
Mr. McClure's Sermon

AT THE INTERMENT OF THE

Rev. John Elsworth.



A
S E R M O N,

DELIVERED AT
ELLINGTON IN CONNECTICUT,
AT THE INTERMENT OF THE
REVEREND JOHN ELSWORTH, A. M.
LATE MINISTER OF THE PRESBYTERIAN CHURCH
IN THE ISLAND OF SABA, IN THE WEST-INDIES.
WHO DEPARTED THIS LIFE NOV. 22, 1791,
AGED 29 YEARS.

PUBLISHED AT THE REQUEST OF THE MOURNING PARENTS;

BY DAVID M'CLURE, A. M. *K*

MINISTER OF THE FIRST CHURCH IN EAST-WINDSOR.

Death of his fling difarm'd, and the dank grave
Made pervious to the realms of endless day,
No more the limit, but the gate of life.

FORTEUS.

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MDCCXCII.

*O fallacem hominum spem, fragilemque fortunam,
et inanes nostras contentiones! Quæ in medio
spatio sæpe franguntur, et corruunt, et ante in ipsa
cursu obruuntur quam portum conspicerent potue-
runt!*

CICERO.



TO THE
*Church and Congregation in the
Island of S. A. B. A. ;*

HONORABLE AND CHRISTIAN FRIENDS,

WHEN, at your request the late Mr. ELSWORTH received ordination, with a view to his settlement with you as your spiritual pastor, it was the hope of the friends of religion, that his life and usefulness would be prolonged, and that you might long rejoice in his light. But the sovereign arbiter of life, is sometimes pleased to call from their labors, those who appear to be best qualified, by natural and gracious endowments for extensive usefulness ; perhaps to teach us that he is not confined to means, to us apparently best fitted to carry on the purposes of his grace, and also, to raise them to sublimer scenes, and more exalted employments in heaven.

THE church of CHRIST sustains a loss by the death of so good and promising a minister of JESUS. We sincerely sympathize with you in this bereaving providence. May a double portion of the spirit of this ascended servant of CHRIST, rest on his successor, who is now with you ; and may his faithful labours for your spiritual interests, be crowned with abundant success.

AFTER his return to the continent, he frequently expressed a cordial regard for you, as a people whom he sincerely loved, and whose salvation he ardently desired ; and with whom had his health permitted, he would have chosen to have spent his

days ; and a grateful sense of those respectful attentions shewn to him, and kindneses received from you, and particularly from his Honor **GOVERNOR DINZEY**, and his worthy family, in whose family he lived, during his residence in the island.

By his death, one more is added to the cloud of witnesses who have gone before us, to illustrate the divinity of the christian religion, and to confirm this truth, *that the consolations of the gospel, are our only sure support in afflictions and death, and that they who die in the Lord, are blessed.* The riches of those consolations, may you largely participate. The friends of Zion, rejoice in your religious order. May that blessed promise, *The Isles shall wait for his law*, be speedily and universally accomplished ; and the multitudes of their inhabitants know and adore our glorious **REDEEMER**.

ACCEPT, honorable and christian brethren, the following discourse, as a tribute of respectful remembrance from the afflicted parents of the deceased, and from your sincere friend and servant, in our common **LORD**,

David M'Clure.

EAST-WINDSOR,
Connecticut,
Nov. 30, 1791.



*The dying Believer rejoicing in his
living Redeemer.*

MOURNING friends and christian audience !
suffer me to assist your devout meditations at this
solemn scene, while by divine assistance, I shall
offer some serious reflections for your religious
improvement, from that passage of the inspired
writings, which is recorded in the book of

J O B, xix. 25 and 26.

*For I know that my Redeemer liveth, and that he
shall stand at the latter day upon the earth.*

*And though, after my skin, worms destroy this body,
yet in my flesh shall I see God.*

IN the sacred history, we find that it pleases
God, ordinarily, to afford support and comfort
to pious men, in proportion to the afflictions and
trials which in this life, they are called to en-
counter. While the wicked are overwhelmed in

troubles, in which they have no almighty helper, and with desponding Cain, are ready to cry out, "my punishment is greater, than I can bear;" the righteous, with hope and comfort, can look up to GOD in afflictions, and in death; saying, "tho' he slay me, yet will I trust in him." This was the case with that greatly afflicted, yet patient, man, JOB, tasting the sweets of forgiving grace and redeeming love, by the knowledge of a Redeemer revealed to him, and his assured hope of an interest in his salvation. "I know that my Redeemer liveth."

UNDER the pressure of extreme bodily pain, the mind needs supernatural supports to raise it above despondency, and dispose it with resignation, to acquiesce in GOD's dealings and patiently to bear them.

MANY are the righteous man's afflictions in this life. In addition to those which are common, extraordinary trials fell upon the patient man of Uz. Satan, the envious foe of the human kind, had him in his power, and shot at him all the arrows of his spiteful malice. Against trials, greater than ever fell to the lot of any meer man, Job maintained his integrity, with becoming fortitude; until by their long continuence and increasing severity, he seemed to lose that patient frame of mind, with which at the beginning he had encountered them.

IN the triumphs of his faith, he shewed also the weakness of human nature; altho' in the main, the Most High approved his conduct, and richly rewarded his tried integrity. He was happily resigned to the will of GOD, and was willing to wait *his* time for deliverence. "All the days of my

appointed time, will I wait till my change come." His resignation in afflictions, arose from his knowledge of the righteousness, holiness and goodness of GOD, from whom afflictions receive their commission; and his comfort in death was derived from a knowledge of CHRIST his Redeemer and of his interest in him. So well persuaded was he of this, that he patiently bore the loss of all his earthly substance, and the dearest delights of this world; knowing that in heaven, he had a more enduring inheritance.

HE expressed a good hope, after death. And what he greatly desired, was, that his hope and the grounds of his hope, might be left on record for the benefit of unborn ages. "*O that my words were now written, that they were printed in a book; that they were graven with an iron pen and lead, in the rock forever; for I know that my Redeemer liveth.*" And his words, in this his epitaph, and standing record of his hope, will remain, until the period shall arrive, to which his faith looked, when he will stand with his Redeemer on the earth.

THE knowledge of CHRIST, had been preserved among holy men, from Adam to Noah, and thro' succeeding generations to Abraham of Chaldea; from whom Job probably descended, and who lived not very remote from the native country of Abraham. From the source of original revelation, made to Adam, containing the promise of the seed of the woman, that should bruise the serpents' head; and from the accession of additional revelations to intervening patriarchs, Job, no doubt, obtained the knowledge of CHRIST, as the Redeemer and Judge of the world. For this was revealed to the patriarchs who preceded him. Enoch prophesied of the coming of CHRIST to Judgment at the last day.

BUT in addition to traditionary revelation preserved in the succession of pious families, Job had communications of divine light from the Holy Spirit; and by that divine teacher, by whom holy men were moved to speak of the promised Messiah, he was taught more fully the knowledge of CHRIST and his interest in him.

WITH humble dependence on the divine assistance, we will,

I. CONTEMPLATE the LORD JESUS CHRIST, as the ever living Redeemer of men. "I know that my Redeemer liveth."

II. SPEAK of the resurrection and the final judgement, "He shall stand at the latter day upon the earth." And,

III. THAT the knowledge and certainty which righteous men have of the resurrection, and their acceptance with their Redeemer at the final judgement, is their support in death. "And tho' after my skin, worms destroy this body, yet in my flesh shall I see GOD."

THE office of a Redeemer is to pay the debt, or to suffer in the room of the offender. One is redeemed from captivity or from the hands of enemies, or from suffering for offences, when another satisfies the law in his behalf. Gospel redemption sometimes signifies a deliverance from sin and all the penal evils of sin. It is sometimes taken for the whole of the sinners' salvation, comprehending not only a deliverance from the penal evils of sin, but the immortal life, felicity and glory, to which believers will be admitted in heaven.

SUNDRY articles comprized in this two-fold redemption, I shall briefly mention. They are a

deliverance from the tyranny of satan—the power, guilt and condemnation of sin—the servile fear of death, and from future punishment—the restoration of a holy principle—the sanctifying influences of the divine spirit—perseverance in obedience, and eternal felicity in heaven.

1. THE design of CHRIST's coming into the world was to destroy the works of the devil: to demolish the reign of sin, which he had been instrumental of establishing in the hearts of men. By the power of the grace of the Redeemer, the evil spirit, "the strong man armed, is despoiled of his goods," and cast out. The believer is redeemed from his tyranny in this life and at death will be out of the reach of his temptations.

2. CHRIST redeems his people from the power, guilt and condemnation of sin. Their sins were imputed to him in that he suffered the desert of sin. "The LORD laid on him the iniquities of us all.—He was wounded for our transgressions and bore our sins in his own body on the tree." By his obedience and death, "he brought in everlasting righteousness,—and made an end of sin." The law of GOD demands of man perfect and sinless obedience: pronouncing death as the wages of sin, and proclaiming the curse on him who continueth not in all things, written in the law. But the gospel presents to man a perfect obedience, yielded to the law by one who condescended to become his surety; and whom the father accepts; with whose righteousness he is well pleased, and thro' whose merits and mediation, he can have mercy on offenders. On their compliance with the terms of the gospel, believers are accepted as righteous, by the gracious imputation of the benefits of CHRIST's perfect

obedience ; and the law has no demands upon them for past offences, because CHRIST has atoned by his death for their offences. " He became sin for us who knew no sin, that we might be made the righteousness of God in him." Yea, he became a curse for us. " CHRIST hath redeemed us from the curse of the law, being made a curse for us ; that the blessing of Abraham," the blessing comprized in that gracious promise, I will be thy God, " might come on us Gentiles."

JESUS CHRIST by his obedience to the law, in our room, has rendered to God, a work which we owed him as our Creator, the work of perfect obedience to his will. And by his sufferings he has satisfied for the injuries which we have committed against God, as our judge. By CHRIST'S obedience, the intelligent universe are taught that the law is good and ought to be obeyed ; and by his sufferings and death, that it is holy and just and ought to be satisfied. And thro' this perfect atonement, God can be just and the justifier of the ungodly, for CHRIST is the propitiation and sacrifice for our sins. " There is, therefore now, no condemnation to them that are in CHRIST JESUS, who walk not after the flesh, but after the spirit." Their sins and iniquities are remembered no more. They are said to be cast into the depths of the sea. They are vanished as mists and darkness at the rising of the sun.

By grace the power and influence of sin is broken in the hearts of believers. It no longer reigns in their mortal bodies that they should obey it in the lusts thereof. A holy principle inclining the heart to love God and to please him, takes the place of a principle of sin. Their deliverance from the influence of a sinful principle, is not

however perfect in this life ; and therefore, their obedience is attended with much imperfection. But they are accepted on account of the perfect obedience of CHRIST.

THEY are also redeemed from the guilt of sin, or liableness to blame and punishment on account of sin. Their sins, altho' they once existed are satisfied for. "Who is he that condemneth? saith St. Paul, it is CHRIST, that died, yea, rather, that is risen again—who ever liveth to make intercession for us."

3. THRO' CHRIST we are also redeemed from the rigor of the law, which requires two things, which we are unable to perform ; perfect obedience and perpetual obedience. The curse is denounced on him who "*continueth* not in all things written in the law, to do them." But the christian's best acts of obedience are mixed with much imperfection. There is no man that liveth and sinneth not; and good men have seasons of failure even in that imperfect obedience, which thro' grace they are able to render to GOD. When therefore they look to GOD, with hopes of acceptance, they dare not look to their own works of righteousness, as the ground of acceptance. They place all their dependance on the perfect righteousness of their Redeemer, making mention of that only as perfect and sufficient. That inherent or habitual righteousness which the law demands should be perfect in us, is mercifully supplied by him, "who is the end of the law for righteousness, to every one that believeth."

4. CHRIST is our Redeemer from the servile fear of death. Faith in a living Redeemer and in the promises of his grace, can support the soul in

death. We look into the grave with fear and trembling, unless we see CHRIST there. We look into the eternal world, with foreboding terrors of the future judgement, unless we see our living Redeemer there to appear on our behalf. All other supports will fail at death. It will then be none but CHRIST, none but CHRIST.

NATURE shudders at the prospect of a dissolution, but grace can overcome its fears. The dying believer contemplates his departure with composure and satisfaction. From scenes of sin and sorrow here, he looks forward to scenes of purity and joy, and patiently waits an exchange of worlds. Death is an enemy to nature, but a friend to grace. When holy men look forward with satisfaction, to the day, when they shall be with CHRIST, they are in the exercise of the same holy temper, as was St. Paul, when he said, "I am in a streight betwixt two, having a desire to depart, and to be with CHRIST." And "again, I am now ready to be offered, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me, a crown of righteousness, which the LORD, the righteous Judge will give me at that day."

5. CHRIST is our Redeemer from the pains of eternal punishment. "JESUS CHRIST, says the apostle, who delivered us from the wrath to come." As sin is an offence against infinite majesty and goodness, no temporary punishment can satisfy for it; therefore everlasting punishment and destruction from the presence of the LORD, is held forth, as the awful sanction to secure man's obedience to his maker. But CHRIST has born the curse, "and there is no condemnation to them

that are in him." As he redeems from eternal punishment, so also does he redeem from temporal punishments considered as formal or legal punishments of sin. To believers, they are corrections rather than punishments,—declarations of God's displeasure, but not of his vengeance,—expressions of his fatherly love, and not of his wrath.

THUS CHRIST redeems from all the penal evils of sin. His redemption also includes the grant of all spiritual and heavenly blessings. On account of the infinite merit of CHRIST'S atonement, there is more than sufficient to redeem us from the woes of sin, and therefore, by the redundancy of his satisfaction, if the term may be used, eternal life and heavenly felicity are given to all whom he redeems from sin and death. And also in addition to these, some distinguished rewards in heaven, for the small, but sincere services of saints on earth. Thus grace abounds in our salvation. He delivers us from death and condemnation and hath purchased for us a life of future glory and happiness, and hath prevailed to obtain for us the adoption of children to God, even the father.

6. By the efficacy also of his mediation, believers are kept from falling into condemnation and preserved by his mighty power, to eternal life. He hath mercifully assured them of their safety, saying, "because I live ye shall live also; and none shall pluck you out of my hands." His omnipotent hand has rescued them from satan's power, and he will never more recover them. A principle of universal holiness is implanted in the soul by regenerating grace; and the sanctifying operations of the Holy Spirit aid them in the

mortification of sin, and in their progress in the virtues and offices of the christian life.

7. REDEMPTION by CHRIST, conveys to the christian, eternal felicity after death. He has a title to the full and final possession of all possible good. All things needful here, and eternal felicity beyond the vale of death. "Godliness has the promise of the life that now is, and of that which is to come." Saint Paul, who was favored with a glimpse of that glory on which saints enter, speaks of it as undescribable. Well then may the believer cheerfully welcome death, since it is but a passage to the unutterable joys and glories of heaven. We come,

II. To speak of the resurrection and the final judgement. "He shall stand at the latter day upon the earth." The last or latter day is generally intended in the writings of the prophets, to mean the period of the dispensation of the gospel. And thus also it is used by the writers of the new testament. "God hath in these last days spoken unto us by his Son." The Jewish, as well as all former dispensations terminated in CHRIST. When he came into the world, a new era commenced, called the last, because it contains the last and fullest revelation of grace to men, and is to continue to the end of the world. In our text, the latter day refers to the last period of this last and best dispensation. The antient saints and prophets believed in the resurrection and the general judgment, then to take place. And their predictions, CHRIST confirms, saying, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die. Every one that believeth on me hath everlast-

ing life, and I will raise him up at the last day."

THE prospect of this glorious event was the support of holy men in former ages, as well as in gospel times. To us, the doctrine of the resurrection is more clearly revealed. CHRIST stood on the earth, as the promised Redeemer in the days of his humanity, and preached righteousness and life to guilty, dying men. He stood on the earth, when he rose from the dead, as the first fruits of them that sleep in him. And he will stand at the last day, on the earth, or in the region of the air, over the earth, and before him will be gathered all nations.

FOR the knowledge of a resurrection mankind are indebted to revelation. By this we are assured, that the time will come, when "the heavens shall pass away—the elements melt with fervent heat—the earth and all the works that are therein be burnt up; when they that sleep in the dust of the earth shall arise, some to everlasting life, and some to shame and everlasting contempt." When the dead in the graves shall hear the sound of the last trumpet, and gather up their sleeping dust, and walk forth to see the last end of creation and of the scenes of time. When earth and sea, and every island, lake and river shall deliver up the dead which are in them. When the miriads of the descendants of Adam, shall fill the extended plain, prepared for the session of the supreme tribunal of general judgment, and each individual receive a sentence, according to the things done here in the body.

ONCE in the form of man, the Redeemer whom the father hath appointed to judge the world, af-

cended to heaven, from the plains of Bethany, amidst his adoring disciples; in like manner, tho' in far more resplendent glory, he will descend to judgment. He will come in his own glory, and in the glory of his father, with ten thousands of the saints and all the holy angels.

HE vailed his glories in his incarnation, when he was found in fashion as a man, but at the resurrection, his glories will be seen, without a veil. O how different from him, who for our sakes was a man of sorrows! who was arrayed in the gorgeous robe of Herod, and arraigned at Pilate's bar! Who bore the reedy sceptre, and wore the thorny crown; those ensigns of mock-royalty; and suffered without the gate. Look! ye blinded Jews, see him, your Messiah and your Judge, whom ye pierced, and mourn! Ye roman soldiers! behold your King! whom ye ignorantly crucified on Calvary! Behold him, all impenitent sinners, whom ye daily crucify, by unbelief and sin, and mourn in deep contrition!

BUT with other eyes, ye righteous, will ye behold your Saviour and your Judge. You will then lift up your faces with joy, for your eternal redemption draweth nigh. This thought introduces the

III^d, AND last division of this discourse, which is, that the knowledge and certainty, which righteous men have of the resurrection, and their acceptance with their Redeemer, at the final judgment, is their support in death. "Tho' after my skin, worms destroy this body, yet in my flesh, shall I see God."

THO' righteous men fall at death, they will rise again and stand on their feet at the last day. It

will be to them a happy day ; for to *see* GOD, agreeable to the scripture phraseology, is to enjoy his favor ; and in his favor is life. Clear discoveries of the divine favor, will fill the mind with peace and joy, in the midst of excruciating pains. Of this we have example in Job. He utters himself in broken sentences in the text, as tho' groans and catchings for breath prevented his utterance ; and the intended words are to be supplied by the hearer. Thus *worms* and *body* are supplied by the translators, and still there is a chasm after the phrase, *my skin*. His meaning seems to be, "after my skin, what now remains of it, shall be destroyed and moulder to dust, and the worms in the grave shall have consumed this, shall I call it, body? now clothed with sores and wasted to a skeleton, it scarce deserves the name. Yet in my flesh I shall see GOD, my Redeemer and Judge."

THE prospect of this glorious event supported him. Tho' he saw his body emaciated,—his skin broken with distressing ulcers, and his flesh consumed ;—his bones cleaving to his skin and his reins consuming within him ; yet from the dunghill of afflictions, his soul looking thro' the chinks of its battered tenement, rejoiced at the vision of the last great day, when he should stand with his Redeemer on the earth and enjoy his smiles. When he should arise to a blissful immortality. He knew that with his bodily eyes, he should see his Redeemer. Saints now walk by faith, and not by sight. But then, they will see their Almighty friend face to face. They will see his divine beauty, in the form of man. They will gaze with adoring wonder on those hands and feet, which were pierced for them. They will see his royal majesty and power, striking terror thro' evil angels and wicked men, but affording joy to the righte-

ous. They will see his holiness, justice and goodness, and all the divine perfections shining in his face and displayed in all his godlike acts. With adoring gratitude, they will hear him say, to them, "Come, ye blessed,—inherit the kingdom prepared for you." The expectation of this grand and rapturous vision, is the comfort of the departing friend of JESUS, and smooths his dying pillow. And when he walks thro' the valley of the shadow of death, he need fear no evil, for his Redeemer is with him. SOME REFLECTIONS, will close this discourse.

I. THE LORD JESUS CHRIST, our living Redeemer is most glorious in his divine greatness, and most amiable in his infinite condescension. He is GOD and man in his complex character of Redeemer. He was with the father from all everlasting. Job, who lived many ages, before CHRIST'S personal appearance, speaks of him as then existing. He is the *I am*, who conversed with Moses in Midian, and claimed the title and attributes of Deity. He *was*, when the first works of Creation began, and therefore before all beginning and from eternity. In the mysterious social union of the trinity, he was eternally one with the father. The human nature of CHRIST existed in time, but his divine nature before all time. Speaking of his humanity, we read that "he took upon him, the seed of Abraham," and speaking of himself as deity, he says, "before Abraham was, *I am*;" referring to the name by which he called himself before his incarnation.

THO' the human nature of CHRIST submitted to death, yet it revived to die no more. A sure pledge of the resurrection of those who sleep in him. *I am*, says JESUS, to St. John, in holy vision, "I am he that liveth, and was dead, and behold I am a-

live forever more." These are words of comfort intended for the support of those who die in the LORD. Since CHRIST himself submitted to death, his followers must. But the sorrows of death are overcome, by the assurance, which he hath given them, that as he is alive from the dead, so shall they also live again; saying to them, "because I live, ye shall live also." CHRIST arose for our justification, and ascended to heaven for the confirmation of our faith; where he ever liveth to make intercession for us. Thro' the medium of his intercession, the prayers of saints ascend to GOD, the divine spirit also, "helping their infirmities, with groanings that cannot be uttered."

THO' exalted to all the honors and glories of heaven, the living Redeemer of his people, is not unmindful of the weakest and meanest believer. He is the ever watchful shepherd of the sheep;—guards them from the destroying power of Satan, and all spiritual foes;—feeds them in the green pastures of his word and ordinances;—guides them in the path of righteousness, and leads them by the still waters of salvation, which flow from him the living fountain; and after death will admit them to his presence, "where is fulness of joy, and to his right hand, where there are pleasures forevermore."

2. THAT faith that gives a title to the promise of salvation, appropriates CHRIST and the blessings of his redemption to the soul. To our receiving comfort from the knowledge of CHRIST, we must have a good hope of our interest in him, and be able to call CHRIST *our* Redeemer. The benefits of his redemption, must be appropriated to us; upon scriptural evidence. Without such evidence, our faith is but a speculative and dead faith. Gospel faith is attended with knowledge; the knowledge that CHRIST is our Redeemer, and

that we are his disciples. It says in the language of the church, "my beloved is mine, and I am his."

WITHOUT this knowledge and faith in the Redeemer, the afflicted man is destitute of hope. But the comfortable knowledge of an interest in the blessed inheritance which CHRIST has purchased for them that believe and obey him, dispels the gloom of sorrow in adversity, and administers a reviving cordial, in the pangs of death.

THE favor of GOD, was the support of JESUS himself, in the extremity of his sufferings and at the expiring moment, when he confided in GOD, as *his* GOD and father. And he who knows in whom he has believed, and that his Redeemer lives, may calmly resign himself into his hands, who is the Almighty friend and Saviour of our souls.

THERE are among christians different degrees of knowledge of CHRIST as their Redeemer, in that appropriate and saving sense, which we are now considering. It may be a state of doubt in some christians; in others,—holy fears; in others,—small gleams of hope; in others, a prevailing hope; and some eminent christians do attain to the assurance of faith and knowledge of their interest in CHRIST; and can say as in the text, "I know that my Redeemer liveth." All believers are not so highly favored as Job was in this respect. But his afflictions were uncommon, and he needed uncommon supports. The same happy knowledge did Saint Paul attain in his unusual labors, who could say, "CHRIST loved me, and gave himself for me." And again, "I know in whom I have believed, and that he will keep that, which I have committed unto him, until that day."

THE divine spirit, the enlightner of the mind, aids the christian in the attainment of this comfortable knowledge. "The spirit itself beareth witness with our spirit, that we are the children of GOD." He witnesses by light and comfort imparted to the mind. He impresses the mind with the knowledge and assurance of that pleasing truth, and thereby confirms the enlightened conscience in the hope already indulged. The witness of the spirit is given to none but the proper subjects; even those in whom the virtues and graces of the christian temper are in lively exercise. Who love GOD and holy beings and holy duties. Who practise the duties and offices of piety and righteousness. Who are pure in heart, meek, mortified to sin, and heavenly minded. Where these divine virtues are found, the Holy Spirit, for the comfort and encouragement of the subject, gives his inward witness; and shewing him that as his heart and life corresponds to the character of the christian, as described in the word of GOD, as a copy compares with the original, and as face answers to face in a glass, leads him to the knowledge of his gracious state; that CHRIST is his Redeemer, and GOD his reconciled GOD.

THUS the assurance of faith, or our knowledge that we are interested in the special, saving love of GOD, is happily obtained by finding in ourselves those holy principles and habits, to which the divine spirit gives the sanction of his witness, that they are the true and genuine characters of the children of GOD. They are the effects of the spirit's own work, and he will own them. And the subject of this grace is kept from falling, by the mighty power of GOD, thro' faith unto eternal life.

FROM the foregoing truths we must infer, that an assurance of an interest in CHRIST, is not foun-

ded in the flights of a lively imagination, or sudden impulses ; in the warmth of animal passions, or the ardor of religious zeal ; but is ever attended with the exercise of holy principles and holy habits in the subject. " And hereby we do *know* that we know him, if we keep his commandments." And they who keep CHRIST's commandments, dwell in him. They are united to the living Redeemer by faith and love, and the spirit of holiness. They are living branches, in CHRIST the living Vine. Let us, first, honor our Almighty Redeemer, by a sincere and cheerful obedience. Let us esteem it our highest honor and felicity that he hath invited us to serve him, with the animating promise, that " if any man serve him, him the father will honor." Let us sincerely love and highly esteem the LORD JESUS CHRIST, for the condescensions of his grace, in that he humbled himself, even to the death of the cross, for the redemption of us unworthy offenders.

LET us daily cherish that lively faith in CHRIST, to which he has promised a happy resurrection and a blessed immortality.

3. THE infinite worthiness of the LORD JESUS CHRIST, proclaims the greatness and value of that redemption, of which he is the blessed author and finisher. Let our hearts be deeply affected with the value of that salvation, which conveys to every believer, an immortal inheritance. It brings to the proper subjects " glad tidings of joy, peace on earth and good will to man." Unfolding a plan, concerted by the wisdom of the Godhead, executed by the adorable son, and applied by the divine spirit, " turning us from darkness to light and from the power of sin unto GOD." Giving peace of conscience, resignation in death, and acceptance at the day of judgment.

4. THE certainty of the resurrection is the support of the christian in death. For he knows that altho' he commits his body to the grave, it will be exchanged for a better at the resurrection; when this corruptible shall put on incorruption; and this mortal put on immortality; and tho' sown in weakness, it will be raised in power; tho' sown a natural body, it will be raised a spiritual body, and in the likeness of CHRIST'S glorified body, and that he shall stand among his faithful and accepted servants and worshippers at the last day.

QUIETLY then may believers commit their bodies to the grave. Their Redeemer has gone down into it before them. He has enlightened the dark chamber and perfumed it; he has warmed the cold bed of death, and made it as a bed of roses. Let believers follow Christ into the grave, for they will follow him in the resurrection. "Every man in his own order; CHRIST the first fruits, afterwards they that are Christ's at his coming." When he will finish his triumphs over all the enemies of his people, by destroying their last enemy, death. When will be gloriously fulfilled that promise, "I will redeem them from the power of death, I will ransom them from the grave. O grave! I will be thy destruction, O death! I will be thy plagues."

5. WHEN christian friends and acquaintance depart with a good hope of heaven, and in the triumphs of faith in their living Redeemer, it is, to surviving friends, the greatest consolation. For "the dead who die in the LORD, are blessed." They cease from the labors of this painful life and enter into rest, to dwell with CHRIST and holy happy beings, in those pure climes, where

“none shall say, I am sick,” and where all “tears are wiped from all faces.”

A TRIBUTE of respect to the memory of our deceased friend and brother is due from us. Did not this necessity seem to lie on the preacher, I should have willingly excused myself, from saying any thing to raise the tide of grief, in the breasts of mourning friends, on this solemn occasion.

THE recollection of an intimate and endearing acquaintance with him, while a member of my family, as well as since, sensibly affects my mind with sorrow, while we are here convened to follow him, to the silent mansions of the dead.*

How frail is the life of man! “he cometh forth as a flower and is cut down.” His life is as a “vapor that appeareth for a little while and vanisheth away.”

NEITHER the vigor of blooming youth and piety, nor the strength and sprightliness of genius, can ward off the shafts of death.

IN the beginning of active life and prospects of usefulness to the church of CHRIST, this our dear brother, is cut down. Had it pleased the arbiter of life to have spared him to the common age of men, in the enjoyment of health, we have reason to think he would have risen high in reputation and usefulness.

HIS natural talents were good—his understanding clear and penetrating;—his imagination chaste and lively; and his memory retentive.

* He was the son of DANIEL ELSWORTH Esq. and grandson of Capt. DANIEL ELSWORTH, one of the first and principal settlers of the town of Ellington. His mother, Mrs. MARY ELSWORTH, was the daughter of the Reverend JOHN M'KINSTRY, the first Minister of that town.

And these endowments and gifts of the Father of lights, were improved by a liberal education, and sanctified by grace. Soon after finishing his academic studies at Yale College, he devoted himself to the study of divinity, with a view to serve his Redeemer in the work of the ministry. Not long after he commenced a preacher, he was invited to the church of CHRIST in the Island of Saba, formerly the charge of the great and good Doctor Hugh Knox.

WARMED with love to CHRIST and zeal to promote the salvation of men, he received solemn ordination to the work of the gospel ministry, as the pastor of the church of CHRIST, in that distant region.*

AND altho' he then labored under great bodily weakness, he cheerfully embarked on the hazardous voyage. He performed the duties of the ministerial office to great acceptance there. His want of health necessitated him to return to his native country, and to the bosom of his friends; and after long lingering under the pains of a wasting disorder, he fell a sleep in JESUS, amidst surrounding weeping friends, in the 30th year of his age. His trials were great, yet he bore them, with

* The Island of Saba, contains about 120 European families—is in the vicinity of St. Eustatius and belongs to the United States of Holland. It enjoys a salubrious air, and is esteemed the healthiest of the Islands.

That eminent divine, the Rev. Doctor Knox, member of the Presbytery of New-York, was minister of the church there many years. He removed from thence to the Island St. Croix, where, lately by death, he finished the labors of a long and useful life.

In consequence of application from the church in Saba, for one to succeed him, Mr. Ellsworth was ordained in Sept. 1789, at East-Windsor, by the Ministers of the Churches in the vicinity. Letters from respectable characters on the Island, with which the writer has been honored, express the highest and most affectionate esteem of him, during his ministry there.

the calm patience and resignation of an aged christian.

His pulpit performances were edifying, and his manner engaging. His sentiments were evangelical and came warm from the heart. There was a holy elevation of thought in his prayers,—his soul seemed to be in heaven, while engaged in that part of public devotion. All you, my friends can bear witness, how exemplary and unblameable his life was from his youth up to his death. He gave full evidence that he was, what he seemed to be, a sincere christian; and to him may be applied that excellent and comprehensive character, which JESUS gave to one of his disciples, "*an Israelite, in whom was no guile.*"

THIS his native town gave the highest evidence of their esteem of him, in their united invitation to him, to settle with them in the gospel ministry; but his want of health, forbad his acceptance.

HE was debarred from his study and [from the pulpit a considerable time previous to his death. But he was as a child submissive to GOD. He who was likely to be greatly useful to the church and world is cut off from the living, while many of us not so likely to be useful, are left.

YE mourning parents, suffer us to mingle our sympathetic tears with yours, since you are deprived of the presence, the company and converse of so good and so amiable a son. Lover and friend has a righteous and holy GOD, removed from you, and your beloved son, our acquaintance into darkness. This your son, tho' removed from you as to his bodily presence, is still alive, alive we trust to GOD, and to the divine and holy employments and pleasures of that pure state, to

which, we doubt not, the grace of his living Redeemer hath conducted him.

ATTACHED to the earth, and to objects of sense, we are but too apt to bury our deceased pious friends, wholly in the grave. Let us look for them in heaven. We bury only the feeble house of clay, to be exchanged for a better at the resurrection.

You will consider this affliction at which you mourn, as the doing of a holy, wise and righteous God; and may the consolations of his spirit, which are neither few, nor small, be afforded unto you.

RIPENED for a more exalted state and educated by divine instruction, for an association with holy and happy spirits, impartial heaven has taken him from these lower forms, to join his kindred spirits, the spirits of just men made perfect, in the immediate presence, worship and praises of God and of the LAMB.

MAY a holy God sanctify this repeated visitation of his righteous hand, to the parents,—to the mourning brothers and sisters of the deceased!

WHILE we sympathize, dear friends, with you, on this solemn occasion, we cannot refrain calling to remembrance, the like repeated mournful occasions, in which we have joined in sympathy with you, at the death of several of your children, cut off in the vigor and bloom of life. The shafts of death, have in frequent and quick succession passed thro' your family; and six beloved children within the short period of eight years, God has taken from your tender embraces*. Your trials, dear friends are great. May God grant you strength and comfort proportioned to your great trials.

* Five daughters and this son, have died of consumptions.

THINK honorably of GOD, who does all things well. "Clouds and darkness are round about him. His way is in the sea, and his path in the great waters, and his footsteps are not known; yet justice and judgement are the habitation of his throne, and the Judge of all the earth will do right. Tho' deep calleth unto deep, and all his waves and billows pass over you," may you notwithstanding say with the afflicted Psalmist,—“yet the LORD will command his loving kindness in the day time, and in the night (of affliction) his song shall be with me, and my prayer unto the GOD of my life. I will say unto GOD, thou art my rock. Hope thou in GOD, for I shall yet praise him, who is the health of my countenance and my GOD.”

HE is the sovereign proprietor of his creatures. They are as clay in the hand of the potter. Shall he not do as he pleaseth with his own? May you, my friends, imitate the pious resignation of Job, in greater afflictions, even than those, that GOD hath brought upon you; saying, “the LORD gave, and the LORD hath taken away, and blessed be the name of the LORD.”

In this affliction, GOD has taken from you one more attachment to earth, and given you one more attachment to heaven. In the midst of your griefs, think of GOD's kindness to you, in that he gave you so good and dutiful a son; one so well disposed to serve his generation by the will of GOD? He sincerely honor'd and affectionately loved his parents and friends; with him you have taken sweet council together, and devoutly joined in the worship of GOD in public and in private. Had you been called to leave the world before him, would you not have been unwilling to have left him behind? Now he is gone before you, you

have one powerful motive more, to raise your souls to GOD, and speedily to follow him, and enter on the blissful employments of that glorious world, where the friends of JESUS will never more be separated*.

FRIENDS and fellow immortals of this assembly! how frequent and numerous are the warnings that a holy and merciful GOD gives us of the frailty of life, and the solemnities of death. After a few more revolving suns, we shall all be with the great congregation of the dead.

WHILE we now breathe and speak, each moment of time, the souls of our fellow men are departing into a boundless eternity. "It is appointed unto all men once to die." The pain of death, in itself, is not of so much consequence, it is the solemn scenes that will succeed death, that renders it a most momentous concern to us. For

* The words of pious men, at their expiring moments, generally impress the mind, in a more solemn manner, than what is uttered at other seasons. The good hope of the christian, at that awful crisis, is a confirmation of the truth of the christian religion, and an encouragement to survivors. With these views, I doubt not, the christian reader will be pleased and edified with the following short account of Mr. Elsworth, in his last sickness and death. A few days previous to his death, he was greatly weakened by a profuse discharge of blood from his mouth; occasioned by the rupture of some blood vessels. He then expected immediate death, and was calm and cheerful in the prospect of his dissolution. He spake with great seriousness and composure on the solemnities of death, and the happiness of heaven. A few hours before his death, he said to his weeping parents: "Grieve not for me. Are you not willing that I should be happy? Has not my heavenly parent, a higher claim to me, than my earthly?" Afterwards he said, "My distress is great: I deserve infinitely greater. I have no reason to complain. I see my JESUS standing by me. I shall soon be happy with him." His strength being exhausted by a distressing cough, it was with much difficulty that he spoke. Near the expiring moment he said, "I feel oppressed with an uncommon drowsiness. I will commit myself into the arms of JESUS, and go to sleep, never expecting to awake again." His last words, that were audible to one on whom his head reclined, were, "Praise GOD, praise, praise!" Thus calm, resigned and triumphant was his exit from this momentary life, to the presence of his living Redeemer.

after death, will come the judgment, that will consign each one of us to an eternal state, either of happiness or wo, according to our respective characters.

EVERY instance of death among our neighbors, friends and acquaintance, and especially the deaths of eminent characters, is a solemn call of GOD, to each surviving soul, "Be ye also ready." More especially, does the voice of GOD address you, in solemn accents, in the death of this his faithful servant, your acquaintance and friend.

HIS pale, cold corpse, tho' pleasant in death, is now before us, to remind us of death; that as in a glass, we may see our frailty; since as he now is, alarming thought to the unprepared, we must also be.

MAY your lives, my friends, be like his, so far as he resembled his Redeemer; and your death will be peaceful and your immortality blessed. Your death will be as this righteous man, and your last end of life like his.

"Happy soul, thy days are ended,
 "All thy mourning days below:
 "Go, by Angel guards attended,
 "To the fight of JESUS, go!"

MAY we all, sirs, find, that "it is better to go to the house of mourning, than to the house of feasting; for this, *this* is the end of all men, and the living will lay it to heart." That we may so do, may GOD of his mercy grant, for JESUS sake.——AMEN.

