

***THE SERMONS OF ALEXANDER LUCIUS TWILIGHT******LAWRENCE F. HUNDERSMARCK, PH.D.***

***“Twilight was never installed, but supplied the pulpit of the Congregational Church for many years in Brownington, and occasionally preached, for longer or shorter times, in the adjoining towns; indeed preaching was – scarcely less than teaching – the labor of his life.”***

***A. M. Hemenway, The Vermont Historical Gazetteer, (1877), p. 102.***



Alexander Lucius Twilight (1795-1857), born in Corinth, Vermont, was the third of six children born to Mary and Ichabod Twilight who were both listed among the records of the town's history as the first Negroes to settle in Corinth. Little is known about his parents aside from the fact that Ichabod served as a private in the Second New Hampshire Regiment in the Continental Army from 1782 to 1783. It appears that their son Alexander may have passed as white; the only known photograph of him is unable to resolve the historical discussion of whether his racial legacy was an issue throughout his life. Historians who consider Twilight's

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accomplishments often note this mixed racial background and as such it is celebrated by Middlebury College in honoring him as their first graduate with this racial heritage to receive a bachelor's degree (1823). The state of Vermont likewise sees Twilight as the first American of mixed race to serve as a representative to the State Legislature in Montpelier (1836).

Twilight's life centered on the art of teaching, both as an educator and minister, and he was closely associated with Northern Vermont throughout the first half of the 19<sup>th</sup> century. Arriving in Brownington, Vermont in 1829, after briefly teaching in Peru, New York (1824-28) where he met and married Mercy Ladd Merrill (1826), he assumed the responsibilities of both the principal of the Orleans County Grammar School (later known as the Brownington Academy) and served as the acting Pastor of the Brownington Congregational Church. Now a man in his mid thirties, Twilight brought such energy and devotion to his duties that the school enjoyed significant growth. This resulted in the need for more dorm and classroom space for students who boarded at the Grammar School. To meet this demand he led the effort to construct, over the course of two years (1834-36), a massive 36 x 66 foot four story granite building from the granite found in nearby fields. The building served as the dorm for the next 23 years until the building named Athenian Hall was closed, as was the school, because of declining enrollment (1859). It was purchased by the Orleans County Historical Society in 1918 and is commonly referred to today as the Old Stone House. This building remains among the best preserved institutional structures from the 19<sup>th</sup> century and its twenty one rooms offer a home for the Society's permanent exhibitions on the history of life and education in Northern Vermont.

Twilight's association with Brownington and its school lasted for 18 years (1829-47) until disputes with both the school's trustees and the church's deacons led to his resignation and departure to teach in Canada. However, without the strength of Twilight's leadership the school suffered a quick decline and led the trustees of the school and the church to call upon him to return, which he did in the summer of 1852. There he remained until the debilitating stroke that

left him paralyzed (1855), leading to his death on June 19<sup>th</sup> 1857. He was buried next to his wife of 31 years near the Congregational Church in Brownington in the cemetery which looks upon the important symbol of his life's work, Athenian Hall.

The image of Alexander Twilight that emerges from his students is a portrait of a devoted, strong willed, talented educator and preacher. His skill earned him not only the respect, but also the esteem of his students. Some of his students have commented on his sense of humor, impressive voice, and his no nonsense approach to demanding excellence from himself and others. Until 2003 the Twilight sermons were unknown to scholars considering the life of Twilight. Indeed, before the emergence of these texts, we had only secondary sources for an understanding of the man. With these primary sources we are now able to gain a much more comprehensive insight into the ideas that were central to his life and work. Mostly written toward the end of his life, 17 out of the 20 sermons were composed in 1853-54 and they are the texts for the sermons preached throughout Northern Vermont: in Brownington, Orleans (called then Barton Landing), Barton, Brownington East, Berlin, and Derby. Most importantly these sermons offer Twilight's own self understanding as they provide a window into his ideas and values.

The autograph of the 20 sermons, now in the archives of the Orleans County Historical Society, emerged in 2003 from the archives of the Minnesota Historical Society in St. Paul. The sermons were acquired by the Minnesota Society in 1924 and catalogued in 1966. The sermons were among the papers left by Dr. James Woodward Strong (1833-1913). Dr. Strong, an outstanding example of the excellence Twilight sought for all his students, was born in Brownington and attended the Grammar School (1841). Strong went on in 1870 to serve for over three decades as the first president of Carleton College of Northfield Minnesota. Strong, like Twilight, was an ordained minister in the Congregational Church. We do not know how these sermons came into the hands of Strong. Strong left Brownington, Vermont in 1841 before the sermons were delivered by Twilight. In the 1888 edition of the *Orleans County Historical*

*Society Proceedings* Strong fondly remembered his former teacher as one who was impressive and able to secure the respect and sincere esteem of his pupils. Years after the death of Twilight, Strong remembered that our homilist and educator was a person who lived the high ideals of the Christian life revealed by his instructions and examples. Because of this Strong remembers that many of his students were filled with lofty ambitions and stimulated to noble attainments, and through them Twilight still lives as a mighty and abiding power for good in the world.

The collection of manuscripts of the 20 sermons is hand-sewn folded small booklets. They are written in ink and in a very legible hand which is congruent to the known hand writing of Twilight as he recorded the proceeding of the Congregational Church and the Orleans Grammar School. The transcription has preserved the original misspellings, the reworking of the text in terms of addition and crossing out of words and phrases, as well as errors in the numbering of the pages. In two cases, fragments from an earlier sermon have been bound inside another sermon.

Within the 1836 edition of Rev. B. B. Edwards' *The Encyclopedia of Religious Knowledge*, a book that was known to be part of Twilight's own library, we can find an article on the nature of sermons (p.1067). What is instructive is that the points made within this reference book regarding the methodological procedures of sermon delivery, and what we find in Twilight's own sermons, are essentially identical; both reflecting the common ideal practice of the day. The article affirms that the purpose of the sermon is to offer religious instruction and improvement. The sermon should begin with a text of the Bible and then the instruction that emerges from that text be introduced. This introduction aims at capturing the attention of the audience and alerting them to the order of the topics that will be considered. The article points out that the preacher ought not to begin with any self referential remarks, such as an apology for some personal deficiency, since that diverts the audience attention from the biblical text and the sermon's approach to the understanding and application of the text. This introduction (called an

*exordium*) should be short, an abridgment of the sermon, that does not promise too much, but leaves open fuller development within the body of the presentation. Thus, for the sake of clarity, points to be considered should be set forth by division that will alert the listener to the plan and order of ideas that will be followed. This division of topics must not be too numerous since the audience will have difficulty remembering; but rather divisions that are distinct and few that have dependence and connection with one another. All of these divisions are in the service of an examination of the meaning and implications of the biblical text such that, as the Edward's article puts it:

Let every text have its true meaning, every truth its due weight, every hearer his proper portion. The reasoning should be clear, deliberate, and strong. No flights of wit should be indulged; but a close attention to the subject, with every exertion to inform the judgment and impress the heart.

The article goes on to affirm that the preacher must always keep in mind that reasoning is persuasion, and as such, it is essential to carefully prepare the points enumerated within the division, since a good plan does not always guarantee a good sermon. Further, the excellent sermon never neglects the aspect of the application of teaching to the lives of the congregation.

On the tone of this we can read Edward's advice:

Application is certainly one of the most important parts of a sermon. Here both the judgment and the passions should be powerfully addressed. Here the minister must reason, expostulate, invite, warn, and exhort; and all without harshness and an insulting air. Here pity, love, faithfulness, concern, must be all displayed. The application, however, must not be too long, unnatural, nor conclude abruptly.

As to style: it should be simple, clear, and forcible. Singular terms, hard words, bombastic expressions are not at all consistent. Quoting Latin and Greek sentences will be of little value. Long argumentations, and dry metaphysical reasoning should be avoided. A plain, manly style, so clear that it cannot be misunderstood, should be pursued. The Scriptures are the best model.

Edwards thinks that the devil is often at work with the minister in the preparation of the sermon with the temptation to offer lofty language which will be above the hearer's capacity. So use illustration as did Jesus, to help the people understand the subject more fully.

A careful reading of Twilight's sermons reveals methodological procedures relating to the

exegesis of Scripture and his organization of ideas. We can see, through the sermons, how his mind works. His sermons (and the advice offered within the *Encyclopedia of Religious Knowledge*) reveal a philosophy of preaching that stands within the Protestant Christian tradition. Further, throughout these documents his mind is struggling to articulate his most essential thoughts on the nature of God and the nature of the human response for or against the Divine. Here are sermons which call the congregation to a closer intimacy with God within an overarching view of the intentionality of God for humanity. These texts present his reflections on the essential human qualities of intellect and will and a series of values necessary for the actualization of these aspects of our humanity. In a real sense we see throughout the sermons Twilight's deepest held values regarding the absolute importance of education to mold the mind and orient human freedom.

These manuscripts reveal a common tendency of a preacher to work out the details of the presentation before its delivery to the congregation. These sermons, with their additions and subtractions of lines, misspellings, hymn references, abbreviations (such as B-n for Brownington), and notations regarding place and dates of delivery reveal a careful record keeper. In Sermon 1 we have his list of the 5 times over the course of 10 years he used the same sermon, while Sermon 12 records two dates 20 years apart for the presentation of the same sermon. The texts also contain Twilight's notations on numbers within the audience, and even the weather of the day as it impacted upon his travel. All of this reveals a careful process of composition as well as one of preservation that would serve as a source text for the busy preacher. There is even a note to himself to extemporize, presumably when he arrives at the pulpit (S.2:48; all references to the sermons will follow this format with the number of the sermon, 1 to 20, and the page noted within the transcript of each of the autographs; so here, Sermon 2, and within this second sermon, page 48). Elsewhere, he places in print only a hint of an idea, to be developed within the church service (S.6:29 and S.12:74). However, most of the sermons meticulously articulate

ideas fully, as if leaving little to memory in their delivery. That is why the length of the 20 manuscripts averages close to 40 pages each.

The sermons tend to follow a basic structure. Each begins with a specific passage from the Bible; within this collection 14 are from the New Testament while 6 are from the Old. Then there is a brief discussion of the passage with references to other themes within the specific book from which it was taken, so, for example, in Sermon 17 a passage from the Acts of the Apostles occasions a discussion of the preaching of the Apostles to the Jews and the Gentiles. The sermon then moves to its essential core, the application of the biblical passages to the contemporary life of Twilight's audience. He does this through a series of points, enumerated by numbers (so, S.1:3-4: "In discoursing upon these words, let us notice, I, and II"). Often, in a scholastic way, the text sets forth sub points under the main points to further clarify the issue as in Sermons 15 and 16. Toward the end of the sermon he sometimes sends the signal that it is now time for a final summation with such headings as: "Practical Observations" (S.3); or, "Reflections" (S.4 and 11); or, "Apply" (S.17). In general it can be said that the tone of the sermons does not contain rhetorical devices that appeal to the elegance or beauty of the spoken word; indeed, in Sermon 7 he condemns those whom he labels "the voluptuous hearers" who listen to the preached word only with a desire to "sate a fastidious taste and to gratify an exorbitant curiosity" (S.7:16). In the whole of this corpus there is only one poetic expression and that is from a well known hymn composed by L. M Greenwich found within the Hymnal of Isaac Watts that may have been used at the service (S.17:20). Rather, the tone of the sermons read more like a carefully prepared lecture where clarity and precision of formulation are honored. Even at times when he employs an extensive metaphor from the natural world, such as a peaceful river that encounters rapids and falls yet continues on its journey, he is quick to draw the point that he is referring to the movement of the Christian drawn by God's grace toward "the boundless ocean of everlasting peace" (S.13:12). The same is true for other metaphors such as the relationship of

child and parent (S.1), a foot race (S.4), or the rain and the sun (S.8). In each case its purpose is to articulate the nature of God's actions and our human response. For sure he wishes to move the hearts of his audience, but to do this through their minds that are being informed about the faith. His audience of rural inhabitants from Northern Vermont, many of whom would not have enjoyed extensive formal education, may have appreciated these homilies, offering as they do an articulate and broad reaching education on many essential points of the faith. Indeed, two different sermons extend over two Sundays, which implies that Twilight could count on addressing the same audience, week after week, as least in the case of Sermons 2-3 on Solomon's Song of Songs, and Sermons 14-15 on the Book of Daniel.

In a revealing comment he presents the ideal of the preacher as Jesus whose preaching called for repentance and faith as indispensable for salvation (S.5:44). In Sermon 7 we read "God in infinite goodness has given man his precious word to illuminate our path and guide us in duty" (S.7:26-27). For these sermons, a large amount of material is given to the preaching of Jesus, and comparatively little regarding his miracles, death, and, resurrection (S.3:76; S.11:30-31). In a real sense, this is the homiletic ideal for Twilight, the preaching of Jesus. This may be the reason that, along with the desire to articulate a point with the aid of an illustration, Twilight, like the Jesus of the Synoptic parables, favors easily understandable images such as: sunlight (S.1:28), rain (S.8:46), trees growing (S.9:27), seeds sprouting (S.13:5-6), wind (S.12:49), rivers flowing (S.12:49-51; S.13:10-14), sleep (S.2:38), traces upon sand (S.7:9), running a race (S.4:6-7), and the relationship of parent and child (S.1:21). Of himself as a preacher he states: "I intend by the grace of God to present the instruction which may be educed from the text, plainly, candidly, and fearlessly, and if any word of caution or reproof may be given, I hope it will be received with as much meekness and sincerity as it is given" (S.19:5-6).

Aside from the comment just cited, the sermons offer little direct autobiographical references, nor do they offer many personal insights into the lives of the audience. The one

notable exception to this habitual tendency to communicate in a formal almost abstract manner is the last sermon within this collection, Sermon 20 preaches on the death of the 22 year old Sterns Miller. It is always difficult to preach at a funeral, especially at a gathering filled with intense mourning for the loss of one so young. Here we see the preacher not only address the theological point of the inscrutable ways of God and the need to be sustained in the belief in God's love, especially in the midst of life's tragedies, but also multiple references to the life of Sterns Miller and a direct address to the different groups present at the funeral service, Miller's parents, relatives, and friends.

The essence of every sermon is the Bible. Twilight's thinking and the whole approach to the art of preaching is completely influenced by the biblical text. A brief glance at the *Biblical Index of the Sermons* reveals this quite clearly. The index identifies over 300 locations where the biblical text is either explicitly or implicitly informing the passage. Impressive is not only the number of references but also the range of citations. In his 20 sermons Twilight is using 43 different books out of the total of 56 books of the Bible. He cites from 23 books of the Hebrew Scriptures and from 20 of the Christian Scriptures. It would appear that from the Old Testament he most favors the prophecies of Isaiah (30xs) and the book of Psalms (27xs); while from the New Testament it is the Gospels of Matthew (54xs) and John (35xs). However, among the 43 different books from the Bible that appear throughout the sermons, most are used multiple times. This is especially true for such texts as the book of Genesis, Song of Songs, Proverbs, Jeremiah, Luke, Romans, the Letters to the Corinthians, and Revelation. Just one of numerous examples of his control over the whole of the Bible is illustrated by his attempt to make the single point within Sermon 8 that a person ought to seek Christ early in one's youth. He then proceeds to move through the Bible to offer the examples that illustrate that idea; so we hear of the 8 year old king Josiah, Isaiah speaking of gathering the young lambs in his arms, the devout young Samuel, the call of Jesus to have the little children come to him, the devoted young

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Timothy who travels with Paul, the return of the prodigal son, and the claim that there were young children who sang their hosannas to Jesus as he entered Jerusalem. Elsewhere, via word association he moves from the use of the image of sleep in the Song of Songs to its use for the disciples in the garden in the Synoptic Gospels (S.2); while the teaching of Scripture on the evidence of grace is presented through a string of passages taken from the Gospels, Job, the Psalms, Isaiah, Malachi, Thessalonians, and Romans (S.13). It is understandable that among his books preserved at the Orleans County Historical Society Museum there remains not only a Bible, but biblical encyclopedias that would offer, at his fingertips, this type of encyclopedic overview of the biblical text (The *Encyclopedia of Religious Knowledge*, 1836; *Brown's Concordance to the Bible*, 1822; and *Malcom's Bible Dictionary*, 1844).

There is little doubt that our preacher grounds his work in the words of II Timothy 3:16: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness." This text of Timothy prompts Twilight to state that practicable knowledge of the word of God is the only true basis upon which to build human life, for without ". . . this foundation all superstructures of morals of religion must fall" (S. 10:17-18). The Scriptures are for him: "the Word of God" (44 xs); "the Words of Salvation" (7 xs); and the "Sacred Truths" (3 xs); and they "should command respect and high veneration" (S. 2:2). Throughout Sermon 7 he affirms that human judgments ought to be corrected by the Scriptures which contain in their words all the important truths of God's word set forth in a most clear and lucid manner. He begins Sermon 10 with the point that the Sacred Scriptures are among the greatest blessings bestowed upon man and to compare them to any human production of merit or moral worth would be degrading them; for by the Scriptures the wisdom of God is revealed. He continues, "As they are an inexhaustible fountain of knowledge and moral instruction they ought to be regarded by all with veneration, and searched with a sincere desire to understand their sacred contents" (S.10:2). They contain the beauty and perfection of the Divine character and as

such humans are able to move toward that excellence (S. 13:19-20). Conversely, ignorance of the Scripture, Twilight thinks, is the great cause of skepticism in the world and the source of incalculable evils (S.10:3-4).

Sermon 10 is also an important source to understand Twilight's hermeneutics. Every engagement with the text presupposes an exegesis of the text that is grounded in a theory of interpretation. Within this sermon on the words of John 5:39: "Search the Scriptures" we are fortunate to have his own articulated understanding of what he considers the proper approach to the Bible. Twilight was not educated in the traditions of the historical/critical methodologies that seek to situate the biblical text within its original historical and literary context. Rather, his theory of interpretation, commonly practiced in the Protestant traditions of the 19<sup>th</sup> century, aims at the "spiritual" meaning; that is, what he thinks God is teaching to the Christians of his day about all the essential issues relating to human salvation. This is why quite unconsciously he states, "Let us now apply it (the previous point in the sermon) to our 'spiritual exercise'" (S.2:15). Thus it is imperative that searching the Scriptures is in effect akin to digging in mines for hidden treasure and as such a very careful examination of every particle in the search for precious metal (S.10:5). The searcher needs to seek this treasure of God's word with a determination to be directed by what it teaches and so the Bible must be read with care and attention. Within this sermon Twilight also affirms that the reading of the Scriptures is to be done within the context of humble prayer and with a "teachable disposition and an honest desire to know the truth" (S.10:9). The purpose of reading the text within the context of prayer is not only needed for the development of a disposition of openness to the Divine, but a calling upon God with faith to assist in the understanding of His word. Sermon 7 will highlight the importance of reading the Scriptures with an attitude that seeks to remember its lessons, since, "no one can claim supreme love and attachment to a cause of which they are habitually forgetful" (S. 7: 41). In Sermon 13 he suggests that merely a reading of Scripture may not be enough, rather, what is

needed is a meditation that so fixes the mind that all attention is directed to the text whereby all objects of sense distractions are excluded (S.13:21). Further, since all Scripture comes from God, following the very long standing practice within Judaism and Christianity he says: “We must often compare scripture with scripture, in order to find out the true meaning of many passages.” (S. 10: 8). That is why the sermons move from book to book, passage to passage, and, for the most part, ignore the issue of the original historical context or the literary form of any specific biblical text. An excellent example of this is Twilight’s insistence that the proper exegesis of the Song of Songs must ignore any historical context and see it as an allegory which refers to the relationship of Christ to the individual Christian, presumably to avoid any hint of misinterpretation as an ancient erotic love poem (Sermons 2 and 3), or an allegory for the Jewish people longing for the God of the Covenant. This allegorical Christological exegesis stands within an ancient tradition that goes back to as early as the third century with Origen’s *Commentary and Two Homilies on the Song of Songs*.

Twilight is very interested in preaching on the necessity for the Christian to engage in a full engagement with the word of the Bible. Preaching aims not only at offering information, but more importantly it calls for reformation. His preaching in Sermon 7 on the text from James 1:22: “But be ye doers of the word and not hearers only, deceiving your own self” focuses not only on the importance of following God’s commands, but also on an extensive discussion of the various ways in which a person fails to hear the word. In failing to hear the word, they deceive themselves through their inattention so that only the sound of the word spoken touches the ears without either an understanding, or its entry into the heart (S. 7:7). He then goes on to catalogue all types of failures to fully encounter the Scriptures, through a lack of proper judgment, or stupidity, or distractions, or prejudice, or one’s own self conceit. Regarding them all, the sweeping warning:

All this is sin, they incur the displeasure of the Almighty dishonor his word, and bringing upon themselves certain destruction. For they are exceedingly guilty in the sight of a

holy God, who giveth his word not for such purposes but to make men wise and good. No one then can exonerate himself from guilt who treats the word of God with such indignity. (S.7:19-20)

He illustrates the urgency of attention to a full hearing of the words of Scripture with the example from Judaism in the book of Deuteronomy:32:34, where Moses calls the people to pay heed to all the words spoken by the Lord, to set their hearts to all the words of the law because it is their life (S. 7:6-7). When he focuses on the New Testament he affirms that Christ is the wisdom of God addressed to humanity in a most affectionate manner, and as such the way to obtain true understanding (S. 8: 1). Because they come from God, the Scriptures are thus superior to the wisdom of the Greek philosophers (S. 10:18). For Twilight, it is in the Scriptures that the various forms of beauty, and excellence, and perfection of the Divine character are revealed (S.13:19).

Regarding the Divine character, there are two major headings within the sermons that tend to capture Twilight's view on the essence of God: Divine government (31xs), and Divine love/mercy (107xs/41xs). These terms, as noted, are used multiple times throughout the manuscripts. Taking the sermons as a whole, it is clear that Twilight tends to emphasize the compassion and mercy of God within the context of God's providential rule rather than themes of Divine wrath or Divine judgment (called in S.8:40: "The solemn ordeal at the Bar of God"). Themes of Divine condemnation are present, with wrath mentioned 14 times and we find statements that God will bring into judgment every secret thing (S.16:8). Sometime a sermon will contrast the interplay of mercy and justice as in S.16:8-10. However here, as elsewhere, there is a smaller number of references to the judgment of God imbedded within multiple references to God's mercy (see also, S.5:49-50 and S.16:9-10). The God who brings all of creation to the Day of Judgment (S.9:2) serves the function of a warning and a call to repentance so common in homiletic tracts. Nevertheless, what really interests our preacher is the positive loving engagement of God with the creation, a dynamic activity that calls for human growth and

perfection articulated under the often used term, “grace” (111xs). God “...delights in the exercise of his benevolent feelings, rather than vindictive wrath, and undertakes to remove the great obstacles in the way of reconciling the world to himself and saving rebellious man” (S.5:18; see also S.2:12; S.2:46; S.5:36; S.5:46; S.8:16-20; and, S.18:24-25 for descriptions of Divine tender loving kindness). As Twilight puts it in Sermon 17, God’s “great business in this world was to promote the good and interest of man” (S.18:20). Of course, Twilight’s whole view of God is understood from the perspective of his understanding of the portrait of Jesus from the New Testament. Thus he emphasizes themes such as His death for all humanity (S.5:3); that He is God’s infinite wisdom and goodness (S.5:14; and, S.12:31-32); the Good Shepherd who leads the young (S.12:32-33); the One who shows tender feelings at the grave of Lazarus (S.5:46); gentle with the sleeping disciples in the garden (S. 2:12); patient (S.2:44-47); the Rock of Protection (S.12:49-51); the Prince of Peace (S.5:7); the Savior (S.12:2-53); the Door of Mercy (S.16:7); the Source of Eternal Life (S.12:53-66); and both God and man (S.12:66-73). Christ offers the terms of human reconciliation with God throughout the whole of his ministry (S.5:43). His whole life “. . . on earth exhibited nothing but pure disinterested benevolence, goodness marked his path and love crowned all his actions” (S. 18:24-25). What Twilight celebrates is the God known through Christ who with a “smile of love and condescending goodness will let down a shower of Divine mercy . . .” offering joy to those consecrated in His renewing grace (S.8:44-45). In contradistinction to the awesome majesty of the Law of Moses that called for the Israelites to respond with terror and fear, Jesus offers the mildness of a mediator who calls for the response of reverence (S.7:29-30). As he puts it in Sermon 5:

Once more, he saith by Isaiah, Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool. Isa.1.18. Nothing can be more touching and sublime than this. The great God, the eternal I am, condescends to reason with man, plead with him and beseech him to repent, and make such precious promises to wipe away all the deep stains which sin hath made & bring him to ineffable glory! (S.5:34-35).

In essence, Twilight’s view of God is as follows:  
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For with a single touch of his finger he could blot out this world and assign all its guilty population to oblivion; and with a single effort of his creative energy recreate another and people it with beings who would obey and glorify him forever. But not so with our munificent Creator. He delights in the exercise of his benevolent feelings, rather than vindictive wrath, and undertakes to remove the great obstacles in the way of reconciling the world to himself and saving rebellious man. (S.5:18)

This is the God who out of benevolence, "...comes down to earth and beseeches rebellious worms to become reconciled to him" (S.5:29). This ideal of helping others is, as Twilight sees it, also an essential fact of being human, since, "Man is not made for himself alone, but for others also" (S.18:18).

The God who chooses to reconcile the world to Himself is at the core of the idea of Divine governance, a central thematic of a number of sermons (S. 5, 6, 8, 9, 14, 15, 16, and 20). The idea of Divine governance for him is equivalent to the claim of God's active guidance of all humanity to his Divine will. Often he uses the term, "design" (34xs) to articulate Divine governance of the creation. Divine guidance is directed by God's omniscience which knows "all we do, or say, or think..." (S.1:1); "our innermost thoughts and the most secret imaginations of the heart" (S.1:27; see also, S.13:22). As he puts it in the sermon for the funeral of Sterns Miller, "The unsearchable ways of the Almighty are guided by infinite goodness and wisdom" (S.20:1). And, "We cannot fathom the designs of the Almighty" (S.20:27). Humans are, in the midst of this mystery, called to cooperate with this Divine rule through their free responses to God's authority over His creation. In the broadest sense the governance of God is understood as foundational to the central claim that human happiness is dependent upon obedience to the Divine will. On the other hand, misery results from disobedience to God. This is the moral and spiritual structure of the universe (S.8:4 and, S.16:13-17). Thus, God has established his laws by which he rules, "...his moral kingdom on earth, calculated to raise man to honor, distinction and glory; and render himself glorious in the sight of an intelligent universe" (S.5:13-14). This is, "...a God of order and not of confusion, and has provided all necessary means to inform man that this is the only way by which he can obtain

substantial joy and unsullied peace” (S.8:36-37). Twilight presents God as the “Creator and moral governor of the universe” (S.2:44; S.5:7; and, S.5:13). We read:

He conducts his moral government as a Sovereign but not as a Tyrant. That is he acts independently of all other beings, but not inconsistently with the condition of his subject or irrespective of their general good and happiness. Being all-wise he needs not the instruction of others or information, for he knoweth all things from the beginning. To devise the best means of accomplishing the greatest good and happiness of his subjects he has wished to do and as he is all-powerful he can execute whatever purpose he pleases; but his justice and mercy prevent the abuse of his power. All his moral attributes sustain him in his Sovereignty and urge him to pursue that course which is in perfect harmony with the well-being of all his creatures; for we may suppose and sustained by his word that it is pleasing to him to see his universe increasing in holiness and consequent happiness and forever beautifying before him; and shall not the Judge of all the earth do right? Gen. 18.25. (S.20:10-12).

That is why in the funeral sermon he sought to offer the following words of comfort:

We should rest assured that God knows what is best for us. We are the beings of a day and know comparatively nothing. In the hands of a being of infinite goodness, wisdom and mercy, for whom it is impossible to do wrong, how safe we lie. However dark his providences may be, we are sure they are right, promoting his own glory and the good and happiness of us his creatures. (S.20:26-27).

Further, Twilight has a dynamic growth conception within the claim of Divine governance. He uses the analogy from nature where a tree requires many years to mature and develop into its full potential, so too the human in both body and mind (S.9:25-30). In a key line from the beginning of Sermon 14 we have his view: “All things are progressive, but the origin is of God. . . Onward is the great motto of the universe, which extends to all parts and to every individual” (S.14:1-3). As he puts it in Sermon 9:

To be assimilated to the ever adorable character of God and to enjoy a more intimate union with Christ their Redeemer seems to be the aim and duty of every true believer. This is in exact accordance with the general plan of God’s government. He has created nothing perfect, but brought beings and things into existence to grow and increase in beauty and excellence. This in a peculiar manner is illustrated in his moral beings. Man he created upright, but not perfect in knowledge and moral beauty. He was endowed with powers of body and mind to increase and improve. Sin produced a great disruption in the moral harmony of his soul; but regeneration in a degree restores that harmony, and lays a foundation on which to build a beautiful superstructure of moral excellence. This seems to correspond with the general plan of God’s government and wise arrangement in natural objects. (S.9:25-27)

The laws by which God rules his moral kingdom on earth are, “calculated to raise man to

honor, distinction and glory; and render himself glorious in the sight of an intelligent universe” (S.5:13-14). It is the design of God to perfect the human soul (S.9:16).

This principle extends to a philosophy of history where the movement of time ever reveals the progress of humanity toward God; and as such the influence of God’s providential guidance. So in Sermon 6 Twilight celebrates the providence of God in the creation of America and the American constitution where “The finger of God was seen in all this glorious struggle; and equally clearly was it visible in establishing the principles of our national compact upon such wise and broad basis, as far to exceed all human calculation” (S.6:6-7). Indeed, he sees the Puritan founding of New England as a powerful witness to the faithful response to God’s will; as opposed to setting up reason as their standard as did “infidel France” (S.6:26; see also, S.18:41 for the critique of France and the elevation of reason “the supreme arbiter” to the exclusion of faith). Because of this gift from Plymouth Rock, America has received her tone and character from New England in its freedom of worship according to the insights of the individual’s conscience, and as such a freedom from a “lordly priesthood” that dictates how to worship (S.6:10). The sermon continues with praise for the divine guidance that offers to Americans the benefits of democracy rather than arbitrary kingship; the ability of the common person to rise to an exalted station based on work and talents; and the freedom of the press so essential for the free expression of our thoughts. Here, these gifts of the American tradition are set in contrast to countries where men dare not speak against the established powers, and then he illustrates that with “. . . Spain, which pass on from generation to generation with little or no improvement in science, morals, or religion” (S.6:15). The following leaves little doubt what Twilight thinks about the blessings of his religious heritage:

The influence of a love and attachment to the worship of Almighty God, is clearly seen in the fact that New England gives character and tone to the greater part of this great and powerful Republic. The West is mostly under that influence. Their clergymen, presidents of their Colleges, their statesmen & Judges are mostly of Puritan origin & mostly educated in New England. But what is New England compared to other portions of the Union? She is younger than some portion, inferior in soil and climate, but her love

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of Sanctuary and worship of Almighty God in spirit and in truth, her ardent love of liberty and freedom of action has given her a high place in a nation's influence, and a power which will be felt as long as Plymouth Rock will be remembered and the name Pilgrim Fathers, falls with pleasure upon the ear. God has reason to expect that we shall emulate the example of our pilgrim fathers, and love his worship as they loved it, from which through him so many blessings have fallen to our beloved country." (S.6:25-28)

The governance of the Absolute is also discussed within Sermon 14. Within this sermon we can see Twilight's whole philosophy of history as a philosophy which is simultaneously both theological and teleological in character. Tracing the rise and triumph of Christianity over both Judaism and Paganism, he sees the decline of Church in her acceptance of, and so corruption by, the imperial traditions of Rome. Then the Christian community was at once striped of her poverty and clothed in purple and linens and loaded with royal honors and benefactions; she lost her humility and with it also went her piety (S.14:26-27). Then, continuing with the common Protestant critique of Catholicism, Twilight sees the Church infected with pagan rites added to true religious ceremonies leading to ignorance and moral darkness that gathered strength with cruelty and oppression. He continues:

But nevertheless God had a seed in the Church to serve him. They were pure spirits. Many raised their voices against the corruptions of the Church and were crushed beneath her power. The stake, the faggot, the starving solitudes or some more horrible means if possible were the arguments used to quell those spirits which contended for the truth and desired to be free. The corruptions increased, knowledge retired, the pleasures of sin were purchased for a trifle and heaven itself was bought and sold like any other article, until Luther broke through the thick array of Papal darkness and introduced, The Reformation. This event introduced a new order of things and new circumstances to excite men to action and improvement intellectually morally and physically. A spirit is now aroused which cannot be quieted until it settles down on just principles of moral action, freedom of the will and freedom of conscience, and although centuries pass away, this will be the ultimatum of the whole drama. (S.14:28-30).

In his view, no man has the right to control the conscience of his fellow man (S.14:35-36). And so, there is the triumph of Reformers over the civil, military, and religious forces that still seek to maintain their authority, "...in Italy, and other places in Europe. . ." (S.14:38). Referring of the development of true Christianity in contradistinction to that of the Papacy we read:

At first the advancement of religion was rapid considering the number engaged in promulgating it, until it fell into the hands of those men who made it subserve to their own views of greatness and earthly glory; then the dark ages rolled on like a mighty flood, and seemed to overshadow every advantage before acquired: But the knowledge gained was gathered into reservoirs as water, to be poured forth upon the nations of the earth whenever the great Ruler of the universe saw fit; and at the Reformation these fountains were broken up and the waters poured forth with all their powers upon the rulers and people who had been so long bound down by the power and pretended authority of the pope. A little over three hundred years since this horrible cloud began its motion to roll off deeply stained by the blood of the saints and martyrs who braved the power of popes princes and potentates, who still adhered to the mighty power of one man whose foundation for his authority was built up on the ignorance, credulity, and superstition of the people. (S.14:43-45).

He has a similar critique for the Episcopal tradition, linking its history to Roman Catholicism

(See: S.11:16 where the Episcopal tradition is equated to popery and paganism), so in S.19:37-

38:

Many things in the Episcopal Church do not belong to Christianity, yet most of them adhere to those customs as though they believed their salvation depended on these things. The regular succession of their priesthood, they trace to the apostles, yet this cannot be done to the satisfaction of a thinking mind unless they pass it through by the way of the Catholic Church, which they condemn and consider it anti-Christ. It is astonishing to see what vagaries men will believe and with what tenacity they will adhere to them.

In what he considers the advancement of religion, he sees the governance of God. Yet Twilight does not stop with his retrospective view of what has happened, but continues with a prospective view of what will happen for humanity. He celebrates the dramatic increase of knowledge and devotes two sermons (S.15 and S.16) to the text of Daniel 12:4: “. . . and knowledge shall be increased.” In his day the dynamic increase of knowledge he affirms is manifested in the rise of printing (S.14:32-35) that especially communicates to everyone their duty to God. He celebrates the making of many books, especially the Bible that is now produced by the thousands and tens of thousands (S.14:48). Communication is now “the speed of the wind...and made with the velocity of lighting” (S.14:4). For him, advance of knowledge and improvement of every aspect of human life has been astonishing (S.14:49-50). Indeed, “No time since the creation of man has knowledge advanced with such rapidity as it has for the few years past” (S.15:5). This is why Twilight offers an opinion that because of this rapid increase of knowledge, “. . . who can tell

what this world will become in one hundred and fifty years from this time?” (S.15:10). These words uttered in 1853 make his 150 years, the year 2003. He even speculates within this same sermon that looking to the next 25 years he anticipates that the power of steam may allow humans to travel around the earth with the velocity of wind (S.15:18). It should be noted that he states this optimism about the future not as would the modern person of the 21<sup>st</sup> century, influenced by the values of secular progress. Rather, as a clergyman of the 19<sup>th</sup> century he still accepts biblical chronology and conceptualizes the 150 years as being significant because that is the year which he thinks will mark the end of the 6,000 years from the creation. He does affirm that both Science and Religion, “...seem to be walking hand in hand and by their mutual aid strengthen each other, and the time will soon come when that nation which is the most learned, will be the most holy and pious” (S.15:20). This he calls the great plan of the Almighty which is developing before our eyes. And he celebrates:

We view the passing events and wonder and admire, but little do we think to what they are all aiming. After the first impression is over of some wonderful discovery or invention, it passes along as a matter of course as the common occurrences of this world; but as there was an end to the work of creation so also must there be an end to these things. Standing as we do on the high table land of God’s promises and in an enlightened age and in a land where perfect freedom in all rational pursuits are allowed without restrictions, we should put our hands to the same great work and not stay the wheels of improvement. (S.15:20-22)

His optimism about the future is informed by his experience of the past. Twilight, at the age of 58 reflecting upon the past 50 years of his life, affirms that he has over the past half century been astonished at things he has seen. His personal experience of human development points to a record of immense progress of human knowledge and morality, all of which has greatly advanced civilization and science. It is the gift his generation offers to the young (S.15:57-59). Of interest is the moral development that he celebrates regarding the advances against slavery. In the only direct statement from the sermons on this topic we read:

That man has no right to the service of his fellow man without his own consent unless it is a forfeited right.

Freedom of action and freedom of conscience go hand in hand & cannot be

separated. If we destroy the one, we destroy also the other, but if we retain the one, we most surely retain the other also they cannot be separated. But man may by perversity of conduct, forfeit his high prerogative of freedom of action, by rendering himself a dangerous associate or dangerous citizen. His privilege then must be taken from him for the good of others. But this is an exception made by his own free and voluntary action, of which treatment he has no right to complain. This must be the treatment with those who are dangerous to the peace, property and lives of community. But subjugation by war and superiority of physical or intellectual strength never gave man the right to reduce his fellow man to his service without his own consent. This however was the custom in antiquity and seemed to be quietly submitted to, till a recent date. This practice built the mighty pyramids of Egypt, and has handed down to us the errors of those times, when a hundred thousand men could be continued to work upon one pyramid for twenty years. It was a motto, that the right of valiant men lay in their swords; hence the multitudes of those employed by kings and warriors in building cities, temples, pyramids, triumphal arcs, and monuments to perpetuate the glory & distinguished bravery & renown of the mighty conqueror, the butcher of mankind. From these practices of barbarism, ignorance and cruelty arose our American slavery, so much detested now by enlightened nations, as knowledge has so much increased. That such remains of the past should be found at the present day rests upon this fact that men do not advance alike or upon the same subjects at the same time, owing more to circumstances than any other cause. (S.14:39-43)

In 1777 Vermont repudiated slavery in its constitution and as such it was the first state to ban it in the United States. Later in Twilight's lifetime Vermont became an official temperance state (1852); and he preaches in favor of a strict adherence to the true principles of temperance. It is his view that, "...intemperance weakens the intellect, deranged the brain, enfeebles the muscular powers, destroys the moral feelings, degrades the man and ruins the soul" (S.15:39-40). In both the issues of slavery and temperance, the fundamental value that Twilight seeks to preserve is the absolute importance of human freedom. We should not be constricted in our actions since, as a gift from God, freedom is given as essential to our happiness. Freedom is the means by which we better ourselves (S.6: 8, 12-13); indeed, it by human choices that persons determine their responses to God and as such their eternal destiny (S.5:48-50; S.7:1; and S.16:25).

The view of the Divine as the governor of the universe is also foundational for any understanding of Twilight's emphasis on the value of God's grace. We read:

For he is Almighty in power and infinite in knowledge and goodness and could have done it in the twinkling of an eye as well as to be millions of years about it. But he intended that his work should be progressive, that he might see his universe constantly rising and beautifying before him, until he came to man, the perfection of his work in this world.

He stamped upon him his own image which man lost by transgression. To this image

man must return as a free and voluntary acts of his own, and that man might know the way and degree of moral character he should sustain, in order to enjoy the high privileges of his creation he hath sent his own Son as a perfect example for man to follow. This shows that God has arrived to the perfection of his works here below in the creation of man. It is now the work of the Deity to restore man to a state of moral purity with all the knowledge of a departure from him, which must add much to the joy and happiness of those who do turn to him, and disclose the glorious attribute of God to his intelligence, Mercy which could not have been done by other means. The Almighty power of God we clearly read in his works of creation, and his moral character in his holy word. (S.15:53-55)

Grace is in essence a relationship of the person with God such that persons enjoy a more intimate union with Christ their Redeemer. This, Twilight thinks, is the aim and duty of every true believer. This is in exact accordance with the general plan of God's government and wise arrangement in natural objects (S.9:25-26). Thus,

The tree does not come to maturity at once, but commences with the germ and rises to maturity which requires years to accomplish. The child does not arise at once to manhood in body or mind, yet by the use of the ordinary means wisely arranged for that purpose, we see the powers of body and mind gradually expanding and coming forward to maturity; and if any of those means were neglected, there would be a corresponding deficiency in the general development of the being.

So also in spiritual things. At regeneration there is implanted the germ or desire of moral improvement, or increase of grace, which sometimes so absorbs the whole moral feelings, insomuch that the Christian desires to be absent from the body and be present with the Lord. Such desires will lead the individual to grasp with grateful emotions, all the means which God has wisely provided, for his religious improvement or growth in grace. S.9:27-29

Growth in grace is a phrase that is found 19 times; while the term "growth" appears over 50 times throughout the sermons. Religious improvement, which is the fruit of a union with the Divine, is the key idea behind the whole discussion on manifestations of grace throughout Sermons 9 and 13. The manifestations of grace (what is called the fruit of grace, 41xs) are exactly what the preacher seeks to encourage. The term itself has its source as a Q saying in Luke 6:43-44 and Matthew 7:18-19 regarding the good and bad tree known by its fruits. He enumerates a whole range of personal qualities that are presented as the fruit of grace: an increase of the love of God, love of humanity, a constant increasing inclination to do good, peace of conscience, and joy in the Holy Spirit. God's graces are constantly enlarging or increasing in

strength by every successive act of sanctification through life (S.9:7). For Twilight, “The fruit of the Spirit is love, and joy. Believing, ye rejoice with joy unspeakable and full of glory” (S.13:16).

An increase in a relationship with God enhances the desire for the Divine (the term used is “relish” 3xs). This relationship deepens faith and it increases repentance (S.9:13-15). In all this Twilight sees it as the duty of the Christian to grow in grace which he calls a “high and exalted privilege” (S.9:24). Indeed the appeal to his audience to do their “duty/duties” is one of his favored motifs (used 73xs/21xs). Through the call to duty he seeks to encourage his listeners to actively engage in the building of a relationship with God. He calls the “. . . intimate union with Christ...the aim and duty of every true believer” (S.9:25). To encourage, he offers the positive results of intimacy with God with themes such as peace (81xs), joy (79xs), faith (64xs), righteousness (39xs), holiness (15xs), regeneration (13xs), and purity (8xs). In essence, a relationship with God finds a “prevailing increase of love to God and man, an increasing desire to do good, and a constant increasing inclination to live more devoted to God, peace of conscience and joy in the Holy Ghost” (S.9:3). All growth in grace is within the context of a response of faith to God’s word. On this point, Twilight preaches:

To be a doer of the word, supposes that our reading or hearing is mingled with faith.

The word of God worketh effectually in those that believe and in none others. Belief is absolutely necessary to our acting even in matters of common occurrence, so in spiritual things. Though we are taught the sublime doctrines of God’s word. The wages of sin is death; and the gift of God is eternal life through Jesus Christ, if we believed not, we should by no means endeavor to escape the one and secure the other. We should remain idle and indifferent in the case and not doers of the word, hugging the delusive phantom of hope that it will be well with us until we are enveloped in the flames of hell. We will then believe as did Dives and as the devils who believe and tremble, but by no means can we then become doers of the word. If the word of God teaches us that he requires perfect obedience, and we refuse to give it the assent of our heart, we cannot become doers of the word. To say that we strive to do that which we believe not, is an absurdity and finds no proof in the word of God or in the experts of man. (S.7:30-31)

In the opening of Sermon 13 the claim is made that in order for humanity to increase in grace God has offered “the appointed means” (S.13:4; the term ‘means’ appears 89xs), which

Twilight goes on to delineate throughout the sermon. The most important means of a relationship with God, as we have seen, is, for him, the Bible. The source of the key idea is that “We know not a Christian in the world except by his fruits; and if he brings forth fruit, we with equal certainty know that he uses the appointed means” (S.13:4). He thinks these means are the reading of Scripture, meditation on Divine things, self examination, public worship, prayer and watchfulness, and the remembrance of the sacrifice of Jesus by participating at the communion table. Especially important is also the value of public worship (see, S.18:29-42). These activities seek to move the person’s inner self to a deeper and more intimate relationship with God. These means arouse a person to her duty and to fidelity to God (S.3:10). This fidelity brings peace of mind and joy such that:

These are some of the precious fruits of increase of grace, which make all the trials and tribulations of this world sink into comparative nothings, and continue in operation increasing in strength when all other joys cease in their influence.

The peace and joy of the world cease at the approach of death, & fear arises and awful forebodings of a miserable eternity. But the peace and joy which spring from communion with God, increasing in grace and holiness, then begin to shine forth with peculiar luster, lighted up by the pleasing anticipation of a glorious immortality. Death then comes as a welcome messenger; the kind angel of the covenant whispers peace: joy springs up in the soul afresh: the world secedes; heaven opens on the enraptured vision. (S.13:17-18)

In a passage from Sermon 18 Twilight reveals himself as a keen observer of humanity and recounts the multiple excuses many offer for not doing their religious duty and attending Sunday services:

But why do not parents attend themselves and go with their families and show both by precept and example their views of the great moral worth of public worship? These are known to themselves and in - general they are known to their children, who give them all the force they please in producing such results. One perhaps is unwell, yet abundantly able every Monday to attend early and late to his labor. Another is strangely inclined to lethargy and he is ashamed to be seen slumbering on his seat, but has but little difficulty in letting his seat remain empty on this frivolous excuse. Another the discourses are so long, I get tired before they are half out, and another says they are so short, they are not worth going so far to hear, and a fifth says I have heard the same thing over a thousand times but not recollect that he never practiced what he hears although he has had line upon line precept upon precept, and a sixth says he does not like the preacher and therefore care but little about attending public worship, and yet does not reflect that there is scarcely a minister in Christendom who has no failings. He would like to change, and

so would multitudes of others like a change in their ministers, and could they all have their wish, there would be such a motion in that class of people as never yet was known since the creation of man. (S.18:49-52)

Worship is quite important for Twilight, mentioning its value some 54xs throughout the sermons. True worshippers know God and God knows them (S.13:3). He reaffirms the importance of worshipping God in spirit and truth rather than with only pharisaic lip service (S.1:7-9). God knows our sincerity and no external appearance, however splendid, can hide the worshipper's true intentions (S.1:32-35). The sermons affirm the value of worship at the Lord's Supper which Jesus left as a token of His friendship and as a reminder of His love and sacrifice (S.3:74-76; S.9:29; and, S.13:30-32). Within the context of public worship a Christian is nourished by the reading of the Scriptures (S.7:3). Also highlighted is the importance of prayer (S.13:28-29). Public worship is "an institution of God for the spiritual good and edification of his children, and no one can absent himself from it for a slight reason" (S.13:25-26), and the more he neglects the house of God, the less will he desire it (S.18:30, 35).

In the broadest sense, the appointed means for achieving a closeness to God is set forth in the following statement: "Learn from the word of God and the book of nature the character of their Divine Author, and imitate him in all his imitable perfections" (S.15:52). Human duties toward God are revealed in both revelation and reason (S.9:16 and, S.6:19). Since God is acting through revelation and reason, Twilight thinks that even the savage that is the American Indian, although unaware of the Bible is nevertheless able through understanding of the beauty and order of the natural world to discern the hand of the Creator. He writes:

It is a well established principle even among savages that gratitude is due to benefactors. Among them we have some of the most extraordinary instances of a grateful heart unto those who have shown favors and performed acts of kindness. Expressive of those grateful emotions kindled in the breast for even small, favors, great efforts have been made and great sacrifices sustained even by the poor Indian in favor of his benefactor. He reads the volume of nature to obtain knowledge of his duty. He sees God in clouds and hears him in the wind. He hears his awful voice in the thunder and feels his own weakness and insufficiency, and look to the Great Spirit for protection. On the

mountain's brow, on running stream, on the bosom of the ocean, on nature's broad expanse, and on every tender leaf which tumbles in the breeze he reads in indelible characters.

Gratitude due to the Great Spirit and to every benefactor. (S.6:17-18)

Thus, all people on earth are under a strong obligation to render praise, love, and gratitude toward God (S.6:20). Divine governance, which is calculated to create the greatest amount of good (S.20:8), attracts all humanity toward human completion. God is the one who “. . . wields the destinies of nations as well as individuals” (S.6:3). In this teleological conception of the whole of reality, Twilight seems influenced by the Bible, especially in the traditions of dynamic ongoing revelation in the prophetic fulfillment found throughout the Christian Scriptures as well as the continual triumphant advance of God's Spirit throughout the Acts of the Apostles. There also may be the influence of the writer William Paley (1743-1805) whose book on *Natural Theology or Evidences of the Existence and Attributes of the Deity* (1809) was read by Twilight. Paley's view of the cosmos was that it revealed the infinite wisdom and goodness of God's design; a design which offered evidence through the social and natural order of reality that the purpose of the universe was the enhancement of human happiness.

Humanity with its freedom can resist Divine governance but cannot destroy it (S.15:22-23). Humanity has often revolted against God's moral government (S.5:6). Twilight affirms that “. . . if man finally perishes, he has no one to blame for his destruction but himself, and this will be one great source of his torment” (S.5:11). Here we enter into another important theme from the sermons, the significance of the human will and its capacity to reject the will of God. The human will and the intellect are the two essential spheres of the inner life at the core of Twilight's philosophical anthropology. They work together, such that what a person understands influences what is done while the human will in its actions molds the person, either for or against their perfection intended by God. Let us turn first to the human will, saving Twilight's observations on the nature and value of the human intellect for later.

Another dimension of the influence of the Puritans on Twilight was their strong emphasis

on active, energetic expression of effort in the building of the world. Within this tradition we read that humans need to be “. . . fired with a new zeal” (S.2:18); for just as they are not to be slothful in business, so too they should be fervent in spirit (S.2:29). The same thought is expressed again in a later sermon within the context of describing the Christian life as a race that requires energy and habitual practice:

Diligence and perseverance are two peculiar characteristics of the Christian religion. They are of so much importance that no individual can, with propriety, claim the character of a Christian, and still be indolent in spiritual or even temporal things. For inspiration enjoins that we be not slothful in business, fervent in spirit; serving the Lord.” (S.4:1).

God rewards those who have “. . . entered into the determination to serve Him with a whole heart and a pure mind and preserve unto the end” (S.7:23-24). In this same sermon he warns of the dangers of distractions from the attractions of the world that turn a person from God; while in Sermon 11 a caution is offered lest the emotions captivate will and destroy the person, as was the case with Cain from the story in Genesis. Sermon 13 contrasts the actions of Judas and Peter in their responses to Christ with an eye to who stayed with Jesus; while it is actions that reveal the distinction between the wise and the foolish in Sermon 16. The essential point is that Christians are to have “a deliberate determination” (S.2:11); and never put off repentance for some later time (S.1:20-23; S.2:9-11; and, S.8:10-11, 43-44). As he preaches:

No one can be called a child of God in heart, unless he has entered into the determination to serve him with a whole heart and a pure mind and persevere unto the end. This is the only position we can take through Christ to receive the remission of our sins viz. by an unreserved surrender of all we are and all we have, to him for time and eternity. If Ananias and Sapphira were so severely rebuked for keeping back a part of the perishable things of this world and pretending an entire surrender, how can we expect the approbation of heaven and the remission of our sins, if we refuse to render unto the Lord all which he demands? No one therefore ever did or ever can become a child of God by the washing of regeneration, without this unreserved surrender, and of necessity an unwavering resolution to persevere in obedience. This is the language of all true believers (S.7:23-25; with a reference to Acts, 5:1-11).

There is evidence in the manuscripts that Twilight had moments in which he thought of humanity as utterly wicked, yet in keeping with his tendency to offer a more positive view of the

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human response to God's grace we find two examples of extremely negative comments about the just punishment for human sin crossed out. So in S.5:16-17 he thought better of preaching the "perverseness of man" who commits great and aggravated crime. Later, in S.12:65-66, the line: "How we deserve the deepest hell who slights such joys (of heaven) as these!" is likewise crossed out (but mention of hell is not entirely eliminated from the texts, see: S.7:31, 42; S.13:14; S.16:28-29; and, S.17:18, 22, 46). This generally positive view of humanity does not mean that Twilight's preaching fails to mention sin, indeed, the idea of "sinful man" and "sinners" appears in the sermons (38xs); humans as wicked (19xs); and a participant in evil (60xs). Sin is too common to be ignored. Hence, the often repeated call for repentance (24xs) and a disposition of humility (21xs). Thus,

As the growing Christian advances in a more correct knowledge of the spirituality, of the Divine law, he discovers more clearly the exceeding sinfulness of sin and the odiousness of its nature. It therefore becomes more hateful to him, and desires to be delivered from its influence as a thing exceedingly loathsome and offensive. This causes him to be more humble and meek and penitent before God, exercising that repentance, which is unto life, needing not to be repented of. He becomes more lovely in the sight of God and the happier the closer his communion is, with his heavenly Father (S.9:12-13).

For Twilight, Christ commanded obedience to the terms of reconciliation with God and, as such, no one can disobey without guilt and condemnation (S.5:47). What follows is typical of the preacher's call to repentance:

He remains the same inflexibly merciful, benevolent and just Being and having proclaimed his holy law and the terms of reconciliation he will not deviate from it though heaven and earth pass away. Hence the transgressor must submit to the terms as there can be no others given unless God should cease to be holy, just and good. But God changes not. As he declared himself unto Moses, so does he unto us this day, The Lord, The Lord God, merciful and gracious, long suffering and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity transgression and sin, and that will by no means clear the guilty. Ex.34.7. How great his mercy, how awful his justice, how benign and enrapturing his smiles how terrible his wrath! O sinner, who can endure his anger? Submit to the terms of reconciliation, while it is called to day lest they be forever withdrawn for ever and you be cast off for ever. To day life and death is set before you, which will you chose? The present moment is yours, the next is not. If you choose life God will be glorified in the exercise of his mercy, but if you will not be reconciled to God his wrath abides on you; for whosoever hath not the Son hath not life but the wrath of God abided on him. He that believeth not shall be damned. Return O sinner God the

father calls thee, and beseeches thee to return; God the Son with tenderness and compassion invites to become reconciled and live. And God the Holy Spirit, woos and entreats, and in accents of love inquires. (S.5:49-50)

Reaffirming the tradition of Paul's Letter to the Romans (Rom: 6:23), Twilight preaches that the wages of sin is death and the gift of God is life eternal through Jesus Christ (S.7:31).

Again, it is his intention to get at the core of the person, the inner self that is the source of a person's willing and thinking, what he calls the "character" of both the human and the Divine (See: Sermons:2:12; 4:1; 5:10; 5:30; 6:13; 6:19; 7:8; 8:30; etc.). So, in Sermon 12 the essential aspect of the character of those who have given themselves to Christ is a belief in, and love of, God's word; while earlier in that same sermon we read that Judas's character was informed by his greed, selfishness, and hypocrisy. For Twilight, standing in a long tradition that goes back to the Greeks and reinforced by the Bible, the character of persons are formed by what they seek, and then what is sought becomes habitual (habit and habitual are discussed some 14 times). We can find in these sermons an echo of Aristotle in the focus on habit formation and of Plato in the distinction between the spheres of the permanent in contradistinction to that of the impermanent. We know from the curriculum in Twilight's day at Middlebury College that education in the Classics was essential to his studies, and he could have easily been influenced by the Platonism in the reformers stemming back to Augustine (354 – 430).

In Sermon 17 there is a long discussion on the nature of alienation from God. The term alienation, although only used twice in this sermon, does capture the key idea of being cut off, or estranged, from God. Within this presentation the key point is that humans often seek after the passing and changing realities of this world in a vain attempt to find happiness. In doing so a sinner "may look in vain for substantial joy in anything earthly but nothing does he find to satisfy the aching void within. He has forsaken the fountain of living waters and hewn out to himself cisterns, broken cisterns which hold no water" (S.17:9-10). The things of this world are compared to bubbles "...touch them and they vanish and are gone. Such phantoms cannot stand

by him in the hour of trial and dread” (S.17:10), and elsewhere as a “bed of carnal ease”(S.13:11). The superficial grasping of the things of this world are also called, “...idle musings . . . foolish reveries of a misguided imagination” (S.1:2). Nor should the cares of the world gain ascendancy in the mind and thus causing anxiety about worldly concern (S.2:29-32).

Further Twilight’s conceptualization of the human condition is sometimes presented within dualistic terms, with an either/or dynamic of humanity either for or against God; a kingdom of darkness or a kingdom of light and glory; either Satan or God (S.17:13-14). Behind this may well be the influence of apocalyptic texts that are found in the Bible such as Revelation and Daniel. Further, this type of dualistic thinking is common in the Gospels. For Twilight the favorite dualistic metaphor is the contrast between the order of God’s rule in opposition to the rule of sin and the demonic that results in anarchy and chaos (S.5:15-17). Elsewhere he contrasts freedom with the chains of sin (S.17:42); determination as opposed to laziness (S.4:1-3, 8-9); and the seeking of worldly pleasures as opposed to the worship of God (S.1:22). In all this the sinner is seeking death rather than life (S.5:43-47).

As positive as Twilight is regarding the power of God’s grace and the orientation of God’s governance, he also stands in a tradition of the Book of Genesis and the Letters of Paul that conceptualize humanity as fallen. He avoids the extreme language of human beings as utterly irredeemably corrupt, as we saw above, preferring to speak of human imperfections within the context of Divine love, as in the following;

From the imperfection of human nature - Man is a very changeable being controlled by interest and various affections, such as love, hatred, hope, fear and kindred emotions. Sometimes these degenerate into passions and become dangerous to his own usefulness and the happiness of those with whom he may associate. He is easily excited to revenge as we see in Cain soon after the creation of man. The same spirit has even been extant as seen further in Christ’s disciples who desired to destroy those who differed from them, and continues even unto the present day, in all its malignity. We are not safe in the hands of others or even in our own hands being left to ourselves. There is no safety save in the hands of God who is ever ready to save and protect and direct those in duty who put their trust in him. (S.11:36-37).

The importance to Twilight of human freedom is again affirmed throughout the sermons

through his view that sin is a great bondage that can only be loosed by God (S. 17:21-23). This is a very common theme within the history of Christianity, especially central to the Reformation tradition within which our preacher stands. So:

He yields in despair of every earthly hope. To this man the word of his salvation is sent. It discloses a way of escape; it opens the prison doors, it knocks off the prisoners fetters, and invites the captive slave to go free, and participate in the privileges of the sons of God. And there is joy and congratulations; for there is joy in heaven over one sinner that repenteth. Thus our Savior as he read his commission in the synagogue The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering sight to the blind - to set at liberty them that are bruised; To preach the acceptable year of the Lord. Luke 4:18-19

Unto all therefore who are bound down by the chains of sin, and wearing the galling fetters of guilt, locked up in the prison of the law, is this word sent, and is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. Rom. 1.16. To you it comes with all its power and moral influence, to you who believe, it becomes the power of God unto salvation from sin, salvation from the power of the second death!! (Note the rare double exclamation points in the manuscript of S.17:40-43).

When speaking of sin, we see in the sermons the theme of it producing a great disruption in the moral harmony of the soul (S.9:26-27); and its negative impact on the peace and harmony of the community (S.2:27). He warns of the temptations and allurements of the world (riches, honors, amusements, and pride) that are like golden apples along the course of the race that prevent the progress of the runner from achieving a successful victorious end (S.4:6). Sin is also a self deception rooted in the falsehood of thinking of the self above all other things (S.7:21, 41). Elsewhere, it is called a rebellion (S.5:15, 26; and, S.17:13); a disobedience (S.8:8-9); a darkness (S.17: 31-33); and a mocking of God (S.1:15). This is why the only proper attitude toward sin should be hatred, since it is a thing “exceedingly loathsome and offensive” (S.9:12-13). In Sermon 19 on the text of Matthew 12:25: “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand,” we find an extensive catalogue of sins that lead to divisions within human communities. The sermon focuses upon the destructive effects of prejudice, self conceit, hatred, laying faults on another, superstition, spiritual pride, stubborn holding on to ones own opinions repudiating all argument to the contrary, envy, and human

arrogance. Humans were made not only for the self, but for others (S.18:18).

When Twilight discusses the positives and the negatives of the human condition, his focus is essentially on the inner core of the person. As we saw above in the use of the term “character,” his attention is directed to the inner dispositions that orient a person either for or against God, and so human completion. This move to the inner life of his congregation, the sphere where motives and desires reign, is also the sphere Twilight thinks is most in need of an openness to God’s will (S.7:34-35). It is at the core of the self where a person “relishes” and “desires” divine things (S.9:10-12). Indeed, desire is an important term for Twilight and it can be found 55xs throughout the sermons. The act of desiring is the act by which a person brings their whole self to the object of desire, and as such we are what we seek (S.7:34, 37, 42; S.8:31, 33; S.9:13, 15, 19-20, 22-25, 28; and, S.10:2). That is why Twilight, with his focus on the inner life of thinking, willing, desiring, loving, and relishing, will preach:

With this increase of knowledge of Divine things, there is also an increase of relish for them. This relish grows with his growth and strengthens with his strength as he advances in the Divine life; and becomes as his meat and his drink in old age. The clearer his conceptions of the Divine character, the more he discovers worthy of his love and admiration. At regeneration is implanted the germ of holiness, which is constantly meeting with new objects, as the character of God is developed, to expand its powers and invigorate its growth. Old things are done away, all things have become new. Love for sin is removed and a love for holiness is begun, which like the faculties of a child increase in strength and intensesness. Understanding more clearly, the spirituality of the Divine law, he feels more sensibly when he departs from it, and becomes not only a rule of actions but a check upon his inclinations. The transforming influence of the Divine law creates within him a greater relish for it, and it becomes the subject of his meditation and delight, day and night. Hence he makes greater attainments in the divine life and in spiritual enjoyments (S.9:10-12).

The full actualization of the self is to be engaged in the determination to search the Scriptures (S.10:6-7); while freedom of conscience and freedom of action go hand in hand (S.14:39-40). Elsewhere, the peace of conscience is vigorous and active, and never dull and slumbering (S.13:9-10). Conscience, as another aspect of the inner self mastery of the person, is mentioned by Twilight 19xs since it is the power of intellect and judgment regarding what is right or wrong (S.11:25-26). It is the ability to offer a correct judgment which requires that a

person devote great care and attention to the subject under consideration (S.18:14).

The source of our superiority over all the creatures on earth is based upon God's gift of rationality and intelligence (S.16:1). The life work of Alexander Twilight is, in the classroom and in the pulpit, devoted to the enhancement of that gift in his own life and the lives of others. Thus, there is little surprise that throughout the sermons we can see him offering a number of ideas about the importance of the actualization of the mind. The Christian life must be informed by an understanding of the ways of God:

The Christian, who increases in grace, is a studious scholar in Divine things. He makes the word of God his study, in which he learns more and more of the character and perfections of God; discovers more of the purity and spirituality of the Divine law; he becomes more acquainted with loveliness of the character of Christ; the importance of his mission, and the benevolence of God in the plan of redemption. He sees more clearly the wisdom and benevolence of God in his providential dealings with mankind. While he increases in this knowledge, he is at the same time learning more of himself; his own weakness, imperfections and inclination to wander from God. This is a natural consequence from his increase of knowledge of the Divine law; for learning more clearly its spirituality, he sees more clearly when he departs there from (S.9:8-10).

Self examination is very important; it is a work that should be done with great seriousness and pointed scrutiny (S.13:23). Further, he reminds, as does the Bible (Prov.9:10, and Psalm 111:10), that the beginning of wisdom is the fear of the Lord (S.15:35-38). Thus, Sermon 16 offers the model of the Wise in contradistinction to the Foolish from Matthew 25:1-13.

Since the font of wisdom is God (S.40-41), the more that is known the closer a person is to the Divine. As we noted above, Twilight thinks that Science and Christianity should walk hand in hand, and that they mutually strengthen one another such that a person who is most learned, will be most holy and pious (S.15:20). This is why reason and revelation are in harmony (S.9:16). That is why he advised that a person must love truth (S.7:32-33). In this knowledge of God's gifts the only proper response is an attitude of gratitude (S.6:2, 4, and 17).

Within Sermon 7 he cautions his listeners to avoid the situation of what he calls the "injudicious hearer," that is the one who hears the word of God but does not become the wiser for it. Then he warns that the "stupid and unaffected hearer" is so distracted with foolish reverie

that it steals the attention and thus truth does not reach the heart. All this is from a want of self examination, a self knowledge that looks within the self (S.7:10-13). In an earlier sermon this lack of self knowledge is called a “spiritual slumber” that only sees shadows of reality (S.2:26). Further obstacles to knowledge stem from the clinging to prejudiced opinions and the clinging to one’s own opinion which set up the self as an umpire to judge the truth and falsehood in doctrine (S.7:18). In Sermon 11 he illustrates these points by offering the examples of the Jews, who out of ignorance of Jesus crucified Him, and Paul, out of a similar ignorance, sought to persecute the Church (S.11:28-33). Hence, the principle:

God has given unto man the noble faculties of mind, reason, understanding and attention & judgment by which he is to examine the right and wrong in all human actions, and conscience to inform him of wrong in himself. These he is to use in all cases where he has no other guide, and if properly employed they seldom lead him wrong. But these he is able to lay aside, and deliver himself up to the guidance of feelings, prejudice or the like passions which are never safe guides but generally leads to errors and sometimes of a very serious character (S.11:25-27).

Another way in which Twilight frames the threats to the proper exercise of the intellect stems from the mind being clouded by the emotions of love, hatred, hope, and fear, which sometimes degenerate into passions that can become dangerous (S.11:36). Other dangers to the exercise of rational clarity are the undue influence of “wild imagination” and the lack of humility to be open to the discovery of error (S.2:24-26). Further, there is the instability that stems from the changing moods of popular opinion that influence those who have received what he terms “bad instruction;” and revealing his attention to his own vocation, says that “...those who gave such instruction, must be (judged) exceedingly guilty” (S.1:16).

The quality that needs to be developed, Twilight advises, is a judicious capacity to find the medium that avoids the extremes which can lead to delusion and fanaticism. Without this balance the person can easily fall victim to demagogues in politics and enthusiasts in religion (S.18:16-18). What is needed to find the truth is openness to, and active engagement in, free discussions (S.14:31). Further, the pursuit of truth involves a full examination of an issue,

carefully considering the arguments that are brought out by both sides. Speaking as a life long educator Twilight observes:

But some having examined one side of the question and come to their conclusions, will not examine the evidences on the other side with candor, and however good and conclusive, will have no proper influence on their minds, and are as guilty when they act wrongfully under the influence of this ignorance as though they had not examined at all. Here the mental faculties must be taxed comparing evidence with evidence and drawing conclusions carefully and honestly and be willing to favor the side where good evidence seems to preponderate. When even we have come to this conclusion we ought not to act as though there was no more light to be had on the subject, but cautiously and discreetly, the mind ever being open to conviction (S.11:34-35).

At the end of Sermon 11 he calls on his audience to remember three important points: that zeal in a cause does not prove that we are right; that we should remind ourselves that others also have views that need to be considered; and that all men cannot be brought to our notions (S.11:40).

Later in Sermon 18 he warns that we are fallible beings who are likely to judge amiss unless great care and attention is paid to subjects under consideration (S.18:14).

Probing deeper into the nature of knowledge, Sermon 8 offers the claim that the mind of a person is ever active and more or less affected by circumstances. Thus it is imperative that the good and the true be offered as early as possible in life. This is essential since it forms the core of the character. It is in youth that the basic habits are formed upon which will determine the happiness of the person. Thus, young persons ought to pursue the knowledge offered by reason and revelation. In a statement that could be taken as Twilight's educational philosophy we hear him preach:

Young people should be cautious and not pursue those things, would prevent their seeking Christ. We have seen that great and lasting benefits rest on those who seek Christ early, and every means coinciding with the Divine economy, should be employed to accomplish so desirable an end. No mind however enlarged and matured can duly appreciate this fact; and especially when we take into consideration the dangers which procrastination induces. As youth is the time to store the mind with useful knowledge for future activity and usefulness and activity, so also is it the time to cultivate the moral feelings, to form moral habits for happy life and a triumphant death. And we should mark the strong resemblance of the state of mind and its agency in making moral and intellectual improvement. Every youth who has given his mind to study, knows that without attention and application he can make little or no advancement. If his mind has

been diverted from his studies at the time which is assigned to them, he most assuredly will come forward ill prepared to meet the duties assigned him in his recitation. So also in religious improvement. If the youth spends the morning of his days without properly attending to the religious culture of his heart, he will be very likely to be summoned by death, unprepared to meet the solemn ordeal at the bar of God (S.8:38-40).

Twilight warns that, although it is possible, comparatively few of the aged turn to God after their habits are formed and harden in sin if they have neglected God's grace for so long (S.8:19-20).

Thus, the issue is the formation of proper habits, storing the mind with useful knowledge for future activity, a captivation of moral feelings, and the development of a real desire for God; what he calls the "religious culture of the heart" (S.8:40). All this Twilight thinks is best done in youth, since without this preparation "the cares, perplexities and entanglements of this world" will likely divert the person from their true course (S.8:29, 43-44). Again, the basic affirmation: "Knowledge and piety combined with perseverance fits a person for almost any station in life" (S.15:42-43). This is why pleasurable innocent amusements are to be subordinate to the aims of knowledge and faith, since the critical time lost for education can never be regained. So the words of Jesus, "Seek first the kingdom of Heaven and its righteousness and all things shall be added unto you," articulate the wise arrangement of God which the young must not pervert (S.8:41-43). After all Jesus, "the Great Divine Teacher," called his disciples to first receive instruction as they came together in a spirit of devotion to converse and meditate on His words. Again, revealing the values that oriented his life, Twilight reflects on the actions of Christ instructing his disciples; an instruction he sees continuing throughout history in the efforts to educate students within the Sabbath school. In the following passage Twilight appears to be revealing his core assumption that informs all his efforts with students, the presence of Jesus who nurtures and informs their efforts:

Though they cannot sit at his feet and receive instruction from his lips as his first disciples did, but as they have received his word as communicated by Christ their Divine Master and teacher and by those commissioned by him, they delight to read and meditate on that word, and understand its sacred truths, which are profitable for instruction, correction and reproof in righteousness. That word they love it is their meditation day

and night; and under favorable circumstances, they delight to gather in groups and read, converse, give and receive instruction in that word; and although their Divine Teacher, is not with them by his visible presence, yet he is present by the visible tokens of his mercy and blessings, according to his promise, Where two or three are gathered together in my name there am I in their midst. What a thought to Sabbath School teachers and pupils! If they come together with a spirit of devotion, to converse and meditate on his word, their Great Divine Teacher is with them to bless and encourage and instruct. May the thought sink deep into the heart of every one connected with the Sabbath School (S.12:29-31).

Sermon 15 is also helpful in understanding Twilight's views on education. Aside from affirming what we noted above that knowledge and piety combined with perseverance fits a person for almost any station in life, he advises his "young friends" that they are to strive for true excellence in science and arts and so to be useful for themselves and others. He is very optimistic that they live in an age where the fountains of knowledge are open to pour forth their rich treasures upon all those who seek favor and blessings. This is how the young will carry on the great plan of God for the improvement of the world (S.15:41-45). The education he advocates seeks to strengthen the mind and as such to form habits of investigation and discrimination. Be careful what is read, since much popular literature does not strengthen the mind, but only amuses or perverts the taste and as such leave the mind disorganized and weakened (S.15:46-52).

In Sermon 18, as if not willing to leave this important theme, Twilight calls upon parents to carefully nourish in their children a love of God and a respect of His Laws. Linking this to public worship, he admonishes:

If parents wish to see sin, intemperance, infidelity, atheism with all their concomitant evils rule in our halls of justice and stalk in our streets without restraints upon them, let them neglect the sanctuary, let them take a part of the Holy Sabbath for amusement, and let them by their conduct teach their children that it is a vain thing to call upon the name of the Lord (S.18:42-43).

How the child is raised will become either a curse or a blessing for the parent. Children are close observers of the parents and are very much inclined to copy their example. Here what he is thinking about is the lack of attendance at worship service, and so he warns:

Children take the same spirit, and grow up under such influences, which together with the strife and contentions among professed Christians, induces an exceeding irreligious state of community, and vastly the greater proportion even four fifths of the people in the

country and a still greater proportion in our cities attend no stated place of worship. These are fearful omens, and betoken great evils both to church and state; for if government is not managed by a good moral influence our civil liberties are gone; and if our churches do not throw out a better influence infidelity and skepticism must get the ascendancy. Every Christian therefore must feel his responsibility. He must feel the moral power there is in the Christian religion, when properly adhered to, but when rejected or treated with indifference, the enemy of truth and righteousness has the ascendancy (S.18:52-54).

For Twilight, “Those, who neglect the worship of God’s house, become indifferent in matters of religion and of all holy things” (S.18:35).

This last point can serve as an opportunity to offer some general observation regarding the larger context for the ideas and tensions revealed within these sermons. We have seen the plea of Twilight to parents to actively encourage their children to attend worship service, and in so doing experience for themselves, their children, and their nation an enhancement of piety and goodness. Without this active participation in the worship of God he warns that the enemies of truth and righteousness will gain ascendancy and he laments the exceedingly irreligious state of the community where even four fifths of the people in the country and a still greater proportion in our cities attend no stated place of worship. He was not alone in this concern. Four years after this sermon was preached, the General Convention of Congregational Ministers and Churches in Vermont in 1857 conducted a survey using as a base line the census numbers of 1850 and a survey of families in order to establish the numbers actively participating in public church services (*Congregational Churches in Vermont Conference*, UVM Special Collection, 1857). They found that in Orleans County Vermont, with its 24 Evangelical houses of worship and a population of 15,694, that only a quarter of the population attended services. In all of Vermont, with its entire population of over 314,000 (279 churches), some 77,000 were called in the report, *habitual neglecters* of all public worship; while some 55,000 did attend (the third category of *occasional attendants* was about 38,000). All this was a shock to the General Convention, along with the realization that 37,000 school age children from Protestant families were not in any way associated with a Sabbath School.

For both Twilight and the Convention of Congregational Ministers these facts articulate the tension of the times. A foundational assumption throughout the sermons is that the Divine will is revealed through the Bible which is to be accepted in faith. Further, this Divine will is also revealed in the progressive actualization and order of the creation which is known to persons using the best faculties of human intelligence. Because God is conceptualized as all knowing, all good, and oriented by absolute love, the revelation of the Bible and the revelation of the creation are both designed to offer to humans the path to their happiness (S.15:52). That is why Twilight, and ironically Scholastic Medieval thinkers such as Thomas Aquinas (who unlike Twilight was thinking within the traditions of Aristotelian four causes), can both be so positive about the fundamental harmony of faith and reason, Christianity and science, and grace and nature. The assumption is that the Bible, the human person, and creation all reveal God's love, wisdom, and power. This is why Twilight could celebrate the order and the progress of the creation as it moved to fuller and fuller completion. All things have an end, and that is their completion (final causality in the Aristotelian sense). If a person does not, to use a modern phrase, "get with the program," she is only going to achieve confusion, and the failure to find happiness. Sin within this context is a deliberate free choice, not to be an active part of the Divine plan. The evil of sin is in the refusal to be all that God intended a person to be. God has offered the "means" of moving toward completion, which is delineated by the multiple religious duties that emerge from the Bible. Thus within this ordered world view Twilight could confidently preach the themes we have seen within the sermons.

A study of this period, Randolph Roth's *The Democratic Dilemma: Religion, Reform, and the Social Order in the Connecticut River Valley of Vermont, 1791-1850* (Cambridge University Press, New York, 1987), articulates the tension of the age. The ordered, stable, somewhat hierarchical world view of the sermons had to contend with the increasing fruits of the American Revolution with its emphasis on self governance and a great distrust of established

authority. The old ways of a covenanted community that promised stability and a clear view of the distinctions between good and evil had to contend with the elevation of the private judgment of the individual's conscience. Twilight tried to have it both ways, by insisting that a rightly informed conscience cannot go wrong (S.11:26; and, S.6:10; S.7:18; S.9:3; S.13:10), but there are many who would have rejected the authority of the Church to inform the conscience. These are the same people who, by refusing to attend Church services, demonstrate by their actions that there are other more important values. Twilight praises the impulse of the democratic society for its success in overthrowing the tyranny of the past through the centrality of human freedom; nevertheless there is within itself the impulse toward disorder and disequilibrium. Within a world of farms and small shops what was needed was the type of work habits that were stable and reliable. In this context the relationship of mutual dependence of the members of a small community was positively enhanced by the Sunday gathering within the Church community. However, especially in the cities with the rise of competitive capitalistic exchanges with their ideals of material prosperity and self reliance, Church association was experienced by many as oppressive and restrictive to the individualistic and pluralistic world that emerged from the revolution, a world that questioned the authority of authority. In a real sense, Twilight appears to be a part of both worlds. Within the multiple affirmations of the God given order of things, we find long discussions in the sermons about the absolute importance of freedom and the centrality of the life of the mind that seeks to know both sides of an issue. He celebrates the capacity of the human intellect in its ability to enter into a respectful dialogue with others. However, within his overarching world view that all faith and knowledge leads to the Divine source, we find throughout the sermons the more dominant tendencies to conserve the well defined values of a more traditional time. Hence, he preaches against the impulses of self assertion, self interest, and selfishness, since he believes these to be the source of societal fragmentation. He is not an advocate for the increasing impersonal values of a market economy dominated by shrewd

financiers and driven entrepreneurs. He is, however, in the middle of the tensions of the age where many would question the centrality of the traditional Republican values of cooperation, community, and equilibrium rooted in the awareness of the obligations each citizen has toward one another. This is why throughout the sermons we see his linking of religious piety with social order; God given duty is to determine choices, rather than the individual person determining the duties. Within this context there is little surprise that Twilight would stand with the State of Vermont who, following a similar move in Maine, passed temperance reform in 1852 prohibiting the sale of intoxicating liquor. Nor is it surprising, considering the increasing trend toward the values of individualism, that Orleans County would vote No to a referendum on the bill, rejecting what many saw as an attempt to coerce moral reform. On the whole the entire state was evenly split over this issue. Twilight values the open, tolerant society and so repudiates all forms of slavery and oppression; yet he is known as a stern disciplinarian sparing no effort to educate the minds of his students to know the “truth,” not just opinion. It is akin to the common reverence of the age for Ethan Allen as Vermont’s freedom fighter but nevertheless feared for his dangerous free thinking articulated in his *Reason, the Only Oracle of Man* of 1782. In a sense, Twilight himself embodies the tension as an upholder of institutional order, yet also as a person well known for his individualistic, fiercely independent, strong willed struggles with those very same institutions of School and Church.

There is one final point that can be made regarding the general context of the sermons. We see his admiration for the Puritan tradition and his celebration of the traditions of the Reformation as a moment in human history which rediscovers the true meaning of Christianity. However, it is, on the evidence of these sermons, important to clarify exactly what type of Protestant Christianity he is preaching. Of course we can look to the confession of faith common in the covenant documents of the Congregational Church and see a series of affirmations emerging from the Bible. These confessions are simple and rest on the belief in the teaching of

the Old and New Testament revealing a God of love who desires human redemption and is active in achieving this in every person. These confessions do not move to complex and divisive issues of the exact interrelationship of human choice and Divine grace but rather affirm that God does work actively in human life to bring humanity to Himself.

On this interrelationship of God's grace and human response, Twilight does not stand within the traditions of a Calvinism that devalues human choice in favor of the absolute authority of Divine predestination. For Twilight it is not a matter of Divine election but rather the importance of human free response to the "means" offered by God. Human cooperation is real, and essential, without falling into a Pelagianism that attributes all goodness to only human effort. Although we have no evidence of any direct influence, Twilight's position on the interrelationship of grace and human nature is akin to that of Jacobus Arminius (1559-1609), a Dutch reform theologian who repudiated the Calvinism of his day by claiming that within the context of God's grace humanity is enabled to respond by human free choice. This theme of a full human response to active engagement of God in a person's life was popularized by the Wesley brothers throughout England in the 18<sup>th</sup> century. No longer do we find the utterly helpless man of the Calvinistic Puritanism as preached by Jonathan Edwards (1703-1756), but rather the blessed man who actively participates, always with God's help, in his own destiny. For sure, the enslavement of sin is a common motif in all these traditions, yet in the Twilight sermons the theme of human depravity and the horrors of hell are greatly toned down. The sermons do not reveal the God of wrath and judgment but rather offer multiple motifs of Divine love and kindness. Humans are moral agents whose choices really do count.

We know that Alexander Twilight actively participated in 1831 in what came to be called a religious revival in Brownington that resulted in 40-50 new converts to the Church. The description of what happened offered by a participant in the event, Dr. Geo. B. Ide, highlights the emotions of the event as the preaching moved sinners to tearful repentance. On the evidence of

these sermons it is fair to say that we find many calls to repentance, yet little appeal to the emotions of the audience. Twilight seeks to educate the mind, not stir the feelings. He does not seek to terrify, but to teach calmly and rationally. Yes there is some dualistic language that calls for a choice, however, the imagery is never apocalyptic or manipulative. He does not verbally seek to drive his audience to a state described by Dr. Ide as one of “the deepest distress.” Nor do we find in our sermons anything close to the description of another preacher who participated with Twilight in the 1831 revival as a person who “appeared like one upon the rack; and in his closing prayer did his best to pray down the excitement” (*Orleans County Historical Society Proceedings*, 1890, 74-76). The sermons do not tap into the deepest insecurities of the audience nor dwell upon the possibility of immediate death and destruction. Rather our preacher in the pulpit appears to be how we might imagine him to be in the classroom, an educator who seeks to awaken the student to the noble ideals of the good and the true. He does not tap into their self doubts, but encourages their self respect rooted in a strong moral character. This character, their inner life, would manifest itself in useful labor for self and others, and would be an external public witness to the grace of God operating from within. The enlightened would behave well and, as such, would become respected citizens of this world and the next. It is an education calculated to form the habits of self discipline, morals, and a rational balanced approach to the complexities of life. Alexander Twilight, the life long educator, defines himself in the lives of his students and as such, as their preacher/teacher, offers the words of comfort to the many friends and former students assembled at the funeral occasioned by the tragic death of 22 year old Sterns Miller:

To you my young friends brothers and sisters of the deceased, we hope though this providence was sudden and unexpected, that you will be prepared to meet it, with reconciliation to the Divine will. We have for years looked with interest on your progress in your usefulness, we have seen the love and harmony which prevailed among you, we have listened with interest to your song of praise in the sanctuary, but it a lesson to teach you that these things do not always last on earth. May God protect you and guide you safely through the journey of life, and may you all so live that when he shall see fit to call you from these earthly scenes, you may be permitted to meet as one unbroken family to

renew your song of praise in more exalted days, and sing redeeming love for ever and ever (S.20:31-33).

*The gospel I so long preached was my support in affliction, my sure hope in death*

**Words on Twilight's Grave**

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*Special thanks to Joan Huguenin for the transcription of the Sermons, Darlene Young for proofreading the transcription, and Herb Perry for the Biblical Index.*

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## Sermon 1 Gal.6.7.P Brownington June 1842 38 pages 5" x 7 7/8"

Gal. 6.7.P.

Be not deceived: God is not mocked.

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S. 123

136 B.1 All we do, or say, or think is open before the all seeing eye of Jehovah. The time allotted us on earth, is wisely designed by our beneficent [sic] Creator, to be so employed in his service, as to produce greatest good in our day and generation [sic], and to prepare ourselves for a future and better world than the present. [page2] How strange it is then, that man knowing this fact, should spend any of this willingly precious season of probation in idle musing, or ^ suffer himself to be duped by the foolish reveries of a misguided imagination. Still more strange it is, that he should attempt to deceive God, with false pretentions [sic], under whose immediate inspection, all his actions are performed, and with regard to which God alone is to decide in respect to their [page3] merit or demerit. Yet it is so. This truth is plainly implied in the text and context; and also, that God will see that each individual shall receive according to that he hath done, whether it be good or bad. This solemn truth should ~~ever~~ <sup>always</sup> be present to our mind, and we should ever remember with awe, that God is not to be mocked with impunity.

In discoursing upon these words, let us notice

- I. Some of the various [page 4] ways in which men may be said to mock God.
- II. Show the folly and danger of such sin.

These are matters which demand our serious attention; and

- I. Some of the various ways in which men may be said to mock God.

I would [sic] remark,

1. Those mock God, who take the advantage of secrecy to commit sin without fear.

Many are kept within the [page 5] limits of decency and restrained from crime on account of ~~from~~ shame or fear of their fellow beings; but when solitude or midnight darkness conceals [sic] them from the eye of man, they give full scope to their unhallowed propensities, and become guilty of all manner of wickedness, at which they would shudder to perpetrate in the light of the sun. They act not under the fear of that God to whom light and darkness are both alike, him, whom alone they are commanded to fear. [page 6] They are taught by his word that his ear is open to every word they utter or the thoughts of their heart, and his eye beholds every action [sic], yet they proceed with all security. Hence they treat the Omnipresence [sic] of Jehovah as fabulous, and his Omniscience as falsehood. On such as thus treat his authority with contempt, and his veracity as a lie, he looketh with indignation and wrath, and by inspiration saith, Woe [page 7] unto them that seek deep to hide their council [sic] from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us? Isa. 29.15.

2. Those who cover their wicked purposes with specious pretensions [sic] to religion and sanctity.

Though God looketh at the heart, and requireth such as worship him, to worship him in spirit and in truth, yet what multitudes these are, who present unto him nothing but lip service. [page 8] This has always been the fact since the days of Cain; who offered unto God, sacrifices but not the effections [sic] of the heart. The same silly farce was practiced by the scribes and Pharisees, to whom the searcher of hearts says, Woe unto you scribes and Pharisees, hypocrites! for you devour widow's [sic] houses, and for a pretence [sic] make long prayers: therefore ye shall receive the greater damnation. Math. 23.14. In the exercise of the most extensive [page 9] charity, we have

great reason to conclude that the same wicked practice obtained at the present day. Could we behold the heart as God does, what multitudes should we discover, upon bended [kees erased] knees and with uplifted eyes, engaged in this solemn mockery! They have no higher motive than the applause of men, or some purpose of selfishness to acquire. Some part of honour to be obtained, some acquisition of wealth in view, or [page 10] to ensnare and betray the innocent and unwary; Or some creed is espoused, to which they are more zealous in making proselytes, than to bring souls to Christ; and may appear pious indeed, with but very little or no sincere love to God. They may <sup>compass</sup> ~~apafs~~ sea and land to make one proselyte, and yet be apposed [sic] to God and holiness, and without the least regard to the prosperity of his kingdom. They thus mock God in the pretended devotions [page 11] and deceive their fellow man with their apparent zeal, and must therefore have the greater condemnation.

3. Those who neglect known duties upon very slight and vain pretenses.

Of all the duties which are are [sic] required to perform, God is Judge. Has God <sup>we</sup> shown us our duty either by his word or providence, how cautious ought ^ to be in performing it, or with regard to the reasons of neglect; for God pondereth the heart! As saith in- [page 12] If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If though sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? & he that keepith [sic] thy soul, doth not he know it? and shall not he render to every man according to his works? Prov. 24.11.12. Again, If a brother or a sister, be naked and destitute of daily food, And one of you say unto them, Depart in peace, be you warmed and filled; Notwithstanding ye give them [page 13] not <sup>duties</sup> these things, which are needful to the body; what doth it profit? James 2.15.16. The ^ <sup>and</sup> here suggested are such, as common sense dictate, ^ should be attended to; and they are strictly enjoined by the word of God, and presented to us by his providence. Now should

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having ability  
 we ^ on any slight occasion turn from them, and neglect the necessary relief, and still express a desire to render aid, doth not God ponder the heart, and watch the emotions there? May he not justly be considered marked [page 14] by such heartless pretensions? Apply the same principles to any other duty, whether moral or religious, and we must come to the same conclusions, under similar circumstances. How often do men say that they desire to live more devoted, more conformed to the will of God, and at the same time take no measures for accomplishing so important a duty, how must God regard such pretentions [sic]? If any of us make such pretentions [sic] without the corresponding [page 15] action, let us remember the admonition in the text, Be not deceived: God is not mocked!

apparent

4. Those who confess their sins with ^ sorrow, and solemnly vow a reformation; yet return again to their folly.

As it is not a vain thing to serve God, neither is it a matter of trifling consequence to espouse his cause, and then turn from it, in complianse [sic] with the inclination of a depraved heart. Multitudes at the present day seem to consider [page 16] it an easy thing to get religion, and easy to rid themselves of it, and thus they are constantly changing wind and tide with the ~~tide and wind~~ of popular movements. It is true, much of this instability is owing to bad instruction and ^ those who give such instruction, must be exceedingly guilty, yet those who practice on such instruction must abide the consequences of their own conduct. may be  
 Though there are instances of those who are truly [sic] pious confessing their sins with [page 17] apparent sorrow, and returning to the same sins again, but the instances are rare.

Moses sinned at the waters of Maribdith, David in the case of Uriah, Solomon in his going after strange gods, Peter in denying his Master, all of whom confessed their sins with sorrow, but no one of them guilty of a similar offence again. But should such

instances occur, such individuals should remember that God has no pleasure in fools, neither will he be mocked with [page 18] impunity.

by a holy God

But how must a ~~holy God regard those who~~ those be regarded, ^ who become religious, and straightway irreligious, and thus changing their position in religious matters as circumstances may be favourable or unfavorable to their religious exercises? Do they believe there is a God in heaven? They confess unto him and implore his mercy. Do they believe him true and faithful? They ask his protection [page 19] and vow perpetual fealty to his government and forthwith break their promises. Thus they treat him with less respect than they would men their equal, as though it were mere sport to become religious, and the religion of Christ was a thing which they might have or not have at pleasure, the authority and power of God notwithstanding! All this is solemn mockery, a farce which cannot be played but to the extreme danger of the immortal soul [page 20] If it be blasphemy to ~~treat~~ speak against God or his government, how must such trifling, contemptuous [sic] conduct toward him and in respect to the word of the Holy Spirit in renewing and sanctifying the soul, be regarded in the eye of infinite justice? Such may and no doubt are often left to judicial blindness to believe a lie, that they might be damned.

5. Those who delay serving God for the present from a [page 21] pretence that they will attend to religion at some future day.

Should a parent command his child to perform a certain piece of work to-day, and the child says to-morrow he will do it and not before, we must consider that parent treated with great disrespect at least. Should the child be dependan<sup>t</sup> ^ [sic] on the parent in doing this service and the morrow comes, the parent urges his request, and the child says when I have performed [page 22] those things which<sup>I</sup> ^ desire then will I comply with your request and you must assist me although it may be many days to come? What

parent indignity, and contempt is cast upon this parental authority? and how worthy of \_\_\_\_\_ the punishment of being left to pursue its own ruin. But how do those ^ who delay repentance & religion treat God the father of us all? Dependent on his mercy, his common bounty, on the Holy Spirit to create in them a new heart, and God commands, today if ye will hear my voice [page 23] harden not your heart. Now is the accepted time, behold now is the day of salvation. But the sinner says to-morrow or when I have a convenient season I will call for thee, and claims that aid required in order that he might become truly pious! The service of God is counted a weariness, and unfit for those engaged in the pleasures of this world, and hence reserves the refuse of life to be consecrated unto God. But what does God say of such contemptous [sic] [page 24] treatment, such contempt of his worship? Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. Mal. 1.14.

## II. The folly and danger of such sin

This must be readily admitted by all who believe God to be infinite in all his attributes [sic]. For [page 25]

### 1. Nothing can escape his notice

God is omniscient & we are surrounded by his presence. Known unto him are all our thoughts even before they are our own; his eyes surveyeth the universe and with a single glance he beholds all things from the least even unto the greatest, insomuch that not a sparrow falls to the ground without his notice, In view of this knowledge, Says, David, There is not a word in my [page 26] tongue but, lo, O Lord thou knoweth it altogether. If I say, Surely, the darkness shall cover me; even the night shall be light about me, Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and light are both alike unto thee. Ps. 139. Man may deceive his fellow man

who can judge only from externals, and ~~whose eye cannot~~ may hide from him whose weak vision cannot penetrate the shades of midnight darkness, but who can deceive [page 27] him whose piercing ray penetrated the darkest curtain of the evening night, as the makes the thick goom [sic] of midnight darkness ~~and~~ meridian day alike. He knoweth our inmost thoughts and the most secret imaginations of the heart. What consummate folly then; to feign ~~to act a part which does not in reality exist~~ to act a part which is not sincere, to pretend to be what God knows we are not. Do what we will, say what we may, or act whatever [page 28] part we please, his eye unmakes every disguise, and every thought, purpose, intention, or action, is as clear before him [written over his] eyes, as if as if lit up with a sunbeam. God cannot be deceived. Who then either in morals or religion can make the attempt to assume what does not belong to then [sic], without the greatest folly? They show clearly that they are either atheists, indeed, or that they are guilty of which approaches  
 ^ folly, ^ even to madness.

As the folly of such appears exceedingly great, so also their [page 29] danger when we consider,

- God
2. That will in nowise clear the guilty.

Though God delighteth in mercy, yet his justice will not suffer the incorrigible and guilty to go unpunished. The threatnings [sic] of Jehovah against those who do not obey the truth, and not sincere in their professions, evince the exceeding fierceness of his anger, and the vengeance which must overtake the wicked and hypocritical pretender. Nor has the merely threatened, but has [page 30] executed his vengeance in some instances upon those guilty of such daring wickedness. How dreadful was his wrath manifested against Nadab and Abihu, who in their pretended worship, offered strange fire before the Lord. Fire went out before the Lord, and devoured them; and they died before

the Lord. Lev. 10.2. Witness Annamias and Sapphira, who were desirous of being considered the faithful followers of Christ but, perish in their false attempt. How dreadfully [page 31] did they experience this truth that God is not mocked with impunity.

2. ~~God is able, and true~~
2. God will execute his threatnings. [sic]

We have already seen two instances in which God has executed [sic] his threatnings [sic] upon those who dared to mock him, and were these the only ~~evi~~ instances these would be sufficient to induce the considerate to be careful lest they fall by the same sin. But when we look at the ability of God to [page 32] perform all he has threatened <sup>being Almighty</sup> ^ no one need look for any thing else, unless he should question the truth & veracity of his Maker. God has promised, and he will in no wise suffer his word to fail, though heaven and earth pass away.

#### Reflections.

1. How solemn an employment [sic] to worship God.

We professedly place ourselves in his immediate presence and <sup>call upon</sup> ~~invite~~ him to witness our sincerity. [page 33] He is a spirit, and must be worshiped [sic] in spirit and in truth. No external appearance, however splendid, will be accepted of him, for God is not a respecter of persons. No lip service, however elegant the language, or sublime the diction is a satisfactory offering, but the sincere effusions of an humble and contrite spirit is what he [page 34] requires; and with such and such alone, he delighteth to commune.

2. How foolish and perilous a part is acted by the hypocrite.

He mocks God, who cannot be mocked with impunity. With uplifted hands, he pretends to address the Majesty of heaven. God beholds and marks the fraud. For every such act, he adds new [page 35] fuel to the flames of his torment; and as God has in some instances followed such with his immediate vengeance, struck dead in this

very act of solemn mockery, how ought we to fear lest we come under the same condemnation!

3. How precarious the condition of those who pretend to have been converted and again have returned to their former [page 36] practices.

Regimentation is the work of the Holy Spirit, and never is this work done but once. By such individuals this work is made a mere plaything, by which to deceive the credulous and unwary, or turned into a mere jest, by their returning to their former practices. The last state of such persons is worse than the first.

With these also may [page 37] be ranked all those who have promised God that they would attend to the requisitions of his word and seek the kingdom of heaven & have broken their vows. Their minds have been called up to the serious concerns of eternity, by the Holy Spirit, and they have grieved away the heavenly messenger; and God hath said, My Spirit shall not always strive [page 38] with man. Let all such be solemnly admonished by the words of our Saviour. Verily, verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. Mark 3. 28 & 29

Brownington	June 1842
Derby	August. 6. 1843
Barton	Feb. 1. 1843
Brownington East	August 15, 1847
Brownington	August 29, 1852

**Sermon 2 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 Tim.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 <sup>up</sup> [sic] 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 coldness 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.

of the church

I have put off my coat; how shall I put it on? 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] <sup>powerful attempt</sup> 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 veil [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.

who

God has ever had a seed to serve him on earth. Among those <sup>^</sup> were his true worshippers [sic], some through the imperfection of human nature have <sup>given</sup> ~~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 laid [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

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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 revery, 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]

whoud [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 25] contrite soul discovers so many errors [sic] and imperfections in itself, that it can <sup>see</sup> ~~discover~~ nothing in others [sic] actions or negligence more censurable than in its own. It therefore is disposed to pass over little seeming Evils or irregularities in others because <sup>its own sins are magnified before it.</sup> ^ It has much to repent of an account of its own wanderings from God.

Not so with those who [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 monster [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 hospitality. 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 ^ 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 aught [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 need be done, and one 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 Tirsas, 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 also when the light of the Church is the brilliant most ^ sin appears in its greatest deformity and is seen in its own native baseness and terpidude [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 the spread over ^ 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 all below, yet the rest sleep and 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 accomplished importance of the work, and the ease with which it might be and still neglected. A great discovers object to be obtained and trifling obstacles in the way 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 ~~phraise~~ [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? This labour is too great, this ~~disturbance~~ intrusion 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 receive, seek & ye shall  
Math.7.7.

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 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] 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. ~~Isae~~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 ~~ett~~

20

B~n March 7. 1847

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



As sleep did not come on instantaneously and over [page 5] take the individual unwarily [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 [page 6] 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 [page 7] 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 [page 8]

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 [page 9] 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 [page 11] 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 [page 12] 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 [page 65 {sic}] 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 [page 66 {sic}] 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~~ [page 67 {sic}] 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 [page 68 {sic}] 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 committed to man. Go ye ~~into~~ <sup>therefore & teach</sup> 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 [page 69 {sic}] 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 [page 70 {sic}] 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: <sup>their</sup> and ye yourselves like unto men that wait for ~~your~~ Lord, when he will return from the wedding: that when he cometh, and knocketh, they [page 71 {sic}] they [sic] may open

unto him immediately. Blessed are those servants, whom the lord when he cometh, shall find watching. Luke 12-35-37. Blessed indeed are those servants whom their Lord they blesseth; for<sup>^</sup> shall reap the rewards of all their labour, in the field of perennial glory: as he says. Be thou faithful unto death and I will give thee a crown of life.

Rev.2.10.

3. By his direct command.

He not only promises [page 72{sic}] great and distinguishing blessings to those by the authority of a command. who are awake to duty, 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 [page 73{sic}] 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 [page 74{sic}] 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 [page 75{sic}] 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, [page 76{sic}] 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 [page 77{sic}] 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. [page 78{sic}] 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 [page 79{sic}] 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], [page 80{sic}] and 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 [page 81 {sic}] 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 [page 82 {sic}] 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~~ [page 83 {sic}] she wanders forlorn earnestly & carefully 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 [page 84 {sic}] 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.

“ “ “

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. “ “ “ [page 85 {sic}]

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 [page 86{sic}] in view of the promise of our Saviour to those that ask, that these 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.

“ “ “

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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[pages are misnumbered, pagination in transcript is as written by Twilight]

**Sermon 4 1 Cor.9.24 Jan. 16. 1853 18 pages 6 1/8"x 7 5/8"**

1 Cor. 9. 24 P

So run that ye may obtain.

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Diligence and perseverance are two peculiar characteristics of the christian importance religion. They are of so much so that no individual can, with propriety, claim the character of a christian, and still be indolent in spiritual or even temporal things. For inspiration enjoins that we be Not slothful in business, fervent in ~~business~~ spirit; serving the Lord. Whatsoever our hands [page 2] findeth to do, is required to be done with all our might, yet all to the glory of God. The apostle in the text and context, most happily urges his Corinthian brethren [sic] to greater activity and perseverance in the christian race, from the well-known practice among those who were engaged in the Ithmian ~~Christian~~ games. Those who expected to excel in those games must be temperate in all things. ~~They~~ They must be constant in the exercise, habituate themselves to the various practices, which would have a tendency [page 3] to gain for them the desired object. Much more the Christian. If the one should make these preparations to obtain the prize [sic], which was a garland of roses, or some insignificant, perishable thing, how much more those who ran in the Christian race, whose object was to please God and obtain eternal glory, a crown of life.

As the apostle brings to view certain <sup>practices</sup> ^ where great extentions [sic] were made to obtain the prize [sic], and uses them to illustrate the activity or exertion which should be used to [page 4] obtain the prize [sic] in the Christian race, let us examine.

I. The propriety and fitness of the similitude.

1. Those who run a race must strictly observe the course, and the rules

which ~~the~~ regulate ~~the~~ all the conduct of those who run.

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Here the resemblance is perfect. The Christians [sic] course is a certain limited [sic] way; emphatically called the way of God's commandments. From this way we are not to turn either to the right hand or to the [page 5] left. The rules of this race are the precepts of God's word some of which are the following.

Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil. Prov. 4.25-27.

---

Again, See them that ye walk circumspectly, not as fools, but as wise; Redeeming the time because the days are evil. Eph. 5.15 [page 6] See that ye fall not out by the way. Gen. 45.24.

2. In running a race there are temptations thrown out to impede the progress of those who run.

The golden apples.

So also in the Christian race.

Riches - - Honour - Amusement - pride of life. Lo here and lo there - -

But go ye not after them

3. In running a race they should be constantly progressing. [page 7] So also in the Christian race.

Sorry ye not in all the plains\_\_

‘ ‘ ‘ ‘ ‘ ‘ ‘ ‘

Not slothful in business; fervent in spirit; Serving the Lord. Rom. 12.11.

— — — — — — — — Eccl.

Whatsoever thy hand findeth to do, do it with thy might. ~~Phil~~ 9.10. \_

— — — — — — — —

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of C. Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting, those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prise [sic] of the high calling of God in C. J. Phil. 3.12-14-

— — — — —

4. None gain the prise [sic] unless they continue to the end of the race.

Lo begin briskly and run well for a season, though one may have gained much of the others, should he then stop and not reach the goal, he cannot bear away the prise [sic]. The whole ground must be gone over; he must fully [page 9] arrive to the end of the race, in order to bear away the palm.

So also in the Christian race. So thought Paul when he said, forgetting the things which are behind, I ~~press forward~~ and reaching forth unto those things which are before, I press toward the mark, for the prise [sic] of the high calling of God in Christ J.

— — — — —

He forgets what he has passed -

— — — — —

He that overcometh, will I give to eat of the tree of life, in the [page 10] midst of the Paradise of God Rev. 2.7. \_ \_ \_ \_ \_

Be thou faithful unto death & I will give thee a crown of life. Rev.2.10.

— — — — —

These are some of the resemblances between the race for an earthly prise [sic] here alluded to and the prise [sic] of the Christian. But in other respects they differ very widely.

And

1. In running for an earthly prise [sic], many run but one bears away the palm.

[page 11] Know ye not that they which run in a race, run all, but one receiveth the prise

[sic]? 9.24 -

- - - - -

2. Each one when he starts to run is uncertain, though he exert himself to the utmost.

Some one may be more successful than the other - - - - -

Not so in the Christian race - - - - -

Says Paul, I therefore so run, not as uncertain; so fight I, not as one beating the air. - - - - - [page 12]

3. In other races there are jealousies.

- - - - -

Not so in the Christian race.

- - - - -

4. In other races, they strive to hinder each other.

- - - - -

Not so in the Christia [sic] - - - - -

It is their delight to help each other. The strong assist the weak.

- - - - -

5. In other races, when one falls, the rest rejoice.

- - - - -

But in the Christian, they mourn.

- - - - - [page 13]

6. In other races, they have only labour and toil. - - - - -

.....

But in the Christian race, there is great peace and enjoyment while he is engaged for the prise [sic] - - - - -

II. Let us notice some of the circumstances connected with this race.

1. Those looking to see the event. -----

1. [sic] The world ‘ ‘ ‘ ‘ ‘ ‘ ‘ ‘ ‘ ‘

2. All the malignant powers [page 14] of darkness. . . -----

-----

3. True believers on earth.

-----

4. Angels and Glorified spirits.

-----

5. The eye of the Omnicient [sic] Judge is upon us.

-----

A kind and sympathising [sic] friend.

6 Worth of the prise [sic].

The prise [sic] in other races \_

But this a crown of life. ----- [page 15]

Reflections

1. We should remember that the requisitions of this race, embrace all those duties enjoined upon us by God’s word. We are not to say that we have done enough untill [sic] we have accomplished all those duties which God has enjoined upon us, and after having done all, feel that we are unprofitable servants. Though we have made great advances in the Divine life, yet we have to pray, Forgive us our debts, [page 16] for they are many, and very great in thy sight.

2. We should be led with humility to inquire why we were permitted to enter upon this glorious race; while many mistake and lose the prise [sic]. Is it by reason of any work of righteousness of our own? Had we performed any <sup>act</sup> ~~work of righteou~~

pleasing in the sight of a holy God that he should even permit us to enter upon this glorious race to contend for the prize [sic] a crown of life? Our lives and our consciences answer no? [page 17] It is all of Sovereign mercy & full grace in Christ Jesus. Then let us run with patience the race set before us. Looking unto Jesus the Author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Then if we obtain this glorious inheritance a crown of life and be crowned as kings and priests, we cannot say that we have gotten it by our own might, but [unnumbered last page] must ascribe our  
live and  
success unto him who gave his life that we might ^ reign with him. And so all the redeemed will say Worthy is the Lamb that was slain to receive [sic] honour dominion,  
kingdom & tongue  
and power and glory, for thou has redeemed us from among every nation and kindred  
and people, and hast made us kings and priests unto God even thy Father and we shall reign with the [sic] for ever and ever.

Amen \_\_\_\_\_

B~n. Jan.16.1853

**Sermon 5      2 Cor.5.20      B~n April 3. 1853 52 pages 6  
1/8"x 7 1/2"**

2 Cor.5.20.

Now then we are ambassadors [sic] for Christ; as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God.

---

In a preceding [sic] verse, the apostle announced the important truth that Christ died for all. From this important fact, he had derived new and enlarged views in respect to mankind in general and of Christ in particular [page 2]. Previous to his conversion [sic], he had looked for the coming of the Messiah as a powerful temporal prince, whose reign should be one of great splendor and earthly glory. That his power and splendor would be identified with the Jewish nation alone, to increase their power and extend their influence, irrespective of consequences on other nations. But in this he was disappointed; for he learned that Christ came not as a temporal Prince, but [page 3] a Redeemer; and died not for the Jew alone, but for all men, that all might be reconciled to God. His views are greatly changed, his national pride humbled, and now no longer does he regard any man according to the flesh, but by the example of Christ, he would treat all men alike, both Jew and Gentile, for whom Christ died that they might be reconciled to God.

To carry on this work of reconciliation, begun by Christ, God had committed the import- [sic] [page 4] business unto his servants, as he says, And has committed unto us the word of reconciliation. In the text he declares his mission and office saying, Now then we are ambassadors [sic] of God; as though God did beseech you by us, we pray you in Christ's stead, by ye reconciled unto God.

From these words we educe the following topics. ~~for investigation and inquiry.~~

I. What is implied by ambassadors [sic] being sent out.

II. Duties of ambassadors [sic]. [page 5]

in which

III. The manner God beseeches men to become reconciled to him.

IV. The manner in which the ambassadors [sic] for Christ should urge the subject.

~~To each of these subjects let us give our candid attention.~~

And

I. What is imptied [sic] in ambassadors [sic] being sent out.

1. That there is a government or authority in whose name they act.

The term ambassador [sic] means a person sent out to communicate [page 6] an  
or  
important message to a person or collection of persons, deeply interested in the  
communication given. This necessarily presupposes [sic] some high authority under  
whom they act and to whom they are amenable for the manner in which they transact the  
business committed [sic] to their charge. This business generally has relation to  
[illegible] princes, kings or governments, or between a prince and some part of his  
dominion, which has become dissatisfied and have revolted. In the case now [page 7]  
under consideration, the subject to be treated is between God the moral Governor of the  
universe and man who has revolted from his government, and are engaged in open  
rebellion against his authority. Christ the prince of peace came into the world on the  
same benevolent errand and having finished the work assigned him to do, returned to the  
bosom of the Father who sent him; but before he left the scenes of his mission, he  
appointed the individuals, to carry out the glorious designs, thus commenced and which  
had already cost so [page 8] much treasure. And hence the apostle says Now then we are  
ambassadors [sic] for Christ, as though God did beseech you, by us, we pray you in Christ  
[sic] stead, be reconciled to God.

2. It is further implied that there is a possibility of adjusting the difficulty.

The fact that individuals are appointed to negotiate & arrange <sup>the</sup> business, is a [sic] conclusive evidence that at least one is disposed to settle <sup>the</sup> controversy and enter on more friendly terms. But this does not always [page 9] imply that both sides are willing to enter into friendly arrangements; but when one party presents terms of peace and reconciliation, just and honorable to both sides, and those to whom such propositions are made, decline or refuse compliance, however disastrous [sic] the consequences may be <sup>not</sup> to the delinquents they may have the pity of those looking on, for their folly, but <sup>^</sup> their sympathy as suffering unjustly, under an unavoidable necessity; but the evils they may endure would be regarded as the result [page 10] of their own choice and perverseness [sic]; for they could have been avoided had they been willing to do right and act honorably [sic].

This is peculiar [sic] the fact now under consideration. Christ has sent out his ambassadors [sic] with terms of reconciliation, and they are of such a character as renders compliance easy; and just and honorable to both parties, and the only ground on which can be based the principles of reconciliation with safety, [page 11] both to God and man; for it is established by infinite wisdom, who must of all possible [sic] plans form the best. Hence if man finally perish, he has no one to blame for his destruction but himself, and this will be one great source of his torment.

II. Duties of ambassadors [sic].

These are always stated in the rules and regulations of the government, which they represent. They are such as clearly to set forth the cause [page 12] of their mission, that there be no misunderstanding. But more particularly,

1. They should state clearly the case, which constitutes the cause of

irreconciliation.

This is necessary for millions may be involved in the question. A mistake here, would render the whole mission ineffectual and worse than lost, for time passes on and the difficulties are constantly increasing. Much more should the ambassadors [sic] of Christ, be particular and prompt in the discharge [page 13] their duty to those to whom they are sent, for no message is of higher importance or attended with more weighty consequences.

This controversy or irreconciliation is between God the moral Governor of the universe and man, the workmanship of his hands. God has established his law, by which to rule his moral <sup>kingdom</sup> beings on earth, calculated to raise man to honor, distinction and glory; and render himself glorious in the sight of an intelligent [page 14] universe. As God is perfect in wisdom and goodness, ~~of all possible laws which could be formed for accomplishing this great and glorious design, the law which established~~ <sup>this law</sup> ^ was the best, and no other can be substituted and accomplish the same benevolent designs of the Almighty. If this law is not sustained, God must cease to be the ever adorable Being, he claims to be & consternation would seize the heavenly hosts, all hell would break loose, and wild [page 15] confusion and anarchy burst forth in all parts of the universe and chaos regain his ancient dominion.

This law so desirable to be sustained, man has violated, has broken, and rebelled against the Most High. Satan first broke peace in heaven, and drew after him a third part of heaven's sons; Man followed the rebellious train and still sustains that position on earth. Hence wars, commotions, persecution, bloodshed, and death with all its concomitant evils reign on earth in all their [page 16] harried forms.

To stop all this evil and introduce order, harmony, peace and happiness on earth, Christ the second in the adorable Trinity, sends forth his ambassadors [sic] to man to

explain the cause of irreconciliation and propose conditions of peace & amity.

~~To persist in a sin so great & fraught [sic] with such awful consequences, that God calls upon heaven and earth to notice the perverseness of man saying Hear O Heavens— and give ear— [page 17]— O earth. For I have nourished and brought up children and they have rebelled against me! Notwithstanding the greatness and aggravated [sic] nature of crime,~~

2. God has removed all obstacles on his part and made all necessary arrangements and an infinite expense too, to produce reconciliation and restore man to happiness & peace.

Herein we see the condescension [sic] and benevolence of the Almighty. He needs not man to add to his essential glory, neither does he need man to people his [page 18] lower creation. For with a single touch of his finger he could blot out this world and assign all its guilty population to oblivion; and with a single effort of his creative energy recreate another and people it with beings who would obey and glorify him forever. But not so with our munificent Creator. He delights in the exercise of his benevolent feelings, rather than vindictive wrath, and undertakes [sic] to remove the great obstacles in the way of reconciling the world to himself and saving rebellious man. To [page 19] effect this, something must be done by which he could exercise the attribute [sic] Mercy, which could not be done under the law, which man had violated, for by that law all the world is guilty before him and condemned, there being no provisions for the exercise of mercy. A greater work than to create the world and establish his law over man, must be accomplished to render that law as firm and as honorable to an intelligent universe as it was before it was violated, and still exercise mercy to man and pardon the rebel [sic]; for no other [page 20] law could be given to the world than that already given, and do justice to the Divine attributes [sic]. This law is perfect, and God could give no other than a perfect law; ~~and two perfect laws designed [sic] for the same individuals and still—~~

different is an impossibility. Hence the emergency of the case. To pardon the sinner under this law were an impossibility, unless some compensation was made to show that God respected his law; and to receive the sinner into his favor without suitable provisions, were also impossible and subversive of his [page 21] government. Something infinitely meritorious must be given an infinite sacrifice must be made to remove the difficulty in the way of reconciliation. This man could not devise for want of wisdom or affect for the want of power. Nothing short of infinite wisdom could devise, or infinite power could accomplish it. But where, in universe could an offering be found of sufficient merit to satisfy the demand? Does the offended Sovereign look on earth to find an ample <sup>sacrifice</sup> offering? It were vain! Does he look among the angelic hosts, who were ever ready to do [page 22] his will? Even there among ~~those~~ bright and glorious beings then is nothing found adequate to the demand. With infinite regard God looketh upon his well-beloved Son - and saith, behold, I have found a ransom! The son in obedience [sic] smiles approbation, and says, Always rejoicing in the habitable part of the earth: and my delights were with the sons of men. The Father loves the Son and promises him that he shall see of the travail of his soul and be satisfied: by his knowledge shall my [page 23] righteous servant justify many: for he shall bear their iniquities. Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy inheritance. Ps.2.7-8. In the fullness of time Christ came to do the will of his heavenly Father, to reconcile the world unto him and make it possible that God might be just and still the justifier of him that believeth.

Hence God has opened the way [page 24] of reconciliation between himself and rebel man, and hath proclaimed,

### 3. The terms of reconciliation.

That God hath a right to establish the terms of reconciliation no one will pretend to doubt unless he assume the prerogative of God and call himself the greater. ~~But we cannot believe that any one would assume a position so audacious, so impious.~~ Let us then turn our attention to the terms which God condescends to propose [page 25] to man for his consideration and acceptance.

But here we would remark, that the ambassador [sic] is not allowed to go beyond the limits which are prescribed by his prince or government, which he represents, unless these are points left discretionary. In this case, he is bound to act in exact accordance in all respects, as he believed his sovereign would, were he present with all the facts in the case before him. But as it respects the duties of the ambassadors [sic] for Christ, there is nothing [page 26] left undefined, but the terms are few and clearly defined. The only terms which he is allowed to present are Repentance towards God and faith in the Lord Jesus Christ. Besides these there are no other terms, but the genuineness of the repentance, will be marked by the subsequent life and conduct of the penitent.

As man is wrong in rebelling against his Sovereign and as God cannot change being perfect, unless the change be for the worse, we see the necessity of [page 27] man's changing in order to accomplish this reconciliation in the best way.

~~A similar argument may be urged upon man to believe in the Lord Jesus Christ: as his only Savior; for if he trusts to any other Savior, his salvation and reconciliation is not secured, but he is still in rebellion [sic] against his Sovereign, being unwilling to be reconciled in that way which infinite wisdom has devise [sic], at an infinite expense. And may no one of us be disposed to reject [page 28] the terms of reconciliation and continue under the displeasure of the Almighty.~~

III. The manner in which God beseeches man to become reconciled to him.

Were God a dependant [sic] being and looked to man for all things needful for his

happiness or glory, then we might safely infer that there were other causes, than pure benevolence and compassion, which caused him to beseech man as he does. But he is the independant [sic], all wise and holy God, and were the millions [page 29] of worlds which he hath created, blotted out with the myriads [sic] of their population, his throne would remain the same and his glory untarnished. How then ought the heart of man to be smitten into contrition, when God of ineffable light and glory bows the gentle heavens and comes down to earth and beseeches rebellious worms to become reconciled to him. This he does in various ways, some of which are the following.

1. By his word and his servants. [page 30]

It has even been the painful duty of the servants of God to declare his word unto the children of men; and while some would listen and obey, others would turn away and treat the messengers with contempt.

This trait in the human character our Saviour will understand [sic] when he sent out his disciples to preach the word of reconciliation and he said unto them He that heareth you heareth me; and he that despiseth [sic] you despiseth [sic] me; and he that despiseth [sic] me, despiseth [sic] him that sent [page 31] me. Luke.10.16. This a fearful position for frail man to take, for by so doing, he shows his contempt to the ever adorable God-head. Notwithstanding all the indignity which Israel cast upon his word and servants, Yet the Lord testified against Israel and against Judah by all the prophets, and by all the seers, saying, Turn ye from your evil ways and keep my commandments, and my statutes, according to all the law which I commanded your [sic], and which I sent you by my servants the prophets.2.17.13. Here God pleads [page 32] ~~with Israel to turn from their evil ways and keep his commandments and statutes, which wee [sic] so wisely calculated to raise to distinction and national glory and individual happiness.~~ In like manner by his prophet Isaiah he says, Seek ye the Lord while he may be found; call ye upon him,

while he is near: Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him and unto our God for he will abundantly pardon. Isa.55.6-7. Here God in a most effecting [sic] [page 33] manner entreats man to turn unto him while he is near or waiting to be gracious, and he will not only have mercy upon him, but will abundantly pardon. Again he says, Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: Wherefore, turn yourselves, and live ye. Ez.18.31&32. What a pathetic expostulation and appeal is here made by a condescending [page 34] God. He pleads with man as a faithful friend and the effectation [sic] of a father; and who can be so obdurate and hardened as to refuse to be reconciled when God pleads with so much tenderness and love?

Still more by his servant Jeremiah he saith, Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and they [sic] soul shall live. Jer.38.20

Once more, he saith by Isaiah, Come now, and let us reason together saith the Lord: [page 35] though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool. Isa.1.18. Nothing can be more touching and sublime than this. The great God, the eternal I am, condescends to reason with man, plead with him and beseech him to repent, and make such precious promises to wipe away all the deep stains which sin hath made & bring him to ineffable glory!

## 2. By his well beloved son.

God at sundry times had spoken to man by his prophets, but [page 36] that nothing might be wanting on his part he sent his only begotten Son our Savior to open a way of reconciliation and preach its necessity to the children of men. This he did with

great fidelity to God his Father and and [sic] zeal and love to man. This he did with such tenderness of spirit and sympathy for them in view of the sufferings which awaited their refusal of reconciliation that he even wept when he brought to mind his frequent entreaties saying O Jerusalem Jerusalem, thou that killests [sic] the [page 37] prophets and stonest [sic] them that are sent unto you, how often would I have gathered thy children together as a hen gatherests [sic] her chickens under her wings and ye would not. Here the Savior alludes to the numerous instances of his kindest regards to them to bring them into a state of reconciliation , and finally died in ignominy on the cross to accomplish the same great and glorious end.

3. By his Spirit God beseeches man to become reconciled to him. [page 38]

How often God beseeches man to become reconciled to him in this way eternity alone can disclose; for it is the still small voice which almost constantly admonishes, reproves, and beseeches man to comply with the terms of reconciliation. It speaks to him in the busy hum of crowed [sic] city, the public congregation, in the lonely dwelling, and in tender accents [sic] Why will ye die? in the silent vigils of midnight darkness; and saith This is the way walk ye in it. And although it is called the still small voice yet great is its power for [page 39] none ever became reconciled save through its benign influence.

IV. The manner in which the ambassadors [sic] for Christ should urge the subject.

No man can be intrusted with business of greater importance, involving greater responsibilities than an ambassador [sic]. He ought to understand well the business of his mission, and be faithful to his trust, not deviating from the path of honor or integrity. In all points of difference between the two governments, he must act discreetly, and while he maintains [page 40] with fidelity the just claims of the one, he

must respect the rights and privileges of the other. So also must the ambassadors [sic] for Christ do. And hence

1. They should treat the subject of reconciliation with fidelity to both parties.

Here much wisdom and prudence is requisite, more than what usually falls to the common lot of man. But the great fountain of true wisdom is ever open to supply those who lack wisdom, who is liberally supplied if he ask. Let him then [page 41] ask of God, who giveth liberally unto those who lack and upbraideth not.

In this great work and solemn embassy, the ambassador [sic] should be deeply impressed with truth of the Omnipresence of Christ who when he gave the commission said Lo, I am with you always even until the end of the world. In him was truth and sincerity, and he always taught with plainness and fidelity; and so would he have his servants do. The truth must not be disguised, neither should it be kept back [page 42] for Christ requires this fidelity and even present to witness the faithfulness of his servants, and saith be thou faithful unto death and I will give the [sic] a crown of life.

2. They should urge an immediate compliance with the terms of reconciliation  
& faithfulness  
with a similar earnestness as Christ.

It is not possible for man to conceive or understand the momentous consequences pending between God and man to urge the ambassadors [sic] of Christ [page 43] to that  
see  
zeal and pathos manifested by him; and even if they could all those consequences, on the one hand glorious and on the other awful and appalling, their other powers being as they now are they could not equal the zeal and pathos of the Savior. They may imitate and follow his example as far as the ability given them will allow, and they will be acquitted as good and faithful servants.

Christ urged the terms of reconciliation throughout the whole of his ministry, and the last commission [page 44] to his disciples he strongly enforced the same duty.

Let us give our attention for a moment to the preaching of our Saviour. He preach [sic] Repentance and faith as indispensable [sic] to salvation, saying Except ye repent, ye shall & all likewise perish. Luke 13.3. The time is fulfilled ^ the kingdom of God is at hand. Repent ye, and believe the gospel. Mark 1.15. I am from above: ye are of this world: I am not of this world: I said therefore unto you that ye shall [page 45] die in your sins: For if ye believe not that I am he, ye shall die in your sins. Jn. 8.23 & 24. These are a few of the many specimens of the Saviour's preaching and he urges the necessity of complying, by presenting the consequences, Death. By this we are not to understand the death of the body, terrible as it may seem to many, for all men die whether penitent or impenitent, but that death which never dies, a spiritual and eternal death of the soul or as our Saviour has it elsewhere, where the worm [page 46] dieth not and the fire is not quenched. Our blessed Saviour was a being of very tender feelings as manifested at the grave of Lazareth [sic], and when he wept over Jerusalem; he could not therefore present such awful sentiments to excite fear and terment [sic] the feelings of his creatures unless there was something awful in the death of the sinner! And can we disbelieve his word and denunciation indirectly charge him with falsehood? Let us remember the awful of word of God, woe unto him [page 47] that striveth with his Maker.

Christ could command obedience to the terms of reconciliation, for he had a right so to do, and it is the duty of man to obey, and no one can disobey without guilt and increased condemnation. The same authority he gave to his ambassadors [sic] to preach faith and repentance throughout the world [sic], but all must be done in his name, and in much humility, for they are but earthen vessels to whom this important commission was given; Go ye therefore and teach all nations [page 48] baptising [sic] 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, even unto the end of

the world. Math.28.19 & 20.

With this high authority, they went forth and in obedience to this sublime command they preached that men should repent. Mark.6.12. The same obtains in the present day & although men may mock or deride or treat the message with contempt [page 49] or with neglect as they did them, they cannot change the purposes of God in the terms of reconciliation. He remains the same inflexibly merciful, benevolent and just Being, and having proclaimed his holy law and the terms of reconciliation he will not deviate from it though heaven and earth pass away. Hence the transgressor must submit to the terms as there can be no others given unless God should cease to be holy, just and good. But God changeth not. As he declared him [page 50] himself unto Moses, so does he unto us this day, The Lord, The Lord God, merciful and gracious, longsuffering [sic] and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity transgression and sin, and that will by no means clear the guilty. Ex.34.7. How great his mercy, how awful his justice, how benign and enrapturing his smiles how terrible his wrath! O sinner, who can endure his anger? Submit to the terms of reconciliation, while it is called to day lest they be forever withdrawn [unnumbered page] for ever and you be cast off for ever. To day life and death is set before you, which will you chose [sic]? The present moment is yours, the next is not. If you choose life God will be glorified in the exercise of his mercy, but if you will not be reconciled to God his wrath abideth on you; For whosoever hath not the son hath not life but the wrath of God abideth on him. He that believeth not shall be damned.

Return O sinner God the father calls thee, and beseeches thee to return; God the with [sic] and compassion Son with ^ tenderness ^ invites [unnumbered page] to become reconciled and live. and God the Holy Spirit, woos and intreats, and in accents of love inquires. Why will you die!

B~n April 3.1853

Derby March 4.1850 Communion

Audience 115 1 Cor.11.23

B. 87

A. 128

S. 111

**Sermon 6      Isaiah 5.4.      B~n April 8. 1853 29 pages 6  
1/8"x 7 1/2"**

Isaiah.5.4.

What could have been done more to my vineyard, that I have not done in it?

Wherefore when I looked that it should bring forth grapes brought it forth it forth [sic] wild grapes.

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in respect

These words were originally spoken of the Jews but are equally applicable to any people highly favored of God. It may then be applied to us as a nation, a state or a community; [page 2] for God has bestowed upon us many distinguished blessings, and does demand the precious fruits of <sup>ness</sup> righteous ^ [sic] and love; for where much is given, much is required. We should always be mindful of his goodness and recount his mercies and blessings with gratitude and praise. And while we do this, we should at the same time seriously inquire whether we have been deserving of such blessings and distinguished favors, and if there is not also much reason for humiliation and repentance [page 3] before him for abuse of his mercies and neglect of his grace. To-day we are particularly called upon to humble ourselves before him, by fasting & prayer, to implore his mercy and forgiveness, deprecate his judgements, and humbly ask a continuation of his blessings. In order more clearly to understand our duty and obligations to him who wields the destinies of nations as well as individuals let us consider the following particulars.

- I. The distinguished blessings [page 4] conferred upon us.
- II. What might be reasonably expected from us.
- III. The fruits produced.

The above propositions seem to be clearly suggested in the text and carried out in full, would fill volumes [sic]. We can take only a slight survey of the most prominent ideas on the present occasion; and

I. The distinguished blessings conferred upon us.

That these are great and invaluable must be admitted by every reflecting mind, and [page 5] calls for a continual tribute of a nation's gratitude. None can duly appreciate these except those who have been deprived of them; and hence we are not suitable judges, being always in possession [sic] of them. Some of these distinguishing mercies and blessings are the following.

1. We are permitted to worship God according to the dictates of our consciences.

That God by his Providence superintended and directed our national affairs, in laying the foundation & establishing our [page 6] independence [sic] cannot be doubted. In those transactions which formed the various scenes of national glory, the finger of God is clearly seen; for nothing short of a kind and almighty Providence, could have carried our forefathers through with such an unequal and bloody struggle. About one eighth of the present population without means or money contends with one of the most powerful and warlike nations on earth and ultimately in triumph. The finger of God was seen in all this glorious struggle; and equally [page 7] clearly was it visible in establishing the principles of our national compact upon such wise and broad basis, as far to exceed all human calculation. Though we had wise and good men of clear and penetrating minds, yet is not all probable that they could see the powerful working of that instrument called the Constitution through all its [sic] diversified windings, and intricacies, binding together one of the most powerful people on earth; and yet so elastic as to extend over an immense territory, embracing people of every lan-[sic] [page 8] of every religion, of every interest

civil and national feelings, & yet none feeling its galling influence, but enjoying perfect freedom of action in all things pertaining to their own happiness & the publick [sic] good. It is impossible that the wisest of men should have been able to foresee all these things, which are so clearly developed now that wisest of statesmen of foreign countries look upon the wisdom of our constitution in its operation [sic] with wonder and admiration.

Here they see a numerous pop- [sic] [page 9] population daily increasing by multitude [sic] swarming from the old cuntries [sic] with all their national peculiarities, each pursuing [sic] a course agreeable to his own wishes, governing themselves, yet governed with great strictness, and propriety. Here then is displayed something more than human wisdom something more than human segacity [sic] could suggest or human ingenuity could devise.

Here each one sits under his own vine and fig tree, and worships the God of his fathers according to the dictates of his own conscience and [page 10] no one to intermedle [sic] or make afraid. No lordly priesthood to dictate how he shall worship or how he must understand the word of God; but he reads for himself, judges for himself, and worships ~~for himself~~ according as he understands that word, and the dictations of an inlightened [sic] conscience.

## 2. Our rulers are the peoples choice.

In other countries men become kings princes and rulers by birth and not by merit. The king is honored and applauded because [page 11] he is a king and not on account of merit and distinguished talents for usefulness. In his exalted station he is placed by the ordinary course of nature, and is entitled to no more praise or blame, in the case than a man because he is borne [sic] an American, an Englishman, or a Hottentot, which incident he was neither the agent in accomplishing, nor was he able to prevent. In that

event there is neither merit no [sic] demerit. Yet because this is the fact in respect to him, they applaud and honor him as though he were of a superior order of beings. [page 12]

This foolish order of things gives rise to a great multitude of idle and worthless beings sustained at a great expense of the people and honored because they are of high birth, Hence the great difficulty of rising from low to high stations of merit and usefulness. The poor cannot rise and hence they do <sup>not</sup> ^ advance in the scale of moral beings because there is nothing to stimulate and encourage them. They must remain in that low and degraded state from generation to generation, for so strong is the line of distinction drawn between them that different classes are not allowed even to eat together. Not so with us. The wisdom of [page 13] our laws and customs are such that every man of suitable character and ability is eligible [sic] to the highest gift of the nation. Hence there is a constant stimulant and a powerful cause operating [sic] to spur him on to distinction and usefulness. Though there are some, who are raised to high and honorable stations who are unworthy, yet this is not a defect in theory but in practice. These cases we must expect in this imperfect state of human society; but their occurrence will diminish [sic] as moral improvement advances.

3. We are highly favoured with [page 14] the freedom of the press.

The power of speech is given to man for wise and benevolent purposes. By it he communicates his thoughts to others; which adds much to his usefulness and happiness. But so limited are his associations that without other means of communicating his thoughts, his usefulness must be greatly circumscribed. Means to extend his usefulness a hundredfold we find in the press. This powerful engine of good we have at our command, and using it properly we may exert an influence [page 15] over millions whom our voice could never reach.

This powerful agent in some countries is interdicted and even the freedom of speech is prohibited. If men are oppressed they dare not murmur, if they have made any new discoveries they dare not disclose unless it be in exact accordance with the powers that be. Hence such nations as is the case with Spain, pass on from generation to generation with little or no improvement in science, morals or religion.

But how different with us to become [page 16] greatly good and extensively useful.

Add to this our means of general information, by means of our literary institutions, no nation can be found on earth so well fitted and abundantly supplied with means of rising to distinction in honor, and moral excellency as the United States.

II. What might be reasonably expected from such advantages and blessings.

1. Gratitude from every bosom.

It is a well established principle [page 17] even among savages, that gratitude is due to benefactors. Among them we have some of the most extraordinary instances of a grateful [sic] heart unto those who have shown favors and performed acts of kindness. Expressive of those grateful [sic] emotions kindled in the breast for even small, favours, great efforts have been made and great sacrifices sustained even by the poor Indian in favor of his benefactor. He reads the volumn [sic] of nature to obtain [page 18] a knowledge of his duty. He sees God in clouds and hears him in the wind. He hears his awful voice in the thunder and feels his own weakness and insufficiency, and look to the Great Spirit for protection. On the mountain's brow, on running stream, on the bosom of the ocean [sic], on nature's broad expanse, and on every tender leaf which tumbles in the breese [sic] he reads in indelible characters. Gratitude due to the Great Spirit and to every benefactor. The same volumn [sic] is spread open before us, who possess enlarged vews [sic] from our superior [page 19] advantages, and gather in more sublime great, sublime and instructive as it may be instruction. In addition to this ^ we have open before us, the sacred volumn [sic], a

revelation of himself; on every page is impressed his character, his natural and moral attributes [sic], and everywhere enforcing [sic] upon us our duty, obligations, and gratitude due to him. Nature and revelation both enforce [sic] this duty in terms clearly as if lit up by a sunbeam, and conscience unites its testimony, and strongly pleads for God. In view of these circumstances what people on earth are under stronger obligations [page 20] than we to render praise love and gratitude to God our munificent Benefactor? God is just and demands it; he is good and bountiful to us, and he deserves it; we are dependent and constantly receiving of his bounty and should we not meet his rightful claim, we are exceeding guilty and no longer worthy of his protection.

2. Freedom from all intemperance and oppression.

Whatever may be our condition in this respect, it is certain the advantages we possess give [page 21] us sufficient light and instruction on these subjects, to know our Masters will, and if we do it not we must expect to be beaten with many stripes. We have seen and we know the debasing influence of intemperance, that it changes man <sup>created in</sup> the image of God into a brut [sic] and renders his house which should smile with plenty and happiness, a scene of want, wretchedness and misery. It has been the united effort of the benevolent, the philanthropist, the patriot and Christian for years to stay the torrent of intemperance, but many have died without beholding [page 22] the bright prospect which now beams upon our eyes. Many the projects proposed by the wise and philanthropic to quench the devouring flame of intemperance [sic], while some measures have overreached the proper limits of public sentiment and retarded the work and object designed others have fallen far short of accomplishing the end intended, but in the midst of this storm of conflicting sentiments God has been at the helm, conducting the temperance barque over a tempestuous sea, and now has anchored it as we believe in a safe harbor. Twenty

[page 23] five years ago, such a law could not have been sustained as we now have. It is

true we have passed through many a hard struggle [sic] and obtained through Divine aid what seems to be the only true basis [sic] on which to erect our temperance fabric [sic]. As God has thus favoured us and enabled us to lay the foundation with true and imperishable materials, he expects that we will build [sic] on it, and erect a temple of true temperance, which shall be more durable than the monuments of fame, though built of marble. It is therefore to sustain the law to [page 24] ~~us sufficient light and instruction on these subjects to know our Master's will~~ to the utmost of our power; in informing ourselves that we might be supplied [sic] with proper materials to meet objections and of instructing those who need instruction and silencing those who may cavil. God expects this, and with reason too; for he has given us what we have need for years, and what we have asked in prayer, for a long time, but now to abandon the rich boon so long desired, must show our pretensions [sic] to be hypocritical [sic] [page 25] and all our actions in the cause of temperance a farce.

3. He expects universal love & attachment to his worship.

This a reasonable [sic] expectation for it is the principal means by which he carries forward his benevolent designs for meliorating the condition of man, and fit him for heaven. Through this instrumentality are we indebted for our high and exalted privileges as a nation. Had our forefathers when they landed at Plymouth, erected reason as their standard and Deity, where would our [page 26] glory as a nation been [sic] but among the things which never existed & our nation [sic] character worse than that of infidel France.

The influence of a love and attachment to the worship of Almighty God, is clearly seen in the fact that New England gives character and tone to the greater part of this great and powerful Republic. The West is mostly under that influence. Their clergymen, presidents of their Colleges, their statesmen & Judges are mostly of Puritan origin [sic] & mostly educated in New England. But what is New England compared to other [page  
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27] portions of the Union? She is younger than some portion, inferior in soil and climate, but her love of Sanctuary and worship of Almighty God in spirit and in truth, her ardent love of liberty and freedom of action has given her a high place in a nation's influence, and a power which will be felt as long [sic] Plymouth Rock will be remembered and the name Pilgrim Fathers, falls with pleasure upon the ear. God has reason to expect that we shall emulate the example of our pilgrim fathers, and love his worship as they loved it, from which through him so [page 28] many blessings have fallen to our beloved country.

### III. The fruits produced.

Among so many blessings to which we have merely glanced our minds, it must be expected that a great and glorious harvest of precious fruits must have been gathered in, and all roots of bitterness and of sour and unwholesome fruits long before this been rooted out.

That there has by the fostering hand of God, been much good fruit produced must be admitted, but that there has and is constantly [page 29] growing much fruit which is unwholesome and injurious is equally certain.

#### 1. Neglect of God's service

“ “ “

#### 2. Intemperance and vice

“ “ “

#### 3. Oppression and slavery and their attendant evils.

“ “ “ “ “

B~n April 8.1853

Audience 61. Snow deep

**Sermon 7      James 1.22      April 10 1853      38 pages 6 1/8"x 7 1/2", & p.31-42 4 1/8"x 6 1/4"**

James. 1.22.

But be ye doers of the word and not hearers only, deceiving your own selves.

No one is able to estimate or duly appreciate God's word both written and spoken. It has respect not only to our actions and prosperity in this world but it looks far beyond the bounds of time and informs us what will be our destination there and the busy scenes which [page 2] will engage our attention. It is an invaluable treasure to those who obey its dictates but a source of incalculable injury to those who disregard its instructions. Hence the exhortation [sic] in the text. Be ye doers of the word and not hearers [sic] only, deceiving your own selves.

Three things are clearly suggested in these words of the apostle, to which we will give our attention in the following order,

who are much

I. Those ^ hears [sic] of the word.

II. The doers of the word.

III. The deception practiced upon upon [sic] themselves. [page 3]

To attend Divine service is a duty enjoined [sic] upon all whose circumstances are such as will give them an opportunity, for this is one of the means which infinite Wisdom has appointed to bring men to a knowledge of the truth. But we are commanded to take heed how we hear; because we are in great danger of hearing amiss, and the word spoken prove a savor of death unto death. All do not attend to the word spoken alike, and this is the thing now to be attended to; and [page 4]

I. Those who are merely hearers of the word.

2

Of the great variety of hearers, the following are a few,

## 1. The inattentive hearer.

The great importance of the subject presented in the word spoken, though it come from the lips of a fellow being, should excite our attention and action to secure those blessings thus communicated to man. But so frequent are men called to listen to the word spoken the subjects presented have become so trite and common as to excite but little <sup>or no</sup> attention and their minds [page 5] are like the fools eyes, to the end of the earth, or engaged in some foolish revery of the imagination. They hear the sound of a human voice but very little do they understand and much less enters their heart, because of their inattention. Such hearers have constituted no inconsiderable part of most congregations in all ages of the world. On account of such hearers, Moses after he had spoken all word of the Lord unto Israel, in order to call their attention to what he had spoken and arouse them to action adds, [page 6] with great emphasis, Set your hearts to all the words which I testify unto you this day, which you shall command your children to observe to do, all the words of this law. And as a reason for this required attention he further adds, For it is not a vain thing for you; because it is your life. Deut.32.34. However careless the inattentive hearer may be, there can be no excuse for such at the bar of God, for he has sent forth his word in the manner which was most agreeable to infinite wisdom, so there is no excuse. Therefore we ought [sic] [page 7] to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation. Heb.1.1-2-3. We cannot escape. He who pays but little or no attention to what he hears of the word of God, never intends to be a doer; which neglect he does at the peril of his soul.

## 2. The inconsiderate hearer.

He never applies his mind seriously [page 8] to consider what he hears and

understand its solemn import. He never one thing with another of the truths he hears, whether there is any distinction between obedience to God's word or disobedience is pleasing to him, or holiness or unholiness, but passes on heedless of consequences, as the unconscious bruit [sic] that perisheth. He may hear his character portrayed in the sublime language of inspiration, and hear his doom denounced in the solemn language of God's word; but traces on his mind are like [page 9] traces upon the sand, easily obliterated. [sic] He like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way; and straightway forgeteth what manner of man he was. James.1.23-4. The most trifling occurrence catcheth away the word because he did not consider and treasure it up in his heart. As our Savior illustrates by the way-side hearer in the parable of sower: Some seed fell by the wayside and the fowls came and devoured them up: as he explained it, Then cometh the wicked one and catcheth away that [page 10] which was sown in his heart; and he is never profitted thereby, but continues in the same sinful course and dies as he lived <sup>in the world</sup> ^ without God and without hope.

### 3. The injudicious hearer.

He never makes up his mind to judge correctly concerning what he hears, whether true or false, and consequently never correctly understands any thing, but all things come and go alike to him. He hears all the days of his life, but never becomes the wiser for it. Ever remaining ignorant of God & deity, as described by inspiration, Ever learning, and [page 11] never able to come to the knowledge of the truth. 2 Tim.3.7.

### 4. The stupid and uneffected hearer.

Being uneffected [sic] arises from his stupidity originating from absence of mind, hearing for others or engaged in some foolish revery which steals away the attention, so the truth reaches not the heart. When they hear for others, their minds are constantly

engaged in culling out the faults of others and applying whatever truth presented which may hit the case, and cause the one they wish to torture to feel the force [page 12] of the reproof. They feel not themselves to be worthy of the same reproof because they because they [sic] considered it more applicable to others. These ironically might be termed generous or benevolent hears [sic], giving all to others and retaining none themselves. This shows a want of self examination to show them the wickedness and corruptions of their own hearts. Should they look within and see what is going on there, no longer would they hear for their neighbors, but for themselves; they would obey the injunction Take heed how ye hear, and [page 13] make a just and appropriate application and be benefitted thereby. But giving their attention to those things which belong not to themselves, they become as the heath [sic] of the desert and knoweth not when good cometh.

#### 5. Prejudiced and disaffected hearers.

These injure not themselves only but are a great cause of injury to others. Our Savior was troubled with this class of hears [sic], who were neither will [sic] to enter the kingdom of heaven themselves nor allow others to enter who were disposed, to hear & [page 14] believe his word. These he severely reproveth saying, Verily I say unto you the publicans and harlots go into the kingdom of heaven before you. Math.21.31.

The same evil obtains at the present day, and is a fruitful source of retarding the progress of Divine truth and of curtailing the powers and energies of the Church, especially when such hears [sic] are found among the professed disciples of Christ. For then the Church is weakened so far their numbers are concerned and far as their influence goes against the word. Christians therefore [page 15] should be exceedingly cautious less [sic] they commit a fault and do an injury where they do not intend. But to a more general view of the subject.

Such hearers come to the house of God with a determination not to be satisfied. Being predisposed to be dissatisfied they will most assuredly find enough to gratify their censorious disposition. They are prepared to put wrong constructions on what they hear, and make wrong inferences, and cast what they cannot pervert, into the darkest shades. They sometimes imagine [page 16] themselves particularly marked out whenever some particular viced [sic] is condemned or some friend abused by some censorious remark.

Such hearers have enough to feast their censoriousness, as they come not to be doers of the word but judges. They effect much evil to themselves, and withhold [sic] great good from others.

#### 6. The voluptuous hearer.

This class of hearers are not often found in ordinary congregations though they make their appearance in some places. They listen to the word with great attention [page 17] to the word spoken not to be instructed in the ways of godliness, not to treasure up knowledge to make them wise unto salvation but to satiate a fastidious taste and gratify an exorbitant curiosity.

They are delighted to hear a fine discourse, made up of sentences finely arranged and beautifully closed. They look for sublimity of thought and arguments brought forwards [sic] and arranged according to their fancy, and take more pleasure in applauding the eloquence of the speaker than obeying the truth. They come not for instruction but to be pleased, not to worship [page 18] God but to gratify a vain curiosity and bow at the shrine of fancy. Such are in the gall of bitterness and in the bonds of iniquity, & pursuing this course cannot receive the approbation of God nor an enlightened conscience.

#### 7. The self conceited hearer.

This class of hearers are wiser in their own conceit [sic] than seven men who can

render a reason. They set themselves up as umpires to judge of truth and falsehood in doctrine in which they are exceeding zealous in word but slow in doing, and thus honor [page 19] God's law with their lips while their hearts are far very far from keeping it. Hence they displease him, deprive themselves of the true knowledge which maketh one wise even unto salvation.

These are some of the most prominent of those who are merely hearers of the word. While some seem to have no particular object, others manifest a strange degree of ostentation and selfishness. All this is sin, they incur the displeasure of the Almighty [sic], dishonor his word, and bringing upon themselves certain destruction. For they are exceedingly guilty in the [page 20] sight of a holy God, who giveth his word not for such purposes but to make men wise and good. No one then can exhonorate [sic] himself from guilt who treats the word of God with such indignity.

less criminal

Nor is the conduct of others ^ who hear the word with any other motives than those which are productive of good and to glorify God; for by so doing they virtually say that they despise the word and of course its Divine author even Christ, who saith He that heareth you heareth me; [page 21] and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. Luke 10.16. To such inspiration saith, Behold ye dispisers [sic] and wonder and perish; This shall ye receive at my hands, Ye shall lie down in sorrow!!

Having shown some of the general characteristicks [sic] of mere hearers of the word, we now come to the

## II. The doers of the word.

It is natural for man to think more highly of himself and all which he does, and therefore is liable to be self-deceived. Knowing [page 22] this to be the fact, it becometh us to examine carefully our hopes, lest we be caught in the same evil snare Self

deception. A mistake of this kind persevered in, endless ages in the world of retribution cannot retrieve. We should then fear lest a promise being left of entering into his rest some of us should seem to fall short of it.

As sinners are denominated workers of iniquity by which we understand it to be their habitual practice to roll sin as a sweet morsel under their tongue, [page 23] to conceive sin and bring forth iniquity; so he that is in Christ Jesus is a new creature; old things are past [sic] away, behold all things have become new, his employment is necessarily changed; and as he was before a habitual violater [sic] of the word; he now becomes a habitual observer or doer of the word.

This necessarily implies

1. A fixed determination as to course of conduct.

No one can be called a child of God in heart, unless he has entered into the determination to [page 24] serve him with a whole heart and a pure mind and persevere unto the end. This is the only position we can take through Christ to receive the remission of our sins viz. by an unreserved surrender of all we are and all we have, to him for time and eternity. If Ananias and Saphira [sic] were so severely rebuked for keeping back a part of the perishable things of this world and pretending an entire surrender, how can we expect the approbation of heaven and the remission of our sins, if we refuse to render unto the Lord all which he demands? [page 25] No one therefore ever did or ever can become a child of God by the washing of regeneration, without this unreserved surrender, and of necessity an unwavering resolution to persevere in obedience. This is the language of all true believers. Says one I have sworn and I will perform it, that I will keep thy righteous judgements. Ps. 119.6. Here is not only a determination to be a doer of the word, but is sustained by a solemn oath to keep God's

righteous judgements. Again, thy testimonies have I taken as an heritage forever; for they are the rejoicing [page 26] of my heart. I have inclined mine heart to perform thy statutes alway [sic], even unto the end. Nothing can be more expressive of a decided and fixed determination to continue in obedience to the word of God even unto the end. This we find is the strong and decided language of all the faithful.

2. He, who is a doer of the word seriously applies his mind to that word to know what is the will of the Lord.

God in infinite goodness has given man his precious word to [page 27] illuminate our path and guide us in duty. To profess to be a doer of the word and have this sacred volumn [sic] in our hands, and still be in ignorance in respect to his will in ordinary cases, is a paradox which needs only to be mentioned, to be rejected by the candid. They sea<sup>r</sup>ch the scriptures and learn that the fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandents [sic]; his praise endureth forever. Ps.111.10. To do his commandments we must know them, for how can one perform that [page 28] of which he has no knowledge? Nor can he be a doer of the word unless he put himself in a way to know what God the Lord saith. All pretentions [sic] of being doers of the word, unless we use the means in our hands to know, his will is but solemn mockery, which God will reject and punish.

3. To be a doer of the word requires reverence in hearing it dispensed.

It is true it is committed to earthen vessels, which are weak and sometimes e<sup>r</sup>ron<sup>o</sup>us, yet it is intended to be in accordance with the law of the Triune [page 29] Jehovah. Irreverence clearly betrays a disposition to disgard [sic] and neglect its broad requirements. When we consider [sic] it carries with it the ^ stamp of God's awful Majesty it will command ^ of all who are doers of the word. It may not come to us with all that majesty with which it was clothed when delivered from Mount Sinai, yet it is of

the same general character and demands the reverence in kind if not in degree. Then it appeared in such awful majesty, grandeur and terror, that the whole camp of Israel trembled and quaked with [page 30] fear and desired that it might come again in that manner lest they should die; but God now appears to us through the mildness of a Mediator, and must demand our reverence, if we love his word in the way of his own wise arrangement; and if we treat it with irreverence because it comes not to us as it did to Israel, proves us perverse and not doers of the word.

4. To be a doer of the word, supposes that our reading or hearing is mingled with faith. [page 31]

The word of God worketh effectually in those that believe and in none others. Belief is absolutely necessary to our acting even in matters of common occurrence, so in spiritual things. Though we <sup>are</sup> taught the sublime doctrines of God's word. The wages of sin is death; and the gift of God is eternal life through Jesus Christ, if we believed not, we should by no means endeavor to escape the one and secure the other. We should remain idle and indifferent in the case and not doers of the word, hugging the delusive phantom of hope that it will be well with us until we are enveloped [sic] in the flames of hell [sic]. We will then believe as did Dives and as the devils who believe and tremble, but by no means can we then become doers of the word. If the word of God teaches us that he requires perfect obedience, and we refuse to give it the assent of our heart, we cannot become doers of the word. To say that we strive to do that which we believe not, is an absurdity and finds no proof in the word of God or in the exper [sic] of man. [inserted in the sermon are smaller pages numbered 31 to 42 picked up in midsentence and ending in midsentence] [page 31] since he became a living soul. The Gospel of Chris [sic] is the power of God unto salvation to them that believe and to them alone, as the Apos. saith Ro.1.16 For I am not ashamed of the Gospel of Christ; for it is the power

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of God unto salvation, to everyone that believeth.

6. To be a doer requires love for truth.

Some received not the truth in love and consequently perished [page 32]

2 The.1.9-10. Even him, whose coming is after the working of satan, with all power and signs and lying wonders, And with all deceivableness [sic] of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. But those who have been distinguished as doers of the word have ever expressed their love and attachment to it. Ps.119.97. [page 33] O how love I thy law. it is my meditation all the day. 103 Again, How sweet are thy words unto my taste! yea sweeter than honey to my mouth! Jer.15.16. expresses his love to the word of God in language peculiarly emphatic [sic] and says. Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name O Lord God of Harts [sic] [page 34]

7. It requires submission a compliance of the heart to its requirements.

The language of the natural heart and of all those who are not doers of the word, is we desire not the knowledge of thy ways, neither do we desire that man to raeign [sic] over us. Be it he who comes to God as a doer of his word, comes believing that he is and that he is the reworder [sic] of all [page 35] those who diligently seek him; with an exalted opinion of his character as God over all blessed forever. To <sup>his</sup> ~~the word of him~~ they are willing to sumit [sic] and receive it with meekness, for they know that the commandments of the Lord are not grievous to be borne. “The gracious soul is always ready to say “Good is the word of the Lord.

8. To be a doer of the word [page 36] require [sic] a previous conformity to it by regenerating grace.

Of his own will begat he us ~~by~~ with the word of truth, that we might be a kind of

first fruits of his creatures. By this may we know whether we are the children of God or his enemies. The natural heart is not subject to his law neither indeed can be, for it is at enmity to all holiness. [page 37] If ye love me ye will keep my commandments, and it necessarily follows that those who do not manifest an habitual desire to keep & do the commandments of the Lord, have positive [sic] evidence that they never have been conformed to his word by regenerating grace. My sheep know my voice they follow me - and the water which I shall give him, shall be in him a well [page 38] of water spring up into everlasting life. An external compliance may put on the appearance of sincerity [sic] for a season, and discover much apparent humility and reverance [sic]; but will finally be unmarked and appear in its true character - Hypocrisy [sic] cannot always conceal [sic] itself under the robe of sincerity. The graseless [sic] heart cannot long retain the character [page 39] of the saint, when worldly interests comes [sic] in competition with devotion. Hymenius [sic] and Philetus were able to deceive even the discerning mind of the Apostle for a season; but other considerations more powerful than the service of God unmasked their real characters, and they went out from them and thus showed that they never were in heart of them. [page 3] [sic] Simon Magus professed much attachment to the cause of God, but he discovered a heart estranged from ~~from~~ genuine love and consequently never a doer in reality, he was in the gall of bitterness and in the bonds of iniquity. By their fruits ye shall know them.

Know ye not that to whom ye yield yourselves servant to obey, his servants ye are to whom ye obey. - But ye have obeyed from your heart that form of doctrine which was [page 41] delivered unto you.

8. It requires a faithful remembrance of it.

No one can claim supreme love and attachment to a cause of which they are habitually [sic] forgetful. Where our treasures are there will our hearts be also, and we

shall find no difficulty in remembering under such circumstances. That earthly blessing or favour upon which our affections are placed [page 42] most intensely will be the last thing which we are likely to forget. If then the word of God be our delight and to do his will our supreme desire, we shall by no means be forgetful. To forget the word is the peculiar character of the hearer and not the doer. For, saith the Apostle in following verses of our text; if any ~~man~~ be a hearer of the word and not a doer, he is [ends in midsentence] [unnumbered page]

### III. The deception practiced upon themselves.

To be self deceived and self destroyed in a case of all others the most momentous, is so appalling to the mind, that the feelings revolt from the thought with horror and dismay. Yet exercising the most enlarged charity if we exercise our judgement corrected by the word of God, we must come [unnumbered page] to the conclusion that multitudes are labouring under the influence of this delusion. We ourselves may be found at last among that deluded and self destroyed company. It is self-deception no one to be blamed except the sufferers themselves and great must be the disappointment and chagrin, for they are deceived.

#### 1. In their reward

To this they had looked with hope and inexpressible delight, and it had constituted their chief happiness, and joy on earth. But what must be their disappointment and sorrow, [unnumbered page] instead of the bright visions of glory which they anticipated would burst upon their delighted senses, nothing but darkness and dispare [sic] are disclosed to their astonished gaze! When they fondly believed that they would hear the welcome plaudit of Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, they shall be the awful denunciation

Depart ye cursed into everlasting fire prepared for the devils and his angels! Instead of a crown of life, they must lie down in sorrow!!

2. They are deceived in a plain case. [unnumbered page]

When men deceive themselves in matters of common interest and the circumstances in the case are plain and easy to be understood, they often reproach themselves severely and denounce their conduct as exceedingly unwise and foolish. This is a case of no uncommon occurrence. What then must be their feelings, when they discover that they have deceived themselves in the important interests of the soul! The important truths of God's word are set forth in a most clear and lucid manner. All those truths essential to salvation are so clearly expressed and positively affirmed [unnumbered page] that inspiration saith The wayfaring man though a fool shall not err therein, yet multitudes wrest the scripture, to pave their way to heaven on flowery beds of ease, but it turn a snare to their souls and they make their bed in hell. If men reproach themselves by foolishly bantering away their earthly good, what will be the reproaches of consciences in bartering [sic] away their souls, when duty is made so plain in the word of God. Let us take the admonition of our Savior on this subject lest we be left to regret our folly too late to secure our eternal interests. Says the Divine Teacher and [unnumbered page] faithful friend of man, Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built [sic] his house upon the sand; And the rain descended, and the floods came, and the winds blew and beat upon that house and it fell, and great was the fall of it. Math.7.26 &27. Great - great was the fall of it, because eternal ages could not repair it!!!

B~n. April 10, 1853

Bad travelling. Audience 82

B~n April 17-1853

Preached an old sermon

Audience. 84

**Sermon 8 Prov.8.17. Part. B~n April 24, 1853 48 pages 6  
1/8"x 7 1/2"**

Prov. 8.17. P.art.

[watermark on some sheets Ps 92

Southworth MFG co] 93

Those, that seek me early, shall find me.

166S

92.1B

336.S

In the scriptures, Christ is called wisdom, the wisdom of God. In this chapter he is personated by the term Wisdom as addressing the children of men in a most affectionate [sic] and endearing manner. He calls upon them to listen to his instruction and encourages [sic] with and obtain true wisdom and understanding, ~~incouraging~~ [sic] them ~~by~~ many and precious [page 2] promises. In the verse from which our text is taken he expresses his peculiar promise who regard to those who love him and then presents the heart cheering ^ to those ^ early seek him, that they shall find him.

Two essential particulars are suggested in these words ~~to which we will direct our attention:~~

I. What it is to seek Christ early.

II. The peculiar encouragements ~~to those who seek Christ early:~~ given to such.

[page 3]

By seeking we are to understand those various methods by which we may become acquainted with him and obtain his favor and blessings. This may be done by prayer and praise, by attending to his <sup>word</sup> ^ spoken and written; attend to the ordinary means of grace, by submitting to the terms of salvation, and becoming truly pious and devoted to his cause. But in respect to time we are to seek him early, that is.

1. In the early part of our days in our youth.

In God's requirements there [page 4] is nothing calculated to mar our peace or <sup>them</sup> dispoil [sic] our joy, but much to increase their value and purify and refine, lextend their

moral influence and render them more desirable.<sup>1</sup> The wisdom of God has so arranged all things pertaining to his creatures, that in the ways of obedience to him there is happiness; but in departing from his commands is always attended with more or less of misery. This law has been fully illustrated by the universal experience of mankind, in all ages of the world. This was [page 5] fully proved in the <sup>and fully tested</sup> ~~case~~ of Josias [sic] king of Israel. He commenced his reign when he was only eight years old and following the good advice of those who had the care of his minority, he soon manifested his love and attachment to the religion of his fathers and the worship of the true & living God.

Though Israel had been governed by princes of an idolatrous character, and overrun with graven images, he did not hesitate to show his good sense in destroying image worship, even while he was but a youth. ~~and although he had many to oppose yet by the nation~~ [page 6] ~~for his piety even by those who went after other gods.~~ He sought the Lord betimes and God blessed him. So also Samuel and Timothy early turned their attention to the service of God, and were greatly blessed of their heavenly Father. This is the most suitable & best time for establishing a religious character, ~~as the mind is the least~~ ~~cumbered,~~ <sup>with</sup> ~~the busy scenes of this life, and the most susceptible of religious~~ ~~impressions;~~ and the [sic] lay the foundation of a useful life ~~and~~ a happy old age, ~~the~~ ~~better,~~ ~~both as it respects ourselves and a triumphant death.~~ [page 7] ~~and the world.~~ <sup>while</sup> Hence inspiration saith Remember now thy Creator in the days of thy youth. ~~before~~ the evil days come not nor the years draw nigh, when thou shalt say I have no pleasure in them. Eccl. 12.1. It is never too soon to become interested in the Redeemer, but soon it may be too late. It is a great error in human calculations to defer to the last portion of <sup>life</sup> ~~our lives~~ those things which pertain to man's highest interest. And what renders this practice so strange and unwise, <sup>is</sup> ~~^~~ we know not what a day may bring forth ~~and the period~~

~~which give to the most the most important business [page 8] of our lives may never—~~  
~~and by~~  
~~come, and by—~~procrastination, the most precious riches, and the most invaluable treasures  
~~may~~  
~~for which we are sent into the world to procure,~~ be irreparably lost. No one ever  
 repented for having sought the Lord too soon, but multitudes have with deep regret  
 bewailed their irripable [sic] loss for neglecting this duty too long.

2. Early in the days of grace. ~~or opportunity of salvation.~~

If a man does not comply with  
~~Whatever man may do in complying to~~ terms made to him by his fellow man, ~~and—~~  
~~he may~~  
~~not except and [page 9]—comply and still~~ ^ remain blameless, but this cannot be done to  
 but  
 his Creator. For he commands like a God and it is man's duty and interest to obey, ~~and~~  
 to disobey, is sin. Whenever God calls ~~upon~~ upon us by his word or providence, we  
 and say  
 should be early in attending to such calls & ready to hearken as Samuel, Speak Lord for  
 thy servant heareth. 1.Sam. 3.9. We should embrace the earliest opportunity of  
 complying as David says When thou saidst, Seek ye my face; my heart said unto thee,  
 Thy face Lord will I seek. Ps. 27.8. This is our opportunity, this season ought [page 10]  
 not to pass by unimproved, for the call is To day if ye will hear his voice harden not your  
 hearts. Heb. 3.15. Or more definitely God says Now is the accepted time behold now is  
 the day of salvation. 2.Cor. 6.2. The present ^ to every son and daughter of fallen man is  
 preeminently valuable for the next moment is not his and the past is gone forever. On the  
 present moment hangs his everlasting interest; and to seek him early is to heed his call  
 now and delay not; for on a complis [sic] with this requisition alone is appended the  
 promise to find him [page 11]

3. Before all other things.

This is a very natural inference from the fact that to seek an interest in the Lord  
 outweighs all other ~~earthly~~ considerations whatever. To seek the Lord before all other  
 things, leaves no hour of the youth to devote to any other pursuit until this is attended to

and the mind has given to it, its earliest attention. When this is done, then other things may engage the attention and not until then; for man is required to seek first the kingdom of heaven and its righteousness and all these things shall be added. All things [page 12] therefore is brought into subservency to the religion of Christ by infinite Wisdom,

because it is paramount to all other considerations. ~~The youth, who has comany~~ [sic]

Whoever therefore that has not complied [sic] with this injunction and continues ~~other-~~ ~~pursuit before entering upon this has failed to comply and so has the middle aged-~~ so to do, sins against Jehovah & is without God and without hope in the world - ~~and the aged who have neglected to this day and of course living in direct opposition to-~~ ~~the command of God, and consequently their eternal interests.~~

II The peculiar encouragements [sic] to those who seek Christ early. These are various and exceedingly [page 13] animating. The scriptures abound in such allusions as must to a reflecting mind give the greatest inducements to seek Christ early and no one either old or young <sup>can</sup> ~~ought~~ [sic] <sup>and be innocent</sup> ~~to~~ pass them over with indifference, ~~And~~

1. Early seeking Christ is the most pleasing to him.

This is clearly intimated in the verse of which our text is a part. I love them that love me; and they that seek me early shall find me. This love is reciprocal and emanates [sic] from Christ on account of some good qualities in [page 17 [sic]] in [sic] the being beloved. Those who love Christ, can love him in this case, for what he is in himself considered, and not on account of any good, which they may derive from him, for in that case, it could not be reciprocated by him who knoweth the heart. ~~Although~~ He loves all his creatures, with the love of benevolence, but in this passage, is clearly implied the love of complacency on the ground of their early seeking him. Hence he loves all who seek

<sup>priminent</sup> [sic] degree him early, in a ~~peculiar manner and a condescension~~ [sic], which should move [page 18[sic]] every youthful heart to love him in sincerity and truth, ~~and obey him in filial regard and-~~ ~~most ardent affection~~ [sic].

early

The tender love of Christ for the young who consecrate themselves to his service is most beautifully portrayed by Isaiah saying, He shall feed his flock like a shepherd; and he shall gather the lambs with his arms, and carry them in his bosom. 9.11. No language is more expressive of tender affection [sic] than this, which here alludes to those who seek him early. While his love and affectionate regards are [page 16] towards the whole flock, yet his most tender love is manifested to the young; he takes them in his arms and cherishes them in [sic] his bosom.

With what condescending love did our Savior regard little children when he was on earth. He took them in his arms and blessed them. As it is written, They brought little children to him that he should touch them: and his disciples rebuked those those [sic] that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children [page 17] to come unto me and forbid them not; for of such is the kingdom of God. Mark 10.13 & 14. Here was displayed in an effecting manner Christ's tender regards to the young and his delight in granting them his blessing. He was displeased at his disciples when they forbid those who were bringing their children to him Christ, as though he were above noticing their tender years. But see the blessed Savior, affectionately [sic] taking them in his arms and blessing them. If he was pleased to see those children coming to him through parental aid and authority, how much more pleasing it must be to him to see the [page 18] young giving themselves to him in the covenant of grace?

The same feelings were manifested by our Savior throughout the whole of his sojourn on earth. When the children sang their hosannas to the Son of David sorely displeasing the scribes and pharisees, he approves and says Have ye never read Out of the mouth of babes and sucklings thou has perfected praise? Math. 21.16.

How tenderly and affectionately [sic] does God speak of Israel saying When Israel

was a child then I loved him: and again, Wilt thou [page 19] not from this time cry unto me, My father, thou art the guide of my youth? Jer. 3.4. As God is well pleased with those who early seek after him so does he delight in having them remember the kind effections [sic] of their youth and never forget the blessings which fell upon them on account of their early seeking him.

2. In the ordinary course of Divine grace, God is found of early seekers.

It is a melancholly [sic] fact that comparatively few of the aged turn to God. Their habits are formed and they are hardened in sin; and having neglected God's grace so long, it [page 20] is almost impossible for them to be found of God by seeking <sup>him</sup> ^ as for the Ethiopian to change his skin or the wild Leopard his spot; for they have become so accustomed [sic] to do evil, they choose rather to persevere therein. There are some rare exceptions, but how <sup>few</sup> ^ compared to those <sup>who</sup> continue on in their accustomed way. Some have come in at the eleventh hour, laden with deep and serious regrets for neglecting so long, <sup>what is</sup> ~~when it is~~ attended with so many sources of joy and happiness. But what multitudes of youth have sought the Lord & found him the [page 21] chiefest among ten thousand, and the one altogether lovely. All the churches of the new Testament were made up mostly of those who sought the Lord early & the same is the fact at the present day. How few, compared to multitudes, who compose the Christian church at the present day, came in when their heads were whitened with many a winter, their habits are formed, their characters and mode of thinking are established, and they often settle down in self righteousness or some other fatal delusion. But [page 22] of those who compose the Christian church the greater part sought the Lord early, and God was well pleased with their early consecration and blessed them and made them the main pillars in his church militant, in sustaining and carrying forward the great and benevolent operations <sup>he</sup> [sic] of the day. Among them where can one be found who would say that ~~they~~ regretted

his  
~~their~~ early consecration to the service of God.

So well is this principle established by facts, among those who are engaged in carrying [page 23] the gospel to heathen lands, that although they feel a deep anxiety for all both old and young, yet their principal attention is directed to the young, for here they find their labors are especially blessed. Here they see in a peculiar manner the approbation of heaven on their labors: here they see God is well pleased in turning the children and youth into they ways of his testimonies; here there [sic] hearts are made to rejoice and their eyes made glad in beholding the early consecration of the young to God's service, and verifying the truth of our text, They that seek me [page 24] early shall find me.

With such facts before them, why should they delay to emulate the the [sic] precious example of pious Josias, the devout Samuel and the devoted Timothy and receive like ^ rewards? God regards them with emotions of love and tenderest care and with open arms of mercy and compassion is ready to receive them as the returning prodigal by his father, and welcomes them to all privileges and rich blessings of the sons of God. No consideration should deter no temptation should divert their [page 25] minds from such distinguished mercies, such unparalleled blessings.

3. Those who seek Christ early have less obstructions to encounter than others.

The mind of man is ever active and more or less effected [sic] by circumstances. Thearby [sic] part of human life is more susceptible [sic] of good impressions as well, as bad, and therefore should be the more carefully guarded on the one hand against evil on the other impressions, and ^ open to those whose tendency is favourable to the formation of a character prepared for usefulness and a happy [page 26] old age. The teachings of the always holy Spirit all have a tendency to form that very desirable character and never aught [sic] to be disregarded. Its power on the youthful mind is great, and at this period of life there

are reason [sic] for not cherishing its heavenly monitions. It points out to the youthful mind, the way to true greatness, usefulness and happiness. While this heavenly teacher is affording its most invaluable aid, the youth should be exceedingly cautious lest the habit be formed of grieving [page 27] it away, lest its calls be less frequent and ~~it finally takes—~~ finally never return. ~~its flight never more to return.~~ Nothing, in early life, should be deprecated with greater earnestness ~~and seriousness~~ than an event so unhappy ~~and~~ so disastrous [sic] for heaven ~~no more to return.~~ and all its joys are lost forever when the Holy Spirit has left ~~one~~. (Even though this should not be the disastrous [sic] consequence of neglecting its admonitions, the formation of the habit of neglecting its teachings is almost as dangerous, as the habits formed in early life [page 28] will be likely to continue in mature age. In either case the youth will find less difficulties to encounter in respect to the instructions of the Holy Spirit than in more advanced life.

They are less stupid and hardened in sin and iniquity than when in more mature years. This fact renders early seeking the only safe course to be pursued by the young; and hence the wisdom of the command Remember now thy Creator in the days of thy youth, while the evil days [page 29] come not, or the years draw nigh when thou shalt say I have no pleasure in them. At this period they are much less yielding to the impressions of God's grace, than in youth, time hastening and eternity is approaching. Add to this the cares, perplexities and entanglements of this world, in which the man of business is involved, to distract the mind and lead it from all thoughts of God and holiness, presents obstructions almost insurmountable and hence so few come in, after the days of [page 30] youth have passed bye [sic]. The difficulties are constantly increasing and their power augmenting to prevent reformation, and hence the alarming inquiry and declaration of the prophet Jeremiah Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good, that are accustomed to do evil. 13.23. This alarming truth should fill the

mind of the youth with fear and dread, who is yet disposed to procrastinate repentance. Nothing should [page 31] strike the young with greater dread than such a hopeless state and rouse him to act discreetly now in the formation of a good religious character.

4. There are peculiar promises made to early seekers.

God is ever mindful of his creatures, and will not leave nor forsake any, who have the least intimations of a desire to turn to him; and hence there are many promises to all especially others of every age as well as to the young. These promises are made that all may know that God will by no means cast off those who come [page 32] unto him. Hence he says by inspiration, Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me ~~findeth me~~ findeth, and shall obtain favour of the Lord. Prov. 8.34 & 35. This promise is made unto any man, who is found carefully seeking after true wisdom, although the promise is indirect, yet there is good evidence that he shall find because he is pronounced happy, clearly implying that he shall not be disappointed, in in [sic] finding Christ the true Wisdom he findeth [page 33] life. Those who are in the way of duty are always blessed of God according to his word which says They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint. Isa. 40 31. To these may be added many very many which apply to all persons who in the path of duty and they have never yet found his word to fail. From the Old we turn to the New Testament and find that God is ever mindful of those who think upon their ways and desire a closer [page 34] walk with him shall be abundantly satisfied [sic] as says our blessed Savior, Blessed are they that do hunger and thirst after righteousness: for they shall be filled. Math. 5.6. Again says the same divine teacher, Ask, and it shall be given you, seek and ye shall find: knock and it shall be opened unto you. Math. 7.7. Such seem

to be the whole tenor of scripture and equally applicable to both old and young, who are found in the way of duty; and none of his promises fail.

But to the young there are [page 35] peculiar and special promises and can be meant for none others, as though God had a particular regard to them. The one in our text is of this character, They that seek me early shall find me. This is positive, is peremptory; and in finding him, he adds all other necessary blessings to raise them to happiness and usefulness. I love them that love me, and they that seek me early shall find me. Riches and honor are with me; yea durable riches, and righteousness. My fruit is better than gold, yea than fine gold; and my revenue than [page 36] choice silver. I lead in the way of righteousness, in the midst of the paths of judgement: That I may cause those that love me to inherit substance; and I will fill their treasures. Prov. 8.17-21.

These expressions spring from infinite love and benevolence. God has established his government in wisdom and righteousness and has so arranged all things that no rational being can be happy except in accordance with this arrangement, He is a God of order and not of confusion, and [page 37] has provided all necessary means to inform man that this is the only way by which he can obtain substantial <sup>joy</sup> and unsullied peace. How clearly does his wisdom and goodness shine forth in this order of things and requires us first of all things to seek the kingdom of of [sic] heaven and its righteousness that the richest of his blessings might flow to man according to those principles wisely ordered in all things and settled in the councils of heaven.

Reflections. [page 38]

1. Young people should be cautious and not pursue those things, would prevent their seeking Christ.

We have seen that great and lasting benefits rest on those who seek Christ early, and every means coinciding with the Divine economy, should be employed to accomplish

so desirable an end. No mind however enlarged and matured can duly appreciate this fact; and especially when we take into consideration the dangers which procrastination induces. [page 39] As youth is the time to store the mind with useful knowledge for future activity and usefulness and activity, so also is it the time to cultivate the moral feelings, to form moral habits for happy life and a triumphant death. And we should mark the strong resemblance of the state of mind and its agency in making moral and intellectual improvement. Every youth who has given his mind to study, <sup>knows</sup> ^ that without attention and application he can make little or no advancement. If [page 40] his mind has been diverted from his studies at the time which is assigned to them, he most assuredly will come forward illy prepared to meet the duties assigned him in his recitation. So also in religious improvement. If the youth spends the morning of his days without properly attending to the religious culture of his heart, he will be very likely to be summoned by death, unprepared to meet the solemn ordeal at the bar of God. Hence every thing at this important juncture should be avoided which has a tendency to lead the mind [page 41] from serious thoughts and holy meditation. Even those pleasurable amusements, which in themselves are innocent ought to be laid aside until this great object, placed first of all other considerations be obtained, viz. an interest in Christ Jesus. This may seem rigid and severe, but what would be the results in acquiring an education should the pupil be indulged even in innocent amusement, when he should be preparing to meet his teacher in recitation? This we have alluded to before. Every one knows the result. So also in matters of religion. In that, time is lost, but [page 42] the pupil may be redoubled diligence, regain his place; but no [sic] so in this. Time is gone probation is ended, and no efforts afterwards can repair the loss!! Hence the wisdom of our Savior's instruction. Seek first the kingdom of heaven and its righteousness and all these things shall be added unto you. Seek him first of all things, and whatever is necessary for your

comfort and happiness, will in the ordinary way of his providence be granted.

Then let not the young pervert [page 43] the order of this wise arrangement, and set themselves to work to obtain other things for without Christ all other fancied joys are vanity and vexation of spirit.

2. Let the young direct their minds to this subject now.

We have seen the great dangers of delay, lest the mind be filled with other matters and the cares of this world engross the attention and the business of seeking Christ early be neglected and your lives be spent in constant anticipation of a more favourable opportunity, and your sun go down sooner [page 44] than you anticipated and set in sullen gloom forever. Go to Christ in prayer and tell him you come by his assistance, as your early and youthful choice, to make a full and entire surrender of yourselves to him for time and eternity. Plead the encouragements he has given to early seekers, implore his mercy and aid that you may pray in faith. And the blessed Savior will not turn you away empty [sic], but with a smile of love and condescending goodness will let down a shower of Divine [page 45] mercy upon your consecrated heads and cause your souls to rejoice in his regenerating grace.

3. Those who have sought him early, be encouraged to seek more ardently, and serve him with greater fidelity.

This is necessary to your usefulness to others, and the perfection of your own enjoyment. The closer [sic] you walk with Christ, the more you will know of his character, and the greater will be your joys. As saith inspiration, Then shall we know if we follow on to know the Lord; his going forth is prepared as the [page 46] morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. Hos. 6.3.

In the exercise of those duties as Christians early in the service of your Redeemer there is [sic] great rewards: for his blessings shall be great and refreshing. As the early and latter

rain causes the earth to bring forth abundance of fruit, cherished by the invigorating rays of the sun, so shall showers of Divine grace descend upon you in copious effusions, and the sun of righteousness shall arise with healing in [page 47] his beams; and ye shall grow up to perfect men and women in Christ Jesus. The fruits of your early piety and consecration to God, shall descend to posterity, who shall arise and call you blessed.

4. Let not aged sinners think themselves excluded from all hope.

Though you have misspent all your youthful days, and become hardened in sin and neglected Gods grace, yet none are excluded who come even at the eleventh hour. You well know that must require a greater effort to break off your sins by righteousness [page 48] and your iniquities by turning unto the Lord now, than when you were young; yet there is a precious promise left even for you who will turn to God now: for sath [sic] the blessed Redeemer, Him that cometh unto me I will in no wise cast out. Jn. 6.37. Let not the cares and perplexities of this world control your mind longer, but listen to that voice. Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and sup with him and he with me. Rev. 3.20. It is the voice of the Savior, Arise, open your heart & bid him welcome

B~n. April 24.1853

Audience 106

Everage [sic] 92

**Sermon 9      2 Peter.3.18. P. B~n    May 1 1853 & July 3 30**  
**pages 6 1/8"x 7 1/2"**

2 Peter. 3.18.P.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

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The object of the apostle Peter in this epistle as he declares, is to stir up their pure minds by way of remembrance, by making mention of certain doctrines such as the destruction of the world by fervent heat and the reproduction of a new heaven and a new earth wherein dwilleth [sic] righteousness. He alludes to the fact that [page 2] that [sic] there would be scoffers deriding the coming of the day of judgement. He exhorts them to diligence that they might be found of him in peace. He exhorts them to beware let [sic] they be led away by the error of the wicked, and fall from their own steadfastness. But, say he, grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Instead of being led away and fall from their steadfastness he exhorts them to growth in grace which will be the theme of this discourse.

We are taught in the scriptures, [page 3] in unambiguous terms that growth in growth in grace is the fruit of regeneration and one of the benefits of adoption and sanctification. These benefits are assurance of hope, peace of conscience, joy in the Holy Ghost, Increase of Grace and perseverance. These are [sic] doctrines are precious to the believer, on which he delights to dwell [sic], as they serve, when rightly understood to quick - [sic] him in duty, and show him his own weakness and that his strength and entire dependance [sic] is on God. [page 4]

I shall endeavor

I. To show what is ment [sic] by the doctrine.

II. Thow [sic] that it is a duty enjoined upon Christians.

III. Inquire whether true believers do increase in grace.

IV. Show what are the evidences of growth in grace.

V. Point out some of the means by which they may increase in grace.

To each of these topics let us give our sincere attention. [page 5]

And

I. Show or explain what is ment [sic] by the doctrine.

We are not to understand by this doctrine, that any one has an increase in the number of his Christian graces, for all are given him at regeneration, which he ever has. All these graces are necessary to salvation; but if any new grace is to be communicated after regeneration, then he is not prepared for the kingdom of heaven although he is a child of God. No new grace therefore [page 6] can be implied by increase of grace. By increase of grace then we are to understand.

1. His growth in all his Christian graces which he received at regeneration.

An infant child has all the parts and faculties of a man which grow with his growth and strengthen with his strength; so also with the newly regenerate. Regeneration is the dawn or infancy of his spiritual existance [sic], and as he advances in experience, he advances in [page 7] an increase or an enlargement of those heavenly graces which first constituted him a child of God. These graces are constantly enlarging or increasing in strength by every successive act of sanctification through life. To illustrate this increase in moral worth, and glory, and happiness the most beautiful and sublime of all objects in nature is employed. No object is more beautiful and majestic than the dawning of day and the rising of the sun to his meridian glory. Hence we have this scriptural illustration of the [page 8] Christian's increasing in all those heavenly graces received at regeneration. The path of the just, is as a shining light, which shineth more and more

unto the perfect day. Job. 4.18.

2. To grow in grace is to increase in Divine knowledge.

The Christian who increases in grace, is a studious scholar in Divine things. He makes the word of God his study, in which he learns more and more of the character and perfections of God; discovers more of the purity and spirituality of the [page 9] Divine law; he becomes more acquainted with loveliness of the character of Christ; the importance of his mission, and the benevolence of God in the plan of redemption. He sees more clearly the wisdom and benevolence of God in his providential dealings with mankind. While he increases in this knowledge, he is at the same time learning more of himself; his own weakness, imperfections and inclination to wander from God. This is a natural consequence from [page 10] his increase of knowledge of the Divine law; for learning more clearly its spirituality, he sees more clearly when he departs therefrom.

3. With this increase of knowledge of Divine things, there is also an increase of relish for them.

This relish grows with his growth and strengthens with his strength as he advances in the Divine life; and becomes as his meat and his drink in old age. The clearer his conceptions of the Divine character, the more he discovers worthy of his love and admiration. [page 11] At regeneration is implanted the germ of holiness, which is constantly meeting with new objects, as the character of God is developed, to expand its powers and invigorate its growth. Old things are done away, all things have become new. Love for sin is removed and a love for holi-[sic] is begun, which like the faculties of a child increase in strength and intensesness. Understanding more clearly, the spirituality of the Divine law, he feels more sensibly when he departs from it, and becomes not only a rule of actions [page 12] but a check upon his inclinations. The transforming influence of the Divine law, creates within him a greater relish for it, and it becomes the the [sic]

subject of his meditation and delight, day and night. Hence he makes greater attainments in the divine life and in spiritual enjoyments.

4. To grow in grace is to increase in evangelical repentance.

As the growing Christian advances in a more correct knowledge of the spirituality, of the Divine law, he discovers more clearly ~~that sin is~~ <sup>the</sup> exceeding sinfulness [sic][page 13] of sin and the odiousness of its nature. It therefore becomes more hateful to him, and desires to be delivered from its influence as a thing exceedingly loathsome and offensive. This causes him to be more humble and meek and penitent before God, exercising that repentance, which is unto life, needing not to be repented of. He becomes more lovely in the sight of God, and the happier the closer his communion is, with his heavenly Father.

These [sic] are the genial fruits of evangelical repentance. [page 14]

5. To increase in grace is to increase in faith also.

Faith purifies the heart and binds the soul closer to God. A love of holiness <sup>an increased</sup> follows and <sup>an</sup> hatred to sin. Faith overcomes the world, its temptations & its allurements, and being the substance of things hoped for and the evidence of things not seen, he, that increases in grace, looks with more certainty to the glorious prize [sic] in heaven, which arises with greater brilliancy upon his enraptured vision. Heaven appears nearer to him, gives its joys a present substance, and creates in [page 15] him a longing desire to enter upon his rich inheritance. To him to die, is great gain, but to live is Christ's and he acquiesces [sic] with holy confidence in the Divine appointment, and endures as a faithful servant till Christ shall bid him come.

6. To grow in grace, is to grow in love to God and man.

As it has been observed before, the excellency of the Divine character, will become more lovely and consequently more beloved. The law which is a transcrip [sic]

this character will be more an object of love & attention, and obedience more chur [sic] [page 16] and implicit.

And in fine, every Christian grace is improved. The growing Christian is more meek, and inoffensive, more devoted and humble, more self denying and patient; rejoicing in hope, enduring reproach for Christ's sake; given to hospitality and a lover of peace.

II. Thou that it is a duty enjoined on Christians.

That it is a duty to grow in grace may be seen both from reason and revelation; for whatever is desirable in the Christian character and attainable is necessarily [page 17] required, as God designs the perfection of the soul. Hence it is enjoined,

1. By his word.

Peter by inspiration says Giving all diligence, add to your faith virtue; and to virtue, Knowledge, And to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, charity. For if these things be in you and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2.Pet. 1.5-8. As all scripture [page 18] is given by inspiration of God, this passage should be received as direct to the point now in question. Paul exhorts his brethren [sic] to the same duty, saying, We beseech you, brethren [sic] and exhort you by the Lord Jesus Christ, that as ye have received of us, how ye aught [sic] to walk, and to please God, so ye would abound more and more. 1.Thess. 4.1. To these there might be added much more scriptural proof to show that it is a christian duty, but this is sufficient for our purpose, and leads us to inquire, [page 19]

2. Whether this doctrine is enforced as a duty by the example of primitive Christians.

As God has been pleased to give important means of grace for the spiritual improvement of his children, they on the other hand have deemed it their duty and privilege ~~and duty~~ to use them. God gives not to us advantages and means of improvement, without annexing to it a duty. He has also pronounced his blessings upon those who desire a greater degree of conformity to his will, or in other words an increase [page 20] of grace. Blessed are they who do hunger and thirst after righteousness; for they shall be filled. Math. 5.6. Besides his benediction on such as desire a greater conformity to his divine law, he adds a promise that they shall be satisfied: while on the other hand, he has pronounced his woe against those who do not thus strive or are at ease in Zion. It is then not only a duty to strive after an increase of grace, but a sin to neglect it.

But the example of primitive saints, show that they considered [page 21] it a high and exalted privilege to increase in grace, Says one As the heart panteth after the water brook, so panteth my soul after thee O God. Ps. 42. 1-2. My soul thirsteth for God, for the living God; when shall we come and appear before God. Again Paul to his Phil. brethren [sic], Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for <sup>which</sup> also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those [page 22] things which are behind and reaching forth unto those things which are before, I press towards the mark for the prise [sic] of the high calling of God in Christ Jesus. Phil. 3.12.14. In these passages of scripture we see manifested an earnest longing after a closer walk with God. Nor do the individuals count themselves perfect or that they had arrived to that glorious state of moral purity and excellency which they most earnestly desired, but that they were still striving after more exalted attainments. [page 23] Guided by the Spirit of God they had placed the standard of piety high where it should be, to

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which they were striving to arrive by a constant effort in the use of appointed means.

And the idea is suggested that they could not be satisfied on earth with their most exalted attainments, but desired to be in his more immediate presence where there is fullness of joy and at whose right hand are pleasures for ever more. As David says, when shall I come and appear before God. [page 24]

Hence we see, it is an imperious duty enjoined upon Christians to grow in grace, enforced by the word of God and the example of all saints. That it is considered a high and exalted privilege to advance in the Divine life; and we have much reason to believe from the same high authority that it is a peculiar characteristic of true believers earnestly to desire and to strive after an increase of grace. Though they ~~they~~ may have arrived to a full assurance of hope, they still desire and seek after higher [page 25] attainments in the Divine life, a clearer view of the Divine character; and the more they advance, the more will they desire to know of him, until their earnest desires break forth in the language of Paul To die and be with Christ is far better, or of Job, I would not live always; or of David, When shall I awake in thy likeness.

To be assimilated to the ever adorable character of God and to enjoy a more intimate union with Christ their Redeemer, seems to be the aim and duty of every true believer. This is in exact accordance with the general [page 26] plan of God's government. He has created nothing perfect, but brought beings and things into existance [sic] to grow and increase in beauty and excellence. This in a peculiar manner is illustrated in his moral beings. Man he created upright, but not perfect in knowledge and moral beauty. He was endowed with powers of body and mind to increase and improve. Sin produced a great disruption in the moral harmony of his soul; but regeneration in a degree restores that harmony, and lays a foundation on which to build a beautiful [page 27] superstructure of moral excellence. This seems to correspond with the general plan

of God's government and wise arrangement in natural objects. The tree does not come to maturity at once, but commences with the germ and rises to maturity which <sup>requires</sup> ^ years to accomplish. The child does not arise at once to manhood in body or mind, yet by the use of the ordinary means wisely arranged for that purpose, we see the powers of body and mind gradually expanding and coming forward to maturity; and if any of those means were neglected, there would [page 28] be a corresponding deficiency in in [sic] the general developement [sic] of the being.

So also in spiritual things. At regeneration there is implanted the germ or desire of moral improvement, or increase of grace, which sometimes so absorbs the whole moral feelings, insomuch that the Christian desires to be absent from the body and be present with the Lord. Such desires will lead the individual to grasp with grateful emotions, all the means which God has wisely provided, for his religious improvement [page 29] or growth in grace.

In respect to these God has been very abundant; among which the sacrament of the Lord's supper is eminently distinguished. But as I intend in the further prosecution of this discourse at some future time, to dwell particularly on this point, I would here merely observe, that we receive all the means, which our heavenly Father hath put into our hands for our spiritual improvement, with gratitude and praise. And especially in the one now before us, may we be prepared to meet our Saviour & [unnumbered page] one another at his table and receive from it all those spiritual comforts and consolations designed by it, that we might grow in grace and in the knowledge of our Lord and S. J. C.

B~n May 1.1853	Com.	Afternoon	
Audience 92		12.	3 book
Ps. 95.C.M.		1.	“ “
Ps. 119.16pt.CM		29.	“ “

**Sermon 10    John 5.39   P.   June 5 1853   19 pages   6 1/8"x 7 1/2"**

John 5.39.P.

Search the scriptures

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The sacred scriptures are among the greatest blessings bestowed upon man. To compare them to any human production, for merit or moral worth, would be degrading them; for by this means the wisdom of God, who is infinite in all [page 2] his attributes [sic], is brought into competition with the productions of frail man, who knoweth comparatively nothing. As they are an inexhaustible fountain of knowledge and moral instruction, the [sic] ought [sic] to be regarded by all with veneration, and searched with a sincere desire to understand their sacred contents. Since they point out the way of life with such clearness, that the wayfaring man though a fool shall not err therein we must be highly culpable having opportunity to know them, if we remain ignorant of the important truths, they contain. [page 3] Ignorance of God's word is a great cause of skepticism in the world and a fruitful source of incalculable evils. In consequence of ignorance of the sacred scriptures, we entertain vague and indistinct ideas of the plain religion of Christ, and we fall into gross errors which lead us far from maintaining the character we ought [sic] as Christians. In consequence of ignorance Christians often hold very absurd notions in respect to some of the plainest truths, which sometimes leads the inquirer into gross errors and even [page 4] into skepticism. Hence the necessi- [sic] of Christian's being thoroughly instructed in the word of God.

As this subject demands our sincere and careful attention let us inquire

I. What is implied in the command Search the scriptures,

ii. The duty enjoined.

And

I. What is implied in the command Search the scriptures.

1. It implies a most careful and diligent search for the truth it intends to inculcate.

The word search means something [page 5] more than a careless turning over the sacred pages or reading them as you would a common story. It is a metaphor taken from persons digging in mines for hidden treasures. With what care, attention and diligence they examine every particle to see if it contains any of the precious metal. So must we search the scriptures. Though the great truths essential to salvation are generally easily to be understood, yet there are many things important to be understood which require close examination and very careful investigation. So should we search after the hidden [page 6] treasures in God's word as required by inspiration; If thou seekest her as silver and seachest for her as for hid [sic] treasures; then shalt thou understand the fear of the Lord and find the knowledge of God. Prov. 2.4 & 5.

2. We should search with a determination to be directed by what the scriptures teach.

If we do not have this desire or determination, it is not very probable that we shall strive hard to understand what we do not intend to use. To the law and testimony should be our motto, for if they speak not according to these, it [page 7] is because they have no light in them. The danger of attempting to enlighten [sic] others without that knowledge acquired by closely examining God's word ourselves, would be like dealing out medicine to the sick, without a knowledge of the disease or the character of the remedy. We should be more likely to obscure the mind than enlighten and lead to error than to the truth.

3. We should read with care and attention.

It will not add much to our knowledge to read God's word as we would read a novel as many do. There is science in it deep hidden [page 8] treasures, requiring the exercise of all our intellectual powers to lay open it [sic] exhaustless resources. We must often compare scripture with scripture, in order to find out the true meaning of many passages.

4. We should read with much prayer to God to aid and assist us to understand his word.

There is so much in the holy scriptures opposed to the depraved heart, that no effort without Divine aid will reconcile us to its teaching. Humble prayer is requisite lest we first assume what we should like, then apply all the powers [page 9] of our minds to make God's word sustain our own unwarrantable positions. Our hearts should be prepared by Divine grace to sit down with the simple and honest desire to know what God the Lord says. We need instruction from the spirit of God, for the things of God, knoweth no man but by the spirit of God. By this means we come to the word of God with a teachable disposition and with an honest desire to know the truth as it is revealed in the words of inspiration.

II. The duty enjoined [sic] [page 10] This duty is enforced [sic] by various means and considerations.

1. By the express command of God.

No authority can be more imperious than this, neither [sic] is there any which should demand more respect and obedience. The words of our text is direct to the point, Search the scriptures. This is a general command uttered by our Savior & binding upon all men and none are exonerated [sic] from the duty. We are seriously admonished by the Apostle saying Let the [page 11] word of Christ dwell in you richly in all wisdom;

teaching and admonishing one another in psalms and hymns [sic] and spiritual songs, singing with grace in your hearts to the Lord. Col. 3.16. God has given us his word for wise purposes for our good, but unless we study it or receive instruction according to his benevolent design, it never can accomplish the good intended. As well might a stone be cast into the ocean to instruct the finny tribes, as a Bible put into the hands of men, if they never read it understandingly; and hence such a variety of [page 12] opinions in doctrines and practice, because men do not obey the Divine command "Search the La scriptures.

2. Its peculiar [sic] excellency.

Its origin is from heaven. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3.16 & 17. In every part which the christian is required to act, in this life, they are profitable, to instruct him and serve as a guide to his [page 13] feet. They lead the mind to meditate upon the character of God, his Divine government, enlarges and expands its powers and inspires it with thoughts and actions of benevolence, and elevates its effect [sic] to the sublime entertainments [sic] above. They also show the sinner his condition by nature, and the way escape and salvation through Christ. In them Christ speaks in awful majesty, and man is solemnly [sic] warned to give heed to his word. See that ye refuse not him that speaketh; For if they escaped not, who refused him that spoke on earth, much more [page 14] shall not we escape if we turn away from him that speaketh from heaven. Heb. 12.25.

The subjects they present to our minds are all important, as our Saviour ment [sic] to inculcate when he uttered our text, search the scriptures; for (he adds) in them ye think ye have eternal life; and they are they which testify of me. They urge themselves upon our consideration with all the solemnity of eternal life and eternal death.

3. It has always been the invariable practice of true [page 15] believers in all ages of the world.

Job says Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food. 23.12. That Job had the same amount of scripture which we enjoy, but the little he did have, we see how highly he esteemed it; more than his necessary food. David in like manner expressed his love and attachment to the scriptures in a great variety of forms, and says, The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is [page 16] pure, enlightning [sic] the eyes. Ps. 19.8. Again, My soul breaketh for the longing it hath unto thy judgements at all times. Ps. 119.20. Thy testimonies <sup>also</sup> are my delight and my counsellors 24. How sweet are thy words to my taste, yea, sweeter than honey to my mouth. 103.

No language can be more expressive of love and attachment to the word of God than is here presented, and must induce those individuals and all who love God to study carefully and industriously the sacred oracles; and may we emulate their examples and we shall [page 17] receive a like reward.

4. Their usefulness to Christians in every condition of life.

This we have noticed as maintained by Paul to Timothy, All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2. Tim. 3.16. All sciences are valuable in their proper places and necessary to make up a <sup>great &</sup> valuable character, but a practicable knowledge of the word of God is the only true basis on which to build a valuable superstructure. Without [page 18] this foundation all superstructures of morals of religion must fall. What have the most refined of the heathen nations do, what did Greece and Rome do with all their refinement? Their philosopers [sic], and orators Plato, Socrates, Cicero and

Demosthenes they did much to refine and improve those of their age, yet all their systems of moral and religion, like their temples now lie in ruins. But he that delighteth in the law of the Lord and makes a practical application of it shall be like a tree planted by the rivers of water, that bringeth forth his [page 19] season; his leaf also shall not wither; and whatsoever he doeth shall prosper. Ps. 1.2-3. Turn over the pages of the past &c

B~n June 5, 1853

Cong -109

**Sermon 11    Luke IX.55    June 12 1853    40 pages    6 1/8"x 7 1/2"**

B~n. June 12.1853.    Cong. 115

Luke IX. 55.

But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

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In this interesting chapter, are given many important facts in relation to our Savior's example and instruction. Among other valuable instruction, he taught his disciples humility as he saw the spirit of pride and insubordination among them disputing who of them should [page 2] be the greatest. He also taught them that they ought [sic] not to indulge in the spirit of revenge, as not being congenial with his spirit or the object of his mission. As he journeyed towards Jerusalem he sent messengers before him, that he might not come upon the people unexpectedly and that they should make suitable preparations for his reception. As they went forth, they entered into a vilage [sic] of the Samaritians [sic] to make ready for him; but the Samaritans did not receive him because his face was as though he would go to Jerusalem. [page 3] A dispute had long existed between the Jews and the Samaritans in respect to the true place of worship. While the Jews maintained that Jerusalem was the place to worship God, the Samaritans maintained with equal zeal and tenacity that Mount Geririm was the place where God should be worshiped [sic]. The controversy [sic] was caried [sic] on at times with great animosity and whoever gave intimations of his preferance [sic] of either place was an enemy to the other. Hence as they thought he intended to go to Jerusalem envy arose and they did not [page 4] receive him cordially. His disciples, James and John, regarding this as a dishonor to to [sic] Lord and Master, appealed to him and said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But

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instead of encouraging them by gratifying their revengful [sic] feelings, he turned and rebuked them, and said, Ye know not what manner of spirit ye are of; For the son of man is not come to destroy men's lives but to save them.

The subject suggests three general [page 5] topicks [sic].

- I. That men often act sincerely under the influence of wrong feelings.
- II. Their ignorance in most cases does not exhonorate [sic] them from guilt.
- III. That they should <sup>humbly</sup> seek for guidance [sic] from above.

To each of these topicks [sic] let us give our attention.

And

- I. That men often act sincerely under the influence of wrong feelings.

That men are governed much in their actions by their feelings [page 6] no arguments to prove, as such facts come to our observation all most [sic] every day, and when their feelings are wrong their actions will be also. That the proposition is true, that they act sincerely we have reason to believe;

1. Because many distinguished individuals have been known to do so.

This was the fact in the case of the disciples of our Savior for which <sup>he</sup> rebuked them as declared in our text. They had a strong feeling of dislike towards the Samaritans, which had grown into prejudice and had approximated [page 7] to hatred insamuch [sic] that they had no dealings with them. Their conduct on this occasion stirred up all those feelings of dislike and they wished to avenge themselves on the Samaritans for their conduct towards Christ. But he who knoweth all things, well knew the feelings by which they were governed, and although they might have been perfectly honest in defending him against such contemptuous treatment, yet their minds were already prepared to kindle up at any offence and magnify it to a serious matter; and call for [page 8]

vengeance, even that they might be consumed by fire from heaven. But Christ turned and rebuked them and said ye know not what manner of spirit ye are of. As if he had said, You honestly think that you are actuated [sic] by feelings of love to me, but these are the effusions of a heart already prejudiced against these Samaritans for past disagreements. You are rather actuated by feelings of revenge for <sup>the</sup> past, rather than the present injuries against me.

We see the same mistaken views [sic] entertained by the disciples but a little while before [page 9] this transaction. It appears that some one had been casting out devils in the name of Christ which interfered [sic] with the supposed prerogative of the disciples & they forbade them [sic]. This fact was announced to the Saviour by John the beloved disciple of our Lord, saying Master, we saw one casting out devils in thy name and we forbid [sic] him, because he followed not with us. And Jesus said, forbid him not; for he that is not against us is for us. Luke 9.49 & 50. Here they no doubt that they maintained the cause of Christ in requiring those who wrought miracles [sic] [page 10] should come up to their views of right and consistency of action perhaps that they were Christ's disciples, might have a sort of supervision over them. Here it might appear to be a respect for Christ as their teacher and guide, but it is more probable it was the spirit of envy or ambition which prompted them, for they had disputed on the way, who should be the greatest. They probably feared that some one would excel them or deprive them of some honor. At any rate it was not a right spirit, for Christ said unto them forbid him not, for he certainly is not against [page 11] me, but honoreth me in doing such things in my name.

The same fact is most clearly illustrated in the life of Paul who verily believed he did God's service, when he persecuted [sic] the Church of Christ.

## 2. Dealings with their fellow men.

In this relation but few, if any, can be found, whose feelings are not inlisted [sic] with their interest. How rarely will we find two men come together to exchange property when both will coolly and deliberately enter into the true merits of eachother's [sic] property where its [page 12] value depends of [sic] the decision of their judgement. Such an instance is seldom if ever seen. We may see men whom we call honest, come together on such business and the judgement of both be <sup>so</sup> swayed by their feelings of interest in their own property, that they cannot agree. But should they agree and make the exchange how soon will their tone be changed when the property is changed. How quick do they discover valuable traits in the property which a little before they were speaking diminutively of, and making their boasts of the good bargain [page 13] they have made, as though they had done a real meritorious act. They know not what manner of spirit they are of. Tell them that they are governed by the feelings of love or attachment to their God Mammon, they would be either offended or turn to defend themselves by pretended arguments.

3. In their public or private charities the same is discoverable.

So well is this principle of human nature understood, that the most ignorant and worthless impor [sic] for charities, aims at awakenings and engaging the feelings [page 14] on their side and they are sure to accomplish their object. Here however it is far better to err on the side of sympathy than the feelings of a miser yet it illustrates our subject. Under the influence of feeling men have given away that which needed for themselves more than the object of their benefactions, and be perfectly honest while on the other hand they have withheld more than was meet, <sup>under</sup> the influence of feelings of prejudice and those of a kindred character.

4. In acc'ts of public interests. [page 15]

We are denominated a Christian nation and Christians indeed should rule in our

national councils and preside in our halls of justice, but such are the imperfections of human nature, we should be contented to submit this to the decisions of public opinion, as matters are decided in all free institutions. A movement of this kind would be disastrous [sic] to our liberties and the purity of our Churches. Rome tried it, and we see the corruption it introduced. England followed in her wake, and similar results were produced. The [page 16] Church was filled with time-serving [sic] hypocrites, and reduced the religion almost to a level with popery and popery had already reduced it to a level with Paganism. So would it be with our American Churches were it possible to introduce the law that all our rulers should be professed Christians. We should have many more professors of religion but much less piety, and we should be contented to let the matter rest, we see enough already to satisfy us that such a measure would be destruc- [sic] both to church and state. [page 17] In our political struggles, what what [sic] contentions arise, what bitter animosities [sic] are engendered, even among professed Christians. Each one declares his honesty in this and among such a multitude who enter the political strife, we can but extend the hand of charity and believe at least that some of them are honest; but they know not what manner of spirit they are of. So for does this spirit often go that if certain individuals do not believe as they do and act as they require them to, they hesitate not to use all the means [page 18] in their power to avenge themselves on those who will not bow to their imperious mandate. This is no uncommon [sic] occurrence [sic], and many have been hurled from a sphere of usefulness and emolument by the intrumentalities [sic] of such overbearing and revengeful spirits. That men of the world would do so, must be expected from the weakness and falibility [sic] of poor human nature, that the professed followers of Christ actually do conduct in this manner, is too true and multiplied to require proof, for we [page 19] see it in almost innumerable instances to the very great regret of every candid mind and much to the injury of every

Christian Church. That they are all honest in these transactions, we cannot admit, but that some feel that they are governed by a right spirit we charitably hope; if so they know not what manner of spirit they are of. They give way to unwarrantable feelings, disgrace humanity, and degrade Christianity.

5. In the benevolent enterprises which command the attention of all Christendom.

[page 20]

This spirit has manifested itself in various ways and have been attended with their legitimate consequences. While in some caseses [sic] it has led to most cruel barbarities and bloodshed; in others to madness and insanity, and others to skepticism and often infidelity.

It has even been the benevolent design of Christendom in obedience to the Divine command, to promulgate the gospel throughout the world, that all nations might be initiated into it [sic] sacred truths and inlightened [sic] [page 21] by its benign radiency. But what opposition have those been met in carrying forward their benevolent desings [sic] by those very persons who should have bidden them God's speed. Actuated by the same spirit which moved the disciples of Christ to forbid him who cast out devils in the name of Christ because he followed not them, they engaged in the most barbarous outrages upon those who did not comply with their views, and the most horrid and bloody persecutions followed in which thousands and ten of thousands [page 22] perished. That some of these belied [sic] that in so doing they did God service we cannot doubt; but they knew not what manner of spirits they were of; for had they been possessed of the spirit of Christ which they professed they would not have entered into such barbarities.

This spirit of antichristian feelings in all those fenatical [sic] delusions which have been so frequently witnessed on earth. Multitudes have been driven to madness and confirmed insanity. Some of these have come [page 23] down to our own time and

degrading to Christianity as it may be to Christianity, many of our insane hospitals are witnesses to the melancholly [sic] fact.

The same unsanctified spirit obtains among those who desire unbind heavy burdens and let the captive go free. That many of them are honest in their intentions we charitably hope, and that all our northern churches with vast multitudes, who belong to no Christian Church, desire the same thing, we firmly believe; but because the churches do not [page 24] follow in their disorderly & tempestuous wake, they denounce all the American Churches, and the Bible as not being divinely inspired and the doctrine that is the only rule of faith and practice is absurd and exceedingly injurious both to the intellect and soul. Such antichristian principles they avow and have and do maintain in their lectures and resolutions; yet they have their influence in those very churches which they denounce. They know not what manner of spirit they are of, and many of them are objects of pity and commiseration [page 25] than censure and condemnation for their ignorance [sic] is betrayed (But) by their conduct, which is ruinous to the very cause they is as is the fact with all such fenaticts [sic].

II. Their ignorance in most cases does not exonerate [sic] them from guilt.

must

This ^ have been the fact in the case of the disciples or they would not have received the rebuke they did from our Savior, and in most cases errors committed through ignorance are not exculpated from guilt as in the following cases.

1. When committed rashly without proper consideration.

God has given unto man the [page 26] noble faculties of mind, reason, understanding and attention & judgement by which he is to examine the right and wrong in all human actions, and conscience to inform him of wrong in himself. These he is to use in all cases where he has no other guide, and if properly employed they seldom lead

him wrong. But these he is able to lay aside, and deliver himself up to the guidance of feelings, prejudice or the like passions which are never safe guides but generally leads to errors and sometimes of a very [page 27] serious character. This was the fact in these [sic] case of the disciples whom Christ rebuked in our text. They had from their childhood cherished unfriendly feelings towards the Samaritans [sic], and their unwillingness to receive their Lord and Master became an exciting cause to their old prejudices, and they asked permission to command fire to come down from heaven to consume them. This <sup>was</sup> ^ the impulse of the moment without the application of their rational faculties to regulate their feelings by which they were carried away to commit an [page 28] exceedingly wicked action pregnant with the spirit of revenge. Had they applied their minds to serious reflection they would have escaped [sic] this exposure of their weakness and the righteous rebuke of their Divine Master.

2. When testimony is abundant and we do not examine for instruction to know the path of duty.

This is illustrated by many scriptural examples, and many others of every day's occurrence. The Jews crucified the Messiah under a wrong apprehension of his real character, for they crucified as a malefactor, a seditious person, [page 29] stirring up the people, making himself a king. But there was an abundance of testimony at hand to show that he was what he pretended to be, the Messiah. Their own scriptures Moses and the prophets were clear to the point and his own works bore witness of him that he was the Son of God; for no man could do the works which he did unless he were sent from God. He heald [sic] the sick, cleansed the leprous [sic], cast out devils and even raised the dead. What further evidence did they need of his Messiahship? All this they perverted and would [page 30] not suffer it to have a bearing on their minds, and they proceeded to the extreme of their vengeance by putting him to the shameful and excruciating death of

the cross. Hence their guilt is written as with a pen of iron and the point of a diamond [sic].

The same is illustrated in the case of Paul, who persecuted the church of Christ and was so ignorant of the criminality of his conduct that he verily believed he did God service. Evidence was abundant to show that these were the followers of Christ, and innocent and harmless worshippers of [page 31] of [sic] God. Christ had sojourned with the Jews for more than thirty years, had wrought miracles & was crucified [sic] and slain; awful and the events which took place at that time and at his resurrection must have been known to Paul; but he like the infuriated Jews would not suffer such evidence to effect his mind, but being exceeding mad against Christ's followers, he persecuted them even unto strange cities and when they were put to death he gave his voice against them. This showed the exceeding malice and enmity of his heart, and unable [page 32] to vent the whole of his vengeance by putting them to death, he pronounces his anathemas against them while in the agonies of death.

That he was exceedingly ignorant of their real character, and that he was exceedingly guilty in doing as he did ignorantly, he himself does not deny, but pleads guilty before God and man. And so must every one do, who act wrong under the influence of feelings which they have not endeavored to rectify by reason, judgement, conscience or testimony, when one or all of them are at hand to help. [page 33]

3. Evidence is found on both sides and we examine only one side we are very guilty should we go wrong.

On all subjects of a moral character, there are arguments which may be brought on both sides, and when evidences on one side is examined and not the other we must necessarily come to wrong conclusions. This is the case with some people, and hence the reason why men differ on many subjects in which <sup>were</sup> they disposed candidly to weigh the

matter with evidence on both sides, they would most heartily concur in most cases where [page 34] they now disagree. But some having examined one side of the question and come to their conclusions, will not examine the evidences on the other side with candor, and however good and conclusive, will have no proper influence on their minds, and are as guilty when they act wrongfully under the influence of this ignorance as though they had not examined at all. Here the mental faculties must be taxed comparing evidence with evidence and drawing conclusions carefully and honestly and be willing to favor the side where good evidence seems to preponderate. [page 35] When even we have come to this conclusion we ought <sup>not</sup> to act as though there was no more light to be had on the subject, but cautiously and discreetly, the mind ever being open to conviction.

These principles are violated in religious and political reading, when they will examine [sic] and support books and periodicals only on one side of the question; and hence are informed only in part. We are require [sic] to prove all things and hold fast that which is good.

III. That we should humbly seek for guidance from above. [page 36] This must appear desirable and necessary from various considerations.

1. From the imperfection of human nature.

Man is a very changeable being controlled by interest [sic] and various affections, such as love, hatred, hope, fear and kindred emotions. Sometimes these degenerate into passions and become dangerous to his own usefulness and the happiness of those with whom he may associate. He is easily excited to revenge [sic] as we see in Cain soon after the creation [page 37] of man. The same spirit has even been extant as seen further in Christ's disciples who desired to destroy those who differed from them, and continues even unto the present day, in all its malignity. We are not safe in the hands of others or even in our own hands being left to ourselves. There is no safety save in the hands of

God who is ever ready to save and protect and direct those in duty who put their their [sic] trust in him.

But we should be exceeding cautious how we come to him. not by first assuming our position and then as of him to defend and [page 38] guide us, but in humility and abasing views of ourselves ask his guidance and assistance, and he who never said to the seed of Jacob seek ye my face in vain, will by no means turn away from us.

## 2. Want of knowledge.

How feeble is human vision to see the future or even to understand the present. We know not what aday [sic] may bring forth: we know not even ourselves as the disciples of our Saviour. Then how can we expect to be able to man- wisely in those matters with safety whose developement [sic] lies in the [page 38] [sic] womb of the future. We should feel this our ignorance and go to him who has all wisdom, and givest liberally unto all those who ask in the way of his appointment.

We have much to do in the cause of Christ, and we cannot honor him and recommend his religion with a self conceited air of our own goodness and importance, but with a humble reliance on his righteousness, ever looking to him in faith and hope for guida [sic] Although his religion holy, but not austeer [sic] and gloomy, persevering in its character but not rash and [page 40] headless, but everywhere [sic] marked with kindness, meekness, love, faith, hope and charity. In all these heavenly graces we should abound and then shall we commend his religion to all around. When all Christendom thus know themselve [sic] and thus act, then will our eyes behold and our hearts be gladden with the blessed vision of the New Jerusalem coming down from heaven in all its glory & splendor.

## Reflection.

### 1. Zeal in a cause does not prove that we are right.

2. We should be reminded that othe [sic] have their views as well as we.
3. That all men cannot be brought to our notions

**Sermon 12    John 17.24    June 26 1853    34 pages    6 1/8"x 7 1/2" & 20 pages 4"x 5 1/2"**

John 17.24.P

Father, I will that they - also whom thou hast given me, be with me where I am:  
that they may behold my glory which thou hast given me.

---

When about to leave this world, our blessed Redeemer offered an earnest and pathetic prayer to his Father in behalf of his disciples. This whole chapter with the exception of a few words, is a vocal prayer of our Savior to or [sic] God the Father [page 2] in regard to the glory and welfare of all his faithful followers. He first prays for those who were with him as his chosen friends and then for all those who should believe [sic] on his name through their instrumentality. This prayer, therefore must embrace all true believers to the end of time. By this prayer taken as a whole, if God hears his Son in his request we are assured that all true believers will be made one in the object of their affections, one in admiring his glory, one in singing his [page 3] praises and enjoying his holy presence forever and ever.

These words suggests [sic] several important inquiries.

- I. Were the twelve disciples whom Christ first chose embraced in this prayer.
- II. The character of those given to him.
- III. Why were they given to him.
- IV. The object of their being with him.

To each of these inquiries let us give our attention [sic] in their order.

And. [page 4]

I. Were the twelve disci- [sic] whom Christ first chose imbraced [sic] in this prayer.

Were they all imbraced [sic] in this prayer, we must entertain very different views in respect to Judas, than what is intertained [sic] of him by very many persons whom we highly esteem for their piety and wisdom. For if he was imbraced [sic] in this prayer, we must infer that Judas was given to Christ in the covenant of grace, and as Christ earnestly desired and prayed for him as well as for the rest, [page 5] that he must now be in heaven with Christ beholding his glory and rejoicing in his presence, or that he fell from grace and the prayer of Christ was not answered. To bring our minds more particularly to the subject I would remark.

1. That when this prayer was made Judas was absent.

Previous to this, Satan had entered into him, and he had gone out to make arrangements with the high Priest, how to betray Christ. As Christ knew all things, he must have been aware of this fact, besides [page 6] he had given him the token by which they should know, who it was that should betray him, and said unto him that thou doest, do quickly. That Judas had now fallen, if he had even been a true disciple or Christian, no one can doubt. But of this fact Christ must have been aware and of course could not have said as he did I have manifested thy name unto the men whom thou gavest me out of the world: thine they were & thou gavest them me: and they have kept thy word.

affair

Jn. 17.6. [page 7] Most surely at this state of the business, it could not be said that Judas had kept the word which had been given him. Nor could Christ say of him Those that thou gavest me I have kept.

2. Those, who are Christ [sic] true followers, are changed in heart and practice.

This needs no proof being universally believed and expected; but that all who make profession of being his disciples are his indeed we cannot believe, for their conduct furnish too many testimonials to the [page 8] contrary. This was the fact with Judas.

Though he gave no intimations of his real character, yet it was clearly known to Christ,  
Sermon 12 (June 26, 1853)

and finally clearly developed. At a time when many were offended at Christ and turned back and followed no more with him, he appealed unto the twelve and said Will ye also go away? At this appeal to their faith, Simon Peter undertook to answer for all the twelve and said Lord to whom shall we go? Thou hast the words of eternal [sic] life. And we believe and are sure that thou art the Christ the Son of the living God. [page 9] Judas had artfully concealed [sic] his hypocrisy [sic] and had discovered no intimations of unbelief. Yet Christ knew from the beginning who they were that believed not and who should betray him. Here therefore took this opportunity to show them that one of their number was a hypocrite and did not believe, saying, Have not I chosen you twelve and one of you is a devil? Now if we put these statements of our Savior together and the subsequent conduct of Judas, how can we avoid the conclusion that he never was a true disciple of Christ? The testimony to my [page 10] mind is conclusive, that he was not a true disciple at this time or at any time previous to this prayer. But this does not exclude him from this prayer, for

3. Christ prayed for all those who should believe on him through the instrumentality of his disciples.

Now if it can appear that he did through them exercise evangelical faith and repentance, he was still embraced in this prayer. It is true he repented and acknowledged Christ to be an innocent person, but was this evangelical repentance? The answer to this question may be clearly inferred from his subsequent conduct. [page 11] Had he gone away as did Peter after denying his Saviour, and wept bitterly and ever afterwards maintained a consistent [sic] attachment to the cause of Christ then we might have confidence in his repentance; but instead of this he went away and hung himself. This surely could not be influence of evangelical repentance, but of that repentance from that guilty state of mind, under which men at the present day destroy them- or waste away by the corrodings of a guilty

conscience.

That he did not believe through the instrumentality of the other disciples is certain, for they did not [page 12] commence their ministry till after the death of Judas, for he went away immediately after betraying Christ and hung himself. The question now recurs,

4. Was Judas ever a true disciple of Christ?

The only argument in favor of the affirmative of this question is the fact, that Christ chose him as disciple and follower. Many honestly think it to be imposible [sic] that Christ who knew the hearts of all men should choose one to take part in the holy apostleship, whom he knew to be a wicked man. To the same persons it may appear equally [page 13] imposible [sic] that he should retain one in that holy office after he had pronounced him a devil. That fact that he was chosen to the apostleship, no more proves him to be a good man, than his being retained in the office after he was pronounced a devil, proves him to be a good man. So this argument vanishes at once.

We must expect that many things will be done and are accomplished daily by an infinitely wise being, which must seem strange and mysterious, to us who knoweth not what is in the future. But in this case we may see [page 14] in some respects a design in choosing such a person to the apostleship. It was the purpose of God that Christ should die, the just for the unjust; and according to the arrangement in the Divine government he was to be betrayed by a professed friend. Had he been a true friend, Judas could never have done so wicked a deed; he would never have delivered up his Lord and Master into the hands of his enemies. Hence we see a reason why a man possessed of that unhallowed principle avarice, which left to itself would be developed in some [page 15] such action, should be admitted into the apostolic office. The same unhallowed passion actuated the conduct of Joseph's brethren [sic] in selling him into Egypt, from which wicked transaction originated so much good to Israel. Both they and Judas acted out their own

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natural propensities perfectly free and voluntary as all other men at the present day, and were as guilty according to the magnitude of their crimes although great good might have originated therefrom. They meant it for evil, but a merci- [sic] God overruled it for good. [page 16]

Before we dismiss this part of the subject, let us take a cursory view of the character of Judas as given him in the scriptures. Without mentioning particular passages in the Old Testament which allude to him, let it suffice [sic] to say that wherever [sic] mention is made of him, his character appears to very great disadvantage. No passage can be found which gives him a good character. So also in the New Testament. When Mary anointed [sic] the feet of Jesus, Judas raised an objection, intimating his benevolent regards towards the poor and said, Why was not [page 17] this ointment sold for three hundred pence and given to the poor. Jn. 12.15 This of itself intimates strongly, that he had a Christian and benevolent feeling toward the poor; but the inspired penman adds in the next verse, to make his character appear in its true light, This he said, not that he cared for the poor, but because he was a thief and had the bag, and bear what was put therein. Notwithstanding the baseness of Judas' character was known to Christ, who declared him a devil, soon after he had chosen him as one of the apostles, he was nevertheless intrusted [sic] [page 18] with the office of treasurer, to take charge of the money which was designed to defray their necessary expences [sic] and to relieve the wants of the poor. Even while he was thus employed, he was guilty of theft, and converting a portion of the common stock to his own private private [sic] purposes. By these circumstances he seems not only destitute of the common feelings of humanity, but was in fact a thief.

Again, when Christ washed his disciples [sic] feet, he saith unto them Ye are clean, but not all; for he knew who should betray him. [page 19] Should we go to the table where our Lord sat with his disciples at supper, we shall find similar intimations made of Judas' character; and so clearly was he pointed out by our Savior, that there was no longer any

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concealment of his real character; and it is worthy of our remark here, that he never again met the disciples in peace and friendship, nor the Saviour except in the same hypocrisy [sic] in which had always appeared and betrayed the Son of man with a kiss. This was his last act of hypocrisy [sic].

During our Savior's instructions [page 20] after he had chosen the twelve, he gave frequent intimations of the real character of Judas and the nearer he approached the solemn crisis the clearer were his intimations, until the time arrived when it became necessary [sic] to single him out so clearly that there was no longer any doubt of his real character; and that he had acted a hypocritical part throughout the whole drama, and ended his part of the scene in a tragical manner.

Hence it appears that Judas was admitted to take a part in those great events in relation to Christ as a professed friend, without any [page 21] real evidence of sincerity, and that he followed Christ through selfish motives; and was permitted so to do for wise purposes. Such was his conduct throughout the whole transaction, and when his real character was known, and having taken the position and acted the part predicted of him, clearly evinced the truth and authenticity of the scriptures and that Jesus Christ was the promised Messiah.

We may further infer that Judas always was an impenitent sinner and from his whole career [sic] that notwithstanding the umerous [sic] evidences that Jesus Christ was the [page 22] true Messiah yet he never fully believed in him and consequently could not have been given to him in the covenant of grace nor recognized in Christ prayer in the text.

This part of our subject leads to the following reflections.

That however fair our pretended professions are, if we are not Christ's truly by the washing of regeneration our profession is vain and worse than vain. We are either making work

the day of  
for repentance or treasuring up wrath against ^ wrath and the revelation of the righteous  
judgement of God. [page 23]

Although he may bring much good out of our evil actions and convert all our malice, hatred, revenge and hypocrisies [sic], to his own glory, in establishing his faithful followers whom we have deceived, more firmly in the truth, yet he will detect our fraud and pernish [sic] our guilt. If this is our character, it may with equal propriety be said of us as of Judas. Better for that man if he had never been born, or a millstone were hanged upon his neck and he cast into the midst of the sea. As this was so awfully exemplified in life and death of that traitor [page 24] may it ever be our sincere desire and prayer to God that he would deliver us from the heaven daring sin of hypocrisy [sic].

## II The character of those who are given to Christ.

In respect to some points of character, those who are given to Christ, may differ; but this difference originate [sic] from circumstances, and not from their affections. The manners and customs of persons in different sections of the country, may vary exceeding owing to local causes, but in no essential point differ in the essential doctrines of the Gospel. [page 25] If we examine our text and context we shall find that those who are given to Christ are such.

### 1. As have received his word and believed on him as their only Savior.

The testimony of our Savior in pathetic prayer to his Father in heaven in respect to them is satisfactory and conclusive: For says he I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, know [sic] surely and they have ^ that thou didst send me. Jn. 17.8. In this [page 26] account of them by our Savior is embraced, all which is required in the gospel to constitute them true believers or Christians indeed. For to believe in him and receive his words, clearly implies repentance and

faith. For this end God gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life. When Peter spake in behalf of all the disciples in respect to their belief and attachment to him, our Savior admitted the correctness of the statement with one exception. This exception implied that all the rest did believe, and trusted in him [page 27] as the promised Messiah and only Savior. No words can be more expressive of Confidence than those of Peter; Lord to whom shall we go, for thou hast the words of eternal life.

As they possessed this confidence in in [sic] him feeling that they could go to no other protector or one able to give eternal life, so must all those who should believe through them. They must see and feel that there is no other Saviour, who hath the words of eternal life.

2. They love his word and delight to receive instruction from it.

They are his disciples, that is, [page 28] his scholars or pupils to receive instruction from him, and to become more and more and more acquainted with his doctrines, precepts and example & the rest which he promises. Hence he says Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest to your souls.

Having thus come unto him and believed in him, they seek his instruction, and become his disciples indeed, a people distinct [page 29] from the men of the world, different in their religious exercises, and enjoyments, elevated in principles of moral actions, improved in their disposition and conversation, as may be seen from our Saviour's description of them; of whom he saith, I have given them my word; and the world hath hated them; because they are not of the world, even as I am not of the world. They love his word and ordinances, and delight in honoring them by their presence and attention. Though they cannot sit at his feet and receive instruction from his lips as his first disciples did, but as they have received his word as communicated [page 30] by Christ their Divine Master and teacher and by those commissioned by him, they delight to read and meditate on that word, and understand its sacred

truths, which are profitable for instruction, correction and reproof in righteousness. That word they love it is their meditation day and night; and under favourable circumstances, they delight to gather in groups and read, converse, give and receive instruction in that word; and although their Divine Teacher, is not with them by his visible presence, yet he is present by the visible tokens of his mercy [page 31] and blessings, according to his promise, Where two or three are gathered together in my name there am I in their midst. What a thought to Sabbath School teachers and pupils! If they come together with a spirit of devotion, to converse and meditate on his word, their Great Divine Teacher is with them to bless and encourage and instruct. May the thought sink deep into the heart of every one connected with the Sabbath School.

### III. Why were they given to him?

God always has a good reason for all he does. His affairs [page 32] though many are dark and mysterious to us, are by no means under the guidance of blind chance and uncertainty, but under the direction of infinite wisdom and goodness. Then the inquiry returns, Why are they given to Christ? We may not be able to fathom all his designs in this matter, but in the covenant of redemption they were given to the Son for great and glorious purposes. Passing by this great subject let us confine our attention to that part of the inquiry which relates to their own immediate good. And

1. They were given to Christ that [page 33] he may feed and nourish them.

This truth is beautifully expressed by the prophet Isaiah saying He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his Bosom, and shall gently lead those that are with young. 40.11. Having passed from nature to grace they are still weak & needing a powerful friend to supply their wants, and cherish [sic] and encourage them, to increase in divine knowledge and every Christian grace. Christ the great Shepherd and Bishop of their souls, is represented as giving all that care and attention which a kind [page 34] shepherd bestows on his flock, who feeds them, and nourishes the young and tender lambs, and warms and

cherishes them in his bosom. So Christ takes care of his flock while they sojourn on earth, lest they become weary and faint by the way.

2 To lead and guide and conduct them through this wilderness world.

Behold says inspiration I [page 49] [an old sermon with different pagination was inserted and bound with the preceding text] have given him for a witness to the people, a leader & commander to the people. Isa. 50.4 As a shepherd and leader he shall lead them ^ into green pastures by the side of still waters. In times of danger he is given to protect and defend them. Behold and [sic] king shall reign in righteousness and princes shall rule in judgement. And a man (Christ) shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as a shadow of a great rock in a weary [sic] land. Isa. 32.1-2. He having sustained the tempests of the world [page 50] and the temptation of Satan, is now set forth the man to defend those who put their trust trust [sic] in him from the wrath of G. having endured it on the cross, and from the tempests of this changing and unfriendly world, and from the temptations of the enemy of all righteous. His word and grace shall distil as the dew upon the [sic], and the sweet communications of his spirit are as ~~rivers~~ in this dry land, as refreshing as rivers of water to the thirsty traveller. As a rock is the most cooling and the best defence from <sup>the [illegible]</sup> sultry rays of the [page 51] sun upon the sandy deserts, so also his [sic] proves, truth and love, furnished the most complete protection and refreshment to the weary pilgrim while <sup>in</sup> ~~travelling~~ through this weary land, traveling to heaven.

3 He advocates their cause. He is their mediator and friend. Says Jn. My little children, these things I write to you that ye sin not. And if any man sin, we have an advocate with the F.J.C. the righteous. 1.2.1. The law of G. knows nothing about mercy. By that every soul that sinneth it shall die. Though ^ is not the [page 52] the [sic] character of the people of C. to delight to sin, that grace may abound, yet though the imperfections of human nature, they may and after do transgress the holy law of G. In this situation we they could have no hope

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of pardon from the law, but by repentance and faith in J.C. they are accepted of G. He sits at the right hand of G. the F. pleading the merits of his blood to gr [illegible] repentance and faith.

4. He is their Saviour to save his people from their sins.

His name was called J. [page 53] by Divine appointment for he should be a Saviour which is the meaning of that word. The angel of the L. saith unto Joseph, and she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Math. 1.21.

5. To receive them to glory -

He has promised unto his faithful people who have given themselves unto him in the covenant of grace, eternal life & that he will raise them up at the last day. Though they may sink to their graves, and their dust return to the earth as [page 54] it was, yet would he not forget their sleeping remains but would bring them forth to glory and immortality. Thoug [sic], he conducts his faithful follows [sic] immediately home to glory, when death hath separated the soul from the body, yet at the resurrection will he more especially glorify his saints, and in a most effectsanate [sic] manner invite them to enjoy his presence forever and ever. At that day shall he say unto those who have made their garments [sic] white in his blood, Come ye blessed of my L. inherit the kingdom prepared for you [page 55] from the foundation of the world. Math. 25.34. This cordial aprobaton [sic] of their king shall be expressed in the audience of an assembled word. Then shall it appear that they have been an humble and devoted people; then will they appear to have no recollection of their own good deeds, which hath constuted [sic] their employment in this world and now through the blood of the lamb are aprobatod [sic] in this publick manner. As they were a distinct people in the world, despised and persecuted, and sometimes called the offscourings of the earth, so shall they appear distinct [page 56] there. They shall see nothing in themselves to exalt them to the high blessings to which they are raised; in themselves, they will see nothing but unworthiness, and that they owed

all their present deliverance, acceptance and glorification to their Redeemer. But the other class who never gave themselves to C. in the covenant of grace will appear quite different. They will see in themselves all goodness and sufficient to command them to the favour of their Judge. Their plea will be when saw we thee destitute and did not minister unto thee? When saw we these things required to [ends midsentence, picks up midsentence page 65] and because he lives they shall live also. How transporting the thought to the true believer, and have ought the hypocrite and unbeliever to trouble for he must be excluded from all this blessedness. How securely do mortals appear on the brink of eternity without any security to this promised inheritance? Though heaven and all its inconcievable [sic] joys are presented for their reception, riches imperishable, and honours ever enduring, yet they rist [sic] all these upon life's feeble string! ~~How we deserve the deepest hell who [page 66] slight such joys as these!~~

4                    The object of being with  
 H. & lastly, the one of the principle designs of his being with them as here  
                       That they might  
 expressed, to behold his glory.

1. His glory as Emennuel [sic], God & man in one person.

A glimpse of this cause Peter to say, Lord it is good for us to be here. Math. 17.4.

Here we can have but faint conceptions of that inconprehensible [sic] union which exists between

the F. and the S. This has caused much controversy in the world, but there the whole mystery will be disclosed. This no doubt was [page 67] was one part of connected with the plan of redemption which excited the admiration of the angels who desired to look into it. But this incomprehensibility makes him an object to be adored. That these will be a continual display of his glorious perfections, there can be no doubt, which will employed [sic] the attention of the redeemed through eternity. How must their hearts glow with love and adoration at every new display of this perfect union and how must their hearts glow with gratitude when they see that the

whole was accomplished for their good. For the salvation of lost and undone [page 68] rebel man, all this amazing design was formed, from the creation of the world-and that they, who were the unworthy objects of this benevolence, wisdom, mercy and justice divinely mixed, are now invited to participate in discovering and enjoying eternally.

Here the S. shall appear as the only begotten of the F. before the foundation of the world and beloved of him. Here will they see the answer of the S.'s prayer while on earth. And now, OF. glorify thou me with thine own self with the glory [page 69] which I had before the world was. Jn. 17.5.

Here they will discover the glory which he has acquired in his meditational in the salvation of the countless millions of the redeemed, the effects of the travail [sic] of his soul. Here will they know and understand the covenant of redemption, and the meaning of the numerous intimations of the F. that C. should see of the travail [sic] of his soul & be satisfied; that should have a seed to serve him; that the seed of the woman should bruise the serpents [page 70] head.

They will there learn also the glory ascribed unto him by that innumerable company which had brought off victorious through the blood of the Lamb.

What a transporting scene will this be to those who do love the Lord J.C. sincerely. They had long desired to hear his praises sung with more elevation than they were able to raise-they had long desired to hear all with whom they were associated on earth sing his love-but here, how must their souls [page 71] be elevated when they shall hear his praises struck up by that company which no man can number, from all nations kindred tongues and people? Here shall they see the saints in full glory shine, and as they make new discoveries in the perfections of the adorable Trinity, hear them magnify his praises in harmonious [sic] songs-Here shall they see that all the redeemed have at last arrived to speak forth the glories of Emanuel [sic] eternally.

But what is far better than all this and most [page 72] transporting to them is, They also

will learn this song and immediately join in sweet harmony the angelic throng.

Yes and they shall sing Glory and honour and dominion and power be unto him for ever; for he hath redeemed us from every nation, kingdom, people and tongue, and hath made us kings and priests unto G. ever his Father. And those who worship before him shall say Amen! Hallelujah. Here will they see the full glories of [page 73] the Redeemer, when they hear all the redeemed with united voice ascribing their victory to him that sitteth upon the throne and unto the Lamb for ever and ever \_\_\_\_\_

Ap- [sic]

1. Let us examine whether we are given to C. according to the evidence in the context.

For I have given unto them the words which thou <sup>gavest</sup> ~~hast given~~, me; and they have received thee, and have known surely that I came out from thou and ~~that~~ they have believed that [page 74] that [sic] thou didst send me

8. I have given thee thy word; and the world hath hated thee, because they are not of the world, even as I am not of the world. [page 74 [sic]

If we are his we shall be known by our fruits \_\_\_\_\_

If we are his let us watch and be diligent that we may not fall short of the glory designed.

Be thou faithful unto death and I will give the [sic] a crown of life. [page 75 [sic]

Let the consideration of that glory reconcile us to our present trials and sufferings

We are taught by inspiration of G. that our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory 2.4.17.

Many are the afflictions of the righteous, but the L. delivereth him out of them all; and what encouragement we have to perseverance, when we have an almighty interceptor [sic] [unnumbered page] & who has never yet failed those who put their trust in him.

And may we be thus enabled to live that we might be found at last in\_\_\_\_\_

And ~~when~~ wait for his appearing, and when he proclaims from heaven Behold I  
come quickly, may our souls reply Amen even so come Lord Jesus——

Berlin Jan.8.1837

[on back cover]

B~n

B~n Jan.6.1833

June 26.1853

Snow almost gone. A warm day. For  
three or four days before warm and rainy.—

Cong. 102

**Sermon 13 Com. July 3, 1853, B~n Con. 124 2 Peter.3.18.P  
32 pages 6 7/8"x 7 1/2"**

Com. July 3 B~n. Con. 124

2. Peter.3.18.P Ps. 148 to P.  
H. S. 82

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

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On a previous occasion I proposed to consider the doctrines inculcated in these words and the inquiries suggested by them in the following order.

- I. To show what is meant by the doctrine growth in grace.
- II. Show that it is a duty enjoined on Christians. [page 2]
- III. Inquire wither [sic] true believers do increase in grace.
- IV. Show what are the evidences of growth in grace.
- V. Point out some of the means by which they may increase in grace.

Our attention has been directed to the two first of these propositions, let us now proceed to the III. To inquire whether true believers do increase in grace?

We are not to inquire here whethe [sic] all who are called Christians by profession, increase in grace for this is not expected in the present [page 3] imperfect state of the Church; for they are not all Israel who are of Israel. Those who are not the genuine disciples of Christ, like all others of the wicked, wax worse and worse. They may be called Christians, but Christ never knew them as his true worshippers.

If it be admited [sic] that Christians use the means which God has appointed for their increase in grace, it would be speaking diminutively of his wisdom to say that they had tryed [sic] the means and found them inadequate to the object designed. We must then admit that [page 4] they do increase in grace, but not without the use of the

appointed means; for God will never cause the ground of the sluggard to bring forth fruit spontaneously. There must be culture.

We know not a christian in the world except by his fruits; and if he brings forth fruit, we with equal certainty know that he uses the appointed means. By this I do not intend to say that they uniformly increase, or that there are no seasons in which they do not increase in grace, but that they do increase in the exact ration of their using the appointed means. [page 5] Regeneration is the commencement of moral life, and the evangelical powers expand as the natural do under the fostering hand of God. When means for expanding the natural powers are not used, then they ~~natural powers~~ cease to grow; So also with the evangelical powers. They grow in the exact ratio of the use of means.

Reason brings us to the same conclusion, but the scripture establishes this point beyond a doubt. The seed sown on good ground alone, was that which brought forth fruit some thirty, some sixty and some an hundredfold. [page 6]

We may here add, that all Christians do not advance alike; for some have two while others possess five talents. The same is inculcated by the the parable of the seed sown on good ground; althoug [sic] the ground was not productive alike, nevertheless it was good ground and produced some fruit. This is the result of reason. But

## 2. Scripture brings us to the same conclusion.

In Job 17.9 we find these words. The righteous also, shall hold on his way; and he that hath [clean] hands, shall be stronger and stronger. [page 7] Again, the Psalmist also says, The righteous shall flourish like the palm tree: he shall grow like the cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; 92.12-14. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary they shall walk and not be faint. Isa. 40.31. But unto you that

fear my name, shall the sun of righteousness [sic] arise with healing in his wings; and ye shall go [page 8] forth and grow up as calves in the stall. Mal. 4.2. To these passages may be added what was said of Thessalonians, that their faith grew exceedingly; that the love of every one of them abounded towards their fellow saints. And of the Romans it was said that their faith grew so exceedingly, that it was spoken of throughout the world.

Hence it appears that growth in grace is indispensable [sic] to the character of the saint, and no one can claim this exalted name and not increase in grace [page 9] and in the knowledge of our Lord and Savior Jesus Christ.

#### IV. Show what are the evidences of growth in grace.

The evidences of increase of grace are too numerous to be particularly dwelt upon here. There is a prevailing increase of love to God and man, an increasing desire to do good, and a constant increasing inclination to live more devoted to God, peace of conscience and joy in the holy ghost. These are some of the precious fruits of increase of grace. The two last only [page 10] can be particularly noticed here.

##### 1. Peace of mind.

This peace is like a river, and one of those rich blessings bequeathed to his disciples before Christ left the world. To his disponding [sic] friends he saith, Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Jn. 14.27. This was a soul cheering promise left by our Saviour as he was departing to take his seat in heaven. It supposes that the conscience is vigorous & active and not dull and slumbering, as in the case of a false [page 11] peace which arises from infidelity. Such is the peace mentioned by inspiration. He hath said in his heart, I shall never be moved; for I shall never be in adversity. God hath forgotten: he hideth his face, he will never see it. Ps. 10. 6 & 11. This is the peace of all those who are slumbering on the bed

of carnal ease, and crying peace and safety when God hath said there is no peace.

There are various other sources of false peace, which arises from an ill grounded hope as that of the hypocrite, or false notions [page 12] of religions. These hopes which now give peace will not stand when God taketh away the soul.

But the peace which our Savior giveth is not like unto this, which is fluctuating, sometimes abounding and then vanishing away and becoming a source of anxiety and even distress; but it flows like a peaceful river, gathering strength as it advanced. It sometimes may be interrupted by rapids and falls, but it nevertheless maintains its course towards the boundless ocean of everlasting peace. This peace results from assurance of [page 13] hope, of pardon and acceptance through our Lord Jesus Christ. It is grounded not upon the judgement and dogmas of men, but upon evidences carefully examined and approved of by those rules laid down in God's word. This peace is not fluctuating and irregular in respect to its source or the object of pursuit, but flows along independent of those consequences which interrupt the peace of the men of this world. Though there may be times, when it will not be so clear as when faith is strong, yet the true believer knows that [page 14] the foundation on which has <sup>built</sup> his hope is sure and steadfast against which the gates of hell cannot prevail .

## 2. Joy in the holy ghost.

This joy, which is continually increasing, from an increase of grace, results from communion with Spirit of God. It arises from the pos<sup>es</sup>ion [sic] of something really good, holy and lasting. As it is wrought in the soul by the immediate communications of the holy spirit, it is of a holy character unspeakable and pure. The world cannot [page 15] produce this joy, neither with all its varied changes of fortune take it away; for even in the midst of the severest trials, he who is thus associated with holy Trinity can say  
Although the fig tree shall not blossom, neither shall fruit be in the vines: the labor of the

olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation, Hab. 3.17 & 18. Such is the influence of this state of things in the human mind reserved for [page 16] all those who give themselves up to the worship and service of the Almighty. Not like the joys of earth, which creates satiety and disgust, but pure and satisfying to the soul, yet never cloyed, and these are some of the scriptural proofs which amply sustain this position. Great peace have they that love thy law and nothing shall offend them. The kingdom of God is righteousness and peace and joy in the Holy Ghost. The fruit of the Spirit is love, and joy. Believing, ye rejoice with joy unspeakable and full of glory. Let [page 17] the righteous be glad: let them rejoice before God; yea let them exceedingly rejoice.

These are some of the precious fruits of increase of grace, which make all the trials and tribulations of this world sink into comparative nothings, and continue in operation [sic] increasing in strength when all other joys cease in their influence.

The peace and joy of the world cease at the approach of death, & fear arises and awful forebodings of a miserable eternity. But the peace and joy which spring [page 18] from communion with God, increasing in grace and holiness, then begin to shine forth with peculiar luster, lighted up by the pleasing anticipation of a glorious immortality. Death then comes as a welcome messenger; the kind angel of the covenant whispers peace: joy springs up in the soul afresh: the world secedes, heaven opens on the enraptured vision.

V. Point out some of the means by which they may increase in grace.

These are various, and found [page 19] wherever the gospil [sic] is preached or the word of God is read or the works of creation seen. God has not left his children without ample means for religious culture and spiritual improvement.

And

1. The reading the holy scriptures.

In the scriptures is found delineated [sic] under various forms the beauties, the excellencies & the perfections of the Divine character. To be assimilated unto the character of the Deity is the grand aim and object [page 20] of all those who aim at the exalted attainments of the Children of God. This word points out the way and encourages them to walk therein, and obtain that degree of excellency so clearly vouch<sup>s</sup>^afed to them, who earnestly desire and seek for holiness & purity. To read this word then leads to the character which is the image of God in which man was originally created.

2. Meditation on Divine things.

Meditation is peculiarly calculated to advance the Christian [page 21] in the Divine life. By this faculty of the mind, the Christian may engage his attention, when all objects of sense and motion are excluded, and the mind fixed, intensely on those subjects so well calculated to elevate the effections [sic]. The character of God, in all his glorious attributes [sic], his love of benevolence as manifested [sic] in the plan of Redemption; his mercy in forgiving sinful man; his goodness in all the works around man to supply his wants and raise his grateful [sic] heart to him the [page 22] fountain and source of every blessing; his justice which will render to every one according to his deserts [sic]; his Omniscience to know and well understand every thing and action of the human character and not a hair of our head falleth to the ground without his notice; his wisdom in forming every thing with such exactness to accomplish the end of its being; his power in creating and sustaining the universe, his awful majesty at the day of judgement in bringing his [page 23] children home to glory. These and innumerable other things pertaining God and his government engage his attention on which he delights

to meditate day and night.

### 3. Self examination.

All duties enjoined are requisite, to be performed, to perfect ourselves [sic] in godliness and no one holds a more important place than self-examination. This is enjoined upon us by inspiration of God and cannot be dispensed and laid aside without serious danger. Examine [page 24] yourselves, whether ye be in the faith; prove yourselves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobated? 2. Cor.13.5. This pointed injunction of inspiration cannot be too carefully observed by every one. We may be admitted into the family of Christ upon the judgement of charity and may possess many marks common to christians and still like multitudes who have gone before us be in the gaul [sic] of bitterness and in the bonds of iniquity. This work should be done [page 25] with great seriousness, and solemn and pointed scrutiny; for we may believe our foundation is firm as a rock, whereas it may be nothing but sand. With what care ought every one to use this mean of grace, and pray God to search us as he did Jerusalem with candles, and show us clearly if there be any thing wrong in us and direct our footsteps in the ways of peace and joy.

### 4. Public worship.

This is an institution of God for the spiritual good and edification of his children, and no [page 26] one can absent himself from it for a slight reason. Here sacred truth is presented drawn from God's word; the duties of the Christian inculcated and enforced. This calls up serious thought and impresses the mind <sup>with</sup> solemn considerations of the present past & future, and awakens it to a lively hope and activity in the cause of Christ, and advances in the Divine life, and they <sup>who are thus engaged</sup> praise & adore the Lord of the Sabbath.

Blessed are they that dwell in thy house; they shall still be praising thee. Psal. 74.4.

[page 27] This employment elevated the affections and raises the desires to be more

assimilated to him whom they thus worship, praise & adore.

5. Prayer and watchfulness.

Watch and pray lest ye enter into temptation is an injunction of our Saviour which cannot be too carefully regarded by every one [sic]. No one of him self [sic] can keep his footsteps in the path of peace and safety, it is the work of God. He has appointed the means, which man must use, and God will bless [page 28] the means of his own appointment. To ask him for aid and assistance in the divine course, is enjoined and a promise is given that the aid required shall be given. Ask and ye shall receive, seek and ye shall find is an injunction of our Saviour grateful to the ears of every saint. He knows his own weakness and this strength is almighty. On the bended knees of his soul he communes with his heavenly Father, who saith I dwell in the high and holy place; with him [page 29] also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa.57.15. To commune with his heavenly Father, and pour out his soul to him in prayer is one of the richest blessings he can enjoy, for prayer opens heaven and lets down upon his consecrated head all those mercies which he needs, to prepare him for new advances in the Divine life. While in, the praying Christian lives above the world. Though low in the vally [sic] of humiliation, yet far above the [page 30] contentions, turmoils, strifes and temptations of the world, for he dwelleth high in the pavillion [sic] of God, which shelters him from the scorching rays of the sun & beholds playing harmless at his feet, the storms, the tumults and convulsions below. He fears them not, because he is with his Divine and Almighty protector. He grows in grace and in the knowledge of our Lord and Saviour Jesus Christ.

5. Frequent renewal of covenant with God at his table.

This is one of the grand designs [page 31] of our blessed Saviour in instituting this ordinance, to keep in remembrance [sic] his dying love, and gratitude and fidelity

which they owe to him. Here at his table they meet their dying Lord and hear from his lips, My peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Here they see him breaking and presenting to them the lively symbols of his body and blood; here they see him suspended upon the cross; here they see him bow his head and give up the Ghost! Here they see ^ in a most lucid manner, the [page 32] the [sic] love of God and the desert of sin! All of which combine to show the value of the immortal soul with a power, energy and pathos, which nothing else could accomplish. He now binds himself wath [sic] bands stronger than those of death, to live to the glory of God; to cultivate his soul for heaven; to dedicate himself anew to the great and glorious object for which the Saviour died; to exert all his influence to bring sinners to Christ to the same table of his dying love, that they may serve him on earth together and unitedly reign with him in heaven.

## Sermon 14 Daniel 12.4.P. July 10 1853 53 pages 6 1/8x 7 1/2"

Ps.122.CM

“ 147.L.M

4 24.2.B

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Daniel 12.4.P.

Many shall run to and fro, and knowledge shall be increased.

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All things are progressive, but the origin is of God. How long ago creation began we know not, but that the earth had some form of existence before the account given in is quite certain but what that form was; Genesis, ^ no human being can tell; ^ but at that period it was without form and void, and darkness was upon the [page 2] face of the deep. Though it might have laid in this crude but state for thousands of years, ^ at the eventful period mentioned in scripture, great changes were then effected to fit it for the habitation of men, and hence called the Creation. It has undergone great changes since, and when will be the time of its complete +consummation, no finite being can tell, but God works not without a design. God's designs are going forward, and this world and the Sun with all its splendid retinue is moving [page 3] on in perfect harmony to some distant bourn, but its proper destination no man can tell. Onward is the great motto of the universe, which extends to all parts and to every individual. In the progress of time from the Creation the prophecy, from which our text is taken was delivered by Daniel, about the year three thousand five hundredreth [sic] year, and more than two thousand three hundred years ago. Previous to its delivery there were constant changes physically, morally and intellectually; and since that time [page 4] similar changes have been the course of events, until the physical, moral and intellectual world is almost entirely another thing. Then the greatest speed was that of the most fleet animals which was no greater that [sic] what we now see by the same animals, but now we go with the speed of the wind and communications are made

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with the velocity of lightning. This great change is effected by the increase of knowledge, for many have gone to and fro and knowledge is increased and converted to the use of man. [page 5]

The prophet spoke of the four great monarchies, which should rise and fall in succession, the death and sufferings of Christ, and the restoration of the Jews. How much further his prophecies [sic] extend, does not concern us on the present occasion, except that portion which we have adopted as the theme of discourse. This being of general character, applies with as much force and propriety to one age of the world as another, and will continue in its general application to man so long as he remains in a state of [page 6] probation.

For our present instruction, let us give our attention,

- I. To the state of the world at time when these words were spoken and for centuries after.
- II. The introduction of Christianity and its progress with civilisation. [sic]
- III. The Reformation & its advantages.
- IV. The present state of the world and its prospects.
- V. The duties enjoined on the present generation, and especially the young. [page 8 appeared before page 7. Here we have put them in proper order.] It will here be seen that I have fixed up some of the great epochs of civil history, to illustrate <sup>any one</sup> ^ of these minutely, would require days and months merely to repeat what should be said. This therefore cannot be expected. My principle design therefore will be to give a concise and cursory view to illustrate the truth of our text & bring to view the position we hold in the great drama of human events.

And

I The state of the world when the words of the text were spoken and for centuries afterwards. [page 8]

1. In matters of religion.

The Jews retained among them the forms of true religion, though very much corrupted, and debased by the introduction of heathenism. They were called God's chosen people to whom he had given his law and ordinances; but they appreciated them and yielded not too little ^ themselves up to their dictation and control. In consequence of disobedience to those sacred principles delivered them for their instruction and to raise them to glory and national distinction, they were several times [page 9] delivered into the hands of their enemies, overrun by barbarians, and carried away into captivity. This was owing much to their ignorance of the true position they held among the nations of the earth and their neglect of the worship of the true God who alone was able to protect and defend them.

of the true God,

All the other nations of the earth, were buried in ignorance superstition and idolatry. Their objects of worship were hideous idols of various names, beasts, birds insects and even reptiles. [page 10]

2. Their knowledge of the arts. In this respect in some particulars they had made some advances, especially in the art of building. This is plainly seen in the building of the temple and other structures to immortalise [sic] their names. Among these there found none for the convenience & comforts of the domestic circle and the comforts of civilised [sic] life. Egypt, who stood high at that time in the arts, had made great advances in the art of scupture [sic] and painting and there are even to this day splendid examples of their [page 11] superior skill; but nowhere do we find any remains of elegant and durable structures for the convenience and comforts of the household. All the intellectual powers seemed to be engaged in ornamenting temples, tombs and instruments

of war and subjugation. But in respect to the last they had advanced but little if any beyond the sword of a rude character, the spear, bow, and arrow and the sling.

### 3. Literature and science.

In these their minds were dark and plodding, as invention & improvements [sic] always go according [page 12] to the wants and necessities of communities. Printing being unknown communications were made with difficulty and information could not be general. Some nations used letters other hieroglyphics, and none paper which was then [sic] unknown. Skins of animals, barks of trees and table of stone answered their purposes of records and preserving their thoughts. Knowledge had increased some but with slow and measured step as though it were unlawful to advance with rapidity. Greece made no inconsiderable [page 13] improvements in letters though kept within the limits of comparatively, and Rome also did her part according to those times and circumstances, but how few were they who were well informed even for their times. The great engines for social intercourse which we enjoy, made not their appearance even printing for more than a thousand years after this period of which we are speaking. But knowledge increased, kept within the limits of philosophers, orators and poets who with the priests constituted [page 14] almost the whole of the literati of the world, Wars, and subjugation was the grand movements of the day. The Medopersian overthrew the Babylonian empire, the Greek the Persian and finally Rome trampled them all down under her feet, which were part iron and part clay. Thogh [sic] blood and carnage was the order of the day, yet knowledge increased, until finally universal peace was induced under the influence a powerful Roman conqueror.

True Religion had but few votaries [sic]; the whole world except a few [page 15] Jews, the sceptre [sic] had departed from Judah, and Shiloah [sic] came.

II. The introduction of Christianity and its progress with civilisation [sic].

In this dark and gloomy world entirely at the control of Paganism, the true Religion in the dispersed and trampled down Jew - slunk [sic] away and hid herself; and her genial form no longer held herself out to illuminate the dark and benighted [sic] minds shrouded [sic] in heathenish darkness; at this dark period a light, weak, & dim, & without ostentation made its appearance [page 16], arose in the East. Christ the Sun of Righteousness arose with healing in his beams. Both Jew and Barbarian strove to destroy him. In obscurity he past [sic] most of his pupilage but when he had fulfilled all righteousness in respect to the law of Moses, he came forth and preached his sublime doctrine and established his holy Religion. He came unto his own and his own received him not but as many as received him to them gave he power to become the sons of God. His doctrines were [page 17] pure, his life sincere and spotless; few were his adhearants [sic], many his opposers [sic]. He healed the sick, gave sight to the blind, and raised the dead, clear marks of his Deity; but such was the pravity [sic] of the human mind, they persecuted, and by false reports secured his condemnation and death on the Cross. The very steps by which they intended to put out this brilliant light, caused it to beam forth in a peculiar manner to enlighten the whole world and knowledge increased.

1. By the preaching of the apostles [page 18] and their associates.

Before his crucifixion on the Cross, Christ appointed [sic] men to preach his gospel to the ends of the earth and carry with them all those advantages of moral improvement which were associated with his pure and genuine principles of freedom of action and thought. This they did with great fidelity and perseverance. No land nor sea within their reach was left without their visits or the people without their instruction.

The zeal and perseverance with which they prosecuted their mis- [sic] [page 19] mission attended by the power of God in the myricals [sic] they wrought, carried

conviction to the hearts of those whom they were able to reach. Crowned heads trembled and the powers of darkness arose in opposition, lest they should lose their long undisputed domains; for knowledge increased and converts to the new faith were multiplied as the drops of the morning dew. But these few men could not carry forward so great a work alone they needed help, and the less self-denying chose [page 20] to remain at home and enjoy the privileges of their new religion within the precincts of Jerusalem in the bosom of their friends. But by means least suspected by man the work rendered of communicating knowledge to all classes was much more powerful.

2. By a persecution against the Christians or followers of Christ.

God works by means strange and mysterious to man yet consistent with the freedom of his government. When man aims to destroy much good, God lets him [page 21] act out freely his own purposes, but in the order of events overrules those efforts to promote [sic] the very good they intended to destroy. Yea He maketh the wrath of man to praise him and the remainder of wrath he will destroy.

How little did it appear to those who raise the strong arm of persecution against the Christian that it would advance the cause they wished to suppress! How unlikely to those who were thus annoyed by their enemies, would advance the cause they had espoused! How [page 22] unlikely that by destroying a few of their numbers, that multitudes would rise up to give strength and energy to their cause. But so it was. Multitude [sic] fled from their homes their fireside & repose, to such security in foreign lands, and with them they carried the principles and doctrines of the Christian religion, and preached it as they went and wherever they tarried. Hence the very means by which they intended to suppress the truth and Divine light, was rendered effectual in carrying it forward and spreading knowledge far [page 23] and wide. They entered into every city and almost every dwelling, and wherever Divine light shone, there true knowledge was

taught and in most instances gladly received. Many shall go to and fro, and knowledge shall be increased.

3. By war and conquests.

Wars are always attended by disastrous [sic] consequences, but sometimes with all their evils, good is mingled in their results. The late war of Briton [sic] with China though attended with the bad results of war, had also a favorable [page 24] influence on China which can never be erased. It introduced European improvements taught the self conceited nation that those nations whom they despised, were far ahead of them in knowledge, and opened a wide door for the introduction of the Christian Religion. A knowledge of civilized life and many of its advantages are so associated with the liberal doctrines of the Christian Religion that they must be introduced with it.

So it was in those days we are [page 25] speaking of. Armies or parts of armies were composed entirely of Christians; and such were their order and good deportment, that the odium often thrown upon them for their religion wore away; and the signal deliverance in some instances was attributed to their Prayers and Supplications to their God and Saviour. This attracted the attention of their pagan commanders, some of whom embraced their religion and espoused the cause of the Nazarene. At length Constantine in a vision is said to have [page 26] seen a cross extended in the heavens on which was written Touto vixa. He took the heavenly admonition and became the first Christian Emperor. Rome was powerful with a Christian emperor [sic] at her head and the Christian religion established as a national Religion. This event shook the world like a shock of electricity and although [sic] the Church made great advances for a while, but being at once stripped of her poverty and clothed purple and linnen [sic] and loaded with royal honors and benefactions [page 27] she lost her humility and with went her piety also. Men rushed into the Church for earthly honor and distinctions, pagan rites were

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added to the religious ceremonies to appease the pagan to induce him to leave his own and fall in with the Christian religion; the rich obtained the power and the poor were forgotten by their neighbor. Ignorance followed in this train, and moral darkness covered the earth and gross darkness the people. Years rolled way, and the darkness seemed to gather strength and [page 28] cruelty and oppression marks the progress of the Church and powers of darkness seems to reign triumphant.

But nevertheless God had a seed in the Church to serve him. They were pure spirits. Many raised their voices against the corruptions of the Church and were crushed beneath her power. The stake, the faggot the starving solitudes or some more horrible means if possible were the arguments used to quell those spirits which contended for the truth and desired [page 29] to be free. The corruptions increased, knowledge retired, the pleasures of sin were purchased for a trifle and heaven itself was bought and sold like any other article, until Luther broke through the thick array of Papal darkness and introduced,

### III. The Reformation.

This event introduced a new order of things and new circumstances to excite men to action and improvement intellectually morally and physically. A spirit is now aroused which cannot [page 30] be quieted until it settles down on just principles of moral action, freedom of the will and freedom of conscience, and althoug [sic] centuries pass away, this will be the ultimatum of the whole drama.

#### 1. Free discussion

Such had been the rules and regulations which brough [sic] men so low and reduced him to such a degraded state, that it were impossible that he should rise, but we see him sinking lower and lower until he seemed reduced almost to a level of a brute [sic]. [page 31] Even now we see him afraid to raise his voice in self defence; but

this is antichristian and cannot stand the test of the principles of the reformation.

But even this principle so well sustained by the word of God, may be abused and carried to [sic] far and needs often to be checked. There is no other way for finite minds coming to the truth on moral subjects, only by free discussion. One may take his position [sic] and conceive himself right and bring all his arguments to bear on that point, [page 32] he must come to conclusions agreeable to the premissis [sic] taken however erroneous.

To speak against the priesthood or call in question his doing was considered profane or sacriligious [sic] and blind-fold [sic] they were led on until darkness covered the earth and gross darkness the people. But free discussion elicited light and broke the spell which bound men down to the iron yoke of their superiors, and knowledge increased ~~increased~~ greatly.

This privilege however was maintained [page 33] at the peril of the lives of those who assumed it, and multitudes felt the strong hand of assumed power [sic] and prerogative over them; and the blood of martyrs ran like rivers, and lives [sic] sacrificed by the scores and by thousands to maintain this heaven born privilege.

2. Being on the side of truth and righteousness, encouraged them to persevere.

God was with them. They were satisfied that the time had come, when the most beautiful [page 34] of all the principles of God's moral government, truth [sic] & righteousness, he would interpose his almighty power to sustain and support.

At this period was brought into their aid one of the most powerful of all the human agencies to carry on the great work of rescuing the world from the fetters with which they had been bound viz the press, though much limited [sic] in its operations compared to that power which it now wields. This was brought into the field of

controversy and [page 35] was effectual in accomplishing great good in weakening the

chief corner stone of the powers of darkness. Knowledge increased rapidly and the kingdom of darkness trembled lest it should lose its ancient domains [sic].

3. That man had no right to control the conscience of his fellow man.

This was found to be an inestimable treasure given to man, to guide and direct him in life which no man or earthly tribunal had any [page 36] right to call in question or attempt to control. Conscience may be wrong under wrong impressions but never wrong when properly informed. It [sic] is given to man by his munificent Creator, as an <sup>en</sup>inalienable inheritance, which he himself has no right to dispossess himself of nor has any one the right to deprive him of his privilege of control; and using his limbs in the freedom of action according to its dictates.

Years before the Reformation [page 37] this noble faculty of the soul, God in the mind, was brought to feel the stalwart [sic] iron of civil power and military force to bring to bow to usurped authority and at length to yield its dominion, in most instances and lay apparently dormant for ages. But God its Divine author roused up its sleeping [sic] energies and it shook off the yoke of thralldom [sic], assumed its right and primitive dominion, and defended itself against the attacks [sic] of its domineering lords. But it cost blood, it cost treasure, [page 38] for it was submitted to the rack the gibbet, the stake the <sup>it</sup> flames. It found a powerful enemy in the Inquisitions of old world; and <sup>it</sup> still is struggling [sic] to maintain its authority in Italy, and other places in Europe, having the strong arm of military power to contend with, which it had in the Reformation. Not finding a proper asylum where it first assumed it [sic] right & privilege, it flew <sup>to</sup> West crossed the Atlantic, and planted himself here in the new world and is sending back her powerful influence to cheer, animate, and strengthen [page 39] those who are still contending for the same high privilege there. It will triumph, nay it must triumph over all opposition for this is the will of God.

4 That man has no right to the service of his fellow man without his own consent

unless it is a forfeited right.

Freedom of action and freedom of conscience go hand in hand & cannot be also separated. If we destroy the one, we destroy the other, but if we retain the one, we most surely retain the other ^ they cannot be separated. But man may [page 40] by perversity of conduct, forfeit his high prerogative of freedom of action, by rendering himself a dangerous associate or dangerous citizen. His privilege then must be taken from him for the good of others. But this is an exception made by his own free and voluntary action, of which treatment he has no right to complain. This must be the treatment with those who are dangerous to the peace, property and lives of community.

But subjugation by war and superiority of physical or intellectual [page 41] strength superiority never gave man the right to reduce his fellow man to his service without his own consent. This however was the custom in antiquity and seemed to be quietly submitted to, till a recent date. This practice built the mighty pyramids of Egypt, and has handed down to us the errors of those times, when a hundred thousand men could be continued to work upon one pyramid for twenty years. It was a motto, that the right of valent [sic] men lay in their swords; hence the multitudes of those employed by kings and warriors [page 42] in building cities, temples, pyramids, triumphal arcs, and monuments to perpetuate the glory & distinguished bravery & renown of the mighty conqueror, the butcher of mankind.

From these practices of barbarism, ignorance and cruelty, arose our American slavery, so much detested now by enlightened nations, as knowledge has so much increased. That such remains of the past should be found at the present day, rests upon this fact that men do not advance alike or upon the same subjects at the [page 43] same time, owing more to circumstances [sic] than any other cause.

At first the advancement of religion was rapid considering the number engaged in  
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promulgating it, until it fell into the hands of those men who made it subserve to their own views of greatness and earthly glory; then the dark ages rolled on like a mighty flood, and seemed to overshadow every advantage before acquired: But the knowledge gained was gathered into reservoirs as water, to be poured forth upon the nations of the earth [page 44] whenever the great Ruler of the universe saw fit; and at the Reformation these fountains were broken up and the waters poured forth with all their powers upon the rulers and people who had been so long bound down by the power and pretended authority of the pope. A little over three hundred years since this horrible cloud began its motion to roll off deeply stained by the blood of the saints and martyrs who braved the power of popes princes and potentates, who still adhered to the mighty power of one [page 45] man whose foundation for his authority was built up on the ignorance, credulity, and superstition of the people.

We now come to the next thing to be considered,

#### IV. The present state of the world and its prospects.

It must here be observed that the world has but just emerged from a state of ignorance and superstition scarcely credible <sup>even</sup> by us who live so near the <sup>time of that</sup> horrible condition. But were we to travel in the East we should see much more of that state than is possible for us to [page 46] even to conceive of here. Light travels from east to west, so does knowledge. While the eastern part of the eastern hemisphere is immersed in ignorance and superstition, the western part is much illuminated with knowledge. While the eastern part worship they know not what, the western part worship the God of the universe, whom they profess to love and adore. But more particularly.

##### 1. There is a wonderful increase in knowledge.

Before the art of printing was [page 47] invented, few indeed were the individuals

who had means of moral, religious or political instruction except by oral communication. The slow way of making books, by writing every word and letter with a pen or other similar instrument, was so elaborate and required so much time that few very few book [sic] were in circulation, and a knowledge of those sciences so much desired for the elevation of the intellectual powers was but little known. In this scarcity books could not be purchased [page 48] except by exorbitant prices even by those who desired them. The making of a Bible in the form we have it now, would then be the labor of years, but now they are made by thousands and tens of thousands. Then the intelligence of an event & especially could be communicated only to one or a very few, if the business required dispatch, in order to render the intelligence available and useful; but now it can be communicated to millions in less time than formerly to one individual. Then the swiftness [sic] motion [page 49] or speed of travelling was upon the back of their swiftest animals such as the horse, the mule or camel, which would soon tire and faint; but now we travel with the velocity of the wind, and by means which never tire nor faint; then communications were sometimes made by birds the pigeon carrier, but now with the swiftness of lightning, and with suitable preparations, may in a few seconds be carried around the world!

Knowledge and improvement of every kind, which for a few years [page 50] has been multiplied with astonishing rapidity, may now be carried to the door of every peasant and brought to the capacity of every child.

## 2. Moral and religious instruction.

This is the powerful instrumentality which is to bring about the latter day glory.  
 P  
 We have noticed the expedition by which books are now made and communications forwarded, to facilitate the progress of moral and religious instruction, we find multitudes of those who are ready and [page 51] prepared to take these means of

instruction in their hands [sic], not to throw them out to the discretion [sic] of chance or incidence, but carry them, and present them to every hamlet and cottage in the Union that every man woman and child may read and understand. By these means they early learn their duty to God and man. Those portions of the christinized [sic] world have become so illuminated, they are now reflecting their strong and powerful light to all the dark corners and they of [page 52] the earth ^ may be light [sic] up with the pure light of the sun of righteousness. Many shall go to & fro and knowledge shall be increased. This day we see this scripture fulfilled in a preeminent degree. And how it must elevate the feelings and gladden the heart of every philanthropist every Christian. The Christian can now stand on an eminence on the table ground of God's promises [sic], and with joy see all those powerful instrumentalities, the results of the researches of knowledge and civilization carrying [page 53] the Gospel and civilization to the utmost parts of the earth, the island of the deep, to mountains hills & valies [sic]. He sees the whole earth spotted over with the standard of the cross, and rejoices in the delightful anticipation that the knowledge of the Lord will soon cover the earth as the waters cover the sea.

[page 56] [sic]

July 10.1853

Cong. 108

Feb 5.1854 Barton Landing

## Sermon 15 Daniel 12.4.P. July 17 1853 59 pages 6 1/8"x 7 1/2"

Daniel 12.4.P.

Many shall run to and fro, and knowledge shall be increased.

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### 3. The political aspect of the world.

When we see nations rising and making preparations for war, we calculate upon customary the ^ results of war and the consequences which must follow such martial preparations. In this country [page 2] there may be threats and some blood shed, but it is not marked out by Providence for many sanguinary scenes in the civilized state. But we must expect much in the old world. There the influence of a savage and barbarous state still effect [sic] them, and the controvery [sic] is between individuals who fight not their own battles, but they are fought by men whose lives are valued as ^ exceedinglly trifling. But even there they brandish the sword but such is the combination of circumstances they dread to [page 3] to [sic] strike, lest the first blow involve the whole continent of Europe in dangers, which will result in irreparable injuries to them all. For such has become the influence of commerce and civilization that no nation of Europe can receive a serious wound without some detrement [sic] to the others.

Such is the state of affairs in Europe, as to indicate a great advancement in knowledge and moral improvement, while Asia must be subject to great changes, until Paganism is overthrown and Christianity is established on its [page 4] ruins. The entire political aspect of the Eastern continent is such as to show great & import [sic] changes before long, all of which will be favourable to the Religion of Christ.

4. The greneral [sic] prospects of the world is that we are merging to some momentous crisis.

This is inferred from various circumstances and causes now in operation. The swiftness of the advance of knowledge, the conversion of the most powerful principles of nature to use and benefit [page 5] of man, the persevering industry shown in developing the works of ages past, and even the gradual improvement of this earth.

No time since the creation of man has knowledge advanced with such rapidity as it has for a few years past. Man has implanted in him the noble principle of knowing more and has energy and perseverance enough to gratify that desire. After the flood when men began to be numerous and the earth was well people [sic] by the sons of Noah, they turned [page 6] their attention to building cities and fortresses of defence to protect themselves against the incursons [sic] of their adversaries. The arts of war and subjugation were cultivated much more than the arts of peace and civilized life. But at the present day though there are wars and indications of hostile yet there is a strong popensity [sic] to adjust difficulties without resorting to the sword. Then it attracted the attention of a very large part of the community, but [page 7] now only a small portion are engaged in the bloody controversy. Then it was countenanced by all as a glorious employment to butcher and destroy mankind, but now it is regarded by the more enlightened as a barbarous practice and should be avoided. But man is not idle. He is ever busy and no undertaking now seems too great for him. He traverses those countries rendered at most desolate by the sword, dives into those cities buried in ruins, and from beneath the rubbish of ages, he has brought forth incontestible [sic] evidence of the faithful records made in the word of God. Ancient Nineveh, Babylon, and various other places of scriptural rennown [sic] have been in part disinterred, all of which show the fidelity of the sacred pen.

But this is not all he dives into the bowels of the earth and brings from her <sup>low</sup> debths [sic] incontestible [sic] evidence of her existence long before the creation of man, and

that it was inhabited by brut beings of peculiar [page 9] character and condition. That there had been great changes on the face of the earth ages before man, the history of which is clearly marked by the fossil remains which have been found. Nowhere do they find the footsteps of human beings or a place even suitable for his existence [sic] until the last strata of earth was formed, which constituted what is termed the creation, and man was formed to cultivate and replenish the earth.

These being incontestable facts [page 10] brought to our view from the rapid increase of knowledge for a few years past, who can tell what this world will become in one hundred and fifty years from this time? Who can tell what will be the state of knowledge and improvement at that time if these things go on with the rapidity of the past twenty five or thirty years? Who can tell, as the world will then have seen her six thousandth year, whether there will be rest the seventh thousand years, and a new order of things then ~~take~~ [page 11] ~~order of things~~ follow, the earth having assumed new form by the creative energy of God. No one can tell! But the thought [sic] is sublime and suggest many important ideas to arrest our attention and bring us to consider [sic] the important position we hold in the scale of beings.

We now come to the next thing to be considerer.

V. The duties enjoined on the present generation especially the young.

Many shall run to and fro and knowledge shall be increased [page 12] Almost six thousand years has rolled away and we see that knowledge has greatly increased and especially the few last years of this period which we have seen it has increased with surprising rapidity. Means are now in progress to carry forward <sup>religious knowledge</sup> ^ still more rapidly than ever before and that of of [sic] civilization must go with it, and what must man be in one hundred and fifty years, if moral, religious and intellectual improvement go forward in [page 13] that short period, with the same rapidity it has for a few years past? But we

have every rational ground to believe that it will go on with much greater rapidity. More means are in operation and more to stimulate man to action. They have now converted the most powerful agents of nature to their own use, and have proved beyond a doubt that the earth has been in existence [sic] for many ages before the creation of man, and that it has passed through many successive changes, and each change [page 14] of sufficient character to be considered a new creation, for the preceding [sic] animals died off to make room for their successors, whose history geology discloses with surprising minuteness. Each new creation was an improvement upon the preceding [sic] until we arrive to man the highest orders of beings, found; who can tell but at the termination of six thousand years the probation of man will cease, and of this earth also, and it shall be remodded [sic] to make a [page 15] habitation for a race of beings superior to man. This, then, would be termed a creation, and man and all his works would lay in the earth as fossil remains for our successors to read our history as we do the history of those creations which have gone before us. As God was six days in creating this world and the beings which should inhabit it, and rested on the seventh, where is the impropriety of supposing that it may be so then, and a new creation take place for a new order of [page 16] things, and the earth have rest for the seventh thousand years? What this order of things may <sup>be</sup> ^, we cannot tell, but that those holy beings who have lived and served God on earth or those beings <sup>the dead having been raised</sup> then on earth who are faithful to the service of God or both together, ^ we cannot tell, but we have some intimations of it in scripture. That there will be a new heaven & a new earth, either physically or morally is quite certain, and at what time that will take place we know not, but it is highly [page 17] probable that it will be soon. The present state of the world the rapid improvement in science, knowledge and arts, teach us that we are merging into some important point of our history, and as we are within less than a hundred and fifty years of the termination of six thousand years from the creation we

have strong reasons to think that there will be great changes about that time. Chronology may be in some respects wrong, time may have past [sic] which has not been reconed [sic] and we may be much nearer the [page 18] than we are aware of. One hundred years with the past improvement will present the world in a very different aspect than we now imagine, or even fifty years with the accelerated progress of knowledge we anticipate, will give the world a very new aspect, or twenty five years we shall be able to travel around the earth with the velocity of wind by the force of steam or other agencies equally or more powerful. All these things combine to show us that we are on the confines of some great change physical [page 19] and moral. Then our subject returns upon us with immense force and power, What are the duties devolving upon us?

1. We should consider well the position we occupy in the progress of God's works.

Whatever may be the fact in respect to the state of this world and its future destination, this is certain, that we live in an important era, when the great plans of the Almighty are daily developing before our eyes. Such is the progress of knowledge and science we cannot avoid noticing [page 20] the fact. England and the United States stand on the advantage ground and they are doing more than all the rest of the world towards evangelizing mankind. Science and Christianity seem to be walking hand in hand & by their mutual aid strngthen [sic] each other, and the time will soon come when that nation which is the most learned, will be the most holy and pious. We view the passing events and wonder and admire, but little do we think [page 21] to what they are all aiming. After the first impression is over of some wonderful discovery or invention, it passes along as a matter of course as the common occurences [sic] of this world; but as there was an end to the work of creation so also must there be an end to these things. Standing as we do on the high table land of God's promises and in an inlightened [sic] age and in a

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land where perfect freedom in all rational pursuits are allowed without restrictions, we should [page 22]

2. Put our hands to the same great work and not stay the wheels of improvement.

Conscientious men are always desirous of being on the side of God and truth, but some are governed more by will prejudice and the like principles than by candor and those rules of moral action which should always govern the conduct of Christians. God will carry on his grand designs whatever men may do, yet we are often seen fighting against him and verily believe, we [page 23] do him serve. He does not need our service, yet we tender our aid and assistance, and <sup>often</sup> become exceedingly zealous in our efforts, while at the same time, we are carrying forward some selfish principle. If we have this laid to our charge, that we are selfish or willful, we should receive such an accusation with strong resentment, and declare ourselves free from being actuated by any such principles. In this way we stay the wheels of improvement waste our own time, produce [page 24] much real injury in community; while those in community look on and wonder at such christians, and are led to despise that religion which produces such strife contentions and animosities [sic]. The reasoning faculties or habits rather are such that when they have their minds made up right or wrong, we may as well undertake to turn [sic] the wind as to change their views, and yet they appeal to their sincerity, and so completely blinded are they to the course [page 25] they ought to pursue, that their real stubbornness [sic] and opposition sometimes bring about the very object which they strongly oppose. Hence God needs not our aid to accomplish his purposes but sometimes converts our opposition into means to accomplish the good he intends.

3. We should carefully watch the leadings of his providence to know and understand his will.

We are the beings of a day and know comparatively nothing. [page 26] We  
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cannot dive into the future and tell what are his purposes, and what course to pursue best to bring about his glorious plans. This he has not committed to earthen vessels; not even to his bright- [sic] and most holy angels, except what he intends to communicate to men or others of his intelligences. We know that we have various feelings, emotions and effections [sic], to direct and control and how careful we ought to be lest ^ be found fighting against God; when we design [page 27] his glory. We watch the signs of the sky and tell of approaching storms with some degree of certainty, why not study the signs of the times and know our place in the order of providence and understand our duty better. According to chronology we know that we are near the termination of six thousand years from the creation and what will then seem best in the Divine mind to do we know not but according to the signs of the times we may expect something soon, but we who are the [page 28] active agents, in carrying forward the great designs of God should examine the signs of the times carefully and compare them with his word & be prepared for any emergency which may come upon the inhabitants of the earth. Whether the earth be melted with fervent heat and assume another form, or changed by any other means in the hand of the Almighty, let us be ready. Holiness of heart and in life, will prepare all to meet whatever God in his providence designs to [page 29] do on earth. The events before us are great, and great are the preparations to be made by us to meet them. We should pursue such a course as will be will [sic] pleasing in the sight of God and use our utmost endeavors to prepare the minds of those who come after us to pass through the scenes which await them, who must see far greater changes than we do.

We were to consider duties enjoined on the present generation, especially the Young. To them we now give [page 30] our particular attention.

I need not say to you my young friends that you live in an interesting age of the

world; for this I have frequently ascertained [sic], and it is too plain to have escaped your observation; But those of us who can compare the present with fifty years ago, can have much clearer conceptions of this fact than is possible for you to have. Some of us have seen more than that time and, when we compare the present state of things to their condition then we [page 31] can scarcely believe what our eyes see or our ears hear. The great advances which the Christian religion has made in that period is a matter of astonishment and congratulations of all Christendom, and forebodes the speedy triumph of the Church. Many have run to & fro and knowledge has greatly increased. What we have gained in moral and intellectual improvement we wish retained and much more added to it, that the cause of religion, science [page 32] and the arts of civilized life <sup>may</sup> soon triumph over irreligion ignorance and superstition, and the whole world be adorned with beauty and moral excellence, the genuine characteristics of its Divine Author.

Great and valuable was the trust committed to us, of knowledge and moral and religious improvement <sup>by our predecessors</sup> and we wish you to be the worthy and safe depositories of the valuable inheritance, which we your predecessors are about to transmit to you. We shall soon [page 33] have finished our course ~~and~~ Greater advances have been made in every thing since we came on the stage desirable <sup>^</sup> than can be found in any preceding [sic] generation. You will soon come forward to take our places, with superior advantages and with a fair prospect of advancing with greater rapidity than we have and so with every succeeding generation; until the grand climax is formed on earth of moral beauty, excellence and happiness, whose image has ever been in the mind of the Almighty. That <sup>your career</sup> <sup>^</sup> may be [page 34] one distinguished for its usefulness and happy termination; lay the foundation of your future hopes and prosperity

1. In the fear of the Lord.

This is the beginning of true wisdom and it can be found from no other source. It

is the foundation of all true excellence and whoever intends to rise in usefulness and render his life a happy part of his existence [sic], must begin here. Among all who have distinguished themselves for <sup>direct</sup> ^ usefulness you find [page 35] none except those who <sup>will</sup> relied on their Creator for guidance and protection. Men may be made useful without this dependance, and although their utility be very great, yet it is of a secondary nature and not as having a direct bearing upon their own real enjoyment. Infidals [sic] have rendered themselves useful in certain respects, but never was it their designs nor did it enter into their hearts, but God as a wise disposer of all things, takes care that their labors be not destructive to his grand designs [page 36] but productive of some good in the great affairs of his kingdom. On [sic] of the most powerful means of evangelizing the world, <sup>everlasting</sup> by sending messengers of the ^ gospel, to those who have it not, in the form of tracts, was a suggestion which arose from the practice of infidels. But he who has laid his hopes of usefulness in the fear of the Lord, placed himself under his care, guidance and protection, with other qualifications which he may have by perseverance, can seize such means [page 37] and convert them to some great good in elevating the human character, and bringing forward the happiness of man & the glory of God. All the various stations of human life must be filled up, and there is a place for every one to fill and do something to meliorate the condition of man and honor his Maker. He who loves God with all his heart, and fears him with a filial fear, will seek to promote the glory of God the well being of his fellow man, and his own happiness follows, not as a thing sought [page 38] after by his efforts, but will follow as a natural [sic] consequence.

To accomplish the good he wishes he has much to encourage him, for his weakness is power and his strength is omnipotence for God is on his side.

2. A strict adherance [sic] to true principles of temperance in theory and practice.

This may seem unnecessary at present as intemperance has received so heavy a blow. More than twenty five years of strenuous exertions of the three learned professions

have [page 39] been exhausted, aided by multitudes of other powerful friends backed up by the statesman and philanthropist, to bring the enemy thus low, but he is yet strong, and powerful & may still arise being healed of his deadly wound, and go forth with greater strength and energy than before. He is still a formidable [sic] foe and not to be indulged in any form. Be temperate in all things for intemperance weakens the intellect, deranged the brain, enfeebles the muscular powers, destroys the moral feelings, degrades the man [page 40] and ruins the soul.

The ground on which we have fought [sic] this deadly foe, has been strongly contested but is disputed step by step. and is not yet given up, It requires the stalworth [sic] arm of civil power, united to powerful moral suasion to disarm a foe, which has such an influence over the pecuniary interests, appetite and propensities of man. The triumph over this deadly enemy we hope will fall to this generation who have for several years disputed the ground with him, but to keep from rising again is yours. He is vigilant and active and will [page 41] not sleep nor slumber, requiring diligent watching and care lest he rise and destroy when men unconscious are taking their repose. Therefore be active, be vigilant, be persevering and decided and God even our God will sustain you, and keep you in the ascendancy.

3. Strive for true excellence in science and arts that you may render yourselves useful in your day and generation.

A life of ignorance and want of art or skill and of [page 42] of [sic] course of uselessness to the world, must be a source of constant and perpetual chagrin to every and generous noble ^ mind. But need not be in this land of free and liberal views, where means of acquiring flow in rich profusion from innumerable sources. Where ever you turn your eyes, the fountains of knowledge are open to pour forth their rich treasures upon all those who seek favor and blessings.

Knowledge and piety combined with perseverance fits [page 43] a person for  
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almost any station in life. Separate as we are from the old feudal system and papal authority which is but paganism in another form, we my [sic] by the blessing of God associate these principles in carrying forward any valuable enterprise we undertake. We should be apprised that it is these which are doing such wonders in the world at the present time; and the more we find who combine these three principles in their character, the [page 44] swifter shall we see the improvements go forward, in arts, science and religion, and the sooner will the world be ripe for the latter day glory. To you then my young friends and your associates in this generation which is now preparing to take the arena of moral, intellectual and physical action of this world to carry forward the great plans of the Almighty so far as human agency is concerned, and bring about that glorious era when the knowledge [page 45] of the Lord shall cover the earth as the waters do the sea, for many shall run to and fro and knowledge, shall be increased, but this knowledge must be season [sic] with Divine grace, to make it effectual in accomplishing the great end. Then strive for true excellence in science and arts that what you do, will be of that character approved of God and followed by his blessing.

Store your minds with useful knowledge, such as is of a practical character, and not spend your time in acquiring that which [page 46] will be of little or no consequence. But here you should be guided not by making your selection of what you expect to use immediately, but whatever tends to strengthen the mind, and form its habits to investigate and make nice discriminations, with a constant aim to usefulness, should be among your first choice .

Your reading should be selected with much attention and delicate choice. All reading which engross the attention of the public mind at the present day is [page 47] not will [sic] calculated to instruct and strengthen the mind, but much of it has the contrary affect, to weaken and disorganize. The public taste is greatly vitiated and

thousands write stories for a living, to amuse those who are disposed to spend their precious time in reading the fictions of the imagination in which there is no truth, but mere fabrications. Journalists understand this state of the public mind and they after [sic] large rewards for the best story, that they may steal away the money & [page 48] time of those who are unwise enough to give their idle tales so much notice. These tales give no true knowledge but do much real injury; they weaken the intellect, pervert the taste and divert the attention from that kind of reading which is of great use to those who will give it their attention. Much good then is destroyed, and the progress of improvement retarded, and not unfrequently [sic] the reader himself ruined. But this is not all. Some of these novels are written on subjects which [page 49] are well [sic] known and perhaps of public interest, and what truth will not do, fiction steps in to fill up the void to make a good story and effect the public mind. Such is now extant and men of small minds and uncultivated intellect read with great favoritism [sic] and act as though every word were true. Such fictions have the same effects as before described and go still further, in disturbing good order in community and injure the very cause which they pretend to favour. These works [page 50] bring in an immense income to the authors, by which they are enabled to loll in ease or sport in gayety and be treated by those who know not the truth of the case, as princes of royal birth. Such authorse [sic], however we may appreciate their talents for genius and creative energy, yet they do much worse than to throw away their talents and lie down in obscurity. But to make the world wonder at your talents, the brilliancy of your wit, or the vividness of your imagination, but to make them see and feel the force of truth and [age 51] argument. Such works will not dazzle to blind and die away like the ephemeris [sic], enjoying the light of the sun but for a day; they will be lasting and durable for their usefulness, and when your bodies shall crumble

and decay in earth, your usefulness shall shine with a brilliancy as when you lived and perhaps more, and continue to exert a powerful influence to the end of time. To promote knowledge should be your great aim and usefulness the end of all your pursuits.

In these things strive to distinguish yourselves, in whatever circle you may move, whether in the ordinary [page 52] pursuits of life or in the higher walks of human society, and you will gain true excellence in science and arts, whether you possess much or little [sic] and a clear conscience and an approving Heaven.

4. Learn from the word of God and the Book of nature the character of their Divine Author, and imitate him in all his imitable perfections.

This is the whole duty of man, the sumit [sic] of his glory, the perfection of his nature. God has not been carrying forward his work in respect to this world for millions [page 53] of ages, through the various stages of beings so clearly marked in the volumn [sic] of nature, and only brought this world to a suffience [sic] state or capacity for the entertainment of man only about six thousand years ago; and all this delay and progression of new orders of being for no purpose or because his attention and powers were too much directed to other points of his dominions, to bring this earth for the convenience of man at once. For he is Almighty in power and infinite in knowledge and goodness and could have done it in the twinkling [page 54] of an eye as well as to be millions of years about it. But he intended that his work should be progressive, that he might see his universe constantly rising and beautifying before him, until he came to man, the perfection of his work in this world. He stamped upon him his own image which man lost by transgression. To this image man must return as a [sic] free and voluntary acts of his own, and that man might know the way and degree of moral character he should sustain, in order to enjoy the high privileges of his crea-creation [sic], [page 55] he hath sent his own Son as a perfect example for man to follow. This shows

that God has arrived to the perfection of his works here below in the creation of man. It is now the work of the Deity to restore man to a state of moral purity with all the knowledge of a departure from him, which must add much to the joy and happiness of those who do turn to him, and disclose the glorious attribute [sic] of God to his intelligence, Mercy which could not have been done by other means. The Almighty power of God we clearly [page 56] read in his works of creation, and his moral character in his holy word. These two combined give us clear views of him, but his Son Jesus Christ more fully developed his moral perfections than pen can describe and tongue can tell. He is our pattern to imitate, the perfect example for us to follow, and to imitate as far as our limited powers will allow. In doing this we answer the end our of our [sic] creation; in doing this we glorify God our Creator and in doing we come up to the perfection of our [page 57] nature and in doing this we we [sic] are the cause of much joy on earth to others, and cause our own hearts to throb with unspeakable delight, and lay the foundation of happiness eternal.

In review of my remarks it will be seen, that all things are progressive, but the origin is of God. That man was at length brought forward as the perfection of God's work of Creation. That knowledge has been progressive as it is said Many shall run to and fro and knowledge shall be increased. [page 58] That within a few years it has greatly increased and seems to be going forward with astonishing speed. That civilisation [sic] and science are advancing, and from the signs of the time the whole world appears merging to some great crisis, and what that is no man can tell. That it becomes each one to act well his part, in the great drama of human affairs, and in a manner according to the responsible position we hold in God's creation. That we live in an interesting age & it [page 59] becomes the youth to prepare themselves to receive the rich inheritance will soon be left for them. That we who have seen a half a century are

astonished at things we have seen and that they will see still greater Then let all act well  
their part in these scenes into which they are called by the order of things and finally he  
the applaudit [sic] of our Righteous Sovereign Well done good and faithful servant enter  
thou into the joys of thy Lord.

H. S. 133

S. H. 29

“ “ 385

“ “ 387

July 17.1853 - B~n

Con. 117.

Barton Landing Feb. 5.1854

**Sermon 16    Matthew 25.10.P.    July 24 1853    30 pages    6  
1/8"x 7 1/2"**

Math. 25.10.P.

And the door was shut

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To be prepared to meet our God and rightful Sovereign, is the most desirable of all our attainments on earth. We were created rational and intelligent beings, and with superiority over all other creatures of this world, we were made accountable to him for all our actions and amenable for the manner in which [page 2] we use this exalted position. God has given us this place in the works of his hands and it were necessary for the safety of his government, that beings possessed of such powers and capacities, should be subject to laws and penalties, if disobedient to his requirements. To be prepared, then, to meet him is the part of wisdom, and to be unprepared, is marked with a high degree of folly. This the parable sets forth to be the character of man. Then shall [page 3] the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise & five were foolish. They ^ foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. Here a part are represented as being wise and a part unwise, which characteristics were predicated on their conduct. The coming event was certain and they had been apprised of it, and had gone out [page 4] to participate in its entertainments, but with very different preparations.

These words are intended to show the different course of conduct in men in relation to their coming destiny as depending on their present religious condition. Three things demand our attention;

I. The character and conduct of those denominated the wise.

II. The course pursued by the foolish.

III. The results of their conduct to both. [page 5]

To one or the other of these classes each of us belongs, and must abide the consequences of our conduct, as it may be either wise or foolish. With this fact before us let us attend to the subject as laid down.

And

I. The character and conduct of those denominated the wise.

To pursue a wise course of conduct in all matters, is certainly desirable in all cases especially where much is pending. And where even little is pending it would be a clear mark [page 6] of prudence at least, to make suitable preparations to meet the coming event. But in matters touching a preparation to meet God our Judge, there is nothing small, but the most minute part is attended with momentous consequences. Hence they, who are prepared for such an event are called wise, for,

1. They have believed what God says in respect to the case.

The uncertainty of the time of being call [sic] to meet God, is a consideration of deep reflection [page 7] and thrilling interest to every one. By this fact, they that have become wise, have been moved to change their course and turn from their sins & lay hold of the hope set before them in the promises of God, and have become new creatures in Christ Jesus. The day nor the hour when the door of mercy would be closed against them they knew not, and hence the only way of safety was to improve the present moment and secure an entrance while it was open, and that do according to [page 8] the Divine appointment.

2. That God would by no means clear the incorrigible sinner.

That God is inflexible in justice and terrible in majesty no one with a reflecting mind can doubt, and this he has most clearly declared in his word. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil. Eccl. 12 14. While he declares with absolute certainty that he will judge the world in righteousness, he also sets forth

his mercy [page 9] in language which cannot be mistaken by the careful and attentive reader, as he declared unto Moses, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty. Gen. 34. 6 & 7. God delighted in in [sic] mercy but will by no means clear those who persist in their sins and transgressions. They believe what God hath spoken [page 10] and seeing the dreadful storm of his wrath approaching, they have taken shelter under his mercy, having accepted its terms by repentance towards God and faith in the Lord Jesus Christ. Hence they are called wise and the others foolish as says inspiration A prudent man foreseeth the evil and hideth himself: but the simple pass on, and are punished. Prov. 22.3

3. God has maintained in his word, that the probation of man shall cease, but the precise time he has not given. [page 11]

This they also believe with absolute certainty, and as wise and judicious persons would, have made provisions accordingly. This they learn from facts and various declarations in God's word. At an early period of the creation of man he became exceedingly wicked and perverse, disobedient to his Divine authority and it repented him that he had made man, and he says my spirit shall not always strive with man; and he resolved on his destruction. He left them to pursue their own chosen way, one man alone and [page 12] his family found grace in his sight and escaped [sic] the dreadful ruin. The threatened vengeance was long delayed, mocked and derided, became a jest and bye-word, but it came with all its terror and dismay. Now there was no hope for those who had neglected to make sure their safety while Noah warned for they disbelieved and laughed him to scorn. But they that laughed, now wept; they that derided now lamented; they that had scorned, now intreated [sic], they that defyed [sic], now saw their weakness, but it was too late. The [page 13] door of the ark was shut against them. No entreaty

could open it! The floods came and swept them to one common grave!

4. They believe there is no happiness in disobedience to God.

The plan of the Divine government is such that no one can enjoy its blessings to the full extent of their power to create happiness [sic], unless he keep within the due limits prescribed by him who creates and provides those blessings. If he is found in the ways of disobedience to the [page 14] will of his Divine Benefactor, the blessings which he gives often turn a curse even in this life; and if disobedience is persevered in, they always enhance [sic] his guilt and increase his woe in the world to come. This seems to be an unalterable law of Jehovah, based upon equatable the nature [sic] principles, founded upon of man, which if he does not regard, he must feel their sharp reproofs here, and if persisted in the eternal disapprobation of God hereafter. The [page 15] more numerous those blessings and the greater they are, the greater is the condemnation and the more severe are the reproofs & the more intolerable; for where much is given, much will be required.

To live in constant disobedience to God they conceive to be a great crime, as he is their Creator and bountiful Benefactor and commands nothing except what is right, just and good. It shows a great degree of ingratitude, a want of feelings of dependance, and a perverse heart. This is an unhappy state of [page 16] mind and always attended with its miserable consequences, unhappiness.

From this they have turned away, and sought the friendship of God and are at peace with him. They believe and obey God, and have an approving conscience and a reconciled heaven. They have by making him their friend by mealy [sic] believing him, and breaking off their sins by righteousness and their iniquities by turning unto the Lord, and have peace of mind and joy in the holy Ghost. [page 17]

III. The consequences of their conduct to both.

We should be deeply impressed with the truth that our present state of being is nothing more than preparatory to another, and future destiny depends upon our course of conduct in this life. Hence we are now in a state of probation, and when that is ended, all our hopes and fears of the future are ended. We are either in the heavenly paradise with the blessed [page 26] or rejected by our righteous [sic] Judge and Redeemer, and assigned as our just deserts [sic], to associate with the unwise & foolish. But more particularly

1. The wise have concluded their state of trial with joy.

And they that were ready entered with him into the marriage and the door was shut. The probation of man is here closed forever; and when we speak of it as his probation, we clearly imply that he has much to do with it. It is the final result of his conduct through the grace of God [page 27] assisting him. Although he has done much and laid up an exhaustless treasure of good and blessedness, he hath not whereof to boast, for he has done nothing more than was his duty to do. He has much reason to thank God for placing the means of salvation within his reach, and that he has been mad [sic] a partaker of its rich blessings. He is now in a state of progression in knowledge, forever becoming more and more assimilated to the Divine character without the possibility of equalling him who is infinite in all his glorious attributes [sic]. [page 28] All this is accomplished as the result of his own free and voluntary conduct, in that which God enjoined.

2. The foolish has ended his career in sorrow.

And the door was shut! how emphatically indicative of the close of man's probation. His scene is over. No entreaty can open it. The time is past for making further preparation. He must give up in despair [sic]! Hope is fled, despair reigns eternally. All as the legitimate results of his own unpardonable folly! The mere neglect [page 29] of being ready. Time enough, but spent in idle musing and thoughtless revery. Probation is ended, heaven lost, eternity is begun

under the displeasure of the Almighty!

Alas how much depends on a little! That little undone, who can estimate the dreadful consequences. How ought all to take heed to their ways, and examine frequently their preparations, lest they may flatter themselves that there is time enough yet and they hear the summons Behold the bridegroom cometh, [page 30] go ye out to meet him, and you be found unprepared. Be ye therefore ready for ye know not when the Son of Man cometh!

Brownington July 24.1853

Con.103

H.88.1.st.B

H. S. 220

“ “ 110

Barton Landing May 14.1854

**Sermon 17 Acts 13.26.P. July 31 1853 47 pages 6 1/8"x 7 1/2" & p.37-46 4 3/4"x 4 3/4"**

Accts [sic] 13.26.P.

To you is the word of this Salvation sent.

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Paul and Barnabas being separated by the Holy Ghost, to the Gospel ministry, they travelled throughout all the region round about, proclaiming the word of salvation. In their travels they came at length to Antioch, and, on the Sabbath as was their custom they entered in [sic] the syagogue and peaceably sat down. After the scriptures were read, the rulers of the synagogue [page 2] sent unto them saying, Ye men of Israel, if ye have any word of exertation [sic] for the people, say on. Paul accordingly embrace [sic] this favorable opportunity, and preached unto them the Lord Jesus, and his resurrection. He gave them a short but lucid history of the Jews, alluding to some prophecies, in order the more clearly, to show that Jesus was the Christ the promised Messiah. After giving them the testimony of John concerning Christ, as being the Saviour he [page 3] adds, Men and brethren [sic], children of the stock of Abraham, and whosoever among you, feareth God, To you is the word of this salvation sent. He showed them them [sic], that the Jews at Jerusalem, though they heard the law and the prophets read every Sabbath, they understood not, neither did they know Christ, and had fulfilled the prophits [sic] in condemning him and putting him to death. He faithfully declared unto them the gospel of glad tidings of good unto all those who believe.

Having declared that by Christ all who believe are justified from all things [page 4] from which he assured them, they could not be justified by the law Moses; he gave them this solemn warning, Be ware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye dispisers [sic], and wonder and perish; for I work a work in your days a work ye shall in no wise believe, though a man declare it unto you.

This awful denunciation fell in all its terror upon all those Jews, who embraced not the  
 reason  
 truth; and we have ^ to fear much lest the same alarming declaration will [page 5] be the  
 unhappy

lot of multitudes at the present day who neglect so great salvation.

Of the Jews some believed and received the blessings which attend those who embraced  
 the truth, while thousands turned away and perished.

Many gentiles were present & heard the interesting discourse of the apostle, and  
 perceiving the liberality of Christian dispensation, requested that the same words might be  
 preach

[sic] to them the next Sabbath day, when almost the whole city came out to hear the word of  
 salvation [page 6] preached to them.

From these facts it is evident that the words of the text, were primarily designed to apply  
 to the Jews particularly, but equally applicable to all the gentiles who were assembled in that city,  
 and to every son and daughter of fallen man, who will listen to their instruction.

In this manner I intend to use them, and consider

I. The condition those are in to whom the word is sent.

II. The effect which the word of salvation has on those who believe. [page 7]

III. The <sup>import</sup>~~sending~~ of this word and to whom it is sent.

Every person to whom this word is sent has much, very much to do with it, and he ought  
 [sic] therefore to take the more earnest heed to the words he hears lest at any time he lets them  
 slip and they cannot be recalled; for when he who has sent this word, has arisen and shut to the  
 door, then may ye call, but he will not answer. Then nothing but a ^ fearful looking for of  
 certain  
 judgement and firey [sic] indignation, which shall devour the adversaries. Heb. 10.27 [page 8]  
 God will not allow his word to return unto him void, it serves either to harden those who neglect  
 it or improve those who hear and obey its instructions.

Let us proceed to the examination of the text in the order as laid down.

And

are in

I. The condition those ^ to whom the word is sent.

If we take but a cursory view of the human family as described by the word of God we shall find them in a most deplorable condition in relation to their Creator [page 9] and rightful Sovereign. To them this word of salvation is sent to rescue them from their perilous condition, and place them in situation of peace and communion [sic] with their heavenly Father. But now they are,

1. In a state of alienation from God and without hope in the world.

God is the center of all good and the grand source of all true happiness and substantial joy. Man may look in vain for substantial joy in anything earthly but nothing does he find to satisfy the aching void within. He [page 10] has forsaken the fountain of living waters and hewn out to himself cisterns, broken cisterns which hold no water. He has made the wretched choice of separating from God, and has endeavored to satisfy an immortal mind with the empty [sic] things of this world. They appear inviting, but like the bubbles, touch them and they vanish and are gone. Such phantoms cannot stand by him in the hour of trial and dread. When he looks forward to the hour of death, what hath he to console him in that [page 11] dread scene? The termination of his earthly career looks dark and gloomy, for he is without God and without hope in the world. He has rejected God and set his power and authority at defiance. When he closes his eyes in sleep and the thought occurs that he may never awake again in this world, what but the awful forebodings [sic] of a miserable eternity startle him from his approaching slumbers in view of his dangers? All is not well with him. He loves not God; he delights not in his service, [page 12] he is a stranger to peace and unprepared to meet his righteous Sovereign.

But he is not only alienated from God but.

2. He is in a state of enmity and open hostility to him.

Inspiration saith, The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. 8.7 This is fully sustained by other portions of Divine truth and also by observation. All sin is a [page 13] violation of the Divine law and equally opposed to its Great Author.

There are but two great belligerant [sic] powers in the universe, the kingdom of darkness and the kingdom of light and glory. All created intelligences are on the one side or the other of this controversy, for there is no neutral ground here. Man is either for or against God. At the head of one of these parties stands the prince of the power of the air, and at the head of the other stands the Lord of life and glory. However the unregenerate man may [page 14] feel under the charge, we are taught in unambiguous terms that he stands in bold array on the side of Satan and sin. He is an open enemy to God, opposed to holiness and all holy beings. He may be sober, discreet, and possess many commendable qualities; but these are the result of education and the convictions of the understanding. The heart is opposed to God & is in arms against his rightful Sovereign; for the carnal mind is enmity against God, and not subject to him, but is in a state of rebellion against him. His heart [page 15] enlisted to overthrow the benevolent plans of the Almighty and reduce all to the same miserable condition with himself.

But it may be said by you, fellow sinner, this is a false charge, for I do not wish to make any person miserable or be the occasion of their falling into a wretched condition of sin and misery. You may not be the one intended by the remark then. But let us inquire: Are you endeavoring to cultivate and improve the moral and intellectual condition [sic] of <sup>those</sup> ^ around you? Perhaps you may think you are. [page 16] But are you striving by precept and example to lead them to Christ, the Lamb of God, who taketh away the sins of the world? You may say, with much propriety that you are, as much as many professed Christians. But if you are doing no better than multitudes of professed Christians, you are on the side of Satan and sin and not on the side of God and holiness. There is no protection under the mantle of professed Christians, for

thousands have on the robe of piety, who are nothing but wolves in sheep's clothing [sic]; [page 17] for they are not all Israel who are of Israel. It is a lamentable fact, that there are multitudes in

the various Christian churches who follow Christ merely for the loaves and the fishes. Almost every day's observation proves the assertion. Their characters are constantly developing, which clearly show, that they have for years been practising [sic] fraud dishonesty and falsehood under the garb of piety. Professed Christians are not a proper criterion to go by, for they lead to gross and fatal errors. Nothing but the word of God and the example [page 18] of Christ is sufficient authority to guide our judgement in relation to the true standard in genuine piety. If therefore you

come up to this standard according to the best of your ability, you are on the side of God and truth; but if you do not, your [sic] are leagued against him with the legends of hell!!

3. In a state of spiritual ignorace [sic] and darkness.

My people saith Jehovah, are destroyed for lack of knowledge. Did they see their real character in the light of Divine truth all [page 19] their fancied goodness, would vanish away as pompous nothings. But they are in spiritual darkness and ignorance; and hence they go about to establish their own righteousness, and have not submitted themselves unto the righteousness of God. Rom. 10.3. They are disposed to thank God, that they are not as other men are; while they are steadily pursuing a course which leadeth to eternal ruin and death. They will not listen to the entreaties of the Spirit of God, which saith this is the way walk ye [page 20] in it, but infatuated with the delusive hope that all is well, they saunter on regardless of the ruin just before them. Like Agag of old, who rejoiced that all danger had past [sic], but was just on the point of being cut to pieces with the sword. To them their danger is unseen, but still awful and near at hand.

As the poet has it,

But O their end, their dreadful end!

Thy sanctuary taught me so:

On slippery [sic] rocks, I see them stand

And firely [sic] billows roll below.

How awful that ignorance which [page 21] discrys [sic] not such danger, how terrible is that darkness which conceals [sic] such an end!

4. They are in a state of bondage.

To be in a state of bondage, where we were not in fault, but the results of unavoidable consequences, would be a situation to be regarded with pity and commiseration of every feeling mind. In such a case however it would blunt the feelings of chagrin and sorrow, were the employment honorable and under a worthy master. But none of these things [page 22] can be said of the impenitent sinner; for he renders a voluntary service in the most abject of all employments [sic], and rendering a voluntary obedience to his master, the devil. But what is the reward of such service to make them such willing and obedient servants? The galling chains of eternal death; for the wages of sin is death. Devoted to his service they are led on with apparent delight to accomplish their masters [sic] hellish purposes, in the unhallowed attempt to destroy the [page 23] kingdom of our blessed Redeemer. They go on with their fiendish work, under the guidance of the arch enemy of all righteousness and peace, animated with fair hopes of some future good, but are finally left a prey to their own errors, and for their fidelity <sup>in his service</sup> ^ are rewarded with chains of perpetual regret, and a dungeon of eternal despair!

5. They are in a state of condemnation.

Gloomy indeed is the condition of the impenitent [sic] sinner. Condemned by the holy law of [page 24] God, they are cut off from all hope of pardon or acceptance with him by deeds of law; for by the deeds of law no flesh shall be justified before him. They have not applied to God through Jesus Christ, for they believe not the son and shall not see life but the wrath of God abideth on them. He that believeth not is condemn [sic] already, because he believeth not in the name of the only begotten Son of God. Jn. 3.18. This is the miserable condition in which man

by sin is sunk, without God and without [page 25] hope in the world. Miserable outcasts by their own sins and follies; in a state of enmity against their rightful Sovereign; under the most abject servitude to sin and Satan; working in pain all their days to reap eternal woe; under condemnation by the law of God; under the wrath of the Almighty; and exposed to eternal punishment; and every moment liable to be cut off without hope and without mercy!

To all such, did they really appreciate their deplorable condition, [page 26] what a thrill of joy would be given by the sound of the word Salvation! Salvation to every poor sinner, who will repent and believe!!

effect

II. The ^ which the word of salvation has on those who believe.

No object can be of greater concernment to man than that presented to him by this word. It is sent unto them in the abject condition in which sin has cast them, and implies the whole of their redemption from the dreadful consequences of a violated [page 27] law, and is applied by the spirit of God to all those who will receive its rich blessings.

It is designed to bring them from a state of alienation from God, to a state of love confidence and sacred nearness. As says the apostle; Now therefore, ye are no more strangers and foreigners, but fellow citizen with the saints and the household of God. Eph. 2.19. This nearness is wrought in them by the mighty power of God through faith in this word of salvation sent to them in mercy from above. It is therefore the imperious [page 28] duty of every son and daughter of fallen man to listen to the instruction of this word as for their lives; for on their attention to it, through grace depends the blessings of this life and the joys of the life to come. However remiss men may be in other matters let them not be so in this, for it initiates them into the family of God and makes them heirs of God and joint heirs with Jesus Christ. But more particularly

1. It transforms them from a state of enmity to a state of peace and reconciliation. [page

29]

There is no peace nor happiness in a state of enmity and irreconciliation, with man; how much more unhappiness and misery [sic] to be unreconciled to God. The one may carry its influence to the terminus of our earthly career [sic], the other to all eternity. To be reconciled to our earthly associates is a thing exceedingly desirable, how much more so to be reconciled to God! To accomplish this great and desirable end, Christ came, and by his death and sufferings has provided a rich and glorious way by which [page 30] he may be reconciled to his offended Sovereign, and God still be just and the justifier of him that believeth. Hence says the apostle, Being justified freely by faith, we have peace with God through our Lord Jesus Christ; Rom.

5.1 & 2. By whom also we have access, by faith into this grace where in we stand, and rejoice in hope of the glory of God. No transformation can be more desirable than this; no change greater, and is effected through the word of this Salvation sent in mercy from above, to man in his [page 31] low and abject condition to raise him <sup>from</sup> misery and degradation to happiness and eternal glory.

2. It brings them from a state of darkness, to light.

This is most effecting represented by inspiration which saith That ye should show forth the praises of him, who hath called you out of darkness into his marvellous [sic] light: Who in time past were not a people, but are now the people of God: who had not obtained mercy; but now have obtained mercy. 1. Pet. 2. 9 & 10. [page 32]

Here is brought to view not only what this word had done but the duty enjoined on those so highly favoured of God. That they show forth his praises who had brought them out of this darkness into a light so glorious and brilliant as to be called, Marvellous.

To dwell in lurid darkness, is loathesome [sic] indeed, and to render praise as a token of love and gratitude to him who had removed the sufferer from such misery is a reasonable requisition. However gloomy and dreadful [page 33] that darkness may be into which man has

fallen by reason of sin and transgression, Christ the Sun of righteousness, the Great announcer and procurer of this salvation, is able to dispel, and bring the sufferer into his marvellous light which groweth brighter and brighter unto the perfect day. How great the blessings it provides how cheering the prospects presented, and who, among the self destroyed, would not hail such deliverance with rapturous joy and delight.

3. It bringeth them from bondage [page 34] to perfect liberty.

To wear the chains of servitude even of a mild and generous master, is a state of bondage almost intolerable, but to endure the galling chains of the most abject bondage [sic] and slavery of the most obsequious character, and enforced by a relentless tyrant, to a thinking and conscious being, must be exceeding painful and intolerable. Yet this is the bondage of the sinner, the slavery of the unsanctified in heart. But the word of salvation commands, Knock off [page 35] his galling chains, heal all his wounds and bruises, clothe him in the rich robe of the righteousness of his Divine Deliverer, and place him into the blessed liberty of the sons of God!! And with the voice of kindness and love he is commanded To stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.

Gal. 5.1

This salvation, therefore, is all which poor miserable, sinful and dying man can desire or hope or need; for it includes, pardon, Adoption, [page 36] Sanctification and Glorification; Yea Eternal life, in the presence of him where there is fullness of joy and at whose right hand are pleasures forever more!

Where, where is that man woman or child, who had rather be a slave in the kingdom of darkness, than be a prince in the kingdom of light and glory! That person who chooses rather to continue in the pleasures of sin for a season, than to repent and turn to God!

III. The import of this word and to whom it is sent. [page 37]

No word, in the English language, when addressed to fallen man, is of more worth or mightier import. It brings to view at once his lost and undone condition by sin, his degradation and misery and his certain and final doom, unless aid is found of sufficient power to raise him from this state of degradation and misery, to glory and immortality and eternal life. No change can be greater, none more desirable. Hence it is called

1. The word of salvation [page 38]

The term itself implies that those to whom it is addressed are in a wretched and to all human probability lost and undone. To such it comes with all its force and power and moral worth. With what joy would such a declaration come to an individual who had become so bewildered & lost in a thicket of impenetrable wiles, that he gives up exertions and lies down in despair [sic] and consigns himself over to the hands of death, a voice from above, is heard to announce [page 39] Salvation! and a hand is reached down to convey him to his happy home and the embrace of his friends; with what joy would such a declaration come to an individual would such a declaration come? It would be received with an extacy [sic] of joy, That hand of kindness would be seized with an exstacy [sic] of joy, and the resored [sic] individual would be met with many congratulations. How much more so, does this word of Salvation come to the ruined lost & sinner. By the law he is condemned [page 40] and shut up in despair [sic] without hope and without mercy; and hence it is called the ministration of condemnation and death.

Where O where is the sinners hope! If he looks, heaven is as brass over him! If he looks back, his path is marked with sin and ingratitude; if he looks forward, nothing but a fearful looking and certain looking for of judgement and firey [sic] indignation! If he looks down the grave opens to receive him!

He yields in despair of every earthly hope. To this man the [page 41] the [sic] word of this salvation is sent. It discloses a way of escape; it opens the prison doors, it knocks off the prisoners fetters, and invites the captive slave to go free, and participate in the privileges of the

sons of God. And there is joy and congratulations; for there is joy in heaven over one sinner that repenteth. Thus our Savior as he read his commission in the synagogue The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal [page 42] the broken hearted, to preach deliverance to the captives, and recovering sight to the blind - to set at liberty them that are bruised; To preach the acceptable year of the Lord.

Luke 4:18-19

Unto all therefore who are bound down by the chains of sin, and wearing the galling of fethers of guilt, locked up in the prison of the law, is this word sent, and is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. Rom. 1.16. To you it comes with all its power and moral influence, to you who [page 43] believe, it becomes the power of God unto salvation from sin, salvation from the power of the second death!!

2. It conveys salvation as a charter with an istate [sic].

To be sure of an estate to which we may become heirs we are desirous of understanding the instrument of conveyance, and its author. The gospil [sic] announces this important truth and shows us that Christ is the author & God by his Spirit is the conveyor of the <sup>rich</sup> inheritance. As [page 44] Paul informs us, In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased [sic] possession unto the praise of his glory. Eph. 1.13-14. Hence the conveyance is by him who is the rightful owner of all things, and confirmed by all that is sacred, an inheritance which fadeth not away being eternal [10 pages of earlier sermon written on much smaller paper is inserted at this point] [page 37 [sic]] inheritance, until the redemption of the purchased possession unto the praise of his glory. Eph. 1.13-14- in its duration

4. It offers salvation freely to all who desire it.

Its language is Tho every one that thirsteth, come ye to the waters, and he that hath no

money; come ye, buy & eat; yea, come buy wine and milk without money and without price.

Is. 55.1.

Come unto me all ye that [page 38 ] labour and are heavy laden & I will give you rest. Now is the accepted time, behold now is the day of salvation. Again And the Spirit and the bride say come. And let him that heareth say, come. ~~And whosoever will~~ And let him that is a thirst say come; and whosoever will let him take the water of life freely. Rev. 22.17.

II. We will notice the sending of this word.

To you is the word of this [page 39] salvation sent. The inquiry naturally arises, from whom is it sent? Were it sent from an earthly prince attended with all necessary evidence of sincerity and ability in him to fulfill all his promises, no man could claim exemption from guilt and deserved punishment if he did not obey its voice and accept of its offers. But instead of coming from a source like this, it proceeds from the highest power and authority in the universe, [page 40] even from the mighty G. the everlasting Father, the Prince of peace. Hence Pl. calls it the Gospel of G.

From the high authority from which it comes I need not attempt to show the imperative duty of everyone to whom it is sent, to obey -----

----- But

2. To whom is it sent.

We are taught by the word of G. that it is sent to all the families of the earth. Alluding to this salvation so [page 41] early as the days of Ab. we have a declaration to this effect; for G. said unto him, And in thee shall all the families of the earth be blessed. Gen. 12.3. Again, Lord G. so loved the world, that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. Jn. 3.16 It is sent unto the very chief of sinners and all may partake of its blessings and none need perith [sic] except those who are determined [page 42] on their own destruction. Says Pl, This is a faithful saying and worthy of all acception [sic], that C.

J. came into the world to save sinners; whom I am chief. 1 Tim. 1.15. Poor, blind, sinful, polluted and lost sinners have a S. presented them in the gospel, who is made unto such as accept of him, Wisdom and righteousness, and sanctification, redemption. 1 Cor. 1.30. In this word therefore is sent pardon [page 43] to the condemned [sic] criminal who is under the sentence of eternal death; sight to the blind, health to the sick, liberty to the captive, life to the dead, to Salvation to the lost. To you lost and undone sinner, is the word of this salvation sent; and ^ all who accept of it, G. giveth power to become the sons of G.

### Apply

1. Since the word of this salvation is sent to us, we need not say in our heart [page 44] who shall ascend into heaven that is to bring C. down from above; Or, who shall descend into the deep, that is to bring up C. again from the dead; But as the scriptures saith. The word is nigh' thee, even in thy mouth and in thy heart. Every one is more or less taught by the S. of G. in this extensive day of means, that he is a sinner, and that judgment is rolling on [page 45] and he cannot escape [sic] but through the atoning blood of the Lamb, which is offered unto him freely without money and without price And it should be the inquiry of everyone. Have I received it, and how great must be the ~~condemnation~~ condemnation of those who neglect it. How shall we escape if we neglect so great salvation. Heb. 2.3 And as the terms of this [page 46] salvation are limited to the present moment, it is the duty of every one even now to go unto him who saith him that cometh unto me I will in no wise cast out. Therefore let the wicked forsake his way and the unrighteous man his thoughts and let him, return unto the L. who will have mercy and unto our G. who will [unnumbered page] abundantly pardon.

But here let every one be reminded, who will not incline their ear and attention to this word, that they aline [sic] must bear the consequences of their fatal error: they must lie dow [sic] in sorrow; and the thought the word of salvation had been sent unto them and they had slighted it,

will bite like a serpent and sting like an adder. Let them consider how exceedingly guilty they must be, and how entirely without excuse they when God at an infinite expense [unnumbered page] has sent his word of salvation to them to rescue them from the chains bondage and eternal remorse, so full of love and mercy, offered by the hight [sic] authority even heavens King, should they turn away from it! Well might we make the solemn inquiry, How shall we escape if we neglect so great salvation.

Our consciences must coincide with the decision of the sentence, although we lift up our eyes in hell being in torment Thy righteous law approves it well. Our sentence is just, we [unnumbered page] have sealed our own ruin!!

July 31.1853 – B~n  
 Con. 84. Sings [sic] of rain and sickly  
 August 14.1853. Barton Landing  
 124.HS  
 128 “ B.1  
 108 “ S’  
 110 “ “  
 111 “ “

**Sermon 18    Heb. 10.24 & 25    August 7 1853    54 pages    6  
1/8"x 7 1/2"**

Heb. 10.24 & 25

[watermark Southworth MFG. CO.]

And let us consider one another, to provoke unto love and good works: Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

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1

At the introduction of Christianity, the world was immense in ignorance superstition and sin. Idolatry had been so long [page 2] established in its various forms that it had gained a strong influence over the human mind and had settled down on a firm basis. It had its priests to conduct its ceremonies who were deeply interested in its continued existence, its mechanics [sic] to ornaments [sic] the temples, and make and decorate its gods and goddesses, and the mass of the people to do homage to those idols the workmanship of men's hands. So interwoven had it become with the propensities of the human heart, the pride and arrogance of the haughty priesthood [page 3], and pecuniary interests of artisans, that an inroad or an innovation made upon it, would rouse up all these influences against the innovators' and the doctrines they promulgated [sic], and bear away like a mighty flood all those few who might attempt to introduce any religion to destroy or infringe in the least upon those combined interests. A scene of this kind was witnessed at Ephesus excited by Demetrius a silversmith. He called the craftsmen together, and declaimed [sic] against Paul because he persuaded [page 4] and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger, to be set at nought; but also that the temple of the great goddess Diana should be despised [sic] and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. Accts. 19.26-28 And the whole city was filled with confusion.

Sermon 18 (August 7, 1853)

29. Here we perceive a powerful influence must have been [page 5] exerted against the Christian religion, and should any be disposed to turn their attention with the design to embrace it, there would be strong influences to divert his attention from the truth. Hence many would depart from the truth by such means and the multitude of other influences which would be thrown out for the same purpose aside from the disposition of the natural heart.

These were evils which the apostle severely felt as they were exceedingly painful to the pious, and greatly detrimental to the cause of [page 6] the Redeemer's kingdom. Hence the love & exhortation in the text Let us consider one another, to provoke unto ^ good works; Not forsaking the assembling of ourselves [sic] together, as the manner of some is: but exhorting one another; and so much the more as ye see the day approaching.

Similar evils obtain in the Church at the present day but mostly from different causes which actuated them then, but with the same bad effects.

Let us take the words of our text as addressed to us, and receive [page 7] instruction from them in the following order.

- I. We should consider one another in respect to our peculiarities.
- II. Excite one another to holy emulation.
- III. Notice the evils arising from the neglect of assembling ourselves together for the worship of God.
- IV. The duty enjoined exhorting on [sic] another.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction [page 8] for instruction in righteousness. 2. Tim. 3.16. If we carefully follow out the suggestions in the text, we shall receive the instruction, we need; and we shall not be likely to find that any of us are perfect or ^ can escape the censures of God's word.

And

I. We should consider one another in respect to our peculiarities.

Though all men are alike in the general, yet their peculiarities often differ very widely.

1. As to habits of their mind. [page 9]

Some men are very changeable in their feelings and seem to be much at the control of circumstances, and what might reasonably be expected of them cannot at all times be obtained.

At one time they are gloomy and despondent, and every thing seems to them almost or quite insurmountable. To urge such to deeds of benevolence or charity at such times, would be vain and worse than useless. The dark side of the picture is now before them and they are poor and you would almost think [page 10] that they were bankrupts [sic] or on the eve of bankruptcy. We are not to denounce them and put them down as heartless and want of benevolent feelings or a desire to do good. We should consider their case, and view them when their feelings flow in more lively channels, and their anticipations more brilliant.

There are others who are always on the wing and like the bold eagle soars to meet the sun, and never seem to tire in flight, but touch their purse and they flap at once to the ground as lifeless and [page 11] much exertion is required to raise them. Others are uniform & always ready and consistent, not governed by prejudice or passion, but the wholesome principles of consistency, as taught in the word of God. These are the main agents who carry forward the can, accordings [sic] as they great and benevolent plans of the day, and they make use of the others as they ^ may find them on the wing or on the ground.

In matters of religion, doctrine or practice or in any subject which requires thought and candor there is a great variety of minds and many peculiarities. Some take in a [page 12] a [sic] landscape at broad and spacious view, and examine all things which compose it, from small to objects large ^ and from those of little to those of great worth, and from this general view make fair and act

correct deductions, and are prepared to ^ intelligently and consistently and usefully.

While others with less extended views, whose feeble ray scarce [sic] spread an inch around, judge of the whole matter of consideration from the small and limited [sic] view they have been able to take and of course most generally wrong. and the [page 13] most sanguine in the views they entertain, and are ready to denounce all who do not think and act ^ they do.

A great variety of others peculiarities we ought to consider; and while some are entitled to great respect and regard, other demand our pity and commiseration, and indullgeance [sic]. All may be good men, but owing to some natural defect in their organization or great difference in their education, they are as far apart in many particulars as the east is from the west, and these differences should be duly considered [page 14] in making our estimates of men's real moral worth, and we shall find a far greater difference then we ever anticipated.

2. We should carefully consider their means of doing good whether in property or intellect.

In this as well as in all other cases we shall be very likely to judge amiss unless great care and attention be paid to the subject under consideration; for we ourselves are falible [sic] beings with those whose case and circumstances, we are considering. There may be much property about them, which may [page 15] appear useless to them in our estimation, but of very great service to others were it put in proper form, but they may understand the matter very different; and so shoud [sic] we, if properly informed. But we may by careful examination come to some conclusion ^ which we might judge with some degree of accuracy the extent of the ability of others in this respect, but should we differ from them greatly, it is not for us to denounce them as unworthy of the Christian name unless their fruits were decidedly in accordance with such an assertion. [page 16]

But in respect to talent or intellectual endowments a modest man would be very likely to underate [sic] himself, while one of the opposite character, would be too far on the other

extreme. A judicious medium should be observed. The confident and brawling vociferator, most uniformly, is an unsafe guide and although he may have many commendable qualifications, he is not to be trusted, for he will destroy much good. He draws away the unwary [sic] and ignorant from the right way and leads them blindfold on to untenable ground. Such are fond of new schemes and strange improvements falsely so called, and they most generally fall into some fatal delusion or fanaticism [sic]. This we see most clearly illustrated at the present day both in politics & religion. These demagogues in politics and enthusiasts in religion are found in all the ultrasms of the present day, leading away those of better intentions than themselves but of less commanding minds, who become objects of commiseration and pity of the serious and candid of community. But all these [page 18] things we should consider and rightly understand that they might have their due weight on our minds and actions.

3. We should consider what way we can promote each others' good and thus the interest of the community in which we live.

Man is not made for himself alone, but for others also. We find ourselves in the world surrounded by others of similar hopes and fears with ourselves, and no one independent. How strangely fanatical is that person who thinks he can pass through the world [page 19] independent of his fellow creatures! The gentle winds might blow to fan him, the fragrance of flowers might regale him with their odors [sic], and the harvest field might yield her abundance to supply [sic] his wants, the sun might light him by day and the moon and the twinkling hosts might beautify and adorn his sky by night yet darkly and gloomily would he plod his way through the world, without a fellow-being to cheer his path. Then how important that we pursue some course or find some way or means to make those around us as good and as happy as possible? [page 20]

No employment would be more Divine or like our Redeemer. His great business in this world was to promote the good and interest of man, so ought we to be. We ought to consider well ~~to consider~~ the various conditions of our fellow man, and labour to promote his good and

happiness and thereby advance our own interests and obey and glorify God our heavenly Father. If this was the effort of everyone, how different would be the moral aspect of this world, how different the condition of every one! The desert would blossom [page 21] as the rose and every human habitation would become a paradise.

## II. We should excite one another to a holy emulation.

Emulation is an effectation [sic] of the human mind, which, although far removed from [sic] any unholy desire, is always attended with strife or endeavors for the ascendancy over others in doing good. Should it be excelled, it does not awaken any of the sinful passions such as envy, hatred and revenge, against its rival, but creates a sort of happiness or delight in the bosom of the one, who has been surpassed [page 22] to see that others can do more good than himself. Such a strife or contention among Christians is commendable. So much unlike those contentions which too often distract our churches, that they are entire opposites: for while the one weakens the other strengthens the church, while the one creates misery, the other happiness, while the one throws a shade of darkness over the church, the other pours a brilliant light around it, while the one leads to darkness and woe, the other leads to light and glory. It is therefore of heavenly principle [page 23] and if every Christian church were moved to action by this principle, we should have no occasion to mourn over the dessolations [sic] of Zion, but in truth we would rejoice and say Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation and thy gates praise. Isa. 60.18 Yea Zion shall go forth beautiful as Tirza, comely as Jerusalem, and terrible as an army with banners. To accomplish an object so desirable each one should use all his influence to ex- [sic] this holy emulation in others who [page 24] are his fellow laborers in the church of Christ, that it might come forth with that moral influence which the purity and excellency of its doctrines set fourth [sic].

### 1. By pointing to Christ as their great and glorious Prince

In him is the perfection of moral beauty and strength, and nowhere else can it be found. And all his followers are directed to follow his steps [sic] and emulate his example. His life on earth exhibited nothing but pure disinterested benevolence, goodness marked his path and love [page 25] crowned all his actions. When he was call [sic] to heal the sick, he did it with tenderness and mercy, when call [sic] to raise the dead, he obeyed the request without ostentation, and when called to give up his life for his enemies, he yielded it without a murmur. Nor does he cease to give reasons to stimulate his followers to action in the glorious cause he commenced on earth. He is risen from the dead, and ascended into heaven. In my Father's house he says  
 ^ are many mansions, ~~says the Savior~~, if it were not so, I would have told you; I go to prepare a place [page 26] for you that where I am, there ye may be also. With benign complacency he looketh down upon his beloved and saith Be thou faithful unto death, and I will give thee a crown of life; and when his chosen has finished his course on earth, his heavenly Master and Guide saith Well done good and faithful servant enter into the joy with thy Lord and receive thy crown of life and of rejoicing.

2. By pointing to the example of all the worthies who have gone before, [page 27]

The great cloud of witnesses who have gone before, ended their several careers [sic] with unfading honors and entered the paradse [sic] of God as greater conquerors than all earthly chieftians [sic]. Alexander was a mighty conqueror of his age, Laonidas [sic] was patriotic and brave, Caesar was fortunate and generous Hanibal was a thunderbolt, Napoleon gathered his laurels in a moderns [sic] day, all the heroes have their names written in the book of fame, all but have their praises sung, ^ their glorious deeds written in letters of blood; but what is all this to the glory and perenial [sic] [page 28] honors? The one has his name written on the pages of fame; the other in the Lamb's book of life, the one has his diadem, tormn [sic] from his brow, the other on earth has a crown of righteousness given him, the one is enrolled with the heroes of this age, the other

with saints and angels in heaven. Few only can be great on earth, all may be kings and priests in heaven! Who then would not emulate the example of the truly great and good, and their names embalmed with the thousands of thanks on earth, writtended [sic] in the Lamb's book [page 29] of life and enrolled with the blessed in heaven!

III. The evils arising from the neglect of assembling ourselves together for the worship of God.

No man, in his right mind will say, that God, who is all good and all wise, does not deserve the supreme love adoration and praise of all his created intelligences. This praise and adoration is the object of public worship. This is the honest conviction of every intelligent mind, and did the heart cary [sic] out this conviction of the understanding [page 30], few very few would be found absenting themselves from public worship; Especially did they take under consideration the great evils which arise from such a neglect.

And

1. The more the unregenerate man neglects the worship of God's house, the less will he desire it.

I cannot say that this is the fact with regard to those who have been blessed with the saving influences of the Spirit of grace; for innumerable instances show the [page 31] contrary. David, when he was cut off from the sanctuary by adverse circumstances, desired and even long [sic] for his former privileges of going with the people of God to worship in his sanctuary. The same fact is sustained by almost innumerable examples of those who have been deprived of the worship of God's house for years, continue their strong love and attachment to Divine worship in a public manner. With what joy and delight do those in the west and other destitute places express themselves [page 32] in respect to their desire of their former privileges; like the pious Jews when captives in a strange land, they say How shall we sing the Lord's song in a strange land?

If I forget the [sic] O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy. 137.4-6. This is the general feeling of all true believers; but even among them there is danger of their love's growing cold and little seeming [page 33] difficulties overcome their resolution's [sic] for attending Divine service.

But among those who do not love God as required, with all the heart, soul, mind, might and strength, the proposition stands true as the almost universal result. It is true habit is often strong and will remain long in some cases, but they will eventually wear off if no influence is held over them except their own inclinations. How few of those whose business at times may have called them to neglect public worship, [page 34] after a few years of such neglect, will be found among those who meet to worship God. What vast numbers of this class may now be enumerated, who have become habitual neglectors of God's house. They become haunters of taverns, and often associate in sports and various amusements to kill time and disobey God, who requires his day to be kept holy for the good of both man and beast.

Did this evil stop here it might be tolerable but it continues to extend [page 35] its influence over others. Many in consequences of those who neglect Divine, are obliged to stay at home and take care of their houses, as those who keep public houses and they fall into the same evil and it is often entailed [sic] upon their children unto the third and fourth generation, and who can tell were [sic] the evil may end.

2. Those, who neglect the worship of God's house, become indifferent in matters of religion and of all holy things.

It matters not what may [page 36] have been the original cause of neglect of Divine service, the consequences are generally the same. We need line upon line, line upon line, precept upon precept precept upon precept to keep those things in the mind to which the heart is so opposed as it is to the duties of man to God. But when this restraint is thrown off, we are not

aware of the imperceptible influence that is going on in the mind. The word of God may be in the house, but is it carefully read? It may be at first when [page 37] when [sic] this neglect commenced as a sort of atonement for the neglect, but even that redeeming act is forgotten, bye and bye, and the mind senks [sic] into a sort of skepticism and at length infidelity. Go, ask those who have for a long time neglected God's house what is their views respecting the Christian religion and will you not find that infidelity has a strong hold in their heart? This is no chimera, but an alarming reality! They are fancying some better way of getting along than [page 38] that dictated by Infinite Wisdom. Infidelity has coiled its deadly folds around the heart and has almost stifled every finer sensibility of the soul, and poisoned the germ of religion there early implanted by a pious hand. Some alarming incident may arouse such a mind to retrace its steps and awaken it to a sense of duty, yet it [sic] case is very doubtful and alarming. If this is not the case of those who profess better things, worldliness has crept in even in old age and the see the man of more than seventy winters, poring over [page 39] his property and laying plans to obtain more. Go to that aged man, whose head is silvered over with age and almost ready to lie down to rest in the grave, and if his mind is not filled with plans for laying up treasures on earth, you will find but little there for laying up durable riches if he has been a habitual neglecter of God's house. If he is not a decided infidel, he is not far from it. He has embraced notions equally as dangerous, and although less [page 40] daring and independant [sic] of God's word, yet more destructive in their influences: for they may be more captivating to ensnare the ignorant and unwary. Many therefore who come in contact with such an individual, is more or less contaminated with his views, and pleased with a way so congenial with the natural heart, and agreeable to the inclinations. Sacred things lose their sanctity, and may be treated with indifference and neglect, and sin becomes less sinful in their [page 41] inlightened [sic] and liberal views; the Sabbath looses [sic] its sanctity and the Bible is regarded as the austerities of the past and not the rule and guide of these times of improvement. Human reason as in France

becomes the supreme arbiter, and erects a throne on which to sit and preside, but human passion being more active and powerful when restraints are off, usurps the throne and takes the reigns of government into her hands and rules with absolute sway; and sin, misery, death and terror marks its way! Hence [page 42]

### 3. The solemn and responsible duty of parents.

Here lies the foundation of good order and refined social intercourse. And hence the exhortation [sic] of inspiration, Train-up your children in the nurture and admonition of the Lord. This neglect of the sanctuary illy comports with this injunction, but perfectly coincides, with those principles, practices, and gloomy consequences of which we have just been speaking [sic]. If parents wish to see sin, intemperance, infidelity, atheism with all their [page 43] concomitant evils rule in our halls of justice and stalk in our streets without restraints upon them, let them neglect the sanctuary, let them take a part of the Holy Sabbath for amusement, and let them by their conduct teach their children that it is a vain thing to call upon the name of the Lord, and even this generation shall not pass away till all these things shall be fulfilled. We are not here treading [sic] upon visionary ground, this is not the language of fanaticism [page 44] or the fruits of a misguided imagination, but are then result of experience, the sad catastrophe of a people whose folly in turning away from the worship of God, we deeply regret and whose overthrow we seriously deplore. When they faithfully adhered to the duties of the sanctuary, they prospered, but when they departed from God and neglect his worship, he refused his protection, and when they returned to duty he returned unto them with his loving kindness, but when they [page 45] willfully persisted in their neglect of his worship, he gave them up to strong delusion, to pursue their own chosen way, to work their own destruction.

Children are the bequest of parents to the world and when they are properly trained they are a rich and valuable treasure and received with thanks by a grateful country, but when

neglected and brought up so as to fear not God nor respect his worship, they prove a curse rather than a blessing. They grow up ignorant of God's requirements, and neglectful of [page 46] of [sic] his grace and regardless of his institutions of mercy. It is true and worthy of our notice that there are some who come up in such families, who prove ornaments to human society but if we look into the whole history of their life, we shall find that some peculiar circumstance in their career, which has given direction to their conduct and saved them from ruin, and given them to the world as valuable citizen.

And on the other hand, we find find [sic] some, who have been brought [page 47] up under favorable circumstances as we suppose, turn out far different from what we would suppose. But how is this accounted for? There must be a reason and a valid one too. This we cannot see but he who knoweth all things, understands and will judge them in righteousness.

Children are colser [sic] observers of parental conduct than parents generally suppose and are very much inclined to copy their example. If parents are not inclined to attend public [page 48] worship, children become disinclined and although [sic] they may submit while young and attend by the command of their parents, yet when they become mature in judgment, the [sic] are disposed to let the frivolous notions and excuses of parents effect [sic] them also and they neglect

the duties of the sactury [sic]. As their fathers did so do they, and hence a generation is brought up to neglect publick worship at the very time when their services are most needed. Parents however all this time they are this training [page 49] their families and take a sort of pride or selfcomplacing [sic] in the fact that they get their families out though they do not attend themselves, but think not that they are training up a family of Sabbath breakers in their more mature years, and that they assume this character at a time when parental authority cannot reach them.

But why do not parents attend themselves and go with their families and show both by

precept and example their views of the great moral [page 50] worth of public worship? These are known to themselves and in - general [sic] they are known to their children, who give them all the force they please in producing such results. One perhaps is unwell, yet abundantly able every Monday to attend early and late to his labour. Another is strangely inclined to lethargy and he is ashamed to be seen slumbering on his seat, but has but little difficulty in letting his seat remain empty [sic] on this frivolous excuse. Another the discourses are so long, I get tired [page 51] before they are half out, and another says they are so short, they are not worth going so far to hear, and a fifth says I have heard the same thing over a thousand times but not recollect that he never practiced what he hears although he has had line upon line precept upon precept, and a sixth says he does not like the preacher and therefore care but little about attending public worship, and yet does not reflect that there is scarcely a minister in Christendom [sic] who has no failings. He [page 52] would like to change, and so would multitudes of others like a change in their ministers, and could they all have their wish, there would be such a motion in that class of people as never yet was known [sic] since the creation of man.

Children take the same spirit, and grow up under such influences, which together with the strife and contentions among professed Christians, induces an exceeding irreligious state of community, and vastly the greater proportion even four fifths of the [page 53] people in the country and a still greater proportion in our cities attend no stated place of worship. These are fearful omens, and betoken great evils both to church and state; for if government is not managed by a good moral influence our civil liberties are gone; and if our churches do not throw out a better influence infidelity and skepticism must get the ascendancy. Every Christian therefore must feel his responsibility. He must feel the moral power there is in the Christian religion, when properly [page 54] adhered to, but when rejected or treated with indifference, the enemy of truth and righteousness has the ascendancy. We deprecate that day we desire it may never come. Let us then redouble our diligence and arrest it [sic] progress before it come upon us and there is

no remedy.

IV. The duty enjoined Exhort one another.

We have this privilege and are required to do it; but is it necessary at the present time?

What is the general complaint [ends mid-sentence]

B~n - August 7,1853

[on a faintly lined blue scrap of paper 2  $\frac{3}{4}$ " x 6  $\frac{1}{2}$  " inside back cover is written the following]

1. Shortness of human life –
2. Work to be done
3. The approaching day
4. God expects it of his children.

**Sermon 19    Matthew 12.25    August 28 1853    46 pages    6  
1/8"x 7 1/2"**

[watermark SOUTHWORTH MFG.  
CO. on 6

sheets]

Math. 12.25.

And Jesus knew their thoughts and said unto them, Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand.

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These are the words of our blessed Saviour, in reply to a severe and unreasonable charge brought against him by the Pharisees. Blinded by prejudice and puffed up with self conceit, [page 2] they could see nothing in him worthy of commendation, or respect. His most worthy actions even his miracles [sic] were attributed to no good principle but to his wicked familiarity with evil spirits by whose aid ^ he accomplished such wonders. It was an occasion of this kind which gave rise to the words of our text. For then was brought unto him one possessed with a devil, blind and dumb, and he healed him; insomuch that the blind and dumb both spake and saw. And all [page 3] the people were amazed, and said, Is not this the son of David? But when the Pharisees heard [sic] it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils. And Jesus knew their thoughts and said, unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand. They were not willing that any good should be attributed to him, but rather that the most conclusive evidence of his power and Messiahship, should [page 4] be attributed to devils than to him who alone could accomplish such wonders. The reply was appropriate and convincing, but we do not learn as they received the intended instruction. It was in perfect harmony with the whole history of man, yet because it came from him, whom they were determined to hate, and reject, they lived and died in the belief that he was an impostor.

The same unyielding spirit obtains at the present day, and it seems reasonable to suppose [page 5] that every rational being must learn wisdom from the experience of the past, and avoid all such unhappy collisions, which they know, by our Saviour's illustration and the results of ages gone by, must terminate so disastrously.

It may be conjectured that I intend from these words to torture or chastise individuals, but I intend no such thing, any father [sic] than <sup>what</sup> the truth which every christian minister should declare, will effect. I intend by the grace of God to [page 6] present the instruction which may be educed from the text, plainly, candidly, and fearlessly, and if any word of caution or reproof may be given, I hope it will be received with as much meekness and sincerity as it is given.

I know that men may differ greatly in their judgement, and contend so strongly as to neutralize [sic] each others [sic] efforts and even overthrow the very object they intend to establish. So fixed and determined are they in their own way [page 7] in the full belief that they are right and others wrong, that they will sink and be ruined in their social capacities rather than yield their opinions; and when they have been mutual in accomplishing [sic] this ruin, have the audacity to lay all the fault on the other. This has been done and is done every day, and both parties so infatuated as to think that they were perfectly right and have been zealously engaged in doing Gods [sic] service.

Let us carefully examine [page 8] the positions taken as they seem clearly inculcated in the text and context and apply the doctrine educed to ourselves, and if they apply to our case, it becomes us to walk more cautiously lest we stumble upon the dark mountains of prejudice, envy, superstition, selfwill or spiritual pride, and the disastrous [sic] consequences follow so clearly declared in text. Every kingdom divided against itself is brought to desolation and, every city or [page 9] house divided against itself shall not stand. Here the consequences are positive, desolation and destruction.

Three things seem to demand our attention.

I. The exact accordance to the words of our Savior, in all past time, in communities, civil or religious.

II. That men sometimes become so fixed in their opinions, that no argument will turn them.

III. Man being so liable to go wrong, he ought [sic] to take [page 10] the more earnest heed to his ways.

We do not think that the words of our Savior need proof for they are universally admitted, being the result of the experience of man in all passages; but a few facts [sic] may be adduced to prepare the way to the other propositions.

And

I The exact accordance to the words of our Savior, in all past time, in communities civil or religious.

This proposition embraces [page 11] a wide field of remark and observation but I shall confine myself to only a few illustrations.

And

1. It is most clearly illustrated in the history of the Jews.

Every kingdom divided against itself is brought to desolation [sic]. By this we do not understand, every little petty feud [sic] which occasionally springs up and then dies away of itself, but those internal broils, whose troubled elements are so deeply involved in their malignant [page 12] and determined opposition to each other, as not to be quelled or reconciled. Such differences as exist in the United States in respect to state policy, do not come within the range of those divisions here meant; for these serve the valuable end to keep the nation from falling into dangerous errors, and carry forward our political weal with safety and success.

Not so in the division alluded to in the text; but such as wasted Israel and ultimately their

[page 13] terminaled [sic] her nation-existence [sic]. They had much patriotism or love for ^ country, and in spite of the animosity which pervaded those factions and arrayed them against each other, they would unite together to repell [sic] an invading foe. When this was done they would turn upon each other not by arguments enforced by logical reasoning to convince, but arguments enforced by the eadge [sic] of the sword. These contentions hastened their ruin. For by them [sic] their umbers [sic] were diminished, their means of defence [page 14] greatly curtailed, and their strength so enfeebled, that they finally became an easy prey to their enemies. Isral [sic] stands to this day in bold relief, as a lasting monument of the truth of the text, Every kingdom divided against itself is brought to desolation.

The same truth is illustrated in the unhappy fate of Carthage. Once a little band of exiles under the conduct and guidance of a female, arose by her united policy to be one of the most powerful nations of antiquity. Her [page 15] palaces and majestic temples arose as by magic, and her conquests were surprising rapid & soon extensive, and her rising glory eclipsed all nations of her times. But she was watched by an ambitious and powerful rival. Rome envied her triumphs and endeavored to curtail her increasing strength and growing power. Not at [sic] daunted she feared not to grapple with this young but powerful nation, and disputed the empire of the world them [sic] for centuries. She even march [sic] an army into Italy and under the [page 16] brave and self-devoted conduct of one of her generals, sustained an army within the sight of the Roman city for about fifteen years. Several armies sent against him under the command of their bravest generals, were as gossamer before him. The irresistable [sic] Hannibal and his brave associates tore them in pieces & gave to him the undisputed control of the plains of Italy. But divided councils at home recalled him from his field of military glory, to defend his own country against the common [page 17] enemy. He saw his weakness in the divided councils of his nation, and treated for peace but in vain and finally yielded to the superiority of the Roman arms on the plains of Iama. Carthage fell, and with her all her splendor and glory. Go, read her riches,

splendor & glory on her sculptured pillars of her palaces and temples, now in ruins with her, and learn her sad end. She was divided in her councils and she came to desolation.

Rome is another illustration. [page 18]

She rose from poverty and even the dregs of human society. She even opened her gates as an asylum to those who fled their country for personal safety and protection from the hand of justice and oppression. Even with such materials [sic] with union in their councils and a strenuous morality, she was able to arise and become even the ascendant among the nations of the earth. In her united capacity, she extended her conquests far and wide: She put down Carthage her powerful rival and trampled her under foot. All [page 19] Europe and no inconsiderable part of Asia and Africa eventually acknowledged her sway, and paid their honors to her supremacy. But even in Rome so firm in her dominion [sic] and strong and powerful in her government, were found the elements of self-destruction. According to Nebuchadnezzar's dream she at length became composed partly of iron a [sic] partly of clay which never combine. These elements having no affinity worked long and surely her destruction; For every kingdom [page 20] divided against itself, is brought to desolation.

Other kingdoms have fallen through the same internal elements of disorganization [sic].

But

2. The Church has suffered the same deplorable catastrophe.

By the Church I do not mean God's true and faithful friends, who are his by regenerating grace; for their names are written in the Lamb's book of life, and have the strong arm of Omnipotence to protect and defend them. But even these often suffer much in their associated capacities with [page 21] others, whom we use here and call a Church. Our Savior does not confine himself to nations & kingdoms in his statement, but he says Every city or house divided against itself, shall not stand. This may apply to any associated body whatever, which have these discordant elements in it, they shall not stand. So far as observation extends, we find the

principle or doctrine taught in the text extends with equal [sic] force and truthfulness.

Should we turn our attention to the seven churches of Asia and [page 22] make the inquiry, Where are they? No one of their adherents [sic] could give answer. History in her fidelity to the past might answer our question and say that long, long ago, they came to desolation, and the ground which their pious devotees trod are now pressed by the timid slave or inveterate [sic] Ottoman. But how came this change? was it occasioned by their fidelity to God and their attachment to the faith once delivered to the saints? No verily! We learn in Revelations, that the seeds of discord [page 23] and disunion were early sown, and although [sic] rebuked and chastened for sins and threatened to have their candlestick removed if they repented not, and it has been removed; they were rendered desolate and ruined. So God deals with his professed people and so he will deal with them to the end of time if they obey not his word.

But what is the fact with regard to our churches at the present time? What says the record of the churches and [page 24] their condition so far as our personal acquaintance extends? Alas! How numerous [sic] are the witnesses that arise to prove the truth of the doctrine of the text! We mourn over the recital and turn from it with gloomy apprehensions of the future! How is the gold become dim and the most fine gold changed. How many there are which have gone to ruin, and how many there are which have in them the seeds of discord and disunion [sic] and on the borders of destruction. [page 25]

II. That men sometimes become so fixed in their opinions, that no argument will turn them.

This is a very wretched condition when wrong; for they throw away their own usefulness and if men of influence, they cause others not only to throw away the good they might do, but create much real evil or prevent good being done. This is apparent in many instances, both in church and state. They become fixed and immovable in their views in matters of a practical nature, and may boast of their firmness [page 26] and decision of character whereas the truth

being known it is nothing more nor less than a species of monomania; the influence of which should be avoided by every candid mind. There are others who are positive in the positions they take being gover<sup>n</sup>ed by interest which they see themselves, but is entirely concealed [sic] from us, and we wonder and are astonished at their conduct, but when the veil covered their motives, is removed ^ we no longer wonder, but clearly perceive that they have been governed [page 27] by selfishness and not by any good motives. And so we may trace the whole mysterious conduct of men & as often as any way, find they all terminate in some of the guilty passions of the human mind or in a diseased state of the intellect. As a proof of this proposition I would mention

1. The pharisees [sic].

No people were more strict observers of the rites and ceremonies of their religion than this class of people. As the [page 28] Jews were God's peculiar people to whom he had committed the Divine law, they inferred that nothing of a religious character could be transmitted to man except through their instrumentality. This being their confirmed opinion, on which they had acted for several generations they were prepared to resist all evidence to the contrary of what ever character it might be. Jesus Christ had not come according to their preconceived views and therefore could not be the [page 29] promised Messiah. Hence they were prepared to resist whatever evidence he might show of his title to the character of this high personage. They would not examine the evidence presented having their minds otherwise fixed so that no evidence would change them, not for the want of strength of evidence but for the want of candor to make proper investigation. Hence they could look on and see our Savior perform his most mighty acts and attribute the whole to the [page 30] agency or assistance of Beelzebub, the prince of the devils. They could not believe that a good spirit could work through the instrumentality of so pestilent a fellow. No proof however was given to show that he was a wicked person, but they believed he was, and there the argument ended.

Paul or Saul was of this sect and trained according to the straightest sect of the pharisees.  
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No one will doubt his ability to reason and appreciate the force of an argument; yet how [page 31] strenuous he was in persecuting the Church of God. So bitter was he against Christian [sic] he persecuted them even unto strange cities and when they were put to death he gave his voice against them, and verily believed he did God service. No argument or testimony [sic] of man could effect his mind, for it was fixed not to listen to testimony but to act according to the impressions it then had whether right or wrong. In him we see the evil consequences of such a state of mind: for he had abundant evidence of the Messiahship [page 32] of Christ, but he would not listen to it; he was determined to listen to nothing which would relieve the Church from the sorrow and grief thrown upon it by his his [sic] barbarity. Even the wailings, and lamentations, and entreaties of the dying did not move his heart, but excited him to give his voice against them. Nothing would effect him but a stroke of God power from heaven would effect him or cause him to turn his mind to serious reflection. Until then he was right in his own [page 33] mind and he was multitudes suffered while ^ in this state of mind. The power of God brought his stubborn will to bow, and then he was willing to inquire, Lord what wilt thou have me to do!! It at first seems imposible [sic] that a man should go so far and believe himself right, but he verily believed he did God service.

In this same monomania are Jews unto this day, and when one of their number by the power of God embraces the christian religion, his friends performs [sic] [page 34] funeral over his imaginary remains and buries it out of their sight. After this there is no more intercourse with him than they have with the dead. Thus do men give themselve [sic] up to be controlled not by reason but to strange infatuations.

2. The same evil obtains among heathen.

No chain binds the intellect with greater force than that produced by religion. It matters not whether it be true or false, the same strange and [page 35] mysterious power holds man and induces him to cleave to that which was early taught him. Hence the difficulties the missionaries

have in introducing the Christian religion in many places. The natives adhere to their old notions as though it were their life, and to yield they seem to think it as giving up all. Hence their principal aim is to instruct the young and rising generation. This fact accounts for many heathen customs in the Catholic Church and makes it so much [page 36] Pagan. Many nations, who overpowered by the Roman arms, were unwilling to receive their religion, which was a matter of policy after the Christian religion became the national religion, unless a portion of their idolatrous [sic] rite were superadded [sic]. These innovations to please the heather [sic] are resered [sic] even unto the present day.

3. The same evil exists in the Christian church.

Should these same Catholic [sic] be required to give even those customs and practices which they [page 37] received from the heathen, they would resist even unto blood. This we well know from the history of the reformation.

Many things in the Episcopal Church does [sic] not belong to Christianity, yet most of them adhere to those customs as though they believed their salvation depended on these things. The regular succession of their priesthood, they trace to the apostles, yet this cannot be done to the satisfaction of a thinking mind unless they pass it through by the way of the Catholic Church, which [page 38] they condemn and consider it antiChrist. It is astonishing to see what vagaries men will believe and with what tenacity they will adhere to them.

We might here mention similar instances in natural science but less indeed because the bands are not so strong as in religion yet some have been severely persecuted, who dared to differ from those whose minds had been immovably fixed, unless effected by a power beyond that of man.

This evil we fell [sic] most in the dissenting Churches which are [page 39] are [sic] weak and need union to give them strength and permanency. Yet the same evil prevails among the dissenting Churches, where we feel its baneful influence the most, and deprecate its sad

consequences, for many a Church it has broken up and laid the labors of years in the dust. The destruction of our Churches is not the worst feature it carries with it; for it induces a spirit of infidelity and distrust to the christian religion and the sacred sanctity of its institutions. Men look on and wonder and are astonished [page 40] at the contentions in the Church and the inflexible stubbornness [sic] of professed Christians. This we hear almost daily and the infidelity it induces has become so alarming that it is broached even in the public prints. It is felt in every community and every Church, and shows us that the Church makes more infidels than any other associated body. What good can be brought out of such a state of things God only knows, and while he overrules all these things for good, man who is the agent of such evils is verily guilty and must [page 41] abide the consequences.

III. Man being so liable to go wrong, he ought [sic] to take the more earnest heed to his ways.

This is a natural and candid inference to which every one should give his most earnest and solicitous attention. Were we all perfect, there would be no need of guard thrown up on every hand to protect us and guide us in the right way; but he that thinketh he standeth should take heed lest he falleth and draw after him many others. In every community union is desirable in the right way, but [page 42] disunion is destructible to any people especially to the weak; hence every conscientious man who is desirous of promoting the welfare of the community in which he lives<sup>1</sup> should most critically and cautiously review the ground of the evidence which has caused him to differ from those around him.

This he should do, not for his own interest but for the public good. To act wrong or under wrong apprehensions is fraught [sic] with great evil and destructive of one's own happiness. [page 43] His conclusions may have been wrong, having labored under wrong apprehensions, and thereby throwing away the good he might do, and at the same time effecting not

much evil. He should ^ commence by making up his mind that his positions are right and then seek for testimony to strengthen him where he is; but should think he may be wrong and earnestly desire to be right.

There are two sides to every moral subject and in the absence of testimony on one side, we would [page 44] most surely come to wrong conclusions. Let him there examine every part of every subject which makes up the case before he decides and if possible throw away all prejudice, for with that to direct him, he must [sic] surely will go wrong.

2. He should examine the times and circumstances in which he lives.

This makes a great difference in the course of conduct which a man should pursue. The things which called for now were not required a century ago. The mode [page 45] of preaching at that period would not answer now; or even twenty years ago, within the limits of our

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remembra<sup>n</sup>ce [sic], the general mode of preaching would by no means answer now. The mode of Church government or manner of urging submission to the Church then would not answer now. Some of us perhaps wish to follow the institutions of the fathers in the reformation, but we should look excessively odd in a religious assembly as was then the custom. The march of time and improvement is onward, and we must remember [unnumbered page] that we are on the car of time and improvement, what will answer to-day may not tomorrow, and each one should look well to himself as to the state [sic] human affair around him lest all his exertions to improve human society be vain and worse than vain.

B~n. August. 28.1853.

**Sermon 20 Rom. 11.Chap.P. 33. Jan. 4 1854 33 pages 6  
1/8"x 7 1/2" Funeral of Sterns Miller aged 22. He died in  
Ohio. His remains were brought home**

H. 282  
" 354  
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on two of the pages]

Rom. 11. chap. P. 33.

How unsearchable are his judgements, and his ways past finding out.

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wisdom &

The unsearchable ways of the Almighty, are guided by infinite ^ goodness. They should always attract our attention and command our admiration, and create in us sincere love and influence profound veneration. This is their legitimate on the mind of the truly pious and peculiarly [page 2] worthy of our attention at all times, and especially in the dark and melancholy acts of his Providence as the one which has, to-day, called us to-gether. Here we need those consolations which arise from a contemplation of his adorable character, as the wise and merciful disposer of all events which come upon the human family. In such a contemplation, we invariably find, though clouds and darkness are round him; righteousness and judgement are are [sic] the habitation of his throne. Ps. 97.2. [page 3] And we are assured from the beauty and excellency of his moral character, that mercy and truth goeth before his face, and that goodness and benevolence mark all the acts of his Providence. A proper view of his character in the darkest hour of adversity will quell every fear, hush every murmur, & melt every feeling ^ into reverential [sic] love and holy submission to his will, and the language of the subdued soul will be, Father for so it seemed good in thy sight.

Many in this holy contemplation [page 4] have lost sight of all earthly considerations, and their minds become completely absorbed in the overshadowing goodness of the Almighty.

The Apostle in looking at his own wretched condition as a sinner, cries out in the agony of his soul O wretched [sic] man that I am who shall deliver me from the body of this death! And looking to the atonement, the developement [sic] of the benevolent character of the Almighty, his fears are gone, his anxiety is changed into gratitude & as effusions of his soul he says thanks be to God, through our Lord [page 5] Jesus Christ! He was similarly effected when he penned the words of our text; for he had been looking at the moral condition of man by nature, from which they could not extricate themselves and the unspeakable goodness, wisdom and benevolence of God as developed in the gospel, so far as he could understand its excellencies, filled his mind with delightful emotions and in an extacy [sic] of joy, he cries out O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgements, [page 6] and his ways past finding out.

The last clause of this verse I have selected as the theme of a few reflections on this mournful occasion, - Let us give our attention to the meaning of the text.

By unsearchable we are to understand that which cannot be fully searched out and by man comprehended, and by his judgements, though having various significations, according with their connection in scripture, here we are to understand his arrangements or [page 7] plan of accomplishing any particular object. By his Ways, we are to understand the manner of his doing things, in the course of his Providence; and by being past finding out, we are to understand, that the plans of his government are deep and beyond the comprehension of finite minds. We may see visible tokens of his presence, but the agent which acts is invisible, and the particular <sup>moral</sup> character of the work or act performed, to our short-sightedness may often seem unwise, unkind and even austere and tyrannical, because we [page 8] understand not its true import and moral tendency. But could we be satisfied <sup>that</sup> it was well calculated to accomplish the greatest possible good of those concerned it would be the part of wisdom calmly <sup>to</sup> coincide with the dispensation, however painful it might be in itself. But this cannot be known or understood by us short-sighted

beings, for his judgements are unsearchable and past finding out. Much then of our acquiescence and submission, must rest on our faith and confidence in [page 9] the Divine government; not built upon mere presumption with <sup>out</sup> evidence, but on facts as they have been exhibited in all past time in his moral government, and abundantly sustained by the testimony of his word.

Three things, then, demand our attention,

- I. The in which God conducts his moral government.
- II. Its moral character and tendency.
- III. Infer our duty in all his dealings with us. [page 10]

To each of these we can bestow but a few thoughts.

And

- I. The manner in which God conducts his moral government.

And

1. He conducts his moral government as a Sovereign but not as a Tyrant.

That is he acts independently of all other beings, but not inconsistently with the condition of his subject or irrespective of their general good and happiness. Being all-wise he needs [page 11] not the instruction of others or information, for he knoweth all things from the beginning. To devise the best means of accomplishing the greatest good and happiness of his subjects <sup>he has wished to do</sup> and as he is all-powerful he can execute whatever purpose he pleases; but his justice and mercy prevent the abuse of his power. All his moral attributes [sic] sustain him in his Sovereignty and urge <sup>which is</sup> him to pursue that course <sup>in</sup> perfect harmony with the well-being of all his creatures; for we may suppose and sustained by his word that it is pleasing to him to see his universe [page 12] increasing in holiness and consequent happiness and forever beautifying before him; and shall not the Judge of all the earth do right? Gen. 18.25.

2. In a way far beyond the comprehension of man.

This would be naturally inferred from the fact that man is finite but God infinite; for how is it possible that finity [sic] could comprehend infinity. Hence the judgements of the Lord are unsearchable to us finite beings and his ways past finding out. And so they must [page 13] remain until fully developed or God in infinite condescension [sic] shall see fit to reveal them to man.

This position is most clearly illustrated by facts as related in God's word. From the great number only a few need be presented, and when they were in progress they were dark and inscrutable, and a sullen gloom brooded over them, but when developed the wisdom and goodness of God shone conspicuous. The case of Joseph and his brethren [sic] is a fair example of this kind. Torn from the embrace of an affectionate [sic] father, under strong [page 14] and effecting evidences of his having been seized and devoured by wild beasts. The father mourns with deep and unfained [sic] sorrow and resolves to go down to his grave mourning for the distressing end of his son. Time rolls on afflictions follow, and the aged patriarch born [sic] in the bitterness of his soul. <sup>dow [sic]</sup> under sorrow and deep distress and despair, cries out, All these things are against me! Jacob was a sincere mourner; all this was to him a reality; but the child lives, God protects him, though pushed along throug [sic] scenes of sorrow and danger by those very hands [page 15] who were determined on his destruction, till he arrived to the highest authority in Egypt. They meant it for evil, but God meant it for good. No trace of this lost son was discovered by the afflicted <sup>his penitent sons,</sup> father, till was announced to him by ~~the~~ Joseph yet lives and is governor over all Egypt. How unsearchable are his judgements!

illustrated

The same truth is most clearly and effectingly <sup>^</sup> in the plan of redemption. How is possible for us to be able to comprehend or rightly understand this great work which [page 16] seemed to take ~~took~~ all heaven by surprise and excited the curiosity even of angelic minds to look into its mysteries. This is what the apostle alludes to in the text, How unsearchable are his judgements! <sup>able</sup>

What imagination so powerful as to conceive, or created mind ^ to comprehend this great truth that an infinitely holy God would thus condescend to make such great sacrifices to reconcile a sinful and self ruined world to himself? Who would conjecture that the very Being who was to accomplish this great work [page 17] Almighty in power having more than twelve legions of angels at his command to aid and assist him, should give himself up like the feebleness of a lamb, and suffer himself to be tried, condemned & executed as a malefactor, by poor feeble mortals? Even his own beloved disciples who had received his rich instruction from his own lips, did not fully comprehend this awful event when he bowed his head and died, the grand climax of this solemn dramama [sic]! With this event ^ their hopes fled, all last, and their ^ sank melancholly [sic] [page 18] into hopeless gloom and ^ despondency. How unsearchable are his judgements and his ways are past finding out.

But these are cases partially developed and the grand object in view is understood; but ^ they were in progress, who understood them? He came unto his own, but they received him not, and persecuted him as an imposter and put him to death as a criminal! It is true he was early introduced in prophecy, but how different was his advent from what was anticipated.

3. The same truth is fully [page 19] sustained by scripture.

Of the scripture testimony only a few ^ need be presented. We would present the text as direct to the point, How unsearchable are his judgements, and his ways past finding out. Says Job, Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? Job. 11.7. Says Ps. O Lord how great are thy works, and thy thoughts are very deep! Ps. 92.5. As the heavens are high above the earth so are his ways above our ways and his thoughts above our thoughts. [page 20] Let us turn our attention to the next topic.

II. The moral character and tendency of his government.

1. It is directed to the good and hapiness [sic] of his subjects

Wherever his judgements or the pans [sic] of his government have been developed, no

one can say that they are otherwise than for the good of his creatures. This is most clearly seen in the case of Joseph and his brethren [sic]. Wherever we may trace the events of these acts of his providence we see clear [page 21] and most conclusive marks of goodness and mercy every where displayed; though before they were developed the Patriarch with all his piety and confidence in God says all these things are against me. But when he saw the great object to be accomplished the mystery was unmasked, and ways of the Lord appeared clear all glorious and goodness and mercy and truth as a covenant keeping God.

The same may be said in the plan of Redemption [sic]. To create and people a world was a great [page 22] work, but to redeem was still greater. While the one brings to view his Almighty power, the other presents his justice and mercy so Divinely united that even angelic minds cannot see which shines the brightest. While the one brought millions of intelligent beings into existence to admire his greatness and power, the other brings myriads to behold his moral perfections, and in unspeakable happiness sing his praises for ever and ever.

2. It serves to elevate [page 23] the character of man and make <sup>him</sup> <sup>assimilated</sup> [sic] ~~in accordance~~ to ~~with~~ the image of God.

In all the dispensations of his providence, w<sup>h</sup>ere they are fully or partially developed, we discover a beauty and moral excellency in his character, which serve to elevate our affections, and create in us a desire to be like him. This has been the moral tendency of the acts [sic] of the Almighty in all past time where there has been a careful examination made into his word and works. To rise in the scale of being we are designed [page 24] by our munificent Creator, and so far as his plans of government have been developed we see clear [sic] and distinct marks of this effect: We then with perfect safety may infer that the same effect will be produced in all other acts of his providence. Then though the dark cloud of his Providence impenetrable to the natural and seem to threaten our run [sic] and mercy eye, may hang over us, faith descries the clear [sic] sky of his goodness <sup>and</sup> beyond awaiting all those who humbly trusts his word.

III. We then infer our duty [page 25] in all his dealings with us.

1. We should place implicit confidence in his goodness and mercy.

These we cannot question, for they are most lucidly brought to view in his word and all distinctly marked in ^ his works. And although his providences are such that becloud our sky let us remember, that his councils are deep, and his judgement unsearchable [sic] and his ways past finding out. But from what we do see, we may with perfect safety say with one [page 26] of old confidence which his Though he slay me, yet will I trust in him. This is the ^ character deserves and the same which he in righteousness demands, and our duty to yield. It would lighten our toils in our earthly pilgrimage and strew many flowers in our path to our heavenly rest.

2. We should rest assured that God knows what is best for us.

We are the beings of a day and know comparatively nothing. In the hands of a being of [page 27] infinite goodness, wisdom and mercy, for whom it is impossible to do wrong, how safe we lie. However dark his providences may be, we are sure they are right, promoting his own glory and the good and happiness of us his creatures.

But how shall ^ we dispose of the present melancholy providence? It is the hand of the Lord ought to and we with holy submission ^ bow to his will. Although we cannot fathom the designs of the Almighty, yet there are many things which clears up the gloom that otherwise ^ hang over [page 28] the scenes before us. The Lord will do right we are assured, and this we should be satisfied

whom we love & solidly and resign all into his hands who cannot do wrong; but our friend ^ we give not up without a is well-grounded hope that it ^ will [sic] with him. The few years he lived on earth, were mark [sic] with a moral life and honest deportment. He appeared to love the sanctuary, and although he never united himself to the visible Church on earth, yet while absent at school God met him and made him a subject of his [page 29] of his [sic] grace. He expressed his hope in Christ. I am informed by taking an active part in social meetings, and when he returned home, he cordially

bore testimony that Christ was precious, in the family devotions. And may his short experience prove a blessing to his youthful associates.

My respected friends parents of the deceased [sic], we know your affliction is severe but we hope you feel to yield all into the hands of that God, who can do nothing wrong. It is a dark Providence to remove one, who bid fair to prove a blessing [page 30] to his friends and useful to community; but dark as it may to us, we are sure that God doeth all things right and well. The whole mystery or darkness which may envelope [sic] it, may not be removed here, but will no doubt be hereafter. Rest then on the wisdom and goodness of God, and be assured that he careth for you. You have much reason to be grateful [sic] to him, that has spared you to bless your eyes and cheer your hearts, to see your children arise to maturety [sic] with so fair promise of usefulness. [page 31]

You have been blessed in this respect beyond the ordinary walks of mortal man, and the same hand which in mercy has thus blessed, now in infinite wisdom has removed some of those blessings. Think not that these things are against you, but trust him as your covenant keeping God, and kiss the hand which smites, for he knoweth and doeth all things right and well. Dark is this providence but faith discries [sic] the heavenly home where we trust you will meet again

To you my young friends brothers and sisters of the deceased, we hope [page 32] though this providence was sudden and unexpected, that you we [sic] prepared to meet it, with reconciliation to the Divine will. We have for years looked with interest on your progress in your usefulness, we have seen the love and harmony which prevailed among you, we have listened with interest to you [sic] song of praise in the sanctuary, but is a lesson to teach you that these things do not always last on earth. May God protect you and guide you safely through the journey [sic] of life, and may you all so live that when he shall see fit to call you [page 33] from these earthly scenes, you may be permitted to meet as one unbroken family to renew your song of praise in more exalted lays [sic], and sing redeeming love for ever and ever [sic].

Funeral of Sterns Miller      Jan. 4.1854.    Aged 22.      He died in Ohio. His remains  
were brought home.

***Biblical Allusions in Alexander Twilight's  
Sermons***

**#1**

***Galatians 6:7***

1:7	Isaiah 29:15
1:7	John 4:24
1:8	Matthew 23:14
1:11	Psalm 21:2 (God pondereth the heart")
1:12	Proverbs 24:11,12
1:13	James 2:15,16
1:23	Psalm 95:8; Hebrews 3:8,15; 4:7 ("harden not your heart")
1:24	Malachi 1:14
1:26	Psalm 139
1:38	Mark 3:28,29

Note: Twilight preached this sermon five times, twice in Brownington. The first time is dated June, 1842. The fifth and last time, also in Brownington, is dated more than ten years later on August 29, 1852.

**#2**

***Solomon's Song  
Chapter 5:3-4***

2:1	II Timothy 3:16
2:5	Song of Solomon 5:3
2:5	" " 5:2
2:10	" " 5:6
2:10	" " 5:7
2:11	" " 5:8
2:12	Matthew 26:40-41
2:16-17	Matthew 6:6
2:20	John 14:5
2:24	Galatians 6:7
2:28	I Timothy 5:8
2:29	Romans 12:11-13
2:35	Song of Solomon 6:4
2:36	Matthew 5:16
2:36	Matthew 25:1-13
2:42	Song of Solomon 5:3

2:43	"	"	"
2:44	Matthew	7:7	
2:45	Isaiah	57:15	
2:52	Isaiah	55:12-13	

## #3

***Solomon's Song***  
***Song of Solomon: 5:3-4***

3:11	Song of Solomon	5:4
3:65 (sic)	Matthew	5:13
3:66 "	Genesis	18:32, 19:24
3:67 "	Habakkuk	2:14
3:67 "	Matthew	5:14
3:68 "	Matthew	28:19-20
3:70 "	Luke	12:32
3:71 "	Revelations	2:10
3:72 "	Luke	12:40
3:73 "	Matthew	5:16
3:73 "	John	9:4
3:80 "	Hebrews	12:6
3:82 "	Song of Solomon	5:5
3:83 "	Song of Solomon	5:10

Pages 1-10 are a summary of the sermon preached one week earlier. One has to wonder why the pagination changed. Could Twilight have re-worked an earlier sermon to fit into this supplemental sermon on Solomon's Song?

## #4

***I Corinthians 9:24***

4:1	Romans	12:11	("fervent in spirit")
4:2	I Cor.	9:25	(temerate in all ..")
4:5	Proverbs	4:25-27	
4:5	Ephesians	5:15	
4:6	Genesis	45:24	
4:6	Proverbs	25:11	(golden apples)
4:7	Romans	12:11	
4:7	Ecclesiastes	9:10	
4:8	Philippians	3:12-14	
4:9	"	" " "	"
4:10	Revelations	2:7	
4:11	"	2:10	
4:11	I Corinthians	9:24	
4:11	"	9:26	
4:15	Luke	17:10	(unprofitable servants)

- 4:16 Matthew 6:12 (forgive us our debts.)  
 4:17 Hebrews 12:2 (Author and finisher.)  
 4 (unnumbered last page) Revelations 5:12ff  
 4 " " " Revelations 1:6, 5:10

This sermon contains many pages with gaps between various Biblical texts suggesting that Twilight gave brief extemporary comments on each text or phrase noted.

## #5 *II Corinthians 5:20*

- 5:1 2 Corinthians 5:14-15  
 5:4 2 Corinthians 5:19 ("word of reconciliation")  
 5:4 2 Corinthians 5:20 (ambassadors of God)  
 5:4 2 Corinthians 5:20 ("be ye reconciled to God")  
 5:17 Isaiah 1:2 ("Hear O heavens..") crossed out  
 5:18 2 Corinthians 5:19  
 5:22 Matthew 20:28; Mark 10:45 (ransom)  
 5:23 Isaiah 53:11 ("he shall bear their iniquities")  
 5:23 Psalm 2:7-8  
 5:23 2 Corinthians 5:19  
 5:30 Luke 10:16  
 5:31 2 Kings 17:13 ("turn ye from your evil.")  
 5:32 Isaiah 55:6-7  
 5:33 Ezekial 18:31-32  
 5:34 Jeremiah 38:20  
 5:35 Isaiah 1:18  
 5:36 Matthew 23:37; Luke 13:34 ("O Jerusalem..")  
 5:38 1 Kings 19:12 ("still small voice..")  
 5:41 Jeremiah 27:13 ("why will ye die?")  
 5:41 Matthew 28:20  
 5:42 James 1:12 ("crown of life..")  
 5:44 Luke 13:3  
 5:44 Mark 1:15  
 5:45 John 8:23-24  
 5:46 Isaiah 66:24; Mark 9:44, 46, 48 ("..worm dieth not.)  
 5:46 John 11:35 ("Jesus wept.")  
 5:47 Isaiah 45:9  
 5:48 Matthew 28:19-20  
 5:48 Mark 6:12  
 5:50 Exodus 34:7  
 5:50 Joshua 24:15 ("choose this day..")

## #6

***Isaiah 5:4***

- 6:2 Luke 12:48 ("to whom much is given, much is required")  
 6:6 Luke 11:20 ("finger of God")  
 6:9 Zechariah 3:10 ("vine and fig tree")

This sermon reveals Twilight's fondness for America, its' freedom, its' Constitution, its' difference from England and Europe (especially Spain). In contrast to other sermons this one has very few Biblical references.

Lack of patriotic loyalty to the nation's fine qualities are designated as "Neglect of God's service", "Intemperance and vice", "Oppression and slavery and their attendant evils".

## #7

***James 1:22***

- 7:6 Deuteronomy 32:34  
 7:7 Hebrews 1:1-3  
 7:9 James 1:23-4  
 7:9 Matthew 13:4, Mark 4:4, Luke 8:5 (parable of the sower)  
 7:9 2 Timothy 3:7  
 7:12 Luke 8:18 ("take heed how ye hear.")  
 7:13 Matthew 21:31  
 7:18 Acts 8:23 ("the gall of bitterness")  
 7:21 Luke 10:16  
 7:21 Acts 13:41  
 7:23 2 Corinthians 5:17  
 7:24 Acts 5:2 (Ananias & Sapphira)  
 7:25 Psalm 119:6  
 7:27 Psalm 111:10 ("fear of the Lord.the beginning of..")  
 7:30 Exodus 19:18  
 7:30 Romans 14:23 ("wages of sin is death")  
 7:31 Romans 1:16 ("the power of God..")  
 7:31 2 Thessalonians 1:9-10  
 7:32 Psalm 119:97  
 7:32 Psalm 119:103  
 7:33 Jeremiah 15:16  
 7:35 Isaiah 39:8 ("good is the word of the Lord")  
 7:37 John 10:27 ("my sheep know my voice.")  
 7:38 John 4:14 ("well of water.")  
 7:39 2 Timothy 2:17 (Hymenaeus & Philetus)  
 7:4 (sic) Acts 8:18 ("Simon Magus.gall of bitterness")

- 7:41 Romans 6:17 ("form of doctrine..")  
 7:41 Matthew 6:21 ("treasures.")  
 7:unnumbered page: Matthew 25:24 ("inherit the kingdom..")  
 7: " " : Matthew 25:41 ("Depart from me..")  
 7: " " : Matthew 7:26-27

**#8*****Proverbs 8:17***

- 8:7 Ecclesiastes 12:1  
 8:7 Proverbs 27:1 ("we know not what a day.")  
 8:9 1 Samuel 3:8  
 8:9 Psalm 27:8  
 8:10 Hebrews 3:15  
 8:10 2 Corinthians 6:2  
 8:11 Luke 12:31 ("seek ye first the kingdom..")  
 8:18 (sic) Isaiah 9:11  
 8:16-17 Mark 10:13-14  
 8:17 Matthew 21:16  
 8:17 Hosea 11:1 ("when Israel was a child..")  
 8:19 Jeremiah 3:4  
 8:20 Jeremiah 13:23 ("Ethiopian..Leopard.")  
 8:24 Luke 15 (parable of prodigal son)  
 8:28 Ecclesiastes 12:1 ("remember now thy creator..")  
 8:30 Jeremiah 13:23  
 8:32 Proverbs 8:34-5  
 8:33 Isaiah 40:31  
 8:34 Matthew 5:6, 7:7  
 8:35-6 Proverbs 8:17-21  
 8:37 Luke 12:31  
 8:42 Luke 12:31  
 8:45-6 Hosea 6:3  
 8:46-7 Malachi 14:2 ("sun of righteousness..")  
 8:48 Jeremiah 6:37  
 8:48 Revelations 3:20

**#9*****2 Peter 3:18***

9:1	2 Peter 3:10 ("fervent heat..")
9:8	Job 4:18
9:11	2 Corinthians 5:17 ("all things become new.")
9:14	Hebrews 11:1 ("faith is the substance of things.")
9:15	Philippians 1:21 ("to die is gain.")
9:17	2 Peter 1:5-8
9:18	2 Timothy 3:16
9:18	1 Thessalonians 4:1
9:19	Matthew 5:6
9:20	Amos 6:1 ("at ease in Zion..")
9:21	Psalms 42:1-2
9:21-22	Philippians 3:12-14
9:23	Psalms 42:2
9:25	Psalms 17:15

**#10*****John 5:39***

10:2	Isaiah 35:8 ("wayfaring man.")
10:6	Proverbs 2:4-5
10:9	1 Corinthians 2:11 ("Spirit of God.")
10:11	Colossians 3:16
10:12	2 Timothy 3:16-17
10:13-14	Hebrews 12:25
10:14	John 5:39 ("they are they which testify of me..")
10:15	Job 23:12
10:15-16	Psalms 19:8
10:16	Psalms 119:20, 24, 103
10:17	2 Timothy 3:16
10:18-19	Psalms 1:2-3

**#11*****Luke 9:55***

11:1	Matthew 8:1 ("who is greatest..?")
11:2	Luke 9:51 ("set his face to go to Jerusalem")
11:4	Luke 9:55
11:9	Luke 9:49-50
11:36	Genesis 4 (Cain)
11:37	Proverbs 27:1 ("we know not..")
11:40	Revelations 21:2

**#12**

***John 17:24***

12:5	Matthew 26:14 (Judas' betrayal)
12:6	John 17:6
12:8	John 6:67 ("will ye also go away..?")
12:8	John 6:68 ("..words of eternal life..")
12:11	Matthew 26:75 ("..wept bitterly")
12:11	Matthew 27:5 (Judas hung himself)
12:15	Genesis 37:28 (Joseph sold into Egyptian slavery)
12:16	John 12:4-6 (Judas objects ..) (NOT 12:15 as notes say)
12:18	John 13:5 (washing feet)
12:19	Matthew 26:48 (the kiss of Judas)
12:23	Matthew 18:6 ("better a millstone hung..")
12:25	John 17:8
12:26	John 3:16
12:27	John 6:68
12:28	Matthew 11:28 ("all ye who labor..")
12:29	John 17:14 ("not of the world")
12:31	Matthew 18:20 ("where two or three are gathered")
12:33	Isaiah 40:11
12:49	Isaiah 50:4
12:49	Psalms 23
12:49	Isaiah 32:1-2
12:53	Matthew 1:21 (Joseph's dream)
12:54-5	Matthew 25:34
12:66	Matthew 17:4
12:69	John 17:5
12:70-72	[appears to come from hymn "For All the Saints"]
12:73-75	Summation
12:75	2 Corinthians 4:17

**#13*****II Peter 3:18 (Grow in Grace), Psalm 148***

13:5	Matthew 13:18-23 (The Parable of the Sower)
13:6	Matthew 25:14-30 (The Parable of the Talents)
13:6	Job 17:9
13:7	Psalms 92:12-14
13:7	Isaiah 40:31
13:8	Malachi 4:2
13:8	II Thessalonians 1:3
13:8	Romans 1:8
13:10	John 14:27
13:11	Psalms 10:6,11
13:15	Habakkuk 3:17,18
13:24	II Corinthians 13:5
13:25	Zephaniah 1:12 ("search us as he did Jerusalem..")
13:26	Psalms 74:4

- 13:27 Matthew 26:41 ("watch and pray..")  
 13:28 Matthew 7:7-8  
 13:29 Isaiah 57:15  
 13:31 John 14:27 ("my peace I give unto you..")

**#14*****Daniel 12:4***

- 14:1-2 Genesis 1:1-2  
 14:4 TEXT  
 14:16 Malachi 4:2 ("the Sun of Righteousness..")  
 14:16 John 1:11-12 ("he came unto his own and his own.")  
 14:17 Matthew 11:5 ("he healed the sick, gave sight.")  
 14:18 Matthew 28:19 ("..preach his gospel to the ends.")  
 14:21 Psalm 76:10 ("the wrath of man.")  
 14:23 TEXT  
 14:29 ecclesiola in ecclesia (God had a seed in the church.)  
 14:41-42 slavery ("never gave man the right to reduce.")  
 14:52 TEXT  
 14:53 Isaiah 11:9 ("knowledge of the Lord..")  
 Note: It appears that sermons #14 and #15 were preached on two successive Sundays in Brownington on July 10 and 17, 1853. Both were delivered the same day in Barton Landing the following year on February 5.

**#15*****Daniel 12:4***

- 15:16 Revelations 21:1 ("new heaven and a new earth..")  
 15:27 Matthew 16:3 ("signs of the times.")  
 15:31 TEXT  
 15:34 Psalm 111:10 ("..fear of the Lord the beginning.")  
 15:44-5 Isaiah 11:9  
 15:57 TEXT  
 15:59 Matthew 25:21

**#16*****Matthew 25:10***

- 16:8 Ecclesiastes 12:14  
 16:9 Genesis 34:6-7

16:10	Proverbs 22:3
16:11	Genesis 6:6-7 ("..repented that he made man..")
16:12	Genesis 7:23 (the destruction of every living thing)
16:15	Luke 12:48 ("where much is given..")
16:19	Isaiah 35:6 (".wayfaring man.shall not err.")

## #17

*Acts 13:26*

17:7	Hebrews 10:27
17:8	Isaiah 55:11 ("God will not allow his word..")
17:10	Jeremiah 2:13 ("broken cisterns.")
17:16	John 1:29 ("Christ who taketh away the sins.")
17:16	Matthew 7:15 ("wolves in sheep's clothing..")
17:17	Romans 9:6 ("not all Israel.")
17:18	Hosea 4:6 ("my people are destroyed.")
17:19	Romans 10:3
17:19	Matthew 11:25 ("thank God that ye are not.")
17:19	Isaiah 30:21 ("..this is the way, walk ye in it".)
17:20	1 Samuel 15 (the story of Agag)
17:22	Romans 6:23 (".wages of sin is death..")
17:24	Romans 3:20 ("deeds of the law, no flesh.")
17:24	John 3:18
17:27	Ephesians 2:19
17:28	Romans 8:17 ("heirs of God and joint heirs.")
17:30	Romans 5:1-2
17:31-2	1 Peter 2:9-10
17:33	Malachi 4:2 ("..the Sun of Righteousness.")
17:35	Romans 8:21 ("..liberty of the sons of God..")
17:41	Luke 15:7 ("joy in heaven over one sinner.")
17:42	Luke 4:18-19
17:42	Romans 1:16
17:44	Ephesians 1:13-14
17:37 (sic)	Isaiah 55:1
17:38	Matthew 11:28 ("come unto me.")
17:38	Revelations 22:17
17:40	Isaiah 9:6 ("mighty God, the everlasting Father.")
17:41	Genesis 12:3
17:41	John 3:16
17:42	1 Timothy 1:15
17:42	1 Corinthians 1:30
12:43	John 1:12 (".power to become sons.")
17:44	Romans 10:7-8 (".the word is nigh.")
17:45	Hebrews 2:3
17:46	John 6:37 ("I will in no wise cast out")
17:46	Isaiah 55:7 ("let the wicked forsake.")
17: [unnumbered]	Proverbs 23:32 ("bite like a serpent.")
17: [ " ]	Luke 16:23 ("lift up our eyes in Hell.")

**#18*****Hebrews 10:24-25***

18:3-4	Acts 19 (summarized)
18:5	TEXT
18:7	2 Timothy 3:16
18:21	Isaiah 35:1 ("..the desert would blossom.")
18:23	Isaiah 61:18 ("violence shall no more be heard.")
18:25-26	John 14:2 ("in my Father's house. many mansions")
18:26	James 1:12 ("..crown of life.")
18:26	Matthew 25:21 ("..well done, good and faithful.")
18:27	Hebrews 12:1 ("..cloud of witnesses..")
18:28-29	Revelations 21:27 ("the Lamb's book of life.")
18:32	Psalms 137:4 ("how shall we sing the Lord's song..")
18:32-3	Psalms 137
18:33	Matthew 22:37 ("love God with all..")
18:36	Isaiah 28:10, 13 ("..line upon line, precept upon..")
18:39	Matthew 6:20 ("..treasures on earth.")
18:42	Proverbs 22:6 ("train up a child in the way.")

**#19*****Matthew 12:25***

19:1-3	Exposition of the text
19:19	Daniel 2:1 (Nebuchadnezzar's dream)
19:19	Daniel 2:32-5 ("partly of iron, partly of clay.")
19:19	TEXT
19:19	Revelations 21:27 ("Lamb's book of life.")
19:21	TEXT
19:21	Revelations 1:4 ("the seven churches of Asia..")
19:23	Revelations 2:5 ("..candlesticks removed.")
19:24	Lamentations 4:1 ("..gold become dim and most.")
19:33	Acts 22:10 ("..Lord what wilt thou have me to do?")

**#20*****Romans 11:33***

20:2	Psalms 97:2
20:4	Romans 7:24 ("Who shall deliver me..?")
20:4-5	1 Corinthians 15:57 ("thanks be to God..")
20:5-6	TEXT
20:12	Genesis 18:25

20:13ff	Genesis 37 (story of Joseph and his brothers)
20:18	TEXT
20:18	John 1:11 ("He came into his own.")
20:19	TEXT
20:19	Job 11:7
20:19	Psalms 92:5
20:19	Isaiah 55:9 ("as the heavens are high.")
20:21	Genesis 37 (Joseph and his brothers)
20:25	TEXT
20:26	Job 13:15 ("though he slay me, yet shall I.")