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A
DISCOURSE,
 DELIVERED IN WETHERSFIELD,
 AT
 THE FUNERAL OF
 THE HONOURABLE
JOHN CHESTER, ESQ.
 WHO DIED NOVEMBER 4th, 1809,
 In the 61st year of his age.

By **JOHN MARSH, D. D.**
 PASTOR OF THE FIRST CHURCH IN WETHERSFIELD.

PUBLISHED BY THE REQUEST OF THE BEREAVED FAMILY.



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Handwritten notes in cursive script, written vertically on the right side of the page. The text is difficult to decipher but appears to contain names and dates, possibly related to the funeral or the family mentioned in the text.



Elizabeth Bonbriss

FUNERAL SERMON.

II CORINTHIANS v. 8.

Willing rather to be absent from the body, and to be present with the Lord.

THE excellency of christianity is to be discerned, not only by an examination of its doctrines and laws, but also, by a view of its operation upon its subjects in the most trying exigencies of life, especially, upon the first preachers of the gospel. These servants of Christ, inspired from on high, must be supposed most thoroughly to have understood the religion of their master. Authorized by him to publish the great salvation, which he purchased, throughout the world, they are exhibited to us, in the New-Testament, as surrounded with afflictions, but rising above them, as exposed to cruel bonds and imprisonment, and to death in its most frightful forms, but steadfastly pursuing their allotted work.

St. Paul, though called last to the apostolic office, stands illustrious in the class of Christian conquerors, and shines in a bright and noble light among the heroic sufferers in the infancy of the gospel.

In the foregoing chapter, he represents, to the

FUNERAL SERMON.

Corinthians, his own case, with that of his brethren in Christ. *We are troubled on every side (says he) yet not distressed, we are perplexed, but not in despair.* The reason he gives : " We faint not, but though our outward man perish, yet the inward man is renewed day by day : For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; While we look not at the things which are seen, but at the things which are not seen : For the things which are seen, are temporal ; but the things which are not seen, are eternal."

In this chapter, he pursues the subject, and enlarges upon the influence of future happiness upon the christian, particularly, in reconciling him to death. " We know (says he) that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal *in the heavens* ;" i. e. the resurrection body. " For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven," our resurrection body ; " if so be that being clothed, we shall not be found naked," in a separate state of existence, dislodged from the body, " For we that are in this tabernacle, do groan, being burdened ;" pressed with a load of difficulties in this present state ; " not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." The dissolution of our bodies and an entrance into another world without any, is not what, in itself considered, is to be chosen. Nature is ready to shrink back from this

great change by death. We desire, rather, that we might be clothed with a body, and immediately appear in a complete character,—that this mortal frame might directly put on immortality.

Now he that hath wrought us to the self same thing, to these ardent desires after a blissful immortality, is God, who also hath given unto us the earnest of the spirit, exalting us by his sanctifying influence to an high conception and strong persuasion of, and a keen relish for heavenly happiness. For we walk by faith, not by sight, our conversation is under the habitual impression of invisible, glorious realities, rather than any thing here below which strikes the senses. We are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. Of this one thing we are fully convinced, that while we remain in these bodies, which are designed for this present world, we must continue at a distance from the Lord in heaven. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Tho' we should be glad, if it were the will of God, that we might be excused from the violent and unnatural separation of the two constituent parts of man by death, yet in a firm faith that the presence of the Lord is only to be obtained in this way, we are not only barely submissive to the divine appointment, but are willing, free and cheerful to pass through the valley of death and to quit these bodies,

By the Lord, of whom the apostle speaks, we may conceive that he intends Jesus Christ. For in the immediately following context he says, we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ.

This passage, *Willing rather to be absent from the body and to be present with the Lord*, which I have chosen and thus introduced, as the subject of discourse, on this solemn occasion, I will now endeavour to consider, as suggesting to us several important and seasonable truths, which are well worthy of our serious meditation.

First, Hereby is conveyed to us a particular idea of the state of death.

Death is a separation of soul and body, those two companions, which, for a term, have subsisted in a close intimacy and union, and maintained a mutual commerce. Hereby they are utterly divided, and their communion entirely broken off. Friends and acquaintance may part and go into distant countries—seas may divide them, yet they may be able to hold a correspondence, and inform each other of their circumstances, and be subservient to their mutual comfort and interests. But so it is not in death. The spirit and flesh are so separated, that there is an absolute cessation of any common offices, and hereby, they become as total strangers as though they had never been to-

gether. This is a melancholy description of death and the intermediate state ; but it is just, and it can be of no service to disguise it to our view. Much wiser is it, so to meditate upon it in this light, as that we may be weaning ourselves from the body, and thereby abate that reluctance to a dissolution of the vital tie, which is apt to arise in a degree too great.

Secondly, In this passage is implied the existence of the soul after death.

To be *present with the Lord*, after an absence from the body, supposes the soul to be still in being, when the body is laid in the dust and sees corruption. There would be no propriety in the expression used by the Apostle (and he was a correct writer) without admitting this truth. This indeed, is a doctrine agreeable to reason, and which the Gentile philosophers were inclined to receive, as it seemed to result from the nature and properties whereby the mind is distinguished from its material dwelling ; and without which, the administrations of providence could not well be made consistent with the divine perfections. A total extinction of man by death, would cast an indelible blot upon the master piece of creation here below, and upon the character of God, as having made him with his noble powers, as it were in vain, considering the shortness of his present duration ; and as putting no distinction between the righteous and the wicked, who fare alike in this world, unless the balance be in favour of the latter.

The scriptures are no strangers to this notion of the future existence of the soul. St. Peter speaks of *putting off this earthly tabernacle*, representing the body as an habitation of the soul, thrown off by death, and suggesting that the man still remained. *Fear not them that kill the body, but are not able to kill the soul*, is the language of Christ, purporting that the soul is independent of the body, and will exist beyond the grave. Matt. x. 28.—This shows the dignity of the soul and its preeminence to the body, and should engage us to give it the preference—to cultivate and improve it as more excellent—to exercise over it our chiefest care; and so to allow it a sovereign dominion as to give up the interests of the body, its ease, delight, and even life, whenever they come in competition with its own.

Thirdly, The presence of the departed souls of christians with their Lord, is intimated in the words before us.—The apostle represents it as a desirable thing to be present with the Lord, after death, and the matter of his choice; which fairly leads us to conclude, that the christian shall enjoy him after the expiration of the present life, when unembodied. For to write thus seriously, and in terms which contain an implication of being with Christ, when the body is in the grave, if it be only matter of uncertainty or fancy, much more if it be false, cannot agree with the character of an inspired servant of our Lord.

That the souls of believers at their death do immediately pass into glory, is a doctrine clearly con-

tained in the book of God. Sundry quotations might be made from the sacred oracles, as concurring with the language of St. Paul in the text. *Today*, says our Lord to the thief upon the cross, *shalt thou be with me in paradise*. Luke xxiii. 43.--"I am in a strait betwixt two, having, a desire to depart, and to be with Christ," is the affectionate stile of the same apostle, which shows his certain conviction of the happiness of an intermediate state. Philip. i. 23. *Blessed are the dead which die in the Lord, from henceforth*, from their departure, not only because *they rest from their labours, but their works do follow them*, to their exceeding joy in the reflection, and the glory bestowed upon them---Rev. xiv. 13. A state of torpitude and stupefaction after death, is little different from a state of non-existence. Activity enters into the proper notion of a spirit. The dependence of the soul for its operations upon organized matter, is made an argument by some, for its falling into a kind of sleep, until its reunion to a body. But the soul, even when immured in this tabernacle of clay, evidently acts, in many instances, abstractedly from the aid of the senses, and makes amazing excursions into the ideal world. The transition from this kind of agency, beyond the power and assistance of matter, when the soul is in the body, to its agency, when in a state of separation from it, is not so great as reasonably to surprize us.

To maintain, that the happiness of the soul in the future state does not commence until the resurrection, seems to be an unnecessary limiting of the grace

of Christ. It is not honorable to him to imagine that he will suffer the souls of his chosen, in whom he delighteth, to languish in a dormant condition for a long period, when they are capable of sublime enjoyments; and preclude them from his presence, after which they panted, for so considerable an interval.

Ardent desires to be with Christ, form the character of his disciples. God hath implanted these desires, and will he not gratify them according to their capacity? Or, in other words, when they can be gratified? That christians should be willing rather to be absent from the body, that they may be present with the Lord, would not be just, nor reasonable, if their passage to Christ and blessedness in him, is not until the final judgment, since some happiness they have here in communion with him, which, upon this supposition, is entirely cut off, for a season, by death. The christian, upon this principle, must desire life as long as possible, and dread the approach of death, while any enjoyment of Christ can remain on this side of the grave.

Let us, my brethren, entertain just sentiments upon this head, and cordially receive it as a faithful saying and worthy of all acceptation, that the souls of Christ's disciples, upon their dismissal from the body, are present with him. Certainly it is our interest that it should be so, and we have authentic grounds to think that thus it will be.

Fourthly, Death is the way in which the disciples of Christ must arrive to the presence of their master. Jesus is removed from this world and ascended to

heaven. No man can reach the abodes of light, but by passing thro' the territories of darkness. Flesh and blood, in its present state, cannot inherit the kingdom of God above. There have been but one or two exemptions from the law of mortality since the creation. These were extraordinary, and permitted for important religious purposes—to awaken a sense of immortality in the mind—to give a remarkable striking proof of the divine regard to righteousness, and to lead men forward into hopes of a resurrection.

The decree of death hath passed upon all, by the will of God, in consequence of the primitive apostacy, as a standing monument of the sanctity of the divine character and a standing testimony against sin. The enjoyment of complete happiness did not depend upon man's submitting to this change, in the original constitution of things. If mankind had continued in their first estate, they would not have tasted death, but have remained in this world forever; or as they ripened for more exalted regions, have been thither successively translated. But Adam forfeited his immortality, and hath left death as the sad inheritance of his posterity; and grace, in the highest measures compatible to our nature in its present state, cannot cut off the entail. Christ came to seek and to save that which was lost, by delivering from the second death, not the first—by purifying from the principles of moral corruption, not mortality. It was enough, that God provided a remedy against the lasting dominion of death, and an happiness be-

yond the grave, without inverting the natural order and course of things. He magnifies his law and makes it honourable, by permitting death to reign; and the glory of his grace in the gospel, by laying a foundation upon which the disciples of his son shall finally prove conquerors. The souls of the best, while in this body, have indwelling corruption, which incapacitates them for the participation of the blessedness of his presence. Death is like a purifying furnace, as, by quitting this body, the remainders of the old man in the christian are all extinguished, and the refined spirit is prepared for the vision of Jesus, with honour to him, and uninterrupted delight to itself.

By the subject, upon which I have been treating, we are led into a mournful reflection upon the defection of man from God, which made it necessary to endure the pains of death to see the Lord. To view a christian struggling under the arrests of death to get over to the seat of Jesus, must wound the pious and tender heart. But let us justify God in this disposition of things and adore him. Let us be ready to learn and lay to heart the malignity of sin—to hate and avoid it. Let us be thankful that, thro' Jesus Christ, death puts on a friendly aspect, as it opens the door into his presence to all his people, and in this view of it, welcome its advances. This brings me to the last thing which arises from the text, viz.

Fifthly, To be present with Christ, is an argument which is fully sufficient to reconcile the disciples of Jesus to death, and will make them choose

it, that they may enjoy the privilege. Here I would premise somewhat to explain, and then would illustrate the proposition.

1. Let me state and explain it in a few words. It is to be supposed that the christian hath a firm faith, and some clear and lively views, of the blessedness contained in the presence of Christ, and a degree of hope concerning his personal possession of it. Without faith in, and some impressive sense of the happiness resulting from our presence with Christ, or his with us (they mean the same) it can have no attractive force, but must be a matter of entire indifference. If these graces subsist, but there are great doubts and fears respecting an interest in Christ and the divine favour, the desire of leaving the body to be with him, must be obstructed; and rather must the desire of a soul, in such circumstances, be, to recover strength, and have longer time to gain better evidences of a good estate, and surer grounds upon which to venture itself into eternity. Such sometimes may be the case, that where there is a good persuasion of, and relish for the vision and enjoyment of Christ, a complexional melancholy may cloud the soul, and make the christian hang back, when called by Christ to meet him by death. Not only then are faith in, and a sense of the happiness of being with the Lord, necessary to be willing rather to be absent from the body than to continue in it, but a degree of *hope of*, a title to, and meetness for this happiness.

I would further say, that there is in some, a constitutional softness and tenderness which makes

them start at any thing which is grievous to the body, and which may cause animal nature to shrink when death approaches. But, in this case, the rational choice is, to be absent from the body and to be present with the Lord. So some eminent saints have said, they were afraid to die, but not to be dead. So some of no natural fortitude, have, in their judgment, chosen the amputation of a limb, and submitted to it, that they might enjoy future health. The blessed Jesus uttered the language of innocent nature, when, in the prospect of a painful death, he said, *Father save me from this hour* ; but added in the language of wisdom and goodness, *but for this cause came I to this hour. Father, glorify thy name*, and pressed forward to the death appointed him.

Let me add once more, that a willingness rather to be absent from the body to be present with the Lord in the Christian, is to be joined with a submission to do or suffer in this world, according to the will of God, and as long as he sees fit. St. Paul had an hard time of it, being despised and persecuted, and called out to arduous services, he had a desire to depart and to be with Christ ; but under all his trying circumstances, his desire was balanced by a consideration of the importance of his tarrying here, to the church. Impatience and discontent with the call of God, to abide in the flesh, for weighty purposes, ought never to find a place in the heart of a christian ; and, if it begins to rise, should be vigorously checked.

2. I am now to attempt an illustration of the

point advanced, viz. That to be present with Christ, is a sufficient motive to produce a willingness rather to leave the body than to remain in it.

In general it may be said, that to be present with the Lord, imports an happiness far surpassing that of being here in the body, as he is now in *heaven*. That is a world of complete blessedness—where is an entire exemption from evil, natural and moral—where every reasonable desire is satisfied, every thing is accommodated to our delight, and the soul is filled with divine satisfaction. There is fulness of joy the most sublime and pure. There are rivers of transporting pleasures, which flow fresh and lively, and cannot cloy. But to be present with Christ, affords a particular and exalted blessedness. It is to be with him whom the christian loved more than any earthly relatives, more than father or mother, son or daughter, and whom his soul followed hard after in the days of his pilgrimage; with whom he held communion, and on whom he leaned as he passed thro' this wilderness—to be with the best friend and greatest benefactor, who poured forth his blood to redeem him, and sent his spirit to sanctify him, and carefully conducted him thro' life by his providence.

Christ was delineated to him in the gospel. He had some glimpse of him in ordinances which kindled intense breathings to have a nearer and fuller view of him. Now his soul, having winged its flight to the regions of day, is with him where he is, and beholds him as his head, not in that sorrowful humble state which occasioned many a pen-

sive melting hour in contemplation, but irradiated with ineffable glory—a glory which is reflected from the head to the members, and in which the raptured soul, in some degree, participates.

Can we imagine, that, in being present with the Lord, there is no intercourse between his disciples and him—that he gives no tokens of his favor and love? The fruit of Christ's purchase must be dear to him, he must look upon the holy soul with infinite benignity, as it pours forth praises to the lamb—sooth those that come out of great tribulation—perhaps recount to them the wonders of his grace and mercy, and explain to them those passages of his providence, whereby their best good was promoted, when they mourned and wept in bitterness and anguish. This presence of Christ shall not only fill the soul with complacency beyond utterance, but have an efficacious influence in transforming it into a growing resemblance of him. *We shall be like him for we shall see him as he is.*

Now, who, that deeply imbibes these things, but must, in the exercise of hope, be *willing rather to be absent from the body and present with the Lord.*

Let me draw to a close of this discourse.

1. See then the power of christianity. To be willing to be absent from the body—to die rather than to remain here in the flesh, is a great thing, and there must be something great to produce such a frame of mind. Christianity is wisely framed for this end, by carrying us to the great author and finisher of our faith in the heavenly places. The doc-

trine of the gospel concerning our Lord in glory, being cordially received, raises the soul above the interests of time and this body, and makes it long to part from them that it may be with him. Impartial thinkers must entertain an high opinion of the gospel, which, in its structure, is so well adapted to raise the soul to a welcome meeting of death. I wish it was considered more in this light, by those who are disposed to slight it. I am persuaded it would beget a greater regard to it. Certainly in proportion to the capacity of any scheme to support under exigencies, must its excellency rise; especially must that, which makes the soul desirous of the great change, which is the dread of the bulk of mankind. In a prosperous healthy hour men will not be ready to judge thus. They should therefore, in the examination of christianity in the point of light I have presented it, look forward to death, and bring it as near as possible by meditation. If they would do this, they would surely form more favourable sentiments of it than many do.

2. What hath been delivered, ministers comfort upon the loss of those, who could adopt the language and temper exhibited in the text.

To be present with the Lord contains the sum of blessedness. Those, who are willing to be absent from the body that they may attain to this, yea, who choose a dissolution for this end, we may be sure, shall not be disappointed.

Have we good ground to believe that such was

the spirit of our departed Friend, whose remains are here before us, and presently to be laid in the dark and silent tomb? then we may be satisfied in the exchange he has made; certainly, we have no reason to mourn for him. But when we recollect what he was to us of this place, to his family, and the public, we have great cause to mourn for ourselves and them, as sustaining an immense loss.

Col. John Chester descended from an ancient and respectable family, which came from England and settled in this town, in the early infancy of it.* His father many of you remember, and know in what high estimation he was held in this society, and town, and the then Colony. This his eldest son was born the 29th of January, 1749. He was educated at Yale College, and received its honours in 1766. He began his career of public service in 1772, as a representative of this his native town, in

*Leonard Chester, Esq. the first of the family that came to this country, was born in the town of Blaley, in Leicestershire, in England, in 1610, and came to Watertown, in Massachusetts, in 1633, and soon after removed to Wethersfield, where he died in 1648.

His son John was born in 1635, and died in 1698.

His son John was born in 1656 and died in 1711.

His son John, the former Col. Chester, was born June 30, 1703, and died September 11, 1771. He was a member of the council, and one of the Judges of the County Court. In 1748 he married Miss Sarah Noyes, daughter of the Rev. James Noyes of New-Haven—at which time he was the only male descendant living of the family who bore the name of Chester. By her he had four sons and two daughters who survived him.

His son John, the late Col. was born January 29, 1749, and died November 4, 1809. In 1773, he married Miss Elizabeth Huntington, daughter of the late Hon. Jabez Huntington of Norwich. By her he had six daughters and three sons who survive him to lament his death.

the legislature of the Colony. In the spring of 1775 he joined the revolutionary army near Boston, at the head of a distinguished company of volunteers, and signalized himself by his heroic conduct in the battle of Bunker's Hill. Promoted to the command of a regiment, he had an opportunity for a more conspicuous display of his military talents, and was respected as an officer of distinguished merit. Inviolably attached to the cause of his country, with reluctance he retired from the army, at the imperious call of his family concerns, in 1777, greatly regretted, particularly by the Commander in Chief, who expressed a solicitous desire to retain him in the service.

From this time he was usually an active and influential member, and for several successive sessions Speaker of the House of Representatives in this state, previous to the year 1788, when he was chosen into the Council. Here he was continued till 1791, when he was appointed, by President Washington, to the office of Supervisor of the district of Connecticut, the arduous duties of which he discharged with great punctuality and fidelity.

In 1803, he was rechosen into the Council of this state. He was one of the Judges of the County Court for the County of Hartford, and also a Judge of Probate. In these several stations he continued to serve the public with ability and integrity, until arrested by paralytic disorder, he declined all public business.

Possessed of a mind, discerning and active, pru-

dent and decisive, he was formed for great usefulness. Though distinguished for independence and firmness of spirit, yet he was ever modest and unassuming. His dignity and amiableness of manners, his sincerity and candour, benevolence and hospitality, commanded general esteem and respect, and particularly endeared him to those who were most intimately acquainted and connected with him. But his christian piety added greatly to the lustre of his other virtues, and was the chief glory of his character.

Not ashamed of the gospel of Christ, for which he was taught from his childhood to entertain a high respect, he early made a public profession of the religion of Jesus, and continued through life to adorn it, by a constant and exemplary regard to its institutions, and a conversation becoming it.

Signally qualified by an early cultivation of a fine taste for sacred music, he did much to encourage and promote a decent performance of one of the most important, animating and delightful parts of social worship. So much was his heart engaged in this, that he continued to the last day he was able to come to the house of God, though in a feeble state of health, to take his seat with the choir, in the gallery, and aid them in the melody of the sanctuary.

For many years, he was the sweet singer of our Israel. But, alas, "his voice is lost in death!" Our devotion will no more be excited and enlivened by the melody of his voice and the harmo-

ny of his notes. He is gone, we trust, to join the choir of the blessed above, in their more sublime and elevated strains of everlasting praise to God and the Lamb.

This consideration may well reconcile his bereaved family to his departure. Their loss indeed, is inexpressibly great. He walked before them in a perfect way, and was every thing to them that could reasonably be expected, or wished, from a wise and affectionate, an indulgent, pious and faithful husband and father. While they bless God for continuing him so long, and making him so rich a blessing to them, in health, they will be ready to reflect with pious gratitude, on the singular example of faith and patience which he exhibited in his last sickness.

For more than thirteen months, he laboured under great bodily weakness, induced by a repetition of paralytic attacks. During this period, wearisome days and nights were appointed to him, but thro' them all he was never heard to utter a murmur. Often did he speak, in terms of admiration and gratitude, of the goodness of God in permitting so little pain to accompany the debility which he was called to endure. Even in the times of his greatest distress, which arose from difficulty of respiration, he would endeavour to console himself and his tenderly affected friends, by a grateful recollection of his exemption from acute pain.

It was matter of deep regret to him, that he was unable for so long a time, to go to the house of God

with the multitude who keep holy day, and communicate with his christian brethren at the table of the Lord. Although he expressed a longing after the house and table of the Lord, and was ready to adopt the language of the psalmist, "When shall I come and appear before God. O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God;" yet it was with a spirit of christian submission. He manifested a willingness rather to be absent from the body, and to be present with the Lord. Though in possession of a good hope through grace, yet he was ready with great humility to acknowledge a deep sense of his own sinfulness, and his absolute need of such a Saviour as the Lord Jesus Christ, a Saviour in whom there is righteousness and strength. He professed to place his whole reliance upon what Christ had done and suffered, as the only meritorious ground of salvation, and not to rest on any thing he himself had done or could do; but to be looking for the mercy of our Lord Jesus Christ unto eternal life.

Mourn not then, O bereaved family, as those who have no hope. "For if we believe that Jesus died and rose again, them also which sleep in Jesus will God bring with him." If absent from the body your dear deceased husband, father and brother be present with the Lord, you have the greatest reason to rejoice. Your loss is his infinite gain.

May the God of all comfort be a husband to the

widow, and a father to her fatherless children. May they remember the pious councils, warnings and admonitions of their deceased father, and be solicitous to follow him wherein he followed Christ. May they continue to be a comfort to their mother in her solitary state, and may she have the exceeding great joy to see and hear that they all walk in the truth. May the death of this servant of the Lord be sanctified not only to his amiable family and near relatives, but to this church and society, in which so wide a breach is made by it ; and also to the town and state, who respectively sustain a great loss in the removal of one, who was so eminently and extensively useful.

The holy and sovereign God has of late, been frowning upon the community in a manner greatly alarming by taking away one eminent public character after another, with the chief Magistrate of this state, who were tried pillars, and whose continuance seemed to be of importance to its safety, especially in a season like the present. Well may we exclaim in the language of the Psalmist, Help Lord, for the godly man ceaseth ; for the faithful fail from among the children of men !

Finally, We are led by our subject into the true method whereby we may be reconciled to death. For if to be present with the Lord is an inducement to this happy temper, then it is plainly requisite, if we would possess it, that we be deeply rooted in the belief of the gospel, and that Christ dwell in our hearts and seize upon our warmest affections, —that we count all things but dung that we may

win him, all things of but little concern compared with a knowledge of him, and an interest in him. O, be persuaded to converse much with Christ. Let him be the object of your habitual attention. Seek earnestly for the spirit of Christ. Walk closely with your Lord and Saviour. In this method may you hope, thro' grace, to obtain that noble frame of mind which dignified St. Paul and his associates—that frame of mind which is an earnest of the happiness of the intermediate state, and a sure evidence of a title to a glorious resurrection at the great day of Christ's appearing, and a blessed reception, in your united natures, to be forever with the Lord.

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