

N^o. July 22, 1798

Philp^s - 1, 21. For me to live in Christ,
and to die is gain.

It is suitable for living mortal men,
to frequently contemplate on y^e sub-
ject of death, & on future & eternal things.
The short term of time, at longest, wh^{ch} any
of y^e human race are suffered to continue
in y^e ⁰, & y^e certainty of y^e speedy removal
al by death, together wth y^e fixt unalter-
able state in happiness or misery y^e will
enter upon at y^e dissolution of y^e bodies,
are weighty reasons to excite y^e volun-
tude of y^e living to familiarize death
to y^e mind, & give diligence to prepare
for y^e solemn event, y^t it may turn to
y^e gain & highest felicity. The y^e end
of y^e life of man in y^e ⁰, is to train y^e
for a better life in y^e ⁰ to come - to li-
ve devoted to y^e religious fear & ser-
vice of his Maker here, y^t hereafter
he may live wth & enjoy him forever.
Wth a joyful heart & a pure conscience

Such a manner of life & conversatiⁿ only
can afford comfort to y^e soul in y^e view
& prospect of future scenes. 'Tis the
testimony of a good conscience, y^t in sim-
plicity & godly sincerity we have had
our conversation in y^e C^d, y^t will recon-
cile us to y^e thought of dying, & enable us
to view death as an entrance into life.

To assist y^r meditatiⁿ on a subject
of so various & weighty concern to us
all, & excite our diligence in prepar-
ing f^r our gr^t & last change, y^t death
may not harm, but turn to our real
advantage & gain, I have chosen y^e
word of St Paul, in y^e text, f^r y^e ground
of y^e ensuing discourse. To die is ga-
in.

To know y^e particular occasion of y^e
Ap^l expressing himself on y^e wife
we may see by looking to y^e preach-
ing context. The holy Ap^l w^{as} in bond
& under suffering f^r preaching of y^e
gospel of x, by wh^{ch} his life w^{as} endan-
gered; & y^e x^{pus} at Phillippi ^{being} so much
concerned f^r his safety & deliverance.
To comfort em under y^e trial and

establish & confirm ^{more fully} in χ faith,
he gave em to understand yt he w^d fully
determined to constantly ^{adhere} to χ & his cause,
& spend his life in his service; yt he w^d
fully persuaded, tho' his real for χ w^d cost
him his life; yet, that death in wh a ca-
use w^d turn to his gain. From a fore-
taste of γ love offered in χ , he was full in
 γ belief yt for him to depart & be w^t χ ,
w^d be better for him than to continue
in γ body. Nevertheless, considering γ
 γ cause of the Redeemer needed his service
& yt in γ hands of providence he might
be instrumental in spreading, upbuild-
ing & establishing γ Chh, he was willing
to continue in life yt he might serve
God & his generation. Hence he says
in γ passage of our text, For me to live
in Christ, & to die is gain.

The last clause of γ χ is, what I purpose
to speak to at γ time - For me to die
is gain - And in discoursing upon it,
I purpose to point out in some few
particulars, how & wherein it app^r γ
death will turn to γ advantage & gain of
all real sincere χ ns.

When γ Ap^d yt death w^d be gain
to him, we are to understand yt it ^{will}

will also be gain to all who die in q
Lord. to all vincere xm, whose peace is
made wth God, & who are entitled to q
blessings of q heavenly O.

~~Next not to receive it~~

When q says y^t death is gain, or y^t
for him to die w^d be his gain; we are not
to receive it y^t death can be gain to
any man considered simply for what
it is in itself. In q view only, it is
a dreadful evil & calamity wh^{ch} sin has
introduced into q O, & subjected all men
th^e to. The wages of sin is death Rom.
6, 23. The holy Ag himself did not, he
could not desire death, considered only
as an extinction of his bodily life. In y^e
view of it only, death is shocking to human
nature, & what all men ^{beard} dread. Death
is y^e thing of terror & men shudder at
y^e thought of dying. 'Tis then a hard les-
son for men to learn y^t death will be
gain to em. When they view y^e gri-
tyrant, y^e all devouring monster in
all its hideous & ghastly forms, how
can y^e be reconciled to its cold & fatal
embraces? What agonies & distress
does it cause w^h it veils upon its

prey: Nature troubles, agonizes & dies.
Death destroys y^e bodies of men, tho'
fearfully & wonderfully made - turns y^e
glory of y^e lower creature into an offen-
sive mouldering carcase. How then
can death be gain to any man, w^h it puts
to a final period to every bodiless motion
& sensation, & closes his eyes in mid^{ht}-
darkness. Is y^e he y^t brings gain to
man, who levels his body wth y^e dust, &
lays it under y^e cold clods of y^e valley
to be food for devouring worms? Can y^e-
relentless insatiable devourer, who br-
eathes up whole families, separates most
intimate & dear connect^{ns}, rending em
fr^m y^e friendly embrace of each other; y^t
pays no distinction to rich or poor,
age or sex, but arrests all in y^e turn
alike, wthout exception? can y^e "I say
be gain to man"? Yes, death is gain
to every sincere believer in x^o y^e S^{av}r.
And y^e dying xⁿ has a divine war-
rant to sing y^e triumph - song, O
death where is thy sting? O grave wh-
ere is thy victory? Thanks be to G^d,
wh^o giveth me y^e victory, thro' our S^{av}r.
But let us briefly attend to a few
particulars, by wh^{ch} it will app^r. y^t death
is gain to y^e believer, or sincere xⁿ.

And here we may observe, y^t it will
turn to his gain & advantage, both as
it free him from manifold evils & calam-
ities ^{wh} he is liable to while here in y^e-
body, & also brings him ^{int} to y^e-possession
& enjoyment of y^e & unspeakable good.

I will in y^e third place, speak
of y^e evils & troubles ^{wh} death deli-
ver or free good men from, by ^{wh} it
will app^r. to be gain to em. And
It free em from many natural evils
& trouble ^{wh} y^e are liable to, & oftentimes
are afflicted wth while here in y^e body.
Ever since sin entered into y^e ^o, it
has become a scene of changes & for-
row; & y^e ^{are} but few or no pers^{ns}. who
have existed on earth, but have in a
less or greater degree experienced day
of affliction. Job says Chap 14, 1, Man
y^t is born of a Woman, is of few days,
& full of trouble. And Ps 3, 6. Altho af-
flict^{ns} cometh not forth of y^e dust, neither
doth trouble spring out of y^e ground;
yet man is born unto trouble, as y^e spr-
ing fly up. The miseries of y^e lif-
e ^{wh} y^e human race are subj^t to, are too
many to be enumerated at y^e time,
if capable of being numbered at all.

Natural evils app^r to be almost con-
stant attendants on man^d. We are
at all times liable to sickness^{repurposes, sorrows & sufferings}, pains
& distresses, ~~the~~ ^{the} & oftentimes experie-
nce em. The Sto of y^e Lord, as well
as y^e wh^o & ungodly, have y^e share in
y^ese things, & oftentimes y^e t^hest portioⁿ.
The Prov^{ts} says, The wh^o are not in trou-
ble as other men; y^t y^e prosper in y^e C^o,
& increase in riches; But as for himself
he was plagued all y^e day long, & chaf-
red every morning. Prov 73.14.

But death w^h it comes, puts an end
to all y^ese evils, & y^e night² & sorrow
no more. Ihev, 21, 4. And y^e v^o wipe away
all tears from y^e eyes, & y^e v^o be no more
death, neither sorrow, nor crying, neith^{er}
v^o be any more pain: for y^e former thi-
ngs are passed away.

2 Death is gain to good men, as it puts
a period to y^e probationary state, & frees
em from y^ese manifold trials, opposition
& conflicts w^h wh^o are exercised while
in y^e body. A pure life in y^e C^o is a life
of warfare; y^e have many & potent ene-
mies who assault & disquiet em in y^e
journey thro' life. They are assaulted w^h
many temptations & trials; w^h are oppres-
sion & difficulty w^h arise from y^e corrup-
tion & darkness of y^e own hearts;
from

for y^e flattering delusive objects of y^e C^d
& for y^e evident suggestions of Satan y^e
implacable adversary, who continually
goeth about, seeking whom he
may devour. On y^e a^d I say, a xⁿ life
is a scene of opposition & difficulty.
The flesh says y^e Ap^l, Gal 5:17. L^uth a
gainst y^e Sp^t, & y^e Sp^t a^d y^e flesh, & y^e
are contrary y^e one to y^e other, w^h y^e y^e
not do y^e things y^e y^e w^d. The best of
men while in y^e body, have to maintain
they on y^e y^e conflict; & oftentimes ha
ve m^uch ado to keep under y^e disorderly
appetites & passions. St Paul himself,
y^e Champion in xⁿ warfare, w^h he song
ht, not as one y^e beateth y^e air, but to ha
op under his body & bring it into sub^o
ion. 1 Cor, 9, 26. But death puts an end
to y^e y^e conflict, & all troubles & y^e y^e
w^h arise for y^e C^d, for y^e flesh, & for y^e
devil; on w^h a^d also it is gain to ab
vincere x^{no}.

But I pass on Secondly, to w^h y^e t^h
is gain to believers, not only as it frees
us from manifold evils & calamities w^h y^e
are liable to & suffer while here in y^e bo
dy; but also as it brings us to y^e y^e
enjoyment of y^e & unspeakable good.
A liberator y^e soul from its confinement to
y^e cumbering clay of y^e body, & gives it
admittance into mansions of rest &
glory in its fathers house in heaven.
The spirit of y^e departed St, is no soon

released from y^e body by death than it
soars aloft to y^e pure & blest abode
where sin & sorrow are no more h^{ere}
but where are joy & are unspeakable
& full of glory. The soul of godly
Saramas as soon as separated from his
body by death, was conveyed by attend-
ing Angels to Abraham^{bofom}, y^e paradise
of God Luke 16, 22. This is by far a more
redeemable state & condition than to be
groaning under y^e weight & burden of
sin, & encountering many difficulties
& sorrows, wh^{ich} is y^e usual allotment of
y^e childⁿ of God here on earth.

2. It is gain to em as it brings em to y^e
possession & enjoyment of y^e glorious inheritance
wh^{ich} while in y^e body, y^e had no
more than a title to. & as it gives em
vision & fruition of y^e wh^{ich} at best wh^{ile}
in y^e body, y^e saw only by faith &
enjoyed only in hope. The best of
in y^e present imperfect state; we see
thru a glass darkly, but then y^e will
face to face; now y^e know but in part, but
then y^e will know as y^e are known, &
be forever w^{ith} y^e Lord.

3. It happ^{ens} as at all ^{depth} y^e graces are perfect^{ed}
ed, & y^e are wholly conformed to y^e im-
age of y^e creator & the redeemer. While in
body y^e are sanctified but in part, but
own death puts an end ^{to y^e} present life,
y^e are made perfectly holy, & consequently

perfectly happy. Therefore, if a state
of perfect in purity & holiness, be better
than a state of sin & imperfect; & if a
state of rest & peace, be preferable to a
state of labor & sorrow, then death is
gain to y^e believer.

Q. It further app^r-av y^e happiness of y^e
st^o beyond y^e grave in everlasting.

It is not only unspeakably g^t, wh^{ch} an
eye hath not seen, nor ear heard of, nei
ther hath entered into y^e heart of man
to conceive; but it will be perpetual &
without end. In Gods presence, where his
st^o will be admitted, we read, is fulness
of joy, & at his right hand flow rivers
of pleasure forevermore. The joys of hⁿ
are not fleeting & momentary like y^e
pleasures of y^e w^old; but y^e are perman^t
& will continue even av y^e days of hⁿ
itself. They who once obtⁿ possessⁿ of
y^e crown of life, wh^{ch} God has promised
to all believers in his son are not subj^t
to lose, or ever be dispossess^d of it agⁿ. A
greatly to wh^{ch} we read Rev 3, 12. Him
y^e overcometh, will I make a pillar
in y^e Temple of my G^d, & he shall go no more
out, &c. The highest pleasures of y^e life
y^e are lawful, are but momentary, &
fr y^e most part are attended or follow^d
ed wth a mixture of pain. We are in
no situation in life perfectly happy;

much contributed to y^e mutual joy &
felicity. While here in y^e C, good men
tho' of an holy birth, are mixt wth the
herd of sinners; & oftentimes y^e company
& conversation, as well as y^e ^{general} conduct,
are offensive & grievous to em. 'Tis p^{ar}-
ticularly painful & grievous to good men, to hear
y^e profanety & imelig^{ent} conversation of y^e
w^{or}ld, to see y^e laws of G^d violated, his go-
spel neglected & despised; & his authority
& honor villified & trampled under
foot, as oftentimes is y^e case. I beheld, vag-
pious David, y^e transgressors, & w^{er}-griev-
ed; because they kept not thy word.
But beg^d y^e grace y^e are freed from affli-
ctions & sorrow of y^e kind. The inhabi-
tants of y^e heavenly C, have none y^e
cleave society, but what are holy, & whose
conversation & conduct will contribute to
the happiness of each other. Without
are dogs & fornicers, whose manners & ac-
tions are filthy. They have none among em but
who are of a holy temper & disposition;
holy Angels, & holy Syst of just men im-
perfect, who sing y^e ^{in concert} wonders of redeem-
ing love & grace in songs of sweetest ha-
rmony & wth heart felt joy y^e will be
y^e delightful employ^{ment}. Thro' out an end-
less eternity. Certainly then, if it be better
to triumph above ^{in glory} than sigh & sorrow here below

nor is it possible under y^e present con-
stitution of things for us to be so; Our
capacities for receiving pleasure are
cl^oged wth a ~~depravity~~ ^{vice not that of it} but it is not so
wth y^e inhabitants of y^e holy C^y; y^e enjoy-
ments y^e will be accommodated wth so
alloy. Here y^e nature of man may be
corrupted in y^e enjoym^t, & then his plea-
sure becomes his pain. The full soul
as Solomon observes, loathes y^e honey
comb. But y^e is not y^e case wth y^e in-
habitants of y^e heavenly C^y; they feel
nothing of y^e depravity & imperfec-
tion of nature; but perfect satisfactⁿ
in all y^e enjoym^t. Well then may
it be said of all sincere X^{ns}, y^t from
to die, is gain. I add once more.

5. Happ^y, as at y^t time y^e are introdu-
ced, & joined to y^e happy society of blef-
sed Angels, & spirits of just men made
perfect. Man is a sociable creature,
& m^{ch} of our happiness consists in y^e
society & fellowship wth y^{ose} whose tem-
per & dispositⁿ of soul, are congenial
wth our own. In y^e holy C^y, all y^e in-
habitants agree, being of one h^t &
mind. They all are holy, & consequent-
ly love a holy God & one another, wth
a pure love fervently, & are harmoni-
ously joyful in celebrating his praise
wth

Certainly then, if it be better to triumph above in glory, where is fullness of joy, than to sigh & groan here below under y^e weight & pressure of manifold trial & calamities, then death will be gain to the believer.

I now pass to a close, by way of inference & application. And,

1. Since death will be to y^e advantage & gain of believers in C^y, & to them only; hence we may infer, That those persons who abide in a state of unbelief, impenitency & who so have no good ground to expect a state of peace, rest & happiness beyond y^e grave. The future prospects of y^e wh^o & ungodly, must needs be dark & gloomy.

They who live estranged fr^o God, & were diverse lusts & pleasures in y^e life, must expect to abide at an awful moral distance fr^o him in y^e C^y to come, & be y^e miserable obj^{ts} of his eternal indignation & wrath.

The impenitent wh^o receive all y^e good things in y^e life; but hereafter will be afflicted & tormented.

Let those who are of y^e unhol^y & ungodly character, timely & seriously consider y^e solemn & momentous concern, & delay not to acquaint ~~your~~ wth God, & be at peace wth him. I now am accepted

time & day of saluatiⁿ; but it will not
be long, before y^e things wh^{ch} belong to
your peace, will be forever hid from
your eyes.

2. What has been observed on y^e subj^t.
may administer support & comfort to
y^e godly in G^t ag^t y^e fear & terror of
death. - Death you cannot hope to es-
cape, since tis appointed to all men one
to die. There is no discharge in y^e war.
But since God of his grace in G^t can, &
has promised to make it turn to your
real gain; you need not be distressingly
afraid of y^e y^r last enemy.

What is special is incumbent on y^e,
is, to give diligence to make your
calling & election sure. To clear up
to y^e y^e evidence of y^r interest in y^e
aloning merits of G^t by y^r faith in him
& repentance towards God; & y^r right
& title to y^e promises he has graciously
made to his chosen & v^andified people.
When you do y^e, y^e have access into y^e-
grace, wherein y^e will stand & rejoice
in hope of y^e glory of God. The death
of y^r body will not be y^r destruction,
but only y^e opening of y^e way, thro
wh^{ch} you may enter into life everlast-
ing.

3. We may further infer from y^e subj^t.
The blessed & happy state of those who
have

departed in G. Who were united to him
by faith & loved & interested in y^e sav-
ing benefits of his redemption.

To y^e death has turned greatly to
their gain. Revelatⁿ 14, 13. And I
heard a voice from heaven saying unto
me, Write. Blessed are y^e dead wh^o
die in y^e Lord, from henceforth; yea, va-
ill y^e sp^{irit}, y^e y^e may rest from y^e labors;
& y^e who do follow them.

The late death of y^e wife of Capt. M^r
Sean, wh^o occasioned our present me-
ditation on y^e subject, is one of tho-
se instances wh^o affords ground for
a charitable belief y^e death has turn-
ed to her gain. For some few years
past, she has entertained a comfort-
ing hope, y^e thro' grace, she had been
brought to embrace & rest on y^e Saviour as her
only redemption & saviour. And thro' the
course of her ^{last} lingering sickness, wh^o
she endured wth patience & resignation
to y^e will of God, tho' sensible y^e pros-
pect of her recovery to health was but
small; she appeared not to be alarmed
wth fear at approaching death; but
was consoled under y^e gloomy pro-
spect from believing a present & con-
fident view of y^e mercy of God in G^o, y^e al-
sufficiency of y^e atonement of y^e Saviour,
& her interest y^e in by faith. That all

of promises of God in it are yea & in
him Amen, to y^e glory of the Father.
This app^r to be y^e ^{only} ground of her hope,
wh^{ch} strengthen'd, till she closed her eyes
on all mortal things, & opened em
in y^e eternal O; where, as we chari-
tably suppose she ^{now} sees as she is seen
hence as she is known, & will be for-
ever wth y^e Lord.

In a few wd^s. This subject ^{also} affords
a use of consolatrⁿ to y^e Mourners.
Altho by y^e providence of God, y^e are
called to mourning; yet y^e mourn
not as those, who mourn wthout hope.
Your loss, y^e have reason to hope,
has turn'd to her gain. Her wth is
dismiss'd fr^m y^e encumbering clay of a
mortal body; freed fr^m sin, & y^e cares & af-
flictions of y^e evil O, enjoys y^e blis-
society of perfect sp^{its} above, where all
joy is unspeakable, & full of glory. This
sho^{ts}, is matter fr^m y^e support & consol-
tion in y^e day of y^e trial & affliction.
Let it be y^e desire & care, to improve y^e
dispensatⁿ of h^{is} fr^m y^e own good; to re-
alize to y^e spiritual & eternal ^{his} concern^s
& excite a heedful diligence to prepare fr^m
death, ^{that} y^e may be found at peace wth
God, in y^e approaching & solemn day.
To conclude in a wd^s. - Let us all live
as dying ^{inaccountable} creatures, y^e wth summons'd a-
way by death, we may be enabled to give
up our acct^s God, wth joy, & not wth grief.
Amen.