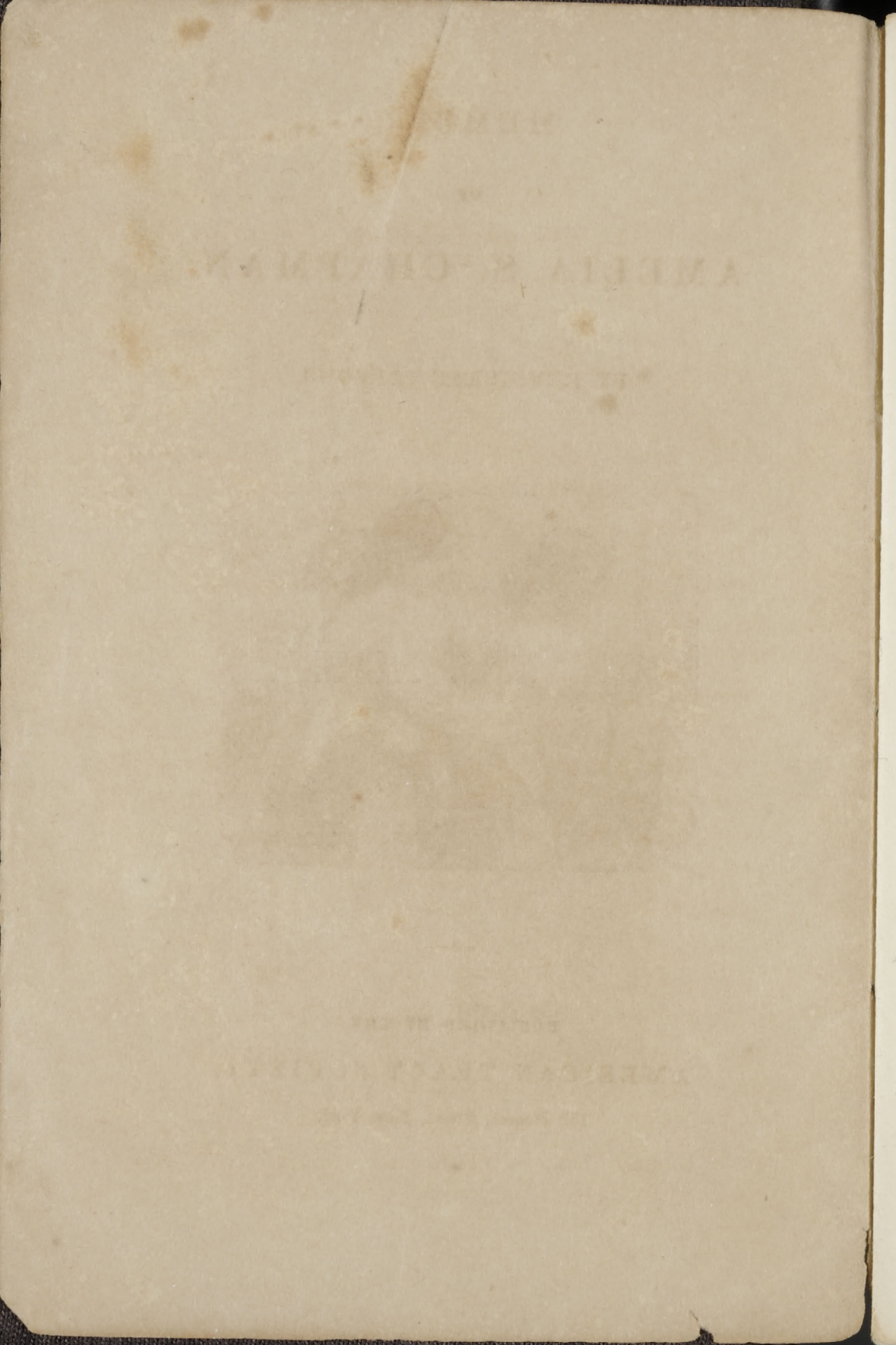


MEMOIR
OF
AMELIA S. CHAPMAN.

BY REV. ISAAC PARSONS.

AMERICAN TRACT
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CHAPTER I.

Her early childhood—Obedience to her parents—Docility, mildness, and amiableness of disposition—Early advantages.

AMELIA STRONG CHAPMAN was the daughter of Samuel and Rachel Chapman, and was born at East Haddam, Connecticut, July 13, 1818. Her parents were both professors of religion, and exemplary in their conduct, as visible believers. Amelia was their third child. An elder sister and brother gave evidence of piety before her, and united with the church of Christ, and became commendable examples of filial duty.

God often permits pious parents to witness encouraging results of their labors and prayers in behalf of their children even in this life. These parents found the Lord very gracious to them in this respect, while laboring to train up their children in the way they should go. The early education of their children, both for this life and that to come, engaged from the first their united and persevering efforts.

There was nothing uncommonly remarkable in Amelia's childhood. She early manifested a docile temper. She was, from a very little child, obedient to her parents; and had an uncommonly pleasant and mild disposition. At the common school she was carried through the elementary branches of instruction. Her progress in knowledge was commendable—it showed a well-balanced mind and powers susceptible of almost any degree of cultivation.

At an early age Amelia was enrolled as a member of the Sabbath-school. She went regularly from year to year; her attendance was cheerful, and her lessons regularly studied and well recited, even when a small child. The instruction she here received in five years, from the age of seven to twelve, proved an important help to Amelia in her religious education. She was early convinced of the importance of religion, and a respect was excited in her mind for the Bible as the word of God, and for the Sabbath as the Lord's day, so that she did not trifle with the means of grace as some children are left to do, who are without proper early instruction and restraint. Her behavior in time of religious worship, even in childhood, was respectful, and in the Sabbath-school her amiable and good conduct always procured her the love of the teachers.

She was a member of the Sabbath-school at the time of her hopeful conversion, and continued a

pupil for several years afterwards. She chose to remain a scholar even after she was considered competent to be a teacher.

After leaving the common school, Amelia was placed in the grammar-school. Her parents gave her the best advantages they could in their circumstances, that by her education she might be qualified to be useful, and she was taught to seek knowledge for this purpose.

While a member of the grammar-school she excelled in propriety of behavior, and became well versed in the common and some of the highest branches of an English education. Her amiableness and kindness won the affection of her teachers and schoolmates; and her influence as a member of the school was mild, affectionate, and conciliatory.

CHAPTER II.

Her conversion—and union to the visible Church.

The means of grace in Amelia's life are not known to have been attended with any lasting, serious impressions, till she had entered on her thirteenth year. In the spring of 1831, while a member of the grammar-school taught by a pious instructress, Amelia's mind became deeply interested in the subject of personal religion.

There was a solemnity on the minds of several of the scholars. The teacher labored very faithfully for their spiritual good. She availed herself of opportunities to converse privately with individuals, on their state as sinners, their obligations to God, the necessity of repentance, and the importance of being at peace with him : and she affectionately exhorted them to choose Christ for their Savior, and become interested in his salvation while young.

The prayers and labors of her teacher were blessed to Amelia. Her religious impressions were deepened, her mind rendered more solemn ; she read her Bible, reflected on her past life, and saw that she had not obeyed her Savior, nor given her heart to him. Her sins seemed to be set in order before her ; she was deeply sensible of her guilt and ruin, and danger.

She saw her need of a Savior, yet she could not see how to repent, nor how to go to Christ. She was told that she must repent or perish, that she must believe on Christ, or die in her sins : she assented to these truths as taught in the Bible, she acknowledged her duty, still she remained under sin, in distress in view of her condition, without any sensible relief.

Such was her state for several weeks ; at times very much affected in view of her ruin, almost in despair ; and again at times her impressions seemed

to be wearing off. She was remembered in the prayers of her teacher, and the few christian friends who were acquainted with her case.

At length, as there is abundant evidence, she gave her heart to God. Her feelings were new, her views were different, her difficulties were removed, and her burden of distress gone. The way of salvation now appeared suited to her condition : it seemed easy to love God, to trust in Christ, and to repent of her sins ; and it was matter of surprise that she had not had these views and these feelings before. Instead of finding it hard to love God, she wondered that she could have lived so long without loving him. She in vain attempted to recall her anxiety and distress of mind : she could not but feel happy in God, and rejoiced to commit her soul and all her interests to him for time and eternity. She saw that he would be just to cast her off, but saw his excellency and glory ; and felt that he was worthy of her love, and that she must love and praise him for ever. His character seemed to engross her affections, and she rejoiced in that wonderful plan of redemption, whereby he can be just and yet justify the sinner that believeth in Jesus. It is not possible now to recall all the distinct exercises of her mind. They were such as induced her to hope, and her friends also to hope for her, that she had passed from death unto life. That hope she continued to cherish, and the change became

more manifest in the effects in her subsequent character and conduct. Though she was but a child, her walk would have been commendable in one of riper years. The advantages of early religious instruction were very apparent in the progress of her new life as a child of God. In about five months from the period of her hopeful conversion she was received to communion in the church of God in East Haddam, when a little more than 13 years old. Her parents at first advised her to wait a while longer, fearing that she might not act understandingly in so solemn a transaction; but she felt it to be a duty and a privilege to enter into covenant with God; and with the consent of her parents she went forward. She regarded the transaction as a very solemn one, yet she never regretted that she thus early in life joined herself to the people of God. The sacramental ordinance of the Lord's supper had a most happy influence on her piety. The solemnity of entering into covenant with God and his church was very affecting to her feelings; the impression on her mind was deep that she had much to do in fulfilling the covenant obligations she had in this public manner taken on herself.

CHAPTER III.

Character of her Piety.

As a member of the visible church, Amelia felt in some good degree the importance of sustaining a holy character in her manner of life; and such was her consistency, that her impenitent and irreligious acquaintance all believed her sincere in her religion. Her natural amiableness, under the grace of God, rendered her piety peculiarly lovely. There was nothing repulsive, austere, or harsh in Amelia's christian walk. In school she lost nothing of the affection and respect of her school-mates. The law of kindness, written on her heart, restrained also her speech; and she studied to recommend religion to her youthful associates. When any of these were about to leave the school, not expecting to return to be again connected with it, if she had been intimate with them, she would frequently address to them parting notes as little remembrances of her affection. The following extracts are from such notes.

"MY DEAR L——, We have been permitted to meet in this present world, and have spent many happy hours in that beloved school-room; but the hour has now come when we must bid each other

adieu, perhaps never more to meet in this vale of tears. Should it be so, let us trust in the hope of meeting in a brighter, better world than this. Think you that friends who have long been separated will not recognize each other?—What a meeting!—There is no separation there!

Your friend, AMELIA.”

“MY DEAR J——, Soon we are to be separated: perhaps for time and eternity. Almost a year has rolled over our heads since we first met. Another year—and where are we?—Perhaps one or both of us in the regions of immortality! That you may ever live in a state of preparation to meet death, the king of terrors, is the sincere wish of you friend,

“AMELIA.”

Her religion was that of the heart and closet. She had been instructed in the duty of secret prayer from early childhood, but she did not know the privilege of *secret prayer* and its blessedness till after her conversion. As a Christian she was regular and persevering in its performance: her most intimate religious friends testify, that it was her practice to retire regularly for secret devotion. Her fidelity in this duty may serve to account for her consistency in attendance on other duties. Declension in religion generally begins in the closet, and Christians are drawn away from God in their

affections, and from their secret communion with God, before declension becomes visible in other duties.

The Bible was her daily companion. It was her practice to read it through in course, once in each year; the devotional parts she read oftener, as she was able. The Bible was *the book* with her, in distinction from all others, as containing the revealed will of God and the way of salvation. She respected all the appointed means of grace and the positive institutions of religion.

She was strict in her *observance of the Sabbath*, and attendance on public worship. She did not forget the Sabbath nor her obligations to the Lord of the Sabbath, when residing from home, or among strangers, or in company with the irreligious. It was remarked by some of her acquaintance, that they never knew so young a person so uniformly strict in the observance of the Sabbath.

She was early instructed in *sacred music*, and had naturally a taste for it, as well as a fine voice. She of course took great delight in that part of devotion which is appropriately denominated *praise*.

She was an *attentive hearer* of the word when preached, and usually wrote down after service the heads of discourse and leading thoughts, so far as she remembered them. This practice tended to promote in her the habit of strict attention to public preaching, and contributed also to her profiting

from what she heard. She regarded the Sabbath as sacred to the worship of God in distinction from the other days of the week, and yet she delighted in the occasional religious meetings of other days, and was found in them when favored with opportunities for attending.

Her piety was manifest in her attachment to the people of God, and to the benevolent institutions of the age for extending the church of God in the world. I never knew her indifferent to the claims of any object of benevolence that was presented as worthy of patronage. She loved to cast in her mite to the varied religious charities of the age. The Tract cause, the cause of Sunday Schools, the Missionary cause, and Bible cause are kindred enterprises which she loved, as they stand connected with the welfare of souls and the enlargement of the kingdom of Christ on earth. She was never prone to spend any thing superfluously for dress or for toys, but her savings were kept for better uses, and they were cheerfully devoted in the cause of well doing.

Though young, she was made a Collector in two successive years in the Female Tract Society of East Haddam. She performed the duty cheerfully and very faithfully; but this society has opposers as well as other benevolent institutions, and Amelia met with opposition while she perseveringly urged its claims.

To one who objected to contributing any thing, and spoke lightly of the cause, she said, when about to go from the house, "Did you know, that the little you might give would be instrumental in saving one soul, would you not give?" She took her leave, when the objector called her back and said, "I will give you a little, because you have begged so handsomely, not because I think well of the cause." On reaching home and relating the circumstance in the family, she wept, and being asked, "Why do you weep, Amelia?" "I weep," said she, "that so much indifference should be manifested in a Christian land."

To another, who plead poverty as an excuse for not contributing, she said, "If you cannot bestow your alms you certainly can give your prayers, and those, if presented in faith, will be heard and accepted." The extension of the Gospel and the salvation of sinners were precious in her estimation.

Her education had been conducted with a view to her usefulness. She thought much of becoming a *teacher*. She was fond of children, and looked forward with delight to the time when she might enter on some humble sphere of usefulness in this employment. Before she was seventeen years old, in the spring of 1835, she was employed as a teacher in a school in Deep River, in the town of Saybrook. She was much respected as a teacher, and

is still remembered with affection by her pupils and acquaintance in that place.

CHAPTER IV.

Her growth in grace.

There was manifestly a growing conformity to the will of God in the heart and life of this young Christian. As she increased in years her piety seemed to mature. Though not at all times equally devoted, yet she was never known in the indiscretions of her youth and inexperience, to fall into any gross improprieties of conduct. In the early part of her christian life she felt restraint, on account of her youth, in introducing religious conversation with persons older than herself, and to whom she looked for example; still she often spake to her associates in age, as many of them have testified since her death. Such as were hopefully pious were her most intimate companions.

In the close of the year 1834 one of her christian companions died who had gained hope of an interest in Christ about the same time with Amelia, and publicly professed religion with her. The

death of this friend was uncommonly peaceful and triumphant. Amelia visited her repeatedly in her sickness, and heard from her own lips the preciousness of her Redeemer, and her happiness in the near view of death.

This providence led Amelia to contemplate her own death, and occasioned her to speak often of meetness for it. She seemed to be quickened in her graces, and very frequently spoke of this friend and visited her grave. "Never shall I forget," says a friend, in a letter written since Amelia's death, "the tear that stole down her cheek, and the emotion which heaved her breast, while we were walking in the grave yard, and approached the grave of this friend she loved."*

In the commencement of the year 1836 Amelia appears to have renewed her covenant with God, and to have entered on a *more spiritual* manner of life. From this period, it is hardly to be supposed that, had she foreknown that she was on the last year of life, her manner of living would have been greatly different from what it was.

She began a private journal with the year, in which she daily made some entry of a religious character, up to the time she was taken sick. It is an occasion of deep regret that the greater part

* This friend was Susannah E. Bingham, whose Memoir is published by the American Sunday School Union.

of this journal was lost irrecoverably during her last sickness. Under date of January 1, 1836, she says in her journal: "Another year has rolled over my head, and I yet remain the spared monument of God's mercy. O that I, an unworthy worm of the dust, might feel and realize the importance of rightly improving time. I would now come to a solemn resolution, (the grace of God assisting me) to begin, *with a new year, a new life.*"

From this date she was more devoted and active in the cause of Christ. She expressed an increasing desire for the salvation of souls, and conversed more with the impenitent. In the course of the winter she spent several weeks on a visit at Deep River, where she had taught school the preceding summer. The people of Deep River were then enjoying a revival of religion. The visit was blessed to Amelia's spiritual good. She returned to East Haddam quickened in her religious affections, and strengthened in her purposes of holy living.

She often wept in remembrance of her own sinfulness and neglect of duty, even after she had made a public profession of religion. She mourned, also, over the state of the church, and conversed with individual members, and exhorted sinners, as she had opportunity, and it could be done with propriety. She seemed to feel and to act as if what she did for Christ and his cause must be done soon.

Her conversations with individuals during this

period will doubtless be remembered by them as testimonials of her piety, if they should not be blessed to their spiritual good. In the month of February she said to a friend, "where shall we be next year at this time? perhaps in eternity." And to the same friend afterwards, a short time before she left home for the last time, "perhaps the next time we meet it will be in eternity."

The following is from a letter she addressed to a friend and former school-mate about this period:

"DEAR J——. Will you forgive me for so long neglecting to answer your kind letter? I have not forgotten you, or ceased to think of her whom (if I know my own heart) I very much love. Perhaps you will inquire how I have been spending the winter. I will tell you. I calculated and expected last fall to teach school, but was disappointed; and then concluded to attend school; but disappointment, fell destroyer of human happiness, again aimed his blow at me. Yet I could say, It is all right. Since it was the hand of my heavenly Father, I could bear it. I have spent four weeks at Deep River, where there is a revival of religion, and for two weeks I enjoyed the privilege of attending religious meetings every day.

"Most of my companions, and a number of my scholars are subjects of the revival, and are now rejoicing in a Savior's love. O J——, you may

imagine what my feelings were when they told me what they used to think of professors of religion! How awful beyond description, thought I, that those who profess to love and honor the Savior should live in such a manner that sinners should stumble over them to endless perdition."

It was peculiarly interesting to witness the engagedness and devotedness of this young disciple in the cause of her Redeemer. It seemed as if she could not again leave home without being permitted to see another revival of religion in her native place. Her mind was very solemn, and the things of the unseen world evidently engrossed her thoughts, and she was looking beyond the boundaries of time to her home in heaven.

God was doubtless thus preparing her for her early departure. At this period she seemed to delight more than ever in *praise*, and some of her favorite hymns she would sing often, sometimes alone, sometimes in company with her mother and sister. The character of these hymns shows the heavenly frame of her spirit and the subjects she loved to dwell upon; and some of them are peculiarly appropriate to her state, when God saw that her end was near. One is the well known hymn,

"When I can read my title clear."

The hymn for the evening twilight is another in which she delighted.

“I love to steal a while away
“From every cumb’ring care,
“And spend the hours of setting day
“In humble, grateful prayer.”

She would almost daily ask her sister to sing with her the following hymn, entitled,

Death of a Christian.

“Behold the western evening light,
“It melts in deep’ning gloom—
“So, calmly, Christians sink away,
“Descending to the tomb.

“The winds breathe low, the with’ring leaf
“Scarce whispers from the tree—
“So gently flows the parting breath,
“When good men cease to be.

“How beautiful on all the hills
“The crimson light is shed—
“’Tis like the peace the Christian gives
“To mourners round his bed.

“How mildly on the wand’ring cloud
“The sun-set beam is cast—
“’Tis like the mem’ry left behind,
“When lov’d ones breathe their last.

“And now above the dews of night,
“The yellow star appears—

“ So faith springs in the breast of those
 “ Whose eyes are bath'd in tears.

“ But soon the morning's happier light,
 “ Its glory shall restore—
 “ And eye-lids that are seal'd in death,
 “ Shall wake to close no more.”

Another hymn which she very frequently sung with her sister at this time was the following :

“ My days, my weeks, my months, my years,
 “ Fly rapid as the whirling spheres
 “ Around the steady pole ;
 “ Time, like the tide, its motion keeps,
 “ And I must launch through boundless deeps,
 “ *Where endless ages roll.*

“ The grave is near the cradle seen,
 “ How swift the moments pass between,
 “ And whisper as they fly,
 “ ‘ Unthinking man ! remember this :
 “ Thou, 'midst thy sublunary bliss,
 “ *Must groan, and gasp, and die.*'

“ My soul, attend the solemn call,
 “ Thine earthly tent must quickly fall,
 “ And thou must take thy flight
 “ Beyond the vast ethereal blue,
 “ To love and sing as angels do,
 “ *Or sink in endless night.*”

The following, from a letter to an impenitent friend, shows her progress in holy living, and her fidelity to those who she feared were perishing in sin. It is probably the last letter she ever wrote.

“ Will you excuse the boldness I use, and from a sincere friend who feels extremely anxious for your welfare in another world, receive in kindness a few lines ?

“ I have for a few weeks past, been reflecting on my manner of life as a Christian. Often have I been led to make the inquiry, ‘ What did I, four years since, solemnly promise, in the presence of God, angels, and men ?’ and the answer is, ‘ To be the Lord’s for ever.’ Yet my heart is sorely pained within me when I think that perhaps I have been the means of hindering others from entering the kingdom of heaven ! And is it possible that you are one of the number ? Again and again you have been warned to flee the doom which awaits the impenitent,—but not by Amelia : Can you, will you forgive her, and no longer stumble over her imperfections ; but take one friendly warning from her.

“ First allow me to ask you a few questions. Have you an interest in the blessed Savior ? Have you repented of your sins ? Have you evidence that your heart is changed ? If not, where are you ? Pause a moment and consider ! Continuing to walk in the broad way, you will at last plunge into the gulf of perdition.”

“ Will you continue unmindful of God’s threatenings ; will you still cast off fear, and restrain prayer ? Will you longer be an enemy of God ? Say not that there is time enough yet ; this is one

of Satan's suggestions to influence you to delay repentance! Yield not to the temptation. Look forward to the hour of death—what will you then do without a Savior? No earthly friend can retain you here! Nothing but darkness and deep despair, weeping, wailing, and gnashing of teeth, is the portion of the sinner! O flee this doom! come now and accept offered mercy! See the condescending Savior calling, inviting, entreating you to come and be saved! O slight not his love! The Holy Spirit has often been striving with you, and you, I fear, as often have resisted those strivings. Be careful how you trifle with God's Spirit. Accept now, offered mercy, lest he swear in his wrath, you shall not enter my rest.

AMELIA."

CHAPTER V.

Leaves home to engage in a school in Chester—her last sickness and death—testimonies to her worth.

On the 30th of April Amelia left her father's house, in company with her sister, to engage in teaching a school in the town of Chester. The two sisters were employed in two different schools, they were near each other, and they commenced their

respective schools, happy in the prospect that they should be able to see each other often, and reciprocate each other's joys and sorrows.

The small pox had mysteriously entered Chester before these sisters went there, but it was not then known what the disease was, nor was it supposed to be contagious. It soon broke out in each of their schools; they were both exposed; the disease spread rapidly in the place; and at the end of three weeks Amelia, and, soon after, her sister also, were seized with it; both sisters lay sick at the same time; both their schools were broken up; and a general alarm was excited among the inhabitants, as it became certain that the epidemic was the small pox. The elder sister recovered, but the epidemic proved fatal in case of Amelia.

At first it was trying to her to relinquish her school: she had just become acquainted with her pupils, had gained their affections, and began to be useful to them; but to this trial she yielded without a murmuring word. She had also found a home in a christian family, in which she had become acquainted during her residence at Deep River in the preceding year. In this family she was loved and treated as a daughter, and here her piety and worth were duly appreciated. Mrs. L—— had an infant daughter, a few months old, which she named Amelia Chapman, in token of her respect for Amelia.

It was the practice of this family to sing, in connection with reading a portion of Scripture at family prayer, and also to spend a part of the Sabbath in this exercise. This was a source of peculiar satisfaction to Amelia. The last hymn she was permitted to sing with them was the following, on Sabbath morning, May 22 :

“ There is an hour of peaceful rest
 “ To mourning wanderers given ;
 “ There is a tear for souls distress’d,
 “ A balm for every wounded breast,
 “ ’Tis found alone in heaven.

“ There is an hour for weary souls,
 “ By sins and sorrows driven ;
 “ When toss’d on life’s tempestuous shoals,
 “ Where storms arise, and oceans roll,
 “ And all is drear, but heaven.

“ There faith lifts up the tearless eye,
 “ The heart with anguish riven ;
 “ It views the tempest passing by,
 “ Sees evening shadows quickly fly,
 “ And all serene in heaven.

“ There fragrant flowers immortal bloom,
 “ And joys supreme are given ;
 “ There rays divine disperse the gloom,
 “ Beyond the dark and narrow tomb
 “ Appears the dawn of heaven.”

On that Sabbath she was at church in the en-

joyment of health, and with as fair prospects of life and usefulness as any young person in the circle of her acquaintance. She was taken sick on the following day, and in less than two short weeks closed her eyes in death.

Her character as exhibited in her sickness and death corresponded with that of her life; her resignation was calm and uncomplaining, and her confidence in God unshaken. Disease in a great measure unfitted her for conversation; and on account of the alarm excited by its contagious nature, but few persons saw her, and these were such as were supposed to be exempt from liability to take it. Her physician also recommended that she should be kept as still as possible, that she should see little or no company, and that she should not engage in conversation more than was absolutely necessary. It was the privilege of her mother to be with her and administer to her wants while sinking under disease.

A week before her death she asked what day it was; and being told it was the Sabbath: "Yes," she replied, "the Lord's day. O best of days!"

On hearing the family sing as usual, she said to her mother, "O how heavenly that music sounds! Do open the door that I may hear it plainer! Once I could raise my voice with them, I wish I could again, but I cannot."

To an impenitent member of the family, who came to her bedside, she said, "Do assure me

A——, that you will seek religion; you need it now, you will need it on a dying bed.”

She frequently expressed a desire to see her father, brothers, and sister; but when requested to make herself as easy as possible, and told that her sickness was such that it was not prudent for her friends to see her, she replied, “I will, I will be resigned.”

On Thursday preceding her death, being in the possession of her reason, and perfectly composed, she asked her physician what he thought of her case,—whether he thought she should recover or not? He replied, “Amelia, if the aid of your physician, and your friends can save you, you will live.” She paused a moment, and said, “Well, I think I am willing to recover, and I am willing and feel ready to die,—just as God shall be pleased to order respecting me.”

On the Friday before her death she called her mother to her bed-side, and said, “Those who wish to see me must come soon, for I can live but a short time.” She then inquired for her sister, anxious to know how she was, and expressed a desire to see her again.

She also said, “I do want to see my father once more. I have no doubt I have his prayers, tell, tell him I hope to meet him in heaven.”

“Tell T——” (this was a younger brother, for whom she had no hope that he was then a Chris-

tian) "many a prayer have I offered for the salvation of his soul, I hope in sincerity and faith. I hope they may be answered.

"O. E——, (this was her elder brother, residing in the State of Ohio,) I want to see him, but I cannot." Being asked if she knew where he was, "O yes," she replied, "he is in the western wilderness, under the protection of his Almighty Father and Friend."

Mrs L. asked her if she had ever regretted that she came to Chester. She replied, "No. It is one of the mysteries of Providence, that I should come here to die." Mrs. L. remarked, "Amelia, we do not know how to spare you; what will become of all the little children you have had the care of?" Said she, "God will take care of them—he can do far better for them than I can."

Mrs. L. then brought her babe to the bed, and said, "what shall I do for this little one, Amelia?" Amelia replied, "bring her up for God—train her for heaven."

At times her sufferings were great, yet she could not bear to see others grieve for her. Seeing her mother weep, she said, "I am a poor sick girl, but mother, do not weep for me. I suffer; but what are these sufferings to what my Savior suffered for me?"

Sabbath morning, June 5, she evidently was fast failing. She said to her mother, "It will be but a little while." She seemed to feel that the hour of

her departure had come. It was with difficulty that she could speak audibly, but she raised her hands and exclaimed—"Come, Lord Jesus, O come quickly, and receive me to thyself—take me—take me, O take me quick, quick, quick."

With this effort she sunk down apparently exhausted, yet continued to breathe and to utter words, but with such indistinctness that but very little could be understood. At length, about 11 o'clock A. M. without a struggle or a groan, her happy spirit gained its release.

Her mortal body, in the evening of the Sabbath, was conveyed to East Haddam, and interred in her native village in the silence of the dead of night, unattended by any religious solemnities. Some improvement was afterwards made of the providence, in a sermon from the words, "The one shall be taken, and the other left." Matt. 24 : 40.

Thus closed the mortal life of this lovely youth and amiable christian, in the eighteenth year of her age. "Precious in the sight of the Lord is the death of his saints."

The people of Chester were in a state to receive impression from this providence. The epidemic was prevailing among them. Fifty or sixty were reported as on the sick list when this death occur-

red. It was unexpected to most, and it excited a general sympathy and solemnity. We do not know that it was the means of awakening any souls, but some have said they thought her death was sanctified to their good. It was the only instance in which the epidemic proved fatal.

A little boy in the family where Amelia resided, when told that she was dead, said, "Then she will never talk to us any more about good things. She used to talk to us a great deal, and now I will remember what she said." Another little boy said to his mother, "Our teacher prayed in school—she prayed for us, and now I will pray too."

Some of her impenitent acquaintance were heard to remark that, were they as well prepared for death as they thought she was, they should not wish to live longer. The young people of Deep River, where she had taught school the summer before, addressed a note to her parents in testimony of their respect for her worth, and expressive of their sympathy with them in their bereavement.

Mr. L. at whose house she died, wrote as follows to her parents :

" Sabbath, June 12.

" DEAR AND AFFLICTED FRIENDS,—It is one week to-day since we paid the last office of kindness to the remains of the once beloved Amelia. I have spent much of this day in calling to mind our inter-

views, our devotions around the family altar, and our public opportunities in the sanctuary—and when I reflect that these are closed up for eternity, my heart swells with emotions of grief. I do not express my feelings to call up your parental sympathies, but I imagine you are often speaking one to the other of Amelia, and mourning with holy resignation. Permit me to mingle my sympathies with yours—it is the law of nature and religion. I do not wish her memory to be eradicated from my mind—I will cherish it to stimulate to perseverance in holiness, that our songs may again mingle in praising redeeming love.

“When we sang this morning at our family devotions I fondly thought of Amelia’s cognizance of our worship. Three weeks ago this morning we together sang many hymns, and I believe the last she was heard to sing was,

‘There is an hour of peaceful rest,’ &c.

“I have often thought it strange that I took so deep an interest in Amelia. She seemed to me like a child. I advised her as such when I thought it necessary. But the hand of Providence was in it; and may the God of grace assist me in improving the dispensation to his honor and glory, and the good of my own soul.

“Let God be praised for trials. If no trials awaited us here, we should not appreciate that

world of rest, where there shall be no sighing, nor sorrow, nor fear of separation; and where, if we should at last arrive, we no doubt shall praise God for this dispensation of his providence, which now causes our hearts to bleed.

“Mrs. L—— unites in sympathy and love.

“Yours, L——.”

CHAPTER VI.

Closing remarks.

In the life of this young Christian the reader is furnished with,

1. *A lovely exhibition of a Christian spirit.* Very many, and especially the young, are prejudiced against religion, as if it would deprive them of all happiness in this life, and render them less worthy of the affection and respect of their friends and acquaintance. But early piety, instead of lessening the happiness of the young, is the only true source of happiness. There is no natural endowment which does not receive embellishment from the grace of God, and there is no young person, whether in affluence or poverty, in more or less favorable circumstances for enjoyment, that is without religion, who would not be vastly happier with it. Let then the example of youthful piety

contained in the preceding sketch, commend the religion of Jesus Christ to the attention and choice of the young reader. This religion abounds in sources of consolation for all who embrace it, and its influence on the character and life of its possessor is altogether lovely and desirable.

2. It is a great *privilege for children to have Christian parents*. Parents sustain a very important relation to children—a relation which gives them a controlling influence in forming their early religious habits. Those children that have praying parents, who instruct them in their duty, and restrain and govern them, and train them up in the way they should go, are under great obligations of thankfulness to God for giving them such parents.

The early education of Amelia was a restraint to her in childhood, when a wanderer from God in the way to death, and it prepared her, when she became a Christian, to act with enlightened views of duty, and to be stable and consistent in her purposes of holy living. Her early religious training fitted her to bring forth fruit in honor of her Savior. So it is with early religious education in other cases. The young are often insensible to its value and impatient under its restraints; still it is an inestimable advantage, and all children and youth should feel it to be a great privilege to have Christian parents!

3. *Sabbath Schools* exert an important influence in the religious education of the rising generation. But in order to extend the influence of Sabbath-schools, and embrace in them the largest number possible of the rising generation, it is requisite that parental influence should be in favor of them: it is through parents that the rising generation are to be reached by Sabbath-schools, if reached at all. By this it is not intended that parents should leave their duty as parents to be performed by others in the Sabbath-school; but that they should bring their children into the Sabbath-school, and suffer and encourage them to enjoy this additional advantage, and study to have them duly improve it. How many children and youth become subjects of renewing grace in Sabbath-schools! The reader will remember that Amelia was a Sabbath-school scholar at the time of her hopeful conversion!

4. *In removing the young and useful* from the world, God is not unmindful of his cause. As "the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." His children live as long as it is his pleasure they should live; they die no sooner than he appoints; and notwithstanding it is often mysterious to our minds that individuals who bid fair for usefulness are cut off in early life, and that others are called away in the midst of their

usefulness, yet we have no reason to distrust the wisdom of God, or his covenant faithfulness to his people and cause. We see but in part, and we know but in part, the wisdom and benevolence of his providence.

Nor are we allowed to indulge the thought that any who have died in the Lord are lost to the holy kingdom of Jehovah. Though they have disappeared from their stations and relations in the church of God on earth, yet they are removed to other stations in the redeemed church—the church of the first born in heaven, where it is probable they are more active and more useful than they were on earth, and where they are far more glorious and happy. So far as they followed Christ in the relations of this life, and have left behind them a pious example and pious counsels, they may still be useful to the living, who, in remembrance of their counsels, and stimulated by their good example, should press forward in holy living, in prospect of soon being called to follow them, and in hope of sharing in the same glorious reward with them.

The saints on earth and the saints in heaven are but different branches of the same holy family. The separation at death between the living and the dead is not an eternal separation. The children of God who have mingled in the relations of this world, will again meet—not in the relations of earth, but in the relations of heaven, beyond the changes of

this changing world, where their union and communion will be without interruption and without end, and where they may look back upon the scenes of this life, and review with gratitude the wonders of God's grace in training them up for heaven.

5. We see the importance of living in a state of *constant preparation for death*. "It is appointed unto men once to die." "There is no man that has power over the spirit, to retain the spirit, and there is no discharge in that war." No child is exempt, no youth is exempt, no age, no rank, no condition is exempt. Life at every period, and in all possible circumstances, is uncertain. All are liable to be called away in their present state of preparation.

It is indeed surprising with what unconcern multitudes live on the borders of the grave and the verge of an awful eternity, in neglect of the things which have respect to their salvation! Numbers acknowledge their dependance on God and their obligations to him, and assent to the way of salvation and the terms of reconciliation in the Gospel, who still live as if they might continue to sin against God and prosper. They seem to feel and to act as if all men were mortal but themselves. They see others die, their own friends die—they have no power to retain them, nor to sustain their own lives, nor to insure their own health, nor any thing they call their own; and yet they rashly put off repent-

ance and other duties to distant uncertain opportunities!

And why should moral beings in ruin, on probation for eternity, thus trifle with the means and waste the day of grace? Why should they be so slow to learn heavenly wisdom? Why so loth to come to Christ, while in condescending love he invites them to him? Why so reluctant to confess and forsake their sins, as the condition of pardon? Why so willing to brave the threatenings of God's word, and remain exposed to his displeasure? Why so careless of life, when unprepared for peace in death?

It is but a little while, my dear reader, at longest, that you will tarry in this world! Soon these days of mercy will be gone, and continuing impenitent, the door for your salvation will be closed! Behold, now is the accepted time. God still waits in forbearance! O linger not in your sins, and flatter not yourself in hope of future opportunities! You have no abiding possessions here—no security of life for an hour! Why should you feel and act as if you had? Why seek to lay up your treasure here, and to prolong your stay, unmindful of your departure? And let the christian live near to God in daily communion with him, faithfully doing his will, and constantly looking for his coming. "Blessed is that servant whom his Lord, when he cometh, shall find so doing!"

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