special providences; and our blessed Saviour teaches us in the text what improvement we are to make of such disasters, both negatively and positively.

1. Negatively, he forbids our imputing the awaking judgments, which befall some of the children of men, and the awful end some are brought to, and carried out of the world by, to the effects of God's wrath, or our supposing those who suffer by such things to be the special objects of the divine indignation.

It is the case of some to draw such false conclusions from such awful providences, as did those who discoursed with our Saviour, as is mentioned in the context, respecting those poor mortals, whose lot it was to fall victims to Pilate's rage, and cruelly have their blood mingled with their sacrifices; and also those unfortunate ones who were crushed to death by the fall of a tower. But Christ, by his answer to them in the text, forbids their entertaining such uncharitable thoughts as these, and expressly tells them, that their being brought to such an awful, untimely end, was not because they were greater sinners than others that lived around them. So neither are we to suppose, that this unhappy family, that we are now called to mourn the loss of, were destroyed thus suddenly in this sorrowful manner, because they had provoked God more than we had; or that he was more displeased with them, and hereby intended to make manifest to us his anger and indignation towards them. No, it may be we are more deserving his wrath and displeasure, and have more highly and aggravatedly sinned against him.

Let us be deeply impressed with humiliation and due penitence to almightly God, for we behold here in his severity and goodness—severity towards them and goodness towards us, that we are yet the objects of his sparing mercy, and forbearing goodness; and "despise not the riches thereof, and his long suffering; otherwise thou also shalt be cut off." [See Romans xi.: 22.]

The manner of one's death is no proof of his being a good or a bad man. But we are all born to die! The decree has gone forth, and it is unavoidable by the righteous and the wicked. Death is entailed to us by the