

rises to the recollection with thrilling energy. The solemnity of that point of time which closes mortal life, and opens upon an untried eternity; and that point once passed, the consideration of the sure and eternal blessedness of those that die in the Lord, for ever released from all pains of body and mind, is affecting beyond what language can describe. We seem then indeed to feel that this world is a land of shadows. That

"All, all on earth is shadow, all beyond is substance;
How solid all where change shall be no more!"

A few more intervening days, and we also shall stand on the verge of time. May Divine grace enable us to cast the anchor of faith and hope firm on the Rock of ages, and though the storm may be severe, we shall get safe to land, and our landing will be triumphant. And how soothing is the reflection, that those whom we have deposited in the tomb are sleeping in Jesus! The breathless clay is in his custody, waiting for the final manifestation of the sons of God. Could we but more frequently and more fully realize the great subject of the Christian salvation, we should be perfectly convinced that the grievous sufferings which sometimes attend our dying friends and relatives, are, comparatively, as nothing, when considered as introductory to a state of eternal glory and blessedness. A period is approaching, 'when this corruptible shall put on incorruption, and this mortal shall put on immortality.' Then shall be brought to pass the saying which is written, 'Death is swallowed up in victory,' completely, entirely, and eternally overcome. We see our beloved relatives, and our dear friends in Christ, 'going

the way of all the earth;' but we know where they are going, even when they walk through the gloomy valley of the shadow of death.*

If we have to drink deeply of the cup of sorrow, we are going where we shall drink the cup of consolation; where everlasting joy shall be upon our heads, where all tears shall be wiped away, and there shall be no more sorrow nor crying. 'Light is sown for the righteous, and gladness for the upright in heart.'

If losses and poverty attend us in this world, we are going where all the riches of heaven are to be enjoyed. A throne and a kingdom are prepared for us, and being faithful unto death, we shall receive the crown of life. Every want will be removed, every wish fulfilled, and every desire granted; for 'he that overcometh shall inherit all things;' he shall possess the riches of heaven to the full extent of his most enlarged desires; and the Lord says concerning him, 'I will be his God;' I will be to him a source of complete and everlasting blessedness; 'and he shall be my son,' to inherit my kingdom, and dwell with me in it through eternal ages: Rev. xxi. 7.

* It will perhaps be understood that the author, in this part of the discourse, wishes to pay a tribute to the memory of his beloved partner in life, of whom he has lately been deprived by the stroke of mortality. She died March 30, 1810, in the seventy-fifth year of her age. After a life of activity and usefulness, distinguished by strict integrity, and conscientious piety, she gradually sunk under a load of infirmities and afflictions, which she was enabled to bear with Christian patience and fortitude, till at length she finished her course with as much tranquillity as could be desired. Her bereaved husband severely feels the vacancy which death has made, after an happy union of more than fifty-one years. But he too is going the way of all the earth.

If we groan in this tabernacle under a load of bodily afflictions, we are going to that land where the inhabitants shall never more say, 'I am sick.' Mark yon poor cottager; his dwelling is mean, and ready to fall. The windows are shattered, the roof is broken, and in the walls are many chinks and openings; you pity him, and tell him that his house is sorely out of repair; he answers, with composure, I know it is so, but that gives me little concern; for I am going to flit: I shall soon remove into a most comfortable and commodious dwelling, which my kind benefactor, as an act of unmerited love, has built, furnished, and prepared for me. I shall therefore joyfully quit this crazy abode in which I suffer many inconveniences. Apply this to the afflicted Christian. His body is enfeebled, shattered, and broken by disease, but he knows he is going to leave it, and this expectation supports and relieves him, 'We know that when the earthly house of this tabernacle is dissolved, we have' a better to go to, 'a building of God, an house not made with hands, eternal in the heavens.' With this consideration our blessed Redeemer comforts the hearts of his followers: John xiv. 1, 2: 'Let not your hearts be troubled:—look forward to the heavenly world; 'in my Father's house' from whence I came, and whither I am going, 'there are many mansions,' where there will be every thing to accommodate you in the most delightful manner. 'If it were not so, I would have told you,' and not permitted you to impose on yourselves by an airy dream. I am now going, not only to receive my own reward, but to 'prepare a place for you,' and to dispose every thing for your most honourable reception into that world of glory and felicity.

Thus we have briefly considered death as a journey. When viewed in this light, it affords some pleasing ideas to a good man. It is a journey which may be just at hand. A journey which we cannot avoid. It is of great importance to be prepared for it. It is to be taken but once. For it is a journey to an everlasting dwelling. The consideration of it should loosen our hearts from earthly things, and moderate our sorrow under present afflictions.

Let us now close our meditations on this subject.

This journey, I fear, will be a dreadful one to some here present. O ye that forget God; ye that strive to banish the thoughts of death and eternity far from your minds; in what language shall I address you? What words shall I adopt in order, if it shall please God, to rouse you from your insensibility? The messenger will soon arrive to call you away. Youth, and health, and strength are no security. If none went this journey but those who had reached threescore years and ten, the case would be very different. But perhaps far more die before they have arrived at the meridian of life, than those who have passed that period. O, ye young people! may God give you an ear to hear his voice to-day. If the aged are past feeling, we would hope better things of you. If they are like the beaten anvil, hardened by repeated strokes, surely this is not your case. If they are like the deaf adder which stoppeth her ear, surely God will give you an ear to hear, and an heart to understand, that your souls may live. But he can rouse the most insensible, whether old or young. Unto you, O men, do I call, and my voice is to the sons of men. Prepare to meet your God. You will soon be called to meet him; and woe unto you, if ye are not prepared.

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Awake thou that sleepest, and arise from the dead, and Christ will give thee light. He stands with open arms, ready to receive the returning sinner. Let none say, 'There is no hope.' A foundation is laid in the Redeemer's death, for the hope and encouragement of the most guilty and the most miserable of mankind. Without one moment's delay, begin to cry for mercy: for whosoever shall call upon the name of the Lord shall be saved. Once more I say, since this journey is unavoidable, and the time of it is uncertain; since endless felicity, or everlasting misery are depending; let it be your first and chief concern, through grace to be prepared for it. This is the voice of Christ himself: 'Be ye also ready, for in an hour when ye think not, the Son of man cometh.'

Let no one in this congregation rest one day longer, without knowing where he is going. Negligence in this argues a state of insensibility that wants a name.

Christian brethren, wait for the signal to go this journey. Have your loins girt, and your lights burning, and be ye like men that are looking for their Lord's coming. Remember he hath said, 'Behold, I come quickly.' Let your answer be, 'Even so, come, Lord Jesus.' Amen.

THE END.

Awake thou that sleepest, and arise from the dead, and Christ will give thee light. He stands with open arms, ready to receive the returning sinner. Let none say, 'There is no hope.' A foundation is laid in the Redeemer's death, for the hope and encouragement of the most guilty and the most miserable of mankind. Without one moment's delay, begin to cry for mercy: for who-soever shall call upon the name of the Lord shall be saved. Once more I say, since this journey is unavoidable, and the time of it is uncertain; since conflict is inevitable, or everlasting misery are depending; let it be your first and chief concern, through grace to be prepared for it. This is the voice of God himself: He is also

ERRATA.

Page 45, third line from the bottom, for judgment, read engagement.

— 159, for Stennet, read Stennett.

— 204, for Sutcliffe, read Sutcliff.

— 291, for Brainard, read Brainerd.

THE END.

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