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

Were not the revolutions of the earth as silent as they are now, her diurnal (except from West to East) and annual circuit round the sun, might not to easily escape the observation of her inhabitants.

But their revolutions bear too in their tent a relation to the welfare of men to be passed unheeded.
The circumstance that all upon the
surface of the earth, particularly to

own motion, so much of it (inconceivable velocity)
that the earth with itself moved
with it, and all things appearing
stationary rather than in motion
should excite to a greater vigilance.

in marking by other than ace-
cular demonstrations, the rapid
ity with which time is passing
us

When the morning's cloud goes down, this Sabbath day
Another year is past forever.
Having obtained help at God, we desire to
behold the last Sabbath of a
year which has desired God may
crown with his choicest blessings
to each in his presence.

The fact that there is a definite limit
time assigned for our existence
on earth, of that their fleeting years
are rapidly measuring out to us.
that appointed time which cannot be exceeded, had affected my mind, had suggested itself as an appropriate theme for our present contemplation.

In the commencement of the chapter containing our text, Job states in immortal language the brevity of human life. Mean, that is born of a woman is of few days, full of trouble. The cometh forth as a flower, and is cut down; he fleeth also as a shadow. Observations may have taught him that it was brief, but experienced hands convinced him of its uncertainty. He also adverts to the certainty of
of that change which we all must experience. This day are determined, the number of his months are with them, then shall appointed his bounds that in common part. The still sadness the melancholy theme, till at length the electric (perhaps) thought, flash the light to upon the darkness of gloom of death, & exceedance. At a moon die to shall live again. How the tumult of his thoughts, & his behiving, instead. All the days of my appointed time will I count, till my change come.

1. The first important consideration enforced by the text is, that there is a change that awaits the inhabitants of this earth.
The inspired writer has recognized the event of death not as destruction, but as a change of our present mode of existence. It does not annihilate a particle of our bodies; it reduces them to their original element, the dust, but it concedes more. It modifies our manner of being, but not our existence absolutely. The identical beings we are in this world, of whatever denomination, teacher, we shall be forever, with certain alterations, (some of which it may be proper to notice), a. It changes the new union of the foul and bodily, matter and mind, the material and the spiritual. Death is their only separator, it lends them astounding, for a time divided from each other, as widely as the heavens are from the earth; the two
cherish the hope that the bodies which are the objects of so much care and anxiety here, at the first abode of our spirits, will be restored to us hereafter in immortal and incorruptible form, yet they must be deposited for a time in the silent grave.

b. Death changes us in respect to locality (country). Then we are in condition, whatever our may be in character, from gulf to gulf or pilgrim. But when the time appointed comes, we all to be transferred to our city of place, the mansions prepared for the righteous, or otherwise, according to our character.

c. It will change our society; in this life, like me, we enjoy a most society, it all subject to many calamities in miserable conflicts, but at the period now content, all this will be changed.
If Christians in reality, we shall go to our greatest God, to be with our Savior to be hold his glory. To be united to the an innumerable company of angels and the general assembly of the Redeemed. 

Death will change our condition. It will remove us beyond the reach of all the temptations to which we are susceptible in this life. On the supposition that we have borne in mind our lives, we may anticipate, being in a state external from sin, sorrow and suffering, that death will become a line of eternal oblivion, between us and all their ills.

This change of death will befall all men. For what man is he that believeth shall not fear death? Shall he deliver his soul from the hand of the graver?
We have known of one who at the felt
the pulsing finger beat, exclaimed “I
cannot die! I will not die.” but
he died. Dead to dislike of this change,
my power to paint the fade earth, with
the touch of life’s beauty, but it is same.
You may smother the restless body,
in earth or water to what, the King of Fears
has gained his object.
that all are subject to his change
is apparent from the quality of
our lives, which in the frequent
epithets are contrasted to change
able things. It is contrasted to a
vainour (that soon vanishes away,
we thread our year as a tale that
told to ye[st] the flow of years,
yet, to a Phile's web, a moment
thistle, to a journey through the
cays of our breathing.

From the quality of our natural life,
in which there are two things that
imply the certainty of the change of
death. First our composition: the
blood that flows in our veins, our first breath, are formed of decaying elements, the
of the exuviæ, the presence of them in our bodies are
bility called our earthly house
are all, subject to disease and con
sequent change.

Besides this, the kind corruction of our
Nature, which put our lives with a continual breation, are the procuring causes of death. Death is the punishment inflicted upon all men both good and bad, at the decease of sin. Wherefore as by one man sin entered into the world, death by (or in consequence of) sin; and so death passed upon all men, for that all have sinned. That all must hereafter change is certain from the infallibility of God's decree. It is appointed unto all men once to die; after death, the judgment. We may, therefore, expect the course of the heavens to be altered, that this purpose of God should be discerned. But thou art to dust, and shalt thou return.
II. In the second place I infer from the text, that since our change is to certain, we should wait till it come. Which involves

a. Living in habitual expectation of it, for waiting is (act) of expectation.

b. For removed from a state of carelessness, indifference, in the language of the Apostle, there is none now continuing city, but seek one to come. We are required to live like that just

forward, who waits the return of his Master. These considerations are calculated to direct death of its terrors. The apostle on one occasion Nelson of those who were subject to bondagel, their lives through fear of death, but others have found that the anticipation of this event
need not be attended with dread. It is a law of nature, that all objects (real and app't) affect us, as we by custom have considered them. It was on just remark, of a living divine, that to those who know thought but little of death it will be a solemn thing to die. How indescribably dreadful, will death be to those who are wholly devoted to the concerns or this life, I mean, or but seldom expect their change! To such death will come armed with all its horrid terror. To profess to believe that this change is ever so near to think much of it, now is consistent. How many
tender thoughts and anticipations, occupy the mind of the
traveler in a distant land who

turns at length to revisit his
native home, to his friends,
to meet the friends of his youth!
And shall not the certain return
of the Orient to fuel who gave
it, at the removal from time to time,
from earth to heaven—a hour
from mortal to immortality,
occupy still more our thoughts,
and raise the highest aspirations
of our Spirit?

Be assured my friends, it is worthy
of our first attention, to endeavor
so to live that we may cheerfully
undergo our change when it comes.

Death has a sting, a pain even in


a momentary victory, but think to find who giveth us also a victory.

Through our Lord Jesus Christ, death,

who will also deliver the arrows

of its poison, to all who exhibit

sincere, timely, repentance to a

lively faith, and bring, by his

grace, attesting, him a life of

holy obedience to his com-
mmands.

The occasion forbids that we

should overlook the expression

of the text, "my appointed time."

My respected friends, I need not

detain you with a multihued

continuation of arguments to show

that your days are determined.

The number of your months is

with God, who hath appointed your

bounds which you cannot pass.

That of which you cannot speak,
I shall only detain you with a few reflections suited to the occasion, the solemn and interesting theme of our meditations.

While we know that a limited period is assigned for our residence in this world, we are utterly ignorant of the length of that definite period. But this is certain, it is now diminished by another year. A year that had accomplished the time for ten thousand who had so much reason to anticipate a protracted life as our fathers. Among them have been those who have alluded to us by the strong ties of friendship and kindness. We have been the blooming in front, one after another torn from the bond of humanity, laid in the dust with mingled our sympathies at the gloom of others who have been removed at different stages of life.
An unusual number who have visited distant lands, to make known the gospel of Christ, have completed the time appointed them, to the honour of God, the reason for the continuation of their labours, who are well at urgent as those of similar pursuits con now see.

We have heard of the accident that the youthful husband of a young girl with their first born, in a moment precipitated one another into an everlasting grave. We have also heard of the capture of the Pirate, and the death thereof, eventhough this is similar events will undoubtedly mark the present year, among which no (con)chated. This year will doubtless complete the appointed time for a large number of our fellow men. This number is to be drawn from the living, the class to which we belong.
Some of us may be included. Lord am I one? I would not know but this I pray. All the days of my appointed time may I wait, till acceptably wait, till my change come. My heart should any of you tell me the measure of your days, the present year, all your plans be adjusted, without rest assured, that you can leave your wealth, on earth, receiving in exchange treasures in the heavens? Or could you cheerfully relinquish your desires, prospects of doing good on earth, in exchange for higher enjoyments? I mean benevolent service in another form of being? Then may you each, with pleasure, wait your appointed time, till that glorious change shall come, be it the present or any future year—let it come wickedly or
or after long expectation, nearest drawn
for it. It shall be most welcome. Should
the voice of Providence, in the
word a ordinance, just fail to
arrest the attention of any of us
to the rapid flight of time, the
equally rapid advanced toward the
final change we have to pass, how
unthinkable will the surprise, if
suddenly, by disease or accident, that
change await us the least more.
We hope for better things, the ear
cannot forbear to call attention
to these possible events.

Finally. Seeing our time is appointed,
it's comharating few days, months
d years are to prostitue intelectually
putting. Let us each heed the
foresaid injunction, to do with our
might what our hands find
to do, for, there is no work Knowledge
... Whatever we would ought to do for this world, in our various ways of serving her, we shall see an influence for good when it is done, and life in the world, let it be done diligently. Whatever remains to be done by any one of us in preparation for another world, let it be done at once with undivided attention. Let us make him in reference to this new year only - for it may not be all our appointment time. With reference to the divine will, a heart to acquire, in all God's sovereign allotments, it is also our privileged duty to lay our plans for future years, and in their execution with all the union which intervenes between the present and the day when we shall be changed into the likeness of our Adorable
Redeemer, this, corruptible shall put on incorruption, and mortality shall be swallowed up in eternal life. Which may God in infinite mercy grant to all of us for his triumphant

Amen