

**Sermon 4 Solomon's Song Chap 5.3-4**  
**March 14. 1847 pages 1-12, 65-87**  
**4 7/8"x 7 3/4"**

Solomon's Song Chap. 5.3-4 [watermark on some pages  
H. K. Goodwin]

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.

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In a previous discourse on these words, it was proposed to  
consider them under four general

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divisions.

- I. A deliberate determination to indulge in sleep.  
stupidity &
- II. Great ^ reluctance to arise to duty.
- III. Means used to bring back to duty and fidelity.
- IV. Dangers of delay.

The first proposition was treated in the following order:

A deliberate determination to indulge in sleep was proved from two

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acknowledged facts.

1. I have put off my coat. Those garments which were an annoyance [sic] to one who had reclined his head on his pillow for repose were deliberately laid aside.
2. I have washed my feet. This also became necessary for the sake of cleanliness and especially that sleep might be the more refreshing. Nothing more could be

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required to prove the proposition. Sleep did not come on suddenly but gradually, and preparations were deliberately made to meet it, and indulge in slumber, by laying aside the garment which would prove an annoyance [sic] to one who intended to enjoy sleep, and the feet also were washed repose might be the more refreshing.

As sleep did not come on instantaneously and over

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take the individual unwarrily [sic], but preparations were made to meet it, with a cordial welcome; So also does spiritual slumber fall upon a church or individuals as the allegory intends to represent, and there are certain symptoms in a church or individuals indicative of its approach and of their deliberate and voluntary preparations [sic] for yielding to its solicitations as well as the consequences

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which follow. And

1. Secret pray [sic] is neglected.
2. Social and public prayer is cold and formal.
3. A censorious disposition or spirit prevails.
4. Great anxiety in worldly matters.
5. The world is at ease and thoughtless as it respects their

spiritual interests.

II. Great stupidity and

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reluctance to arise to duty.

The degree of stupidity & reluctance to act in the accomplishment of any purpose, is seen from the greatness of an object easily accomplished, and yet neglected. No objects could be presented to the Church of than the [sic] those brought to view and suggested in the text, and the unparalleled stupidity and reluctance are clearly developed from the fact that they were strangely neglected. And

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1. The greatness of the personage asking admittance.

Jesus Christ the great head of the church.

2. His patience and long standing and yet neglected.

3. The blessedness which must have followed to the church or individual to arise and commune with the Saviour.

4. The happy influence such a communion must have on those who know not God.

When a church arises

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at the call of the Savior the beauty and excellency of the Christian religion is clearly manifested [sic], and holds forth its attractive charmes [sic] to the world, looking on with admiring wonder. The purity and spirituality [sic] of the the [sic] Divine law is discovered and understood by transgressors, and sinners are converted unto God. But so great is the stupidity and reluctance to arise

[page 10] to duty

overlooked passed by, and neglected with the very flimsy excuse, I have put off my coat: how shall I put it on? I have washed my feet: how shall I defile them. We are now prepared to enter upon the ~~third~~ next proposition:

III. Means used to arouse to duty, and fidelity.

My beloved put his hand by the hole of the door, and my bowels were moved for him. This is a very strong

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expression to denote a tender regard and  
compassion. Her sympathy was stirred, her compassion and at  
length after some delay her stupidity and reluctance was [sic]  
overcome. She arose. Her beloved did not leave  
her to sleep and slumber onto destruction, but continued to use the  
proper means to bring her former love and fidelity. These means  
are numerous; some of them are the

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following.

1. By showing them their responsibility.

~~While Christ was on earth~~

During his incarnation and even after his resurrection, he cared not to show his followers the responsible position they held in the world, and the necessity of vigilance, activity and perseverance. These invaluable lessons, he has left on record to guide his

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beloved in all her pilgrimage on earth. Ye are the salt of the earth.

Math.5.13. As salt is employed to preserve substances [sic] from putrefaction and decay, so does our Saviour intimate by this similee [sic] the moral worth and importance of ~~the church~~ his beloved on earth, in preserving the world from destruction. If there were none righteous, by submitting [sic] to the divine government, pleading the righteousness of the

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Lord Jesus Christ, the world would soon become as Sodom and the inhabitants like unto Gomorah [sic]. Because there were not ten righteous in these devoted cities, the Lord reigned up them from heaven fire and brimstone until they were consumed. But his church or kingdom on earth is not a preservative merely as the allusion intimates, but is destined to season the whole lump ~~when~~ ~~the knowledge of the~~

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For the earth shall be filled with the knowledge of the glory of the Lord, as the waters covered the sea. Hab.2.14. All this is to be accomplished through the instrumentality of his beloved. He has therefore given them much instruction to make them feel their responsibility and awa- them to duty. Ye are the light of the world. A city that is set upon a hill cannot be hid. Math.5.14. As if he had said. The world is in moral darkness

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and you rests the responsibility of illuminating the whole  
moral atmosphere. And in accordance with this responsibility he  
commissioned his chosen few with the most important duty ever  
therefore & teach  
committed to man. Go ye ~~into~~ all ~~the~~ nations, baptising them in  
the name of the Father, and of the Son, and of the Holy Ghost.  
Teaching them to observe all things whatsoever, I have  
commanded you: and lo, I am  
with you always, ever

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unto the end of the world. Mat.28.19-20.

for his coming.

2. By his encouraging promises, to those who watch

That there would be hours of darkness and discouragements to his people and cause them to despond he well knew, and hence he has given them many precious and animating promises. That they might not lay aside their armour, and lie down in despair, and slumber on the bed of forgetfulness he animates them with the

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cheering promise ~~That it is his Father's good pleasure to give~~ Fear  
not little flock; for it is your Father's good pleasure to give you the  
kingdom. Luke.12.32. But is associated with  
persevering activity, as he says, Let your loins be girded about, and  
your lights burning: and ye yourselves like unto men that wait  
their  
for ~~your~~ Lord, when he will return from the wedding: that when he  
cometh, and knocketh, they



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great and distinguishing blessings to those who are awake to duty  
by the authority of a command.

but urges them to be ever ready at his coming. Be ye therefore

~~also~~ ready also: for the Son of man cometh at an hour when ye

think not. Luke 12.40. A constant readiness is required and

presented by him to his people that they may not sleep

nor slumber. Again, Let your light so shine before men, that they

may

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see your good works, and glorify your Father which is in heaven.

Mat.5.16. Here is required a constant exhibition of good works,

that others may be constrained by them to glorify God. Work

while the day lasteth; the night cometh wherein no man can work.

Here the Great Head of the Church commands constant diligence,

admonishing his people of the night of death, seriously

admonishing them

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that whatever was neglected must remain so forever.

4. By the ordinances which he has instituted.

Time must confine us to one alone, and this is the Lord's supper. When a friend or benefactor has departed this life and has left some saying, or token by which his memory might be perpetuated, with what ten- [sic] regard do we receive his dying bequest. When we

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turn our eyes upon this token of his friendship, what emotions are awakened in our minds, and with what fond recollection do we call to mind the memory of departed worth. To meet this inclination in the human mind & awaken his beloved to fond recollection and duty, our Saviour instituted his supper and ~~said~~ to his friends in the beautiful paraphrase of the past,  
Do this he said, till time shall end,

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In memory of your dying friend, Meet at my table and record, The love of your departed Lord. No symbols could be chosen more appropriate than these, to arouse the most lively sensibilities of the human mind.

They bring to view at once, the meekness and innocence of his life; his unbounded love and faithfulness, his dying charge to his friends, his cruel death, his descent to the grave, his triumph death, his resurrection

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from the dead, and his ascension [sic] to heaven, to receive the glory which he had with the Father, before the world was. Nay more, it brings to mind the awful scenes of his second coming to take vengeance on his enemies and receive his beloved to glory. This it would seem would awaken the most stupid slumberer and arouse the most thoughtless and reluctant to duty.

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But so strong is the slumber into which some fall that even these pass away as an idle dream, and do no more than disturb the sound repose for a moment, and as quick as they are over, dull stupor comes on again. and then recourse is had.

5. To his providence.

Strange it is that one can profess to love much and yet neglect such calls of the Saviour. In all these ways, he sometimes calls

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until his head is filled with dew and his locks with the drops of the night; and his beloved still remain excusing herself and arises not to give him admittance. He puts his hand by the hole of the door, as if to force admission.

If property be the cause of this delay, he suffers it to vanish away and disappear or fall into other hands, that it may no longer engross the effections [sic],

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cause his beloved entirely forsake the fountain of all blessedness and go on to ruin; for whom the Lord loveth he chasteneth, and bringeth to repentance.

Is it a beloved friend, a darling child, that interrupts communion with God, the one swoons and dies, the other fades as a flower and returns to the earth as it was. All the idols removed, the mind begins to return to

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its accustomed reflections and thoughts of duty, the affections which had remained long apparently dormant, now resume their wanted [sic] vigor, the heart is open to commune with the spirit of grace, but alas, how often follows a season of moaning and humiliation. As it is beautifully expressed in the song,

I rose up to open to my beloved; and my hands dropped with myrrh; and my fingers with sweet

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smelling myrrh upon the handle of the lock. 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.

How dangerous this delay! A long season of mourning repentance & humiliation for her neglect now follows; ~~but she seeks not in vain~~

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earnestly & carefully  
she wanders forlorn and distressed; and seeks long ^ and with  
tears of grief and signs of sorrow. She at length  
find [sic] her beloved the Chiefest among ten thousand, the One  
all-together lovely.

Practical observations.

1. How strange it is that Christians need so much reproof  
to cause them to return to God.

From the experiences of past ages, they know the  
consequences, of departure from God. This they

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have seen in Israel as a people in David, Peter and others as individuals. This they know from their own personal experience and yet continue to neglect the calls and intreaties [sic] of their Saviour, to arise to duty.

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2. How strange it is that Christians will not arise to duty at the call of their Saviour, when there is so much pending.

1. Their own spiritual good. “ “ “

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2. The welfare of those around them.

Never has God disappointed his children when they have sincerely called upon his name. And Christ has given his unqualified promise to those who ask in his name being agreed, it shall be giv [sic] them. And when we see sinners going the broad way which leadeth to destruction, and so few are engaged for their salvations, we are constrained

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in view of the promise of our Saviour to those that ask, that are not his words or we are not Christian. Can we say that we desire the prosperity of Sin and the salvation of Sinners, and still not call on his name in humble prayer for these blessings. Let us not say that we do in secret for the very fact that the blessing is deferred, proves that such pretensions as false.

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3. If we do not arise and let our Saviour in what must we expect from him but his severe rebukes.

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