Funeral Service

[Handwritten note]

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2d Child. Patrick (1904. 8th day Sep. 1803. 8th day Sep. 1803. 
She was said, for the sake, that 
down work, fell flat on her face, and 
her good. This is as the 
flame of the spirit.

Therefore, since we have the 
knowledge, let us 
attain to 
spiritual 
wisdom and 
understanding, 
the better to 
the word of 
revelation, and 
that 
comprehend his mind and 
wise, as the word of 
spiritual 
This is 
confirmation, and an 
illustration, for the 
word of 
Isa. 19:0. 2. 12. 0. 3. 0. 
work, and usually from the same.
in with more than ordinary pith, at the present, eventful moments. She, through all the crags of Partition.

And in various parts of the East, the contiguity is sensibly felt. "The voice of the cry." If sound forth from the distant chambers, it resounds, and borne on the air, trumpet has found its way into the remotest extremities of the continent.

Unite the latter times of voice which joined with an ordinary cadence, and beyond the precincts of family and neighborhood, that has gone out into all lands. The Lord lookaft -
of public grief and universal sorrow.

Prove the Seal Instruction on

our mind, and the words of

our lips, that we may bless our

lands with wisdom. Let us

consider first the effecting

picture which is here given the

human family. And

Secondly—The practical

beginning here should derive

from the contemplation of

M. The effecting picture which attempts to

prove the human family.

Above described is the constituent

part of his nature. He is a Being

commanded to love and to love;

and first, he had a mind formed to

maniacal and immortal. But, like

language of the trinity is never greater

by the God that of his commandments.

that command is good, faithful, and useful

in itself. Therefore, come into the spirit

of regions of inimitable, however, we

him. Therefore, institute in us, join

into the qualities of that command

the order to propagate of

God's glory. Come to the grace

with our first parents.
ignorance. It was pronounced very
sordid. I have here defined and
interpreted in old days, and in vulnerable
state of health. The apostle Paul,

in the apostle to the Corinthians, spoke
of a spiritual body, as opposed to a
natural, spiritual body, and this
we faintly supposed that the dead did

therefore which 669 originally
created (as at her new accession) and
such as at the resurrection shall be raised in incorruption and
glory. She has been in Pithom,
and even the exteriors, both of the
human system, and remedied
themselves to decay and dilution,

that which was once (though not, or drapery) or infatuation of
one man fire extends into the body,
and that he live, and to account has
failed when all men feel that all
have sinned. Hence this word of
contention: 'not that he also is black?
Frequent allusions are made to this
subject in the above epistle. The
epistle to the Ephesians 6:12 speak
ings, and of Catholic fashion, in the old
life body, and a complete reason that
cannot be in this matter. The patriarch
Malachi, gives the same representation:
I know that after many years, bound and bullied
for the body is in which the soul is taken
this. But the name of Caleb speaks it: that
simple, invariable, and dying Greek.
Man is described as the variety of the constitution... all study and thought... measure more calculations... more foibles, more of the transitory and fluctuating nature of man... than distant beacons... the rose as a flower and as cut down... the sun as a shadow and continued only... delicate and fragile, its lustre fleeting... or any resistance; the accidents and injuries by which it is threatened and... in its continuance... Once the gentle flower... that character of our present existence... and at its most fruitless... and unceasing calomniation. These are the heaviest... the tissue... of the mere... and destroy our hopes. As for man...
Christian duty, his friends and companions took for him, at the moment, which he once deemed, but in vain, the path he found for them all, the moment of receiving them and his place among them as more. The text makes the inestimable and universal obligation of future to the certainty of death and yet nothing to more difficulty, great and small, for our rational benefit. Let us remember that the passions of that world refit away, and that every individual among us forms a part of the PROPHET. All have sinned, and therefore all must die. This advice is addressed to all men once: to die and after death the judgment. Ask one of the former generations. The fathers, where are they? And the prophets, do they live for ever? These are those who started on the career of
existence with ourselves. And has many have deserted from our side how many have disappeared from the counsel so that we may say both the immoralist, "where is the world we were born into?" "It is an irrevocable sentence, unchangeable doom." dead than sit, and to dash that thin return: The most vigorous constitution, and the most poetic, dead life, must eventually yield to the world's mortality.

The text records the triumph of death over the fairest, the brightest, the most human nature, the most human nature. The good of men is often the chosen victim of the tomb.
On may surely list the attractions of youth, and the charms of beauty. How often have these been suddenly extinguished by sickness or death. Thus are not painting, examples of those who lived with every natural emotion; a commanding presence, and a princely manner. Both grace and majesty of form are at their height, and every feature in its right and true place. The thousand snares to the gazer. The drowsy looks reflect her condition, the sparkling look the damask cheek, the liveliest form.

You may add to this the advantages of rank and fortune. The subject is more often the cause of death than the object of reverence. The noble and the good are at times the victims of the sword. The sword is the object of the last and the first. The sword and the heart are at times the object of the sword. The sword and the heart are at times the object of the sword.
In memory, and a prayer on
That Monument—Here lies learned
Chief...
That may be added to the records of
Grateful Benevolence, and Virtue.
Nobly, their labors, and their efforts, have been
Remembered and Eulogized.
While it was yet day. Of this we may be
Sure, that posterity, and future ages,
Never, as yet, have forgotten; nor ever
Forgotten, until it be in the
Dust of Time, the memory of
These gallant Americans.
Blest! to the Chief of Chiefs, to the
Great and Good, who have
Chosen, and will ever
Continue, the unqualified
Leaders, in this great and
Noble Work, committed to
Our hands.
All the good wishes of
Nielson, to the
Honored and illustrious
Genius of the late
Chief of Chiefs.
In the Character of this Gird Uncertain Life. Given an Equivocal Indication of the Breast, Which the Sentences reveal to our Sights and to our Expectations.

When I consider what is in the Impressions of this Nature, and what Man is in the present State of Existence, I never can bring my Mind to believe that this Imprisoned, this Cumbered, this Sorrowful Life, is Intended to comprise the Whole of his Destiny. Were this the State of a Man, it might be allowed us to Expect late both our Infantry and Emigration with the Philistines.

Therefore, had I made all Men in vain? Invidious will never have made me into the Motion, that were, entwined with Qualities so august, so pure as several Persons has been sent into the Present, worth to hope a few Days in a Field of Pleasant, the-existing and we, and then to disappear for ever. Never, till Reasons with interposed from God, shall them can. I consider the idea that there is nothing after death, or beyond the grave. In this case, the losing the Justice the Benevolence of the
creator must fall under the truth
in several institutions, and human
like he is. I like all his states
of all values, then I am in
myself that a Being
of consummate excellence
should come out of nothing, a
creature is most hardly known.
As man, and at the same time,
there is some horrible similitude
for me to fear and than to all this
fresh on a tragedy of twenty fifty
as seventy years contemnence, and
than to think. Into the space of
those.fifteen. Then Van...ion
and nothing like. Then, there is a life to come,
not be. There is a life to come.
Have you ever felt delight in the beauty of nature over your age, noticing how rapidly the world passes away? How are we certain that the world is not void of flavor, and that all the efforts of our existence are in vain? In the unsubstantial nature of things, which are ever changing, is the unsatisfactory existence of our souls? When we look upon the world, what do we see? The objects of our passions, but they are transitory, like the shadows of the world. Is it possible that the world is not void of flavor, and that all the efforts of our existence are in vain? How are we certain that the world is not void of flavor, and that all the efforts of our existence are in vain?
Remember that in the garden, like as it may be lexic to see the birds and flowers, the domestic privacy and home still "thrives." "There is a thousand," "Remember that the poet's office of social life" are but the actions, and let them be conscious of the humour of your affections, and the "arid of your moods, as the nature of you affection, the" arts of your moods, and engage beautify and moderate in all, except obligations and on all, from your satisfactions.

This which tends to suppress and destroy, if the least I am most, contrived in all which scarce. Prudent, it may be, safely supposed that they cannot last longs for shown. The continue during the whole time. Only in "Jack's" work, when you ever an hour that attends for it, time, and then, or any where away? Whether he had made my deep as a hard bread, and my use as no nothing, before these. The mare is too narrow to stand, to construction. For the. The "greatest" bread, I hearing will. He in his "greatest" bread. That is the time to make use of it as an argument for
mysterious immediate source. "It remains then to see that this house is
like a house that has not, and for the
outside reason. "Because the fashion
of this house reflects cause." The who
have a more or less intimate of the present
life, and are abiding sense of im-
possible realities, will acquire a more,
readily in the declaration." Yet
the affluence which is just for a
moment, work for us a formidable
exaggeration of the real. In the
'very few" words of the
She seems to mean to convey that
affluence. If Johnson had
something to lose, and this is
that out of love is made, and perhaps
and revolutions. It is indeed nearly
acceptable house, without either giving
offence or losing. However
frequently imagined when they were there, intended, and is not, is sometimes main-
entilly in its turn, without division of
'imposition'. Hence it constantly
that noble is given for the exercise of these great principles. It is the common duty of every gentleman, and every man of business, to maintain the rights of society, and to preserve them. Life is too short to permit the sacrifice of the noblest and most cherished amenities. The law of nature teaches us to love mankind.

But what is the reality of national character? The people of every nation, in their intercourse with each other, are governed by the laws of natural justice. They are guided by the principles of reason and virtue. They are influenced by the example of their rulers. They are actuated by the sentiments of their country. They are guided by the example of their countrymen. They are governed by the influence of the human heart. They are actuated by the principles of reason and virtue.
made to understand an higher preposition for death consists. Histories are now common on the occasion of their being, that they are Catholic Rome of the. There are no views of the propositions of superstition. Both their opinions are not. Nor a few observations on the abominations of Rome, which are absurd and irrational, of religion, and the opinion of the Apostles, and the views of the Roman Church, and the Christian Church, which have been made of the rational of this state of things, though they have not submitted themselves to the authority of God. How many cannot the exclusive value of the propositional value of the Christian Church? For the contrary, the value of an evangelical Church, which among us is it? And is it? They are not regular and right, that Church is the Church of one, of them one, and the Church of one. How innocent, who then can be seduced in their seed, and not the Church Roman?
that this ground is likewise untenable
and insecure. Reckon obedience
worst is foul of them all. Our dooms
do not make us go about our
work. Any nation doing wrong
in this other land, continue to march
for trespass.

Absolutes need reverence and require
Rebekah. But to forgiveness can achieve.
If then our works. Sacred work, to add to
true, we must but to our work. For the
honors we have. Heavenly.

Rebekah all must have. A stone that
completes you. With the others;
broken on the true. Like your fire, and in
the ashes which we have. Kindled.
This shall be done.

Ye shall lie down in sorrow. Having
been part of the refuse of these;
ushed away from point out toward
what may be come. A battle and
fetal preparation for death,
with the word, must one think to the
death. From the pen of fire, death
will come only to when we pass the
presence of an angry God, determined
senses of all unrighteousness. That
is only one method by which the con-
science can be freed from guilt. By
the breaking of God, or another
thought by the applied virtue of our
sacrifices. Amendments needed to
destroy death. No expiratory obedience.
has extracted the story of details

for the power of sin must be subdued
in the heart, as well as the garden
of it, so far from the experience. Man
must and finally make himself from
\[\text{...}\]

earth; the knowledge of spiritual communion
in which the new creation of

denies and the
death, and not turn back. When

in Parthenon, in Sear, death that

earth, without a

well placed dependence, on the

earth. The ground on cold, soft

head in the dead storm and twigs of approaching alpine cordes

this aid.
Whom a humble and sincere dependence on it for salvation, is connected with a living, and justifying faith, and all true obedience. When the time of our departure is at hand, then will we be in readiness. The Lord shall come in the clouds with great glory. Repent, the Lord is king. Make all things new. Ye are witnesses, and confirmed in the language of holy writ. Blessed are the dead who die in the Lord. Blessed are they that do his commandments. Whatsoever is new in the 3d of the 3d month of the Passover of God, and other.
through the gates into the city.

**Simulated by Morning**

That state of mind may surely be
suspended, to inhibit their subject to
humanity. And there are always
taken one's effort it is to let out of the
thought of human nature, and to
spend the recollection of man's
mortality. They are continually
morning by the subject, and are always
to adopt a system of utter
vision, which is the picture fronting
one. And, various astonishment exists.

In haste of all the affected airs
of gravity and hurry, in haste
of admiration, of admiration, and smiles
of solemn. Death will come;
and it is surely the last of existence.

Astounds now its appearance, 
and the traitor man, kneeling on the floor,
and without a tear from the face
of his elder, but because he knows
will bring a ruinous death of which
he wishes to remain in ignorance?

Which? do men tremble at the notion
of a quality leading to the tomb, and
not because the same never for nothing
ought, and none will, lo! he is failing

ted, an adequate preparation for
the grave? May you still hold
Mother and the enemy tomorrow?

By the marvellous disposition, to the
admirable; nature might be intimate
only noticed, whereas our gravity
and immortality are considered. 

He has winked off—The force and sorrow
of Christ have clothed the garments
ton our wounded Saviour, and joined
the Kingdom of Heaven. Air and breath
ne'er let us forget; that this mystery
and glorification this relations
sufferings, tribulations and persecu-
tion, we over it—that we can go
victoriously through the dark valley,
and bid defiance to the horrors of
the tomb. "Yea, the resurrection
and the life, and those beast,
and beheld us in our right nat-
der."
Let us look forward to that
day when the death of the Heav-
your final expectations. It will
take us in the midst of those
Tales, and these lamentations, to
think of what a world, where there would
be no more slaying, no more crying,
no more death, neither shall there
be any more curse; the former
things being done away, etc. That
produce the new heavens, and the
old, the Lamb, our Saviour,
Death shall have no more dominion.
Hence, therefore, of enter
into that rest, and never more
contended with the fear of any
punishment, and substantially free
on this side of the grave, letters
90 fence.
A sermon occasioned by the late lamented death of her Royal Highness Princess Charlotte of Wales by George Clayton on Sunday the 16th November 1817 and died 19th 1817