Preached at Canton, 10th. February
7th May 1847
on the occasion of the death of
Mr. Hinman, Esq., who died of
pulmonary consumption, 27th March.

I Cor. 7:1. "Is there not an appointed
time to man upon Earth?"

Psalm 39:4. "Lord, make me to know
mine end, and the measure of my
days, what it is, that I may know
how frail I am."

Peace to the dead! we too shall have
our repose." That is the way of a late chil
a Christian friend who addressed him
and asked permission to an affectionate letter
addressed him by a friend, on the subject of
death, and with no further allusion, to the
mournful theme, he determined. As a last
ment, which illustrated the feeling of the princi
and a general
the subject, from reliance
to hold converse with death. We, too, respond,
"Peace to the dead!" but God forbid, that we should
allow our friends acquaintance to part from
our dear, and the residue of their deceased to the
tomb, that we should
grow, or expand the mind, as lightly, as that of
The falling leaf, which the wind heeds across our path, is a signal for the deportment due to the contemplation of ourselves, which should be to:

“...At the first contemplation of a deceased friend, we almost instinctively reflect that his fate must be ours; and that the glowing path he has trodden is the way of all the earth. In this view, however, as in this reflection, our hopes are unnaturally made. It is too generally evanescent. How vague are the musings—how superficial the gawps—with which the mind of vanity attends the dead and dying! How innocent is he of self-application! Receiving the rule at general and exceptionable with the terms in which it is couched, that death is the allotment of all men, the muse judicious from his practice that he deemed himself an exception, and because he knew better, thinks he will forever live! The hours, over the bed of anguishing friendship—witness the approach of dissipation—close the eye that never more shall beam affection.
on him—and joins the train that follows the
unanimous aliquots to the tomb, where all that
is admirable in the human form shall move
forever in the dark. But how faint, and how
the impressions which he leaves—how
the impressions which he leaves; how
the impressions which he leaves! How
forgotten the images of mortality.
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of the dispensation of Divine Providence, as my other duties have allowed.

Then were certain features in the immediate cause of the death that has occurred, which to my own mind, at least, have given peculiary emphasis to the intimation of the Patriarch; when under a deep impression of the fact, he asked: "Is there not an appropriate time to pray upon earth?"

And this naturally leads the devout and serious mind to the prayer of the Psalmist, mine and age the measure of my days is what of them that I might spend, make me to know how short I am!

The affection of which our friends died, was one that under any circumstances, according to the present state of our knowledge, is beyond the reach of human skill. "Existing in any part of the human body, becomes one of the most eminent and profound (physicians of the age) even when submitted to our senses, watched in all its fluctuations, approachable to the direct for the subtlest application.
Of remedies, we are aware of its invincible nature. Concealed in the dark corners of the stomach, one of the vital organs, what can we hope or expect from the impotent resources of our art? Of the numerous cases of the kind recorded, the most conspicuous is that of Napoleon Bonaparte. It was by this small local affection that almighty God decreed, after a series of preparatory intimations, to extinguish the earthly existence of one of the most eminent of creation beings, seemingly to teach an impression of lesson, the dependence of our mortal condition on his will, of the perishable tendencies of all extraneous powers, with its attendant grandeur, vanity, and gloom.

Under any circumstances, no matter in what part of the world, immaterial the climate or the professional treatment, the opportunity came to our lamented deceased friend advanced with irresistible force. I have never heard (in the language of the philosopher) from whom our text is taken) that his day were determined, the member of this now the smear
with thee (affore most high) thou hast appointed his horn as which he could not be pass.
"Is there not an appointed time to me upon Earth?" I protest not my friends to enter upon any labored disquisition, to demonstrate the affirmative of this inquiry. Inspiration answers the question. Inspiration confirms it, and the perpetually recurring instance of mortality confirms that answer.

There is no proposition of the Bible capable of a clearer demonstration, than this, that in the book of God's foreknowledge, there is assigned to every person who has a definite time to pass upon earth.

In the 14th. 4th. of Job 6:6, showing his days all determined, the number of his months are sixty, then how last appointment is bound to, and in the 14th. 6th. of Job 7:6, 

Cannot find, say, it cannot be, that (I have reason, all the days of my appointed time will I wait, till my change come.

This doctrine follows inevitably from the circumstance of our knowledge of God. Known unto God are all his works from the beginning. This minute extends from eternity, through the whole course of time.
and onward, beyond it, parallel with the
future, that it is future. But this for knowledge
of the freedom of the human will, the
influence of money and the appointed
time to obey upon earth, has been
determined in the counsel of eternity in our
relation with God for knowledge of all the ac-
tion of that free agent, his conformity or oth-
errwise, to the established known laws of
his Kingdom, as the physical and moral
that the truth I will to make prominent
of the power of which I claim most duty
and to realize, which I would instruct
upon, is, cannot indefinitely, I veritable
that a determinate period is assigned, dear
hearth to your frame, on earth. The bounds
of our habitat are set, which we can
never pass, not come short of. Our days
are numbered, we must take them all and
no more. Our days are all like the days of
our tithing. That if they are a given number,
may be.
Does any inquire, what that number? may be?
Upon the holy authority that we are told
that Man's days are determined. We are informed that "the number of his mouth"
All with whom he has appointed his friends that he cannot pass. They are with God, and no man can bring them, and to God alone should we seek to know them.

"Lord, make me to know none end, and the Measure of my days what it is that I May Know how frail I am."

The sense in which we are to understand this Petition of the Prophet Hezekiah, is apparent from the reason he assigns for his request that I May Know how frail I am." He did not ask, or exhibit, to know in what year of his reign, or that of his successor, he should die with the exception of Hezekiah, just defined; generally, had not been revealed to men. Which was instructed of the Lord to go and say unto Hezekiah, "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

The duration of the Prophet's life, that he might be instructed of the Lord, upon this subject, with sufficient definiteness to answer the
great
important
The purpose of impressing upon this mind a due sense of human finitude. It
seems from the context, that the knowledge
he desired, had suddenly awoke up to his mind
by a flash of inspiration; and he thus re
words it. "Behold, Thou hast made my
claps as an handbreadth, and mine age is as
nothing before thee; 

nothing before thee: every man at his
best estate is altogether vanity. This insti-
tution of the immanity covering is confirmed
like a Primary petition on another occasion
by Moses. The Eternal or Father of God, con-
trasted with the finity of man, had been to them
of his infinite contractions, and in connection
with this he offered the prayer to teach us to
remember our claps, that we may apply our heart unto

Properment.

Dear friend! it is my design to be brief,
and I shall be satisfied to impress the mean-

dear friend! it is my design to be brief.
and I shall be satisfied to impress the mean-

Holy event, or at to impress upon my own
mind, and yours, the simple truth
contained in the interrogation of the Patri-
arch, and to direct your thoughts to the
Personal practical application of the petitions of the Presbyterian. Let me say this, with all distinctness, affectionate warmth, and feeling, from the authority of the Bible, and the concurrent testimony of the Providence of God, that your time, mind, when of God, that your time, mind, when of God, is an "appointed" and distinct earth, is an "appointed" and distinct period. But the length of that period, or "measure" of our days, is with God, who has appointed the boundary of our earthly existence. If one can tell of our earthly existence, if one can tell, this in his control of God's purposes. But shall, in his control of God's purposes, not a return to their native land, may complete the period of your expected to come true, and afterwards realized easy, and well fitted with home and fond. I well establish hope and anticipate, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation, must be the chief of these easy, and well established hope and fond anticipation.
That should the time appointed of God fall that it, your hopes and expectations will be disappointed. Let it then be

prempt upon my mind, how rational an important it is, that you seek to attain that Knowledge of yourself, to that measure of your days, which shall enable you correctly to understand and appreciate how frail you are and to regulate your life accordingly.

I felt a reflection upon this truth now, will not detract from your sufferings. I should the period of your dear life out of time, be devoted to a day long subsequent to that of your return to the bonds of your birth. Should it not be delayed posthumous, it cannot receive your personal & painful consideration too soon. It is wise men, dear to own your eyes to the 'truth,' and think not from a calm and rational consideration of all the circumstances of your being and the momentous realities of the existence upon which you have entered.
good not only the first departure of it which is on this side the tomb, but the whole course of it, extending through immemorial ages, until it is high, the who (but recent attended with such ease, but now entered.

The fruition of every heart and interest are often painful to realize, but God be praised, they sustained me, the unparalleled object of our most ardent desires; our growing love and firm faithance. But it is only in the life of the world to come that our union with God can be consummated, and then for our ultimate and supreme happiness is not attainable. Here and death with all its pain, is indissoluble.

If we have faithfully improved our day meant to the attainment of our highest enjoyment, if we have faithfully improved our day meant to the renewing and sanctifying influence of the grace of grace. Have made the Redeemer our trust of grace.
The Holy Ghost then let create and form the soul of the
thing, which are now seem to temporal, the
things, were, unseen and eternal. Shall
shew out, an infinite proofrest, to our
unchartured and immortant reason.

But again, the deprivation of earthly parts
of bliss, may be, a great deal of
in the more prospect of death, in view of
the greater evil apprehended. Yet what we have
found, he cannot, and we have written
which our day is meant of grace. If we
have not place all our trust in the only
name given among men whereby they must
be fited and are to come to the renovating
influence of the Holy Ghost, and our whole life
and all which is need of the Kingdom of God,
and according to the requirements of our Lord, Amen.

"Lord, make me to know our soul. and the
measure of our days. What is that life
knows how frail we are,
"Let each one to remember our days
that our soul employ our hands unto wisdom."