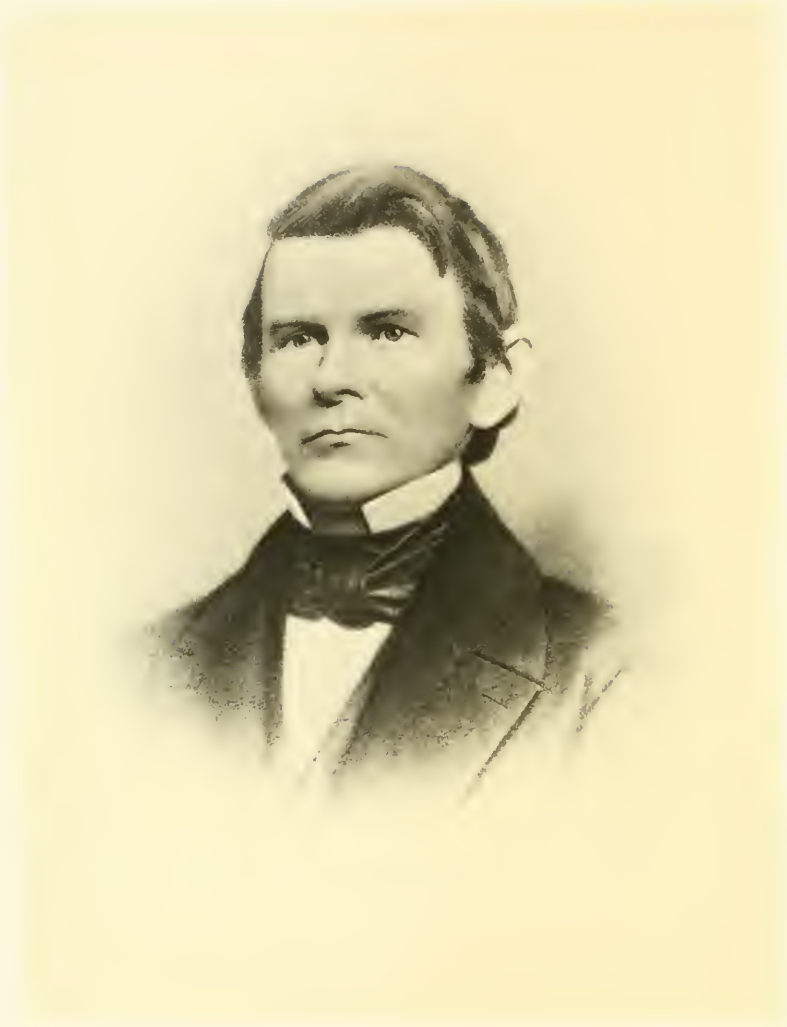


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Johnson Reeves.

Age 54

1700 TO 1900

Ancestry and Posterity

OF

JOHNSON REEVES

BORN OCTOBER 16, 1799

DIED JULY 19, 1860

AND

A MEMORIAL SERMON

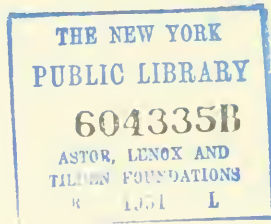
BY

REV. SAMUEL BEACH JONES, D. D.



PRINTED BY ALLEN, LANE & SCOTT
PHILADELPHIA

Epnes. 1862
1700



“HONOR THY FATHER AND THY MOTHER, THAT THY
DAYS MAY BE LONG UPON THE LAND WHICH
THE LORD THY GOD GIVETH THEE.”

No.

100 COPIES PRIVATELY PRINTED.

SERMON

BY

REV. SAMUEL BEACH JONES, D. D.

PREACHED IN THE FIRST PRESBYTERIAN CHURCH, BRIDGETON, N. J.,
SUNDAY MORNING, AUGUST 9TH, 1860.

THE DEATH OF GOOD MEN A JUST GROUND FOR
GREAT LAMENTATION.

“And devout men carried Stephen to his burial, and made great lamentation over him.”—Acts viii. 2.

THESE words record the burial of the first Christian martyr, and probably of the first man who died a member of the Christian Church. The record is very brief and simple, yet very suggestive. It not only suggests much that is edifying, when it tells us what *was* done, but it suggests valuable reflections by its silence as to what some might imagine was done. It makes no mention of any funeral discourse delivered on the occasion; and we may be almost sure there was none.

Funeral sermons have no warrant in apostolic precept or example. Frequent and various as were the occasions on which the apostles preached, we never hear of their preaching at the grave. Although all the apostles were present in Jerusalem at the death of Stephen; and though

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REV. SAMUEL BEACH JONES, D. D.

he was evidently buried in or near the city, not one of the twelve delivered a discourse at his grave. The custom of delivering sermons on such occasions was of later origin, and has always been limited in extent. In by far the larger portion of the Christian world the usage is unknown; and whoever has taken the pains to ascertain the fruits of funeral sermons will not be surprised at the limited extent to which the usage prevails. If we were asked our opinion as to what class of sermons professedly Christian were least profitable, we should say unhesitatingly—*funeral sermons*. If any man wishes to test the soundness of this opinion, let him but ask himself of how many instances he has ever known, or heard, or read, in which souls were awakened and converted under funeral sermons? Most men cannot refer even to a solitary instance of such conversion; and that, too, where the preacher has, on other occasions, been instrumental in the conversion of many. It is urged in support of the custom, that at funerals many are reached by the preacher who will not attend upon the stated preaching of the Gospel; and it is imagined that the solemnities of death and the grave will predispose the mind to a favorable attention to the Gospel. There is a plausibility in this reasoning; yet facts prove that it is specious. Why it is so, we may learn by a little reflection.

In the first place, it may be said respecting those who never hear preachers of the Gospel except at funerals, that God is not likely to bless His Word to those who habitually treat it with designed and open contempt. The preaching of the Gospel is God's chosen and declared means of saving

souls. If a man refuse to hear that Gospel as *God's Gospel*, and will only listen to it when respect for a neighbor *compels* him to hear it at his funeral, there is the slenderest probability, there is only a bare possibility, that God's Spirit will make it effectual to his salvation. We have yet to know of the first instance in which an infidel has been converted under a funeral sermon.

In the second place, even those who reverence the Gospel, and habitually attend its ministration, profit less by funeral than other sermons; because in attending funerals the primary and avowed object of attendance is, respect for a deceased mortal, not a desire to listen to the Word of the living God. On all ordinary occasions upon which men repair to the place of preaching, they do so with at least a *professed* intention to "hear what God the Lord will speak;" and thus they assume the attitude of listeners to *Him*.

But at funerals this is not the case. The *avowed* object of attendance is respect for the dead and sympathy for the bereaved. Those who attend would do so, were there to be but a simple burial, and no preaching at all. This being the case, the very posture of the soul is unfavorable to profitable hearing, because God is thus made subordinate to man, and reverence for His Word secondary in importance to friendly respect and condolence. This we have long believed to be the great secret of the comparative uselessness of funeral sermons.

But there is still a third reason for the fruitlessness of funeral discourses. In most cases funeral discourses are desired because they are expected to be eulogistic histories

of the deceased, and in this way prove a means of gratifying self-love. To have a discourse delivered at the burial of one's relative is deemed essential to one's respectability, and hence irreligious men, who never enter a sanctuary, will call in the services of a Christian minister at the burial of one of their family, lest they should appear less respectable than their neighbors. And even Christian families, who have reason to doubt the utility of funeral discourses, will not dispense with one, lest they should appear wanting in respect to the dead and to themselves. The kind of discourse coveted by many, is not an evangelical sermon, in which death is shown to be the baleful fruit of sin, and Christ is preached as the only hope of deliverance from eternal death, and the only source of consolation under affliction, but a discourse which shall recount and eulogize the excellencies of the deceased.

Where such a eulogy is wanting, the most desirable part of the service seems to be omitted. Such eulogies are expected, even where there was nothing in the subject to justify eulogy.

It is obvious, that where a funeral discourse consists of a eulogy of the dead, more than in a proclamation of the grace of God in Christ, spiritual improvement cannot be expected. The indiscriminate and lavish bestowal of eulogy, the prominence given to human excellence, rather than to the grace of God, in many funeral discourses is doubtless one reason of their fruitlessness.

For these and other reasons many preachers of the Gospel have found it more profitable to dispense with sermons at the burial of the dead, and to enforce the lessons

of death on a future occasion, when the soul is in a better attitude for spiritual improvement. This we believe to have been the apostolic usage. Though we never read of their preaching a funeral sermon, we do find them on other occasions, and in various ways, pressing home upon Christians the salutary lessons enforced by the death of others. We hear them exhorting Christians to follow the faith and to imitate the virtues of those who "sleep in Jesus," and inherit His promises; we hear them exhorting to more vigilance, because death comes as a thief in the night; to more diligence, because the time is short; to self-examination, because they may be self-deceived, and after all be cast away. The wisdom of such a method may be learned by observation. In the course of a ministry extending over more than twenty years, and including funeral addresses which may be counted by hundreds, we have heard of but a solitary case of conversion at a funeral, whilst at a single discourse preached after a funeral, yet called forth by it, we have known some five or six savingly awakened and hopefully converted.

We do not wonder, then, that while the Holy Spirit has recorded in the verse preceding our text the fact that all the apostles were in Jerusalem; yet in the text itself there is no mention of an apostle's preaching at Stephen's burial. There is one fact, however, mentioned in connection with this burial, which does deserve, and was designed, to elicit our careful notice. Though no sermon was preached at Stephen's burial, "devout men," we are told, "made great lamentation over him." This fact, deemed of sufficient importance by the Spirit of God to

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GERALD HARTLEY DEACON ⁸⁴

FRANK DEACON ⁸⁷

be permanently recorded in His Holy Word, derives much of its interest from our knowledge of *who Stephen was*, and *who were these "devout men"* who "made great lamentation over" his grave. When we shall have noticed these two points, we shall be the better prepared for the consideration of the great lesson suggested by the text.

Stephen was a Christian Jew, and an officer in the Church. His office, however, was an humble one, having a reference to the material comfort, rather than the spiritual welfare of his brethren in Christ.

As converts to Christ increased there arose a murmuring of the foreign Jews against their Christian brethren of Palestine, because the widows of the former class "were neglected in the daily ministrations." To avoid the very appearance of unfairness the twelve apostles determined to institute a new class of church officers, to whom should be intrusted the oversight and distribution of all funds collected for the poor, and to whom was given the name of "deacons"—or servants of the Church. They therefore convened the brethren, and directed them to elect "seven men of honest report, full of the Holy Ghost and wisdom, whom they might appoint over this business." The first named on the list, thus chosen, was Stephen, "a man full of faith and of the Holy Ghost," who, with six others, was ordained by prayer and the laying on of the hands of the apostles. Full of faith and power, Stephen did great wonders and miracles among the people; and his zeal and success soon aroused the hatred of the antichristian Jews. Suborning unscrupulous witnesses, they arraigned Stephen before the supreme council of the nation, on the charge of

blaspheming Moses and God. The defense of this faithful servant of God I need not recapitulate. You can read it in the seventh chapter of this book, as you also can the fatal result to himself. Without awaiting the verdict of the great court, the fanatical Jews rushed upon their victim, dragged him outside the city walls, and stoned him to death. Were anything wanting to prove that Stephen was full of faith and of the Holy Ghost, we might find it in the spirit with which he encountered his terrible execution. Like his heavenly Master, instead of cursing, he prayed for his murderers, with his dying breath.

Such was the man, over whose grave "devout men made great lamentation."

Who were these "devout men"? Our usage of the term "*devout*" fails to convey the true idea of the persons thus designated. When we speak of "*devout*" men we mean only Christian men, of more than ordinary religious seriousness. But the devout men here referred to were not Christians. The term, wherever it occurs in the New Testament, denotes the serious and sincere Jews, the just and conscientious portion of the nation, as distinguished from the frivolous and hypocritical, the bigoted and the fanatical. Christians would not have been allowed to bury one of their number while the fury of the fanatics was raging; and the verse before our text tells us they were "all scattered abroad," by this persecution in Jerusalem, saving the apostles. These devout Jews, however, while they had not yet embraced the Gospel of Christ, were conscientious men. They could not approve of so

ruthless a deed, as the illegal execution of a man who professed the profoundest faith in their own Scriptures. They did not agree with Stephen in his views of Jesus of Nazareth ; but they could appreciate his devout spirit ; his boldness in what he believed true ; his kindness to the poor ; his love to his nation ; and his forgiving spirit towards his relentless foes. They felt that in the death of such a man society suffered a serious loss. Hence, though not themselves Christians, “they took up his body, and buried it,” “making great lamentation over him.” And if even *they* lamented the death of such a man, how much more must his brethren in the Church have bewailed their loss ! In addition to their sense of what society at large had suffered by such a death, they knew that the cause of Christ had suffered even more by the extinction of a burning and shining light.

The theme naturally suggested by this passage is, that *the death of a good man is a just cause, as well as the common occasion, of great lamentation.*

Such a death is a severe bereavement *to friends, to society at large, and to the Church.*

I. *It is a bereavement to family and friends.* The very love of a good man is a precious blessing ; inasmuch as it secures priceless blessings to its objects. We cannot but value the love of any friend, though it be but natural affection, for love is in itself a good. But the love of a good man, “a man full of faith and of the Holy Ghost,” seeks more than mere natural affection aims at. The latter may seek our temporal welfare ; the former, while

it neglects not our present, worldly interests, aspires to promote our spiritual and eternal well-being. It leads the good man to labor for the conversion and edification of the soul. It prompts to those prayers for his family and friends, with which their salvation is intimately associated. The example, too, of a good man is no small benefit to his friends. His Christian virtues are often the most eloquent appeals made to their consciences and hearts. If they be careless, it rebukes them. If they be disheartened, it encourages them. The living exemplification of Christian graces proves to them what a man may become, and what they should be. When, therefore, such a man dies, his family and friends sustain a grievous loss, and may well "make great lamentation over him."

Society, too, is a heavy loser by the death of a good man. In a thousand ways—some of which are scarcely valued—does a good man contribute to the welfare of a community. He serves society by his direct efforts to promote its best interests. He befriends the poor; he helps the distressed; he contributes to the elevation of those around him in morality and intelligence. His example promotes social virtues. By his fidelity to his relative duties, he quietly, yet effectively, teaches others what men owe to their neighbors, and how they should and may discharge their duties to them.

A single example of strict truthfulness, sterling integrity, and real charity is worth more to society than millions of dollars where such virtues are absent. Such an example is a practical refutation of the opinion that solid virtue is an imaginary thing. It rebukes, by ex-

morality

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DOROTHY WILLIAMS⁸⁸

ALISON REEVES WILLIAMS⁸⁹

ELIZABETH WILLIAMS⁹⁰

posing the falsity of the sentiment that all men are equally selfish and base, and that circumstances, alone, make a difference in character. Well may a community lament the death of a man whose services and example contribute to the comfort, the safety, and the good feelings of society.

And well may the Church lament the death of such men. Their prayers alone are a boon to the Church. Not until the secrets of time are disclosed in eternity, can it be told how much the mere fervent prayers of righteous men avail for the Church's prosperity.

But a good man blesses the Church by his example. His life is a comment on the doctrines of the Church. His observance of the ordinances of the Gospel reminds others of their value, and often induces them to follow his example. His labors to benefit the Church are even more valuable than his contributions to its funds; and when he ceases from his labors, his loss must prove a source of lamentation to all who love the Church. Had all the funds possessed by the early Church at Jerusalem been forcibly and fraudulently snatched away from her, the loss had been as nothing, compared with the death of such a man as Stephen, her deacon.

Characters thus valuable to friends, to society, and to the Church, are not ideal; nor are they unknown in our day. We occasionally see them now. Perhaps while I have been speaking your minds have instinctively reverted to such men. Whatever doubt may hang over the character of some men, there are those whose goodness none dare question; unless it be that miserable class, who because *they* have none, doubt whether goodness is found in any.

There are men whose Christian character is so manifest and decided, and whose value to society is so obvious, that by common consent they are called and esteemed "*good men.*" Even they who are not themselves good, honor them while living, and when dead lament them, as the devout Jews lamented the Christian Stephen, even while unable to appreciate his highest excellencies.

Such a man was JOHNSON REEVES. As to the Christian character of no one man in this Church or community, would there be a greater unanimity of opinion than of his. This is no mean praise of a man who for more than half a century had lived and moved among this people; who had sustained such various relations in life, both social and religious. It is higher praise still, that those who knew him longest and knew him best, were those who most trusted, honored, and loved him. It is of his life-long and most intimate friends that we can most safely say, "None knew him but to love;" "None named him but to praise."

Rarely does the Church or society lose a member whose loss is more widely or sincerely mourned. And yet, his position in this community—though such as any man might well covet—was not eminent for official rank, or learned education, or ample wealth. He owed his distinction to no such adventitious aids. It was to the pre-eminent excellence of his moral virtues, and to the rare fidelity with which he fulfilled the various duties of his sphere of life. Were we required to point to a model of domestic, social and religious virtues, we should find it difficult to designate one more worthy of imitation than Johnson Reeves.

In every domestic relation—and his relations were numerous—his virtues were rare and conspicuous. As a son and father, a husband, brother, and friend, his excellence was equaled by few, and surpassed by none.

Early deprived of a father, he early assumed and performed a father's office to a widowed mother and her fatherless children. As the head of his household, he not only pointed out to them "the way wherein they should go," but himself walked before them "in all the commandments and ordinances of the Lord blameless." What he so sedulously taught by precept, he conscientiously and impressively enforced by example. While anxious to see his numerous family improve in social refinement, and while generously affording them the means of intellectual culture, it was the first desire of his affectionate heart for every one of them that they should become "new creatures in Christ Jesus."

Nor were his affections confined to the members of his own household. The interests of all his relatives and friends were his interests also. Their sorrows were his sorrows, and their joys his joys. There are few men of whom we may more truthfully say, that he had learned "to rejoice with them that rejoice, and to weep with them that weep."

He was a friend to the friendless, a benefactor to the poor, a sympathizer with the afflicted. The bodily and temporal wants of those around him, enlisted his interest and his willing services. But he was no less faithful to the spiritual and eternal welfare of his neighbors. Many a word of faithful counsel and warning, many an affectionate

exhortation, did he address to the impenitent and back-sliding ; words which will never be forgotten through time or eternity. With strictest truthfulness could he have said with Job : "When the ear heard me, then it blessed me ; and when the eye saw me, it gave witness to me ; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." He could say even more than this : with the patriarch he could affirm : "*I put on righteousness, and it clothed me.*" He was clothed with the righteousness of the strictest truthfulness and the most rigid integrity. A man more guileless, more free from all falsehood and deceit, we have never known. His tongue was a faithful index to his heart ; and a more honest heart never beat in human bosom. What he said he meant. The law of truth was the law of his tongue ; because integrity was the law of his heart.

A man who knew his character would as soon suspect himself of a design to wrong himself, as to suspect Johnson Reeves of intentional wrong, or fraud. We should at once suspect the honesty of any man, who, knowing his character, would charge him with a dishonest act. He was a man to whom we could triumphantly point as a living proof that honesty had not wholly forsaken this fallen world. And he was thus honest, not because dishonesty was base and mean ; but because it was a necessary part of that righteousness with which a righteous God requires His people to be clothed. His truthfulness

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LILLIAN PRIMROSE REEVES

JOSEPHINE PRIMROSE REEVES ⁰¹

MARY PRIMROSE REEVES ⁰²

and his unbending uprightness were only parts of his piety; the fruits of a vital faith in a holy God.

How warmly he loved, and how well he served the Church of Christ, some of you know. He has left behind him no one to whose heart this Church was dearer than it was to him; and perhaps he has left none who have done more to advance its prosperity. His very character was a source of strength and influence to this Church, in this community. We could point to him as an illustration of the value of this Church in training men for usefulness here and glory hereafter. For six-and-thirty years was he enrolled on the list of this Church's communicants; and for that long period did he "adorn the doctrine of God his Saviour." Perhaps no member of this Church has been more punctual in his attendance on its many services than he.

Busy and laborious as was his life, and actively industrious as were his habits, he ever found, or made, time to turn aside from secular business, even on secular days, and to wait upon his God. Whoever might be absent from his proper place, all who knew him expected him to be there; and to be there, not as a mere matter of form, but as an eager listener to the Word of God; and often as a devout leader of the prayers of his people. For many years was he a chosen officer of this congregation; managing its financial interests with his characteristic punctuality and integrity, and with no other reward than the consciousness of serving the cause which was above all others dear to his heart; the cause of his dear Redeemer.

When it was determined to elect additional elders, by universal conviction he was esteemed a fitting person for the office ; though his modesty led him to decline the office, because he deemed his physical infirmity* a hindrance to the faithful discharge of its duties.

But faithfully as he discharged the self-denying and comparatively thankless duties of a trustee of this Church, this was but a small part of what he was long accustomed to do, without fee, or reward, or notoriety. In collecting funds for special charitable objects ; in charging himself with the care of religious periodicals ; and in numberless similar offices, his labors were abundant and disinterested. A large part of what he did at the cost of time, and even of expense to himself, was known to few ; because it was a feature of his piety never to boast of his doings. Many are the instances in which from his own funds he has made up deficiencies incurred by negligent and delinquent subscribers to charitable objects, or religious periodicals.

We regard these quiet, unobtrusive, and troublesome offices as far more worthy of honor and praise, than the mere contribution of money, which may cost the giver no trouble, and no self-denial.

But for the grace of liberality he was also conspicuous. Though a member of a liberal congregation, it may well be doubted, whether, in proportion to his means, any man was more liberal than himself. And there was a readiness and cheerfulness in his benefactions, which in our selfish world was truly refreshing. Of no one in this community more than of him could we be sure beforehand, that he

* Deafness.

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GEORGE W. BUSH
Born August 31, 1824
Died June 12, 1900
(See 10, page 25)

would give promptly and gladly and liberally to every deserving object. To a cause whose merits he understood, it was never necessary to urge him to beneficence ; because he gave from love to Christ, and not to get rid of importunity, or to acquire a reputation for generosity.

His charity was manifested in other ways than in the liberal bestowal of money. He loved the people of Christ because they were his people. To the Presbyterian Church his attachment was warm ; as for it his preference was most decided. He felt that to its peculiar doctrines and institutions he owed much that he most valued for himself, his family, and society. But his charity joyfully embraced in its arms all who bore Christ's image and wore His yoke, by whatever name they were called. With his charity was beautifully blended the Christian grace of humility. With all that he was, and all that he was conscious of doing, he was eminently free from an arrogant, assuming spirit. Seldom do we find a man so much honored by others, and yet so free from boastfulness ; and the secret of his humility was his deep consciousness of his own sinfulness, and his exalted views of the reality and greatness of Divine Grace.

He could not but have known that he had a high reputation for worth ; he knew that he had a title to heavenly glory ; but with all his heart could he say with Paul, "By the grace of God, I am what I am." The vilest sinner plucked as a brand from the burning, even at the eleventh hour, does not more entirely rely on the merits of Christ for salvation, than did this servant of Christ, after so long a life of holy usefulness.

It was not permitted him, as is sometimes the case, to bear his dying testimony to the grace of God, even down to death. But we are in no way doubtful as to what that testimony would have been. Far rather would we rely on the testimony of such a man's life, than on all the utterances of his lips in his last mortal struggle. The vilest wretches who expiate a lifetime of crime upon the gallows, are as confident in the utterance of a Christian hope as any. Only the sincere believer in Christ can leave behind him such a testimony to the power of grace, as we have in the life of this man of God.

When such a man dies his death is a just ground of great lamentation. Human training can never furnish successors to him. The grace of God alone moulds and sustains such characters; and it is not often that grace itself thus displays its power. If any one doubt this, let him but cast his eye even over those whom he esteems sincerely good, and then say how many he can number, who in all respects equal this humble child of God.

In speaking of his character and life, I have endeavored to keep within the limits of sober truth. Had I indulged in fulsome flattery, or extravagant eulogy, the humble and truthful spirit of the deceased would rebuke me. All that I have described in him I believe him to have been, but I as much believe that it was not due to nature and inherent worth, it was the Gospel of Christ and the Spirit of God that made our friend such as he was, and hence we should "Glorify God in him." If there was one man in our midst who owed his respectability and his success in life to true religion, that man was Johnson Reeves. His case

signally exemplifies the Divine declarations—"Them that honor me, I will honor," and "Godliness hath the promise of the life that now is, and of that which is to come."

To a rare degree, Johnson Reeves sought the honor of God, and not his own; and for this very reason God honored *him*, by giving him such honor from men, as none who seek their own honor alone can ever attain. *He was honored in men's hearts*, because he was a man of rigid veracity, sterling honesty, and unfeigned piety. He is lamented, not because he has vacated a high office, but because he has left void a sphere which he filled and adorned with Christian virtues. A man ambitious of human honor could not covet a higher meed than such honor, because it was heartfelt and unbought.

And how truly did his godliness prove "profitable" even for the life that now is! Compelled in early life to struggle with adverse fortune, his Christian virtues and habits enabled him to reach a position of worldly competency, of social influence, and of rare domestic happiness.

How seldom do the fathers of so numerous a family die, leaving all their children with characters, and in circumstances, like those of our departed friend. He trained that family for Christ, and Christ permitted him, ere he closed his eyes on earth, to see six of his seven children professedly and openly the followers of Christ,* and some of them filling stations of honor and of trust.

"Verily, there is a reward for the righteous," even in

* The seventh has been a ruling elder in the Church of his father since April, 1868.

this life, and if every member of this Church would share in this reward, his surest means is found in an imitation of the example of their departed brother. Had *he* lived as some members live, his Christian character, his unquestioned truthfulness and honesty, would never have been established in the convictions of this community as they now are.

But higher motives urge you to imitate his virtues. His death is a fearful loss to your Church. It has greatly impaired its strength. It has quenched a shining light in this community. It has silenced the effectual, fervent prayers of a righteous man. It has devolved many and important services on you that survive. Who will take up and wear the mantle of him, whom God has translated to a higher sphere? Of old members who have hitherto done little, we have slight hope. We depend on the young. In early manhood Johnson Reeves commenced his life of Christian service. Does he now regret so early a beginning, and so long a service?

Does he now deem the strictness of his Christian walk a needless strictness? Were he to return and live over his Christian life, would he be more self-indulgent, and less zealous for Christ? Or would he not rather entreat every young man in this congregation to choose the service of that Saviour, who blessed him and rewarded him in life, and who after death has exalted him to glory everlasting?

But the older members of this Church may lay to heart a lesson from this death. His decease was sudden and unexpected. Had he put off preparation, as many pro-

fessed Christians do, no preparation could have been made ; and we could have no valid hope of him. With him, however, preparation for death was the habitual work of life ; and *he* prepared for death, not by working his soul up into a state of religious ecstasy, but by laboriously serving Christ in his family, in society, in the Church ; by diligent attendance on Christ's ordinances ; by growing from year to year in Christian knowledge and in grace. This was *his* mode of preparation for death, and it is the true and safest mode. This is what *you* must do ; or you will be found, like the foolish virgins, unprepared to meet the Bridegroom. We know where the martyr Stephen has gone ; not because with his dying breath he prayed, "Lord Jesus, receive my spirit," but because Stephen's life was one of constant service to Christ. We may know where Johnson Reeves has gone, because he was a faithful steward of his talents, and stood ready from year to year to give up his account to his Lord. Well is it with you if, with so good a foundation as he, you can be waiting for the final verdict, "Well done, good and faithful servant ; enter thou into the joy of thy Lord."