
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 professing conversion.

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

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: to convict the erroneous, also, to preach before Ministry.

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, and to be conformed of: but the sorrow of the world worketh death."

In trade I am offered a coin: it appears to be silver; the impression are perfect. But I discover it to be a base metal. A false coin among men has its counterpart, to be rejected. Some counterparts it is made to pass for that exceedingly exact: which is true, because the detection. Every Christian has grace, which has its counterfeit. Essential to distinguish as well for individual that counterfeit coin is made to pass for the genuine, in separation of safety, as well account of its godly purity, while the genuine coin does. Thus of those who would be Christians, and the detection of...
those who are falsely so.

Brief consideration of the

Text. We shall take the text

To show out of its connection

and consider it as a distinct

proposition.

Introduces us to two kinds

ground for Sin: the one

True: the other False.

1. Godly Sorrow: i.e. a sorrow for Sin, having God for its end.

It results in a change of mind, purpose, in respect to Sin: and a turning wholly from Sin to God's 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 repented of, whatever may have
been its pains and distresses
but on the contrary to be
rejoiced in forever.

2. The Sorrow of the Earth.
I. e. Sorrow for Sin, having
the world for its author; and
the world for its end: a
sorrow for Sin, turning from
it in some sense to the good
(but never effectually and
momentarily) but out of Sin
are hatred of Sin, and love to
God, but from other various
selfish and worldly motives:
such a Sorrow for Sin, as
an worldly, unnecessary, and
may have: Consistent with a
worldly mind.

If "wrath be death." The
final end is the perdition
of the soul exercised thereby.

There is therefore a great
Sorrow for Sin, working the
pentance unto life: not to repent of; and there is a doctrine of the world, which results in no repentance, no reformation unto salvation. The end is death. There is a true, false, for him, acts the false, resulting in a true, false, repen-tance.

Let it be our object to inquire into the nature, operations, and final end of this worldly, worldly, false, for him, which leads to false repentance: particularly, and attentively.

1. The Nature of the Dor.

The nature of the worldly, worldly, false, for him, is essentially different from godly. Both indeed have respect to See.
but
(1) The Sinner of the world, is different in its origin.
Godly

The Sinner of the world, is the fruit of the Spirit of God.
The Sinner of the world, is the fruit of man's own spirit.

(2) Different in Kind or in Character.
The true Sinner, is Sinner because it is itself in its Consequences of polluting and damming.

as committed against God of infinite authority, excellence and glory, whoseervice of favour are supremely to be desired.

The False, is Sinner for Sin because it brings distress of mind: less of temporal advantage, eternal ruin.

It is only considered as
making against it its consequences the individuals happiness prosperity, there is no view nor expression of its intrinsic evilness: no taste for and preference of evilness.

(3) Different in effects: works out a different kind of repentance. The tree, brings self-loathing and condemnation: hatred of sin, turning its supreme love to God holiness.

The fall, views sin as a misfortune more than a crime: there is no hatred of sin: (no turning to holiness)

* A Child wild uncurld, 

A child, with sin, such as the Parent: not with guilt, but out of a devilish fear.

Beyond its miserable condition, determination to do so sequences: no hearty turn no more, out of sincere love towards to be joined.

(4) Different in duration of punishment, the Emma the tree, always perfect sequence of its faults, evil, the motive perpetual.
The False: generally temporary, depending upon the Continuance of
the Nature.

To show how the Son of the World differs from Godly Sonor: and
wherein its true nature consists, we may simplify the matter by referring
each to the object upon which the Sonor Centers -

Godly Sonor - Centers in God.
Sonor of the world - Centers in Self.

The one is Spiritual, the other Carnal: the one Heeds
serly: the other earthly.

Where the true work is performed: the man Sonors: if
he repents, that he may
I be pardoned, sanctified: to glorify God & enjoy him forever.

Where the false man is reformed, the man sorrow, repenteth, that he may escape punishment: obtain peace in his own troubled mind, or some worldly good. He has reference to himself as to God.

Such is the nature of worldly sorrow.

II. The operations of the Son 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?

Causes: various. Reaching
9. Of the Word, which sets his great
Deity in order before him. 

the dreadful reward of them.

The Conversion of a friend.
the reflecting of his own
mind: Conviction of Conscience: Some sudden Calamity, or Discomity. The impress of some truth on the mind; 
The desire of some earth, 
by Good which be present is to; 

Any thing may be the cause or occasion of awakening 
keeping him, which sets his 

(2) Extent of this terror: the 
(1) He may be enlightened enough 
as to have some views of the 

great good.
greatness and wretchedness of his own: the may have some feel-
ing of unworthiness: and express his abhorrence of him-
self, and mean his wretchedness.

He may have such conve-
tions of guilt and danger, and
have such fears of God's wrath,
so keenly to confess all, tremble
and cry out what shall I do!

He may understand the
plan of salvation: and de-
clare the greatness of it: and apparently with
joy receive it, and call upon
the Lord Jesus to profess to
put all his trust in Him.

He may break off all
human appearance from De-
and keep fast way: and act
circumstances: I keep the
Sabbath Day: I observe these reasons for religious services, and communion with the people of God: I give of his time and substance to the promotion of the Redeemer's cause. All which would seem only genuinely done for sin: all is virtual.

(3) The Effects.
May be both external or internal. He may make more conscience of his thought and pretend to inward and external variety of feeling. He may:

- by
- by
- by
- by
- in his family
- up family prayer - the instruction of his household.
...be careful of his own example:  in the Church.

KIOSKS

...numerical - active - liberal.

true - be upright - or:

...accommodating. He may ap

...ear a renewed man.

...The Length of Time this

...may Continue.

This depend, entirely upon

...the Continuance of the Caus

...es or motives to it: sometimes

...nger, sometimes shorter.

...ight long as the heart is ten

...order or the Truth of God af

...ect is it fills it with fear:

...ow as long as Conscience re

...main active & unceard &

...ings & goods of distresses

...as long as there is hope of

... enjoyment of good which

...ought after through this
13 Indeed, so long may it continue.

Indeed men may get into the habit of appearing in public repentance for their sins, repent it even till death!

Yet we may add in all these operations of the Son of God, there is indeed no hatred of sinning turning from it out of despair, but to go to God in Christ in the Lord!

These operations of the Son of God, may be illustrated by Examples drawn from the lives and Lord.

Saw repentance
1. Between man and man, Saul and David, in the Cave at A. gede. 1 Sam. 24:1-20.

Deeply affected by God
The generosity of David, under impression of the danger, which he had escaped gratitude to one so noble. He confessed his sin, apparently repentant, suspended the pursuit, returned home, yet persecuted him again and died David’s enemy.

Between God and man,

man, with apparent repentance for sin under the fear of divine judgments on his life, of eternal misery in the next.

Hab. 1 Kings 21:17-29.

He was set in order before them by Elijah, and he was threatened with divine judgments, that would hurt him from the throne, bring his wife, family, himself to a bloody death! a prelude to eternal death.
He was awakened: he trembled with fear: he rent his clothes: he humbled himself: he put on sackcloth: and fasted: mortified his soul: and prayed for pardon. He continued in sackcloth: this expression of true repentance continued with him. The manner in which he used to go forward with his violent doings. Here was a hopeful appearance: but it was the effect of fear only. Selpishness, he had no hatred of sin itself considered, no love of God, no respect for God, no turning to holiness. For he restored...
and Naboth's vineyard: 16
he pronounced on the infulence of his abandoned life.
for restrained his evil doings: he cast not away his idol. His nature was un
changed: a some time after
we beheld him (Ch. 22) hating
Micah the Prophet of God:
casting him into prison;
depisizing the message of
God forbidding him to go up
to Ramoth - Gilgal. To be did!

Rehoboam: a similar case.
2 Chron. 12: 1-14. He forsook
the Law of the Lord and all Isra
el with him. The Lord sent
Shishak with an army to
punish them. Shemariah the
Prophet came 1st to their sins
in order before them and denun
ced judgment. Whereupon,
17 "The Prince of Israel and the King humbled themselves before they said, 'The Lord of righteou-
somewhere? It was, but for a little time, until the danger passed: for of the King it was said, "And (v. 14) he did evil because he prepared not his heart to seek the Lord." He never did his heart to the work: his heart never was determined from evil to good.

SBN 15 was the Repentance of the Children of Israel, recorded in Ps. 78:34: and 37; illustrated in many passages of their history. 

Their heart was not righteous
they were all steadfast in the covenant.

and a desire for continued mercy.

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

It was but right to be sorry for them: and to think of their own delinquencies for them: and to sin against God.

The sorrow comes after the fear is passed. There seems to be a bin upon nature: a more impulsive, giving sense of great sorrow which was swept away by the next returning great grief. 18 x Such is the sorrow of many as mariners of passengers in extreme dangers on the sea: as individual, in seasons of public calamity: in the midst of pestilential disease: or on their own heads of death as they sleep peace. Such an individual felt when the sudden and awful death of some one or the powerful of his company, raising them up to think of their own delinquencies.

From a desire and expectation of unholy advancement.

As Simon Magus: his favour all can strive with them.
The people forsook him to follow the Apostles; he professed himself a friend to the popular tide, and some were politically followed the popular tide.

...so sorry for Sin.

Some - Covetously sorry for Sin. They might act a Convert, the perfect helper thereby to a profitably that he was captured by Philip. But it was all for

minister purposes. He considered the Apostles, only a greater sureness than himself: Religion to him was again merely a means of prosperity.

Thus in Revivals, when the currents away into the Church, many are born along with it, who are actuated by sympathy or love of motives. The net is thrown for gathering the good & the bad.

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.**

...Saron for Sin's apparent

Repentance, from a sense of...
quill and disgrace: from in 20
ward distress: remorse of
conscience!
As Judas Iscariot.

He repented himself; i.e., he
regretted what he had done, as
an act of baseness, tinged
outside: or staining his soul
with innocent blood, so that
in the blood of the Son of God.
He felt himself ruined before men:
Cut off from God's forgiveness.

for doubtless, all the warnings
at threatenings of Jesus his
Lord thundered with angel
terror in his ear: 'Loe unto
that man by whom the Son
of man is betrayed to.'

He could not retain the price
There may be in 21 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 as wicked lives to keep no longer: he plunged into perdition!

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

From these examples we perceive - the causes and the extent of it: what effects it produces, how long it may continue.

In all the grand characteristics of it appears: there is no screen for sin, no turning from it, nor of love to God. The forms of repentance are selfish, earthly.
The final End of this

Honor.

Mankind Death: "some-
times 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
enquiries: & profits of the Soul, fa-


For the Soul is still "in the gall

of bitterness" "in the bond of

enmity: unhumbled, un-

sanctified: unconverted to

ye: Christians: endless. It

not done its final work.

Inferences & Application.

1. The apostasy 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: pardon;

next. — 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 strong dammed up, with increased violence: do that the least end is worse than the first.

They are story ground both
ev., who with joy receive them, and, but having no sort the
in themselves, dare only just 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 hearts behind them, judgment overtake them. They return like the dog to his vomit; like the sow that was washed to her wallowing in the slime. Their “goodness is as a morning cloud, as the early dew it goeth away!” (Rev. 16:4.)

As such persons have been in the Church on professing, from ancient time, 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 counterfeit in them.
D. It is impossible for man to determine in every instance, the truth or falsehood of cases of proposed repentance; however, and for the reason that he cannot as God can, search the heart. "Man looketh upon the outward appearance: God looketh upon the heart." We judge by the profession and conduct. Nor the profession and conduct of those who only know the Sinner of this world, are so nearly like that of those who are godly persons, that man cannot distinguish the false from the true. Nay, the false at times may appear better than the true. The tares and the wheat do resemble each other. We may from observation...
"And we doubt of some," And it may be reduced to certainty in our own mind, that such such professing Christians "know nothing of Godly Scorn." In such cases we decide upon their actions. It was plain: "Rob was no true repentant when he hated and abused the Right of God; I despise the Divine Command, when Simon offered to buy the gift of the Holy Ghost, when I was sold by: Lord. But before their acts, who could know the heart I 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 apparenty 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 instruct men to Repentance, to instruct in all wisdom every inquiring Sinners as to the true nature of Repentance: most cautiously to decide upon conversions: carefully to examine those who offer themselves for Church membership: and openly, searchingly, proclaim death to such as have only the form of the mind.

The object of the Minister is not to build good may stab ble: but Gold & Silver: for the fire is to try every man whom what but it is! He watches for souls, of one that must give ac-

It is by holding up the distin-
inquiring marks of Godly San [illegible] or 28th now, that you are enabled to decide whether you have it not.

It is by being cautious in determining that you have truly drawn, that he escapes perhaps confining you only in the Sorrow of the soul.

It is by close examination of you and even 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 on whom alone is the Sorrow of the world!

Nor 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 surrounding around you, rushing into the King of God, and you will be left: you catch the feeling to desire the reputation of or of the Christian name, the advantage, which religion may bring you at the end: because your sin has 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 vereth death!
You must have that "goodly Sav-
son, which vereth repentance"
-a change in your very soul to-
ward Sin & Sinner: a hearty
hates & turning from this one
unto the other - out of Love an-
-some to God your Saviour!

And if any have been sha-
ken in their minds, I made a
doubt, or even to believe that their
is not the Godly Saviour: then
as 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 by God: How to be exercised.


Monte Video, Jan'y 31, 1841.
Duties of Husbands.

Eph. 5: 25-33.

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 care of business; to bear 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, & the contrary.
Hence there must be a Head, in married life, a final Supreme authority. As in all government, among men—households: laborers: armies: navies: state: 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 by God.


(b) Formed to have dominion over the world. God’s representative of his 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.
3. He was not only first formed but formed, with greater strength, as the preserver, protector of his wife. She depends upon him. verse 23. He provides support. 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.

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

(c) 1 Tim. 2:12-14. The 14th verse. Compare 1 Cor. 14:34. Where does "the law" say this? Also 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.

Verse 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 and preserver of His Church: and the kind & provident 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 Peter 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 and prudent, he may govern never speak of his authority: if the wife obey she never feel it, except with pleasure and delight.

Thus therefore, the husband must understand what he owes to his wife: if the wife to him: in what he may use his authority and in what he may not.

For example, his wife has a right to have her own opinion: she speaks her own mind on all subjects: she has a right to inquire into and to know everything concerning their character, business, their future 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: she enjoys their society in reason: i.e., she does.
To be bitter against the wife and to force them by power and authority from these right, privileges, is to act without knowledge also with wickedness.

2. Honorably and dutifully.

To require her to do what would dishonor her, her husband chiefly, before men. To force her with burdens difficult to be borne and not touch them with as much as one of the princes.

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

Some through covetousness, but willing to afford the wife sufficient assistance: through love of ease and comfort. Through want of feeling, lay upon the wife, work and care and duties in the family, even above her strength, till her strength fail from day to day more offer the
less assistance or relief!

3. Tenderly: rationally. The husband deals not with a brute, nor with a stranger or 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 suspend: please, his wife: let her have her way. He is to reason with her: persuade: entreat: to kindly urge to obedience: He is not to abuse his wife: for folly or obstinacy: nor beat her: nor lock her up: nor detain her: nor beat her: nor destroy: nor take away her goods: in order to force obedience.

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

Require obedience for the best good of the wife and the interests of the family. Let her see what you desire, you believe to be, for the best good of the family. Not to shun your power: nor gratify your pride or passion over her. Do not act the Tyrant.

5. Prudently.

Ever feel that you are accountable to God for the authority you use. No compel your wife to act dishonestly, falsely, unfeelingly, disrespectfully, or wickedly, in any manner. You thereby lord it over her conscience, jeopardize her soul!

6. Affectionately.

Let her feel the 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
I pleasant: the most absolute.

Such is the Authority of the Husband; such is the man, in which he is to exercise it.

We come next, to his pecu

lian great Duties to his wife.

1. Love.

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

She tastes feelings of men differ:

for exceedingly. One man admire

one form of beauty; another some other form. One style of Character suit one man: the very oppo

site another. It is in matrimonial

my or in every thing else. the

Tastes, men differ. A woman

pleases, attract, engross, the

affections: one man, but has

no form whatever over another.

Each
The great wisdom of God is in this, for thereby all are joined 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 from her very voice and 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."


Eccl. 9: 9; Where it is gone, it en-
dwell, increasing in strength with the increase of year. Gen. 23:1-2.

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

The Degree of this Love.

(1) As Christ loved the Church, so his affections are men to love their wives.

(2) To give them their entire affection, in the Lord, all the more, since the love which is due from the head to the band, they are to give to the wife.
to the wife: as her own peculiar possession, in which no other person has any share whatever. Life, for the wife, and for the wife: for her Comfort and consider it enjoyment. And this, that the Wife may be satisfied, to 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 two, 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.
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, they do not feel it is themselves, enduring suffering. They do not love them, as themselves: looking upon their lives, comforts, magicknesses, prosperity, as equally valuable as their own, and as carefully preserved.

(4) Unto death to be preserved.

The husband is bound to the wife, as long as the lives, if the, guilty of no improperly.

No matter what may be the changes which come upon him, whether age: or in of the husband away from the wife's kinship, or degree. No person on earth must ever come between them.

Such is the degree of the Lord.
The manifestation of this love.

If love be there it will show itself in looks. The looks, the expression of the countenance of the husband will express his love. He will likely to attend to these wants, to deal in looks of kindness, nor contempt. The countenance of the husband will not fall the moment he enters his own doors; he will not turn old age, but it will brighten into smiles of gladness.

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; he will
will we dwell upon faults, nor magnify them, nor delight in redressing faultfinding. Some men seem to speak only to mind their conversation with their wives is never pleasant, they prefer to converse with anyone 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 a one! "This is cruel! "
(3) In Actions.

His behaviour will be respectful here. They see them affectionate, in private; in the family; in public. He will keep up her authority in the family; instead of assuming cause children & domestics to be respectful! When he goes abroad, he will show her marked attention, respect, that others may be won to honor her.

She will by unexpected presents and acts of kindness to relieve her of care, or assist her in dip. When times are hard; truth, fidelity, or a expression of his love press upon her, then he steps in, speaks kindly and when the bugbears, His patience, His trials, he will be her band of kind, the unwaiving companion, companion of all things.

He will flee from acts of neglect, from angry, passionate conduct. And rather forgive forget, and
are alone, 17
or have retired
as night, spend
hours in bitter
reproaches, and
threatenings,
quarrels, a
midst many
resolutions, and
righteous!
Hon de grace
ful: her meter (1) In her Person: from danger, and such scenes: from violence. There is a sacred
ness about her person: an injury or wound upon it, rouses his
while only.
(2) In Character. He would pre
serve it pure: he will allow none
to assault it. Her meeknesses
he will cover: her infirmities
bear & correct.
(3) In her Interests. Whatever
is peculiarly her own she will
sacredly keep from waste, on
injury.

Another duty is:

3. To Provide for his Wife.

(a) All the necessary 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 gleans, make up what he sees, freely generously with her: his wife makes up for herself: she without stint or grudging provides, so she will be his happiness to see her nothing; for his wife, live well plentifully.

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 it with his wife: he would not for worlds, he this

18. if she lives in a comfort in the home: and has comfort. Her sentences in this home: he will give her house, and plant make in every convenient way.

There is many a hand hearted husband who neglects these duties, spends what he has, freely generously with her: his wife makes up for herself: she without stint or grudging provides, so she will be his happiness to see her nothing; for his wife, live well plentifully.
means of leading her into sin against God. He desires to live that their prayers be not hindered.

The husband who neglects (b) to be obedient in this duty, though he may ful-
to the authority, that time left all the rest, neglect, the same occasion for greatest. The husband who gi,
poses his wife in religion and in her dealings: Confirms her in sin, is in this faithful in duty.
particular her greatest one.
do for herself and my family.

Where the wife is not gui
(b) To keep at home
not walk the wrong path, so as to throw off, should be for her conversion, from place to place.

Her bitter the thought that there
if, To Remember the Sabbath day who are one in this world shall keep it holy to the theme of never be united again in this world.

to Come!

g) To labour age this
children to be her
out to say their praying
Such is the Authority and such are the Duties of the Husband.

There are solid Reasons why the Husband should endeavor to fulfill his Duties faithfully.

1. For his own Honor.

A man who will use his many opportunities to injure his greater person, to tyrannize over, to oppress and distress and torment a poor, weak, defenseless woman, who has committed her person happiness to his keeping, whom he has sworn to love and cherish with the tenderest affection, is of all men, the meanest spirited, most despicable! He entices her to his arms for happiness and then robs her of it. He uses the power which one 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, 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 to be happy, or live happily at home. If he is miserable at home, through his own doing, he is miserable in deed.

He increases his own unhappiness by the horrid influence of his conduct over his children. They learn to despise their mother, through the father, then the father himself. "Those 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. God 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 feared! You will not remember her but with pain! You will not go to her grave to keep 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, and denounced in their own consciences; let them repent before their wives, before God, and amend their ways.

Those who feel that they love their wives desire to fulfill 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.


Suitable to awaken the People of God: to Convict.

Monte Video, April 17, 1841.
July 25, 1841

Betted Church
Glynn County, Dec. 2., 1842. at meet
ing appointed by the Presbyterian...

Matt. 6:5-6

Our Lord enjoins upon his disciples, secret and sincere pray
in opposition to public
hypocritical prayer.
And when thou prayest, thou
shall not be like...: for they live
to pray openly, publicly,
standing... Not in un
words desired for spiritual benefit,
but that they may be seen
prayer: that they may have
glory... "Verily I say unto you they have their
reward!" The reward they
seek, the praise... the
crown they deserve from God for
their ingenious hypocris...";

On the contrary," when
they prayest": implying
that every true disciple will pray: go not into any public place; but "enters into thy closet, or chamber, into some place of loneliness and retirement: and when thou hast shut thy door; then, secluding thyself from the intrusions of the world: shuttling out all desires of being seen or heard spoken: "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 and in truth with Him. And thy Father which seeth in secretes: 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 opened to thy eyes of all men: in the increase of thy holiness: in the perfection of thy Christian graces: in the usefulness of thy life: and men shall esteem thee and honor thee as the servant Christ of God. The blessing of God shall be seen to rest upon thee.

Our Lord in this passage of his sermon, directly enjoin 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 yet, 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 generation, its life, its penitence, its unimportunity, its faith, its obedience, its present desires, its
“Worship God” 5

Heb. 2:12

“Come let us worship and bow down—let us kneel before the Lord our Maker; for He is our God, we are the people of His pasture, the sheep of His hand.” Ps. 95:6-7

Submission to God; it is long for His glory on Earth, in Heaven.

I. That Prayer is a duty incumbent upon every man, none may deny—

1. A duty which arises from our relation, obligations to God, our dependence upon Him.

2. He has created us, for his own service and glory. Therefore are we bound to render Him the glory due unto His name: to worship Him. Have you paid him the homage you are heart. How can we do this except by communicating with Him, from the heart: by3cpraying to Him: Prayer is the

True Substance of Worship there can be none without.
He is our Constant Benefactor and Merciful Redeemer.

Every blessing, both temporal and spiritual, we receive from Him. How can we confess to Him and express our thankfulness and obedience to His righteousness, except we pray?

He is our Hiding Place. He sustains, life temporal and spiritual. All our springs are in Him. How can we express our weakness, dependence, seek from Him that mercy, grace, and power necessary for our preservation, except we pray?

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

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


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 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 communion
coming by his hand with God: it is that against God. His Spirit
enters not to give life and peace.

But it is upon the man of sincere prayer, that God listens
the inward riches blessings of his grace. The heart is opened
mercies by prayer: in prayer doth God fill it.

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

"As ye shall receive: such also shall ye find: Knack, the Lord shall be opened unto you."

* he commune with our fellow men: how? we call upon them: we speak to them: they
we call upon God: we

Nakoth to God - Gen 18: 23-33: he cry unto Him: They cry over our only way. Our Spirits they commune with the Father of Spirits. *
While we speak to our friends, he speaks, meaning with us, in the way of corresponding upon us a sense of pardon, shedding abroad his love in our hearts, comforting us in distress, encouraging us in temptation, bestowing resolution, strength.

...by His Spirit, causing us to feel the presence of man in this world, even under the severest trials: in a word it is in prayer that God condescends to come take up his abode with us. As he spake to our heart, so to manifest himself unto us, as he doth on the Lord. (Da 65:24.

The prayer ascendeth with joy, peace, and life, through Christ, children of God.
Here then may every one behold him great a duty is prayer, since it is absolutely necessary to our spiritual life.

Such is the Duty of Prayer, incumbent upon every man. God's Word commands us in the text, to pray in secret: and it is therefore the Duty of Secret Prayer, that we must give our attention at this time.

He may now inquire, into the Nature of Secret Prayer, required by our Lord. What is Secret Prayer? as well as with other examples.

Examples. Daniel went into his house, in his chamber. Dan. 6:10
Jesus went up into the field, and sat down to meditate; prayer no don't mix with it. "Jesus went up into a mountain to pray." Math. 14:23
"In the morning he rising up a se"
While before day went out I departed into a military place there prayed. Mark 1:35.

I went with him self into the wilderness prayed. Mark 5:13.


(2) Examples. The Psalms miss dains 5:3: my voice sheals then hear in the morning. 55:17. Evening thou wakst me: evening and cried: Daniel kneels upon his knees, three times a day 9:23. Pray not to be taken in prayer, because "Paul 6:11.-

I present the saunring of the morning: I feed unto thee: "Psalms 147:11.

Anna serveth with fasting, praying, night and day: Luke 2:37.

"Jesus, continue a

of men.

Care must be taken both of time and place, to secure ourselves from interruption. Thus the door. "No sincere worshipper of the door." Go and shew men either to see or to hear him in prayer or to God.

(2) It is to pray at stated hours.

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

At least every morning and evening, or at the beginning, the close of the day. Many pray three times a day and in circumstances of David continued fasting, praying for arms, trial, or affliction, or when days. In the life of Jesus. Feb 12, 1843. The spirit of prayer is much enjoyed, often during the day: and in the wakeful hours of night. Sometimes, there is such a drawing of the soul to God in prayer, that it is in the exercise..."
all the day.

(3) To pray constantly.

Some under distress, under religious excitements, pray in secret for a time. Then cease: they begin again to end in the same way. Some pray regularly in church before and after communion, or on the Sabbath day: if no more.

It is the origin 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 then say, ‘Lord, I am ready to receive my Spirit,’

12 all night to God, in prayer to God.

* (3) Examples, e. g. ‘Let our opening be a parallel to the end that men ought always to pray and to faint.’ Luke 18:1. ‘Pray without ceasing.’ 2 Thess 3:7. ‘Praying always, with all prayer.’ Eph 6:18. ‘Cornelius prayed to God always.’ Acts 10:2. ‘The primitive Chris- 

tans continued in fasting, prayer, among the sick.’ Acts 2:42.
Examples. (1) Thing 13 
Here he was on his sick bed, turning his face to the 
2 Th. 2:7-2:3
well sprang to God. - A
(2) Jeremiah, when the 
king afterwards by his 
way said, "Bowed to the 
2 Th. of Heaven" 2:4.

-Example, etc. - "God is, a Spirit; they do [I, I.44
The Lord is my light, all them that call upon 
Ps. 145:15.
"We shall find one whom 
Ps. 145:15.
"Thus shall I seek for me 
Ps. 145:15.
"Let us draw near with a true heart." Heb. 
Ps. 145:15.

(2) "This people] hath 
Ps. 145:15.
"Thus shall I seek for me 
Ps. 145:15.
"If I regard singleness 
Ps. 145:15.
"If I regard singleness 
Ps. 145:15.
He must lift up his hands, free from the principle of
Hand, free from the principle of
I love without wrath; toward God, for any of his dealings to my wards—without wrath—toward man, with a spirit of forgiveness.

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

He proceed to them that

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

Absolutely necessary to meet satisfy the feelings desires of his new nature.

When a man is converted the supreme objection of the soul are towards God. He is

Lord upon as the refuge—th
1. The converts 15. the support - the fountain
on the day of Pentecost
of blessing - the partaking of
they gave themselves to
prayer: Acts 2. What God. And the soul is drawn
they never did before.
out to God, in Christ - with
When Paul was converted - to immediately
love - with confidence - with
it is said: "Behold the joy - it cannot keep away
from a throne of grace." The
The true people of
Spirit of God, within, teach
God, are distinguished
and the name of the impel them to cry, "Abba -
'Called upon God.'
Father." Prayer is God's
delight - and comfort. "The Re-
named souls cannot do without
ent. If prayer, hinders
out it. If prayer, if hinder
not restrained - it fails.

2. It is absolutely necessary
the soul to its own growth in grace
and fulfillment of daily duties of love, penitence, grati-
tude and devotion.

Prayer is God's appointed
channel for communicating
Spiritual blessing to
My Children: "Ask ye shall receive." — as before stated.
Duly therefore we need to apprehend him that we may receive spiritual blessing daily. Else these things. It is by waiting upon God in prayer that we may run our race, fight the fight of faith, render our strength. We can grow in grace, only as God makes it possible for us to grow. He does this while we pray, and in answer to prayer. If we cease to pray our Christian graces die.

Besides — daily we sin — daily we receive mercies — daily we desire favours from God for ourselves and others — daily we depend upon God. Hence our necessity must be in regular prayer day by day. It is our duty to God. Confessing our sin, beseeching pardon, returning thanks.
entreaty for others, in
facing aid of God. If we neg
lect prayer, all these spirit
ual duties, are unperformed
or accumulates, we die.

(3) It is absolutely necessa-
ry for us other kind of pray-
er will answer in the room
of it.

Prayer in the Family, will
us do in the room of it.

Prayer in the prayer meet-
ing will not do.

Nor Prayer on the Sabbath
on the House of God.

Prayer in these places is
right proper to a duty nor
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
18 (1) There is always something peculiar in him that he needs to remember 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 purposes. They meet some part of our case, but leave a wanting. And in order to gear deal out; in his doing this properly & effect, he are not satisfy. and even when a Christian Brother prays, who knows- requires every man to do his own duty of Prayer, by him: cannot reach all the self for himself.
IV. Lastly, we come to consider the Promise of Reward to Secret Prayer:

"My Father which is in Secret, shall reward them openly."

To all God's commands, he has been graciously pleased to annex promises of reward to the command to pray, as well as to other things. He styles himself the hearer of prayer, and in answering them, I will honor them that pray to him in secret, for God says he does it openly, manifestly. The reward is felt experienced by the individual, seen of men.

11. God rewards him who pray in secret—by taking up his abode more, fully.
in his soul: revealing to it
his holiness & greatness & good
for that soul: as he
increasing the caused it to pass
before men. Behold
delight & real happiness of
the soul in Him.

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

(3) By enabling it to obtain the blessing of
victory over the world, the flesh &
the devil: in thus fitting it
more & more for heaven.

(4) By then giving the man, an
answer to prayer before the eyes of
men: by giving him honor &
respect before men, they beholding after he came from
his uprightness, sanctity, & life
For the man of prayer will
be known & respected.

It shall be seen unknown.

He will cause his glory to pass be-
fore that soul: as he
increasing the caused it to pass
before men. Behold
the delight & real happiness of
the soul in Him.

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

(3) By enabling it to obtain the blessing of
victory over the world, the flesh &
the devil: in thus fitting it
more & more for heaven.

(4) By then giving the man, an
answer to prayer before the eyes of
men: by giving him honor &
respect before men, they beholding after he came from
his uprightness, sanctity, & life
For the man of prayer will
be known & respected.
openly that he worships God
or secret.

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

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

How is the 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 and desire of it, and for the
good it secures to our
souls, the glory which it
gives to God through Christ?

From our experience of
observation, and from the tes-
timony of others, we fear this,
all important duty is God by neglect. Neglected by some,

In the Spirit of essence of it, so much us to

We practice Secret prayer: make conscience of it: and

May no means neglect it: yes, we give way to formal

Praise, adoration, confession, supplication, giving us

We are van in our imagination, thanks, prayer from the lips -

though are wandering to the end of the

But the heart is far from God earth:

He ride day after day, from our knees, without alighting

Impression of God: your own

Sinfulness, meekness & dependence:

Dine: we go forth to our busi-

and no account of prayer appears, our prayer

Meets in life: and are unreasonable

Our practice temper are very contradictory.

Typed, no secret of Secret prayer should it ever be known that we prayed. Also

Appears before men. Not having

That it is so,

Prayed in Secret, we are not rewarded openly.

(2) In the frequency & regular
Prayer is not a solemn duty but a matter of the way.

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 there than at other times.

Or praying daily, they have no stated hour, but pray as any other 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!

(3) Sunday 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 or 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 thereon and more on
what to say on their knees is an evidence, powerful in deed that they have never been taught by the Spirit of God to pray; in other words, have never been converted!

Judging from the amount of degree of active piety, discovered by member of the Church in their families, in 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 as the present time with the power of the freshness of a New Commandment. "But
when thou praysst he.

Let us examine ourselves, carefully
solemnly. Wherein we have been
remiss positively neglectful
let us penitently reform: "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 spir-
ituall gift, by exercise. Every
Sincere prayer in secret prepare
the way for renders the more
newe more easie & pleasant. The
more we pray as we ought in
secret, the more shall we pray.
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 a hostage for the appearance of his own brother Benjamin. They are filled with fear & remorse of conscience for their unmerciful treatment & injury within amongst their brethren, 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

1. Confidence in God in hours of darkness.

2. Conscience:

1. Christians to maintain a good conscience.

2. Sinners carry their own accusers within themselves!
2. God: under the darkest hours of affliction.

Jac on an eminent saint. He marks all for confidence in God. While with Laban, meeting with dwelling on Camar. Most eminent saints liable to dependency. He here. Yet God was doing all things well, as the event showed. As he dealt with Jack so may judgment sternly. He with others of his Saints. All have their dark days. Say, All these things are against me: yet remember Jack. I do not despair. God is infinitely wise, just & good. To cast our care on him is peace: you perfect peace. Pray for this fact.

They were in trouble & danger: they remember said their unceasing & wicked conduct. Conscience, their condemnation. They felt that God was visit of the right or wrong of their acting. conscience takes sides with God.

What is conscience? What power or faculty of the nature of intelligence: it is a part of our intellectual nature, to judge approving the one & condemning the other.

What is its office? It is given us as
David cries out in the matter of Uriah: "The Lord said, "I have sinned against the Lord." 2 Sam. 12:13"

"And as he (Paul) became their own reasons of righteousness, temperance and judgment to come by faith tremble."

"Agrimmon said unto Paul - almost their persuade me to the Judges. Acts 10:25."


"A vine shall look upon Jerusa, chosen when they have pierced it morning. Deu.

call upon Mountaunsshouch of fear to hide strangers. Matt 27:3-5."

"them from the wrath of the Lamb! Conscience in the place of love, will be the man that death met; an enemy: everlasting accuser and tormentor to them."

"They shall awake to shame and everlasting contempt."

In view of the office and power of conscience:

1. Christians should evidence year to maintain a conscience void of offence both toward God.
and man: to keep a good conscience.

The way: (1) To enlighten conscience, by reading and understanding God’s law; that

(2) To strive upon their views of truth, duty, received in hours of clear self-examination, in prayer, or in times of serious, sickness and affliction, when the mind expects an answer to their concernings of the past life: passing by all alleged excusings of the same thoughts, more or less transitory, an end feeling: to do no wicked action or one of doubtful one. We are to do our duty, not singly in account of reward, but reverence all for our salvation, and that conscience sharp us, they will continue to teach us in Rom. 12:5; 10:12. They will strengthen by every triumph: become tender and quickighted: here are in its due. This is the effect of the Spirit speaking in圣人在 conscience: I am peaceful in my state, content. Came as it was nothing, and happened by its approval. This latter, is more difficult than the former: or it is easier.
to know what to do. All depend upon the doing.
Every true Christian will act as the good conscience to keep peace in his own breast. Act, 24:16 Paul, *2 Tim. 1:3
17 Hebrews 13:18.*
2. Every sinew should be (Peter 4:17) 1 Pet. 3:15-16.
The reward of an aged, growing conscience, a law to
both men conscience. 2 Cor. 1:12 a de
fence, 5:16. In what manner are you accustomed to
confessing your conscience? 2
Do you indulge in noble, noble;
nothing disappears, are you all
conscientious? Do you
conscience. 1 Cor. 3:20-21
things. We should condemn
(verse 20 with a fair conscience.
3:15-16: he cannot act
against conscience, that
they may be without restraint
all this experience over that their conscience is in conscience. 1 Tim. 1:19.
But all in vain. Conscience

11.
Midway Aug 8
15, 1841.

Our human pride may be
awakened to a great call on
strength of the soul. To
mind and occasion. On occa-
sions it is so. Hence our
hearts the laws have come
to y/ their own punishment
is in the publishing of it:
Says: i' n hour of danger.
Again, say, and it shall be said
in time, even in the minds of
them. Soon thereafter its act.

It rather take the law of
God and be enlightened thereby
in conscience. Conscience to do
its duty points it, the may be.
A clean heart, and a i' heart
is just to illumine your
mind. quickening and strength:
Conscience. To come in,
that. i' just to turn to
him who alone can heal
the errors of conscience.
That while you just quicken
your conscience. And, you
may be at rest in
Jesus Christ.

Follow the command, Con-
science tells you, i' Rejo-
blein: not to sin, yet. In
Christ you call, do. Do
it.

Heb. 10: 22. 9: 14
a guide to duty prompting to it: approving the Law of God, approving us for obedience. Condemning us for disobedience. Has been called "the voice of God within us." Accuses or of our careless, Rom. 2:15.

"May be good. Stablit
cred, and from exercise, capable of clearly discerning between right and wrong: good. Good. Where judgment

are agreeable to God to the Law. And it receiving the name of God (conformed) only in Rebekah. In that which is good. Conscience of the Conscience of the heart desires doing that which is evil, cannot, the appearance of evil, Nephi. ConScience of the heart.

Lenny Keely, the heart departure from truth & duty.

2. May be evil. Ignorance, our knowing not Law.

I am left not able to distinguish the guides that show me good. Perhaps, educated in ignorance. (Law, not for punishment, but for guidance.) Such may be the source of weak, the mean is the explication of weak. Such may be the mean of evil.

7. For irre. — From helpful depravity.
The fear of Conscience was such a strong restraint in the hearts of the ancients, as it still is in the hearts of the most of us, that it prevents us from doing evil as well as from doing good. It is a powerful check on our passions, and when it is properly understood and attended to, it is a most useful instrument in preserving the peace and prosperity of a community.

To prevent this fear of Conscience, many have advanced as far as it seems to have no Conscience!


To Poise. Vast. Irresistible. Arms itself with the truth of a promise. God will sustain us in the midst of the judgment of the Lord. Restoring men under the most difficult circumstances, giving them self-control, to which the Lord is partial, enables them to do right.


4. Colossians 1:10. Do poise for the fear of the power and station of influence.

5. Acts 6:1-23. Do poise for the fear of sinners bent on their wicked way. They see: they feel: they stop. The thief, the adulterer, the murderer arrest in the act.

Conceiving with one reading

Irresistible poise.

The death of Aaron.

Num. 20: 22-29.

Sunbury, July 31, 1842. 15. 16. 26

Midway, on sea of death, S. S. Bekenham Orders. Oct. 22, 1843

P. Imre, M.D.
1. 1844.

122 P. C. M.
31 H. 21 B. L. M.
17 H. 13 C. M.

Maybank July 30, 1842.
Life and Death of

The Old Testament neglected by some; all written for our instruction, admonition, comfort, and example. It contains, in far greater measure than the New Testament, the lives of eminent saints, drawn out with minute Reggie. These should be our study.

I have selected the Life and Remarkable Death of Aaron, the first High Priest in the Church.

1. Birth - Parentage.
(a) He was born in Egypt in the House of Aaron, B.C.
(b) The name of his father was Amram; and of his mother, Jochebed. He has one brother and one sister: Moses, the most man on earth; the friend of God.
This 6:4. They 2 who saw 1 for face to face. This were appointed of Great Laws, given to leaders of Israel, 2nd, or the Three: and Miriam, the Bridegroom great leader of Israel. The Three most distinguished people, when he redeemed them out of Egypt, and Ps. 77:20

While Moses was coming, the Lord directed Aaron to go to meet him in the Mount of God, in Horeb. There Moses made known to him by Commission, that he had covenanted with him, Exod. 4:27-31. Then Moses, J. Pharaoh, became Ex. 4:14 and 17.

Aaron was an in his coa, an elder, and was in peace man, intimately associated with Moses, performing the wonderful deeds, as his assistant in the miracles in Egypt, of the deliverance of the People, Josh. 24:5-15, and 12:8. He came out with Moses to the children of Israel.

Assisted Moses in the government of the people in the wilderness, the alone of all the men of Israel was permitted by God, guilty of yielding to the wishes of the people, to make an altar upon the holy pillar. Neither did he candidly mount at the cup of his fault. Exod. 32:1-24. The giving of the Law was given to the people, I draw near to the people, I made them a medulla upon the holy pillar. Neither did he candidly mount at the cup of his fault. Exod. 32:1-24.

When the rage for worship, he was not him when all of the elders were made to come to him, he was appointed to the house of God. He was appointed to the house of God, he was appointed to the house of God, he was appointed to the house of God, he was appointed to the house of God.

The highest presence of God appointed in the Church, which was set up in the wilderness, he was appointed to the house of God, he was appointed to the house of God, he was appointed to the house of God, he was appointed to the house of God.

By virtue of this office, he presided over the affairs of the entire Church. He was the daily sacrifice for the Lord. But other offices of bearing the hard cause of the people unto the Lord, as Aaron held his peace! Then said he last done it? Lev. 10:1-3.
the glorious emblems of God, preceding receiving a response.

This was the solemn duty of every one to pay their great reverence for the purity of the Reverser, by carrying the blood of the sacrifice within the veil, where the boxy of the Lord sprinkling it before the mercy seat. Typifying our Lord and His great sacrifice for Sin!

The beholder Aaron occupied the chief of religion almost to the exclusion of all other nations. He was permitted to go into the most holy place. He associated too with Moses, in the holy of holies.

the great affairs of government were consulted at all times. The most distinguished man except Moses, as he was at the 3,000,000!

His Character and Conduct

While in this high sacred office, his general Character was preserved, and like his brother Moses, was a part of great meetings and one of the most distinct pupils.
In general, he was a man highly esteemed and valued by all. In all the
murmuring rebellious of the people; when at times he was like to be stoned: he committed his case with his brethren Moses, to God, in great faith the people at his side. God was his refuge.

When Korah, Dathan, and Abiram openly rebelled against Moses, Aaron, they sought to cast Aaron out of the priesthood, and the Lord had determined to consume them for their sin. Take all the people who countenanced them to be rebellious. More, Aaron fell down and entreated God not to do so in his mercy. They prayed for their enemies. After God had caused the earth to open her mouth and swallowed up Korah the Companions, the people murmured against the saint men, Aaron, and 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 censor, and ran in among the people, stood between the living and the dead, offering prayers to an act of mercy for them, so the plague was stayed. Numbers 16:1-50

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

We come now to his remarkable death. Thus was Aaron living in the midst of the people, executing his high office, at the face of God, near 40 years, and for the good of man, held in rep
relating of the blessing with a
family, and enjoying all the com-
fort and convenience of life, with
the good health of the prospect of
my days, longer life.

Nothing spoke of death to
him as being near. He knew
only that he must die in the
wilderness, but at what time
he only waited the will of God.
Suddeny his
summons came.

Numbers 20: 22-29.

vers. 22-24. After the encampment
at Mount Hor, the Lord spake
to Moses and Aaron, saying:

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 among the blessed, who have gone before him, in heaven.
The summer was sudden. But a word escapes the lips of Aaron, he quickly bowed to the will of God.

But where shall he die? The Lord proceeded to tell -

Deut. 10:16. Now shall he die. Here, on the top of Mount Hor - the sight of all Israel. Rejoicing, garments of office to his son.

The solemn announcement flew through the vast congregation! It reaches the family of Aaron! Who could see cause why he should die and that his wife of God. He was in health, in person, in usefulness - why might he not be spared to the Church, his family, the world? Even until old age had made a little man lean on him for the grave!
The hour has come! See the venerable man in his family. His wife falls on his neck - they embrace it; for the last time on Earth. His children rush into his arms! Dear Sirs. Nearly 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 Priest-Levites cause a band him to bare his face to receive his blessing once more.

He receives them. Moses open one hand & Elisha on his, & cast the other. They pass in deep solemnity along the lines of the Tent of Israel. The Tent's yard and the vast Congregation. Silence reigned - save sighs & tears & mourning. Every eye
priest in their great Right.

Priest: their spiritual friend

father. All his admonitions,

sermon, acts of kindness stored

in their memories. Now

the great good man

be about to die & appear be:

for the bar of God, render an

account of his ministry. Then have

we meet him there.

"And they went up with Mount

Nor in the sight of all the Con-

gregation."

And Moses stripped Aaron (his

brother) of his garments, put them

up in Eleazar his son." Then he

laid down his office: it fell upon

his first born son.

"And Aaron (then) died there

in the top of mount Nor." Deut:

replaced by his brother. This son.

They witnessed the hand of God

suddenly laid up on him. They
alone heard his last words—

they alone conversed—prayed with him—they alone saw the

manner of his death—as of the

eighteen—for his end was peace.

their own faith no doubt gave them strength from his death.

Their feelings are not revealed.

who may describe the feelings of a Belcher or a Thom.

There they buried him. "And

Moses cleared the congregation and the wilderness,

levy 120 years old. Num. 33: 38—39

Aaron was dead, they mourned for Aaron, thirty days, even all

the house of Israel." (21: 27—29). And there

such was the death of Aaron, the High Priest, and if we consider it, we

shall find it remarkable in his
Character highly instructive.

Observe 1. The Certainty with which he was told he should die. "Adam shall be gathered to." No doubt hung over the event. His life was to end, and all the pains of death and consequences of it were forced up in 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 to feel the pains, thrones 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 to argue 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 may be, "to-day shall they die." No time given him for special preparation. To-day is time to mourn in eternity.

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

(a) In full health; though he was ill.
(b) In the midst of great usefulness.
(c) He died not at home in his bed, but from home on the mountain. He died 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 John. He died thus, almost alone.
(e) He died thus, in the wilderness, as a mark of God's displeasure, and against his sin at Mirabebel. Thus then there things to justify.
...perceive that his death was a most remarkable one. One calculated to raise up his whole soul.

And how did he meet his death?

As a Saint of God.

Calmly, manifested no excitement, no alarm. Was perfectly self-possessed. No prayers were said. He calmly turned his face to the wall through the required preparation for the event, putting on the garments of the High Priest, and with firmness walking with Mary, Thy bow, to the Mount of death.

Submissively. No reluctance, no disposition to draw back. No rebellion. He gave up his family, his friends, the world, his own soul.
Body at God's Command. It was God's will that he should die - it was his will - and that was his time. He was made with God, through faith in the Redeemer (to some) and relying upon justification through his merits. He was prepared to appear in judgment. His treasures were laid up in Heaven - he expected eternal blessedness with God. He and like Saint he might have said, 'looked upon death as a happy end' but they never depart in peace! They are changed from earth to him. There was a wonderful calmness in the death of this great and good man!
It was Religion that end called Aaron thus to die: Mark the perfect man he held the up right, 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 and into dust shalt thou return." In due time, man goeth to his long home, of the money, or, go about the street. Ecc. 12:6. "He, flesh is clothed with worms and clouds of dust" - the eye that saw him shall see him no more. He shall return too more to his house, neither shall his place know him any more. Job 7:1-10. "Neither hath he
any more a portion present in anything that is done or in the sun.” Ecc. 9: 5-6. Our connection with the world has an end; death close the scene.

2. Our death too may resemble that of Aaron’s. (a) Like him we may die suddenly with God at the issues of life or of death. Ps. 90: 3. He that can say, “The night shall be requited of thee.” And it may be that our death, shall be numbered among that multitude who die whose death are sudden. We cannot tell. (b) Like Aaron we die in our sin at heart. No disease giving warning of the approach of death. But at once by thefinger of God, the earthly
table on the 

like aaron we may die in the midst of usefulness 
be stripped 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 jesus, that the lord may one dispense with us. he can raise up other instruments to do his will to fill our places. the lord is not dependent up on us. his cause will not stop for because we die. 

do 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 forbid their presence in that awful hour when every one desires all his friends, family, around him.
We cannot indeed tell when we shall die: nor when, nor where. But come, death will.

3. We therefore who love Aaron are the minister, you 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 and election sure. To see to it that we are truly converted to God—that Christ delivers us 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 in view.
for our minds...

that which will certainly happen to us,
and may happen to us, every
day, any hour, any moment.

This is a deep reflection on the wisdom of Christ our Lord. He,
therefore, wisely says also, for the
Son of man cometh at an hour
when ye think not.

He must keep death in mind
at the end of our warfare on Earth.

Our trouble, trial, difficulties,
affliction, pain, the keeping of
sorrows, 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, over we may
enter into rest.

He must keep death in mind
22 so that we may constantly feel the excellency and value of true religion.

The Psalmist prays: “to teach us to shew the excellency of true religion.” 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 our hearts, and lives. As the principal thing: the one thing needful. We are prone to forget it. Whatever else we may hear, religion is to be esteemed.

(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 good, remembering that the right comes in.
(1) We shall be nearer also to the world - its pleasures, its honors, its riches, as a portion.

Death ends the world with us. Its strife, off our pleasures, honors, & health - & gives them all to others.

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

(2) We shall endeavor also to keep ourselves unspotted from the world - laying aside anger, malice, evil speaking, revenge, but pride, & transgressions. Let our Lord may come find us, walking, & drunken with sin!

(3) The remembrance of death, will teach us also, to be much & continually with God, as the portion of the soul - an Chief happening in E daily.

he shall have a holy mind, and
by and peaceful. We are happy in this world because we are God.
We are not happy because we are well, have honor, riches, favor,
friends, &c. &c. but because we are God. We enjoy all these as the
gift of God. We see his goodness in all. We rejoice.

So when called to part with all, the soul leaves not its chief
god. 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, and the devil. If we die, our
death is but going home.

Then, like Aaron,

When it comes, we may meet
to calmly, submissively, and be

believingly. Aaron put his
interest. As Aaron put away his garments, so we may put away all his poppy - all earth, to die in
peace.

"Blessed are the dead who die in
the Lord. "Let me die the "I die to the"
4. He also, who may not be
at war, Aaron, prepared for death,
should hasten to prepare for it.

The first step of course, is to
make your peace with God. The
strength of sin is the Law.
The sting of death is sin. This
must be repeated, and a Redeemer
must be sought for your soul.

Call home then your thoughts,
consider your latter end. Death
will soon come and you of all
your work cease, and if you
have not as that how peace
with God I hope of glory through
Jesus Christ our Lord, your
end will be bitterness and
eternal misery.