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The Nature - operations - & final End of False Repentance: or the Sorrow of the world!

2 Cor. 7:10.

1. The apostacy of professing Christians may be accounted for: they never had Godly sorrow.

2. Impossible for man to decide on the truth or falsehood of professed conversion.

3. Duty of Ministers in consequence of this: to instruct &c.

4. Let the wicked make thorough work in their repentance. Those who doubt their repentance, should, seek assurance of it.

Suitable for Revivals: to search the inquiring: & convict the erroneous. Also, to preach before Ministers.

Monte-Video Decr. 12. 1840.

The Nature, operations and final End of False Repentance.

2 Cor: 7: 10.

"For godly sorrow worketh Repentance to salvation, not to be repented of: but the sorrow of the world worketh death."—

Introduction.

Every good thing, among men has its counterfeit. Some counterfeits exceedingly exact: & hard of detection. Christianity has its counterfeit. Every Christian grace has its counterfeit.

Essential to distinguish between the True & the False as well for individual satisfaction & safety: as well as for the right direction of those who would be Christians, and the detection of

In trade I am offered a coin: it appears to be silver: the impressions are perfect But I discover it to be base metal - a false & counterfeit coin & reject it. Why was this false coin made? To pass for that which is true: because the true is valuable & serves many good purposes. If the true were not good, & valuable there would be no Counterfeits. The counterfeit coin is made to pass for the genuine, on account of the good purposes which the genuine coin serves. Thus

these who are falsely so.

Brief consideration of the Text.

We shall take the Text ~~Taken~~ out of its connection and consider it as a distinct proposition.

Introduces us to two kinds of sorrow for sin: the one True: the other False.

1. "Godly sorrow": i.e a sorrow ~~according~~ "κατα θεον λυπη" for sin, having God for its author: and God for its end. It results in a change of mind & purpose in respect to sin: and a turning wholly from sin to God & holiness, out of sincere hatred of the one & love of the other. The sorrow results in this sincere repentance, the end of which is salvation. A repentance never to be regretted - or re-pented of, whatever may have

been its pains & distresses but on the contrary to be rejoiced in forever.'

"ἡ δὲ τοῦ κοσμου λύπη."

2. "The Sorrow of the world." i.e. Sorrow for Sin, having the world for its author: & the world for its End: a Sorrow for Sin & turning from it in some sense & degree: (but never effectually & permanently) not out of sincere hatred of Sin & love to God, but from other various selfish worldly motives: such a Sorrow for Sin ~~and~~ as worldly, unrenewed men may have: consistent with a worldly mind.

It "worketh death": The final End is the perdition of the soul exercised thereby.

There is therefore a Godly Sorrow for Sin, working Re

pentance unto life: not to be repented of: and there is a Sorrow of the world, which results in no repentance no reformation unto Salvation. The end is death. There is a true & false Sorrow for Sin: actions flow false resulting in a true & false Repentance.

Let it be our object to inquire into the Nature operations, & final End of this worldly Sorrow for Sin which leads to false Repentance: particularly and attentively.—

1. The Nature of the Sorrow of the world.—

It is essentially different from godly Sorrow. Both indeed have respect to Sin

but

(1) The Sorrow of the world, is different in its origin. Godly Sorrow, is the fruit of the Spirit of God.

The Sorrow of the world, the fruit of man's own Spirit.

(2) Different in Kind or Character.

The true Sorrow, is Sorrow for Sin because in itself vile: in its Consequences of polluting & damning: as committed against a God of infinite authority, excellency & glory, whose service & favour are superlatively to be desired.

The False, is Sorrow for Sin because it brings distress of mind: loss of temporal advantages & eternal ruin. It is only considered as

making against sin its consequences the individual's happiness & prosperity, there is no view nor impression of its intrinsic vileness: no taste for and preference of holiness.

(3) Different in Effects; works out a different kind of Repentance.
The True, brings self loathing & condemnation: hatred of sin, turning in supreme love to God & holiness.

The False, views sin as a misfortune more than a crime: there is no hatred of sin: (~~no turning to holiness~~) beyond its miserable consequences: no hearty turning to holiness.*

(4) Different in duration.
The True, always perpetual, the motive perpetual.

* A Child who mourned, weep for its fault - not out of hatred of the fault itself & sorrow & shame for having offended his kind & excellent Parent: not with full determination to do so no more, out of sincere love & respect to his parent: but out of a servile fear of punishment, the consequence of his fault.

7 The False: generally temporary: depending upon the continuance of the motive.

To show how the Sor-
-row of the World differs
from Godly Sorrow: and
wherein its true nature con-
-sists, we may simplify
the matter by referring
each to the object upon
which the Sorrow centers.
Godly Sorrow - centers
in God.
Sorrow of the world - centers
in Self.
The one is spiritual, the
other carnal: the one heav-
-enly: the other earthly.
Where the true work is per-
formed: the man sorrows:
he repents, that he may

be pardoned, & sanctified:
glorify God & enjoy him
forever.

Where the false work is
performed, the man sorrows,
& repents, that he may es-
cape punishment: obtain
peace in his own troubled
mind, or some worldly good.
He has reference to himself
not to God.

Such is the nature of world
ly sorrow.

II. The operations of this
Sorrow of the world.—
What are its causes? To what
Extent does it go? How far?
How deep: how plausible?
What Effects follow it? and
How long will it continue?

(1) Causes: various. Preaching

9 of the word, which sets his sins in order before him & the dreadful reward of them.

The Conversation of a friend. the reflections of his own mind: Convictions of conscience: some sudden calamity, or sickness. The impression of some truth on the mind.

The desire of some earthly good which sin prevents &c.

Any thing may be the cause or occasion of awakening sinner, which sets his sins in order before him. either as procuring his ruin or keeping him out of some great good.

(2) Extent of this sinner.

(a) He may be enlightened so as to have some views of the

greatness & vileness of his
sins: & he may have some feel=
ing of unworthiness: and
express his abhorrence of him
self, & bemoan his vileness.
b) He may have such convic=
tions of guilt & danger, and
have such fears of God's wrath,
as feely to confess all, & tremble
and cry out "what shall I
do!"
(c) He may understand the
plan of Salvation: and de=
clare the greatness & excellen
cy of it: and apparently with
joy receive it, & call upon
the Lord Jesus & profess to
put all his trust in Him.
d) He may break off to all
human appearance from Sin:
and keep fast pray & act
circumspectly: & keep the

11 Sabbath day: & observe the
seasons for religious service
and communion with the peo-
-ple of God: & give of his time
& substance to the promo-
-tion of the Redeemer's cause.
All which would seem to
imply genuine sorrow for
sin: all is plausible.

(3) The Effects.

may be both internal &
external. He may make
more conscience of his thoughts
and pretend to inward pur-
-ity of feeling & purpose.

He may externally - (a) in Private: pray statedly: & read God's word. and (b) in Public. (1) in his family set up family prayer - the in-
struction of his household.

to and be careful of his own
vice example: (2) in the Church -
Sympathetical - active - liberal -
(3) in the world - upright - ac-
commodating. He may ap-
pear a reformed man.
(4) The Length of Time this
reformation may continue.
This depends entirely upon
the continuance of the Cau-
ses or motives to it: sometimes
longer, sometimes shorter.
As long as the heart is ten-
der: & the Truth of God af-
fects it & fills it with fears:
or as long as Conscience re-
mains active & unseared &
stings & goads & distresses:
or as long as there is hope &
enjoyment of good which
is sought after through this

13 Sorrow, so long may it continue.

Indeed men may get into the habit & appearance of sorrow & repentance for sin, & retain it even till death!

Yet we may add in all these operations of the Sorrow of the world, there is indeed no hatred of sin: no turning from it out of supreme love to God in Christ! in the Soul!

These operations of the Sorrow of the world, may be illustrated & confirmed by Examples drawn from the word of God.

1. Between man & man, sorrow & repentance

Saul & David; in the Cave at En-gedi. 1 Sam. 24:1-22.

Saul wept, deeply affected by

the generosity of David, under impression of the danger which he had escaped & gratitude to one so noble. He confessed his sin: apparently repented; suspended the pursuit, returned home, yet persecuted him again & died 'David's Enemy.'

2 Between God & man.

a, Sorrow & apparent Repentance for Sin under the fear of Divine Judgments in this life, & of eternal misery in the next.

Ahab. 1 Kings 21-17-29.

His sins set in order before him by Elijah, and he was threatened with Divine Judgments, that would hurl him from the Throne, bring his life & his family themself to a bloody death! a prelude to eternal pains.

15 He was awakened: he trem-
bled with fear: "he rent his
clothes": he humbled him-
self as a Sinner before God
& "put on sackcloth": and
"fasted": mortified his flesh
& prayed for pardon. He "lay
in sackcloth": this express-
ion of repentance con-
tinued with him: & he ma-
no secret of it, but "went
softly": appeared abroad in
the dress & with the looks &
subdued gait of a mour-
ner: and in a degree suspe-
ded his violent doings.
Here was a hopeful appe-
ance: but it was the effect
of fear only & selfishness, for
he had no hatred of sin in
itself considered, no love or
respect for God, no turning
to holiness. For he restored

not Naboth's vineyard: he renounced not the influence of his abandoned wife: nor restrained her evil doings: he cast not away his idols. His nature was unchanged: & some time after we behold him (Ch 22) hating Micaiah the Prophet of God: casting him into prison & despising the message of God forbidding him to go up to Ramoth-Gilead. So he died!

Rehoboam: a similar case. 2 Chron. 12:1-14. He forsook the Law of the Lord & all Israel with him. The Lord sent Shishak with an army to punish them. Shemaiah the Prophet came & set their sins in order before them & denounced judgments. Whereupon,

17 "The Princes of Israel and the King humbled themselves & they said: The Lord is righteous."

But how long was they so? It was but for a little time, until the danger was passed: for of the King it said, "And (v 14) he did evil because he prepared not his heart to seek the Lord." He never set his heart to the work: his heart never was determined from evil to good. Nature acted itself out again.

Similar was the Repentance of the Children of Israel, rendered in Ps. 78: 34 & 37 & illustrated in many passages of their history. "Their heart was not right

nd they were not steadfast in
ter his covenant." +

b, Sorrow & apparent Repen-
tance for sin, from a sense
of gratitude for great deliveran-
ces & a desire for continued
mercies.

As the Children of Israel in
Ps. 106: 10-15.

It was but right to be sorry
for sin committed against God
who had wrought such great
deliverances for them: and
to sing his praises. But it
was all a temporary restraint
upon nature: a mere impulse,
which was swept away by the
next returning gust of pas-
sion. ✠

c, From a desire and Ex-
pectation of worldly advan-
tage.

As Simon Magus.

18 × Such is the Sorrow of many - as mariners & passengers in extreme dangers on the sea: as individuals in seasons of public calamities - in the midst of pestilential diseases: or on their own beds of death as they suppose. Such as individuals feel when the sudden or awful death of some one - or the powerful ex hibitions of the wrath of God & future punishment, rouses them up to think of their own condition.

✠ This Sorrow comes after fear is passed. There seems to be a kind sense of gratitude: a Sorrow that so much has been done to grieve one so good as God is, upon whose favour they see, as much of their peace & prosperity to depend. They will sorrow & praise Him, & his favour will continue with them. —

in Acts 8:5-24.

The people forsook him & followed the Apostles: he followed the popular tide professed himself a penitent & convert, & so perfectly that he was baptized by Philip. But it was all for sinister purposes. He considered the Apostles, only a greater sorcerers than himself: Religion to him was merely a means of power & wealth. He offered to buy the gift of the Holy Ghost: he was "still in the gall of bitterness & in the bond of iniquity": "his heart was not right before God."*

(d) Sorrow for Sin & apparent Repentance, from a sense of

* Such is the sorrow which many feel when they can turn Religion to their own advantage. Some are politically ~~poor~~ sorry for Sin. Some - covetously sorry for Sin. They may be helped thereby to a profitable partner for life: or to a large & more profitable business: or to greater respect & popularity among men: or to greater pleasures & liberties of life.

Thus in Revivals - when the current sweeps into the Church, many are borne along with it, who are actuated by sympathy, or worldly motives. The net is thrown & it gathers the good & the bad.

guilt & disgrace: from inward distress: remorse of conscience!

As Judas Iscariot.

His sorrow & repentance in the beginning was through covetousness: in the end through remorse.

"He repented himself": i.e. he grieved what he had done, as an act of baseness & ingratitude: as staining his soul with innocent blood, & that the blood of the Son of God! He felt himself ruined before men: cut off from God's forgiveness: for doubtless, all the warnings & threatenings of Jesus his Lord sounded with awful terror in his ear: "woe unto that man by whom the Son of man is betrayed &c."

He could not retain the price

of blood: he restored it: the publicly confessed his sin.

Then unable to support his feelings, in remorse & despair, he hanged himself!

He could bear pain & suspense no longer: he plunged into perdition!

Here there was no regard for God at all: no turning from sin to holiness.*

From these Examples of the Sorrow of the world we perceive - the causes and the Extent of it: what Effects it produces & how long it may continue. -

In all the grand characteristic of it appears: there is no sorrow for sin, no turning from it, act of love to God.

The Sorrow & Repentance are selfish, earthly.

* There may be instances of men who put an end to their existence through remorse of conscience. But there is a sorrow like that of Judas more common than this. Men who have led wicked lives & been often reproved - whose conscience have stung them into remorse - & who have given themselves up in despair - or have settled down determined to run the hazard of the wrath of God!

III The final End of this Sorrow.

It "worketh Death:" sometimes as in the Case of Judas temporal death. Always, the death of the Soul: eternal perdition in the world to Come! Whatever may be the present quiet: & profit of the Soul, futurity is dark: ruin is Certain: for the Soul is still "in the gall of bitterness" & "in the bond of iniquity": unhumbled, unsanctified: unreconciled to God: Christless: Godless. It has not done its first work.

Inferences & Application.

1. The Apostacy of professing Christians may be accounted for, on the true ground of their never having truly repented.

For "godly sorrow worketh repentance unto salvation" The work is genuine: permanent. — But "the sorrow of the world worketh death."

It will most commonly come to an end in this life: nature restrained for a time, will burst forth & often, like a flood dammed up, with increased violence: so that "the least end is worse than the first".

They are stony ground hearers, who with joy receive the word, but having no root in themselves, dure only for a while. Matt 13:21. They put their hand to the plough & presently look back, and are not fit for the Kingdom of God. Matt. They run well for a time: but are hindered & again entangled in the world.

Like Lot's wife, they set out seemingly with good resolution to flee from destruction, but stop in the way: their heart is behind them, & judgment overtakes them. They return like the "Dog to his vomit: & like the Sow that was washed to her wallowing in the mire." Their "goodness is as a morning cloud & as the early dew it goeth away!" Hos. 6:4.

As such persons have been in the Church on profession from the ancient times: so are such in the Church now. As they have been in former revivals: so they may be in revivals now. The good coin must not be rejected because false coin is found mingled with it. Revivals are not to be rejected, because there are some spurious converts in them.

2. It is impossible for man to determine in every in=stance, the truth or false=hood of cases of professed repentance & conversion.

And for the reason that we cannot as God can, search the heart. "Man looketh upon the outward appearance: God looketh upon the heart." We judge by the profession & by the conduct. Now the profession and conduct of those who only have the Sorrow of the world, are so nearly like that of those who have godly Sorrow, that man cannot distinguish the false from the true. Nay the false at times may appear better than the true. The tares & the wheat do resemble each other.

We may form observation

"stand in doubt of some". And it may be reduced to certainty in our own minds, that such such professing Christians know nothing of "Godly sorrow". In such cases we decide upon their actions. It was plain Ahab was no true penitent when he hated & abused the Prophet of God: & despised the Divine Command: when Simon offered to buy the gift of the Holy Ghost: when Judas sold his Lord. But before these acts, who could know the heart & decide?

And further more - time itself will not always reveal the false from the true. Some prove themselves false after a long course of years of ~~great~~ apparently great piety: others die with the lie in their right hands!

Such being the fact,

3. It is the duty of Ministers while they unceasingly exhort men to Repentance, to instruct in all wisdom every inquiring Sinner as to the true nature of Repentance: most cautiously to decide upon Conversion: carefully to examine those who offer themselves for Church membership: and openly & searchingly proclaim death to such as have only the Sorrow of the world.

The object of the Minister is not to build wood Hay & stubble: but Gold & Silver! for the fire is to try every man's work of what sort it is! He watches for souls as one that must give account.

It is by holding up the distin=

guishing marks of Godly Sorrow, that you are enabled to decide whether you have it or not.

It is by being cautious in determining that you have Godly Sorrow, that he escapes perhaps confirming you only in the Sorrow of the world.

It is by close examination of you & even by rejecting you from Church membership, that he is enabled to detect your ignorance, or hypocrisy, or self deception.

Nor do we have the least hesitation in declaring death to every soul in whom alone is the Sorrow of the world!

4 Let the wicked man therefore make thorough work in doing his first work.

You may sorrow for your sins because the judgments of God

29 are denounced against you: - because his mercy to you has been great in delivering you from many evils: - & it is a shame to sin against one so great, so good: - because many are borrowing around you & rushing into the Kingdom of God, and you will be left: you catch the feeling & you desire the reputation then or of the Christian name & the advantages which religion may bring you in the world: because your sins have been truly great: you feel too great to be forgiven: you despair: you desire to die, than to live as miserably as you do.

All this much more, may make you sorrow for sin: but it is the sorrow of the world

which worketh death!
You must have that "godly sorrow, which worketh repentance" - a change in your very love towards Sin & Holiness: a hearty hatred & turning from the one unto the other - out of Love supreme to God your Saviour!

And if any have been shaken in their minds, & made to doubt, or even to believe that their is not ~~the~~ Godly Sorrow: then let such make thorough work: it may not be too late: the salvation of the Soul depends upon it!

Duties of Husbands.

Ephesians 5: 22-33.

1. Their Authority: 2 Their Duties.

1. Authority: constituted of God: How to be exercised.

2. Duties: 1 Love. Degree of it? How manifested? 2. Protection. 3. Provision: 4. assistance in Religion.—

Reasons for the performance of these duties— 1. Honor 2. Individual happiness 3. The fearful coming judgment.

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Jany 31. 1841

Duties of Husbands.

Eph. 5: 22-33.

The Husband & Wife are united for life. They have to fulfil their duties towards each other: their families: friends & neighbours: and to attend to the cares & business: & to bear & suffer the trials & disappointments, & afflictions that await us all in this world.

There are a great many matters to be considered & talked of: a great many opinions to be formed & plans to be laid & things to be done. And it must needs be that sometimes the wife will differ from the Husband & the Husband from the wife. The Husband will desire the wife to do what she is unwilling to do, & so, the contrary.

Hence there must be a Head, in married life. a final Supreme authority. As in all governments among men - Households: ~~the~~ Labourers: armies: navies: States: Empires: there must be a head a final Supreme authority, so in the Government of Families.

That Head is the Husband: verse 23.

Why? Such is the Will of God: so Constituted of God.

(a) "First formed." Gen 1:27. 2:18 &c. 1 Tim 2:11-14. Reason given in this passage v. 13.

(b) Formed to have dominion of the world. God's representative of power on the earth. 1 Cor 11:7. Comp. Gen 1:28. Woman to be subject as well as other things.

(c) The woman springs from the man: he is the glory of the woman. 1 Cor 11:7-9. She was created for the man. Gen 2:18: 21-24.

she is the weaker of the two: 1 Pet. 3:7

3. (d) He was not only first formed but formed, with greater strength, & bolder spirit as the preserver - protector of his wife. She depends upon him. verse, 23. He provides support &c. 1 Tim 5:1. Comp. Gen 30:30.

These considerations constitute what we may term the right of nature of the Husband to the Head

(e) But the woman is made still further subject to her husband on account of her being first in the great transgression.

(f) 1 Tim: 2: 12-14: the 14th verse. Compare. 1 Cor: 14: 34. where does "the law" say this? In Gen. 3: 16, immediately after the great transgression.

The Husband therefore by the appointment of God is the Head of the wife. -

The Authority of the Husband over the wife is similar to the authority of Christ over the Church.

verses - 22-24.

Christ has authority over the Church because, God has appointed him to be the Head: so that his will is the Law: and as the Head, He is also the appointed Redeemer & preserver of his Church: and the kind & bountiful provider for all her wants. So is the Husband the Head of his wife.

How is the Husband to Exercise this authority over his wife? As Christ exercises His over the Church.

1. Intelligently. 1 Pet. 3:7.

Wives have a natural reverence & feeling of subjection to their own husbands: & a disposition to obey and to please them in all things.

And where the Husband is wise & prudent, he may govern & never speak of his authority: & the wife obey & never feel it, except with pleasure & delight.

First therefore, the Husband must understand what he owes to his wife: & the wife to him: in what he may use his authority & in what he may not.

For example - His wife has a right to have her own opinion: & speak her own mind on all subjects: She has a right to inquire into and to know every thing concerning their character, business, & welfare in life: She has a right to worship God as she pleases: and to maintain her authority over her own children & household: & she has a right to see her friends & enjoy their society in reason: &c. &c. &c.

To be bitter against the wife and to force ~~them~~ her, by power & authority from these rights & privileges, is to act without knowledge & also with wickedness.

2. Honorably & Justly.

To require her to do what would dishonor her, & her husband chiefly, before men. To lade her with burdens difficult to be borne & not touch them with so much as one of the fingers.

As the Indian: who makes his wife his beast of burden: who drives her into the field: sits, sleeps: & consumes her labour in his idleness.

Some through covetousness, not willing to afford the wife sufficient assistance: through love of ease & comfort: through want of feeling, lay upon the wife, work & care & duties in the family, even above her strength, see her strive & toil from day to day, never offer the

7 least assistance or relief.'

3. Tenderly: rationally.

The husband deals not with a brute - nor with a stranger nor a man. But with a reasonable being: his wife: a woman.

Whenever they differ: he may if it be a matter of no vital importance, please his wife - let her have her way. He is to reason with her: persuade: entreat: & kindly urge to obedience. He is not to abuse his wife for folly & obstinacy, nor beat her, nor lock her up, nor starve her: nor break nor destroy, nor take away her goods, in order to force obedience.

If it necessarily comes to violent dealing with her person: the the difference is such, & the want of proper respect & affection, so great, better separate - for a time.

4. Benevolently.

Require obedience for the best good of the wife & the interests of the family. Let her see, what you desire, you believe to be, for the best good of the family. Act to show your power: not gratify your pride & passion over her. Do not act the Tyrant.

5. Piously.

Ever feel that you are accountable to God for the authority you use. Nor compel your wife to act dishonestly, falsely, unfeelingly disrespectfully, or wickedly, in any manner. You thereby lord it over her conscience, & jeopard her soul.!

6. Affectionately.

Let her feel & see your affection in all your Commands, & it will take away the pain, if any there be, in them. You will rule by love: The dominion of love, is the most

9 pleasant: the most absolute.—

Such is the Authority of the Husband: & such is the manner in which he is to exercise it.

We come next, to his peculiar & great Duties to his wife.—

1. Love.

This duty we may say, lies at the foundation & comprehends and insures all others.

The tastes & feelings of men differ exceedingly. One man admires one form of beauty & another some other form. One style of character suits one man: & the very opposite another. It is in matrimony as in every thing else: the tastes of men differ. A woman pleases & attracts & engrosses the affections of one man, but has no power whatever over another.

The great wisdom of God is in this, for thereby all are suited & generally, quietly so.-

A man chooses the woman that pleases him best: and although she may not be as beautiful: nor as intelligent, nor as wealthy, nor as amiable, nor even as elevated in life, as an hundred others of his acquaintance, yet there is an attraction in her, which he finds in no one else: an undefined sympathy: a powerful speaking of love in her countenance form & voice & manner, that takes his heart. And he loves her above all other women.-

This Love is the foundation: the first Duty which the Husband owes to the wife.

verse 25. "Husbands love your wives" & vs. 28, & 33. Col. 3:19. Comp. Prov. 5:18-19 Eccl. 9:9. Where it is pure, it en=

: dures, increasing in strength with the increase of years. Gen. 23: 1-2.

A man should not marry, for beauty, for wealth, or for any other reason, than that of love. If he does, he renders not duty to his wife: he breaks the commandment of God.—

The Degree of this Love.

(1) As Christ loved the Church. vs. 25-27. The highest degree possible in which love can be expressed, is that of Christ to the Church. In similar manner are men to love their wives.

(a) To give them their entire affections, in the Lord. All the love which is due from the Husband, they are to give to the wife.*

(b) They are to give themselves

* The affections of the husband are to be given to no other woman, not in the most distant degree. Do not give occasion for the least suspicion.

to the wife: as her own peculiar possession, in which no other person has any share whatever. And for the wife: for her comfort & enjoyment.

And this, that the wife may be satisfied, & be happy: and that both might without blemish, or offence, grow in perfect love, & mutual loveliness. *

(2) "As their own bodies."

vs. 28-31. "They are no longer twain but one flesh." Considered one before God: before men: in fact: for man is not perfect until he is married. The husband is to look upon himself as in his wife: his wife in him: "bone of his bone, flesh of his flesh." Gen: 2: 23.

Many men love their wives for themselves: they are matters of convenience & pleasure & comfort &

12 * (c) To sacrifice, time, ease pleasure, yea life, for the wife. And consider it no more than what is her due. Love, suffers cheerfully: endures all things. (d)

13 profit: they use them as such, selfishly. What they do to their wives, is not looked upon as done to themselves: what their wives endure & suffer, they do not feel it is themselves, enduring & suffering. They do not love them as themselves: looking upon their lives, & honor & respectability & comfort & happiness & prosperity, as equally valuable as their own, and as carefully to be preserved.—

(3) Above every other relation in this life.

v 31. Gen 2:24. No Father, no mother, no Sister, Brother, nor friend, must ever turn the heart of the husband away from the wife. No person on earth must ever come between them.—

Such is the degree of the Love.

o (4) Unto Death the Husband is bound to the wife as long as the lives. if she is guilty of no impropriety as in Matt 19. No matter what may be the changes which come upon her, whether age: or in feeble, or disease, or any bodily affliction, or loss of mind, No matter if all the world forsake her, he is to love her

The manifestation of this Love.

If love be there it will show itself.

(1) In looks. The looks: the expression of the countenance of the husband will speak his love. He will not deal in looks of coldness, nor indifference, nor anger, nor scorn, nor contempt. The countenance of the husband will not fall the moment he enters his own doors but it will brighten into smiles of gladness.

(2) In words. The voice, the conversation will be love. He will talk of things that please and deal in sincere expressions of kindness. A kind word is better than a great gift. He will avoid wounding and irritating remarks: bitter and sarcastic reflections. He will

Cherish her to the last! Many do not so! And it is their disgrace & iniquity. — They think age, infirmity, inability to attend to their wants & calls, &c, a sufficient excuse to forsake the wife, when all this weakness & infirmity, & premature old age, comes because she is a wife!

 will not dwell upon faults, nor magnify them, nor delight in scolding & faultfinding. Some men seem to speak only to wound. Their conversation with their wives is never pleasant, they prefer to converse with any one else.

There is a species of conversation in which some husbands indulge, indicative of a want of refinement of feeling: as well as of tender love: saying, "they are very much found fault with: they cannot please: they have a hard lot in married life": or "they shall never have an opportunity for a second wife: or when their wife dies, they intend to form a connection with such & such an one!" This is cruel!

(3) In Actions.

His behaviour will be respectful & affectionate, in private: in the family: in public. He will support her authority in the family & cause Children & domestics to be respectful.* When he goes abroad he will shew her marked attention & respect, that others may be won to honor her.

He will by unexpected presents and acts of kindness to relieve her of care, or assist her in difficulty, or as expressions of his love make her delight in him.

In hours of sickness & severe affections & trials, he will be her unfailing companion & sympathizing friend.*

He will flee from acts of neglect, from angry, passionate conduct. And rather forgive & forget, and

16 & Many husbands are at fault here. They see their wives struggling to maintain the head in the family & instead of assisting, they remain silent, or even countenance rebellion against her! The man that allows his wife to be trampled upon will soon be in the dust himself.

---

* When times are hard & trouble press upon her then he steps in & speaks kindly and when the husband is kind, the wife will bear all things.

are alone, 17
or have retired
at night, spend
hours in bitter
reproaches, and
threatenings,
& quarrels, a:
midst many
resolutions, and
sighs & tears!
How disgrace:
ful: how mete:
ed such scenes!

exercise forbearance under provocations: and when they

Thus will love show itself.

Another Duty of the Husband, is, 2. To Protect his wife.

This is another form in which Love shows itself, but it will be considered separately.

(1) In her Person: from danger, from violence. There is a sacred:ness about her person: an injury or wound upon it, rouses his whole soul!

(2) In Character. He would pre serve it pure: he will allow none to assail it. Her weaknesses he will cover: her infirmities bear & correct.

(3) In her Interests. Whatever is peculiarly her own he will sacredly keep from waste, or

injury.

Another Duty is:

3. To Provide for his Wife.

(a) All the necessaries & comforts of life within his power, for the present time:*

(b) And for time to come: he will endeavour to lay up something in store against an evil day.

(c) He will share what he possesses, freely & generously with her: without stint or ~~grudd~~ grudging. It will be his happiness to see his wife, live well & splentifully.

4. To set before her a precious & holy example.

This crowns the whole.

Her soul is precious to him: his fervent desires are for her salvation. He prays for & with his wife: he would not for worlds, be the

18 *: that she lives in a comfortable house: and has comforts & conveniences in the house: he will build out houses, & plant & make in every lawful way.

There is many a hard hearted Husband who neglects these duties, & spends what he makes & what his wife makes up on himself: & in sickness, she has nothing: perhaps he abandons her!

means of leading her into sin against God. He desires so to live that their prayers be not hindered.+

The husband who neglects this duty, though he may fulfil all the rest, neglects the greatest. The husband who opposes his wife in religion and conforms her in sin, is in this particular her greatest enemy!

Where the wife is not pious, his most judicious, kind & faithful efforts, should be for her conversion. How bitter the thought that those who are one in this world shall never be united again in the world to come!

+ He encourages her in all good words & works.
(a) To be kind to neighbours, no backbiter: not quarelsome: no slander.
(b) To be dedient to those in authority, that there be none occasion for fault finding.
(c) To be honest in her dealings: faithful in duty
(d) In dusting to do for herself and family.
(e) To keep at home & not be out walking night or day from place to place.
(f) To Remember the Sabbath day & keep it holy & go to the House of God.
(g) To bring up the children to be here at 8 day their prayers

Such is the Authority and such are the Duties of the Husband.

There are solid Reasons why the Husband should endeavour to fulfil his Duties, faithfully.

1. For his own Honor.

A man who will use his many opportunities & his greater power, to tyrannize over, & to oppress & distress & torment a poor, weak defenceless woman, who has committed her person & happiness to his keeping, & whom he has vowed to love & cherish with the tenderest affection, is of all men, the meanest spirited, & most despicable! He entices her to his arms for happiness & then robs her of it. He uses the power which love has given him over her, to ruin her

peace forever! If her home is miserable, where shall she find rest? If her husband is her enemy & tormentor, where shall she find a friend? who can repair her loss? who can bind up her wounds?

A bad husband must be despised by children, friends, the world!

2. For his own Happiness.

Husbands have greatly the character of wives for their formation. No man can be a bad husband & be happy, or live happily at home. If he is miserable at home, through his own doing, he is miserable indeed.

He increases his unhappiness by the horrid influence of his conduct over his children. They learn to despise their mother, through the Father, & then the Father himself. "A house divided against it

self cannot stand"! Warring upon the happiness of his wife, he was upon his own.—

3. From fear of God.

He shall render a strict account for all his conduct as a Husband. Sad will be that account, if he has fallen short of duty!

The time is short! Your wife may die soon: live well with her, that you may part in peace & when she is no more you may remember all your love towards her and your conscience be at rest! If you have treated her ill, & how will conscience distress you, if your conscience be not seared! You will not remember her but with pain! You will not go to her grave to weep there!

You yourself may die soon: judgment may be near! Prepare to render your account to Christ

 the Judge of all.

If any are convicted of being bad husbands, - condemned in their own consciences: let them repent before their wives, before God & amend their ways.

Those who feel that they love their wives & desire to fulfil their duties more perfectly let them rejoice - and seek from God that grace, mercy & wisdom which will succeed them in all!

Matt. 6: 5-6.

Secret Prayer.-

The Duty - The Nature - The Necessity - and the Reward. -

Suitable to awaken the People of God: & to convict.

Monte-Video, April 17. 1841

P. Grow Apl 18. 1841
Sand Hill, Ch. Ohio,
July 25. 1841

Bethel Church
Glynn County. Dec.
2d. 1842. at meet
ing appointed by the
Presbytery..

Sunday —

Matt. 6:5-6.

Our Lord enjoins upon his disciples, secret & sincere Prayer, in opposition to public & hypocritical prayer.
And when thou prayest, thou shalt not be &c. - "for they love to pray - "openly - publicly - "standing &c". Not in honor of God for spiritual benefit, "but that they may be seen of men": "that they may have glory of men" v. 2 "verily I say unto you they have their reward!!" The reward they seek, the praise of men: the reward they deserve from God for their impious hypocrisy!
On the contrary, "when thou prayest": implying

that every true Disciple will pray: go not into any public place: but "enter into thy closet" - or chamber - into some place of loneliness & retirement: "and when thou hast shut thy door": thus securing thyself from the intrusions of the world: & shutting out all desires of being seen or heard of men: "pray to thy Father which is in secret": who is present in that secret place with thee: Direct thy prayer to Him: commune in spirit & in truth with Him: "And thy Father which seeth in secret:" who sees thee, when thou art seen by none: - "shall reward thee openly"

Thou hast prayed sincerely
secretly: men have not known
it: they cannot reward thee:
but thy Father shall reward
thee openly. The desires of
thy heart shall be granted
thee: the fruits of thy secret
& sincere prayers shall be op
:en to the eyes of all men,
in the increase of thy heli:
ness: in the perfection of thy
christian graces: in the
usefulness of thy life: and
men shall esteem thee and
honor thee as the servant
of God. The blessing of God
shall be seen to rest upon
thee.

Our Lord in this passage
of his sermon, directly en:
joins upon all his disciples

the Duty - the Practice - of secret, private prayer: and to those who sincerely, according to his directions, perform the Duty, an abundant reward is promised.

What prayer is: the people of God well know:- know better from their own experience & practice of it, than from any definition which may be given of it. It is in a word, the confidential, the affectionate, the unreserved communion of the Soul with God, through Jesus Christ our Lord. The pouring out before Him, its veneration, its love, its penitence, its gratitude, its faith, its obedience, its fervent desires, its

× "Worship God" 5
Rev. 22:9 -
"O come let us worship
& bow down - let us kneel
before the Lord our ma
ker: for He is our God
& we are the people of
his pasture & the sheep
of his hand." Ps. 95:6-7

submission to God's will,
its longing for His glory on
Earth & in Heaven. -

I. That secret Prayer is a duty
incumbent upon every man
none may deny: -

(1) A duty which arises from
our relations, & obligations
to God & our dependence up
on Him. ×

(a) He has created us, & for his
own service & glory. Therefore
are we bound to render Him
the glory due unto His holy
name: to worship Him: & to
pay him the homage of our
heart. How can we do this
except by communing with
Him, from the heart: by pray
ing to Him: Prayer is the
sum & substance of worship
there can be none without

it.

(b) He is our constant Benefactor & merciful Redeemer: Every blessing, both temporal & spiritual, we receive from him. How can we confess & mourn before Him our sinfulness & unworthiness, and express our thankfulness & obedience to His righteous will, except we pray?

(c) He is our kind preserver: He sustains, life temporal & spiritual. All our springs are in Him. How can we express our weakness, & dependence, & seek from him that mercy & grace & power necessary for our preservation, except we pray?

Prayer is the rendering unto God the glory due unto His holy name, from the creature

7 Hence,

(2) It is commanded us of God as a duty.—

The Scriptures furnish many commands. Hear but a part of them. "Continue in stant in prayer:" "Pray without ceasing." Rom 12:12 2 Thess. 5:7. "Continue in Prayer & watch in the same" Col. 4:2.

What are these commands but, God calling upon us to do our duty: to render unto Him the glory due unto his holy name.

(3) Prayer is a duty, because it is absolutely necessary, to our Spiritual life & Salvation.

God bestows very many blessings, temporal & spiritual upon the wicked man, who never prays. But they reach

not his heart: they make him no better: there is no communication of his soul with God: it is shut against God: His Spirit enters not to give life & peace.

But it is upon the man of sincere prayer, that God bestows the inward richer blessings of his grace. The heart is opened & receive by prayer: in prayer do the Lord fills it. x

Thus God has made prayer the way & the only way of our communing directly with Him: the way & only way for us to render Him praise - & honor: & repentance & faith & obedience & devotion: & to ask of Him, all that we may need for ourselves or others, needful as well for the Body as the Soul. *

Thus also has the Lord made prayer, the channel - the

8 x "Ask & ye shall receive: seek & ye shall find: knock & it shall be opened unto you" Matt.

* We commune with our fellow men: how? we call upon them: we speak to them: - thus we call upon God: we speak to God - Gen 18: 23-33. We cry unto Him. This is our only way. Our Spirits thus commune with the Father of Spirits. -

* While we speak to our friend, he speaks to us. While we commune with God in prayer, he communes with us. We indeed see no form: we hear no voice: but he speaks to us by His holy mind - applying it to us - by warning reproof - comfort. - & by His Spirit, causing us to feel the presence & favour of God. "Before they call I will answer: while they are yet speaking I will hear, saith the Lord". Is. 65:24.

The prayer ascends God hears & answers the cry - & satisfies the soul at the time - way & only way of His communing with us, in the way of bestowing upon us a sense of pardon - shedding abroad his love in our hearts. comforting us in distress - succouring us in temptation bestowing resolution & strength for duty - discovering to us truth & falsehood - the glories of Heaven - the miseries of Hell, giving us resignation to His will, even under the severest trials: in a word it is in prayer that God condescends to come & take up his abode in our Hearts, & to manifest himself unto us as he doth not unto the world, & to fill us with joy & peace & holiness and life, through Jesus Christ our Lord. - *

Here then may every one behold how great a duty is prayer, since it is absolutely necessary to our spiritual life & peace. –

~~Such is the Duty of prayer, incumbent upon every man, but our Lord commands us in the Text to pray in secret: and it is therefore to the Duty of Secret Prayer, that we must give our attention at this time.~~

We may now inquire, into the ~~II. And we shall first delate~~ nature of Secret Prayer, required ~~mind~~ ~~what is secret prayer?~~ by our Lord.

or what it is to pray in secret?

1) It is to pray alone. –

To go into one's closet - or Chamber:

or to go out into the fields or woods, into some retired place. The object is privacy. The object is to escape the sight - the hearing, the observation -

10 thus he commune in prayer with us. See the fact in Dan. 9: 19 – 23. While he was speaking in prayer - God heard & sent Gabriel to him. –

Such is the Duty of Prayer, incumbent upon every man. Each man is to pray himself & of course to himself - secretly - as well as with others.

Examples. Daniel "went into his house - in his Chamber &c". 6: 10

Isaac went out into the field, at eventide to meditate: prayer no doubt mingled with it. –

"Jesus - went up into a mountain to pray: & was there alone". Matt 14: 23

"In the morning Lord rising up a great

while before day, went out & departed into a solitary place & there prayed." Mark 1:35.

"Jesus withdrew himself into the wilderness & prayed." 5:16

"Cornelius prayed in his house - privately: acts 10:30. Peter went up to the house top to pray. acts 10:9.

(2) Examples. The Psalmist David - 5:3 "my voice shalt thou hear in the morning O" 55:17. "Evening & morning & at noon will I cry aloud."

"Daniel kneeled upon his knees, three times a day & prayed & gave thanks" Dan. 6:10. -

"I prevented the dawning of the morning & cried unto thee" -

"Seven times a day do I praise thee" Ps. 119:147-164.

"Anna served God with fastings & prayers night & day" Luke 2:37.

"Jesus continued a

of men.

Care must be taken both as to time & place, to secure ourselves from interruption. "Shut thy door." No sincere worshipper of God ever desires men either to see or to hear him in prayer to God.

(2) It is to pray at stated hours.

The seasons must be regular: and on their return sacredly kept.

At least every morning and one at the beginning - the other at the evening: times suitable, close of the day. -

Many pray three times a day and in circumstances of trial, or affliction, or when David continued fasting & praying for seven days - for the life of his child. 2 Sam. 12:15-23 the spirit of prayer is much enjoyed, often during the day: & in the wakeful hours of night. - Sometimes there is such a drawing of the soul to God in prayer, that it is continually in the exercise

Then when we have the Spirit of prayer - keeps on praying to God.

all the day. Thus while we have regular times not pray at any & all times. -

(3) It is to pray constantly: "when God slew them, then they sought him & inquired early after God." Ps 78:34 & 41.

Some under distresses - under convictions of conscience - under religious excitements - pray in secret for a time: & then cease: then begin again to cry in the same way.

Some pray regularly in secret before & after communion: or on the Sabbath day: & no more. *

It is the sign of the Hypocrite that he will not pray always.

The Duty must be performed constantly - even unto death.

There will be occasionally interruptions: from sickness from sudden calls of business from Journeys: but even in these cases, although we may

12 all night ~~to God~~ in prayer to God." -

* (3) Examples &c. "He spake a parable to this end that men ought always to pray not to faint". Luke 18:1. "Pray without ceasing". 2 Thes 5:7 "Praying always, with all prayer &c" Eph. 6:18 "Cornelius prayed to God always" - Acts 10:2 The primitive Christians "continued steadfastly - in prayers" Acts. 2:42.

Job. 27:10. "Will he always call upon God?"

* "The end of all things is at hand: be ye therefore sober & watch unto prayer". 1 Pet 4:7. he must go out of the world praying. Jesus our Lord said as he died - "Father into thy hands I commend my spirit". He then said - "Lord Jesus receive my spirit."

not be able to retire as we
could - yet we may secret
ly, on our sick beds,(1) - in the
midst of business & company,(2) - on the
road, lift up the heart to God.
The praying must not
will not cease, although
we cannot command the
time & privacy we would
desire. - ###

(4) It is to pray fervently -
sincerely. ✱(1)

This is the essence of the Duty. All our secrecy - regularity & constancy, will avail nothing without sincerity.

Formality: spiritual deadness: heaviness of affections: unbelief: destroy secret prayer.(2)

And so will secret or open sins, cherished & lived in.(3)

We must "lift up holy hands" Hands free from the practice of

✱(1) Examples &c. - "God is a Spirit & they &c." John 4:
"The Lord is nigh unto all them that call upon Him in truth" Ps. 145:18.
"Ye shall find me when ye shall search for me with all your heart" Jer. 29:13. "Let us draw near with a true heart." Heb. 10:22.

(2) "This people draweth nigh unto me with their mouth, honoureth me with their lips: but their heart is far from me". Matt. 15:8-9.

(3) "If I regard iniquity in my heart the Lord will not hear me" Ps.

✱ Examples &c. - (1) King 13 Hezekiah - on his sick bed, turned his face to the wall & prayed to God. - 2 K. 20:2-3
(2) Nehemiah - when the King asked him why he was sad - "Prayed to the God of Heaven" 2:4.

sin: "without wrath": towards God, for any of his dealings towards us; — without wrath — towards man; with a spirit of forgiveness slow to all: (4) "and without doubting." in firm faith in God's character & ways, & willingness power to hear us. (5) —

This is to pray in secret. — This is the particular kind of prayer commanded by our Lord.

We proceed to show that

III. That secret prayer is absolutely necessary to every disciple of Christ.

(1) Absolutely necessary to meet & satisfy the feelings & desires of his new nature.

When a man is converted the supreme affections of the soul are towards God. He is looked upon as the refuge — the

14 (4) After this manner pray ye — Forgive us our debts as we forgive our debtors." Matt. 6: 12, 14, 15.

(5) He that cometh to God must believe that He is & that He is the rewarder of them that diligently seek him. Heb. 11: 6.

"Ask in faith nothing wavering" Ja. 1: 6-7 Matt 21: 22. John 15: 7.

(1) The Converts on the day of Pentecost gave themselves to prayer: Acts 2. What they never did before. When Paul was converted - lo! immediately it is said - "Behold he prayeth". -

The true people of God, are distinguished by the name of: "Callers upon God".

15 the support - the fountain of blessings - the portion of the Soul. And the Soul is drawn out to God, in Christ - with love - with confidence - with joy - it cannot keep away from a Throne of grace. (1) The Spirit of God, within them, teaches & impels them to cry "abba - Father." Prayer is their food & delight - & comfort. Renewed souls cannot do without it. If prayer is hindered or restrained - they die. -

(2) It is absolutely necessary to the Soul's growth in grace and fulfilment of daily duties of love, penitence, gratitude & devotion. -

Prayer is God's appointed channel for communicating spiritual blessings to

his Children: "ask ye shall receive." — as before stated. Daily therefore we need to approach him that we may receive them. It is by waiting upon God in prayer that we renew our strength. We can grow in grace, only as God makes enables us to grow. He does this while we pray & in answer to prayer. If we cease to pray our Christian graces die.

for we need spiritual blessings daily.

to run our race, fight the fight of faith.

Besides — daily we sin — daily we receive mercies — daily we desire favours from God for ourselves & others — daily we depend upon God. Hence we of necessity must be in secret prayer day by day, to fulfil our duty to God: confessing forsaking sin, beseeching pardon: returning thanks:

entreating for others - imploring aid of God. If we neglect prayer, all these spiritual duties, lie unperformed sin accumulates, & we die.-

(3) It is absolutely necessary for no other kind of prayer will answer in the room of it.-

Prayer in the Family, will not do in the room of it.

Prayer in the Prayer meeting will not do.

Nor Prayer on the Sabbath in the House of God.-

Prayer in these places is right proper & a duty not to be omitted: but it will not answer in the room of secret prayer. And he who thinks that it will, & acts so, lives in sin, for he does

not obey the Command of Christ: he does not truly & fully pray for himself.

Every heart knows its own plague & bitterness: its own sorrows & wants: & it must pray & express them itself. And it has need to pray deeply for itself. No other person can pray so as to suit the case of a man precisely, except himself."

Every man must do his own praying: just as every man must do his own repenting. And in order to his doing this properly & effectually, he must go to himself & pray in secret. — God requires every man to do his own duty of Prayer by himself for himself.

(1) There is always something peculiar to himself - that he needs to remember in prayer. The prayer that meets his case to day: will need something more or different tomorrow. "For what man knoweth the things of a man, save the spirit of man which is in him?" Hence written prayers do not answer our purpose. They meet some part of our case, but leave a great deal out: & we are not satisfied. And even when a Christian Brother prays, who knows much of us, still he cannot reach all within us.

(1) "O thou that hearest prayer, unto thee shall all flesh come." Ps. 65:2

"Then saith the Lord call upon me & I will answer thee" Jer 33:3

"Every one that asketh receiveth" Matt 7:8.

(2) "Draw nigh unto God & he will draw nigh unto thee."

"Them that honor me, I will honor."

The Lord is not ashamed of his poor unworthy people - he will let it be seen that he owns them: he will put his honor upon them.

IV. Lastly, we come to consider the Promise of Reward to secret prayer:

"Thy Father which seeth in secret, shall reward thee openly"

To all God's commands he has been graciously pleased to annex promises of reward: To the command to pray, as well as others. He styles himself "the Hearer of prayer" (1): and in rewarding them that pray to him in secret, our Lord says he does it openly - manifestly. The Reward is felt & experienced by the individual: & seen of men. (2) —

(1) God rewards him who prays in secret - by taking up his abode more, fully

in his soul: & revealing to it his holiness & greatness & goodness & glory: so increasing the delight & rest & happiness of the soul in Him.* (1)

(2) By comforting the soul, & increasing & strengthening its love, joy, peace, faith & every grace: thereby giving to it an assured hope. (2)

(3) By enabling it to obtain the victory over the world, the flesh & the Devil: & thus fitting it more & more for Heaven. — (3)

(4) By giving the man, answers to prayer before the eyes of men: (3) by giving him honor & respect before men, they beholding his uprightness & sanctity of life. For the man of prayer will be known & respected. (4)

It shall be seen & known

20 (1) He will cause his glory to pass before that soul: as he caused it to pass before Moses. Beholding it — the soul will exclaim — "Thou art the Portion of my soul O God"! Whom have I in Heaven but Thee &c." Ps.

(2) This is indeed the effect & reward of Prayer: scripture abounds with examples. Thus the apostle says — "Be careful for nothing &c" Phil. 4:6.

(3) These answers are all over the scriptures.

(4) Moses face shone after he came from the presence of God. God put his glory upon him. Thus the face — the carriage of the man that dwells much with God will

be openly known. 21

openly that he worships God in secret. –

This is the reward – and reward sufficient to stimulate us all to the duty.

An inquiry is suggested by the subject, necessary to our practical improvement of it

How is this Duty of Secret Prayer, performed by us, who are the people of God?

Do we enjoy the Spirit of prayer? Are we frequent and regular in the exercise of it? Are we prompted to it by a real love & desire of it – and for the good peace it secures to our souls: & the glory which it gives to God through Christ?

From our experience & observation, and from the testimony of others, we fear this

all important duty is sad-
ly neglected. Neglected by some,
(1) In the Spirit & Essence of it.

We practice secret prayer:
make conscience of it: and
would by no means neglect
it: yet (1) we give way to formal
ity: praise, adoration, confes
sion, supplication, giving of
thanks, flow from the lips —
but the heart is far from God.
We rise day after day, from
our knees, without abiding
impressions of God: your own
simpleness, weakness & depen
dence: we go forth to our busi
ness in life, and our are unsanc
tified. No fruit of secret prayer
appears before men. Not having
prayed in secret, we are not
rewarded openly.

(2) In the frequency & regular

22 in the morning
(1) We often
hurry over it: we
do not take time
so much as to
compose our thoughts.
We are quickly done
& after the world.
and we put off the
hour in the even
ing, until sleep
overcomes us, and
we are as quickly
done, & lie down
to rest.

Little Children
hurry over their Prayers
in the morning: & they
are sleepy at night,
& sometimes go to sleep
before they say their
prayers. —

We are vain in our imaginations: our thoughts are wandering to the ends of the earth!

and no reward of prayer appears. Our prayers & our practice & temper are very contradictory.

Would it ever be known that we prayed? alas that it is so!

=ity of it.

Others – pray not daily – but occasionally when they feel inclined to it: or at certain special seasons: when they suppose it to be particularly necessary: when they feel themselves called upon to be more engaged duly than at other times. –

Or praying daily, they have no stated hours, but pray at any & at all times, as it may suit their convenience. allowing business, company or pleasure to interfere with the duty. God is required to stand in waiting until they are prepared to speak with Him! ×

× Prayer is not a solemn duty – but a matter of the way.

(3) Secret prayer is neglected by others – altogether.

They prayed perhaps, a great deal, perhaps a little - while under Conviction of sin - before they were received into the Church and for some time after: but gradually, finding no special comfort nor interest in it, they have ceased to pray at all. Or it may be, they have prayed occasionally in days of illness or calamity or affliction: to propitiate God.

Their general levity of character: and earthly mindedness: the great lack of Spirituality about them: their habits in their own families, evidence to all that they cannot be men of prayer.

This total neglect of prayer: yea so perfect with some, that they are wholly unused to the exercise Know not how or

 what to say on their Knees - is an evidence, powerful indeed that they have never been taught by the Spirit of God to pray: in other words have never been Converted!-

Judging from the amount & degree of active piety, discovered by members of the Church in their families, on their Plantations, and in the Church & Society to which they belong, we are led however unwillingly, to the lamentable conclusion, that the command of our Lord, is greatly neglected: by many trampled under foot!-

Let it then be addressed to us all at the present time with the power & freshness of a New Commandment. "But

when thou prayest &c."

Let us examine ourselves, carefully & solemnly. wherein we have been remiss - positively neglectful - let us penitently repent: "and enter into our Closet": & there pray unto our heavenly Father & make confession. -

The spirit of Prayer is the gift of God: to Him let us seek for it: and let us remember that it is to be cherished and improved like every other spiritual gift, by exercise. Every sincere prayer in secret - prepares the way for & renders the next one more easy & pleasant. The more we pray as we ought in secret, the more shall we pray.

Gen: 42:1-38.

1. Exposition.

(a) vs. 1-5. Jacob sends his ten sons into Egypt to buy Corn. —

(b) vs. 6-17. Joseph accuses and imprisons his Brethren as Spies.

(c) vs. 18-24. Releases them & binds Simeon as an hostage for the appearance of his own Brother Benjamin. They are filled with fear & remorse of Conscience for their unmerciful & unjust treatment of their Brother Joseph, about 20 years before.

(d) vs. 25-35. They return with their Corn & money to Canaan: their account to Jacob of what had befallen them.

(e) vs. 36-38. Jacob's distress: He refuses to let Benjamin go.

Illustrates—

1. The Duty of Confidence in God in hours of Darkness.

2. Conscience: its Office & Power: what it is? Office? Perpetuity? Character? Power?

1. Christians to maintain a good Conscience.

2. Sinners carry their own accusers & misery within themselves!

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in God: under the darkest hours of affliction.

Jacob an eminent saint: remarkable for confidence in God. While with Laban: meeting Esau, dwelling in Canaan. Most eminent saints liable to despondency: so here. Yet God was doing all things well, as the event showed. As he dealt with Jacob so may he with other of his saints. All have their dark days. Say, "All these things are against me": yet remember Jacob: & do not despair. God is infinitely wise, just & good. To cast our care on him is peace: yea perfect peace. Pray for this faith.*

* It is not to be doubted but that the sincere christian, desires that Almighty God would deal with him, in just such manner as shall most become the Divine glory & best prepare him for death judgment & eternity. He would not take the ordering of his lot out of the hands of God if such a thing were possible to him.

2. The office & power of conscience. See verse 21.

What is conscience? That power or faculty of the soul whereby we judge of the right or wrong of our actions: approving the one & condemning the other.+

and partaker of the nature of intelligence: it is a part of our intellectual nature, in distinction from our feelings & will. It is knowledge, light; in respect to good & evil.

What is its office? It is given us as

+ They were in trouble & danger: they remembered their unmerciful & wicked conduct: Conscience condemned them. They felt that God was visiting them for sin! Conscience took sides with God.

David cried out in the matter of Uriah "I have sinned against the Lord." 2 Sam. 12:13 Ps. 51. – Peter – on the look of Jesus, went out & wept bitterly. "And as he (Paul) reasoned of righteousness, temperance & judgment to come Felix trembled". Acts 24:25. "Agippa said unto Paul – almost thou persuadest me to be a Christian." Acts 26:28. Judas hanged himself. Matt. 27:3-5. Sinners shall look upon Jesus whom they have pierced & mourn! Yea call upon mountains & rocks to hide them from the wrath of the Lamb! Conscience in the place of woe, will be a "worm that dieth not." an ever-lasting accuser & tormentor to them! They shall "awake to shame & everlasting contempt."–

* The Jews in day of Pentecost, cried out Acts 2:37.

3 Become their own accusers. Gen. 42:21-22 – the case before us. Job. 20:27. Thro' the power of Conscience. men have been miserable & even sight & the very sounds of nature have seemed to proclaim their guilt.

2. are agitated & sorely distressed. Ps. 51. Matt. 26:69-75 Acts 24:25 16:29. 2:37.

4 Become their own detestingers. Matt 27:3-5

5. a cause of eternal distress & misery. "The worm dieth not". Anal to shame &c. Mark 9:44 Dan. 12:1-2

In view of the office and power of Conscience:

1. Christians should endeavor to maintain a Conscience void of offence both towards God

The passage means: as Paul exercised himself, and commend to him so holily & justly, that his Conscience need have nothing wherein it might accuse him, either before God or man.

and man: to keep a good Conscience. *

The way: (1) To enlighten Conscience, by reading and understanding God's Law which is the standard of all truth and duty. Try every judgment of the mind by that. *

Ps. 19:7-11. Rom 7:12. Prov 1:5.

And of the four standards of the world

(2) To walk according to the enlightened dictates of Conscience, continually: in heart life. In deed: in no sin, nor even unjustly & thoughts are stepping stones to evil feelings: to do no wicked action, nor one of doubtful morality: but renounce all for Conscience sake. This will convinced be strengthened by every triumph: become tender and quick sighted: & sure in its decisions: & peaceful in its state, and happy in its approvals.

Rom: 13:5. 1 Pet 2:19

This is the effect of the spirit operating in Sanctification: Carnal appetites & passions are subdued, & conscience is filled & strengthened.

This latter, is more difficult than the former: as it is easier

* (2) To direct upon these views of truth & duty, received in hours of close self examination & prayer: or in times of serious sickness and affliction, when the mind excited & awakened takes correct views of the past life: passion being allayed, & interest ceasing to be clouded the mind. Then hear the voice of Conscience. See what is necessary to keep it good & to satisfy it in the times of greatest need. And let these impressions abide - firmly fixed in memory. -

to know, than to do. All de-
pends upon the doing.
Every true Christian will aim
at this, good conscience: to keep
peace in his own bosom. Act, 24:16 Paul. * & 2 Tim 1:3
& Heb. 13:18.*

2. Every sinner should a-
wake to the fact that he carries
his own accuser in his own bo-
The grand effort of Satan is to suppress this voice of
conscience, conviction of conscience: & making it lie quiet.
See Amaziah 2 Chron 25: 15-16
(1) By withdrawing from the
man hath been known to exclude reproaches from the side lids.—
light of Divine truth: excluding
This is the common practice of the wicked, for they do not read
it from the mind: perhaps adopt
the Word of God: the most of it they learn is from the pulpit and that
ting other standards of moral
is specially rejected & forgotten.
They say God's is contrary among men: they consult
action, (2) By habitual transgres-
that, not the Lord's word.
sion & disregard of the voice of
conscience, many have their
consciences, under control:
they give them little pain. This
is the case with most.
Others - make direct effort &
strive against conscience, that
they may be without restraint
and it is in the experience of many that their conscience is
at all. a darker shade of state than in days past.

Best all in vain. Conscience

7 * 2 Co 1:12. & 4:2
End of the Commandment,
1 Tim: 1:5 - Exhort,
Timothy: 1 Tim 1:19 &
3:9.

Peter exhorts - 1 Pet. 3:
15-16.
The Reward of an ap-
proving conscience, to
be desired of all. man fall
back upon conscience for
support. 2 Co 1:12 & de
fence: 1 Pet. 3:16
In what manner
are you accustomed
to regard & treat your
conscience?
Do you indulge in falsing
& lying, which conscience
disapproves? are you ac
customed to do violence to
conscience?
If our own heart con
demn us, God is greater than
our heart & knoweth all
1 John 3: 20-21
things. We should endeavor
to serve God with a pure conscience.
2 Tim 1:3. & Heb. 10:22 1 Pet
3:15-16. We cannot ap
proach God, except with
a good conscience: our
hearts sprinkled from an evil
conscience. 1 Tim 1:19

X. — Seem well — pre — ij (Heathen)

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8

may be darkened, seared, corrupted in its judgments — but it never dies. It cannot die, nor be killed.*

The Law of God remains eternally the same: all actions retain their true character of Good or Evil, under that Law. There is a day coming when the Sinner shall be enlightened by that Law. His memory quickened to recall his works, and Conscience shall then, taking sides with God & his Law, begin the awful work.

Illustrate 1. Kings 2:44.

Be sure therefore, there is misery in store for you! Your sin will come up in remembrance: & remorse is your portion. Miserable is he, whose conscience is against him. Come to the Light, let it do its work now* — follow its dictates — & go to Him who can heal its wounds. Heb. 10:22. 9:14

* Man stands prepared to awaken & large faith in its strength upon the soul: & needs any occasion & opportunities to do so. — How often have the wicked been convicted of their own consciences — in the exhibitions of God's Law: in hours of danger & extreme illness. Danger has set the whole soul in action, & conscience has regained its empire. Alas, how soon all thrown in activity faith.

* Rather take the Law of God and be enlightened thereby, & encourage conscience to do its duty painful as it may be. Yea — beseech almighty God to grant his Spirit to illuminate your mind: quicken & strengthen conscience — & be convicted of sin: & repent & turn to him who alone can heal the wounds of conscience.†

† That while you feel your sins & conscience accuses of them, rest, you may be at rest in Jesus Christ.

Follow the dictates of conscience tells you, to Repentance: rest to Jesus, get drunk Christ you ability &c. — &c. do it

a guide to duty: prompting to it: approving the law of God (the perfect standard of duty): approving us for obedience: condemning us for disobedience. Has been called "the voice of God within us." Accuses or excuses. Rom. 2:15.

Its perpetuity. A part of our nature, a faculty, spiritual nature. Can never be taken from us: ~~nor~~ neither can it be destroyed within us ~~destroyed~~: essential to us as accountable beings. No man, however much he may (~~hush its voice~~) weaken its power, or however long he may hush its voice (the constant companion of King - Willis & Pilkins in all the vicissitudes of their lives: Effects Di Head, when all the voices are hushed in silence). Yet he can never free himself from it.*

Its Character. (1) May be good. Enlightened, and from exercise, capable of clearly discerning between right & wrong: good Will: where judgments are agreeable to God's holy Law. Heb. 5:14. And receiving the name of good conscience† only in proportion as it receives the conscience of the heart & with its dictates. Within voice by predecessors appearance of evil. Represses - Condemns Reply the least departure from truth & duty.

(2) May be evil. From ignorance; not knowing God's Law; not allowed to decide correctly. Sins 1:15 duty. So not able to discern the good. Perhaps educated in ignorance. Such may be the power of education: the vice, in the eye of God, may be made virtue, so great the power of education. So as to put evil for good & good for evil.‡ — From wilful depravity

So Conscience did its office with them. Accused them: they felt miserably.

* At the time they ill treated Joseph: they sat down to eat bread: Conscience was easy: stifled: they concealed their sin. Now after 20 years, it comes of & Conscience awakes. & they feel it! So an 100 years would make no difference.

† Paul thought within himself "that he ought to" Acts 26:9. "My Conscience approving to God" Rom 9:1. "Bearing witness" Rom 2:15. "Has stated or any had his conscience been enlightened in some well been obtained of he tells us." 1 Tim 1:13 Mary 3 & 4 Again saith our Lord "Whosoever killeth you: their conscience approving them: John 16:2-3. Rom 10:2 & Sabb. 5. On the ground of Stephen's own dying prayer for his murderers: "Father forgive them" &c.

‡ A blind conscience is a cruel tyrant & dreadful guide: what sins have been perpetrated under its sanction!! 1 Thess 2:14-15. Roman Catholics: & persecutions of various kinds.

× There was an e: 4
vil, Seared Conscience.
made so, by long Sin
ning against it.

Conscience may be sub-
ject strong enough to carry
with effect its own decision,
as, The parents of the man
born blind, John 9:22. Same
reason - Pharisees, John 12:42
Pilate - Matt. 27:23-24.
Some strikes at nothing
& like not have the conscience
enlighted - Isa: 36:1-26

Conscience is laid asleep:
Hence we may account (1)
for the horrid Crimes of men:
& the fearful pursuit of
wickedness by men —

The heart and Conscience are at variance, & hardening its voice: & weakening the dictates of Conscience, are hushed & disregarded; its power: so that the foulest vices with it ceases to be heard or felt: like an in-
are perpetrated, & little or no com-
ment from it ceases to reprove.
= Functions of Conscience. "Seared"
A long course of Sinning, weak:
ens it thus. - Some have advanced
so far as to seem to have no con:
science! - 1 Tim. 4:1-2. Titus 1:5. ×

Its Power. Vast: irresistible: acts
itself with the truth & power of God!
It sits enthroned in the mind the Judge of good &
Restraining - men under the most dan
evil: giving forth its decision: to which the Soul involuntarily
gerous powerful temptations, decision &
& compels them to do right.
trials. (1) Joseph: Gen. 39:9. Too power:
ful for lust. (2) Three Children - Dan: 3:
9-30. Stephen, Acts 7:59-60. Too powerful
for the fear of man. (3) Acts 8:18-22.
Peter & Simon magus. Too powerful for
love of money. (4) Too powerful for
the love of power & station & influence.
Dan. 6:1-23. (5) Too powerful for
~~Condemnation~~ sinners bent on their
wicked way. They see: they feel: they
stop! The thief: the adulterer: the
murderer arrested in the act!
Condemns with dark rending
& irresistible power! o (6) Job 8:9
1 Mark 6:14
(7) Adam fled: Gen. 3:9. afraid 2 Sam. 24:10

o The ten Brethren
felt miserably (2)
T. Man confesses their own guilt.
& words & actions, through the pow
of Conscience.

The death of Aaron. –

Numb. 20: 22-29.

122 P. C. M
31 A. 2 B. L. M
17 A. 1 B. C. M.

Maybank July 30. 1842.

Sunbury, July 31. 1842. to Whitby & Black

Midway, on occasion of death of Stephen Stevens by – Octr 22. 1843

P. Pease, Ass.
1. 1846

Life & Death of Aaron. Num. 20: 22-29.

The Old Testament neglected by some: all written for our instruction, admonition, comfort & example. It contains in far greater measure than the New Testament the Lives of eminent Saints of God: drawn out with minuteness. These should be our study.

I have selected the Life and remarkable Death of Aaron - the first High Priest in the Church of God. -

1. Birth - Parentage.

(a) He was born in Egypt - in the House of bondage. B.C. The name of his father was ~~Levites~~ Amram (Exod. 6:20) - and of his mother Jochebed. He has one Brother and one Sister - Moses, the meekest man on Earth: the friend of God,

*Mic 6:4. They were appointed of God, as the Three great Leaders of His people, when he redeemed them out of Egypt. and Ps. 77:20

2

who saw God's face to face - the Great Law giver & Leader of Israel. - and Miriam, the Prophet esp. Three most distinguished Children. More to them any three in Sacred Record.* Aaron ~~the eldest~~ second of the Three, Miriam the eldest, Aaron 3 years older than Moses. Ex. 7:7, of the Tribe of Levi. Numbers 26:59 A

Aaron educated religiously by his Parents who were eminently pious. Nothing known of him until Moses was sent of God to lead Israel out of Egypt into the Promised land. A

He married in Egypt, Elisheba, Ex. 6:23 a daughter of ~~Israel~~ Amminadab of the tribe of Judah.

He acted as Spokesman - between Moses & Pharaoh, because he was as Ex. 4:14 & 7:1 Prater. and was intimately associated with Moses as his assistant in performing the wonderful miracles in ~~the work~~ ~~doing~~ Egypt - & the deliverance of the People. Josh. 24:5. 1 Sam 12:8

He came out with Moses & the Children of Israel.

o While Moses was coming, the Lord directed Aaron to go & meet him in the mount of God: in Horeb. There Moses made known to him his commission - & that God had associated Aaron with him. Exod. 4:27-31 Aaron was an inspired man

2. Appointed of God - High Priest.

Assisted Moses in the government of the people in the wilderness.*

At the giving of the Law was guilty of yielding to the wishes of the people, & made them a molten calf. Neither did he at first candidly confess his fault. Exod 32:1-24 &c.

When the regular worship of the House of God was set up in the wilderness, He was appointed of God, High Priest. Heb. 5:4 The highest appointment in the Church: which then in its visible form embraced the Nation of Israel. Exod 40. Lev. 8. +

By virtue of this office - He presided over the affairs of the entire Church. His was the duty & honor of bearing the hard causes of the people into the Holy of holies - before the Shechinah

3.* He with Aaron held up Moses' hands while he prayed on the mount, for the overthrow of Amalek. He alone of all the men of Israel was permitted by God to draw near upon the holy mount - at the giving of the Law. Afterwards, He, Nadab & Abihu & the 70 Elders, were by Moses set up in the very presence of God. Exod 19:24

* He was called shortly after to a severe affliction in the sudden death of his sons Nadab & Abihu - for offering strange fire before the Lord. "But Aaron held his peace." Then Lord slew them. Lev. 10:1-3

4 the glorious emblem of God's presence & receiving a response.

His was the solemn duty of offering once every year the great atonement for the sins of the People, & of carrying the blood of the sacrifice within the veil - into the holy of holies & sprinkling it before the mercy seat. Typical of our Lord & His one great sacrifice for sins!

We behold Aaron occupying the Head of the church of religion. Alone possessing this exalted station. ~~still~~ nitted to go with the priesthood associated his with Moses, in the great affairs of government: & consulted at all times. The most distinguished man except Moses in the 3. ors. ors!

3. His Character & conduct.

~~While~~ In this high sacred office while his character in general ~~was unimpeachable~~ was

~~and like his brother Moses was~~ partook of great meekness and ~~one of the meekest & most pious~~

for Aaron was very like Moses
piety, it was not altogether
without reproach.

Upon one occasion, influenced
by Miriam his sister, envious of the
exaltation of Moses, they both spake
against him - making his Mar
riage with the Ethiopian woman
the ground of complaint - whereas
it was but the blind to their am=
bition & envy. He was rebuked of God.
Numbers 12:1-16. & confessed & was forgiven.

On another occasion - in connec
tion with Moses - provoked by the
people and required God to bring
water out of a rock - He gave way
with anger, pride & unbelief in the eyes of all
Israel, thought reproach upon
God & his office. For which sin, the
Lord denied them both admission
to the promised Land. Numbers,
20:1-12.

Yet in general He was a man
of meekness & piety. In all the

5. ~~They envied Aaron, the saint of the Lord" Ps. 106.16~~
Miriam & Aaron's mind against Moses

murmurings & rebellions of the people - he clear fait to his brethren Moses & when at times, he was like to be stoned - he committed his case, with his brethren Moses, to God, in firm faith & resignation to his will. God was his refuge.

"and envies Moses in the Camp of the Lord". P. 106: 16

When Korah, Dathan & Abiram openly rebelled against Moses & Aaron - & sought to cast Aaron out of the Priesthood - and the Lord had determined to consume them for their sins, & all the people who countenanced their rebellion - Moses & Aaron fell down & entreated God not to do so in his mercy. They prayed for their Enemies. After God had caused the Earth to open her mouth & swallow up Korah & his company - the people murmured against Moses & Aaron & charged them with the death of the men -

the very next day. Then the Lord sent out a plague among the people - and Aaron touched with their condition - at the command of Moses - took his Censer, & ran in among the people, & stood between the living & the dead, offering prayers to a God of mercy for them, & the plague was staid! Numbers, 16: 1-50

These facts in Aaron's life, prove him to have been a man of great meekness & piety: indeed an eminent servant of God: who served God faithfully in his day & generation.

We come now to

4. His remarkable death.

Thus was Aaron living in the midst of the people - executing his high & holy office in the fear of God for the good of man - near 40 years! - held in rep.

8 - utation of all - blessed with a family - & enjoying all the comforts & conveniencies of life - with good health & the prospect of still longer life.

Nothing spake of death to him as being very near. He knew only that he must die in the wilderness - but in what manner & at what time he did not know. He only waited the will of God. Suddenly his summons came.

Numbers 20: 22-29.

vs 22-24. After the encampment at mount Hor - the Lord spake unto Moses & Aaron - "saying &c.

The hour has arrived - "Aaron shall be gathered to his people" -

In the solemn sentence of death there are words of consolation - He shall be gathered to his people - the blessed - who have gone before him, in Heaven.

The summons was sudden: not a word escapes the lips of Aaron - he meekly bowed to the will of God.

But where shou shalt he die? The Lord proceeds to tele -

vs. 25-26. Now shalt he die: Here - on the top of mount Hor* - in the sight of all Israel: resigning his garments & office to his son.

The solemn announcement flew through the vast congregation! It reached the family of Aaron! Who could see cause why he should die save the will of God. He was in health - in power - in usefulness - why might he not be spared to the Church - his family - the world - even until old age had mellowed him a little more for the grave!

I * Mount Hor, in Deut. 10:6, the place is called Mosera. The apparent discrepancy is relieved by the opinion, that Mosera, might designate some particular spot on Mount Hor where he died.

The hour has come! See the venerable man in his family! His wife falls on his neck - they embrace it is for the last time on Earth! His Children rush into his arms! Tears flow. Hearts seem breaking. He commends them to God! They part!

See him in the court of the Tabernacle. He puts on the magnificent dress of the High Priest. The Priests & Levites crowd around him to behold his face & receive his blessing once more!

He leaves them - moves with one hand & Eleazar his son on the other! They pass in deep solemnity along the lines of the Tents of Israel. The tents poor are the vast Congregation. Silence reigns - save sighs & tears - & mourning. Every eye

of fixed on their great High Priest - their spiritual friend & father.' All his admonitions, sermons, acts of kindness have crowd on their memories.' Now this great & good man of is about to die & appear before the bar of God, & render an account of his ministry.' How shall we meet him there.'

"And they went up into mount Hor in the sight of all the Congregation."

"And Moses stripped Aaron (his brother) of his garments, & put them upon Eleazar his son." Thus he laid down his office: it fell upon his first born son.'

"And Aaron (then) died there in the top of mount Hor." Supported by his Brother - their son.' They witnessed the hand of God suddenly laid upon him. They

alone heard his last words — they alone conversed — prayed with him — they alone saw the manner of his death — as of the righteous — for his end was peace. Their own faith no doubt gain-ed strength from his death.

Their feelings are not recorded. Who may describe the feelings of a Brother & of a Son!

There they buried him. "And Moses & Eleazar came down from the mount." "And when all the congregation saw that Aaron was dead, they mourned for Aaron, thirty days, even all the house of Israel.*" (21 27-29)

Such was the death of Aaron the High Priest, and if we consider it with attention we shall find it remarkable in

* Aaron was 120 Years old when he died: he died in the 40th. year of the journeyings of the Children of Israel in the wilderness: being 120 years old. Numbers, 33: 38-39

its character & highly instructive.

Observe - 1. The Certainty with which he was told he should die. "Aaron shall be gathered &c". No doubt hung over the event. His life was to end, and all the pains of death & consequences of it were forced upon his mind. He was to part with his family: friends: beloved people: his great office: with all the world. He was to grapple with the last enemy & feel the pains & throes of death: to close his eyes to this world: and appear before the judgment bar of God: and be judged "according to the deeds done in the body!" All these trying & awful things were before him. Surely his soul must have been moved within him!

Observe 2. The suddenness of his Call to die.

There was no previous notice. It was "to day shalt thou die." No time given him for special preparation. To day in time - to morrow in eternity.'

Observe - 3. The peculiar circumstances under which he died.

(a) In full health: though he was old.

(b) In the midst of great usefulness.

(c) He died not at home in his bed but from home on the mountain in the open air - on the cold ground.

(d) He died almost in sight of his family, yet no one permitted to be with him, but his Brother Aaron. He died thus, almost alone.

(e) He died too thus in the Wilderness, as a mark of God's displeasure against his sin at Meribah.

Throw then these things together

er & you will perceive that his death was a most remarkable one. One calculated to revise up his whole life.

And how did he meet his death?

As a Saint of God.

(1) Calmly. Manifested no excitement: no alarm. was perfectly self-possessed. No prayer for postponement, went through the required preparation, for the event, putting on the garments of the High Priest: and firmly walking with more of his Son, to the mountain of death!

When God said to Philip Here kiss, Thou shalt die – He turned his face to the wall & prayed God to spare him. Not, no alarm.

(2) Submissively. No reluctance: no disposition to draw back – no rebellion. He gave up his family: office – the world – his own life &

body at God's command. It was God's will that he should die - & die now - and that will - was his will. God's time was his time.

(3) Believingly. His peace was made with God, through faith in the Redeemer (to come) and relying upon justification through his merits - he was prepared to appear in judgment.

He's treasures were laid up in Heaven - & he expected eternal blessedness with God. He looked upon death as a happy exchange of worlds to him.

and like Simeon - he might have said & now Lord let thy servant depart in peace!

There was a wonderful calmness & greatness in the death of this great & good man!

It was Religion that enabled Aaron thus to die. "Mark the perfect man & behold the upright, for the end of that man is peace" Ps. 37:37.

And it is his Death, that we should endeavour to improve to ourselves.-

1. Like Aaron we shall die: That event is most certain, and it will come to us sooner or later. "Dust thou art & unto dust shalt thou return". In due time, "man goeth to his long home, & the mourners go about the street." Eccl. 12:5. "His flesh is clothed with worms and clods of dust" - The eye that saw him shall see him no more. "He shall return no more to his house, neither shall his place know him any more". Jb. 7:1-10. "Neither hath he

any more a portion forever in any thing that is done under the sun". Eccl. 9: 5-6. Our connection with this world has an end: death closes the scene.

2. Our death too may resemble that of Aaron's.

(a) Like him we may die suddenly. With God are the issues of life & of death. It is He, that "turneth man to destruction" by a word. Ps. 90: 3. It is he that can say, "This night shall thy soul be required of thee". and it may be that our death, shall be numbered among that multitude ~~who die~~ whose deaths are sudden. We cannot tell.

(b) Like Aaron we may die in our usual health. No disease giving warning of the approach of death. But at once by the finger of God, the earthly

tabernacle is dissolved!

(c) Like Aaron, we may die in the midst of usefulness, & be stripped at once of all that we possessed on Earth.

We are not of so much consequence to our families, to the Community in which we live: to the Church of God, that the Lord may not dispense with us. He can raise up other instruments to do his will – to fill our places. The Lord is not dependent upon us. His cause will not suffer because we die.

(d) Like Aaron we may die away from our families.

We may die – in distant places: or even almost in sight of them. yet the Providence of God yield their presence in that awful hour when every one desires all his friends & family around him. –

We cannot indeed tell how we shall die: nor when, nor where. But come, death will.

3. We therefore who like Aaron are the ministers & people of God - like him - let us endeavour to live in preparation for death.

(a) First of all. We should endeavour to make our own calling & election sure.

To see to it - that we are truly converted to God - that "Christ dwells in us." That we not only have the profession - but the practice of piety. That we not only have faith - but works also. Sound conversion is the foundation of preparation.

(b) In the next place - we should keep Death always be-

-fore our minds.-

(a) As that which will certainly happen to us.

(b) And may happen to us, any day - any hour - any moment.'

(c) and so address to ourselves the admonition of Christ our Lord, "Be ye therefore ready also, for the Son of man Cometh at an hour when ye think not."-

(c) We must keep death in mind as the end of our warfare on Earth.

Our trouble, - trial, - difficulties afflictions, pains, sickness, & sins, will never cease until, we die. Death releases us from all. We have never done with all until we die. That is our last great work. After that is over - we may enter into rest.

(d) We must keep death in mind

 so that we may constantly see & feel the excellency & value of true religion.

The Psalmist prays – "So teach us &c." The moment we think of dying, we see Religion to be all in all. Therefore we will in view of death – keep religion in our own souls, & in the world uppermost. As the principal thing: the one thing needful. We are prone to forget it. Whatever else we neglect, Religion is to be secured.

(c) Thus keeping death in mind, we shall be stirred up to activity in all the duties of Religion.–

We will improve our time, & opportunities of doing & of getting good. "We will work while the day lasts, remembering that the night cometh &c."

(f) We shall be weaned also from the world - its pleasures, its honour, & its riches: as a portion.

Death ends the world with us. It strips off our pleasures - honors & wealth - & gives them all to others.

So that remembering we are to die, we will use the world as though we used it not. &c.

(g) We shall endeavour also to keep ourselves unspotted from the world - laying aside - anger - malice - evil speaking - revenge - lust - pride - & transgression. Lest our Lord may come & find us, rioting, & drunken with sin!

(h) The remembrance of death, will teach us also, to be much & continually with God, as the portion of the soul - our chief happiness & Ecult.

We shall have a joy inward, and

and peaceful. We are happy in this world – because we are God's. We are not happy because we are well – have honors – riches – pleasing friends &c. &c. but because we are God's. We enjoy all these – as the gift of God. We see his goodness in all – & are rejoiced.

So when called to part with all: the soul loses not its chief good. That is God.

This is the great end of Religion to make us happy in God: to give us the victory over the world, the flesh & the devil. If we thus live death is but going home.

When it comes, then, like Aaron, we may meet it calmly, submissively, and believingly ~~as Aaron did~~, & so enter into rest. – As Aaron put away his garments, so we may put away all we possess – all earth, & die in peace. "Blessed are the dead who die in the Lord." "Let me die the" "O death where is the"

4. We also, who may not be as was Aaron, prepared for death, should hasten to prepare for it.—

The first step of course, is to make your peace with God. "The sting of death is sin;" "the strength of sin is the Law." Sin must be repented of: and a Redeemer must be sought for your Soul.

Call home then your thoughts, & consider your latter end. Death will soon come & strip you of all you here possess: and if you have not at that hour peace with God & hope of glory through Jesus Christ our Lord, your end will be bitterness and eternal misery!—