

**Sermon 3 Solomon's Songs Chap 5.3-4.
B~n March 7. 1847 56 pages 4 7/8" x 7
3/4"**

Solomon's Songs Chap.5.3-4.

I have put off my coat: how shall I put it on? I have washed my feet; how shall I defile them? My beloved put his hand by the hole of the door, and my bowels were moved for him.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Lin.3.16. Perhaps,

[page 2]

no part of the sacred writings, has excited more curiosity and speculation, than the Song of Solomon. The design, for which it was written, was a good and pious one, and such as should command respect and high veneration. Whatever may be the speculations of those, who delight to cavil with sacred things, in respect to this poem, we must nevertheless, on close and candid examination, pronounce it an admirable

[page 3]

piece of composition, and if rightly understood, furnishes much valuable instruction. Being a sacred allegory, it keep[sic] ^{up} in figurative language and lively images, the connexion [sic] between Christ and the church militant, under the very appropriate figure of bridegroom and bride; aptly bringing to view, the tender regard he has for the church, and her dependence on him for protection.

Although the church is

[page 4]

is [sic] brought to view in this allegary [sic], as an individual person to denote its oneness, yet the various changes through which it passes in exhibiting its attachments to Christ, or its ~~oldness~~ luke-warmness and indifference to him, and its wanderings from him, and the difficulties of returning, are clearly illustrative of individual excesses [sic]. In this manner, as a body and individuals, we shall treat the subject now ~~be~~

[page 5]

under consideration. I have put off my coat; how shall I put it on?
of the church

Evidently denotes a relapse ^ into spiritual sloth, and a strong inclination to indulge in slumber; the means of grace and the strivings of the Holy Spirit still operating [sic] to arouse to duty. This is clearly indicated by the text and context. I sleep, but my heart waketh; it is the voice of my beloved that knocketh saying, Open to me, my

[page 6]

sister, my love, my dove, my undefiled: for my head is
filled with dew, and my locks with the drops of the night. I sleep
but my heart waketh, evidently shows that the judgement [sic] and
choice are the same in kind as ever, but her affections are cold, her
services formal and languid. In this situation she hears the voice of
her beloved knocking at the door, and asking admittance; but her
affections are so cold and she had

[page 7]

so far closed her senses in slumber that he had stood long knocking before she heard, insomuch that his head had become wet with the dews of the night. Now partially aroused [sic], she answered with a tone of great reluctance, and unwillingness to arise, saying, I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? At this expression of so great reluctance, there seemed to be an

[page 8]

powerful attempt
~~effort~~ on the part of her beloved to arouse her to duty, intended to
be the last and final effort, and then he immediately went away.
After she had made these vain excuses, ~~her still~~ her beloved, still
faithful to her true interest and happiness, reaches forth his hand
by the hole of the door, as if to unbolt it by force and gain
admission ~~by force~~. At this extraordinary effort of fidelity on the
part of her

[page 9]

beloved, her effections [sic] began to resume their former vigor and she arose to give him admittance, but lo! he was gone! she was too late! As it is beautifully [sic] expressed in the context; My beloved put in his hand by the hole of the door, and my bowels were moved for him: I arose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh upon the handles of the lock.

[page 10]

I opened to my beloved: but my beloved had withdrawn himself,
and was gone: my soul failed when he spake: I sought him, but I
could not find him; I called him but he gave me no answer. She
arose too late, and as we might well expect. a season of calamity
and sorrow and mourning follows; and in allegorical language is
thus represented; The watchman that went about the city found me;
they smote me; they

[page 11]

smote me, they wounded: the keepers of the walls took away my veil from me. I charge you, O daughters Jerusalem, if ye find my beloved, that ye tell him I am sick of love. These watchmen and keepers were such as were stationed to preserve order and keep the peace of the city, and to suffer no one to pass or repass at an improper time. These executed their authority with rigor, and took away her vail [sic] that she

[page 12]

might be known in her real character. In this distress she begins to call upon the daughters of Jerusalem for sympathy and to intercede on her behalf.

three

The text suggests ~~four~~ important particulars.

- I. A deliberate determination for indulgence.
- II. Great ~~stupidity~~ reluctance.
- ~~III. -Obligations to returning.~~ to arise to duty.
- III. Means used to bring back to duty and fidelity.

[page 9{sic}]

IV. Dangers of Delay.

God has ever had a seed to serve him on earth. Among those ^{who} ^ were his true worshippers [sic], some through the imperfection of human nature have ~~given~~ way to temptation, and wandered far from him, but have always discovered their true characters by their penitent return. This is clearly brought to view in text and context, and although there may be many characteristics in those

[page 10 {sic}]

who are the children of God, in effection [sic] comparative cold,
which accord with the state of our own minds, let us not trust to the
delusive hope that we are his indeed because of this resemblance,
for the only true test of their faith and ours also, is a return to duty:
for the most consummate [sic] hypocrite may have similar emotions,
and the only difference between the two is, the one remains

[page 11 {sic}]

wallowing in the mire, while the other with deep repentance returned to God. With these suggestions in mind let us proceed to the subject.

And

I. A deliberate determination for indulgence in repose.
acknowledged
This is brought to view from two facts ~~named~~.

1. I have put of [sic] my coat.

When sleep falls on one unwarily, no preparation

[page 12 {sic}]

is made, but ~~like the disciples~~, we sink into its arms all our accustomed garments being on. This is not deliberate slumber, though it often takes place when nature becomes exhausted and needs refreshment by repose. This was the case with the disciples of Christ, when he returned and found them asleep. He did not severely [sic] rebuke, but gently chided them saying What could you not watch with me one hour? Watch and pray, that [sic] ye enter

[page 13{sic}]

not into temptation: and then in the language of condolence and pardon, he says, The spirit indeed is willing, but the flesh is weak [sic]. Mat.26.41. Here nature was overcome by continual watching until the [sic] sunk down under the pressure of sleep without any preparation or change of their garments. But in the text, I have put off my coat, is a preparation of repose, and those garments which would serve as an annoyance [sic] to one at

[page 14{sic}]

rest are deliberately lid [sic] aside that nothing might interrupt ~~the~~
or disturb him while locked in the arms of sleep.

2. I have washed my feet.

This has a direct allusion to the customs of the east, arising
from the manner in which they dress their feet. Wearing nothing
but sandals, in those times, the greater part of the foot lay exposed
to the dust which must necessarily be set in motion by

[page 15]

walking, and deposit itself and adhere to those parts of the feet rendered moist by perspiration. Cleanliness would suggest washing at such times, and repose also would be rendered more sweet and refreshing. These facts are sufficient ~~to establish the position taken~~ to show a deliberate intention for indulgence in repose. Let us now apply it to our spiritual exercises. As this indulgence in repose does not come on

[page 16]

instantaneously but gradually and as we have seen too deliberately yielded to, we must necessarily suppose there are many symptoms indicative of the approach of this state both in a church collectively and individually. Some of these we will notice; And

1. Secret pray [sic] is neglected.

Secret prayer is the life of the Christian; and without it, no one ever did or ever will remain long

[page 17]

spiritually awake to the interests of Zion. Here the soul commues
[sic] with God, the world and all its enchanting seems shut out, and
obtained fresh supplies of grace to go forth to the glorious work of
building up the kingdom of God on earth; and God will reward
such openly. This Christ urges above all other prayer and has left
his own example for us to follow. When thou prayest says he,
enter into thy closet

[page 18]

and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret, shall reward the [sic] openly. Matt.6.6. Here the christian gets new strength for action, here his soul is fired with new zeal, because he feels that God is with him as a very present help in time of need. How precious is this season to the truly pious, and although he may not at all times go away in secret to pour out his

[page 19]

heart in prayer, yet how often does he send an anxious thought to heaven, and that God, who seeth in secret lets down a blessing into his soul, though he be surrounded by thousands or in the solitary wastes. But when this stronghold on heaven is let go or slacken, how soon does the delinquent feel an inclination to indulge in spiritual sleep. How clearly is illustrated the words of our Saviour, I am the vine, ye are the branches.

[page 20]

He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Jn.14.5. Secret pray [sic] keeps the soul close to Christ, and spiritually awake and alive in the cause of his Redeemer, and whenever we find ourselves or others sinking into spiritual slumbers, and we shall invariably find that the closets of such are neglected; they do not commune with God their Saviour.

[page 21]

2. Social and public prayer is cold and formal.

When faith is weak and effections [sic] cold, the legitimate consequences of a neglect of secret pray [sic], the most that can be said in favour of public prayer, is that it is a compliance with custom. Could custom be laid aside or actual contract be dispensed with, many a prayer which is offered under such circumstances,

[page 22]

would never have fallen upon the ears of mortals. Solemn and awful is the position taken when one attempts to address the Majesty of heaven. But as a man half asleep and half awake has much less of consciousness, than when his mind is in full action, so is he, who is he who is about to drop into spiritual slumber. Sin has lost much of its deformity, the awful majesty

[page 23]

of God much of its sublimity and glory, and his name is taken upon a thoughtless tongue. The whole or main object of the mind in such a case, is to form words and phrases, that will fall agreeably upon the human ear. Alas, solemn mockery! Could that soul in the midst of such prayer, be aroused from its idle reverie, and see as one spiritually ~~alive~~ awake does, how quick would the ~~mouth~~

[page 24]

tongue become mute and the mouth shut in conscious guilt. With what awful terrour [sic] would [sic] that declaration of God's word fall upon such an ear, Be not deceived, for God is not mocked.

3. A censorious disposition.

This is so common a trait in those who are in a state of spiritual slumber as scarcely to need an illustration. The humble and

[page 26]

are falling into spiritual slumber. Half asleep and half a wake [sic],
as one who is partially in a natural slumber, made a shadow into a
reality, a some insignificant object, is magnified into a moster [sic]
which is about to devour and destroy. To reason with such is
impossible, for reason has lost her balance,
among the intellectual powers, and wild imagination

[page 27]

has taken the reins. In such a state they produce much real injury and effect schisms in the Church which many years cannot heal. A censorious spirit is far very far from vital piety, and is a destroyer of peace and harmony in community.

4. Great anxiety in worldly matters.

That every true and spiritually awake Chris-[sic] will be properly engaged in worldly matters,

so as to acquire a competence for his family in ordinary cases is expected; for this is enjoined by inspiration of God. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than and [sic] infidel. 1 Tim.5.8. Nor is this sufficient when health and other circumstances will admit. He must be industrious that he may

[page 29]

lay aside something to sustain benevolent institutions as the Lord may prosper him. Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in pray [sic]; Distributing to the necessity of saints; given to hopitality. Rom.12.^ 12-13. All this he must be in order to be a genuine disciple of Christ. In order to accomplish this, much attention must

[page 30]

be paid to the affairs of the world, but never should it gain the ascendancy [sic] in the mind. But when it has gain [sic] this ascendancy [sic], it becomes a clear and distinctive mark of Spiritual sleep. In this state the slumberer has many pleasant dreams of adding to his possessions much by speculations and great bargains. These become his study, his principal pursuit; and even the sacredness of

[page 31]

Sabbath is profaned, in making inquiries with regard to the state of the market, in laying plans to get money or accomplish a good bargain. How often have topics of this character engrossed the whole conversation during intermission on Sabbath or when going from or to the sanctuary? And you may find the spiritual Slumberer so profound in sleep as to loose [sic] sight even sober

propriety and common decency, and ^{on} that day set apart and hallowed by God himself, dun his creditor to pay what he owes him or transact some other little innocent business, as he would denominate it. If this be not the ingrossing [sic] subject in which he spends the holy Sabbath, his mind may be dwelling on the political movements of the day, and instead of storeing [sic] his mind with

[page 33]

religious instruction as he ought [sic] on that sacred day, finds pleasure in spending its silent and peaceful hours, in perusing, romance, anecdotes, or the common news of the political journals.

God has given him six days to do all these things if they
one
need be done, and reserved ^ , the seventh for his worship, but this
slumberer never beholds this day in its

[page 34]

true light and glory, but regards all days nearly or quite alike. He may appear in the sanctuary, not to worship God in Spirit and in truth, but to gather materials, to aid and assist him in his dreams of gold treasures, or self-indulgence and agrandisement [sic].

5. The world is at ease and thoughtless in respect to their spiritual interests.

When the church goes

[page 35]

forth in her strength and purity, she becomes

beautiful as Tirsa, comely as Jerusalem, and terrible as an army

with banners. Sol.S.6.4.

are rendered visible
As in the light and brilliancy of the sun small objects ^ and such as
would otherwise be obscure, and concealed [sic] from the eye, so
brilliant
also when the light of the Church is the most ^ sin appears in its
greatest deformity and is seen in its own native baseness and
terpitude [sic]. Hence

[page 36]

the injunction our Saviour Let your light so shine before men, that they may see your good works, & gloryfy [sic] your Father which is in heaven.

Mat.5.16. But when the light which should be emitted from the Church become darkness, how great must be that darkness. In the midst of this moral darkness which is spread over ^{the} community, when the Church is asleep, the sinner cannot see the dangers

which surround him, for all seem to move forward in the same
beaten tract [sic] , or all like the wise and foolish virgins together
slumber and sleep. None to give alarm, the
hypocrite, the groveling worldling, the callous hearers of the word,
the man of strength, the hory [sic] head, the giddy youth, all
slumber and sleep upon the precipice of destruction at whose base
is the yawning gulf of despair!

[page 38]

And although now and then an unfortunate associate is precipitated from the cliff into this yawning gulf below, yet the rest sleep and all slumber on as though ^ was well. No token or circumstance can more clearly show more clearly that the Church is a sleep [sic] and has long been slumbering. Its influence is disasterous [sic], its example followed, is certain destruction.

[page 39]

stupidity &

II. Great ^ reluctance to returning to duty.

The degree of unwillingness to accomplish any requirement, is seen from the importance of the work, accomplished and the ease with which it might be and still neglected. A great object to be obtained and trifling obstacles in the way discovers ~~to it obj~~ unremove ^ exceedingly great reluctance to its accomplishment. Should my neighbour's

[page 40]

life be in jeopardy, and by a small effort on my part, it could be preserved. nothing would be more conclusive evidence of my desire that he should perish, or great stupidity of mind, than to have me refuse to put forth that effort. However great might be my pretension in respect to his personal safety, and I withhold my aid when it might be ~~giv~~ rendered; this would show

[page 41]

most conclusively that my pretensions were hypocritical or that I was stupid beyond measure. This is clearly brought to view in our text. I have put off my coat, how shall I put it on. Easy indeed to throw off this outward garment, but How shall I put it on, intimates a great or hard task. though very trifling and easy to be done. The other objection same may be said in respect to the ~~praise~~ [sic] ~~sentence~~, I

[page 42]

have washed my feet how shall I defile them. The object great, the trouble but trifling. The object nothing less than to let the Saviour in, to commune with him, and the trifling labour to put on a garment, and the inconvenience of soiling the feet. The Saviour is represented as seeking for admittance, and the answer from within.

I have put off my coat, How

[page 43]

shall I put in on? I have washed my feet, How shall I defile them?
intrusion
This labour is too great, this disturbance and interruption is almost
insufferable! How can I arise and let thee in, even though thy head
be filled with dew, and thy locks with drops of the night from thy
long standing? How great this reluctance, what astonishing
stupidity! This will appear more clearly when we consider

[page 44]

particularly

1. The personage seekin [sic] for admittance.

“ “ “ “

2. His patience and long standing.

He, who says unto man, Seek [erased] Ask and ye shall
Math.7.7.

receive, seek & ye shall find, knock and it shall be opened unto
you, he who is the Creator and moral Governor of the universe,

here [erased] now seeks to be received by his people, now knocks

[page 45]

at the door of their hearts for admittance! Not as an enemy but a friend, not to destroy, but to build up, not to discourage and cast down, but To revive the spirit of the humble, and to revive the heart of the contrite ones. Isa.57.15 He woos, and intreats [sic], in language expressive of the most tender regard and affection [sic], and although refused yet patiently waits and urges his suit, saying
Open to me my sister,

[page 46]

my dove

my love, ^ my undefiled; for my head is filled with dew, and my

locks with the drops of the night. Such language of love ~~and~~
condescension, patience and tenderness, it would seem, would

break the heart though hard as adamant [sic], and melt it into

contrition though the most obdurate. But so deep immersed in

sleep, so stupid and dull, consciousness so feeble, dissatisfied in
remaining at

[page 47]

cold and indifferent
rest and yet unwilling to arise, the ^ reply is given. I have put off
my coat; how shall I put it on? I have washed my feet, how shall I
defile them?

3. The great blessings which must follow a compliance
with the request.

This is two fold [sic]; the spiritual consolations of the
church itself, and the moral influence it must have in bringing
sinners to repentance &

[page 48]

to the knowledge of the truth as it is in Jesus Christ.

This may apply to the church as a body or to individuals as members. Every one knows the unpleasant condition of one who attempts repose and yet disturbed by some care or anxiety connected with his interest and safety or that of his friend. Still more unpleasant and annoying is it to pass along in a pretended attachment to the cause of

[page 49]

Christ, with important duties neglected or very indifferently performed.

But he who feels none of this restlessness on account of neglected duties, need claim no love to God, no union to Christ, for he does not entirely leave his beloved to perfect indifference or ~~sleep~~ moral sleep; but is engaged [sic] by suitable means to arouse to spiritual engagedness and vigilance. This restless state of those

[page 50]

who are

truly [sic] Christ's is most elligantly [sic] expressed in the
context, I sleep, but my heart

waketh, shows grace in the heart, although small yet it hath life and
strength. Those

therefore who do never especially in times like the present, have
[no [erased]] such

emotions, either are alive in the cause of Christ and have him in
their hearts, and show it

by their works, are none of his. Their hope is that of the hypocrites
and shall be

[page 51]

taken away at a time when consolation is most needed. But when Christ reigns in the

effections [sic], and they ardent and lively, what joy, what peace and delight pervades the

soul. As represented by inspiration, Ye shall go forth with joy, and be led forth with

and hills

peace: the mountains shall break forth before you into singing, and all the trees of the

field shall clap their hands. ~~Isa 55~~. Instead of the thorn

[page 52]

[56] shall come up the

fir tree, and instead of the briar, shall come up the myrtle tree;
Isa.55.12-13.

Extemporise the ~~eu~~
20

B~n March 7. 1847

[Pages are misnumbered. Pagination in transcript is as
written by Twilight]