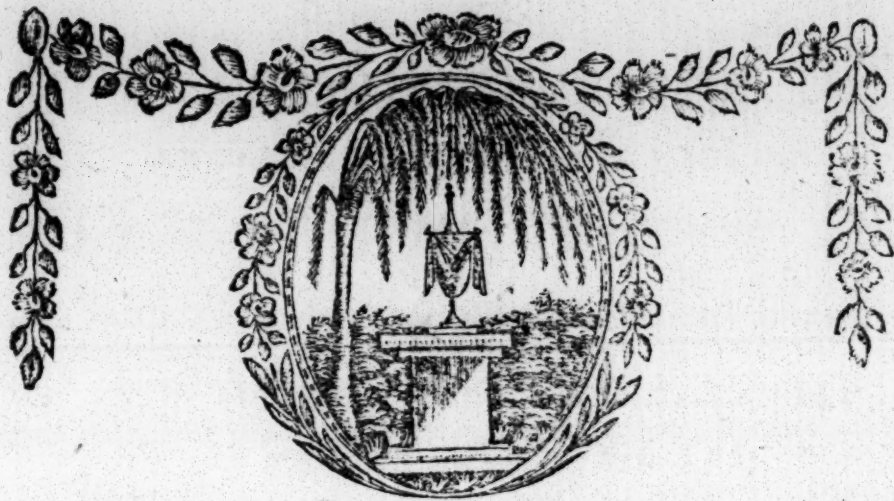


4

Hope in Death.



Rev. Mr. M'Clure's Sermon,

ON THE DEATH OF THE

Rev. Doctor Pomeroy.



A
S E R M O N,

DELIVERED AT
HEBRON, IN CONNECTICUT,
ON THE DEATH OF THE LATE PIOUS AND
REVEREND BENJAMIN POMEROY, D. D.
MINISTER OF THE FIRST CHURCH THERE.
WHO DEPARTED THIS LIFE DEC. 22, 1784;
IN THE 81st YEAR OF HIS AGE,
AND 49th OF HIS MINISTRY.

BY DAVID M'CLURE, A. M. K

MINISTER OF THE FIRST CHURCH IN EAST-WINDSOR.

“ Good and faithful servant,—enter thou into the joy of thy Lord.”

“ Heav'n gives the needful, but neglected call,

“ When to the grave we follow the renown'd

“ For valor, virtue, science, all we love,

“ And all we praise.”

“ *Stat sua cuique dies.*”

HARTFORD:

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MDCCXCII.

To
Mrs. *Abigail Pomeroy*.

MADAM,

THE memory of that great and good character, your late beloved consort, is still held in affectionate veneration; especially by the aged and the pious of the church, from whom he is removed, to a more enlarged sphere of usefulness and purer comforts, in the church triumphant.

THOSE divine consolations, which were his joy in life, and his support in the conflicts of age and death, are now yours; while like him you walk down the vale of life, in the path of the just, that shineth more and more, unto the perfect day.

MAY your mind be continually cheered, with the unclouded prospect of that rest on which you hope to enter, in the bright climes of immortality, and of again of uniting, with the pure spirit, of your once dearest earthly friend, in the sublime praises and services of that better world.

THE following discourse, which was delivered soon after his decease, and now published at the request of a number of respectable friends in Hebron, is most respectfully inscribed, as a token of dutiful and affectionate remembrance,

by your dutiful son,

The AUTHOR.

East-Windsor, Feb. 1792.



*The aged Christian waiting for an
Exchange of Worlds.*

JOB XIV. 14.

*All the days of my appointed time, will I wait, till my change
come.*

HAPPY JOB, thou man of many sorrows, and of tried integrity! with calm resignation thou didst see death's approach. Thou couldst familiarly converse with thy last enemy, and bid him welcome.

THIS pious man had realized the instability of all human greatness. For the trial of his faith and hope, the providence of GOD had cast him down from the elevation of prosperity, wealth and honors, into the lowest state of adversity, poverty and pain. He saw the vanity of a dependence on all things that are unable to survive death.

IN the final result of his trials, he evinced that he prized the favor of God as his highest good, his only durable dependance and happiness. *

* It is probable that JOB lived in the early patriarchal age, and not long after the days of ABRAHAM, and before human life was reduced to the standard of three score and ten years, as it was in the days of MOSES. For after the sudden deaths of all his first born children and the end of his trials, we find by the last chapter of his book, that he lived 140 years, in great affluence and prosperity, and saw his descendants spreading over the country around him, to the fourth generation.

After ages had rolled harmless over his head, the venerable patriarch

“ stood
“ And looking round, saw all the vallies fill'd
“ With nations from his loins; full well content
“ To leave his race, thus scatter'd o'er the earth.”

Thus amply did GOD reward him for his excellent virtues, in temporal favors, and still more abundantly in spiritual blessings.

The first cause of all things, alone possesses eternity. In the beginning of time, he gave existence to creation. The orders of glorious intelligences in heaven, the human race, and all creatures, as well as the whole material Universe, derive their origin, and hold their continuance from GOD.

UPON man, the Deity has enstamped an intelligent and immortal nature ; but the body, the present vehicle of the soul, by the law of the Creator, is doomed to death. " It is appointed to men once to die."

AFTER a few revolving suns, the period speedily arrives, when the body curiously wrought, and nicely balanced by fluids and solids, and upheld by the hand of the divine architect, is dissolved into its primitive elements. The righteous man commits his body to the dust ; knowing that it will be raised again at the last day. When his terrestrial shall be exchanged for a celestial, and his mortal for an immortal body, and fitted to inhabit those pure and spiritual regions, where the bodies of ENOCH and ELIJAH are, and where also the blessed redeemer is gone, with the body in which he ascended from the plains of Bethany.

AT the discovery of future brightning prospects, beyond the vale of death, JOB could cheerfully bid adieu to earth. Such discoveries were given him by the divine teacher of men, to sustain and comfort him, in his most uncommon trials. He preferred the presence of his redeemer, to the society of the dearest earthly friends, and the services and pleasures of heaven, to all the profits and delights of the world.

THE grave as a veil, hides from the sight of the living, the future world. From thence none return. " If a man die," says JOB, " shall he live again ?" He knew that his soul was immortal, and when disengaged from its feeble and emaciated body, would still exist in the glorious world to which the spirits of just men depart. And therefore replies as in the text ; " All the days of my appointed time, I will wait, till my change come."

NOTHING conduces more to disengage our minds from an undue attachment to the things of this mutable world, than a serious, practical meditation on death. It excites to a vigorous and habitual preparation for the solemn moment. It is a forgetfulness of death, that makes death formidable, and is the cause why so many of our fellow men, receive with surprise and trembling their summons to depart. But he whose sincere desire is to please GOD, and to serve his generation by his will ; who lives to GOD, a life of habitual duty and usefulness, receives the message for his departure, as he would an invitation to a rich banquet, prepared by a beloved and invaluable friend. Until that period shall arrive, he will patiently wait. Our text, christian audience, is peculiarly applicable, to the aged faithful servant of GOD, who is worn down with labors in the service of his LORD, and with the decays and infirmities of nature ; and who is waiting, with a pleasing hope, that when he shall be disengaged from the body, he shall be with his redeemer.

May the divine spirit, the enlightner of our minds, enable us all to profit, in our meditations on this solemn subject, while by his merciful assistance, I shall attempt to shew,

1. That GOD has determined the duration of our life in this world, beyond which we cannot pass.
2. Speak of that change, thro' which we must pass, when our appointed time shall be finished. And
3. How we are to wait, till our change shall come.

THAT the period of our existence in this life is fixed, is a truth asserted in the sacred pages, and confirmed by our own experience. "What man is there that liveth, and shall not see death?" He who gave being and life to man, has the alone indisputable right to dispose of his life, to continue or bring it to a period, at such time, and by such means. as his infinite wisdom may appoint.

THE body seems, by its incessant changes and alterations from infancy to age, naturally to tend to dissolution. Composed and nourished with perishable materials, itself is perishable. So wonderful is the construction of the body, and so liable to innumerable fatal accidents, that it is a greater wonder that we live, than that we die.

OUR continuance, is owing to the hand of GOD upholding us: and can be accounted for on no other principle, than that asserted by saint PAUL, that, "in GOD we live, and move, and have our being." If he withdraw his sustaining power, we die and return to our dust.

WHATEVER might have been the fate and duration of man's animal life, had he persevered in loyalty to his Creator, we are assured that death in its present form, is a penal evil, incurred by transgression. One part of the sentence pronounced on the first offender, and which is also executed on all his descendants, is, "unto dust thou shalt return."

GOD has appointed means for the preservation support and life of the body, and by an instinctive principle, man is induced to use those means. In the due and temperate use of them life is sometimes prolonged to old age: and by the intemperate abuse of them, in numerous instances, the lives of individuals are shortened.

WITHIN the appointed period of human life, the lives of many individuals are also cut short, by the immediate providence of GOD, in mortal sickness,—earthquakes,—lightnings and other awful executioners of divine justice.—And in all ages, men forgetting that they are brethren, of one great family, are each other's executioners, in the bloody field. And perhaps a larger number still shorten their own lives, by intemperance and other excesses in wickedness; and thus verify that proverb, "bloody and deceitful men shall not live out half their days." Thus second causes are appointed to lengthen out our lives. And persons have found the advantages resulting from the due regulation of their animal appetites and passions, in health, cheerfulness and longevity.

THIS life is a state of trial for the life to come ; and is therefore necessarily of a limited duration. Tho' the wisest course is pursued, to lengthen out our days, man cannot give immortality to the body. The decree of heaven is irreversibile. " It is appointed to men, once to die." All men have sinned, and thereby forfeited life, and become subjected to death. " By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. The wages of sin is death." We are hence taught the origin of this evil. It springs from the fruitful womb of sin, and is brought upon man by his own procuring ; himself is the cause of death.

—————" GOD never made a creature
 " But what was good. He made a *living soul* :
 " *The wretched mortal*, was the work of man."

THERE is then a period which terminates our existence here. While the mercy of GOD, has made blessed provision for our immortal existence and happiness, it suffers us to see and feel the effects of our disobedience, in the death of the body. The redemption finished by CHRIST, did not procure for us an exemption from this part of the law's condemning sentence. CHRIST himself submitted to death, when he was found in fashion as a man. This visible effect of GOD's displeasure, is constantly before us to remind us, how great an evil sin is ; that we may thereby be excited to sincere repentance for sin, and to a cordial and obedient reception of the salvation proclaimed in the gospel ; which assures the friends of JESUS of a blessed resurrection from the dead, when death their last enemy, will be destroyed. For CHRIST has risen for our justification and as the first fruits of them that sleep in him.

THE wisdom of GOD has been pleased to cause the period of life to vary in different ages of the world. Before the flood, men counted their lives by hundreds of years.— From the flood, the period gradually shortened to the days of MOSES, who in the 90th Psalm, in a solemn and beautiful elegy, celebrates the life of man, as bounded by seventy or

eighty years. Since his days it has remained stationary. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength-labor and sorrow, for it is soon cut off, and we fly away." *

FORMER generations have all departed. There is not one representative of early ages, who now survives. We cannot continue, by reason of death. "His days are determined, the number of his months are with thee: thou hast appointed his bounds that he cannot pass." Short is our date, and soon the appointed time arrives; not too soon however to him who has served his GOD and SAVIOUR

* Before the flood, the period of life was between 900 and 1000 years. The flood was in the year of the world 1656. From that time, through the patriarchal age, life gradually diminished, to the days of MOSES who was born 779 years after the flood. In that space of time however, it suffered a sudden change, when life was shortened about one half in the time of PELEG, who was born at the building of Babel.

The following table, taken from the sacred history in the bible shows the gradual declension of Life from the flood to MOSES.

Noah lived	950	years	Serug lived	230	years
Shem	600		Nahor	148	
Arphaxad	438		Terah	205	
Salah	433		Abraham	175	
Eber	464		Isaac	180	
Peleg	239		Jacob	147	
Reu	239		Joseph	110	

And from Joseph to Moses was 64 years.

The long lives of the patriarchs before the flood and for several succeeding generations, were favorable to the transmission of original revelations and early history, by oral tradition. Adam was cotemporary with Methuselah 243 years; Methuselah with Shem 98 years; Shem, who is thought by many to have been Melchizedec, was cotemporary with Abraham 75 years, Abraham with Jacob 15 years, Jacob with Joseph 56 years; and from Joseph to Moses was 64 years. Allowing the last period for one generation, no more than six generations had elapsed from Adam to Moses, through the long space of twenty-four hundred years; which gives a medium of 400 years for each generation.

Thus the knowledge of the true God—of the creation,—the flood,—the apostacy,—the promised Saviour, and other important events, was preserved in the line of holy men, down to Abraham, and also spread among some of the collateral branches of the descendants of Noah; as appears by the knowledge which Job and his friends had of those important events.

If we compute 70 years for a generation from Moses, when the period of life was fixed, there have been 48 generations from Moses to the present time; add to this the six preceeding, and there have been but fifty-four complete generations from Adam. A number apparently small for the long space of almost six thousand years.

with fidelity. The infirmities of age,—the loss of friends and comforts here, and the decay of his active powers to serve his GOD, dispose him resignedly to wait his call from this, his embryo-state of existence, to his peaceful rest, where he will feel no more infirmity or pain; where he will renew his youth and enjoy immortal vigour in all his powers, and advance in a never ending progression, in knowledge, holiness and happiness, throughout the days of eternity.

BUT the longest life comes too soon to a close, to the soul that is unprepared. The aged sinner goes from sorrows here, to that state where hope never comes, and pain is without a pause.

LET US

2. Contemplate the change, thro' which we pass, when our appointed time on earth is finished.

1. Death greatly changes the body. "I am fearfully and wonderfully made," exclaims the psalmist. But at death, the body thus wonderfully formed by the hand of the divine architect, is sadly marred. The beautiful erect form, and the harmonious symmetry of its various polished limbs and members are seen no more! It becomes a loathsome corpse, and is buried from the sight.

2. Death makes a great change with regard to our plans, our expectations and enjoyments, in life. Our unfinished schemes of living, are buried with us in the grave. No more can the eye behold the beauty and glory of the works of creation, or of human art. No more can the ear be delighted with the sound of music, the voice of friendship, or the vocal praises of the Creator. The child quits his childish amusements,—the youth, his charming prospects,—the learned, their pleasing studies and the tongue of the eloquent orator is dumb;—the man of honor leaves the applause of the world,—and the miser, his hoarded treasures. At death's summons, the drunkard hastily drops his cups, and leaves his jovial companions, and the sensualist, his criminal pleasures.

DEATH also cuts off those plans of usefulness which the righteous man who fears and loves his GOD, had devised, to promote the honor of his redeemer in the world, and benefit his fellow men.

3. Death makes a great change in men's spiritual condition in the other world. The soul leaving the busy cares of this world, and the vain parade of life, at death, is introduced to different scenes and different company; to the company and employments of Angels and departed spirits either good or evil, to join with them in their pursuits and employments forever.

THOSE whose souls were, in this world, immersed in the pleasures of sin, or who minded earthly things as the supreme object of their pursuit, will there join their kindred selfish and impure spirits, among whom not a spark of generous friendship will be found; and be forever partakers of their plagues, in the regions of inconceivable wo!

AND on the other hand, the man who has with fidelity and zeal served his generation, by the will of GOD, at death is introduced, as a welcome guest, to the blessed society of angels and saints,—of glorified patriarchs, prophets and apostles,—of the holy martyrs, and the spirits of just men, and of all the wise and good, who have gone before him to glory. He will be conducted to the presence of his Saviour, whom on earth he loved and served, and will join with all the redeemed in their songs of praise to GOD and to the Lamb, through unceasing ages! O divine employment! O blissful state!

To give us some idea of the glories and felicities of that state, the divine spirit is pleased to represent it by lively, glowing images taken from sensible objects. But yet the images fall short of the reality: for that eternal weight of glory that is laid up for the righteous, the eye hath not seen, neither can see, nor the imagination conceive. It is a state where “there shall be no more death, neither sorrow, nor

crying; neither shall there be any more pain." Where they that overcome "will drink of the fountain of the water of life;" where rivers of pleasure forever flow, and the tree of life forever blooms. It is the city of the "New Jerusalem, that hath no need of the sun, neither of the moon to shine in it, for the glory of the LORD doth lighten it, and the Lamb is the light thereof." In her prosperous palaces, the redeemed will walk, adorned with the crown of glory, the white robe of the redeemer's righteousness and the palm of victory; be seated on his throne and made kings and priests unto GOD and to the lamb; they shall rest not day or night in their divine employments and pleasures, and dwell forever in the presence and enjoy the immortal friendship of him, who has loved them, and redeemed them by his blood, out of every nation; to him be glory and dominion forever, amen.

THIS will be the happy condition of that faithful and wise servant, whom his LORD shall approve. The reward is purchased, and will be conferred by him who hath said, "be thou faithful unto the death, and I will give thee a crown of life." We come now to enquire,

3. How we are to wait, till our change shall come.

1. IN the diligent and faithful use and improvement of those means of light and grace, which the mercy of GOD affords us to secure our salvation. He hath given us that most sure word of prophecy contained in the holy scriptures,—the christian sabbath,—the gospel ministry and ordinances,—his various providences,—and natural conscience, that candle of the LORD, that is lighted up in the breast of every man. We have line upon line and precept upon precept, that we may thereby obtain the knowledge of our unhappy condition as guilty transgressors of his holy law, and prize the glorious remedy provided for our salvation. In addition to these rich advantages, the holy spirit, is commissioned to sanctify and bless the means and to make them effectual to the heirs of salvation.

IN order then to a peaceful death and a happy exchange of worlds, we are to give all diligence, that by the blessing of **GOD** on those means, faithfully improved by us, we may make our calling and election sure.

2. By improving this life as a state of trial and preparation for an eternal state. Here we are patiently to submit to **GOD**'s correcting providences ; and thankfully improve his mercies. Our condition in this mutable world of sorrow and death, and **GOD**'s various providences towards us, are wisely ordered for our good, as beings who have offended our maker, and are placed in a state of trial for the recovery and enjoyment of his favor. And his blessed word assures us, that his favor we shall enjoy ; if, sensible that we are sinners, we fly by unfeigned repentance and faith to **CHRIST**, our all sufficient refuge. Such have an infallible promise of safety in death, and that on them the second death shall have no power.

3. To wait till our change shall come, is to cultivate purity of heart, and to live a useful life. Purity and sincerity of heart **GOD** requires in all our works ; in all our professions and approaches to him, and in all our conversation and behaviour among men. With a heart disposed to honor **GOD**, we are to strive to serve our generation, and to do good. To have constantly in our view the christian's perfect pattern of philanthropy, the amiable example of **JESUS**, whose life and death displayed the most disinterested and unbounded kindness to men. The followers of **CHRIST** will be safe in death.

THE consideration that the continuance of life is uncertain, will excite the righteous man, to zeal and diligence in the improvement of time and opportunities in duty. "Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

4. To wait till our change shall come, is daily to expect it. We know not what a day may bring forth. But

few comparatively attain to old age. "There is no order in death." The smiling infant, and the youth, on whose face rosy health blooms,—and the man of middle age, whose bones are moistened with marrow, and whose blood flows through all his veins, frequently drop into their graves, before the aged.

To prepare for death should be our constant labor and pursuit. To put off, in any stage of life, a preparation for that momentous change, to a future period, is most unwise and perilous. It is to act as the unwise traveller, who spends the morning and noon of the day, in trifling amusements, and the terrors of the night overtake him, far off from the end of his journey. In imitation of the example of our blessed LORD, let us "work the works of him that sent us (into the world) while it is day, for the night cometh in which no man can work."

OUR fellow men are leaving the world, each hour and moment. At what moment our turn shall come is a solemn secret, with him, who kills and who keeps alive, and whose call we must obey. "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing or in the morning." We know not but the next hour or moment, our immortal spirit may be summoned into the presence of our CREATOR and JUDGE, to receive an eternal sentence.

DEATH often surprises men by his unexpected approach. He comes as an unceremonious guest, and takes us as we are. He is deaf to the earnest plea of the dying man, "that he would spare him a little longer, before he goes hence and is no more."

HE is but a commissioned servant of the LORD of life, and must obey his orders.

A serious impression on our minds, of our constant exposedness to death and the eternal judgment, would powerful-

ly influence us well to improve the present moment, to conquer each unworthy passion,—to check unlawful and sinful pursuits, and excite us to diligence in the wise merchandize of redeeming the time.

5. To wait till our change shall come, is to wait in the habitual exercise of faith in our LORD JESUS CHRIST. He has tasted death for us and has conquered death by his resurrection, and assured his followers of victory over death. CHRIST is the resurrection and the life; and they who die in him are blessed. That faith which receives CHRIST as our all sufficient and willing SAVIOUR and reposes the immortal interests of the soul into his hands, can triumph over death. In the exercise of that faith, that overcometh the world and the fears of death, saint PAUL represents the dying believer, saying “O death where is thy sting! O grave where is thy victory!” Timid and doubting christians, who through fear of death have been long subject to bondage, have sometimes in the trying conflict, been most courageous. Supported by grace, they have smiled in the face of the king of terrors, and “laughed at the shaking of his spear.” Thus in the awful moment they have found, sweetly fulfilled that divine promise, “The LORD will give strength unto his people, the LORD will bless his people with peace.”

6. Lastly, to wait till our change shall come, is to wait with patient submission to the will of GOD, for the hour of death. *His* time is the best.

OUR CREATOR has stationed us in this world of discipline and trial, an appointed time; that by a wise improvement of our advantages, we may, through the grace of our REDEEMER, enter on a blissful immortality. The time of our dismissal we must leave with GOD. The severest afflictions cannot justify an impatient wishing for death. The christian soldier must not quit his post of danger, until his LORD shall give him an honorable discharge. Neither should he wish for the prolongation of life, when it is the pleasure of GOD, to take him out of the world. We are

GOD's absolute property ; and his infinite wisdom will do right in disposing of us, in this, and in all worlds.— That temper of mind which becomes us, as offending creatures, and servants of the most high GOD, cannot be more happily expressed than it is in the text,—“ All the days of my appointed time, I will *wait*, till my change come.”

SOME REFLECTIONS, will apply and close this discourse.

1. It is unbecoming the character of the christian, who has a good hope in a better inheritance, to complain of the shortness of life. It is long enough, if well improved.— It is a state of moral darkness, of expectations and disappointments, of hopes and fears. In the scriptures it is compared to a journey,—to a race,—to a combat. Will the good man wish to be always travelling, and not arrive at his proper home ? Will he not be willing to finish his race, and his warfare, and obtain the prize, a crown of immortal life ?

2. The certainty of our change, should excite us to live as expecting it. In the Bible, life is compared to things of the shortest duration, and swiftest motion. The long-lived patriarchs called it a day. All flesh is as the grass and the flower of the field. As an handbreadth, as a vapour, as a moment, in comparison of that never ending state, on which we shall all speedily enter. O sirs, let us live as expecting the solemn hour, when the places that now know us, will know us no more forever ! Let every moment bear witness that we live for GOD, and the great end of our immortal existence ; for

“ Every minute well improv'd,
“ Secures an age in heav'n.”

WHILE each day and hour hurries the unprepared sinner, nearer to death and the world of unutterable wo ; it kindly wafts the good man, nearer to his eternal home.—

Tho' he passes thro' seas of trouble here, and waves and billows roll over him, he will be safely piloted thro' the gates of death, to the harbour of rest, and to the shores of Immanuel's land, where he will find a welcome reception from ANGELS, and just men made perfect; and his bliss be consummated by his REDEEMER and JUDGE, saying, "well done good and faithful servant, enter thou into the joy of thy LORD."

FRIENDS and fellow immortals! Allow me to mention, that my thoughts were turned to the solemn subject of our mortality, more especially at this time, by that holy providence of GOD, which has of late removed your aged and pious PASTOR, my honour'd father in law from this painful life, to an eternal and blessed rest. I sympathize with you, my friends, his late beloved and now bereaved flock, in the removal of your head. May GOD sanctify to you and to your children, this holy visitation! The most holy and useful men, must bow to the all subduing arm of death.

To such as he was, death comes with a peaceful and friendly countenance. His work was done. He had finished the great and useful part, that he had to act on the stage of life; and with SIMEON could say, "Now, LORD, lettest thou thy servant depart in peace." He had long proclaimed the news of salvation to a lost world. In his light multitudes rejoiced; many of whom, we trust, are now with him in glory, uniting in the enraptured praises of their common SAVIOUR.

MAY those solemn and momentous truths which he has delivered, and by which, he being dead, yet speaketh, be never erased from our thoughts.

WITH what sublime eloquence! with what affectionate and celestial ardor, has he described to you the awful terrors of GOD's broken law; and the charms of redeeming grace! May none of his awakening discourses rise up in the judgement against any of you, his immortal hearers! May

you now, and at that awful day, bless GOD that it was your happy lot to live under the faithful ministry of so eminent a servant of CHRIST!

IT is thought, that pious departed spirits, have a knowledge of the transactions of this world, at least, so far as they especially respect the church of CHRIST. And could he address you, from the ports of glory, in the language of men, with what solemn earnestness, would he call upon you, his dear people, to secure your eternal interests; and invite you in the affectionate language of his LORD, saying, "Come, for all things are ready!" Would he not assure you, that the blessed gospel, which he had so long preached to you, was that alone, by which you can live and die in peace, and hope.

HIS death, sirs, speaks loudly to all classes of people here. To aged saints, "be ye also ready." To the aged sinner, that, "it is high time to awake out of sleep," for the night of sin is far spent, and the day of eternity at hand. To those in younger life, "to remember their CREATOR," and prepare for a dying hour!

CAN any of you be reconciled to the thought of banishment from CHRIST, at the last day, after having, so long sat under the ministry of the word, so ably and faithfully dispensed by him? May none of his faithful labors be lost as to you. May you give him the joy, when you will again stand with him, at the latter day on the earth; when ministers and people, will stand before the tribunal of universal judgement, the joy to say, "Here, LORD, am I, and the spiritual children, which thou hast given me."

THEN will you, dear friends, be to him a crown of rejoicing, when we trust, he will shine as a star of superior magnitude, among those who have turned many to righteousness.

THE tongue, which so long sounded the glad tidings of

salvation from this desk, is now silent in death! The heart which overflowed with love and compassion to your souls, has ceased to beat! Those hands, which according to his ability, have been extended in works of charity and mercy to the afflicted, are now mouldering in the dust! Those, feet, which have so often carried him to the house of GOD, and to your dwellings, to administer comfort to mourners, and light to such as sat in darkness, have now gone down to the mansions of the dead! And thither, you will speedily follow. O remember that "the time is short!" "The fathers, where are they? and the prophets, do they live forever?"

YOUR aged PASTOR is gone to glory, and wishes your company there. Could sorrow find a place in his breast, in those blissful mansions, it would be to see any of you, for whose salvation, he so long labored, missing the road to heaven, and running the downward road to death and hell!

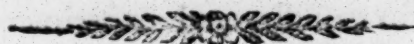
ALLOW me, sirs, one of the least of the servants of JESUS, to beseech you, that you receive not this grace of GOD in vain! Should you perish from under such uncommon means, your condemnation must be greatly aggravated; you will be found to have been sinners of a larger size, than those whose advantages have been less.

IF the righteous are scarcely saved; what will be the condition of such rejectors of salvation! Methinks hell from beneath will be moved, and the condemned ghosts of departed impenitents, will give place to such scorers of grace.

TO escape that inconceivable misery, and secure your endless felicity; remember, O sirs, that "*now* is the accepted time, and *now* is the day of salvation."

MAY GOD most mercifully impress all our minds with a deep conviction of the importance of our salvation,—of the wise improvement of time,—of the solemnities of death

and the approaching judgement, and a never ending eternity! That thro' grace, we may finally be accepted, for the alone sake of JESUS CHRIST; to him with the Father, and the Holy Ghost, one GOD, be thanksgiving, salvation and glory, world without end. AMEN.



The substance of the following is extracted from the public papers.

THE Reverend BENJAMIN POMEROY, D. D. departed this life at Hebron, the 22 of December, 1784, in the 81st year of his age; in the triumphant hope of a blessed immortality. The Reverend Dr. HUNTINGTON of Coventry, preached at his interment, from Daniel 12. 13. "But go thou thy way, till the end be; for thou shalt rest, and stand in thy lot, at the end of the days."

HE was descended of a pious and respectable family, whose ancestors, at an early period of the settlement of New-England, came from Britain, and settled in the town of Windsor, on the bank of Connecticut river. He was the son of Mr. JOSEPH POMEROY of Suffield. His capacious mind early discovered an ardent thirst for learning. He received the first honors of Yale College A. D. 1733. He and his brother in law, the late President WHEELOCK, were the two first, who received the generous legacy of the Rev. DEAN BERKLEY, to that College, for superior merit in literature, while they were students there.

To his judgement which was penetrating was joined a warm and lively imagination. His taste was very good; and his memory retentive to an uncommon degree. Theology was his chief study from early life. The ancient and modern poets and classics were familiar to him, and improved in the cause of virtue and religion. In friendship he was constant and affectionate; and a pattern of the virtues, which adorn the head of a family.

IN the days of his youth, he became the friend of GOD, by the power of divine grace. The enlarged powers of his soul and all his acquirements, were consecrated to the work of the ministry of the gospel of which he was a most ingenious preacher.

HE excelled in casuistry and experimental knowledge. In this perhaps he hath scarce left his superiour. He was active and zealous in labors in carrying on the reformation, remarkable for the uncommon effusions of the divine spirit, thro' New-England, and other parts of the continent, almost fifty years ago. Multitudes in various parts of the land rejoiced in his light. His zeal was ardent. It was a zeal for GOD and the immortal interests of mankind,

HE was a Calvinist in principle, but not a bigot. His sentiments were liberal. His preaching was evangelical; his address solemn, pathetic and affecting.

HE was settled in the ministry at Hebron, A. D. 1735. And his valuable life was prolonged as the spiritual PASTOR of that people, for almost half a century.

HE was greatly assisting, by his disinterested labors, to his worthy brother, the late President WHEELOCK, in establishing the foundation of the school in his vicinity, from which Dartmouth College arose, and exerted his kind offices to that seminary to the close of life; of which he was appointed by royal charter, a trustee. The *Senatus Academicus* of that University conferred on him the degree of Doctor in Divinity, A. D. 1774.

HIS charities and compassion were unbounded. He enjoyed the luxurious pleasure of mitigating human wo, and wiping the tear from the face of sorrow. In relieving the wants of others, he was forgetful of his own. "The blessing of many ready to perish came upon him."

LIKE a good bishop, "he was given to hospitality." His door was always open to the "houseless child of want." In him the virtuous poor ever found a friend.

"The long remember'd beggar was his guest,
"Whose beard descending swept his aged breast.
"The broken foldier, kindly bade to stay,
"Sate by his fire, and talk'd the night away."

HE was a zealous and able advocate for the civil and religious liberties of his country; and warmed with patriotism, officiated as a chaplain in the army in the two last wars.

HE was called off from his public labors, by a severe asthma, more than a year before his death, and was wholly deprived of his sight. His mental powers remained unimpaired to the last. He familiarly conversed upon his approaching dissolution; and the expectation of an exchange of worlds was pleasant. "He knew that his REDEEMER liveth." He took an affectionate leave of his family, and gave them his last blessing, and sitting in his chair, quietly dropt into the arms of death!

"Along the gentle slope of life's decline
"He bent his gradual way, till full of years,
"He dropt like mellow fruit into his grave."

HE has left a widow, and five children, to imitate his great example. *

* HE married Miss *Abigail Wheelock*, daughter of Deacon *Ralph Wheelock* of Windham, October 24th, A. D. 1734. By whom he had a number of children, of which the following lived to grow up. viz.

Benjamin, a physician, died in the army, in 1760.

Ralph Pomeroy, Esq. married to the widow *Gardner* of Hartford.

Eleazer, married to Miss *Mary Wyllys* of Hartford.

Josiah, married to Miss *Mary Cook* of Newbury-port.

Abigail, married to Mr. *John Gillet* of Hebron.

Hannah, married to Rev. *David McClure* of East-Windsor.

Elibu, married to Miss *Lydia Barber* of Hebron.

ANECDOTES of persons eminent in any profession are generally useful as well as entertaining. For which reason the writer has been a little particular. And would add, that chearfulness and gravity were happily blended in Dr. POMEROY.

HIS conversation was edifying and pleasing to the young, as well as the aged. He was exceeding fond of divine Psalmody: And several young people of his society, used to meet at his house on Sunday evenings, for a year before his death, and entertain him with some favorite Hymns and Odes of Dr. WATTS, skilfully set to music.

THE honor of religion was near his heart. In the decline of life, he frequently expressed his grief at the declension of the life and power of religion, and the prevalence of errors in the land; particularly, of universalism, infidelity and fatalism; and the ill effects of metaphysical speculations in divinity, which some learned and unlearned good men had zealously published and preached; as that the Deity is the efficient cause of all volitions in moral agents, or the author of sin;—that all sins are equal, each sin being an *infinite* evil;—that unregenerate men ought not to be exhorted to pray or attend upon the means of grace; and also some rigid notions of qualifications for christian priviledges in the church which had introduced “envyings and strife” in many places, and filled the proselyting nets of sectarians, swarming around the churches. Happily for the peace of the churches, this “philosophy the pride of erring reason, the tradition of men, and the rudiments of this world,” and always contrary to the wisdom of CHRIST, and to the simplicity of his religion, is now on the decline.

