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FAREWELL SERMON

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*On the 11th of September, 1814,*

BY THE

REV'D. JAMES HUGHS, A. M.

On leaving his Congregations,

*Buffalo & Short Creek.*

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CHARLESTOWN, VA.

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1814.

THE following discourse is presented to  
the people of the Congregations of Short  
Creek and Lower Buffalo, as a small tes-  
timony of the sincere regard of their for-  
mer pastor

JAMES HUGHS.

## A FAREWELL SERMON.

*ROM. 15. 13, Now the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost.*

Both christian and natural affection give their approbation and sanction to a custom of long standing, for affectionate friends when about to separate, to express a friendly wish for each other's welfare, in common briefly expressed by the one compound word *farewell*. Never perhaps is this more suitable, or more properly expected than from a pastor when about to separate from the people who have been his pastoral charge. And I think I can say that at this opportunity, natural and christian affection unitedly excite to the performance, with peculiar tenderness and sincerity.

Being now about to address you collectively in a publick manner for the last time, desiring to give you an instructive and very rich valediction; that I may not fail to do it in a truly christian and scriptural manner, I have chosen to do it by this very full and instructive portion of God's holy word, which will afford us ample matter for pleasant and profitable parting meditation. The words appear to be expressive of nearly all that a spiritual mind could devoutly wish for himself or his best friends.

What can be more desirable than a well grounded hope of Heaven hereafter, and some sweet foretastes of that joy and peace of God with which he shall fill the souls of his saints to all eternity in his immediate presence. And what can we desire or expect hereafter more than to be filled with the peace and joy of God, to swim in the boundless ocean of the joy and love of God forever.

Our text therefore appears to contain a very great portion indeed of the blessedness of the christian both in time and eternity; while speaking from it I would adopt the prayer of the apostle in behalf of you my hearers.

The apostle in the preceding verses introduced a quotation from the Prophets shewing the extension of the blessings and joys of the gospel to the Gentile nations, and that in consequence of the enjoyment of these privileges and the light and knowledge they should obtain respecting the Messiah of God the root of Jesse, they would be brought to put their trust in him. He takes occasion from hence to stile him the God of hope & under this character immediately addresses him, in behalf of the Romans to whom he writes, who were Gentiles, that he would fill them with all joy and peace in believing that they might abound in hope through the power of the Holy Ghost. The apostle in

This place gives this title to God, either to denote that he is the only object of our hope, or that he is the only author of that hope which is found in true christians, to which they are expressly said to be begotten by the God and Father of our Lord Jesus Christ. 1 Pet. 1. 3, which raiseth much joy and peace in the hearts thro a lively faith in Christ, in this he prays they may abound and in the 17th verse of the preceding chapter he had said that it is in this that the kingdom of God consisted, in righteousness, peace and joy in the Holy Ghost.

The apostle prays that they may have not merely hope but that they may abound therein, that they may arrive to a Pleoromorphia or full assurance of hope, as it is in Heb. 6. 11, such a hope may be an anchor to the soul to keep it safe and steady amidst of storms and tempests, and fill them with sweet joy and peace in believing even amidst all difficulties. This is to be effected only by the operations or power of the Holy Ghost, if our own power, or ability will not reach it, and therefore whoever has this hope and abounds therein must ascribe all the glory unto the Holy Ghost. God is the object, the author and supporter of our hope, if it be a genuine hope that will not fail us in the end.

In farther treating this subject I design

I. To consider what provision is made in the gospel to encourage and strengthen the true believers hope.

II. Speak something of the peace with God which his people have.

III. Speak of the holy heavenly joy of believers.

I. Hope is properly the expectation of some desired good either real or supposed, and is a comfortable and useful affection of the soul, it greatly mitigates present troubles and is a powerful excitement to action and industry.

Take away hope and the soul sinks in despair, there is no motive to action left. And altho' in the concerns of this life, hope is often disappointed, and its pleasures frequently exceed those of enjoyment, yet because when we are disappointed of our hopes on the one hand, we still turn them to the other, the spring of action is thus kept alive.

The reason why the hopes of men with respect to this world are so often disappointed, is because they expect that from the world, which either it cannot give at all, or at best does not answer their expectations, or does not compensate the pains and charges they have been at to obtain it.

And the reason why the hopes of the hypocrite perish, is because he hopes for gospel blessings contrary to the self humbling terms of the gospel. But on neither of these accounts shall true believers be disappointed; not the latter because they ex-

ped the blessings of the gospel on the same terms on which they are proposed—And not the former, because the happiness they hope for is not only well secured but it far surpasses their most raised hopes. This will appear if we consider, 1st. The object of the christians hope which is clearly set forth in the gospel.

The heathen world had very obscure dim notions about the future state, therefore they are represented as being without hope, Eph. 2. 12, having no hope and without God in the world. Any knowledge which any of them have obtained of the hope which is laid up for them in Heaven, they have heard it in the *word of the truth of the gospel* Col. 1. 5. These glorious things which are the object of the believers hope, were revealed to the church of God before the gospel was preached; but they were revealed in such a typical and figurative manner as must inevitably have been attended with much darknes, compared with what it is under the gospel. Hence Jesus Christ is said to have brought life and immortality to light by the gospel. He has therein given a brighter discovery of immortal life and glory, which are the objects of the believers hope, than ever was made before. The objects of the believers hope are not confined within the narrow limits of this present life, the gospel of Jesus proposeth more enduring substances, an incorruptible crown of life and glory which fadeth not away, it promiseth a far more exceeding and eternal weight of glory, with which all the most grievous sufferings of this life are not worthy to be compared, yea, eye hath not seen, ear heard nor have entered into the mind to conceive the things which God has laid up for those who love him, &c. notwithstanding we have such clear gospel light, it doth not yet fully appear what we shall be, but we are assured by the gospel of Jesus Christ, that when he shall appear we shall be like him, and this is sufficient ground of hope for the believer. And all this is not far off, it is but to be absent from the body and present with the Lord. This is the blessed hope we look for, Titus 2. 13.

2. This hope is suited to sinners, it is founded in the grace of God, therefore though we have greatly sinned we may hope, for where sin abounded grace did much more abound, Rom. 5. 20, and if it be objected, how can God consistently with his justice extend his grace so bountifully to such sinners? we answer with the apostle in the 21 verse this grace reigns thro' righteousness, for

3. The gospel assures us that Christ has given full satisfaction to the broken law of God for all his faithful ones, so that as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous—and the righteousness of God which is by faith of Jesus Christ is manifested, as to all them who believe, being justified freely by his

face through the redemption that is in Christ Jesus—that he might be just and the justifier of him who believeth in Jesus: And God by raising Christ from the dead has given us a most certain evidence that he is completely satisfied with what Christ has done and suffered in the room of his people. The apostle Peter tells us 1 Pet. 1. 21, that God raised him up from the dead and gave him glory, that our faith and hope might be in God.—Being justified by his death may we not reasonably hope to be saved by his life, seeing he ever liveth to make intercession for us, pleading the merit of his obedience unto death. This consideration should also silence despairing thoughts on account of fresh guilt which we too often contract, and with this view it is proposed by the apostle 1 John 2. 1, If any man sin we have an advocate with the father, Jesus Christ the righteous—Paul also saith Rom. 5. 8, 9, 10, God commendeth his love toward us, in that while we were yet sinners Christ died for us, much more then, being now justified by his blood we shall be saved from wrath through him. For if, when we were enemies we were reconciled to God by the death of his son; much more being reconciled we shall be saved by his life. And 8. 32, He that spared not his own son, but delivered him up for us all, how shall he not with him also give us freely all things; who then shall lay any thing to the charge of God's elect, it is God that justifieth, who is he that condemneth, &c. What abundant ground of hope in God does this afford.

4. We find in the gospel that God confirms the hope of his people by the gift of the Spirit, which is not only to prepare and fit them for the heavenly blessedness; but also to seal & confirm to them their right to their heavenly inheritance. 2 Cor. 5. 5. Now he who hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Believers are sealed with the Holy Spirit of promise, which is the earnest of their inheritance. It is the office of the Spirit to establish the hopes of christians, the prayer in the text implies this, that *we may abound in hope through the power of the Holy Ghost.* The impression of the holy image of God, which is made upon believers by the Spirit manifest to them, when by his enlightening influence they are enabled to discern it, their adoption into God's family and their interest in his promises. Thus he is said to bear witness with our spirits that we are the children of God, if children then heirs, &c. Rom. 8. 16. Those divine graces which the Spirit worketh in men, are as it were, part in hand of what God has covenanted to bestow upon them; this is the proper notion of an *earnest*, and their souls may be hereby assured that God will bestow the whole upon them in due time.

5. Another sweet and immoveable support to the believer's

Hope is the Gospel covenant. 2 Sam. 23. 5. *He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire.*

Indeed, not any of the guilty fallen race of Adam have the least ground to expect blessings from God by that covenant which he made with him in innocency; but the contrary, for it has been violated, we are incapable of fulfilling its conditions and under its curse. But God in his boundless goodness has published in the gospel a covenant of grace, of which his son Jesus Christ is the surety and mediator, it is ratified in his blood, which is therefore styled the blood of the everlasting covenant, Heb. 13. 20 It is ordered in all things and sure, it contains all the salvation and all the desire of those who lay hold upon it by a sincere and living faith. Unto all such God has given exceeding great and precious promises. It was, indeed, amazing condescension in the great God to lay himself under such obligations to any of the children of men; but seeing he hath said it he will do it.

Free grace and goodness disposed him to make those precious promises to his people, and not only the same grace, but also his truth and infinite faithfulness bind him to fulfil them. He hath said that there is no condemnation to them who are in Christ Jesus, and he will see to it that nothing shall ever condemn them. He will certainly fulfil every article of his gracious covenant to all such as heartily accept it, his faithfulness can never fail. Though they find in themselves much matter for humiliation and sorrow though all things around them wear a gloomy aspect, yet they may still hope; for they have the covenant mercy of God to build their expectations upon—yea, their hopes are raised upon the boundless everlasting covenant love of God. Who, saith the apostle, Rom. 8. 35, shall separate us from the love of Christ? shall tribulation or distress, &c. How altogether by their united strength can unclasp the arms of divine infinite love in which believers are safely enfolded.

Thus we see what ground believers have to abound in hope. And this is also the foundation of their joy and peace in God.

I now proceed as proposed

II. To speak of the peace with God which his people have. The word peace is very comprehensive as it is used in the sacred scriptures, it appears to be used to express the enjoyment of all temporal good things, & also all spiritual mercies, & indeed peace is absolutely necessary to the enjoyment of any good, without it there is no security of possession or enjoyment of any thing; the wicked therefore do not truly enjoy any thing, for there is no peace saith my God to the wicked.

True believers therefore, and they only, have true enjoyment,

while the wicked have no peace nor any foundation for true peace with any thing. God who is the believer's covenant God, and the God of peace, can make all around his people to be at peace with them; he is the God of power and can create peace. When he sees it best he can make their very enemies to be at peace with them, he can make a league with the beasts of the field for them, with the lions, with the most brutish among men. He can say to the proud wind and to the waves, peace be still and they obey him. He can give them rest, not only from the days of adversity, but he can give them rest in adversity. He saith my people shall dwell in a peaceful habitation, and in quiet resting places.

But what is mainly intended by peace in our text is *peace of conscience, peace in our own breasts*; but it will be necessary here to say something of the foundation of this peace. This peace of conscience implies reconciliation with God; we cannot have a sense of peace, till we are brought into a state of peace, till the enmity that was between God and the sinner is removed by the blood of Christ, this is the price of peace, the chastisement of our peace was upon him, he made peace by the blood of the cross. Now when a convicted trembling sinner, under a sense of his guilt, is brought by a living faith to lay hold on the atonement of Christ, or has received his righteousness, which alone can avail in point of justification before God. Then the sinner is absolved, he is justified. God is at peace with him, the soul is brought into a state of peace, and by this there is a foundation for a sense of peace in the believers conscience. While he was under the guilt of sin whatever peace he had it was a false peace; for guilt cannot consist with true peace. But now being pardoned, being justified by faith he has peace with God, peace proclaimed from Heaven in his conscience, and this built upon the peace of reconciliation with God. Now conscience is as God's vicegerent in our breasts and next to God, is our best friend or worst enemy. It ought, and will, if rightly informed, acquit and approve those who are acquitted and approved by God in his word, et vice versa.

How distressing is it to have a guilty conscience within declaring against us, thou art the very man, against whom all the curses of God's broken law are denounced, and a stupid scared conscience is worse, because more dangerous.

But how happy they, on the other hand, who upon just and solid ground, enjoy peace of conscience? How happy and joyful must the man feel whose conscience just before was denouncing wrath and condemnation against him; now unitedly with the declaration of the gospel tells him, *to thee O my soul there is now no condemnation.* O what a rest is this saith the soul, which I



in entered into! They who believe do enter into rest. The gospel pronounceth him justified who believe in Jesus, God is satisfied fully, with the righteousness of Christ, which he by faith has received, and that which satisfies the justice of God, must pacify the conscience, and it must speak peace to the soul.

While christians are in this imperfect state, they often desire themselves; sin too frequently prevails over them by which they will be disquieted, but they may at all times have recourse to the laver of Christ's blood; which *cleanseth from all sin*, and *we have an advocate with the father Jesus Christ the righteous*. Hereby is this blessed peace of soul to be maintained; for when this peace speaking blood of sprinkling, is applied to the defiled soul, guilt is removed, and by the intercession of Christ, the soul is relieved from trouble, has rest from the heavy charges of conscience. Nor is humiliation, and godly sorrow for sin, inconsistent with joyful peace; nay this true peace of conscience is not to be expected without some degree of sincere godly sorrow, according to the gospel covenant. Repentance and remission are herein connected. This is the language of the New Testament. Repent that your sins may be blotted out, Acts 3. 19. Therefore if we would be filled with peace of soul in believing if we would desire a blessed peaceful sense of the pardon of our guilt; we must exercise an unfeigned sorrow for sin towards God, as well as faith in Christ Jesus.

There is no word of peace in the gospel to those who persist in a course of wilful sin, and impenitence: tho' it gives the greatest encouragement to those who are truly humbled under a sense of their sins, and many imperfections, and who are exercising themselves to keep a conscience void of offence toward God and man. These, and only these, are the persons whose hearts shall be placid, and their souls shall dwell at ease, to them God will speak peace, Psalm 85. 8.

Notwithstanding, therefore, that the world be in tumult and commotion—that hell burn with malice against the believing people of God, and earth rage with fury and cast out their threats, so as to give them tribulation in the world, yet in Christ Jesus they have peace. When the men of the world censure and condemn, and devils accuse, the believer says with the Psalmist, I will hearken to hear what God my Lord will speak, and to his saints God will speak peace. Then let the devil speak wrath, and the sons of contention utter their fury, as long as God speaks peace, I will not be dismayed or moved, while this is the case I will live in peace and die in peace. O how precious is this peace! how desirable the enjoyment thereof in life, and in death. O what obligations are we under to Jesus Christ, who came into the world

to open the way for the proclamation, "*Peace on earth and good will to men.*"

III. I would now say something of the holy spiritual joy of God's people. But who can justly represent that which is unspeakable, it is a something which even surpasses the pleasures of the peace we have been attempting to describe. It is produced in the shedding abroad of the love of God in the heart, by the Holy Ghost, which is given unto us, it is so great that there is no epithet can suitably express it, or point out its sweetness; the apostle Pet. 1. 8, saith, it is a joy unspeakable and full of glory. There is the very taste of Heaven in it, and there is but a gradual difference between it, and the joy of angels and saints above, no joys are superior to the joy of the Holy Ghost. All believers do not immediately attain to it; but one time or other, God usually gives them a taste of it, and when he does, they have a heaven on earth. When the Holy Spirit sheds forth the love of God into the believers heart, it immediately streams, and overflows with joy. Which will appear if we consider the matter. It is the sight of God's countenance, viewing him who is unseen, "In whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory," though not seen by an eye of sense, he is viewed by faith, and beholding his face as in a glass, they are transformed into the same image. And when these discoveries are made unto the believing soul, it is not only enabled to have a pleasing view of the transcendent excellencies of these spiritual objects, but to see its interest in them also, and to say this is my Jesus, my inheritance, this is glory prepared for me. The Spirit beareth witness with my spirit, that I am born of God, and if a child of God, then an heir, joint heir with Christ. O my soul rejoiceth in God my saviour, Luke 1. 47. Without an interest therein and some evidence of it, a sight of Heaven itself, cannot produce such joy. Dives had a sight of Heaven, but it was a dismal sight to him, for want of an interest therein; the wicked shall see it, yet weep and wail, and gnash their teeth, for want of an interest therein, Luke 13. 28. But an interest sealed by the Spirit, gives joy unspeakable. O how sweet this joy to a poor mourning believer, one who has been long under the hidings of God's face! When the joys of God's salvation, and the light of his countenance are restored, how far surpassing the cheerful light of the morning, after a dark, dismal night. It is the day star arising in their hearts, the sun shine of heavenly glory beaming on their souls. A little of this joy poured into the soul, quickly strengthens and prepares it to do or to suffer the will of God. The believer has now a sweet

liberty of soul, he can now pray with enlargement, hear with comfort, and meditate with pleasure. In the exercise of this joy thousands have gone singing to the stake. What is all sensual joy when compared with this?

The joys of the sensualist, are brutish and criminal—the joys of the hypocrite are delusory and vanishing. But the joys of the Holy Ghost are solid, rational, and unspeakably sweet, and they lead to the overflowing fulness of everlasting joys, to rivers of pleasure at God's right hand forever and ever.

It is indeed, but at some special seasons, that any arrive to such strong and pleasant foretastes of the joys of heaven: these are cordial refreshments reserved for some peculiar occasions, nor do all believers ever attain to the same degrees of this holy joy in God.—God acts as a sovereign here, and as he sees meet, communicates, or withholds as occasion requires—however this be we may say in the general, that while christians sincerely walk with God in all his ordinances, and carefully avoid whatever is grieving to his Holy Spirit, he usually dispenses to them so much of these joyous comforts, as to shew them, that there is no pleasure in this world; as is sufficient to encourage and strengthen them to hold on their way and at seasons so sheds abroad his love in their hearts, as that they glory in tribulations, and rejoice in hope of the glory of God, Rom 5 3—5.

I have thus given you some view of what appears to be contained in the text, and do you not see from what has been said, that its contents are very rich, and that I would seek much for you, in praying that the God of hope would fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. How happying would the fulfilment thereof be to your souls!

And now my friends, when we are about to part, let me once more call upon you all to examine yourselves, whether you are interested in the privileges and blessedness, of which I have been speaking, whether or not you have been the subjects of, or have such evidence of a work of grace in your hearts, as will justify you in concluding, that the joys, the peace, and hope of the christian belong to you. This is a matter of importance to decide on, and you are my witnesses that in the course of my ministry among you now more than twenty-five years, I have seldom entered this sacred place, and left it, without calling your attention to this great concern. Considering the importance of the matter, and the deceitfulness of our hearts, I have been the more urgent upon this point, and I would yet say, take heed that none of you be deceived. Having repeatedly and plainly pointed out to you the distinguishing characteristics of true christians, and endeavored with plainness and faithfulness to

direct and warn you; if any of you shall at last be found wanting, and be shut out from the blessedness, of the saints and have to perish forever, I trust I shall be free from your blood. But wishing not only my own, but also your safety and happiness, I therefore again warn you to be careful, yea, give all diligence to make your calling and election sure.

I would now give a parting address to some distinct characters. 1st. To the dear children of God, the true friends of Christ Jesus, who having believed on his name, are interested in the joy, the peace, and hope, of the sons of God. To such of you I say farewell: and it shall be well with you indeed; for the God of hope, joy and peace, is your God, and will be your God forever, he will guide you through all the scenes of this life, and then receive you to glory. O what ground of hope, of joy and comfort have you, even amidst the afflicting trials which you experience? Realize what an immense inheritance Jesus Christ has purchased for you by his precious blood, and which by the grace of God is bestowed upon you, by an unalienable title.—All things are yours, whether Paul, or Apollos, or Cephas, all the ministers of Christ, and all their various gifts, are for your service; and if you are deprived of one of them, God will provide you another, or in some way make up the loss. By various discouraging appearances and circumstances, the way of my continuance among you has appeared for a length of time to be shutting up, & as far as I am enabled to judge of the leadings of Providence, I believe I am directed elsewhere, even to the borders of the wilderness, and to the heathen Indian tribes, to whom I have long had a desire, even before I entered into the ministry, to dispense the gospel, and make known the unsearchable riches of Christ. May I not hope that your prayers will attend me thither. Heretofore I believe that amidst the discouragements, the trials and fatigues of my ministry, I have been helped by your prayers, and that any comfort, or the success I may have had among you is much in consequence of your prayers. I will therefore ask and hope for the continuance of them wherever I go, while we remain in the place of prayer—till we arrive at that happy place, where all the faithful praying people, and faithful ministers, the sowers and reapers shall meet and rejoice together.

The bonds of christian affection are sweet and endearing. And if there are any among you, whom I might consider as my spiritual children, any to whom I have been instrumental in winning your souls to Christ, in improving you in divine knowledge, in feeding and comforting, or in any way helping on the way to mount Zion above; this makes the bonds of affection still sweeter and stronger, while it lays both you and me under

great obligations to be thankful to the God of grace for such displays of his goodness, & to ascribe all the glory to him alone. It is with the fond endearment, and tender anxiety of a fatherly heart, I leave you; praying that God, who is the God and father of us all, may ever have you in his holy, fatherly keeping and that Jesus Christ may preserve you to his heavenly kingdom—farewell.

Poor impenitent sinners, fare—but ah! I cannot say farewell, or say joy and peace to you, while my God and master says, and it stands in his sacred record, *there is no peace to the wicked.* To say peace to you in your present state, would be, but to heal your heart slightly, and flatter you to your ruin; for who can bless whom God hath not blessed! Your consciences will bear me witness, that in my ministrations to you, I have given you faithful warning, and have not shunned to declare to you the whole counsel of God, and have not kept back any thing, that was likely to be profitable to you. And now the voice with which I have so often endeavoured to sound an alarm in your ears, and which has been in some measure a disturber of your carnal peace, you now probably hear for the last time. Oh remember the many warnings and invitations, I have given you in the name of the Lord, and improve them so that they may not rise up in judgement against you in that solemn day when we must all meet before the judgement seat of Christ. And before you are beyond the reach of my voice, let me once more at this last opportunity, warn you to fly from the wrath to come, and come to Christ; come and take hold on the hope set before us in the gospel, that you may taste of the sweet joy and peace of believing. O come while yet the door of mercy is open, and be reconciled to God, and he will fill you with joy and peace in believing, and you will then have good hope thro' grace; then I can freely and will heartily bid you farewell.

Parents and heads of families let me at parting exhort you to a faithful discharge of the duties incumbent upon you, be faithful to your offspring, the immortal souls committed to your care, instruct them and pray for them, and with them. O let not your houses be prayerless, nor any of your families any longer continue among the families who call not on the name of the Lord, and remain exposed to the fury of God. Devote yourselves and your families all to God, and live to him that when the family of God are all collected home, you and yours may all be numbered with them, and received to dwell with God and all the ransomed in that house, not made with hands which is eternal in the Heavens.—

To the youth and children I would address a few words. Dear young friends let me exhort you in the words of the wise and inspired Solomon, Prov. 8, Remember now thy creator in

the days of youth, often think of the God who made you, think what a holy righteous God he is, how hateful sin is to him, and let these thoughts excite you to fly from the paths of vice, shun youthful vanities which are ensnaring. Seek the Lord, who has promised that they who seek him early shall find him, remember that as you are sinners you must perish with an awful destruction without Christ, and an interest in his salvation, pray to him, that your sins may be washed away through his blood, that you may be sanctified by the Holy Spirit, fitted to serve God in the world, and prepared for eternal life hereafter. Such of you as have been dedicated to the Lord in baptism, remember, that you are bound to live to him, manifest that it is your choice so to do, by coming with preparation of heart and devote yourselves anew to God at the sacred table of the Lord, and be not ashamed to join yourselves openly to the Lord and to his people; nothing is so amiable in youth, nothing so honorable, as to be devoted to God, practising true religion in their lives— And however some who are vain and unwise might deride you on this account; you will be esteemed by God, and all who are wise and good, by all whose esteem is worth having, and you will find this is the way to have comfort and true happiness in this world, and the comforting hope of glory and endless felicity in the world to come. And let not such as have not been baptized stand back, and neglect religion, or think that on that account they will be excusable in so doing, tho' your parents have been so unmindful of you and neglectful of their duty, come yourselves, and embrace religion, and secure your own happiness, devote yourselves to God, and then tho' parents should be unmindful of you, and neglect their duty to you, yea if they should even forsake you, the Lord will take you up, and be your father and your God, and he will never leave you nor forsake you. Let the youth all abstain from frolicking parties, and amusements as pernicious evils; however some may plead their innocency or harmlessness, as I have heretofore warned you against them, so now, I now leave you my parting testimony against such things, as they are ensnaring and of pernicious and ruining tendency to your souls. *Children obey your parents in the Lord, this is right.* Dear children let me repeat in your hearing once more the endearing words of the blessed Jesus. *Suffer little children to come unto me and forbid them not for of such is the kingdom of Heaven.* What tender concern did Jesus manifest for little children; he is still the same unchangeably, then come into his arms ye little lambs of the flock; he is the good shepherd, he will cherish you—he laid down his life for the flock, he will take care of you, commit yourselves to his Almighty hand, and there you will be safe. Now dear

children I would leave you in God's care, and when parting with you, I entreat you daily to pray to God, seek the grace and salvation of Christ, and often think of that great day when you must appear before the judgement seat of Christ, and there meet your minister who gives you this his last advice, farewell. Let me again turn to the dear children of God, the first and last in my esteem and affections; tho' bound to you by the indissoluble ties of christian affection, I must leave you, but God will never leave you; and I leave you with the comforting prospect that we will soon meet again, soon, even tho' never in this world, it will not be long till we shall meet, O where! The hope which we trust is inspired by the Holy Spirit says, in our Father's house above, our eternal home, there however, after we shall have passed a few more of the trials and various vicissitudes of this life, we shall meet to part no more, to sin and sorrow no more, then all but holy love, joy and unspeakable delight will be done away. O the glories and the blessedness of that place, thither let us press—And finally dear brethren & sisters farewell, be perfect, be of good comfort, be of one mind; live in peace; and the God of love and peace shall be with you. And may now the *God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.*—AMEN.



*A parting hymn prepared for the occasion.*

1. O happy place divine abode  
Where christians meet to worship God  
To pray and praise and hear his word  
The holy temple of the Lord.
2. Within this house we've oft appear'd  
And here the word of God have heard  
Our voices join'd in solemn lays  
In off'ring up our prayer and praise.
3. Here too, and near this solemn place  
Thy saints have met a God of grace,  
And sitting round the sacred board  
Held sweet communion with our Lord.

4. What happy seasons we have seen,  
When we assembled here have been,  
When God his presence did afford,  
And power and grace attend his word.

5. Now let our voices join to raise  
A cheerful song of grateful praise,  
To God ascribe the praises due  
Who is most holy kind and true.

6. Lord when we leave this sacred dome,  
To which we have so often come,  
When we must from each other part  
Thy presence grant in every heart.

7. The pastor from the flock remov'd  
Who each to each were so belov'd,  
In body parted, not in mind  
We hope in glory to be join'd.

8. Go with the pastor gracious Lord,  
And help him still to preach thy word  
In every wild and every place  
Where thou mayst grant to him a place.

9. And may thy Spirit still abide  
With those who yet may here reside,  
Good shepherd still this flock defend  
And feed and love them to the end.

10. O God of hope when now we part  
Fill every mourning troubled heart,  
Fill them with joy and peace and love  
In hope we'll meet ere long above.

11. O happy glorious meeting place  
We there shall see our saviour's face,  
His glorious beauties there admire  
And sing his praise and never tire.

12. We there shall meet to part no more  
But blessed be forevermore,  
Eternally with Christ to dwell;  
Now, friends in Jesus all farewell.