

stances are of a peculiarly painful kind, under which we learn he departed, with no previous warning to excite apprehension in your minds, and gradually prepare you for the loss you were to sustain ; not to be with him in the last expiring struggle, to speak, to hear his voice, to say farewell, or even while the spirit yet remained to lay your hand upon his brow. These are severe trials to the affectionate heart. But then, we must not look at the painful things alone. Sudden death, if we are prepared, is not in itself to be lamented. The suffering cannot be great, seeing it is one expiring effort and the cord is loosed. Better than the days and weeks of protracted anguish, which we are called often to witness without the ability to relieve. The spirit has been called into another part of the region governed by the same eternal king. I trust you are able from the knowledge of his inward workings to find evidence on which to hope, if not confidently believe that, though full of sin, he rested on the friend of sinners, who saves even to the uttermost, and now dwells with him. My lack of opportunity to know his mind prevents my aiding you in reference to this. I only know that the plan of salvation he understood, and well knew from whence deliverance must come.

But you feel that you are left with your orphans alone ; a cold, bleak world, which no sun can ever thaw or warm and clothe with flowers and verdure again, is all your mind rests on here. But sorrow bears our mental vision, and we are unable to see in its extremity the good that remains. Your children are here, and drawn the nearer because you are all of their parents left ; your friends, those really so, will not be driven off but drawn the nearer by your trials. The Saviour has not died or departed ; he who mingled his tears with those of Martha and Mary, when they wept over the untimely grave of a dear brother,