, (but has rather abundantly provided for its boundless felicity,) does not save men against their wills; nor, ordinarily, without their earnest desire. But he has promised—that, if we seek, we shall find. He invites us to himself in the most melting terms of tenderness and compassion. He expostulates with us, on our backwardness to come to him. He employs innumerable agencies to influence our wills and our hearts. He draws us with the cords of love. He terrifies us with the fear of his wrath. So that he will be justified to the universe, at last, in the condemnation of the impenitent and the incorrigible, as having done every thing towards the rescue of the finally lost, which was consistent with the moral agency of sinners, but which they either impiously spurned, or carelessly disregarded. He called; but they refused. He stretched out his saving hand; but they disregarded. And therefore, at the hour of their death, when their guilty spirits sink to the regions of despair, they will bear with them a consciousness of the infinite rectitude of their doom; and at the day of judgment, when their final sentence will be pronounced, in the audience of assembled worlds, the universe itself will echo the approval of that sentence, and all the intelligent creation of God will with one voice, exclaim, “Righteous art thou, O Lord, in all thy ways, and holy in all thy works!”

Let me solemnly admonish you, then, my hearers, to receive the warning of this scripture, combined, as it is, with the dispensation of providence which has convened us in the house of prayer this day. “Thus saith the Lord, set thine house in order; for thou shalt die and not live.” Does the conscience of any of you testify that you are unconverted—still impenitent? It is of infinite consequence that you should instantly commence the work of preparation. For, should you die in your present condition, you must inevitably perish. O! tremendous word! To perish! To be an eternal outcast from God, and hope, and happiness! To be an indestructible object of pain, and shame, and despair! Shake yourself, fellow sinner! from your most dangerous lethargy; and cry now, “What must I do to be saved?”

And can those who have believed through grace be too well prepared for the glory which is to be revealed? You, Christians, have need to be trimming your lamps, and adjusting your accounts, and stirring

up your spirits, for the coming of your Lord. "Wherefore, gird up the loins of your mind; be sober, and hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ."

With regard to our deceased friend and sister, there is the most satisfactory reason to hope, that she possessed and enjoyed the necessary preparation for death and heaven. Naturally of a mild and amiable disposition, the possession of religion, which, it is believed, she sought and obtained, a few years ago, did not exhibit in her so conspicuous a change as it often displays in the conduct of persons of a different temperament. But that she had indeed tasted that the Lord is gracious—that she had chosen the good part of an interest in Christ—was sufficiently indicated in her conversation and conduct, in her humility and submission to the divine will, and in her ardent attachment to the ordinances and people of God, during the period of comparative health which elapsed after she made a profession of religion. But especially did these christian graces shine during the protracted period of sickness which has just now terminated in death. During this period she realized the truth and faithfulness of the divine promises; and felt that Christ was precious to her soul. To her, death had no sting. She expressed fervent desires to depart, and to be with Christ; and exhorted her sorrowing relatives and friends to labor to meet her in heaven. It was through much tribulation that she was destined to enter the kingdom; her bodily sufferings during the few last months of her sickness being more severe and distressing than her friends ever witnessed in any case besides. Yet she enjoyed divine consolation, from the assurance with which she was favored from on high of her acceptance in Christ, and patience had its perfect work in her. Without murmuring or complaint, she endured all her heavenly father was pleased to permit her to bear; and the grace of God was manifested in the manner in which she was enabled to pass through the valley of the shadow of death. It was not my privilege to visit her in these most interesting and momentous circumstances; but I have it from a friend who attended her dying couch, that he "never witnessed such humility, such grace, such patience, such steadfast assurance; her suffering and distress seeming no hindrance to her joy in her Saviour." Who can doubt, but that her ransomed, disembodied soul, being now absent from the body, is present and ever with the Lord? "I heard a voice from heaven, saying unto me—blessed are the dead, who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

When friends are thus bereaved of their beloved relatives, nature must and will feel. Religion is not designed to suppress our feelings ; but to sanctify, to regulate, and to guide them. Jesus wept at the grave of Lazarus ; and we are not only permitted, but commanded, to weep with those who weep. We mingle our sympathies this day with those who are now thus bereaved. But, at the same time, we ask the afflicted husband, and parents, and relatives, and fellow church-members of the deceased, to receive at the hands of a gracious God, the abundant consolation with which he has been pleased to accompany this trying visitation of his providence ; and to endeavor to make the best of all improvements of it, by complying with the dying charge of the departing saint, to strive to meet her in heaven. As a minister of God, I beseech you all, whom I address in my Master's name this day, to aspire to that world of glory, where the blessed inhabitants " shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat." But where " the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes."

APPENDIX.

The author of the foregoing discourse takes the liberty here to insert the notice of Mrs. Phelps's death, which he prepared, at the request of the bereaved husband, for the *St. Catharines Journal*; after which he will add a few particulars in reference to the family of the deceased, and to her own history, which the relatives desire to have recorded, as a memorial of her whose early departure they mourn.

Notice from the St. Catharines Journal of February 1, 1849.

DIED—At the residence of her father, Mr. Arnold Dexter, of Lewiston, N. Y., on the 26th ultimo, Mrs. HESTER ANN PHELPS, wife of Mr. O. S. Phelps, of this town, in the 33rd year of her age.

The deceased had been the subject of long-continued affliction, which she bore with exemplary Christian patience and fortitude, and with cheerful acquiescence in the will of God. She was naturally of an amiable disposition; to which, it is believed, the graces of the Christian character were superadded, by the influences of the Spirit of God upon her heart. In life, she adorned the doctrine of God her Saviour; and in death, she enjoyed the consolations of religion, and the triumph of faith over the last enemy. Her end was peace.

Appropriate religious services were performed in the Presbyterian Church in this town, on Monday last, on occasion of her funeral; and her flesh rests in hope of a glorious resurrection, in the enclosed burial-place adjoining, belonging to her father-in-law, Oliver Phelps, Esq.

“————— No mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose.
So Jesus slept;—God's dying Son
Pass'd through the grave, and blest the bed;
Rest here, blest saint, till from his throne
The morning break, and pierce the shade.
Break from his throne, illustrious morn;
Attend, O earth! his sovereign word;
Restore thy trust—a glorious form—
Call'd to ascend and meet the Lord.”

The deceased was the second daughter of Arnold and Elizabeth Dexter, both of whom still survive. Her father was born in the town of Mansfield, county of Windham, Connecticut, on the 23rd day of January, 1780. Her mother was born in the town of Charleston, Providence county, Rhode Island, on the 9th day of March, 1783. They were the parents of four sons—David Luther, George Paddock, William Arnold, and John Wesley; and three daughters—Mary Ann, Hester Ann, and Elizabeth Ann. The subject of this memorial was born in the town of Manlius, Onondaga county, New York, on the 28th day of February, 1816. On the 16th of May, 1838, she was united in marriage at Lockport, N. Y., to Mr. Oliver Seymour Phelps, the fifth son of Oliver Phelps, Esq., of St. Catharines, C. W.; where she lived for several years, and united with the Presbyterian church, on a profession of faith, on the 15th of February, 1843. She was a subject of pain and suffering, from the 18th year of her age to the day of her death. At an early period of life she manifested an amiable, lovely, and affectionate disposition; and the virtues which she displayed, naturally endeared her to the hearts of a large circle of ac-

quaintances and friends. In her last sickness, which extended through several months, the Christian graces were eminently developed and exhibited. A few weeks previous to her death, she cheerfully submitted her case to God, and no longer indulged any hope of recovery. Being unwilling, at the time, that her parents should know her mind concerning this, she requested her attendants not to inform them; for, as an affectionate and dutiful child, she could not endure the thought of adding to their grief, which was already great.* As death approached she expressed a fervent hope that her life might be prolonged until her absent husband, who had recently left her sick couch, should be able to arrive from a distant place. And God mercifully permitted her to enjoy this desire of her heart. The meeting was at once calm, dignified, affecting, and in character with those whose minds are filled with the hopes of the gospel, and who anticipate reunion, and an eternal habitation, in the mansions of glory. After a variety of tender expressions, she charged him to meet her in heaven; and she left the same charge on the minds of all her friends who were privileged to witness her dying experience. She bade her relations good-bye, calling each of them by name; and telling them not to weep for her. For the spiritual welfare of her brothers and her juvenile relatives she manifested a great and earnest solicitude. She desired her sister-in-law, Mrs. Winchester, to offer prayer for her by her bedside; thanked her friends for their kindness to her; gave all necessary directions concerning her funeral; and chose the spot where she would have her remains to repose. Though enduring great pain and suffering, she possessed perfect consciousness till within a very short period of her decease. In her dying circumstances, the ministrations of the Rev. Mr. McColl were sweet and refreshing to her soul. Above all, "the apostle and high priest of our profession, Christ Jesus," was precious to her; even all her salvation, and all her desire. She declared herself happy in him; and said she "longed to go," meaning, to his presence and bliss; ejaculating the prayer of faith, and hope, and triumph, "Lord, Jesus, receive my spirit." And so she sleeps in Jesus.

Before the removal of the corpse, at the residence of her father, for the purpose of conveying the remains to their final resting place in Canada, the Rev. Mr. McColl read a portion of the 8th chapter of the Epistle to the Romans, founding an address on the latter part of the same; and offered prayer. At St. Catharines, the devotional exercises, in connexion with the funeral sermon, were conducted by Mr. McColl; the 15th chapter of the 1st Epistle to the Corinthians being read by him, and the choir singing the 18th hymn of the First Book, and the 3rd hymn of the Second Book, of Dr. Watts's inimitable compositions. At the grave, the Rev. David Barr offered a short address, alluding to the evidence which the dying experience of Christians affords of the truth and sublimity of the religion of Jesus, and directing the thoughts of the mourners and spectators to the glorious morning of the resurrection.

* Her tender mother having watched over her, with the utmost solicitude, for several months.

