



The Rev. Samuel Marsden's Sermons

**The physical nature of his sermons held in the Library of
Moore Theological College Sydney**

Abstract

These notes supplement the notes written in 1984 by Janet Middleton. Moore College holds the largest collection of Marsden's sermons both in their original format and microfilm copies. These notes describe the sermons and seek to clarify some errors in the microfilm and in Middleton's notes.

Introduction

There is a number of collections around the world of the sermons of the Rev Samuel Marsden. By far the largest collection is that held by the Moore Theological College Library in Sydney, with a total of 98 items. The first item is not a sermon, but Marsden's notes on soil around the Hawkesbury region to the west of Sydney. These notes, however, do not just describe soil and how it might best be farmed. The notes begin in the middle of a sentence with the description of the soil:

black mould from one to two foot deep. No ground can be more congenial to the production of almost every kind of grain than this, and especially wheat.¹

Marsden then moves from describing the soil to describing and criticising the people who farm it:

Experience has already clearly evinced what little advantage the Colony is likely to derive from permitting such persons as have been prisoners to become settlers. These men in general have not been brought up in the habits of industry, but of extreme idleness. They have the greatest aversion to labour, to subordination and good government. Their idle, licentious & ungovernable habits are fixed in many of them for life. They set no value whatever on property. Present gratification is their only object. Their farm, their crops, their stock and all they possess they will sell for the ~~mean~~ sake of indulging themselves in a few bottles of liquor.²

In this regard the Soil Notes do tend to 'sermonising' and their inclusion in this collection of sermons is therefore understandable. I understand that the collection was originally given to the Moore College Library in the mid-1950s by the Rev. J. R. L. Johnstone the son the Rev. S. M. Johnstone who wrote a biography of Marsden in 1932. S. M. Johnstone was the Rector St John's Parramatta during the time he wrote the biography where he may have come into possession of the Collection.³

In the Moore College Collection, items 52 and 89 consist of two sermons each. Further comments on these are made in the notes below. In 1984 this collection was catalogued by Janet Middleton⁴ and microfilms were made of the originals by the Mitchell Library, Sydney. Middleton was a student at the University of New South Wales where her work on these sermons of Marsden was submitted as an assignment in partial fulfilment of the requirements for the *Diploma in Information Management – Archives Administration*.

¹ Soil Notes:1

² Soil Notes:8-9

³ I am indebted to the Rev. J. H. L. Johnstone, the grandson of S. M. Johnstone for this information.

⁴ J. Middleton. *Guide to Sermon Notes and Papers of Samuel Marsden in Moore Theological College*, Sydney. (1984.)

Moore College retains the original hand written sermons. Both Moore and Mitchell Libraries hold copies of the microfilmed sermons.⁵ The microfilm contains a small number of errors. For example on several occasions a page has been filmed twice. On one occasion where original pages from the beginning of a sermon have been folded back, they appear as the last pages of the sermon on the microfilm. These difficulties of the microfilm are noted below. There are also some sermons that appear to have been combined by Marsden into one sermon. This is observable where one item consists of two types of paper and in other instances where the writing changes from one page to the next, probably indicating that there is a gap of time between when these two parts were written. These points are noted below in the notes on each sermon where they occur.

I have made a detailed transcription of this collection which can now be viewed in the Moore College Library. In this transcription, which is used in this paper when Marsden's sermons are quoted, I have expanded his abbreviations to the full word. On many occasions Marsden has crossed out words, for example, where he has made spelling mistakes and then has written the correctly spelled word. I have retained these crossed out words in the transcription. Sometimes there has not been room to add corrected words on the same line and so Marsden has written corrected words above the line. Sometimes Marsden has also added words to his text for clarification. These words are also written above the line. In these cases, where words have been inserted above the line, in the transcription I have included these words in parentheses, (), so that where words in the transcription are in parentheses this is an indication that the words were originally written by Marsden above the line. References to the sermons are by number as they appear in Middleton's catalogue. References to pages in the sermons are by the number of the sermon followed by a colon and the page number, so that Sermon Three and Page Eight, for example, is rendered as 3:8. Throughout this paper where a sermon is referred to only by number, 'Sermon #', it is a sermon in the Moore College Collection. Where reference is made to sermons in other collections the collection is named.

In this paper I seek to update and clarify Middleton's notes and to correct some errors. The most significant difference I note here is the pagination of the sermons. The microfilm copy of the sermons has generally copied two pages in one frame. In her own pagination, Middleton has counted these two pages as one. I have followed the more conventional approach of numbering the left hand and right hand pages (as they appear in the microfilm) as two separate pages. Hence my numbering of the pages of the sermons is usually double the number of pages that Middleton has recorded.

Dating

In her catalogue of the collection of Marsden's sermons Middleton noted that out of a total of 98 sermons only five are dated. She has also been diligent in noting dated paper watermarks where these are visible. These dated sermons are:

Sermon 24: June 1815.

Watermark, 1808.

⁵ Mitchell Library (ML) A. 1999 and CYA 1999

Sermon 43: 5 Sept 1813.	Watermark, 1809.
Sermon 44: 30 May 1813.	Watermark, 1809.
Sermon 72: 13 Dec 1812.	Watermark, 1797.
Sermon 94: 13 June 1813.	Watermark, 1809.

A sixth sermon, Sermon 74, has the date of 29 February 1824 written sideways down the page on page 27 which is the second last page of the sermon. It is in Marsden's hand. There are some difficulties with this date as Marsden has written it but this is the most likely date. It appears he has written 28th and then over written the 8 with a 9. Unfortunately the year is not completed. Marsden has simply written '182'. If the sermon is to be dated on 29 February, rather than 28 February, then the year we are dealing with is a leap year. Of the three leap years in the 1820's, 29 February fell on a Sunday (the most likely day for Marsden to preach) in 1824.

According to watermarks on the paper on which the sermons are written, dating from 1796 to 1833, and according to the dated sermons, from 13 December 1812 to June 1815, (as Middleton thought) Middleton believed this series covered a possible period of 1812 to 1833.⁶ Sermon 76, however, can be dated in late August or early September 1834, and is most likely to have been preached on Sunday 31 August. The sermon has reference to the wreck of the ship *Edward Lombe* which foundered on Middle Head as she was trying to enter Sydney Harbour. The wreck happened on Monday 25 August 1834 and it is likely that Marsden made reference to it in his Sunday sermon following the tragedy. In the light of this Middleton's dating can be extended by one year to 1834. Another sermon, held by the Mitchell Library, can be dated fairly accurately. This is the sermon Marsden preached following the untimely death of the Judge Advocate, Mr Ellis Bent in 1815. Mitchell Library also has two other sermons with the dates of 4 April 1813 and 7 July 1818.⁷ In the Family Papers, now held by the Rev. Samuel Marsden who has retired in Cornwall, there is only one sermon that is dated. It is listed as Sermon Three in that collection. It is a sermon on Psalm 63:8-11 and is dated 23 July 1815. This date puts it in the same period as the sermons in the Moore College collection. It is interesting to note however that none of these extant sermons were preached by Marsden in St John's Parramatta between 7 October 1827 and 12 April 1829. The Margaret Marshall Papers held in the Mitchell Library⁸ has a full list of the sermons preached in this place each Sunday during this period. The sermon references given in this list do not correspond to any sermon reference in the extant sermons. So while the possibility is that these sermons were preached between late 1812 and 1834 we can now add a gap to this dating of almost 18 months from early October 1827 to 12 April 1829, that is, of

⁶ Middleton. *Guide*.

⁷ Mitchell Library. *Marsden Papers*. ML. A1999. Vol. 8. CY Reel 230 Essays and sermons. Mk. 4:12? "Behold the day cometh that shall turn etc." Dated April 4 1813. p.559. Isaiah 3:11. "Woe unto the wicked, it shall be ill with him." Dated July 7 1818. p.580.

⁸ Margaret Marshall – Marianne Hassall's school book and diary, 1843, 1849 – 1851, and sermons of Samuel Marsden and others preached at St. John's Church, Parramatta, 1827 – 1829. ML. MAV / FM4 / 10844. While a part of these papers is described as 'sermons of Samuel Marsden' they are in fact notes taken by someone else of Marsden's sermons.

course, unless these sermons were preached in another place other than St. John's. It is impossible to be certain of the actual location.

The handwriting style of most of the known sermons is very similar. Normally we would expect this fact to indicate they were written around the same period but there are some indications which suggest we cannot be certain of this. There are some sermons where the handwriting is larger and a little more 'shaky', which would possibly indicate that these are sermons written by Marsden in his later life.⁹ However, one such sermon with large writing, having only five or six words to a line, is dated 4 April 1813 when Marsden was in his late 40s.¹⁰ Likewise the oldest dateable sermon in the Moore College Collection, Sermon 76, written in August, 1834, seems to the untrained eye to be a very similar hand to the earliest dated sermon, Sermon 72, written in December, 1812. This leads to the conclusion that the style of Marsden's writing therefore does not help in dating his sermons. It is disappointing that more accurate dating can't be attributed to each sermon in the collections. Knowledge of when Marsden preached a particular sermon may well lead to a better understanding of events and Marsden's responses to them. It is clear however that the bulk of the sermons in the Moore College Library, the Mitchell Library and the Family Collection were preached during what was the most difficult and controversial time for Marsden followed in the later years by one of the most settled times. The difficult and controversial time was the period of Macquarie's governorship. From the late 1820s until his death in 1838, Marsden was faced with very little controversy.

The Moore College Collection

The sermons in the Moore College Collection are held in a box in the College Library. Each sermon is in its own plastic sleeve. Stickers on the plastic sleeves have the numbers of the sermons written on them. While the sermons are kept in the same order as Middleton discovered them in 1984, some of the numbers have fallen off the plastic sleeves. As already noted above, the first item in the collection is not a sermon at all but is a set of notes Marsden has made on soils of the Hawkesbury district. While explaining how to best cultivate crops in this soil Marsden leads into discussion of the men who might work this soil and writes in critical terms about those who have been idle and who have not properly prepared the ground for crops. He also criticises the authorities who have not sent anyone to the Colony who might better teach men how to farm and he again condemns the laziness of those who would plunder any crop that has been grown by the more industrious farmer. This item gives some insight into Marsden's view of moral behaviour.

In her catalogue Middleton attempted to give a summary of each sermon's content. In my notes below I make comment on the content or subject matter of the sermon and particularly note where I disagree with Middleton's summary or want to enhance her notes. The topics Marsden has covered in these sermons are wide ranging. Middleton has made the mistake of determining the sermon topic generally from just the first lines of the sermon. Sermon 83, for example, Middleton has listed as being on the subject of miracles.

⁹ See for example Sermons 5 & 19.

¹⁰ This sermon on Malachi 4:1-2 is held by the Mitchell Library. Marsden Papers. Vol. 8. ML. A1999. p. 559.

Marsden has said in the first sentence of this sermon, 'The miracles wrought by our Lord were too manifest to be denied even by his most inveterate enemies.' The biblical text he preached on is Luke 11:21-22. Following this reference and before the first sentence of the sermon Marsden has quoted a snippet of the verses, 'when ~~the~~ a strong man etc.' The body of the sermon deals with the issue of people being under the influence of Satan until Christ casts him out. The issue of miracles is only used by Marsden as an introduction to declare that those who opposed Jesus were motivated by Satan. Middleton has missed the main subject of the sermon by apparently assuming that the first few lines indicate the subject. Middleton has also listed two sermons on the subject of Magistrates but the first of these, Sermon 23, has far more interesting comments relevant to studies on Marsden than just about 'Magistrates'. The sermon is a four page fragment and in two places mentions magistrates; on pages two and four. These two references give some insight into how Marsden viewed the role of magistrates. Sermon 23, however, is of even more interest because of what Marsden has said there about the ordering of society. On page three he says, 'Even in heaven he has established different rank and orders amongst the angels, and on earth also he has seen fit, that a similar order should be maintained.' This comment gives some understanding of Marsden's exclusivist views, which brought him into conflict with what Macquarie was trying to achieve. Overall it is hard to list Marsden's sermons as being on only one topic and it is probably therefore better to ignore Middleton's subject index.

My research has confirmed the comment by the Rev. Walter Lawry¹¹ that Marsden used the Rev. Charles Simeon's Expository Outlines as the basis of many of his sermons. The notes below make reference to which sermons have used those outlines and which haven't. In all of the 98 sermons in the Moore College Collection, 74 have used a Simeon outline to a lesser or greater degree. Where there are problems with the microfilm (such as copying a page twice) I comment on these in these notes.

The Sermons

Soil Notes. 12 pages.

While this document is labelled Number 1 in the Moore College Collection, it is some notes on soil and a comment on the nature of the men who might work it. The original is covered with paper with a note written in biro pen which says, 'This is a fragment of Marsden's discussion of soil types & agricultural methods. I'd be very grateful for a copy of this soon, as I have two students working in the field for M.A's.' The note is not signed nor dated. Page two of the microfilm is a copy of page one. In my transcriptions I have placed this document at the end.

Sermon 02. 16 pages.

This is one of two sermons in the collection on Luke 2:10-11. This Bible reference is the passage that Marsden preached on in the Bay of Islands in New Zealand on Christmas Day

¹¹ Lawry is reported by Bill Wannan, (Wannan, Bill. *Early colonial scandals: the turbulent times of Samuel Marsden*. (Melbourne: Lansdowne, 1972.) p. 176) to have said "On Sunday he (Marsden) reads the liturgy like a man half asleep, and then uniformly serves up one of Simeon's skeletons with very little lean flesh about it."

1814. The other sermon on this passage is Sermon 33. The sermons are quite different. Sermon 33 has used Simeon's Expository Outlines whereas Sermon Two has not. See also Sermon 47 which begins with the scriptural reference of Matthew 13:16-27 and then on page five turns to discuss Luke 2:10-11.

The content of Sermon Two shows that this is not the actual sermon Marsden preached in New Zealand on Christmas Day, 1814. It is on the same passage that he preached on that day but it is not the sermon itself. On the last page, page 16, Marsden has written, 'You have seen and felt your want of so great a Saviour and were you to be silent in his praises the very timbers in the building would sing out against you.' As the sermon in the Bay of Islands was preached in the open air Marsden could not have spoken on that occasion about the, 'timbers in the building'.

Sermon 03. Psalm 118:27-28. 20 pages.

This sermon has used Simeon's Expository Outlines extensively in that Marsden has copied out many slabs of Simeon's outline. In my transcription Marsden's own words are in red to illustrate how he has woven his words into Simeon's Outline. The sermon is 3,326 words in total length. Of these, 2,129 words are Marsden's own. That is, approximately two thirds of the sermon is Marsden's own words. The extent to which Marsden uses Simeon's outlines in this collection varies greatly.

Sermon 04. Psalm 9:17. 12 pages.

This sermon has used Simeon's Expository Outlines.

The sum $176+181+181=538$ is written upside down at the foot of the last page of this sermon.

Sermon 05. Two pages.

This is only a two page fragment. Page one has the number 2 written at the top. The writing is large and there are few words on each line possibly indicating Marsden's sight was weakening. Middleton has identified a watermark as 1829 so the sermon was preached when Marsden was in his sixties at a time when his sight was likely to be failing. The sermon uses Simeon's outline on 2 Cor. 2:11. The microfilm has these two pages in reverse order. It is clear from Simeon's outline that the order followed in my transcription is the correct order.

Sermon 06. 1 John 3:2. 16 pages.

This sermon has used Simeon's Expository Outlines. In my transcription Marsden's own words are highlighted in red. Pages 7 – 10 are torn so that more than half the text is missing.

Sermon 07. Luke 23:42-43. 28 pages.

The body of this sermon considers the penitent thief and encourages the congregation not to wait for a deathbed conversion but to repent of sin now. The first two pages as they appear on the microfilm are pages belonging to the end of the sermon and have been folded to the front and photographed first and therefore out of order. The sermon actually begins on page three of the microfilm where the scripture reference heads the page. The first two pages of the microfilm are on a different sized paper and have been added to the end of the sermon but,

perhaps because of their larger size, had been folded to the front to encompass the smaller sheets. The pagination of my transcription is according to the original and not the microfilm. This sermon uses Simeon's outline.

Sermon 08. 20 pages.

This sermon does not have a Scripture reference. It begins with the words, 'However so much you may glory in your shame.' These may be a reference to Phil. 3:19.

Sermon 09. Micah 7:18-20. 24 pages.

Simeon has two outlines on this passage. Marsden's sermon does not follow either outline.

Sermon 10. Matthew 25:33-36. 21 pages.

Simeon does not have an outline of this passage.

Sermon 11. Mark 13:37. 19 pages.

This sermon has used Simeon's Expository Outline. Page six is continued on page 15 which consists of only six lines of Marsden's handwriting. Page 14 is continued on page 16.

Sermon 12. 14 pages.

The reference of this sermon is unknown. However, on the first page Marsden quotes from Psalm 4, 'with our tongue will we prevail. Our lips are our own, who is lord over us?' and from John 8:44, 'ye are of your father the devil and the lusts of your father ye will do. He was a murderer from the beginning & abode not in the truth because there is no truth in him.' The sermon begins in the middle of a sentence with the words, 'of unrighteousness.'

Sermon 13. Matthew 26:63-66. 21 pages.

This sermon has used Simeon's Expository Outlines.

Sermon 14. Matthew 23:37. 24 pages.

This sermon has used Simeon's Expository Outlines.

Sermon 15. John 14:13. 27 pages.

This sermon has used Simeon's Expository Outlines.

Sermon 16. Job 34:29. 16 pages.

This sermon has used Simeon's Expository Outlines.

Sermon 17. John 6:34. 24 pages.

This sermon has used Simeon's Expository Outlines. In this sermon Marsden discusses salvation by faith alone and the role of works in salvation on page four.

Sermon 18. 1 Thess. 5:8. 24 pages.

This sermon has used Simeon's Expository Outlines.

Sermon 19. Luke 19:12-13. 12 pages.

This sermon has used Simeon's Expository Outlines. The handwriting is large and there are few words per line.

Sermon 20. Romans 8:26. Five pages.

This sermon has used Simeon's Expository Outlines.

Sermon 21. Six pages.

This sermon is a fragment of only six pages. It is not clear what passage it is based on.

Sermon 22. 1 Thess. 5:23-24. 20 pages.

This sermon has used Simeon's Expository Outlines.

Sermon 23. Romans 13:1. Four pages.

This sermon has used Simeon's Expository Outlines. Comparing Simeon's outline on this passage, there is clearly at least one page of Marsden's sermon missing before page three.

Sermon 24. Revelation 3:2. 25 pages.

Marsden does not use Simeon's outline on this passage but this sermon is instructive as to how much Marsden was influenced by Simeon in that while he does not use a Simeon outline he has, nevertheless, used the same style and structure as Simeon's outlines. Though the sermon itself takes up 25 pages, pages 26 to 29 are blank with the date of 'June 1815' written on page 30.

Sermon 25. Revelation 5:11-13. 16 pages.

This sermon uses Simeon's outline but there are many thoughts Marsden has developed independently. On Page Two of this sermon Marsden has said:

They altogether Jews and Christians bond & free who have been brought to the knowledge of the only true God, comprise one body in & under Christ.

Does he mean 'Jews and Gentiles' rather than 'Christians'? This thought does not exist in Simeon's outline. It would be an unusual thought that 'Jews' 'have been brought to the knowledge of the only true God' unless they have become Christians. The Bible text refers to the multitude in heaven and Marsden comments how unexpected this is:

Their number exceeds all computation. They are expressed in our text by ten thousand times ten thousand & thousands of thousands. That their number should be infinite may appear strange & mysterious to us if we examine the sacred writings and see how much is required of a real Christian.

Marsden appears not to want to give his congregation the impression that because of the large numbers in heaven it would be easy to get there. He goes on in this sermon to assure them that living a truly Christian life is an onerous task. This message of works is not in Simeon's outline but must be balanced by what Marsden says in other sermons where he emphasises the fact that no person can live the Christian life unless drawn and enabled by the Holy

Spirit.¹² Later in the sermon he does tip his hat to a more evangelical statement of the gospel message on Page 12 where he says that salvation is by the blood of Jesus and by faith in that blood:

What an inestimable privilege to become the sons of God thro the blood of the Lamb. Let all seek this blessing by faith in the ~~blood~~ in Jesus.¹³

Sermon 26. Two pages.

This sermon is only a fragment of two pages. Note that in her summary, Middleton has described the content of this sermon as being about, ‘those who have a life of well-doing will be received into heaven.’ With this summary Middleton misunderstands what Marsden has said in the sermon. In the body of the sermon Marsden says that those who will be received into the ‘everlasting kingdom’ are those whose ‘feeble endeavours’ God has blessed. In the last sentence of the sermon Marsden continues, ‘Never grow weary in well doing, and continually bear in mind that he who endureth unto the end the same shall be saved.’ This is a reference to the refrain in Revelation 1 – 3, a call to the churches to persevere. Marsden’s words are more about grace than Middleton’s summary implies.

Sermon 27. Romans 13:11. 16 pages.

Simeon has an outline on this verse but Marsden does not follow it in this sermon.

Sermon 28. Jeremiah 8:20-21. 28 pages.

This sermon has used Simeon’s Expository Outlines though note that Simeon’s outline is on Jeremiah 8:20-22. While the sermon is 28 pages long, Page 26 is blank. Marsden sometimes ends his sermons on a very harsh note with warnings of coming wrath and Hell fire unless people repent. This is one sermon that ends on a more gracious note:

[When you] put off this earthly tabernacle then you will take possession of that kingdom which God hath prepared for all them that love him. ~~Then~~ Therefore my brethren comfort one another with these things and exhort one another ~~day~~ duty (*sic*), and so much the more as you see the day approaching.

Sermon 29. Jeremiah 6:16. 24 pages.

This sermon has used Simeon’s Expository Outlines.

¹² See for example Sermon 32:2 ‘The spiritual mind on the contrary imports that principle which leads the soul to spiritual objects & is implanted by the Holy Spirit in the hearts of the regenerate.’ Sermon 33:6 ‘his grace and Holy Spirit would be sufficient to make them conquerors over all their spiritual enemies, and to bring his people finally to glory.’ Sermon 37:16 ‘God does at his day as well formerly give his Holy Spirit to all them that ask him, and this Spirit bears witness with the believing soul that he is a child of God and an heir of everlasting life.’

¹³ Marsden seems to have changed his thought here from, “faith in the blood of Jesus”, to, “faith in Jesus”.

The writing changes in this sermon between Page 23 and Page 24. The writing on Page 24, which is the last page of the sermon, is smaller and neater than the previous pages. Page 24 also has the number '2' written at the top of it. The sermon could have finished at the end of Page 23. The words of Page 24 don't seem to add anything to the sermon. It may be that Marsden has simply used the back of one page from a previous sermon to finish his writing of this sermon.

Sermon 30. Luke 2:32-35. 32 pages.

This sermon has used Simeon's Expository Outlines.

At 32 pages in length it is the longest sermon in the collection.

Sermon 31. 1 Peter 4:7. 19 pages.

Simeon has an outline on this passage but Marsden does not follow it in this sermon.

Sermon 32. Romans 8:6. 16 pages.

Simeon has an outline on this passage. Marsden does not follow the outline closely in this sermon but certainly takes up the ideas Simeon expresses on the comparison of a spiritual and carnal mind. In his outline Simeon says:

A spiritual man ... will act from spiritual motives: he will act with spiritual views even in his temporal concerns.

Marsden has it as:

A spiritual minded man ... will act of spiritual motives. He will have a single eye to the glory of God. He will act with spiritual views even in his temporal concerns.

In his sermon Marsden then fills this out further with words not used by Simeon:

He is sincere before God, he seeks to honour and glorify him and longs and prays that he may be unblameable before him in love. It is his desire and study to do the will of his heavenly Father. In short the carnal man will seek his own pleasure, interest and honor independent of God, while the spiritual man seeks his happiness in God and studies to promote his glory.¹⁴

It is very tempting to imagine that Marsden saw himself as this 'spiritual minded man' as he justified his activities in farming, trade and mission to New Zealand in the light of much criticism from others over his involvement in these undertakings.

Sermon 33. Luke 2:10-11. 20 pages.

This is one of two sermons in the Moore College collection on Luke 2:10-11. The other is Sermon 02. As noted above these two sermons are quite different. This sermon has used Simeon's Expository Outlines. See also Sermon 47. In some of the sermons the paper has deteriorated to the extent that the text is unreadable. In some cases the paper has been torn

¹⁴ Sermon 32:5

and there are words or lines missing. This is one such sermon where the words at the bottom of the first two pages and at the top of the last page are missing due to the damaged manuscript.

Sermon 34. Luke 13:28-29. 24 pages.

This sermon is not based on a Simeon outline.

Marsden sometimes included notes to himself which indicate that, despite writing full notes, he planned to extemporise parts of his sermon. This is one such sermon where on Page 8 he has written up the left hand margin of the page, 'Notice the prospect of the accomplishment of the promise.'

Sermon 35. Jeremiah 28:16. 18 pages

Simeon does not have an outline on this passage. Page 14 of this sermon is blank. The sermon ends abruptly:

The more you meditate upon heaven, the more ardently will you long to be there. There is nothing here deserves your joys. There is nothing like your God

It may be that there is a page or more missing.

Sermon 36. Nahum 1:7. 20 pages.

This sermon has used Simeon's Expository Outlines. There is a number of unusual features to note about this sermon. On Page One Marsden has written:

He commanded the Israelites to walk into the midst of the sea which they did (+) & the sea became a wall on their right and on their left.

One Page 20, the last page, the only words are:

+ And the angel of God went before the camp of Israel until they entered the sea. He then removed and went behind them, between the Egyptians and the Israelites.

Clearly the plus sign '+', written above the line on Page One indicates an addition which Marsden has written on the last page. These words which have been added fit into the sentence on Page One. These types of additions are not common but do occur, as noted above in Sermon 34 with the words written up the side of the page. On Page 12 of Sermon 36 the writing changes half way through. It seems to be still the same hand but tighter with more words per line.

Page Eight of this sermon does not follow naturally from Page Seven and has a line down the middle of the page, possibly indicating that Marsden has crossed it out. Page Nine more naturally continues the thought from Page Seven. Page Eight is also the same as Page Thirteen with minor differences. At the bottom of Page 16 Marsden has written:

x whilst God will always (be) a stronghold in the day of trouble to them that that love and trust in him, he will be a God of vengeance and terror to you who despise his longsuffering.

The text is slightly separated from that above it. This, with the 'x' at the beginning of this sentence, indicates it is an addition to something he has written above but there is no 'x' anywhere else on the page and the sentence doesn't fit naturally into any other place on the page.

These additions and oddities in some of Marsden's sermons, and the fact that two sermons in this Collection are almost identical,¹⁵ probably indicate that on occasions Marsden has used older sermons and mixed and matched them and on other occasions, after preparing his sermons has reviewed them and made small additions before delivery. My estimation is that this sermon is one that has been mixed and matched, made up from at least two sermons that Marsden has preached previously. John Watsford, the first Australian-born Methodist minister,¹⁶ reports that in his old age Marsden often preached the same sermon on different occasions, apparently unaware, but to the extent that the boys of The King's School could almost repeat the sermon word for word.¹⁷

Sermon 37. Job 19:25-27. 24 pages.

This sermon uses Simeon's outline. It is on the subject of assurance. This is an interesting sermon. On first reading it could be surmised that Marsden is seeking to justify himself against 'certain calumnies' where on Page 17 he says:

Would not this hope be an ~~effectu~~ effectual antidote to the poisonous breath of calumny which will ever strive to blast the fairest characters.
Will not the testimony of a good conscience fill us with joy even when we are loaded with the bitterest accusations?

These words however are a direct quote from Simeon's outline on this text. While Marsden may have thought that these words fitted exactly his situation, they are not his words, but Simeon's.

The biblical text on which this sermon is based is the same text noted in the *Sydney Gazette* on Wednesday 9 August 1826 'in which he took notice of the death of the late Mrs. Lawry.' However, no reference is made in this sermon, Sermon 37, to Mrs. Lawry. If this is the sermon Marsden used on that occasion, he has made reference to Mrs. Lawry without notes. It is more likely, however, that the notes of that sermon are lost to us and that Sermon 37 is one that Marsden preached on another occasion.

¹⁵ See notes on Sermons 64 and 79 below.

¹⁶ Watsford was born in Parramatta on 5 December, 1820 and ordained in 1839.

¹⁷ John Watsford. *Glorious Gospel Triumphs* (Edinburgh. Morrison & Gibb. 1899). 'While at "King's" I attended the Episcopalian church every Sunday afternoon. The well-known Rev. Samuel Marsden, then very old, was officiating. We boys got to know some of his sermons almost by heart, for he often repeated them.' p. 13.

Sermon 38. Isaiah 11:6-9. 20 pages.

This sermon uses Simeon's outline for this text. Note that in this sermon Marsden talks about countries and kingdoms being at war and people being put to the sword and being burned in their cities, Page 8. Simeon does not have this in his outline. It would be interesting to be able to identify these specific events but there is too little detail in Marsden's words and we are not able to date the sermon accurately. At the end of the last page Marsden has written the following words upside down:

Such an early fruition of happiness. This prophecy of Enoch relative to the final destruction of the ungodly is not recorded in the Old Testament.

How these words might fit into this sermon is not clear. Enoch is not mentioned anywhere else in the sermon. This may be indicative that Marsden has used one side of the paper for one sermon and then reused the other side for another sermon. Enoch is mentioned in Sermons 8, 29, 56, 67 and 81.

Sermon 39. Psalm 51:7. Two pages.

Marsden has used Simeon's outline on this text.

Sermon 40. 1 Peter 4:12-16. 24 pages.

This sermon uses Simeon's outline.

In this sermon Marsden addresses the behaviour of his congregation quite directly, though does not mention specific instances. On Pages 16 & 17 he says:

Some professors [of Christianity] are what the apostle calls busy-bodies in other men's matters under the idea of rendering service to God and man. This is a great evil in the Christian world and at the same time too common. It is productive of much mischief and tends to destroy the best feelings of religion. Many of you suffer for such conduct as this.

Also on Page 16 he has written:

But when persons reap the just reward of their own misconduct so far are they from honouring God that they generally dishonour him and expose religion to hatred and contempt. +

And then at the bottom of Page 17:

+ Let your own conduct as Christians be correct, let it be as becometh the gospel of Christ. Remember if you only call him Lord, Lord and do not his commandments he will not own you at the last day but on the contrary he will declare that he never knew you and will say to depart from me ye workers of iniquity.

This style of exhortation is typical of Marsden. He calls upon his hearers to godly living but usually leaves them with the warning of severe punishment for non-compliance rather than words of encouragement, grace and forgiveness for those who follow Christ.

Sermon 41. Zechariah 12:10. 12 pages.

This sermon has used Simeon's Expository Outlines. It is interesting to note, however, that there are great differences between Simeon's outline and Marsden's sermon in a section dealing with the loss of a first born son. It is likely this sermon was written after the death of Marsden's first born son in August 1801, and maybe even after the death of his second son in 1803. Middleton notes a watermark on the paper of 1798.

Significant additions to Simeon's outline by Marsden are noted in red in the transcription. The sermon has a total of 2,535 words of which 1,266 are Marsden's own. The sermon also speaks about 'evangelical repentance'. See pages 1, 3, 4, 9. By this term Marsden seems to mean 'true repentance'. Following Simeon, he has stated on page one, '... there is a repentance which is not unto salvation. Such was Cain's, Judas's ... The text therefore deserves our deepest attention, since it opens up to us the nature of evangelical repentance ...' Again, following Simeon, 'evangelical repentance' is defined on Page Three where he says, 'Repentance can only be called evangelical when it hath immediate respect to Christ.' This 'respect to Christ' is further defined as:

not that the miseries which Christ endured on the cross a[re] proper grounds for the real penitent sorrow, but rather it is his grief that he has dishonoured Christ by his sins and that he has again & again crucified him afresh by his sins.

Marsden sometimes quotes from hymns in his sermons. There is an example in this sermon on Page Four where he has quoted the first two lines of a John Newton hymn, 'I saw one hanging on a tree in agony and blood etc.' The addition of 'etc' at the end of this short quotation indicates Marsden has continued past these two lines from memory. Could it be also that he might have actually sung these lines in the middle of his sermon? There is no evidence that he did. He does, however, again quote the hymn on Page Nine.

Sermon 42. Luke 2:13-14. Eight pages.

The sermon reference is Luke 2:13-14. Middleton has it as Luke 13:14 which is what Marsden has written. The sermon follows Simeon's outline.

There appears to be some pages missing from this sermon. The eight pages are stitched together which is typical of the physical form of each of Marsden's sermons. The centre pages of this sermon are Pages Four and Five. The end of Page Four reads, 'and would be lost in wonder and admiration at his great glory.' The beginning of Page Five reads, 'born to the shepherds saying fear not'. The thought is disjointed which seems to indicate there are pages missing from the middle of this item.

This is another sermon where Marsden quotes from a hymn. This time it is the first line of the fourth verse of Isaac Watt's hymn, 'When I can read my title clear'. The words Marsden quotes are, 'There shall I bathe my weary soul'.

Sermon 43. Romans 8:13. 18 pages.

The sermon has used Simeon's outline. On Page 18, which has only a few lines of text, the sermon does not seem to be complete where it ends with, 'You will then begin to feel an inward satisfaction which'. On Page 19 the sermon is dated 5 Sept. 1813. On Page 13 Marsden has written a note to himself, 'Enlarge upon this.'

Sermon 44. Luke 18:6-8. 24 pages.

The sermon uses Simeon's outline. It is dated 30 May 1813 but the writing of the date does not appear to be Marsden's.

Sometimes Marsden makes comments in his sermons that, on more careful reflection about the theological implications, he probably would not have made. On Page 21 of this sermon he says, 'The heart must be sincerely engaged in the work and all the affections of the soul called forth into exercise if we hope to derive any saving benefit from our prayers.' An Evangelical theology would not normally see any 'saving benefit' from prayer and that salvation does not depend upon how 'sincerely engaged' a person might be. Marsden does make clear evangelical statements of belief in other places, attributing salvation to the work of the Holy Spirit in the heart which brings a person to faith in the shed blood of Jesus alone. For example, in Sermon 45:5 Marsden makes a clear statement of evangelical theology where he says, 'There is free and full pardon for all sins that ever we have committed.'

The last few words on the second last and the last pages of this sermon are missing because the page is torn.

Sermon 45. Luke 14:16-18. 20 pages.

Middleton has wrongly given the reference as Luke 12:16-18 and has quoted the first lines from that passage in her notes. The passage is actually Luke 14:16-18.

In this sermon there are some illuminating remarks on Marsden's attitudes to justice and corporal punishment and on the balance between religion and work.

On the last page of this sermon Marsden quotes the third verse of Charles Wesley's hymn 'Sinners, obey the Gospel word!'

Sermon 46. 1 Thessalonians 4:13-18. 24 pages.

This sermon uses Simeon's outline.

Sermon 47. Matthew 13:16-27 and Luke 2:10-11. 25 pages.

This sermon does not follow a Simeon outline. Middleton lists this sermon as being on the text Luke 2:10-11. The text in the first paragraph is Matthew 13:16-17 but at the end of Page Five Marsden says, 'the words of our text, Fear not for behold I bring you good tidings etc

etc.’ which is Luke 2:10-11. Note also that Page One starts in the middle of a sentence indicating some missing pages.

Sermon 48. Luke 2:25. 20 pages.

This sermon has used Simeon’s outline. On Page 17 two ink blots have obscured some small parts of the text.

Sermon 49. Hebrews 1:6. 23 pages.

Simeon does not have an outline on this passage.

Sermon 50. Romans 6:23. 18 pages.

This sermon uses Simeon’s outline. The manuscript is in poor condition and some of the pages are torn. Page One and Page 15 are almost identical. It is possible that page 15 is the beginning of another sermon which continues to Page 18 but the condition of the manuscript is so poor that it is impossible to be certain of this.

As much as Marsden inveighed against the immorality in the Colony this sermon shows how clearly he believed that salvation was all by grace through faith, even though, as noted above, on rare occasions he may have not been precise in the choice of his words. Usually Marsden chose his words very carefully in order to be clear about detail. One such example of his careful language is a sermon held in the Mitchell Library, Sydney. On Pages Six and Seven of Sermon 50 Marsden speaks of nothing but grace with statements like:

He offers heaven and glory freely as a gift to all who will accept of it them. ... The gift of God is eternal life. ... The gift of heaven is bestowed says the apostle only thro the Lord Jesus Christ. ... Christ is our redemption. He is our mediator and he has procured every blessing for us by his own death and sufferings, and all who come to God thro him shall obtain everlasting life, for he is able to save to the utter most all that come to God thro him.

From Page 11 onwards pages are torn and several lines of text on each page are missing. These pages are also detached from the first ten which may indicate that they are in fact a separate sermon. Because of the poor condition of the manuscript it is impossible to tell.

Sermon 51. Job 27:6. 16 pages.

This sermon uses Simeon’s outline.

Sermon 52A: Psalm 25:3. Sermon 52B: 2 Corinthians 4:17-18. 32 pages.

This item consists of two sermons. The first is on Psalm 25:3. The second on 2 Cor. 4:17-18. A page from the second sermon had been folded to the front which makes it appear as though it belonged to the first sermon. In the Collection this page has now been folded to the end of the second sermon and appears as pages 15 and 16 of the second sermon. Four pages that were at the end of the second sermon and identified by Middleton as belonging to the first sermon, now sit at the end of the first sermon as pages 13 – 16 and my transcription follows this order. Simeon does not have an outline for Psalm 25:3 but Marsden has followed

Simeon's outline for 2 Corinthians 4:17-18. Page 12 has a line down the middle indicating Marsden has crossed it out.

On Page 22, in speaking about losses people experience Marsden has written:

How often do we see parents (mourn) ~~make~~, and be in great bitterness for the loss of a beloved child. They do not see the hand of God in their affliction, and have no firm foundation to rest upon for comfort in the day of trouble.

These words are not in Simeon's outline and may give some insight into how Marsden dealt with the deaths of his sons.

Sermon 53. Mark 2:8-12. 12 pages.

This sermon uses Simeon's outline.

Sermon 54. Luke 6:19. 22 pages.

This sermon uses Simeon's outline.

Sermon 55. Isaiah 25:6-8. 16 pages.

This sermon uses Simeon's outline.

Sermon 56. 1 Samuel 2:25. 16 pages.

This sermon uses Simeon's outline.

The flow of thought between Pages Nine and Ten seems disjointed. The sentence reads, 'How ought we to labour to suppress and mortify our evil inclinations – what a dangerous *[page break]* any evil thoughts in our breasts?' The writing is very clear and the pages are sown together. This makes it very difficult to understand why the thought seems disjointed.

Sermon 57. 1 John 3:20-21. 24 pages.

This sermon uses Simeon's outline.

The sermon has some small but nevertheless, intriguing differences with Simeon. On Page 18 Marsden has:

The accusations of conscience are the voice of God within us calling us earnestly to repentance, & the most guilty conscience that ever distressed a man may be cleansed and purged by the blood of Jesus.

Whereas Simeon renders this:

The accusations of conscience are the voice of God within us calling us earnestly to repentance, & the most guilty conscience that ever distressed a man may in an instant be purged by the blood of Jesus.

Marsden does not seem to like this idea of 'instant' action on the sinner by Jesus. Is this because he insists on a moral life as evidence of the cleansing by the blood of Jesus? A more

in depth study of the implications of the differences between Marsden and Simeon than is possible in this dissertation could reveal more about Marsden's theological position and therefore his attitudes to a range of issues.

A further difference between Marsden and Simeon is evidenced again in this sermon on Page 19 where Marsden speaks of 'true repentance' whereas Simeon simply has 'penitence'. It would be interesting to understand what Marsden means by 'true repentance' as distinct from 'repentance' or even 'penitence'.

Sermon 58. Luke 11:27-28. 24 pages.

This sermon uses Simeon's outline.

On Page 13 of this sermon, in speaking of the ministry of Jesus, Marsden has said, 'during the 4 years of his public ministry'. Most believe that Jesus' public ministry lasted only three years.

At the bottom of Page 16 Marsden has written, 'and the first and last time I have seen them in the Church has been when brought into it (by men [*unclear*]) in their coffin.' These words have been added from Page 18 where the first two lines of the page read, 'of God. Many I know whom I have never seen at a place of public worship upon any occasion. +'.

Sermon 59. Revelation 20:11-15. 12 pages.

This sermon uses Simeon's outline.

The last three pages of this sermon are separate from the first nine pages. There is clearly some text missing between Pages Nine and Ten. The last three pages could be part of another sermon. Page Ten begins, 'The prophet Malachi informs us ...'

Sermon 60. Lamentations 3:27-29. 24 pages.

This sermon uses Simeon's outline.

Sermon 61. Luke 3:19-20. 24 pages.

This sermon uses Simeon's outline.

On Page 15 Marsden has written, 'Herod was so enraged at Peter's escape that he commanded', up the left hand margin of the page but it is not clear where these words fit into the text on this page. It may be that he completed this sentence extemporaneously.

Sermon 62. Luke 13:8-10. 22 pages.

This sermon uses Simeon's outline.

Sermon 63. Genesis 18:19. 24 pages.

This sermon uses Simeon's outline, but not as slavishly as some earlier in the collection.

The text on Page 23 has been crossed out and Page 22 continues on Page 24 where the sermon finishes with the words, 'I shall only mention one ~~instance~~ instance more which is the prodigal son, no uncommon character, in every age. Our Lord tells us there was

a certain man who had two sons & the youngest said to the father etc.’ It seems that Marsden told the rest of the story of the Prodigal Son extemporaneously.

Sermon 64. Ecclesiastes 7:16. Seven pages.

This sermon uses Simeon’s outline. Sermon 79 also uses this text and is mostly a copy of this sermon, though much longer. This sermon is seven pages long and Sermon 79 is 22 pages long.

Sermon 65. Isaiah 11:10. 23 pages.

This sermon appears to use Simeon’s outline on this passage but Marsden has not copied out slabs of it as he has done with most others. Middleton has this sermon, Sermon 65, with a reference of ‘Mathew (*sic*) 25:35-40’ and the theme as ‘Charity’. In her list of sermon texts she has no listing for Matthew 25:35-40. She lists Sermons 66 and 76 as being on the subject of Charity but in the contents she has left out a reference and description of Sermon 66. It seems she has numbered the description of Sermon 66 as number 65 and left out a description of Sermon 65.

Sermon 66. Matthew 25:35-40. 27 pages.

Marsden has used Simeon’s outline for this sermon. The occasion appears to be an appeal for funds to the Benevolent Asylum. Middleton has noted that the paper has a watermark date of 1833. The Asylum opened in 1821. Middleton has numbered this sermon as number 65 and does not have number 66. See note above on Sermon 65.

Sermon 67. Hebrews 1:6. 24 pages.

This sermon uses Simeon’s outline. Due to a torn page the bottom lines of Pages 23 and 24 are missing.

Sermon 68. 2 Timothy 3:12. 20 pages.

This sermon does not follow Simeon’s outline on this passage.

Sermon 69. Luke 8:50. 16 pages.

This sermon uses Simeon’s outline. Note that Marsden had first written the reference John 10:9, but has crossed this out and written Luke 8:50.

Sermon 70. Isaiah 55:6. 16 pages.

This sermon uses Simeon’s outline and is the same as Sermon 86 but with variations.

Sermon 71. Job 34:29. 16 pages.

This sermon uses Simeon’s outline.

Sermon 72. Philippians 3:10. 15 pages.

This sermon uses Simeon’s outline. It has the date of 13 December 1812 written on Page 16 which is otherwise blank, that is, the date is written on the back of Page 15. The date does not appear to be Marsden’s writing. On Page 13 Marsden says, ‘Those who are unprepared to partake of the Holy Communion here below, are surely unprepared to partake of it in heaven.’ He expresses this idea in a number of sermons. That is, ‘If you exclude yourself from Holy

Communion you can't expect God to include you in the Heavenly Banquet.' It is an idea that is not in Simeon's outlines nor expressed by any other of Marsden's mentors.

Sermon 73. Hosea 5:5. 24 pages.

This sermon uses Simeon's outline. On the last page of this sermon, written upside down, are the following words:

Dear Sir

I have sent you the papers. Found them at Lannas. had you

Lannas Lu

Dear Sir, I have sent you the
papers. I found them at L.

Dear Sir, Will you pls

Sermon 74. Hebrews 10:19-22. 28 pages.

This sermon uses Simeon's outline. Marsden has written the date of 29 February 1824 on page 27, sideways down the page. The difficulties of this date have been discussed above in the introduction to this chapter. On Page 22 about half way down the page the writing style changes. It is still Marsden's writing but it is smaller and slightly neater than the writing above it. The three lines above the change have also been crossed out. This seems to indicate that Marsden has added to the original sermon at a later date.

Sermon 75. Exodus 20:15. 24 pages.

Simeon does not have an outline on this text. Towards the bottom of Page 20 just over one line of text has been written upside down and has also been crossed out. There are two more lines below these upside down words but the flow of thought does not continue onto the following page. The text reads:

your sins will be found upon your own heads (~~yet we find that neither
the command of God.~~)¹⁸ and you will here (*sic:ere*) long hear the
judge of quick & dead say depart from me into everlasting

[Page 20]

to plead for an excuse but here every person may find employment
and need [not] to suffer for want of labour.

The upside down words were probably written at another time and Marsden has simply used this piece of paper and crossed the words out as he has written this new sermon. The disjunction in the flow of thought from Page 20 to Page 21 is harder to explain. The pages are sown together and are part of the one sermon.

¹⁸ These words in parentheses have been written upside down.

Sermon 76. Galatians 4:4. Eight pages.

Like Sermon Seven the microfilm appears to have started in the middle of the sermon. In the transcription I have ordered the text in the most logical way. The scriptural reference appears to be Galatians 4:4. The sermon refers to the tragic loss of life and the plight of the survivors when the barque *Edward Lombe* was wrecked on Middle Head in Sydney Harbour while trying to take refuge from a raging storm at sea on 25 August 1834. This shipwreck was Sydney's first major shipping disaster. In total 12 people lost their lives, five passengers and seven crew, including the captain, Captain Stroyan.¹⁹ This sermon does not appear to be based on a Simeon outline.

Sermon 77. Luke 1:67-75. 16 pages.

This sermon uses Simeon's outline.

Sermon 78. Matthew 21:28-31. 23 pages.

This sermon uses Simeon's outline.

Sermon 79. Ecclesiastes 7:16. 22 pages.

This sermon uses Simeon's outline.

Sermon 80. John 1:18. 21 pages.

This sermon uses Simeon's outline.

Sermon 81. Hebrews 11:19. 21 pages.

Simeon has an outline on Hebrews 11:17-19 but this sermon does not use any of it. In this sermon Marsden uses some very direct address to his congregation about their lives and the impact their 'vices' have on their own children.

Sermon 82. 1 Peter 1:3-5. 28 pages.

Marsden has used Simeon's outline on this passage but nowhere near as slavishly as in many other cases. The writing is large, generally four or five words to a line.

Sermon 83. Luke 11:21-22. 24 pages.

This sermon uses Simeon's outline.

Sermon 84. Mark 10:49-50. 23 pages.

This sermon uses Simeon's outline.

Sermon 85. Psalm 42:5. 16 pages.

Simeon does not have an outline on this passage.

Sermon 86. Isaiah 55:6. 24 pages.

This sermon uses Simeon's outline and is the same (with variations) as Sermon 70.

Sermon 87. Hebrews 4:9. 20 pages.

This sermon uses Simeon's outline.

¹⁹ http://www.woollahra.nsw.gov.au/data/assets/pdf_file/0004/16492/Shpwrrks-Sth-Hd_region_sht5-layout.pdf Accessed 14 September, 2007.

Sermon 88. 1 Corinthians 6:11. 24 pages.

Simeon does not have an outline on this verse alone. He has an outline on 1 Corinthians 6:9-11. Marsden's sermon seems to be independent of Simeon. It addresses local issues directly.

Sermon 89. Matthew 18:32-35. Five pages. Luke 16:8. 19 pages. (Total 24 pages.)

This sermon uses Simeon's outline. Note that the sermon on Matt. 18:32-35 is a fragment sown together with another sermon on Luke 16:8.

Sermon 90. Romans 1:20-21. 22 pages. (Page 16 is blank.)

This sermon uses Simeon's outline.

Sermon 91. 1 Kings 21:20. 23 pages.

This sermon uses Simeon's outline.

In various sermons there are intriguing statements by Marsden that could be taken as autobiographical and an attempt to justify some of his controversial behaviour. Some of those statements occur in this sermon. On further examination, however, it is clear that many of these statements are direct quotations from Simeon and are not Marsden's original words. Of course, Marsden may still be using them as self-vindication but they are words first written by Simeon and could have been used by any preacher reliant on Simeon's outlines. Some of these expressions occur in this sermon.

The sermon is about Christian ministers and it would be expected that Marsden would see himself as a faithful minister. The sermon begins:

The office of a Christian minister is doubtless the most honourable that can be sustained by man because ministers are ambassadors for Christ the King of Kings. But their office is at the same time the most arduous & difficult.

Not only is Christian ministry 'most arduous & difficult', on Page Ten Marsden believes that 'wicked men' will be those who oppose a 'faithful minister of the Lord'. As an indication of how Marsden has added his own thinking to Simeon's words when speaking about 'faithful ministers', in the follow quotation from Page 11 Marsden's words are in red:

Will their admonitions be received with thankfulness? Will not their interposition be deemed rather an impertinent intrusion? **And will not the minister become an object of hatred as Elijah was?** Yes, such is the light in which ~~is the light in which~~ his conduct will be viewed, however gross and unjustifiable the sin is that has been committed **and reprov'd men cannot bear to have their favourite sins touched. They immediately shew their enmity and indignation.**

These words sound very personal and it is easy to hear Marsden saying that he believed himself to be 'an object of hatred' and of 'enmity and indignation', particularly when he admonished certain behaviours in the Colony. Marsden is on record in a letter to the

Governor about an 'impertinent intrusion' by MacArthur into his dealings with a drunkard by the name of Simon Burn.

On Page 13 in speaking about the interactions of King Ahab and the prophet Elijah, Marsden declares that, 'The king was the aggressor and yet he wanted to charge the prophet with the very offence which he was guilty of himself.' These are Marsden's words and not Simeon's. It is very tempting to see in this statement an autobiographical sketch of Marsden's dealings with Governor Macquarie who declared Marsden to be, 'a secret enemy of mine and the head of a low cabal', before cutting off further contact with the Chaplain.

Sermon 92. 1 John 3:5. 24 pages.

This sermon uses Simeon's outline. Note that the microfilm has copied pages 16 & 17 again at pages 18 & 19.

It is quite clear that Marsden was comfortable with his own conduct in business and as a Christian minister despite accusations against him that he was more interested in gaining wealth for himself than in his duties as a Clergyman. In Sermon 92 Marsden speaks of those who profess to be Christian and yet are dishonest in business. He declares on Page 18, 'that the world at large would rather deal with men who make no profession of religion than with such as you.' and then warns, 'Such conduct brings the greatest disgrace upon religion and will be attended with the heaviest judgments.' If Marsden was dishonest in business himself he either was able to totally deceive himself about his true character, or he had a clear conscience about his business dealings.

Sermon 93. Leviticus 25:9-10. 16 pages.

This sermon uses Simeon's outline.

Sermon 94. Isaiah 45:23-25. 24 pages.

This sermon uses Simeon's outline. Note that the bottom half of page 22 has the date June 13 1813 written on it not by Marsden.

Sermon 95. Ephesians 2:18. 16 pages.

This sermon uses Simeon's outline.

Sermon 96. Luke 18:6-8. Eight pages.

This sermon uses Simeon's outline.

This is another sermon where Marsden has a note to himself to extemporise. On Page Four he writes, 'Oh Father, said the blessed Jesus, if it be possible let this cup pass from me etc. Enlarge upon this.'

Sermon 97. 1 Peter 4:4-5. 19 pages.

Simeon does not have an outline on this passage.

Sermon 98. Matthew 15:28. 24 pages.

This sermon uses Simeon's outline.

Conclusions

These notes have attempted to update and clarify the earlier notes by Middleton on the collection of Samuel Marsden's sermons held in Moore Theological College Library. Some issues of interest that may help in better understanding Marsden have been raised. There are other issues and themes in Marsden's preaching which are beyond the scope of this paper but it is hoped that with the availability of the full transcript of this collection other scholars may find many other topics to be mined there. One such topic is Marsden's theology as expressed in his preaching. There is still much to be learned about his theological position and how faithful or otherwise he has been to the evangelical tradition from which he came.