Watch therefore: for ye know not when the Son of man cometh in a cloud with power and great glory.

It is a solemn thing to die. For it can hardly be conceived of, as passing from health, cold, and colorless as the marble, to those limbs once swaying in vigorous health, and fit for useful service, as any other in animate matter. To think of the knowledge and feeling of immortality, that once existed in the body, and having forsaken it in them, to impart feelings of solemnity and awe. As much death has ever been regarded by nearly every nation, whether as aged or barbarous, civilized or Christian, I as aged, or barbarous, civilized or Christian.

But to recognize the hand of God in the event, and from him to seek comfort and solution, for, believing, I to wisely improve in the grade of the living, is characteristic of an civilized, great Christian people.
the mysterious Providence of God.

[...] our sanction. Death has entered this little community, and taken one of our number to render his account before God. The circumstances of his decease were such as to prevent our performing the usual rites due from the living to the dead. A party of us received his body, as soon as the immortal spirit left it. At our evening devotions the day following, we adverted to the providence designing to resume the subject of another time. An opportunity presents. The import of this source from the grave seems to be expressed in the words related for our text, of an endeavoring to improve the admonition to the benefits of the living, your (candid) attention is solicited to the instructions of our Savior in his coming and to watch therefore for He knows neither day nor night. Where the Son of Man cometh, as in an assembly like the one before we were turned by day and by night to watch. I hereby read Not to explain the import of the term. As our Savior uses it in means to be attended, to be vigilant in preparation.
for an event, the time of whose arrival is uncertain. The attention with which
the mariner looks out for the hidden
Noah, very well ascertains the earnestness
to care implied by watching. In a parallel
proposition the expression correlative to
this is, Be ye ready. the sentiment of
the remaining clause is, for ye know
neither the day nor the hour wherein the
son of man cometh.” is that the time of
our death is unknown. We know not
the day nor the hour. That is, according to the ignorance.
It is not difficult to obtain the assistance
of men to this declaration as a general
truth, applying to all mankind, tho’
they are slow to admit, not only its
application to Themselves individually.
All men think all men mortal,
but themselves.

The present is one of those subjects
which do not need arguments to
convince of their truth, but rather
considerations to impress upon the
mind a conscience a familiar fact.
The descriptions however abound in
explicit testimony upon the doctrine.
Evidence expressed under metaphors, calculated to awaken men's rational being. For men also know not his time; as the birds are taken in an evil nest, so the sons of men are made in an evil time when it falleth suddenly upon them. But the time of the reapers, says Paul to the Thessalonians, brethren, ye have no need that I write unto you, for ye know perfectly that the day of the Lord is coming as a thief in the night, to take away One of the designs of the Parable, from which the text is taken is to teach us the event under consideration, is sudden and unexpected. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made: Behold, the bridegroom cometh, go out to meet him.

To these representations, he adds, the experience and observance of all men correspond. Fact continually exhibits before our eyes, authorize us to say the majority of those who have departed this life, or were taken by surprise, they were
not expecting to see you or that family.

I certainly not just at this moment, they did. The young man who had just entered college did not expect he would die, before the time accosted but knew, to send word. He who had procrastinated little was noted he should not like to consult his professional duties. The youthful years was more anticipating as just as kind.

the day that would make them one. day

the variation of a Christian instance, did not presume that death would defeat their purpose. The parents with their blooming offspring worn of their child, of those were destined to an early tomb, or if not, that they were to be left orphans in the world. The marine, who left his family, his friends, or his home with joyful hope that after a few fleeting months, he should return to the born of that clear morning, to the embrace of those friends, to the delights of that home. He would, never return. He did not expect to be buried in a country grave or leave his bone to bleach upon some
desolate there. But all this has occurred in two thousand instances. The means by which God regulates these things remain unaltered. So that what has transpired in relation to the dead will undoubtedly be true of the living. (Of the certainty of this, the recent afflictive events of Providence are calculated most dearly to impress us. When the venerable and beloved Morrison parted with his wife and five children, who left him too, and he probably did not expect that he must send them away, that he might die alone. When, a year ago last May, I saw the Rev. Henry Lyman enter into the compound relation with one blossoming with grace to many attractions. Had little did he think that he was preparing to take her to this distant world to leave her a widow in one short year. While he took her home the King of Cambria, to the Rev. Mr. Manton, his companion in the missionary service. But you know the rest. We come still nearer in a sense to this audience. When other vice England endured
with you to China, in less than a year to return to his native city. Probably I had not the most distant idea of being drowned. But you see his place was taken by his body found buried in a mound on the coast of France. We heard his voice in memory of his body, now beneath the waves that break on the coast of France, unless it has become the food of the living creatures of the deep. If his immortals live, this tale of his daring and his brave deeds shall be learned and sung when that ocean which has neither shore nor bottom, the ocean of eternity, is the resting place of his soul. Is he not an immortal then? Was he an immortal man? Is he not immortal now? Or is he, dear friends, "dead lightly on the ashes of the dead."

The soul of your fellow being. He was your shipmate, he had an immortal soul! His death administers a solemn and much needed admonition to us who are living. It speaks as with the voice of God.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. If this warning shall prove itself in leading one of his surviving shipmates, to know obedient to...
to improve the present moment in preparing for his to meet his God, who may call him to his bier at any moment; or if the providence shall be so sanctified to such as have already anticipated the hour, the inexhaustible hour of dissolution, and by committing their all into the hands of the Redeemer, have obtained an humble assurance that death shall not find them unprepared. If it shall be so sanctified to them as to lead them to a more sober, prayerful life, to greater diligence in laboring for the soul’s welfare of souls, the upbuilding of Christ’s kingdom through out the world, then this man, our fellow man, whatever has been his for mer Christian act, shall neither have lived nor have died in vain. [Which is my frequent prayer, while I endeavor to instruct the Tulemman to New Simpson, \( \text{[cut ends]} \)]

Improvements.

But there is one obstacle in the way, it till it is removed, the end must be dashed off.
I allude to a method by which the
ren edge of such providences are
warded off. It is this. Men yield
to impressions like this. Why this sudden
death of my neighbour? Friend, or [this man]
is a very solemn call to all, I to me,
among the rest to be also ready, for I
have seen it is even so. in such an hour.
No one thinks not the bump of man allows
of many laws of nature, or of the clock running
and there were something peculiar in it.
This many call. Probably there were psy-
cical causes which long and long been
constituting to bring about to sudden
and mysterious a dissolution. Cause I do
not know to exist in my own constitu-
tion. This is an at variance to the general
rule. The probability is, I shall live for
many years, accustom my plans, in the two
personal aggrandizement, or for the
good of others, I die at length a nat-
aral death. I even in the embrace of dearest
earthly friends. There may be in this a
marvelous design of providence. It is
easy to conceive, there may be such a
sense of the uncertainty of life as to
disinquity us for duty I take among all enterprize. Such as state of dealing is not desirable. The aim should be to avoid either extreme. Let us cultivate such a sense of the uncertainty of life, that whilst we lay our plans in reference to living long upon the earth, if this be the will of our Heavenly Father we shall not lose any present duty unserved, with the hope of another opportunity which may or may not. But at this he is guilty who from any cause neglect to yield his heart to God to Christ, layng the foundation of his soul, when the infinite uncertainty of a future convenient reason.

Yet the obstacle presents us with a relation to any time before me, (per) let us the mist and solemnly to erect the decision. Had the decision been artar (even to embark), whether he preter to lead the soully sudden, I am not before the close of this present passage? The word I have replied doubtless I am very well to know why I am more as likely to return as any ofoods of misreciue
no reasons why I may not die an ordinary death). But, 2000, it has been otherwise. As far as this death was sudden, it approached the usual way of your beloved friendly, O. This is not a matter of reality in the usual may be true of him. May the may be true of him, who addressed you.

My friends, consider this, thinking there is no such thing as an accident in the providence of heaven before whom the hairs of our head are numbered. We have not a Newtrow, or fort to the ground, the recent death, was not an incident. Some may say, it is not an inexplicable event to lose a faithful and dear friend. Such incidents often occur, and therefore I do not think much of this. My friends, you must interpret the language of providence. All these deaths, you ought to have regarded as no mere mementos of your own mortality. But we are not like you all. God has a design, an obvious design, in the providence of the last week. Be assured it is God who is dealing with us. Well is a man we might oppose him, or
pradventure, or will him. Let the potter's
vase with his potter's of earth, best war
to him, that with with his Maker. The
element belongs to God. This are the causes of
coldness of the means of health, he will
dispose of them to his own glory. God has
design in this death. If we did regard
it, he will use others it may be no less means
to bring you to himself, provided his patience
he not exhausted. Shown apparent it is, that
God is not willing any should perish
but that all should come to repentance.
What various means does he use to
secure the prisoners salvation? She has
followed you through reveal climates
over as many a road, with his mercies
his Jordan, his Spirit has detained you on
the water, away from temptation, as has
been suggested. Perhaps with reference
to your soul's good. Some before and
he has lain on beds of sickness & pain.
Death has claimed you in the bed where
he has again restored to health & as though
unwilling to give any up to utter hardness
of heart, he has permitted death to bowed
our ship, I bring one of our number beneath the waves. The language of this providence is plain, full of solemn meaning. Shall we thus be disregard of it. How shall I bear to speak again? Methinks I bear him on my judgment work my strange! But if I must speak again, or other than you would permit, I will do it. Whoso next in my summons to his bar, none can tell. It may be some one now in full health. When God gives the order, the servant need not be long, by which the king of angels, with strings every morning, relaxes the youngest maidens. breaks the golden bowl, the potter at the fountain, the wheel of the easter term. So that the dust returns to the earth as it was of the dust it returns unto God who gave it. Watch there therefore, if he go ready, for to know neither the day nor the hour when in the Son of man come thou.

Some acc’t of John W. Corkhill
This acc’t I write on board the Morrison, who was drowned Feb. 29th, 1834.

I may be expected that I give a statement
of some particular in relation to the
deceased. I shall not think strange would
some difference of view exist in respect to
him. Be that as it may, our opinions cannot
affect the dead. He has learned before this
whether his home of pardon which he expres-
ted for more than a week was built
when the rock of ages, or like the hope of
the hypocrite packed, when God took away
his soul. He was born in St. J. Parents deceased. One history.

While there are many things not as yet
disclosed as could be desired, there are
others which incline to a charitable
judgment of the insincerity of his pre-
sentations to religion.

It may be recollested, for the time in which
attended evening devotions, nor the
preaching on the Sabbath, I noticed the
incumbrance I invited him to attend both.
He did so, apparently gave attention to
what was said. The first thing
that led me to suspect his sincerity.
He was attending in so far as I knew
uninvited, I rejoiced to see it, and encour-
gaged him to continue. (This was on the 7th Dec.
On the 15th of Dec. he requested to see me and his
mind was in a confused state. Many
things troubled him, and among other things
the salvation of his soul was a subject.
of solicitude, as I then thought it impressed the most, I gave him such instructions as I thought his case required.

Feb. 15th. Three days after I saw him again, at his request. He expressed great joy and said the Bible appeared different. I very plainly inquired what had led him to attend to religion? He replied, the prayers he had been hearing the kindness shown him. I remarked I had felt deeply interested for him, for I saw he was in danger of losing his soul. Evidently affected with this inquiry, he said, "I know it."

In 1804, I made the following entry in my journal: "I have had another conversation with the Carpenter. I feel for the knowledge of the depravity of the human heart. I should be confident in the hope of his being a new man. It may be that of him "behold he prays." He appears to me as a little child, and wishes to be shielded in the right way. When I spoke to him of the necessity of humility in feeling in nothing. Christ is every thing, with gratitude like a watering eye."
he said "This is what I want this..." I had prayed for this afternoon. He
reads his bible much I know. Mr. Bussing mentioned of his own accord I
am led to judge favorably of his sincerity. At a subsequent interview he
expressed a determination, inclining strongly, to term God the remainder
of his days. At this time, tho I had discovered weakness of mind, I did
not notice any symptoms of disarrangement. as I did was true even after.
When I requested to treat him accordingly, yet alas! His reason was too far
gone to appreciate the necessity of or the kindness of the measure I had
no conversation with him after last
written. But I will heard enough, to con-
vince me that he was no longer a
soul capable of religious feeling or in a limited degree.
the remainder of his history you know.
I felt not a little solicitude lest this
disarrangement might be attributed
to religion. A reproach that has been
heaped upon it by the cavalier. But I am
happy my friends, that no such in...
enew has been drawn by you to
far as I know.

There let me remark for I cannot but
to prove it. It is not the appropriate
natural tendency of Religion to
make men crazy, but to restore them
to their right mind. In the case of the
deceased, various things conspired to
destroy his reason. She was naturally
at disposition not the most pleas
and, the was intemperate & as affairs
from recent disclosures had a fit of
Delirium tremens, in his last voyage,
on & of the frequent consequences of Intem
erence I must not also he had become
more or less disconsolate & forsaken.
All these circumstances the providence
Spirit of God, may have used to lead
him to reflection (one of the first steps
towards heaven. All men will think
where they are & whither bound. There
is little hope of their pursuing other
than the road to destruction) &
from various considerations of his sins,
which he expressed & knowing very
great to humble himself. I trust in
in Christ. If to he is now a pardoned sinner, occupying some humble, yet happy place, in the healing world. If not, as the word of God is true, he is now in the world of eternal despond. Which of these, is his condition is certainly known to him only, who knows all things, i.e. to the intellectual him self.

These give a simple statement of facts, as they have come under my observation. To this I have been the more proned that I might fail of rendering the prayer which is due to the Holy Spirit; forvided the hope of this man was well grounded. If he has been marked as a fire brand from the burning, "not unto us not unto us, but unto Thy name O Lord be all the praise."

The difficulty may exist in some minds, were this man a Christian why did not God keep him from such a death? The answer has been implied in what has been said. It remarks more explicitly, "the age of miracles is past, and probably that man's mind was
brought into such a condition that his faculties were so far impaired that it might have required a miracle to have prevented his derangement. She was but the wreck of a man when the grace of God met him. 

To them one of his audience, who was indulges in intemperance, you see as in a glass, what you may become. Oh, as you are about to become a ruined man as it were, not both worlds as it affects to your reason and interest your mind and your body, for time and eternity, due to the refuge afforded you. As an honest man and as your friend I counsel you to enlist at once under the banner of the temperance society, but not here, enlist also under the banner of Jesus Christ.

The subject we have contemplated contained in the word I enforced by the providence of God, reminds us of the importance of being prepared for the hour of death. When the bridge is over, there is no more ready entrance into the other world.
Plato: It was too late for admittance when the public soldiers returned from anointing themselves with oil. They died no doubt with great earnestness. Lord! my Lord! Our Lord's word. It was to meuku.

Peter. They never answered. Verily I say unto you I know you not. Dear friend, what shall we do with the truth of death comes when unprepared, sooner or later. The who has waited in your money shall be tried in many methods to increase you to prepare for his coming will not be delayed by your cries now. The withholding of the hammer, with his iron hand when again I hear your voice to judgment. Where the sentence will be put to your down eternally sealed.

I cannot forbear remarking how lucky the lot of such as are prepared for the most sudden arrest of death. Such to do her service and join with the bridegroom to her marriage. Such are Christians who live near to heaven, have trust...
Constant communion with God, and watchful, diligent in business fervent in spirit serving the Lord. Let the tempest rise and dash them on the rock or sink them in the ocean. Let the savage leap when they run from his ambush. If they shun the path of duty.

Let the golden cup of life be refused us if we consume our dwelling on earth. The angelic convoy are in readiness to bear their Master.

2. On one more I remark the subject we have been considering, authorize the declaration, that more or less (probably the majority of my hearers) will die remarkably. We know of no reasons why we should be exceptions. Could intellect in the communicatist to the last person who shall die of this (this is an attempt to form an army (people) of passagers) informing us particularly respecting the subquent history of each of us. He might learn that one died nothing in such a post.
of a second, he also departed this life, Egypt, or America—
and another post quite distant from the former) after a short sickness. When
he little thought his end was nigh.
(of a thousand a fourth, they were drowned
ed at sea, or wrecked in a storm.
No others that as they neared about
to reach the consummation of their
hopes, earth, or new home. (See our will) in the midst of
life and usefulness, they were called to
other labors in another world. To
them, of us all, after a long and earnest
preparation of the welcome release
from our toils and trials here collected
by arose attendant to our rest.
(May I will be some
of these, if death would suddenly
overtake you, I find you unprepared.
Will you answer the question to your
conscience and God, as you return
to your place? Say not, I shall
ever be a sudden exit from time to
eternity. I shall be as reason—another
Hour may be too late. Your breath is
in your nostrils. Only a little thin
partition of air at any time sep-
crates between you and eternity. 3.

Christian Friends. Have we any
thing we wish to do before we
die? This subject is the recent prov-
cidence of God, admonish us we
have no time to lose & call on us
to live soberly, righteously & godly in
the present evil world.

Finally. To all who are sinners unawakened & unpardoned. I must say, if I do it with tenderness, you are lost! Lost! Lost! The
sentence of condemnation is passed when you are sure, as God is true, a moment of salvation is now afforded you. The Savior
roves from his throne, he reaches to you
his arms, he in a state of love invites
you to his bosom! the grace of one who
has formed a partnership with you, listen
ed to the voice that now addresses you.
That grace tends you a solemn lesson
that you are to possess, & may be tenderly

Conscience may be tender.
angels wait for your return to Christ. Let this present opportunity press upon you. More, if you do not another Sabbath, you may be as 'dead.' We entreat you, then, seize this precious moment to give your hearts to Christ. You may your welcome sickness welcome death. Christ and God are the N. God.

If the case are yours, what more can you or angels ask? There is might, I might close. But my God is pleased with it. As I look upon the assembly, I think of the past four months that we have been together for the means of grace. We have enjoyed. I anticipate our hearty worship and our future meetings at the bar of God before whom I plead guilty. If there are others all my duty towards you. The Lord has been made desirous of performing. But why has there been no more inquiries after salvation? Are you all John dear hearers? Are you ready to meet your Judge in peace? If not, when will you begin to keep his face? What more must God do to convince you to flee for refuge to lay hold on the hope before you? Did you know the argument? That will prevail? I would use this. Is the gospel a farce? And all the Bible declared a fiction? Within

I entreat you, whatever your hand finds to do, do it with the might for there is no work. Remember hence forth, to watch, for ye know not the day nor the hour, whereas ye must die.