"Who can understand his errors? Cleanse thou me from secret faults." 19 Ps. 12.

There are two great truths involved in the relations we sustain to God, which we fully recognise when they come before our minds but both of them we are apt to forget. Of both of them, therefore, it is needful we should be reminded. The first of these truths is that we see only a small part of our sins (i.e. there are sins in each of us, that we do not know ourselves) while we forget that none of them escapes the knowledge of God. By consequence we are not so innocent in the sight of God as we are in our own. Many causes combine to this state of things. Among them we enumerate

ness, Self-Love, and Conscience.

1. Under the influence of Selfishness we consult only what we imagine will do us immediate good for the moment in the way of gratification, without regard to our own ultimate good, and with utter disregard to the interest of others.

2. Self-love, is a higher impulse, in that it has respect to the consequences of immediate gratification upon our highest good ultimate, & therefore counsels us not to go into a temporary fleeting enjoyment, which may end in a certain future injury. But its failure as a guide consists in its ignoring the consequences of a given course of conduct as they affect the interests of others.

3. Nor are these influences ever corrected save by the authoritative supremacy of an enlightened conscience echoing the voice of God in the soul. But it is this mistaken self-love which while it is in
a degree higher than selfishness, still looks only to what
it considers the best interests of self, that judges only;
partially and because it is blind to its own faults,
and even fails to see the large majority of its own
errors. This Self-Love however presents itself in another
form and that is in an aversion to search into
the heart, and know these faults. There is a timidity
unwise dread of lifting the covering of the heart lest
the scene there thus disclosed may shock the sensi-
bilities, and disturb the serenity or peace of a
shuddering Conscience. The deceitfulness of the human
heart; its desperate wickedness; and the consequent per-
version of the understanding and the weakening of the
judgment, give rise to countless delusions and arti-
fices which make us believe much more favorably
of ourselves, both as to our character and our
state than we ought to believe, or than there is any ground to believe. We are thus tempted to palliate and excuse many glaring imperfections in ourselves and others; and even in regard to those we do judge to be deeply aggravated in their guilt, we fail to bestow upon them that condemnation which they deserve. Now while Self-Love leads us to this very inadequate estimate of our own errors, we must be reminded that the judgment of God is according to truth and righteousness; that in His sight the very Heavens are not clean; that He “sets our iniquities before Him, our secret things in the light of His countenance;” that “there is not a word in my tongue but lo! O Lord, thou knowest it altogether;” that “the Lord knoweth the thoughts of man,”
"He has searched us & known us," that He knows our down sitting and our uprising & understands our thought afar off; "that "He compasses our paths and is acquainted with all our ways;" hence of Him it is true & of Him alone that "He will bring every work into judgment with every secret thing, whether it be good, or whether it be evil." These things being so, I trust the old forgotten truths may now be impressed deeply upon every mind this day, that "no man is so innocent in the sight of God, as he is in his own."

The Second of these truths which need to be re impressed is that with regard to our sins it is not only true that we are ignorant of the existence of many of them,
that we have forgotten very many of those we once knew and so the inferential moral from this very little truth is that our remembrance of our sins is not to be the ground of judgment of their guilt: they are recorded in all their aggravations in God’s Book of remembrance. He forgets nothing, because there is no past with Him. We do. We are deeply at the time of the commission of affects a crime or fault, or error, or besetting Sin of which we have been convicted by our own consciences. Such an occurrence pains us deeply; we mourn over it, and regret it, and then gradually, time heals the wound, and we allow it to pass, almost entirely, from the
minds. Even of things occurring yeas ago of this character we entertain but a feeble impression comparatively. But it is an awful thought that with God we are in full view committing those very sins now, because everything is present with Him. They are past over with us, because we are progressive creatures, not lingering a moment on our journey, but going on incessantly towards the throne of judgment, while all that we call past present & future are alike but one. "Now to God. With Him a thousand years are as one day, and one day as a thousand years." He is the same yesterday, today & forever.

O could we cast a single glance into that dread register which God keeps of our lives
could we go over it chapter by chapter and verse by verse, and read there sins of thought and motive which we perhaps have never known, "secret sins," sins of youth in manhood we had forgotten but of which we are keenly reminded now, sins of weakness, sins of want of moral courage, sins of positive willfulness, sins we designed but never accomplished; sins we both designed to accomplished; how shall we be able to endure the shock which would visit our souls and agitate our hearts, awakening our minds to brood over guilty deeds, "long past but perhaps forgotten by us," but oh, not forgotten of God, not forgotten of God!" Then would you understand I fully enter into David's feelings
in 12° v. 40° P. " Mine iniquities have taken hold upon me so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me."

It is well wise for us then in the outset of our study of this passage to have impressed upon our minds the two great truths we have been considering: 1. That there are many more sins in us that we ourselves are ignorant that we are not so innocent in the sight of God as we are in our own. 2. That we are not to allow our recollection of our sins to guide us in estimating our guilt, but to realize that all of our sins and all of their aggravations are recorded in God's eternal Book of Remembrance; and by that register we are to be judged in a future day.
Now no man can reflect upon this subject without confessing that he has offended God in more forms, with greater aggravations, than it is in his power to specify, or recall to his recollection. We ask you now to endeavor today to consider a certain number of the more obvious of these forms of sin, merely as illustrations of the solemn truth that no man can fully "understand his error," and that every man needs to be "cleansed from secret faults.

II. Consider the proper Spirit with which we shall confess our "errors" and "secret faults."

III. The advantages of this exercise.

1. Among the first and most important of our errors is the neglect of the great concern of our souls' salvation. This is indeed the foundation of all the rest. If we lived habitually under a realization of our
eternity, if we trained ourselves to dwell upon the fact that the things of earth are transitory and unsubstantial and passing away, and that these are to be succeeded by a state endless and unchanging; were we at all times conscious within our own hearts that we are lost and ruined by nature and by practice, and that, living thus and dying thus, our eternity will only be hopeless and remediless woe; and if we had an stimulating and inciting conviction that Jesus Christ is the only Savior, and going to Him should be received, welcomed, pardoned, & saved, we should have laid the only foundation that can answer on which to build a hope not only of deliverance from hell, but of deliverance from sin, and hence of preparation for heaven. But alas, this mother of all sin—unbelief, practical infidelity—.
influences the majority of us to neglect this great interest; to despise or treat with contempt, in difference, disobedience, perversion, all the riches of God's goodness forbearance & long suffering, careless to know that "the goodness of God is intended to lead us to repentance'.

Not many realize their aggravated guilt in such indifference. They reason, "I do not mean to treat God with disrespect. I only do not feel my need, to Hoorja the very indifferency is a crime; want of regard is an insult; then disobedience; then perversion; because sentence." To.

Remember the charge "Israel doth not know" to.

And the solemn question "How shall we escape" does derive for its solemnity not dependent upon any overt act but simply from "neglect." This is one of the common errors
of which many are guilty and yet which they do not understand. This is chargeable upon the majority of my hearers. But

2. Even in regard to those who profess to have sought and found the Savior precious in the pardon of their sins, there are many errors of which they do not understand the guilt. One of them is

2. The formality of their devotions. We are creatures of habit. What is full of interest to us at first becomes stale by repetition—ever prayer and reading the word of God liable to become a mere task—a talisman—a lifeless form, without heart—yet even knowing this we go on—oh, we greatly need to be stirred up to pray against lifeless prayer, lifeless reading, lifeless zeal, lifeless religion. Who can understand his errors?
Another of our errors, not fully recognized by ourselves, is the narrow and selfish scope of our Christian Spirit of Charity—Love. Paul's greatest of the three, seems to be the Smallest in the practice of many. And yet while it is the office of Faith to realize the Invisible, etc... Of Hope to give us well-grounded aspirations after future Bliss—it is Love that gives us wings to fly to the Savior, to give up all for him; to lay ourselves out to serve God & our fellow men, to enable & incline us to love all men with a love of benevolence; to make us willing endure to make sacrifices to cause joy...
to the suffering; to reclaim the wanderer; to "turn many to righteousness;" to convert one soul from the error of his way, to save a soul from death, and hide a multitude of sins; to resemble X. in "going about continually doing good;" to burn for souls; to travail for the increase of His Kingdom; to endure hardness as a good soldier of J.C.; to seek out the suffering & the sorrowful, to rejoice with those who rejoice & weep with those that weep; to love & honor others who may be outside our denominational pale; not to denounce any merely because they have not entered the Ch. 11:21 by the same door through which we entered; not to turn all others but ours.
to "the uncovenanted mercies of God," which really means to no mercies at all—for God has not revealed to us in His word any other class of mercies save those are covenanted; let all who live at this poor dying, selfish, uncharitable rate feel that they are indulging errors they hereby do not understand, pray "Cleanse me." But another error is the want of a submissive spirit under the rod of the Divine affliction. It is not to be expected from the mere man of the world—but Xian. "Whom the Lord loveth..."

5. The indulgence of an irritable temper. "Slow to wrath." Consider Him who endured to

6. The indulgence of the license of the tongue.

James 3 Ch.
Take these as samples — add to them your individual retelling. This whatever they are — and you will feel that you have never fully understood no error. I need to pour "Cleanse" to.

How Confess. I answer negatively.

1. Not as a censure on others. We all have faults.
2. Not vaguely — do not feel what they say — comes from nothing clean to nothing. But affirmatively —

1. We should confess with deep conviction before God that we are ourselves are guilty.
2. That we are sinning against God only.
3. That we have nothing to do with other men's sins — but our own will
be enough to occupy us to study and "understand" and pray "Cleanse" me.

4. That we cannot obtain deliverance except from God. No person can pronounce absolution—no tears can wash away guilt—nothing but the blood of J.C. applied by the Holy Spirit can wash away guilt & cleanse from sin, to reconcile us to God. Go to God then thus: "Neither cry "Cleanse" & then continue to watch and pray" for “the Spirit indeed may be willing but the flesh is weak.”

III. What advantages result from all this? 1. Our repentance will be renewed
2. We shall feel that we need it all along.
   The path—will ever bear his cross at Grace.
3. It will kill Pride in us.
4. It will kill selfishness.
5. It will make us willing to receive re-proof—*We are not perfect!*
6. Teach us submission.
7. Increase our charitable judgments towards the infirmities of others.
8. It will make us long after Heaven, where we can sin no more—
9. It increase our caution—
10. Enable us to diminish and cut off some of our imperfections, to make some progress in holiness—*The not perfect*
In conclusion, the great lesson to be learned from all this is simply that all our errors, secret sins and presumptuous faults arise from the deep inward fountain of natural depravity of sin.

Therefore we must constantly seek for more grace to mortify and crucify and destroy more and more the principle of sin. We may cut off shoots and branches but they spring up again. Root. We must pray God, "Create in me a clean heart and renew a right spirit within me!"