not only
was and apt to quiver at the loss,
but to be overwhelmed at the destruction, & to say with the Psalmist on
a similar occasion, "the deep of his
youth hast Thou cast forgotten, O
Lord; remember," how short my time is!
when we must then make all
men in vain.

Secret things belong to God. Into
them, we with not to pry; but
the things that the outward are
for our consideration. It is proper
therefore, to submit to God, that we can
understand the clear distinctions
of his providence. I gain, all the
information he can, when through
subjects, which we cannot fully
comprehend.

Let us then inquire into the reason
of those distinctions of providence
by which men in the midst of life...
We cut down usefulness; I consider what explanation can be given of it.

a. The first consideration that strikes the mind, a notion of itself would suppress any feeling of dissatisfaction is the Sovereignty of the Divine will. God is the Creator of the world, the natural Lord of his own creation. He is an absolute Sovereign; he only is qualified to exercise such power, who is infinitely perfect, and never mistakes or acts amiss. We have nothing to fear from one who acts under the influence of infinite wisdom and goodness in all his ways.

This Sovereignty is unlimited: it extends to every creature in heaven or on earth. Angels move at God's command, and never create delight so slight as to be in his holy will. They are the ministering
Prerits that go first & ministers
to those who shall be heirs in
his second life, & if the bliss of
full eternity. It extends to all the
being like angels, who make use of
her happiness in life. Our birth, our
also do not perceive the display of these mysteries
understand, our relations & conditions.

Of men.

All the incidents of life are deter-
mind by it. Yes, more; it reaches to life
itself. O Lord! I said, then art my God.
My times are in thy hand. Even in
different periods of our time,
our departure out of it. Seeing
days are determined, the number
of his months are with God, who
but appoints the bounds of his
habitats that he cannot pass.

At an early period of the world
this land claimed as peculiar pro-
rogative of Deity. This language is
five years: now that I remain, and He, at this
is no god with me: I kill. I make
alike, I wound & I heal; neither is
there any that can deliver out of my hand. The sovereign of the
universe holds in his iron hand the
Reign of death. The righteous avenging
of God is abundant reason not only
too silence, but for satisfaction, then
it has been to those who feared him.

The aged Eli hearing from the lips of
his faithful son, the word of the
vision, in which the Lord disclosed his purpose
to do a thing in Israel at which
both the heart of every one that heard it
should tremble. instead of being contented
with terror, put on the troubled breast,
with the reflection. "It is the Lord; let him
do what seemeth him good." Job in
brevity of all that he had possessed, exclaimed,
"Naked came I into the world, and naked shall
I leave it. The Lord gave and the Lord hath taken
away; blessed be the name of the Lord.
But these sentiments are brought not to be,
peculiar to Christ, and of a form, as Pety in later times have felt to express them, s- that they will continue to be the Prince of the fire, expire generations of the Lord's daughters of afflictions to win to the end of time.

The dominion of Jehovah is uncontradicted, as well as absolute. Behold he taketh away, who can hinder him? who will lead into him, what doeth thou? for is he accountable to any of his creatures for his proceedings? why doest thou strive against him, said Job, for he giveth not account of any of his matters. But the will of God is always reasonable, one may without pretention, assign other reasons for what he does from merely to bring to delights exclusively in the exercise of his sovereignty, though his counsels are
tend to comprehend all histories, or fictions fully his design.
2. These dark dispositions are a proof of divine wisdom. We are 
face of mortal, I under sentence of death. (Rom. 5:12) as by 
one man sin entered into the world, 
death by him; so death passed 
upon all men, for all have sinned.
We hear the seeds of mortality in our 
nature, though no accident would 
befall us, by sea or land, still our tenden-
yz is to dissolution, we are treading 
to the tomb. This sentence of death 
in our members must be exe-
cuted sometime. What man is there 
that liveth not to see death? 
the Psalmist pertinently asked. But 
the time and circumstances end of it is not 
settled by the divine law which first 
the sentence. This is wholly left to the
As divine pleasure, it is a point of wisdom, at what period, under what particular circumstances of life, it shall take place, whether in youth or old age, at home amidst affectionate relations, friends, or in a land of strangers, remote from the scenes of childhood, or the memories of our ancestors. And is it not highly reasonable to suppose that the only wise with God shall remove us from the world when he deems it best for us as a father with his children in the Lord with those that fear him. No doubt, the time to which Godmind that is reared to arise individual, if we know as indeed all the circumstances, we undoubtedly would highly approve.

3. It is a delight of his all-sufficiency to show that he can do without the
Instruments, or praise, or other in their place.

When the Lord please to take away an active, useful man out of the world, we are bound to cherish in such a cause to feel a solicitude for the interests of religion in a particular family, or portion of the world. When we love innocent unconscious youth, the orphan in the world, we feel the loss of sympathy and pity. I ask who shall kindly care for the orphans and guardians, to provide for the young and fatherless? When we lose the pillars of society, one after another removed, we tremble both the father and the child. When the faithful and devoted minister of the gospel is bereaved in death, we think of them who can lift us back without a husband, a lover for their mercado. But how often and we
reminded that God, is the friend of
the orphan, the father of the fatherless. I
that ye sometimes removed
eminent instruments of public
good, to make room for others
to stand in their places; I found,
by such providences, have been
drawn out of obscurity, I have
been eminently useful in the
Church and world. And God raised
up Joshua when the death of
Moses, a great and noble hero.
Joshua was honored to do what
which Moses was not worthy to
done in order to enter the land that
which he was only permitted to
see at a distance. I the gracious
Solomon had a double portion of
Eleazer's Spirit when he was taken
up from him. The residence of
the Spirit is with the Lord; it is
then known to the Spirit animates.
for his service, according to his pleasure. This are the rest of nations of heaven and earth, and his hand is never shortened that it cannot save. It is in great mercy to the individuals themselves. Who also this suddenly removed, it is a great kindness to them, as it may a lasting grief or an irreparable loss to us. Thus for example, in sometimes removed them from this evil world to weeping colonities. The righteous will not be un

men know it to heart. And such men are taken away, and considering that the righteous are taken away from the evil to come. He shall enter into himself. It is an exhibition of divine mercy, that God would take them to

unto himself, and early give them their reward. They are not only
the powers out of danger, but the iron or fury; did with God there is no injustice, he will accept the purposes of their hands, so to any further work they were willing to do, one of doing for him. had life been prolonged. The David was not permitted to build a temple to Lord, he was assured that it was well that he had it in his heart to do it.

5. These afflictions, dissatisfactions, may be for the good of others, to exercise the grace in heaven, the virtues of those who suffer. It is one of the greatest trials of life, to part with beloved relations and friends by death, even if they are advanced in life, to tottering from a failing faculties, how long aresigned we of the approach of the event. The thought shall me shall no more
behold the merchant's going hasted,
or hear the expostulations of their fain
afflicting tongue. But still more tender
the trial, when no morrow
prepared no for the shock. When the
subject of our grief x mourning
is cut off in the midst of his days,
when the current of our affections
had become, at the bare joy of
our present mutual condition.
I delighted, increased additional
the family.
illusured, from the hope of many
years to come, in a moment the
scene is changed, I instead of gathering
joy from the hope of the future,
we find only deep bereft of the
present good. Our relation, or our friend
is gone, God has snatched his counsels
from him away. His design of such
providence, undoubtedly, is to try our
graces, to put to the test the religion
in the home embraced, to prove its power
to justify in the hour of adversity, to try our confidence in the institute of Mercy of the friends of all. They are also calculated to excite our diligence in the duties of God and duty of life. What is harder, as the thoughts of a possible sudden death, to inspire the sluggish soul with life and light, to make us frequent in Spirit and Zeal in such good work? What is calculated to reck up a constant sense of the obligations and pleasures of religion in the heart, a constant care to please God? Who is the man that can seriously contemplate the possibility event of his death, in the unaided presence of his Creator and Judge, and feel no new and sincere desire to meet his approbation, to receive his everlasting blessing? In the existing moment.
what are riches, what are honors, or
the greatest of all the preferments of
earth, the kings, the patriarchs, or emper-
er, compared with the assurance
of a cordial acquaintance with God,
and a welcome to the everlasting joys,
the undeluable richness, the honor of
the existing world!
8. Those sudden deaths are hereby
assigned to be standing
monuments of human frailty: to
give warning to all about them:
there is no part of the world
where these monuments are not
to be found. They are instances of
frailty that come home to the younger
Christians, the younger ministers, when
any such of eminence as were here
taken away. Being dead they will
address us who remain: I call upon
us to suspend to follow, and to be also
prudent. When we reflect that God was
but in few weeks or even days since
were in early judgment like ourselves
as it relates to youth & health, the
solemn change of death had
burst, a new force is given
to truths we admitted before, but
now realize as solemnly concern-
ing us.

1. Perhaps these events may be con-
victed as instances of conformity
to Christ. Since the servant must
not be above his Lord, we must
not expect kindness usage from
the world from he received it
we ought not to be surprised if
some of our number should not
be permitted to live longer than
he did. He had a short ministry
of three years & a life of thirty-three.
The individual who is recently
ministered in this place, I shan't
whom we fondly hoped would often be addressed as heir in the name of his Divine Master, to whom death had removed, enjoyed a ministry of about five years, in a life of nearly thirty-five.  It is frequently true of those whose care we are contemplating, that they have done a great deal of work in a short time. I in this case am also accustomed to this master. Indeed it is a new king such, that some of the great acts of common achievements are or have been accomplished before the meridian of life. Doubtless it is unable of this age among our restless for a convenience of the families. Alexander, had a young man when he had composed King James's wish that he had no more to subject to his sway. The Alexander of modern times had not seen half a century, when he retired from the Kingdom of Nothing.
to the island upon which he died at the comparatively early age of 37 years.) In another of Christian biographers may be noticed that J.J. Mills, whose birth was involved with the humblest ambition to move his unlearned folk around the world—died at the age of 36.2

Pondon Hall, who was privileged to give the Bible to millions in their own language, finished his labors on earth at the age of 42. To take an illustrious example of one who was born on the side of the Atlantic, opposite to the birthplace of New England, and at the age of 70, Prince of the last mentioned, died youth. Rising and explorings the moral, social, and political welfare of India, at the age of 26, translated the Bible into several of those languages. Although no man can say, at the mean Christ Jesus did "it is finished." I have done all the
the work I designed to do for God before I die, but they may have finished a short life with great service. Perhaps they have begun a great work, left instructions in the minds of many, that may happily affect them forever. Those who hear in this world, listened to the gospel from the lips of him to whom we were introduced, and now scattered over the world, when they meet one after another, think of his discourse. They may recall what he has preached to them in public, I infer, when they in families in their condolence with them, to the the great seed of the word has remained long without any signs of germination. This affliction as well as the loosing of a friend, may be the occasion of exp-
It is into your hand of bringing forth fruit, twenty and some in hundred fold. I in who has finished his course to soon 1831 will have accession of unuttering joy that he had not been in vain, nor spent his strength for naught.

8. If the decease of Christian friends however affecting for the moment are calculated to make known the more desirable to us, 1831 to raise our affections more powerfully to that happy world. Every good man lost to this world, is gained to the other. A known is the richer for the death of every Christian. "He is not lost, but gone before." Of how many Christians as much love whom we have known I loved, are gone to known before us. Instead of indulging in excessive grief, that they are taken from us, see might we not


eng them their felicity. He does not know the difference between making a magnify, & having arrived totally at the desired point. But this affords but a faint conception of the wide difference in the case of one who is tossed upon the voyages, even the most heart-broken, of life, the joys of him who has endured all its dangers, & is just entering the haven of peace, a happier hour.

It is a happy view of the great system of Redemption. As it is consoling to the afflicted Christian that it is the great design of the Church on earth, to redeem material for the spiritual temple of God in heaven, & as just as one timber, or gun is fittest to be wrought in that temple.

Moreover, it is received as for that

Pine-Bose.
ought not the fact to make
the invisible world of blessed
ness the more familiar
to us, more agreeable
to our thoughts, that in
miming and calling the thy
who once walked on earth, t
mell dead to us, t high in our
esteem? Some wherein we were
accustomed to meet in our daily
walks, with some held eviden-
dence, with others we were bullied
to daily to bow around the found
domestic altar of besought peace.
I to co ordinate in efforts to advance
the cause of our common Redeem-
er, I to bene fit our fellow
men. We esteemed them highly, with
with us, I enjoyed together, somethin
of heaven by contributin, as
were contributed reflecting it holin
of the bliss of its inhabitants. But do
I not contemplate a more toouncing, well feel that, whilst by the death of our friend, earth has lost attractions, heaven has more. So that it is a transfer, rather than a loss that affects us. God himself indeed is the chief good, centre of perfection of blessedness, the rest of the soul. This is the greatest of reasons and motives for our choice a love of heaven, for the Almighty whom now by searching can find out to perfection, is so vastly above our thought, so vast a conception of him are very imperfect. But the consideration of the glorified Redeemer, in our nature, of our fellow Christians there, are more sensible and tangible things, a great relief to our laboring thoughts, as being more
within our reach, (as) more impressed & affect our minds.
At such times we learn to become more realize what before was a subject of faith, as having become one of the real occurrences of life.
Reflections.

1. How it becomes us to reverence, adore the divine majesty, and wisdom as displayed in the dispensations we have been considering, whilst we cannot fully comprehend them, yet from the imperfect explanation we are able to make, we are convinced to exclaim, O the depth of the riches both of the wisdom and knowledge of God! How inexpressible are his judgments! his ways past finding out! This way an in the dark whilst his footsteps are unknown. But what we know not now we may know hereafter.
2. They should teach us to look more to God, to cherish a more constant sense of our dependence upon him, to trust less in men. In God we shall never be disappointed, in men we cannot fail of being so.

3. The views we have taken of this subject teaches the true source of comfort, under much bereavement. It directs us to solace ourselves in that by the consideration of the mercy it is to them. We may, for a time, often do, feel our lust to be irreparable in some respects, as lasting as life. There is something indelible in the room in which they haveISO often essentially greater or a thousand daily associations.
remind us of our lost brethren the wound that had begun to heal, but we are comforted by the reflection, that their pains in duration of time can equal Eternity is the measure of it. How much more rest and happy are such friends in heaven than they would be on earth! It is well with them, however, it is with those who survive. We should rejoice at their deliverance. Said the Parson to his disciples in one of his last interviews: ‘If ye love me, ye would rejoice, because I shall go into my Father’s dwel-
t. It is proper that we should be humble under a sense of the loss we sustain, to consider it as a great affliction to inquire for what end it is designed. Though we cannot look for those who are now in that world where all tears are wiped away, we ought to look for ourselves. All their removal from this world is a lot to us and to society. And when this is done in a qualified degree with submission to the will of God, it is proper a Christian of our nature. Jesus wept at the grave of Lazarus. The elders of Ephesus, for Paul because they would see his face no more. I see many sorrow but not as those who have no hope.
5. The frequent sudden deaths of valuable, useful men, should prompt us to value them while they live, to make the best improvement of them while we enjoy their society. Their kind of rational counsel or their ministry. John the Baptist was a burning and a shining light: in his ministry, &c. their who enjoyed them, rejoiced in them for a reason, for he also died young, by a very mysterious providence.

6. The subject we have been ministered to enforced the reasonable need of early purity, tolerating evasions against strong one deluge, standing when long like neglecting present duty. Notwithstanding the many monuments of human frailty, it is very natural in youth.
in health, indulge the strong expectation of living many years, but how often is that expectation cut off! The serious consideration of the probability of dying young, is vastly exhilarating to banish our expectatations I earnestly desired, to instrains from the vanities of life, to which the youth are materially exposed. Early hint will make those who possess it truly wise, it will rear to them against all that even materially injure them. It will render life more cheerful and they may be happy notwithstanding all the uncertainty of the future, if they like many other may die in the morning of life or in the immediate midst of eminence.
unfulness in the world. They may with cheerfulness or even transport from these prospects on earth for brighter ones in heaven.

Pray, my dear friends, let us all be by the affecting providence that frequently occur, lest we be reminded of our own mortality, so excited to a diligent and daily preparation for our exit out of time. Let us cherish the constant desire to please God in all things, remembering that within a year, or more a month may close our mortal life. Let us endeavor to do something every day for Eternity.

That is whatsoever hour of twilight.
or age of life, in whatever place or circumstance, whether by sea or land, at home or abroad. Our Lord shall come, we may not be surprised, unprepared & agitated, by the arrival of an event to which our minds have not been made familiar, but rather that we may be found ready & waiting, waiting, & looking for his appearance, who will restore upon all men the crown of glory that fades not, to the holiness that will never end, whilst I raised up I will restore others to carry forward the work, which it was the highest object of our life to remember. And thus we may be refreshers from
from friends he highly esteemed
love on earth, we shall be reunited
with others who have gone before,
the days of mourning will be
ended.

Dear friend, I can not conclude
the subject of which we have taken
a general view, without especially
referring to the event that has filled
our hearts with grief. I could not
my eyes to overflowing with tears the next
week.

Death has again invaded our com-
mony. One more of its esteemed
members. Upon one who was recently
mourned in our midst, whom we have
accustomed to walk in the social
circle in the evening walk. Death
had laid his icy hand, after a
few hours sufficing, changed her fair and youthful countenance. She
had been removed to the lower apartment for all the living. It is
not my purpose to speak of those intellectual & amiable qualities
that rendered her so much beloved & esteemed by those who knew her,
for it is unnecessary. Neither of her religious character with which I had
not the intimate acquaintance to enable me to. I can only say that
when on the morning of the 20th
all but one of her nearest kinslings,
her Afflicted husband informed her
that she could not live. She received
the informations at if already aware of its
probability. She was so overcome as
to exclaim in her husband's mind the fear
that I am not incredible to her affections
or understood him. The only wished

"I am not afraid to die. But Sarah
would you not like to live?" I
would like to live was her answer.

After this her symptoms became
more favourable. A letter of her having
been entertained a return in the afternoon
an individual who had passed through
the town desired shaking if her symptoms
exhibited a more expectation that she
would recover as this was mentioned
to me, the two started from her up. She
was reminded that she was in the hands
of him who was able to have her where
she was least had been eventually
left her to him that if to mean his body
will, he would do so. She expressed
her gratitude that she had been
the one. At 7, she in the evening our
fears became again excited that the night
not supposing the night - a from this..."
time gradually sink the one allark
in the morning - when without a struggle
the gently breathed her last - while her
afflicted husband - sympathizing
friends near kneeling by her side,
commending her departing spirit
to her Savior to the God who gave
it.

"The practical question that comes home
to us. Who foresees her is what we
promised shall we make of this afflic-
tion providence?
It is but a little more than two
months since her dear assembled
on a similar affecting occasion.
In following language was then used.
Addressing to the hidden death of William
\[L\] of London. "The body present,
they are messengers that do his plan.
At this time it was strongly impressed upon my own mind of the warning voices of Almighty God, man must regard He would speak again. The want of the word made but confirmed belief that instruction from on high was needful to man. The want of such instruction from on high been neglected within the past two months. The month year of each Sabbath, hath been disturbed by the unnecessary attendance to the enter present in and consequently neglect of the duty to the most of grace. Various excuses have been made but none of sufficient that can stand the test of the dying hour to the Son of God.
Some of us have looked over the interval of the death of affectionate brother, who through the power of divine grace could calmly say, ‘I am not afraid to die, I have made my peace with God.’ My trust is in the Mercies of the Redeemer, and all the divine promises are exceedingly precious.’ Some of us have received the affliction in the family of a beloved parent deceased.

The past year has been prolific in this work of disaster at former years. The temptation is scarcely fathomed away, since we heard the loud explosion, I felt the earth as it been convulsed beneath us. I turned to Christ as our fellow being was called suddenly into eternity.

Death has broken that in an unnatural
mourn in our midst. When now are Elipso & Rowkwa? When is Karios?
When is Hotherson & Knowlton. Many other whose names will you to your? They
have reached the bounds of their habitations, & have passed their final change.
When now is one who was recently an externed friend among us, a who held the most trusted office, and the discontented widow, ask the officers for their daughter. They might say he had finished the time appointed, just expired for his estate. If, at this time, his spirit returned to God, who gave it. When now is one whom you have in so often been in brotherhood? When these old friends are accounted all well remembered? There again inquire of the discontented widow. Alas, these old friends. The boy befits you to the young taken sick. When now these hundred the aged of one who at the commencement of the last year was one of the most respected in the little community. When is the young man who filled this seat (first light in the) a few ago this day? The taking sick, a neighboring isle must taken sick with a fever. a in a few days concluded the time for him appointed.