

# Transcription of Samuel Marsden's Sermons

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This document is a full transcription of the sermons of the Rev Samuel Marsden held in Moore Theological College Library. Marsden was the second chaplain to the Colony of NSW. There are 98 sermons in this collection. This transcription should be read in conjunction with my notes: "The Rev. Samuel Marsden's Sermons: The physical nature of his sermons held in the Library of Moore Theological College Sydney."

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## **Sermon 02.**

This is one of two sermons in the collection on Luke 2:10-11. The other is Sermon 33. The sermons are quite different. Sermon 33 has used Simeon's Expository Outlines. See also Sermon 47.

The content of this sermon shows that it was not the one Marsden preached in N.Z. on Christmas Day, 1814.

Luke Chap. 2 V<sup>s</sup>. 10. 11. And the Angel said unto them fear not etc, etc

The celebration of the birth of Christ has been considered a duty by every nation professing Christianity. If ever there was an event since the creation worthy of being commemorated by mankind this surely claims the priority. All other great deliverances which a kind and gracious God has at different times wrought out for his people were only typical of this – such as the bringing out of the Israelites from from (*sic*) Egypt with an high hand and an out stretched arm, their future deliverance from the Babylonian captivity. In this chapter we have a plain and simple storey (*sic*) (of the birth of our Lord Jesus Christ) related without all fictitious (*sic*) ornaments of language. The manner of his introduction into the world, the glorious attendants that waited upon him, the mean place of his birth, the poverty of his mother and reputed father<sup>1</sup>

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the joy felt by the inhabitants of the invisible world, and the happy and glorious consequences of his advent to this miserable world of ours are all circumstantially told. His coming had been long and anxiously expected by the faithful in every age. Many kings and prophets desired to see his day, but were not permitted – whom they worshipped as God and believed in as the redeemer of the world they longed to see manifested in the flesh as man. They saw the fulfilment of the promises respecting the Messiah afar off, but yet embraced them and confessed themselves pilgrims & strangers upon earth. There were many who read the prophecies who did not comprehend their true import. They put their own carnal constructions upon them and expected no greater blessing from the promised deliverer than temporal enjoyments. But natural unconverted men cannot rise their expectations higher than earthly objects

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before he made his ~~app~~ appearance upon earth he was styled the Desire of all Nations. A general expectation prevailed amongst both the Jews and Gentiles that [a] great king was soon to be born. This is evident both from Jewish and Roman historians. Josephus tells us that the Jews rebelled against the Romans being encouraged there to by a celebrated prophecy in their scriptures that about that time a famous prince should be born who should rule the world and the Roman historians, both Incilius and Suetonius, inform us that there was an

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<sup>1</sup> “reputed father” is not clear.

ancient and general opinion famous thru all the Eastern parts, that the Jutes had determined that there should come out of Judea those that should govern the world. By prophecy, by tradition, and by the Jews being dispersed into different nations who had the living oracles of God mankind were universally prepared for the coming of the Messiah tho few with proper and suitable ideas of his heavenly character and mission.

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Good old Simeon may be ranked amongst the number of those who truly waited for the consolation of Israel. As soon as he saw the Lord's Christ he took him up in his arms and blessed God & said, Lord now lettest thou thy etc. He was not disgusted with the mean appearance of his parents, or with the little attention that was paid to him by the rulers of the Jews. He saw that the child Jesus which he with holy joy held in his arms would be a light to lighten the Gentiles and the glory of his people Israel. It was foretold by the prophets that he should be born of the royal tribe of Judah, and in the city of Bethlehem. St. ~~Matthew~~ Luke informs us that the Messiah descended from the house & lineage of David, and the providence of God, making use of the decree of Augustus Caesar which commanded all the world to be taxed, brought Mary, being near ~~the time of her~~ big with child to Bethlehem. In this way the Scriptures were fulfilled. But how was the Saviour's birth published to the world. Our text informs us by the administration of angels.

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But to whom are the Angles sent to reveal the tidings of his birth one would naturally suppose their first publication of so great an event would have been made at the Royal Palace of Herod King of Judea: if not to him that the Chief Priests, Scribes and Pharisees, the Rulers of the Jewish Nation, who had the Law and the Prophets, and were particularly appointed to instruct the people, that they should receive the first intelligence of his birth. But God's thoughts are not as man's thoughts neither are his ways man's ways. He has at all times hid the wonders of his providence and grace from the wise and prudent and has revealed them unto babes. The angels those heavenly messengers visit neither the palace of Herod nor the Jewish Sanadrim (*sic: Sanhedrin*). They both appear to have been totally ignorant of his birth as well as the inhabitants in general of the city of Jerusalem, till the eastern magi on their journey to pay their respects to the new born King enter the city and make the inquiry at Herod's Court where he is that is

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born King of the Jews for we have seen his star in the east and are come to worship him? The mean and humble shepherds are counted worthy of this honor. To them the joyful angel flies as they are keeping watch over their flocks by night and on his approach the glory of the Lord shone round about them so that the heavenly splendour of his appearance confirmed their senses and made them sore afraid. The angel in order to dissipate their groundless fears, immediately reveals to them his errand. Fear not, behold I bring you good tidings of great joy which shall be to you and to all people, for unto you is born this day in the City of David a

Saviour which is Christ the Lord. The long expected Messiah is born today. The promise is fulfilled. God hath now visited & redeemed his people. No doubt these shepherds were men full of faith, and of the fear of the Lord. How great must be their joy when they were told that him whom by faith they worshiped, they would now behold with their eyes. They had no sooner received this divine salutation from the angel, than a multitude

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of heavenly hosts joined the angel praising God and saying glory to God in the highest, on earth peace goodwill towards men. In this triumphant moment was the news of a Saviour's birth ushered into the world. The angels cheerfully left the realms of glory upon this joyful errand. How were the shepherds directed to find the newborn king. They ~~Shepherds~~ might be ready to say amongst themselves were (*sic*) shall we find him? If he is born at Herod's Court or at seat of any of the Chief Priests, and accompanied with all the outward pomp and magnificence of so great a prince, there will be no admittance for us poor shepherds to pay our homage at his footstool – We have neither power nor affluence nor interest to introduce us to so great a personage, tho we most ardently wish to see that prophet, that Saviour whom our God has so long promised to send us, and has now fulfilled his promise. But lest from carnal notions they should expect a prince attended with this eternal pomp the angel describeth the meanness & obscurity of his circumstances, as a token to guide them in their search for him.

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This shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, and lying in a manger. We may here observe that access to the Saviour has at all times been open and free. There was not a person in the city of Bethlehem but what might have visited him in the stable if they wished. The poorest peasant could there see him that was born King of the Jews, and present him with such gifts as he had, the sacrifice of a grateful heart. The meanness of his parentage opened a door of access for all. But alas he was then despised and rejected of men. We do not read of any of the rulers at that time believing on him. Nay the news of his birth troubled Herod and all Jerusalem with him. And the most diabolical plan was immediately formed to take away his life by the king. He commanded in order to make sure of his death, that all the children that were in Bethlehem and in all the coasts there of from two years old and under should be slain. Neither are we informed that any steps were taken to secure his life by any but his reputed father and mother Mary. They being

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warned of God privately stole away into Egypt and escaped the murderous intentions of Herod. Known unto God are all his work from the beginning and it is not possible for the united powers of earth and hell to frustrate any of his plans, or to thro his great proceedings of providence and grace into confusion. The history of our Saviour is calculated to administer great consolation to every Christian. The snares and temptations of the devil, and the malice and hatred of mankind attended him from the womb to the cross. That their united strategies

and conspiracies against him did not prevent him from fulfilling all his father's righteous Law, and what was written in the Prophets and in the Psalms concerning him. In spite of earth and hell he redeemed the world and so rose triumphant to his Father's throne. The Lord is king tho the earth be never so unquiet.

But to return what was the great advantage of our Saviour's appearing in the world? He appeared to give the knowledge of salvation to his people by the remission of their sins

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to give light to them that sat in darkness and in the shaddow (*sic*) of death. Jews and Gentiles were to be benefited and saved by his coming. Before the rising of this Day Star, the grossest idolatry, and total corruption of manners had fatally overspread the whole world. The Jews themselves were given up to the most abominable idolatry: and the most brutish and scandalous lies prevailed amongst them and the Gentile world was totally buried in darkness, superstition and error, but he came to be a light to lighten the Gentiles and to be the glory of his people Israel. By his doctrines his precepts, and his example much real good was effected amidst all the contention, reproach and contempt which was cast upon his person and his doctrines. Many confessed that he spoke as never man spake, and felt the saving power of his word. By his life and humble ministry he laid the foundation of that Church against which the gates of hell shall never prevail. He saw before

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[h]is death the Spirit of true religion revived and well knew the glorious effects that would follow upon him being preached unto the Gentiles by his apostle. He came to bring life and immortality to light by the gospel. To clear up all the prophesies concerning him – to bring mankind to the clear knowledge of the only true God, and of himself as mediator between God and man, to point out the true path of virtue, and also to fix the specific nature of virtue concerning which the wisest philosophers were involved in the greatest ignorance, and the most vain disputes. He came to give us rational and worthy notions of that Being we are obliged to adore, & is most properly adopted to raise our natures to the greatest improvement they are capable of. For by seeing the glorious attributes which the Deity possess, such as are imitable we are excited to imitate – Such as holiness, love, joy etc. These have a natural tendency to improve our natures and to render us meet to be partakers with the saints in light.

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He (came to) teaches us poverty of Spirit, to do unto others as we would they should do unto us, to love our enemies and to pray for them that persecute us, and dispitefully uses us. These virtues were neither known nor thought of either by Jew or Gentile before they were revealed by the Messiah. The best heathen authors never inculcated upon the minds of their disciples to love their enemies. So far from this, they thought it virtue to be revenged on an enemy. He exhorts us to the practice of these virtues in order that we may be the children of our Father which is in heaven, for he maketh his sun to rise upon the evil and on the good and sendeth

rain on the just and unjust. He came to teach us also to be content with poverty, to condemn the world and all its greatness, and in order to convince us of the necessity of this he made himself of no reputation, was contented to be esteemed one of the worst of men: a magician, an impostor, a friend and companion of publicans and sinners and a seducer of the people.

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Herein he has left us an example and commanded us to follow his steps. God sending us such a prophet as this; such an heavenly guide, one who was not merely to atone for our sins, but also to rectify all our false notions of religious worship, and all our carnal expectations of finding happiness in the creature, and to set us true and real pattern of godliness, was surely the greatest gift he would bestow upon us – well then might the angels sing glory to God ~~upon~~ <sup>H</sup> in the ~~joy~~ highest on earth peace good will towards men. He came to bring about an immediate reconciliation between God and humans, and to teach us how to be happy here below in the fullest assurance of a blessed immortality.

By way of improvement let us enquire what advantage we individually have received from the coming of the Messiah. It is not enough for our salvation to hear of his birth, life, his doctrines and his death. Thousands are told of these things who perish in their sins at last.

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You who are living in sin, and drinking in iniquity cannot expect to derive any blessing from the Saviour. You surely cannot expect to go to heaven when you die. He did not come to save any in their sins but from their sins. You have no desire to become acquainted to him now. In stead of rejoicing in his birth and singing with the angels, glory to God in the highest, you are crucifying him afresh by your daily sins. Alas what stupid ignorance, what folly and madness does your present conduct evince. Is this the way ye careless, ye thoughtless sinners, you requite a Saviour's love and abuse the goodness of God. Ah sad and wretched is your state. To sin against such love as this. The day is coming apace, when you will see the babe of Bethlehem coming in all the majesty and glory of heaven – but his appearing will not be as it was upon the occasion which we now celebrate, to give his life a ransom for many. But he will then come to take vengeance upon all them that know him not nor obey his gospel. Look forward I beseech [you]

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to that tremendous day. Ask yourselves how you will be able to abide the day of his coming and to stand when he appears. What excuse will you urge for your present sinful conduct. In stead of making this festival a means of promoting in you all holy religion and virtue, you convert it into a season of riot and dissipation of sin & folly. Your joy degenerates into sensuality and drunkenness. You express it by luxury and intemperance to the great disgrace of Christianity and our holy religion. This being of all other seasons (the most improper) if there can be any one more so than another, for iniquity & wickedness. It is totally contrary to the design of our Lord's coming into the world, who was made that he might destroy the

works of the devil. Let me then exhort you at this solemn season as you value your souls, to cast off the works of darkness, and not dare to celebrate the birth of the Saviour in rioting and drunkenness, in chambering and wantonness, for this will be a great abomination unto the Lord. By such sinful conduct you will do all in your power to frustrate the gracious design (of God)

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in sending his Son into the world. You can never expect to sit down in the kingdom of heaven at the marriage feast of the Lamb. For nothing that is unholy and unclean can enter the kingdom of God. There are no drunkards there, no unclean persons, no profane persons, none but such as have washed their robes and made them white in the blood of the Lamb. However if you are determined to gratify your carnal lusts a (*sic*) give a loose to all your unsubdued passions know ye, ye shall not inherit the kingdom of God. Remember this day you have been warned therefore your blood will be found upon your own head. Let all those who like Simeon (of old) are now by faith embracing the holy child Jesus, be glad and rejoice with him. You may sing glory to God in the highest, for you have abundant (*sic*) cause (*sic*) to [be] joyful. You have been guided by the star to the place where Jesus is. 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. Therefore with angel & archangels & with all the company of heaven let us stand and magnify his glorious name ever more praising him and saying holy, holy, holy Lord God of hosts. Heaven & earth are full of his glory. Glory be to thee O Lord most high. Amen

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### **Sermon 03**

This sermon has used Simeon's Expository Outlines. Marsden's words are coloured in red. Marsden has a total of 2,129 words of his own. The sermon is 3,326 words in total.

Psalm 118 vs 27-28. God is the Lord etc.

However plainly this Psalm refers to David we are sure that a greater than David is here. The words as applied to David convey an exceedingly grand <sup>2</sup>meaning. He had met with many obstacles in his advancement to the throne of Israel. Saul **was his bitter enemy and sought his life.**<sup>3</sup> **David was sensible of this when he said I shall one day perish etc. After Saul died**<sup>4</sup> there were many formidable conspiracies **made** against his life. No sooner was he crowned king over Israel than the Philistines sought and that repeatedly to ~~take away his life~~ destroy him, and it was only thru the special intervention of God that he was **enabled**<sup>5</sup> to prevail against

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<sup>2</sup> Simeon includes the words "and important".

<sup>3</sup> Simeon reads, "Oftentimes had his life been sought by Saul."

<sup>4</sup> Simeon reads, "and since the death of Saul."

<sup>5</sup> Simeon has used the word "able".

them. It appears that many other of the surrounding nations also conspired against him but thru the same almighty power he was **able**<sup>6</sup> to subdue them.

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At last after more than seven years opposition from all the tribes of Israel he was firmly fixed upon the throne and the stone which the builders had so long rejected<sup>7</sup> was made the head of the corner. This event reflected great light upon all the purpose of God respecting him. **Great** darkness had hung over him for a long period. **He endured many and severe trials and afflictions, the clouds began now to break**<sup>8</sup> and he saw clearly these two important truths that God's counsel by whomsoever opposed shall stand, and that they who trust in the Lord however tried they may be shall never be confounded but as we **have already** said a greater than David ~~was~~ (is) here. It was generally acknowledged amongst the Jews themselves that David was a type of the Messiah and that this Psalm had **a special**<sup>9</sup> reference to him who was<sup>10</sup> to sit upon the throne of David. Hence the **exclamations of the people at the insaltation (sic) of David**<sup>11</sup> were

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we (*sic*) used by the Jews in reference to Christ. **St. Matthew tells us that as Jesus went up to Jerusalem, the multitudes that went before, and that followed after, cried (sic) saying Hosanna to the Son of David blessed is he that cometh in the name of the Lord. Hosanna in the highest – and he vindicated their conduct in this particular – when the Pharisees said unto Jesus, when the children praised him in the temple, hearest thou what these say etc. He afterwards appealed to this very Psalm in confirmation of his predictions respecting their rejection of him.**<sup>12</sup> **Did you never read says he to them in the scriptures that the stone which etc. They understood well what he meant and were so indignant that they immediately took stones for to stone him.** In like manner after the death and resurrection of Christ St. Peter when he was filled with the Holy Ghost expressly applied to Christ this very passage and affirmed in the presence of all the rulers and elders of Israel that **what**<sup>13</sup> was accomplished in (the exaltation of) that Jesus whom

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they had crucified. **Then Peter filled with the Holy Ghost said unto them, ye rulers of the people and elders of Israel, if we be examined this day of the good deed (done) to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God**

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<sup>6</sup> Simeon has used "enabled".

<sup>7</sup> Simeon reads, "had so long been rejected of the builders".

<sup>8</sup> Simeon reads, "but it was now dispelled."

<sup>9</sup> Simeon reads, "an especial".

<sup>10</sup> Simeon includes "in due time".

<sup>11</sup> Simeon has, "acclamations which were used by the people on the occasion of David's installation".

<sup>12</sup> Simeon has, "his rejection by them, and his subsequent elevation to the throne of David."

<sup>13</sup> Simeon has "it".



raised from the dead, even does this man stand (here) before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner.

Now in this event the exaltation of Christ to the throne of glory God has indeed shewn us light, and it will be a profitable subject for our meditation at this time if we consider 1. the light which God hath shewn us, 2. the returns which he calls for at our hands.<sup>14</sup>

1. Previous to the resurrection of Christ all was darkness. By it life & immortality were brought to light. Tho he had repeatedly told his disciples that he would be crucified, and that the third day he would

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rise from the dead. Yet after he was actually crucified they<sup>15</sup> doubted whether they had not been deceived<sup>16</sup> respecting him, for as yet they understood not the scriptures, but from that wonderful event, of his resurrection, and his consequent ascension (*sic*) to the right hand of God, we learn infallibly of the efficacy of his atonement. Had he not risen from the dead and ascended up to the glory in the presence of many faithful witnesses, we might have conceived of him only as a great prophet in deed, but as nothing more than a prophet, who like a multitudes who preceded him, sealed their<sup>17</sup> doctrines with their own blood. But he had spoken of his death as a ransom to be paid for the souls of men and how could we have know (*sic*) that that ransom was accepted if his resurrection which he taught his disciples to look forward to as the proof and evidence of his acceptance, had not been effected.

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But when we see that he did rise from the dead, and did ascend up into heaven in the presence of his disciples, and did send down the Holy Ghost according to his word of promise to bear testimony concerning him, there is no room left for doubt, but that he actually did give his life a ransom for sinners, and we are perfectly assured that his offering was accepted of the Father, and that by his obedience unto death he hath wrought out eternal redemption for<sup>18</sup> all that believe in his name. Hence St. Paul boldly asks who shall condemn us? etc

From the light which God hath given us, we learn not only the efficacy of his atonement but also the sufficiency of his grace. Even when our blessed Lord was upon earth, the whole creation, animate and inanimate, terrestrial (*sic*) and infernal were obedient to his will. How much more<sup>19</sup> now that he is exalted to the right hand

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<sup>14</sup> This second heading comes later in Simeon.

<sup>15</sup> Simeon includes, "the disciples themselves".

<sup>16</sup> Simeon includes, "in their expectations".

<sup>17</sup> Here and at the following "their" Simeon reads, "his".

<sup>18</sup> Simeon has, "us".

<sup>19</sup> Simeon has included "therefore".

of the majesty on high and has all fulness treasured up in him for the benefit of his people must<sup>20</sup> be able to (do) all things that we call upon him for. If he say unto us <sup>21</sup>my grace is sufficient for thee we may safely adopt Paul's language and say I can do all things thru Christ strengthening me. **He is now head over all principalities and powers and he must reign until he hath put** <sup>22</sup>all enemies under his feet. They shall also most assuredly be put under ours<sup>23</sup> in due time. **He has promised to bruise Satan under our feet, ~~which~~ (who) is our greatest adversary.** <sup>24</sup> From the light which God ~~God~~ has given us we may also learn the excellency of his salvation. Behold what has taken place with respect to him. **He was once here a man of sorrow and acquainted with grief. A mourner amongs (*sic*)**

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the sons of man. **He once hung upon the cross in agony and blood, and cried my God my God why etc. He once laid in death's cold embrace. Death had the dominion over him for a short period, till he burst the bonds of death asunder and triumphed over this last enemy. He is now exalted to the throne of God and possest (*sic*) of all the glory which he had with the Father before the world was.** <sup>25</sup> The same glory he is now reserving for his people also. <sup>26</sup> **Father I will said the blessed Jesus that those etc. (Who those) that** <sup>27</sup> **now love the Saviour that now believe on him, shall most assuredly enter into that glory and enjoy it for ever and ever. The saints shall participate in that very throne of glory, on which he is now seated, for thus the gracious promise runs, To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne.**

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<sup>28</sup>Believer contemplate all the glory and felicity of your exalted head and then see what is prepared for all his members. **You shall then awake up after his likeness, for he will fashion your vile body that it may be like etc. You shall then see him as he is and be forever with him O glorious state. O blessed abode may the Christian say. Your inheritance will be incorruptible and undefiled and will never fade away. This is that rest that remaineth for the people of God. This is that glory which eye hath not seen nor ear heard. This is that fullness of joy, that pleasure for evermore at God's right hand. What a glorious sight is this from which we learn the efficacy of Christ's atonement, the sufficiency of his grace and the excellency of his salvation.** <sup>29</sup>

**Let us contemplate in the 2<sup>nd</sup> place** the returns which it calls for at our hands. Surely such discoveries as are here made

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<sup>20</sup> Simeon includes, "he".

<sup>21</sup> Simeon includes, "as he did to St. Paul".

<sup>22</sup> Simeon includes, "If".

<sup>23</sup> Simeon includes, "also".

<sup>24</sup> Simeon has, "even "Satan shall be bruised under our feet shortly.""

<sup>25</sup> Simeon has, "before the worlds were made."

<sup>26</sup> Simeon has, "The same glory is reserved for us also, and a participation of that very throne which his Father has given to him."

<sup>27</sup> The preceding is not clear.

<sup>28</sup> A figure that may be the number 4 is inserted at this point.

<sup>29</sup> Marsden has deviated significantly from Simeon's text at this point but the sentiment is the same.

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to us should call forth our devoutest affections. They should lead us to surrender ourselves entirely to God. The sacrifices which David & Solomon offered to God were almost without number. But ~~the~~ the sacrifice of a broken and contrite spirit or of a devout and grateful heart outweighs them all. **We must all confess that we are prone at all times to backslide from God and to turn to our own way.**<sup>30</sup> But we should labour<sup>31</sup> to say with David O God my heart is fixed I will sing and give praise.

The example of Abraham may assist us in this particular the offering of his son was a dark dispensation. **His only son Isaac in whom all the promises of the messiah rested. Abraham walked by faith and not by sight when he hastened to obey the divine mandate. It was a great trial to him. God did tempt Abraham but he was strong in faith giving glory to God. Abraham we are told took his son Isaac and**

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**and bound him and laid him upon the altar to slay him.** When God arrested his arm and forbade him to inflict the fatal wound, a light beamed in upon his soul. He beheld a risen saviour presented unto him under the image of his restored son. **Abraham saw my day and was glad said our Lord. Abraham turned** and instantly saw a ram caught in a thicket, and immediately offered him up for a burnt offering instead of his son.<sup>32</sup> Let then the light of a risen **and exalted** saviour operate in like manner upon us. Let us take the offering which we all<sup>33</sup> have at hand, and which we know will be pleasing unto the Lord, even the offering of a free heart and let us present **ourselves, our bodies and souls, as**<sup>34</sup> a **willing**<sup>35</sup> sacrifice to God which is our reasonable and **ought to be our** delightful service.

**The command**

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**clear and express offer unto God thanksgiving, and pay thy vows to the most high. Thou desirest not sacrifice says the Psalmist, else I would give it. Thou delightest not in burnt offering. The sacrifices of God are etc. This is the offering we should bring, and the sacrifice we should make. We should not only surrender ourselves entirely to God, but also glory in him as our portion.**<sup>36</sup> Like Paul we may say of Christ he hath loved me, and given himself for me. Indeed without this appropriation of God & his blessings to our<sup>37</sup> souls we can never attain to a joyful and thankful spirit, **we can never sing with the Spirit**<sup>38</sup> **and the understanding**

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<sup>30</sup> This sentence is a paraphrase of Simeon.

<sup>31</sup> Simeon includes, "incessantly".

<sup>32</sup> The wording of this sentence differs slightly from Simeon.

<sup>33</sup> Simeon inserts, "of us".

<sup>34</sup> Simeon has, "it".

<sup>35</sup> Simeon has, "living".

<sup>36</sup> Simeon's second heading under, "II The returns it calls for under our hands", is, "To rejoice and glory in God as our portion for ever."

<sup>37</sup> Simeon inserts, "own".

<sup>38</sup> The word appears to be an abbreviated form of "Spirit".

saying O Lord I will praise thee etc. This was the joyful song of the prophet Isaiah and the believer at the present day joys in God thru our Lord Jesus Christ thru whom he has received

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the atonement. Hence he can <sup>39</sup>say of Christ he is my friend, he is my beloved, he is my redeemer, my Lord, my God and my all. This is the language which God approves.<sup>40</sup> He would have his people to rejoice evermore etc. Thou art my God says the psalmist and I will praise thee, thou art my God and I will exalt thee. This language is only used by the real Christian. The ungodly never form this pious resolution, but the righteous do. They are determined to do this from the joyful sense which they have of God love to them. They love him because he ~~but~~ first loved them. Hence when meditating upon the divine goodness, the pious Christian is wont to say bless the Lord O my soul etc. He see cause enough to bless the great Jehovah. I will bless the Lord at all times his praise shall be constantly in my mouth.

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The pious soul is sometimes so everwelmed (*sic*) with a sense of the divine love, that he is not satisfied with praising God alone but he invites others to join him in this delightful employ. O magnify the Lord with me and let us exalt his name together and again come unto me all ye that fear God etc. He is not only ready to impart his joy with those that love and fear God, but even to the ungodly, to tell to sinners round, what a dear Saviour he has found. To point to the redeemer's blood and say behold the way to God. This was David's resolution when he prayed, restore unto me the joy of thy salvation then will I teach transgressors thy ways, and sinners shall be converted unto thee.

We have now considered the light which God hath shewn unto us in his divine revelation from whence we learn the efficacy of ~~the~~ (Christ's) atonement the sufficiency of his grace and the excellency of his salvation

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and also the returns which it calls for from us the surrender of ourselves entirely to God to rejoice and glory in him. and shall now conclude with an address 1. to those who are in darkness. Many are the afflictions of the righteous. It was a very dark and trying time for Noah while he was building the ark. He saw the storm of divine wrath for 120 years hanging over a guilty world before it burst, and overwhelmed (*sic*) the universe in one general destruction. What anxiety must his righteous soul have endured during that long and dark period, yet in the event the Lord took care of him and his, and rewarded his faith and patience. Abraham had many seasons of darkness and trial during his pilgrimage. He was often afraid of being killed amongst the Egyptians, the Philistines and others

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<sup>39</sup> Simeon has, "but it is the privilege of every believer to".

<sup>40</sup> Simeon has, "God approves of this language, by whomsoever used, provided only it be used in sincerity and truth."

amongst whom he sojourned. Isaac also had many severe family trials, and was often brought into deep distress. Jacobs was a life of toil and labor and sorrow when he was brought before Pharaoh King of Egypt, the king said unto him how old art thou, and Jacob said unto Pharaoh the days of the years of my pilgrimage are an hundred and thirty years, few & evil have the days of the years of my life been. He had many dark and trying lessons to pass thru and had long been waiting for God's salvation ~~long~~ before he yielded up the ghost and was gathered up unto his fathers. In short all the Old Testament saints had their day of trouble darkness and sorrow.<sup>41</sup> Dark also were the dispensations of our blessed Lord while he was here on earth amongst the sons of men until (in) his resurrection

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and ascension (*sic*) they were<sup>42</sup> made to shine. These wonderful events removed the veil which from the beginning had obscured the sacred writings. Even our Lord's own disciples and followers did not understand the scriptures until he was risen from the dead, and then the light of divine revelation shone upon them in its brightest lusture (*sic*). In these great events, the ~~mysteries~~ mysteries of which had been hid from ages and generations were now made known to the church of God, to the great and unspeakable joy of all that believe on the Redeemer. Let not any of us then who are seeking after God's salvation indulge desponding fears, but let us know assuredly that the counsel of God shall stand, that he will not violate his promise, and that all who trust in him shall never be confounded. We may be in darkness for a time

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our soul may be consumed because of spiritual (trouble) sorrow for our sins and we may be lead to think that the Lord hath forgotten to be gracious, that his mercy is clean gone for ever more; but he never said to any of the house of Israel seek ye my face in vain. Let such fearful doubting desponding souls hope still in God for they shall yet praise him; they shall hear him say arise shine for thy light is come etc.<sup>43</sup>

Then you will say in the words of our text thou art my God and I will praise thee thou art my God and I will exalt (*sic*) thee.

Lastly I would address a few words to those who have been brought out of darkness into God's marvellous light. Happy, happy ye who behold a risen and exalted saviour and see the blessings<sup>44</sup> ye have in him.<sup>45</sup> Ye know that he came into the world, not only to teach you the mind and will of God, but to redeem and save you. You know that he has made

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<sup>41</sup> In this section Simeon speaks about David & Saul, referring to the darkness David was in until God "shewed him light."

<sup>42</sup> Simeon has, "the true light was".

<sup>43</sup> Marsden has deviated at length here from Simeon.

<sup>44</sup> Simeon has, "fullness which".

<sup>45</sup> At this point Marsden writes his own ending deviating from Simeon significantly.

a full and sufficient sacrifice and atonement for all your sins. You believe he ever liveth as your advocate with the Father. You can now come boldly to the Lord. All your hopes are built upon him, and your fellowship is now with him, and with the Father. You believe that all power is committed unto him, and that he must reign as supreme until he hath subdued all his own and his peoples' enemies. He is now precious to your souls and you know in whom you have believed and are assured that he is the very Christ the saviour of the world and while you view him by faith as your redeemer and saviour you believe with St. Paul that he is God over all etc. This is the rock against which the gates of Hell shall never prevail.

Rejoice then in the Lord v. ye etc. Hold fast the proposition of your faith without wavering and give not up your confidence in him which hath great recompense of reward, but labour to grow in grace and etc.

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Live above the world. Let your light shine before men. Convince the world around you that you are seeking after a better country etc. and cultivate that blessed disposition which our Lord exemplified so strongly, both in life and death, viz. love your enemies etc. When you are enabled to fulfil this heavenly command your peace will flow like a river and your souls will be like a tree planted by the water side etc. You will then walk in the light as Christ your Lord and master is in the light.

Whatever trials you may be called to endure they will all be sanctified to your souls and will only tend to make your faith more precious than gold. You have not long to suffer. Your journey shortens every day, nay ever (*sic*) moment. Then you will join your kindred and your friends who are gone before you to glory, in that world where there is no more sorrow and crying. No doubt but Abraham rejoice[ed] when Isaac, & Isaac when Jacob arrived in glory. So will all our pious friends however long since they (may) have rested from their labours, when we enter the celestial city.

## **Sermon 04**

This sermon has used Simeon's Expository Outlines.

Psalms 9.17. The wicked shall be turned into Hell & all the people that forget God.

The most eminent saints are represented in scripture as weeping over an ungodly world nor would this exercise of compassion be so rare if we duly considered how great an occasion there is for it. The words before us are a plain & unequivocal declaration from God himself respecting the doom which awaits every impenitent sinner. May God impress our minds with a solemn awe while we show,

1. who they are whom God esteems wicked.
2. what is to be their final doom.

1. If we consult the opinions of men we shall find that they widely differ from each other in their ideas of moral guilt and that they include more or less in their definition of wickedness according to their own peculiar habits of life

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everyone being careful to draw the line that he himself may not be comprehended within it. But God does not consult our wishes or accommodate ~~himself~~ his word to our partial regards. He denominates them all wicked who forget him. Doubtless there are degrees of guilt, but all these are wicked in his sight who are forgetful of his laws, his mercies and his presence.

1. They are wicked who forget his laws.

These ought to be written upon our hearts and to be the invariable rule of our conduct. It should be our constant inquiry, what is my duty to God? What does he command? Ought I not to know and obey his will, to serve him with a willing heart and a ready mind? Is not this my reasonable service? But if this be no part of our concern, if our inquiry be continually

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what will please myself, what will advance my interest? what will suit the taste of those around me, are we not wicked? Do we not in all such instances rebel against God and cast the greatest contempt upon him? Yet who amongst us has not been guilty in this respect? Nay many of us have lived in the open and avowed violation of his laws. In Sabbath breaking, in profanation of God's name, in theft, in adultery, in drunkenness and every vice that would render us obnoxious to an holy God. His laws have had no more effect upon our hard and impenitent hearts than if they had never been made known to us. Had we never heard of the name of God, nor been favoured with the knowledge of divine revelation we would not have been more vile and unholy than we have rendered ourselves.

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We have forgot his laws as much as if we had never once heard of them, and when we hear them read we do not apply them to our consciences, and consider ourselves as amenable (*sic*) to be judged by them. We not only forget God's laws but his mercies also. Every day and hour of our lives we have been laden with mercies by a kind and bountiful benefactor, and should they not have exacted correspondent emotions in our hearts of gratitude and love. Yea should they not have filled our mouths with praise and thanksgiving, because in God we live etc.

But what shall we say to the greatest of all mercies the gift of God's dear Son to die for us? When we were without strength Christ died for the ungodly. Has not that out of divine love deserved our devoutest acknowledgement. What then if we have past days months &

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years without any affectionate remembrance (*sic*) of God? What if we have even abused the bounties of his providence, and poured contempt upon the riches of his grace? What if we have trodden under foot the Son of God and done despite (*sic*) to the Spirit of Grace? Are we not wicked after the commission of so many and great sins?

Contempt of God, ingratitude to him & forgetfulness of him have marked every step we have taken thro life. We are also unmindful of his presence. God is everywhere present, and everything around us has his inscription upon it.

Now God seest me said Agar. He is about our bed etc. Now is it our duty and privilege to walk with God as (his) friends, and set him before us all the day lond<sup>46</sup> (*sic*). But suppose we have been forgetful of his presence and have indulged without remorse those thoughts, which we could not have endured to carry

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into effect in the presence of a fellow creature. Suppose we have been careless and unconcerned even when we were assembled in God's house of prayer. Suppose that instead of having him in all our thoughts, we have lived without him in the world are we not wicked? And have not many here present acted this thoughtless inconsiderate part? Is it necessary to have added murder or robbery to such crimes as these in order to constitute us wicked? Does God judge thus? When he declares that they who are thus without God, are at the same time without hope. The wicked may have an hope, but if that hope is not founded upon a lively faith in the divine promises it will avail nothing at the last when they come to give up the ~~light~~ ghost.

Having now considered who they are whom God considers wicked those that forget his laws, his mercies and his presence

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<sup>46</sup> "Long"?



we shall now consider 2ly what is to be their final doom. The wicked shall be turned into Hell etc. The word Hell in scripture sometimes imparts no more than the grave. But here it must mean somewhat far more awful, because the righteous, those who fall asleep in Jesus, go to the grave as well as the most abandoned. Hell must be considered as a place of inconceivable misery. Men in general do not wish to hear this place ever so much as mentioned, much less described as the portion of the wicked, but it is better for to hear of it than to dwell in it and it is by hearing of it that we must be persuaded to avoid it. Knowing therefore the terrors of the Lord we persuade men. Our Lord represents it as a place originally formed for the reception of the fallen angels, and very frequently labours to deter men by the consideration of its terrors. Our Lord exhorted his disciples in the midst of an innumerable multitude of people not to fear men, whatever they might do unto them

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“but says he I will forewarn you whom ye shall fear. Fear him which after he hath killed hath power to cast into Hell. Yea I say unto you fear him.” And again Mark 9. vs. 43-48. He said unto his disciples “if thy hand offend the (*sic*) cut it off” etc. He being supreme Lord both of the visible and invisible world must give a true and just representation of those important subjects, and who that reflects upon that lake of fire and brimstone where the wicked dwell with everlasting burnings, and weep and wail & gnash their teeth, without the smallest hope of deliverance from it, and where the smook (*sic*) of their torment ascendeth up for ever and ever. Who that considers what it must be to have the devils for ~~their~~ (our) companions, and to have the vials of God’s wrath poured out upon us, without intermission and without end, who that seriously considers these things must not tremble at the thought of taking up his everlasting abode in that place of torments, where hope and mercy never enter. Yet must that be the portion of all who now forget God whether they believe these things or no. Their present unbelief in their forgetfulness will not alter their eternal state nor cause any alteration in God’s declaration.

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It is true now scoffers make light of eternal torments and puff at the denunciations of God’s wrath, and are ready like those of old to say how doth God know their conduct? But the scene will shortly be changed. He will bring down their stout hearts and proud minds. Ere long they will wish for the rocks to fall upon them & the hill to cover them from his impending indignation. Depart ye cursed will be the awful sentence. But however reluctant they may be to obey the divine mandate, however ardently they may cry out at the door of mercy Lord, Lord open unto us, they must depart, they will be turned into Hell with irresistible violence. Their numbers will not at all secure them against the divine vengeance. Tho there will be whole nations they will not be able to withstand the arm of God, nor will they excite commiseration in his heart neither will their misery be the less of the multitude who partake in it, for instead of alleviating one another’s sorrows with tender sympathy, they will accuse one another with the bitterest invectives. O consider the power & veracity of God are pledged to execute his judgements, and sooner shall heaven and earth be annihilated than one jot of his word shall fail.

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We have now shewn what is to be the final doom of the wicked, and shall conclude this important subject with an instance or two. How awful is the insensibility in which the world are living. Men seem as careless & indifferent about their eternal interests as if they had nothing to apprehend, or as if God had promised that the wicked should be received into heaven. But can they set aside the declaration that is now before us? Or do they suppose that it is intended merely to alarm us? Is God then a man that he should lie, or the son of man that he should repent. Does he ever trifle with his creatures? Has he said & shall he not do it, has he spoken and shall not he make it good?

No! That men would only awake from their infatuation & flee from the wrath to come.

How just will be the condemnation of sinners in the last day. Many think it an hard thing that so heavy a judgement should be denounced merely for forgetting God and are ready to say why cannot God permit them to live as they please? But is this so small an offence as they imagine? Does not it imply the basest ingratitude & the most daring rebellion? Yea a great degree of atheism itself. And shall God not visit for these things? And avenged in such daring ungrateful transgressions? Shall wicked men be

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at liberty to abuse God's mercies, and God not be at liberty to suspend the communications of his blessings? Shall men despise and trample upon God's laws, and God not be at liberty to vindicate his laws, and to punish their violations. Shall they say to God depart from us we desire not the knowledge of thy ways, and shall God be accused of injustice for commanding them at last to depart from him & from the presence of his Glory. Those that despise him now, that violate his commandments, disbelieve the Gospel, and live in the gratification of their own lusts and inclinations cannot reasonably expect to be received by him when he shall come to judge the world. Even very wicked men will admit of the necessity of repentance and reformation before they can be prepared to meet God. This shews that however men act, yet their conscience tell them that God is an holy being, and that sin is obnoxious to him. When we view the state of the world how marvellous are the patience and mercy of God! God has seen the whole race of ~~man~~ man departing from him, & blotting out as much as they would the remembrance (*sic*) of him from the earth. His authority, his love, his mercy are as it were by common consent

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banished from the conservation<sup>47</sup> & from the very thoughts of men. Yet he bears with us, he invites us to mercy. He says, deliver him from going down to the pit for I have found a ransom. He is willing now to save sinners. The blessed gate of gospel grace stands open night and day. We may now flee to the city of refuge. He will not say depart from me, if with bending knees and a broken heart we approach his mercy seat, we shall see no fiery indignation to avenging wrath to terrify us from him. He will receive us graciously in the Son

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<sup>47</sup> Does he mean "conversation"?

of his love, will cast our sins as a stone into the depths of the sea, and will remember them no more for ever. But let us recollect that the day is fast approaching when he will no longer be intreated (*sic*). If we continue in sin, he will by and by, call us to a very strict account, and convince us of his power and wrath. We shall find the awful threatening in our text executed to its fullest extent & that the wicked shall be turned into hell.<sup>48</sup>

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<sup>48</sup> The sum  $176+181+181=538$  is written upside down at the foot of this page.

## **Sermon 05**

Transcription Note. This is only a two page fragment. 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.

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 here is the correct order.

2.

And if St. Paul had not interposed to regulate the interest of that church by the gospel standard Satan would have soon prevailed to root out all vital godliness. The apostolic interposition was extremely painful to him. It was with much anguish of heart, and many tears, that he had written the former epistle, and the thoughts that he had however reluctantly occasioned grief to those whom he had reproofed was so painful to him, that nothing

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but an assurance that ~~God~~-good would arise from he's (*sic*) reproofs of them, and would restore peace eventually to their souls, and comfort to their minds. He tells them that he wrote to them the reproof of which they complained lest says he, when I come I should have sorrow from them of whom I ought to rejoice; having confidence in you that my joy is the joy of you all. Still however he was bound to urge upon them that duty which they were bound to perform. The apostle was anxious lest Satan should gain another advantage over them for he adds we are not ignorant

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## Sermon 06

This sermon has used Simeon's Expository Outlines. Marsden's own words are highlighted in red.

1 John 3<sup>rd</sup> Ch. v.2. Beloved now are we the sons

Our Lord was hated, reviled & persecuted unto death by a world lying in wickedness. But not withstanding the reproaches and contradictions which he bore of sinners against himself, we see how glorious was his person, & how exalted his character. In the same manner his followers in every age are treated with contempt. If they were of the world the world would love its own but Christ their master has chosen them out of the world therefore the world hateth them. God who cannot lie declares their state to be most honourable upon earth. To this effect St. John represents them as slighted by man and honoured by God. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not. It knew him not. Beloved now, says he, are we the sons of God and it doth not yet

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In speaking from these words we will

1. point out the present state of believers
2. Their future state.

Shall then conclude with an inference or two from the whole.

The scriptures speak of believers in the most exalted terms. They are not merely servants but sons of God. Tho none are naturally sons of God according to the general tenor of the Bible, yet believers become sons of God by adoption and regeneration. The believer was once a child of wrath. St. Paul speaking to the converted Ephesians says among whom, meaning the ungodly, we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind and were by nature the children of wrath even as others. All the saints in glory were once degenerate creatures fallen from God and original righteousness into a state of guilt, death and condemnation. But they were not left in that state, but God in his own

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time and way brought them near to himself thro the blood of the everlasting covenant. God in his infinite wisdom adopts whom he will into his family and makes them his children. Ye are no more, says the apostle to the believers, strangers and foreigners but fellow citizens with the saints and of the household of God. they are by free grace received into God's family as sons, and made heirs of his glory. The apostle to the Romans tells them that they had not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry Abba, Father. The he proceeds describing their happy situation, and if children, if ye are adopted

into God's family, then heirs; heirs of God and joint heirs with Christ. Ye thro your adoption become entitled to (a share of) all the glory which Christ your saviour and head enjoys.

They are not only sons of God by adoption but regeneration also. Once they *possest* (*sic*) only a carnal mind that is enmity against God. While under the government of this they<sup>49</sup>

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spirit they could enjoy no happiness [with] God. They had no desire after any acquaintance with him, having only a relish for sensual gratifications. But they have been born again of the Holy Spirit, and experienced a divine change to have past upon their souls. They are renewed in the spirit and temper of their minds after the image of God their heavenly Father, so that they are made new creatures in Christ. They enjoy this state now. They are now no longer under the government of their sinful lusts and passions, and under the condemnation of their sins but have been made free from sin and have become servants unto God and have their fruit unto holiness now. Rich & poor, learned and unlearned partake alike of this blessing and honor who are made sons of God. Nor does God withhold this honor from any on account of their remaining infirmities. Even now while the world despises the righteous and holds them in contempt, does God own this relation to them.

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What an unspeakable blessed state is this. How different from the state of mankind in general, and from what the believers themselves were in formerly<sup>50</sup>. How unspeakably great the priviledges (*sic*) which they enjoy by means of this relation. The sense of this relation is exceeding sweet to the believing soul.<sup>51</sup> The world may frown, ungodly men may persecute. If God but smile upon the believer, and gives him an abiding sense of his pardoning grace, he will glory in the cross of Christ. Religion will sweeten all his bitter afflictions and make him happy in spite of the world and sin. But to what a glorious state does the knowledge of God's favor lead to in the world to come.

Well might the apostle break forth in wonder and admiration. Behold what manner of love. How great how astonishing is the love of God revealed unto us, that the almighty creature of the universe should take pity on us poor miserable wretched helpless sinners, and not only pit us

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but pardon our sins and admit us into his royal favor. Now are we the sons of God. At present we enjoy his fatherly smiles, and approach him as our Father in humble confidence. But is does not yet appear what we shall be. We cannot yet form a proper idea of that glory which is reserved in heaven for us that is invisible to mortal sight. What that happiness is which the spirits of just men made perfect enjoy we cannot yet tell as we can only see thro a glass

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<sup>49</sup> The word "they" seems redundant so that the sentence should read, "While under the government of this spirit they could enjoy no happiness [with] God."

<sup>50</sup> Simeon reads, "from the state they were once in."

<sup>51</sup> This sentence in Simeon reads, "How sweet the sense of this relation often is to their souls!"

darkly. But we know that when he shall appear, in all his glory, we shall be like him for we shall see him as he is. We shall partake his glory and his honor which brings us to the second thing proposed which was to shew what the future state will be.

We readily admit with the apostle very little is known respecting this. We in our present mortal state can form no idea of spiritual and glorified bodies. We cannot imagine how extensive will be the capacities of the soul. ~~How capacious and clear the understanding will be.~~

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<sup>52</sup>What happiness will arise from the clear  
of the understanding, when all ignorance  
darkness are removed. What form  
of the affections, and the perfection  
the will, we have but very  
of perfect holiness and perfection  
here. Even an Apostle who  
transfigured on the  
not appear what  
had been with our Lord  
his transfiguration  
his glory  
would be  
to describe  
Though  
Jesus

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generation<sup>53</sup> of all them that believe. All  
shall see him as he is; and shall  
be like him in all his invisible perfection  
and the glory  
which will result from our sight of him  
in his glory we shall be changed into  
the same as St. Paul assures us that  
we shall have immortable bodies and fasten  
on the immortal body by the  
power of which he is able to subdue  
all things, a wonderful champion  
in the great  
struggle  
against  
the great  
sin  
of  
my

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<sup>52</sup> The following four pages are torn and a large chunk of the text is missing.

<sup>53</sup> The beginning of this word is missing. "Generation" is a guess.

[Page Eight]

Believers have already experienced the  
of heaven in their hearts. They have  
powers if the world to come. Save  
foretaste anticipation of  
prepared for them at God  
As son as a man  
on Jesus he has view  
Excellency and si  
had before. Th  
a transfor  
St. Pau  
as i  
i

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ely see him by faith, but actually  
into his immediate presence in  
ther says he & will that those (whom) thou  
be with me where I am that they  
glory which thou hast given me  
in its own time have its  
accomplishment. Believers  
ly with Christ and shall  
Paul leaves us no  
we have born  
ly we shall  
venly.  
larmed to  
with  
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possible description. Having shewn what the present state of believers is, and what it will be  
in future as revealed unto us by the word and spirit we will now conclude with 2 inferences  
from the whole.

1. How wonderfully different is the lot of believers and unbelievers. Believers are the  
children of God. Unbelievers are the children of the wicked one. Our Lord speaking to the  
unbelieving Jews tells them ye are of your father, the devil, and the lusts of your father ye  
will do. He was a murderer from the beginning and abode not in the truth because there is no  
truth in him. This is the state of all unbelievers without exception. They are the children of  
the wicked one and the lusts of their father they will do.



Believers can form no adequate idea of the happiness which awaits them in the eternal world. Unbelievers have no conceptions of the infinite misery to which they are

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are hastening. They can form no idea what it is to be banished from God and yet forbid to die. How different will the sensations of the righteous and the wicked be when they shall see Christ on his judgement seat and are arraigned (*sic*) before him at his bar. For what very different ends will the capacities of their souls and bodies be enlarged; one to sustain an infinite weight of glory and happiness to dwell in the beatific vision of God for ever; the other to suffer an infinite load of misery and woe in the dreary regions of the damned. Such happiness as (and) such misery await on every child of man, on every individual in this assembly. As the poet expresses it, I must from God be driven; or with my Saviour dwell, must come at his command to heaven or else depart to hell. Let none then now defer calling upon God. He invites you to participate his royal favour, now to make your

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peace with him, now to obey the gospel now to enter while the door is open and to the marriage supper of the Lamb. All things are now ready. We are commanded to tell you to come in that God's house may be filled. If you refuse the sin will be at your own door. You will have none to pity you then, and to which of the saints will you turn. Any excuses you may produce in your own justification for your present neglect of the gospel will avail nothing. He that shall (be) found unholy then shall remain unholy to all eternity. Ye careless thoughtless sinners (has)<sup>54</sup> what will become of you when your day of grace is past, when all hopes of mercy and forgiveness are no more, when you feel yourself under the awful sentence of eternal death and have no intercessor? Consider your sad and wretched state. Bewise betimes. Flee from the wrath to come and seek for mercy while it may be obtained.

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Lastly how bright is the prospect of the true Christian. The Christian's painful warfare will soon be over. Every conflict lessens the number of his trials. He is sure to overcome thru the blood of the Lamb. Tried he must and will be while here below for this is his state of probation. He is not yet come to the rest and to the inheritance which the Lord his God has promised him. But when his warfare ends he will obtain that blessedness which he cannot now conceive. He knows (not) how soon victory may be proclaimed on his side. Another day may put him in full possession of heaven and glory. He cannot tell how soon his Lord may call him home and put a final end to all his sorrows and griefs. These prospects animate the soul of the pious Christian when wearied with sin temptation and sorrow

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and causes him to rejoice in the Lord. He justly reasons if the world despise me and traduce my character and speak all manner of evil against me falsely God the righteous judge will ere

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<sup>54</sup> This word, written above the line, is not clear.

long vindicate my cause. If Satan tempt me and harass my mind God will shortly bruise him under my feet. If affliction oppress me and my soul is disquieted within me they will shortly have an end, and at the worst they are only the chastisements of a kind and indulgent Father who will in a little time take me to his kingdom and glory. How happy then is the real Christian. He can derive comfort from those things which are within the veil (*sic*). He extends his view far beyond the grave ~~they~~ (and) neither seeks nor expects ~~their~~ (his) happiness here. His kingdom is not of this world. His inheritance is not ~~un~~ corruptible but an incorruptible one. His life is hid with Christ in God. May this happiness be ours. May each of us seek

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to become sons of God ~~and may~~ that we may be prepared for that eternal world of glory so that when Christ our life shall appear in all his glory we may be like him and be counted worthy to see him as he is, and with holy rapture hear him pronounce from his majestic throne come ye blessed of my father inherit the kingdom prepared for you from<sup>55</sup>

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<sup>55</sup> The sermon ends here. Marsden often wrote out only the beginning of scripture references and he may have ended this sermon by finishing the quote from memory.

## **Sermon 07**

Transcription note. 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 back 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. This is confirmed from an examination of the originals held in the Moore College Library. The first two pages are on a different sized paper and have been added to the end of the sermon but, perhaps because of their larger size, have been folded back to encompass the smaller sheets. The pagination of this transcription is according to the original and not the microfilm.

Note, on p.24 the awful things he says about women.

This sermon uses Simeon's outline.

Luke 23. Vs. 42-43. And he said Lord remember me when thou comest into thy kingdom. & Jesus said unto him, verily I say unto thee today shalt thou be with me in paradise.

The whole history of our Lord is replete with wonders and must give every attentive reader the most excellent ideas of his character. In every part of it we trace a mixture of the greatest dignity and the lowest abasement. When he lay an infant in a manger the wise men of the east were conducted to him by a star. When he was tempted by the devil an angel was sent from heaven to minister unto him.

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He was now dying as a common malefactor, & crucified thro weakness, yet he did in answer to the thief's petition assert his almighty power to save, and gave the poor penitent wretch expiring at his side the fullest assurance of his happy entrance into the Kingdom of Heaven. And he said unto Jesus, Lord remember me etc.

In speaking from this subject we shall first consider the thief's petition.

2ndly our Lord's answer.

1. We are to consider the thief's petition.

This petition if duly considered will appear a very remarkable one. Considering the situation the petitioner was in. Himself was

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hung upon the cross, and our Lord extended by his side. Both apparently in the same circumstances, & upon the same level having both been condemned to death as common malefactors by the civil power. The thief must have had a divine revelation made to his

soul of the dignity and character of the person dying along with him. His very petition implied an acknowledgement of our Lord's divinity.

Our Lord previous to his death had often asserted himself to be a king. He maintained this character at Pilot's bar. For this he was accused, mocked, condemned and crucified. It was this that excited the enmity and ~~wr~~rage of the Jewish nation against him.

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Yet then did this malefactor acknowledge him to be a king. He believed him to be the immortal king of glory. He beheld the Lord of the Creation, extended upon the (tree) bloody, as tho he had seen him upon his heavenly throne. He proclaimed him sovereign of the invisible world. He humbly petitioned him as such that when ~~he had~~ our Lord had bid a dieu to this world he would remember the poor thief. Lord remember me when thou comest into thy kingdom. The thief's petition not only implied an acknowledgement of our Lord's dignity but also a strong affiance in his mercy. (Mercy is one of the richest ... in the royal ... He acknowledged the ...) <sup>56</sup> Guilt stung his conscience. He saw the healing balm was nigh. He saw the fountain opened for sin and

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uncleanliness, applied the gracious remedy and obtained relief for his distressed mind. Often had our Lord been entreated to heal disorders of the body for he went about we are told doing good & healing all that were sick. The thief was at this moment in the most excruciating bodily pain, in the very agony of death, yet he does not present his petition for any bodily relief. He petitioned only for spiritual blessings. He did not request to have his life prolonged or his pains mitigated but that his perishing soul might be saved. For obtaining a gracious answer to his petition he relied simply upon the mercy of Christ. He had no other foundation to rest his hopes upon. Nor did he express a doubt of Christ's power and willingness to save.

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Lord thou hast a kingdom of glory thou art about to enter into that kingdom. (From that very cross wilt thou go to glory.) Remember me. Let me share thy glory. Thou are able to save me. I rely upon thy free mercy. Thou wilt not deceive me, thou wilt not refuse my request.

Tho he manifested the strongest confidence in our Lord's power to save him, his confidence was tempered with the greatest humility. He did not seek to be highly

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<sup>56</sup> It is hard to make sense of several words inserted between the lines here. They have been left out of this transcription.

promoted in our Lord's kingdom, but was content with the smallest expression of his mercy.

Lord remember me. Do not forget my brokenness and contrition of heart for my sin. Do not O Lord forget my wretchedness and misery. I am now dying under the severest pains

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of body & under the burden and agony of a guilty conscience. A bare remembrance (*sic*) of me will ease my pain & relieve my distress. I am so poor, so mean, so worthless, that only remember me and that is all my request.

What acceptance his petition met with will appear from considering our Lord's answer which was the second thing proposed.

Jesus had never refused those who came to him for bodily cures. He was always ready to lend his assistance to the poor and afflicted. He now testified the same readiness to relieve spiritual wants (tho he was now suffering the keenest anguish). What he had formerly done in the cures performed upon the bodies of men, such as cleansing the leper, raising the dead, healing the sick and giving sight to the blind were only typical of what he came

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into the world to do for men's souls. This poor thief was in a most desperate (*sic*) case. He had been a vile character. For robbery he had been condemned to die. He had but a few (moments) ~~hours~~ to live. He was (totally) unprepared to die. His sins were not pardoned (and lay as a burden upon his mind). His soul was not sanctified when he was first nailed to the cross. This was the only chance he had to escape from hell to heaven. (If he lost this moment he was ruined.) And our Lord in answer to his humble petition displayed the freeness of his grace and mercy. He granted the thief's petition without one moment's hesitation. When the innocent (Joseph) entreated Pharaoh's butler to remember him after his restoration (to his place) at court, the ungrateful butler forgot two long years, nor would have thought of him

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then, but from absolute necessity. What different treatment did this guilty thief receive from his offended Lord. He conferred the desired blessing without upbraiding him for any of his crimes. How justly might our Lord have upbraided him for his whole counsel of life. His late repentance, and especially his wicked behaviour upon the cross towards our Lord. If thou be the Son of God said he, save thyself and us. Now he saw the thief humbled, he saw the relentings of his heart, his deep contrition, and bestowed his mercy without prescribing conditions. He did not require the thief to do anything in order that he

might merit his mercy, but answered his petition, This day shalt thou be with me in paradise. The thief was possest (*sic*) of precious faith.

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Thus did he exemplify what he had commanded his prophet to proclame (*sic*). Ho everyone that thirsteth come ye to the waters etc. Our Lord's answer not only displayed the freeness of his grace, but the fulness of it also.

Often has God bestowed more than his people have desired. When Solomon asked of the Lord wisdom, he gave him not only wisdom, but riches and honor in the greatest abundance. Here our Lord infinitely exceeds the poor malefactors request. He begged to be remembered. Our Lord promises him not a remembrance (*sic*) merely but converse with himself; communion & fellowship (this day shalt thou be with me etc). Neither shall this union, this converse be enjoyed on earth but in paradise

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where nothing could molest nor break their peace. This paradise means the place where departed saints dwell in the presence of God. To him that overcometh says St. John will I give to eat of the tree of life which is in the midst of the paradise of God. St. Paul he by faith contemplated the happiness which the saints enjoy in paradise which made him say I desire to be ... & to be with Christ which is far better.

The happiness which the thief was promised in paradise, was not to come hence 100 or 1000 years after his death, but that very day he was to be with Christ in paradise. Neither our Lord nor his apostles ever countenanced the idea of the soul sleeping till the general resurrection.

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They taught all their followers to look for & expect an immediate entrance into the kingdom of God upon their departure out of this life. This our Lord assures the thief of in the most solemn manner. What a coment (*sic*) does this afford us on God's gracious declaration. My thoughts are not your thoughts, neither are my ways your way saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Our finite capacities can ~~but~~ comprehend very little of the ways of God. He is holy, just and good. What he ordains must be right. To guard this gracious and merciful subject against abuse we

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must suggest a caution.

Some probably, whose hearts are bent on iniquity, may take occasion from this free grace to the poor thief in his dying moments to defer the work of repentance, in hopes of meeting with the same favor in the hour of death. But this example does not afford the smallest ground for such conduct. Such conduct such an inference would be dangerous in the extreme. It would be the highest presumption. The case was singular as it respects both Christ and the thief. Christ was now in the lowest state of humiliation. He was now treading the wine press of the wrath of God alone. Divine wisdom judged

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it necessary therefore to give to (both worlds visible & invisible) ~~the world~~ some signal display of his dignity and glory in his sufferings for sinners (by the pardon of the thief). Hence the whole creation was constrained to bear testimony to him.

The evangelist informs us that while Jesus hung upon the cross there was darkness over all the land. The earth quaked, the rocks rent & the vail (*sic*) of the temple was rent from the top to the bottom. Thus the inanimate parts of the creation were compelled to acknowledge him their sovereign, and the thief was chosen from among men to be an eternal monument of his power and grace.

Known unto God are all his work from the beginning. If the grace of our Lord Jesus Christ could pardon the

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crimes of such a malefactor and open the kingdom of heaven for him (in a moment) it was the strongest testimony that the justice of God was satisfied with the atonement of our Lord and that mankind would be saved from wrath thru him.

But such an occasion will never occur again, and therefore no similar interposition is to be expected. Jesus has died once for all, & will die no more. Nevertheless we may derive much encouragement from this (instructive) history, from our Lord's great tenderness and grace to this malefactor. It forbids any how ever long or heinously that may have sinned to despair. The thief like other malefactors, had most probably totally disregarded the means of grace, neglected God word & ordinance,

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had been so much engaged in the pursuit of sin & folly that he had never heard Christ before. (He) knew nothing of God's gracious intention to so vile character as himself (when nailed to the cross). Was (ignorant) impenitent & stubborn before he was brought to the place of execution. Yea he seems to have been an hardened wretch even after he was nailed to the cross. He was at that time ignorant that the Lord of angels and men were to suffer with him & for him.

Now he beholds the crosses erected, himself and companion extended upon them as a just punishment for their crimes. He turns his eyes to Jesus, beholds the creation trembling around him and the sun astonished.

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He was now convinced who our Lord was. (he had probably heard from what he had ... .) He looked upon him whom his sins were that very moment piercing and mourned. He confessed his sins with brokenness of heart, rebuked his companion, vindicated Jesus and committed himself entirely to his mercy. How strong must his faith have been to have removed every objection in a moment against our Lord's divinity. He knew the Jews had condemned him as a blasphemer, and it was the opinion of the whole Jewish nation, with very few exceptions, that he was a vile imposter (*sic*). For imposition deceit & blasphemy they had arraigned (*sic*) him & condemned him to death.

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Unbelief might have suggested to the thief, can such a person who has been so despised and rejected in this life; whose doctrines have been little received by the generality of mankind. None of the wise men, none of the rulers have believed on him. Can he save can he deliver from the pains of eternal death, who cannot deliver himself from death, but falls here an helpless victim to the rage and fury of men, and is now in the same awful predicament with myself. Surely he is man and not God and therefore all dependence upon him will avail nothing to the immortal happiness of my soul.

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Unbelief I say might have alledged (*sic*) such objections as these, but how differently was the thief affected. Guilt first oppressed his conscience. He saw himself in danger of eternal death. Fear and apprehension were awakened in his breast. He anxiously looked out for relief. Probably he first directed his humble petition for mercy to the God of heaven. However let his thoughts have been ~~was~~ what they may in his distress he was pointed out to the Lamb of God who was then taking away the sins of the world. He saw, he confessed, he believed and was saved. From prison and death, he was conducted to a kingdom and life.

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He attended our Lord from the cross to paradise as a monument of his victorious sovereign grace. (as a complete triumph over death & hell.) But how different was the state of the thief's mind from what we normally see on a death bed.

Those who defer their repentance to a death bed, ~~have~~ are generally as unconcerned about their souls as they were when in health and strength. We see men who have spent their



lives in the neglect of their souls as unconcerned about their future state as if their souls were of no value. Sin hardens the heart to such a degree and darkens the understanding, that the poor wretch apprehends no danger till he

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drops into the eternal world and finds himself lost forever.

Many of you are conscious that your lives have been the same as this thieves (was and some you have perfected them to the ...). You have been as injurious to society, and as offensive to God as he was (in his day). I would to God you may have the same [h]appy death, may find god to be gracious to you in your last moments. But what little reason have you to expect that such grace shall be given to you in your last hours. When ye are despising the offers of grace and mercy which are made to you continually. His sins might not be attended with half the aggravating (*sic*) circumstances.

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he might never have heard the gospel. He might never have been invited to accept salvation, But this is not your case. The sin of neglecting Christ and his salvation is of all other the greatest (but this sin he might not have committed). It is worse than murder or robbery. And are you not guilty of this sin continually? O beware lest you trifle too long. Lest you fill up the measure of your iniquity. A day of reckoning will come. Death will overtake you. You must be brought to the bar of divine justice. How will you stand the trial? Your judge will be perfectly acquainted

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with your guilt. No darkness of evidence will permit you escape. The state of you who have not repented is inexpressibly awful. You stand upon an awful precipice, upon the verge of an endless eternity yet unconcerned. Would you be so hardened were you this day in the same awful predicament with the poor unfortunate person before you. Have you not again & again merited his punishment for committing similar crimes for which he is now about to suffer. What has brought him to ruin will bring many of you to the same awful end unless you take timely warning. I mean forming connexions with infamous women. Many of you have formed unlawful communions with the most abandoned of the human race. For these you toil and sweat. For these you rob and plunder, you endanger body and soul. And after all, these women will betray you to death & hell

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without remorse. ... infatuated men what will be your end? A ... & pit is before you. The abandoned women in this place are not satisfied to go to hell by themselves, but by their

artful wills and alurements (*sic*) are leading hundreds to the same place of torment. Few ... come to the gallos (*sic*), but who are led there by some infamous strumpet. Alas for these men. They see their sin and folly in their punishment, often too late for reformation. Let me entreat you as Moses did the Israelites to refrain from the tents of these wicked women. Avoid their company and society as you would avoid hell. Let them wander unnoticed as vagabonds & outcasts from society till a sense of sin and shame bring them to repentance & reform. You who are determined not to take warning from what your eyes behold and your ears hear but still to go on in your wickedness must prepare for all the fatal consequences of your present rebellion against God, his word and your own consciences.

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This you will find by and by. At present your minds are unconcerned. You either never think of death or judgement or you flatter yourselves you will not fair worse than others. That you stand the same chance of obtaining mercy that others do, and have no doubt but you may do well. But hear what our Lord says, except ye repent, ye shall all perish. Or, in other words, except ye lead a new life, and have a lively hope in God's mercy ye shall all perish. You must be made meet for heaven or you cannot enter there. Tho God did exert his sovereign power to save this poor thief in the moment of death, yet you have no warrant to believe that he will do the same for you. He has given you his word and the ordinary means of salvation. He calls upon you to forsake your sins and turn to him. He warns you against a wicked life. He tell you repeatedly that the wicked shall be turned into hell. If you will not believe his word, and prepare to meet him you must abide the awful consequence

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he has the means of punishing you unbelief and rebellion and will most assuredly bring you into judgement for your present conduct. Thousands there are who like Baluum in the hour of death cry, Let me die etc. This will be your cry. It is a fearful thing to fall into the hands of the living God. Let me then entreat you this day to reflect upon your present unrepentant state. You know in your consciences that you have not repented of your sins, and that you are wholly unprepared for death. Why will you continue in that awful state? God's Sabbaths affords no rest to you from sin. Nay you probably commit greater sins on this day than you do on all the other days of the week. To neglect God's Sabbaths is a great sin. That is, not to spend it in the duties of religion, in<sup>57</sup>

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<sup>57</sup> This is the point at which the sermon begins on the microfilm but, as noted above, it makes better sense as a continuation from page 28, the last page of the microfilm.

Communion and fellowship with God. Many of you polute (*sic*) God's Sabbaths. You spend them in drunkenness and whoredom, and blasphemy. Make God's day a day of pleasure and riot and dissipation to the great guilt and condemnation of your souls. By and by all your Sabbaths will end. You will hear no more the sound of the gospel pardon and salvation thru a crucified Jesus will be tendered to you no more for ever. You will (if you still do wickedly)<sup>58</sup> be constrained to take up your eternal abode in the regions of darkness and despair with the Devil and his angels. I wish to impress these solemn truths upon your minds now that you may now awake to righteousness,

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that you may now begin to call upon God for mercy, saying unto him turn me and I shall be turned, save me and I shall be saved. There is no hope that you will ever turn from the paths of vice, till you begin to pray. So long as you restrain prayer before God, Satan will have the dominion over you. He will lead you captive at his will till he bring you to swift destruction. It will be in vain for you to pray for mercy when you once lift up your eyes in hell, being in torments. You will not be able to obtain one drop of water to cool your tongue in that place where the worm dieth not and where the fire is not quenched.

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<sup>58</sup> These parentheses are Marsden's own.

## Sermon 08

However so much you may glory in your shame.<sup>59</sup>

In speaking from these words we will first shew who are the objects of the divine favor. The world is divided into two descriptions of men, godly & ungodly. We all come under the denomination of either the former or the later (*sic*). And there are only two places of destination to which we are all daily journeying, either heaven or hell however easy & secure our minds may be at his moment. The godly are distinguished from the rest of mankind by a great variety of marks. One distinguishing mark of the godly is they fear God. The generality of men sin without any shame or remorse. Their condition is fully described by St. Paul.

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Having their understanding darkened being alienated from the life of God thro the ignorance that is in them because of the blindness of their hearts, who being past feeling have given themselves over unto lasciviousness to work all uncleanness with greetings. Such have no conscience of sin; and the number of their characters are not a few in the world. But the godly are totally opposite ~~to~~. They have neither wish nor inclination to continue in sin. An ungodly life they abhor. The past time of their life suffices them to have wrought the will of the flesh, to have lived in lusts, excess & riot. Their anxiety is to live to the will of God, to honour that name which they once profaned, and to promote that religion which they once despised.

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Their past offences furnish them with constant matter for humiliation & prayer. & the secret language of their hearts is pardon my iniquity O God for it is great. The godly are not only humble & watchful over their external conduct, but guard with caution the secret avinues (*sic*) of their hearts lest they should offend God even in thought. They wish the whole of their souls to be brought into subjection to the obedience of Christ that no proud & high imaginations should lodge within their breasts, but that the same mind may be in them which was in Jesus. The godly not only fear God but also love him. The Spirit of adoption is given unto them by which they cry abba Father! They love God with a filial love. His love is shed abroad in their hearts

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and they unfeignedly delight to do his will. It is their meat & drink to please him. St. Paul asserted that he delighted in the law of God after the inward man. He felt the pleasure of religion in his soul, & that in keeping God's commandments there was great reward, that

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<sup>59</sup> Is this a reference to Phil. 3:19?

the fruit of righteousness was peace. Every godly man experiences the same now. He accounts the enjoyment of God's favor to be his highest happiness. There be many says the Psalmist that will cry who will shew us any good. But Lord, says he, lift thou up the light of thy countenance upon me. Thou hast put more gladness into my heart than the wicked experience when their corn & their wine & oil most abound.

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Further the godly serve God. Their religion does not consist in mere ineffectual feelings or in a bare nominal profession of Christianity, but they make it appear to the world that they are the servants of God, and professors of that religion they profess. The heathens could not but remark with respect to the primitive (*sic*) saints, see how these Christians love. The godly perform every civil & social duty with a reference to the glory of their great creator. They eye him in all their actions. Tho they fall far short in the performance of all their duties and see themselves unprofitable servants after all, yet their sincerest (*sic*) wishes are to do what their duty requires. And God according to the common mode of expression accepts the will for the deed. Let their attainments in religion be what they may. Let their endeavours

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be ever so feeble, they are truly sincere and upright before God. It is well known in the natural world that the same grain let it be ever so good and sound will not produce an equal crop in all the different kinds of soil. So it is with the godly man. Place him in one situation favourable for the increase of godliness & he will shine in piety & virtue like the sun in the firmament. Place him in an opposite situation and his religion will appear only like the moon when eclipsed. But it is the Christian's consolation that Jesus is the same yesterday, today & forever, that his God knows no change. Whatever situation providence may place him in, whatever difficulties he may have to contend with, whatever trials persecutions & temptations he

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may labour under. Yet he knows that God has set apart him that is godly for himself and will appear for his glory & salvation in his own due time. At the very time the godly are despised by the world they are approved of by God. This will appear while we in the second place shew the peculiar honour conferred upon them.

God has testified in the strongest terms his approbation of the godly. He is not ashamed to be called their God. He has promised to guide them by his counsel & afterwards to bring them to glory, to keep them as the apple of his eye, to watch over them from the beginning of the year to the end of it. He has assured them both by promise & oath that

he will never leave them nor forsake them. He has in a peculiar manner set them apart from those that perish.

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I have loved thee says he to the Christians with an everlasting love & with loving kindness have I drawn thee. Their godliness is the fruit & not the cause of his love. We love God says St. John because he first loved us. He has set the godly apart openly to the world for himself. This he does when he first calls them by his grace from a world that lies in wickedness. St Paul mentions two periods when God set him apart for himself. One was when God set him apart in his own secret purpose from his mother's womb for the work of the ministry; and the then when in the fullness of time he called him by his grace and revealed his son in him. When Paul before his conversion was running his mad career of sin and making havock (*sic*) of the Church of God, none would then have supposed that he was

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a chosen vessel and would hereafter preach that truth which he then was so strenuously (*sic*) labouring to destroy. God still graciously continues to work the same wonders at this day in the world & in conversion sets apart the most notorious sinners for himself, makes them everlasting monuments of his mercy, eternal trophies of the power of his sovereign free grace. Neither does God (do) these things in a corner but in the most open and public manner that the world may be convinced of his existence & his goodness & power to save, and that there may be a continual succession of living witnesses for him in the world.

He also inclines & enables those he sets apart for himself to come out from a world that lieth in wickedness, or as the poet expresses it he breaks the power of cancelled sin.

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He loses the bands of wickedness with which sinners are held. This the godly are ready to own and confess. He makes them free from sin. Then they become servants unto righteousness, and have their trust unto holiness. Further God not only sets his people openly apart for himself by working such a visible change in them as the world beholds and wonders at, but he sets them apart in a peculiar manner for himself. He makes their souls his own habitation for thus the gracious promise runs, I will dwell in them & walk in them. I will be their God & they shall be my people. His kingdom is set up in their hearts, which consists of righteousness peace & joy in the highest. This kingdom our Lord has taught us daily to pray for. The mystery of godliness in this respect is

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also great. That close union which subsists between God & the good man's soul cannot be comprehended by the natural man any more than the glory of the sun can be seen by a man who has been born blind. Yet it is not uncommon for unconverted men to cavil against the evangelical doctrines of Christianity and to contend that they are all nothing but enthusiasm & fanatism (*sic*), falshood (*sic*), & hyocrisy (*sic*). The ~~reason~~ (cause) of this is they cannot comprehend these sublime doctrines by the aid of reason without the teachings of God's Spirit. These things are in their own nature spiritual, and are only to be spiritually discerned.

Further, God not only dwells in the hearts of the godly and makes their bodies his temple, but he regards (*sic*) them as his own peculiar treasure.

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The Lord, says the Psalmist hath chosen Jacob for himself and Israel for his own peculiar treasure. The Lord's portion are his people. He greatly delights in them and exercises the tenderest care and affection ~~for them~~ towards them. Can a woman says God forget her sucking child that she should not have compassion on the fruit of her womb. Yea she may forget, yet will not I forget thee. Blessed then truly are the people who are in such a case. Yea happy are the people who have the Lord for their God. Blessed are the godly whom God hath set apart for himself. This being a point in which all are deeply interested, nay upon which your eternal all depends, we shall in the 3<sup>rd</sup> place commend the subject to your solemn attention. That God has set apart the godly for himself is not a matter of doubtful disputation. It is the constant language of scripture

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and received by all the faithful in every age. In every period of the world God has had a peculiar people. Able the first man that tasted death, the first martyr also was peculiarly beloved of God, and lived and died a witness for him. Enoch also was godly. God set him apart for himself. He walked with God here below in close communion with him, enjoyed in heaven upon earth. At length God translated him to glory, took him into his own immediate presence so that he never tasted death. But he had this testimony before he was translated that he pleased God. God also set Noah apart for himself when he drowned (*sic*) the old world. & Lot when he over ~~threw~~ threw the cities of Sod. any (*sic*) Go.

There are many godly recorded in holy writ whom he as distinguished with special tokens of his love. These are left for our example and encouragement.

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But the present separation or setting apart of God's people for himself is a sure pledge & earnest of a future separation. They are here below set apart like sheep for the slaughter. Fightings without & fears within attend the godly all their journey thro. God permits them to fall into diverse temptations for the trial of their faith. All the divine dispensations toward his people are pregnant with mercy & love. As a father pitieth is (*sic*) children so is the Lord pitiful to them that fear him. They are taught not to despise the chastening of the Lord not to faint when they are rebuked of him. For whom the Lord loveth he chasteneth, and scourges [one] he receives.

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So far are those afflictions & trials<sup>60</sup> which the godly meet with marks & proofs that God has set them apart for himself, that they are the strongest evidences of this declaration. If you be without chastisement says St. Paul of which all the sons of God are partakers then are ye bastards and not sons. Then you have no grounds whatever to conclude that you are set apart by him. God does not intend to leave the godly always in this world in the furnace of affliction. In the day of judgement he will finally complete in glory what is here begun in grace. The godly tho they are separated here from sinners in their life and conversation and possest (*sic*) of an hope full of immortal glory yet they are constrained to dwell in Meshiah and to have their habitation amongst the tents of Kedar.

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Their righteous souls are vexed from day to day with the filthy conversation of the wicked. Their happiness will never be completed till the great shepherd of Israel divideth the sheep from the goats.

Then what distinguished honors will be conferred upon the godly when set upon the right hand of their God & king. When that almighty voice ~~shall~~ which shakes the pillars of heaven shall pronounce upon them come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. Realize to yourselves the unspeakable joy that will fill the hearts of the godly when they bit an eternal farewell to grief and sin to pain and sorrow and are commanded to enter into the joy of their Lord. There the wicked cease from troubling

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and the weary are at rest. I heard a (great) voice says St. John ought (*sic*) of heaven saying behold the tabernacle of God is with men and he will dwell with them & they shall be his people and God himself shall be with them and be their God & God shall wipe away all tears from their eyes and their (*sic*) shall be no more death neither sorrow nor

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<sup>60</sup> The word appears to be written as "trias".



crying neither shall there be any more pain for the former things are past away. What a glorious soul reviving prospect is here held forth before the godly. God will then be their joy, & they his glory for ever. Do not you feel a secret wish that you may be entitled to that glory then that you may have a part amongst the godly. But O reflect you that are ungodly what a sad condition you are in at present. You are now far from God & righteousness.

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In vain do you hope to be God's here after if you are not set apart for him now. How long will you glory in your shame and seek after vanity. The pleasures of sin may please you now, but shame and confusion for them will cover you by and by. You may hope for heaven, and perhaps do, but your hope is vain and must perish. However you may now think lightly of religion, however you may despise Christ and his salvation, your sentiment will ere long be changed. You will see things in their true light. Death will convince you of what you are very unwilling at present to believe, that God is a consuming fire, that lamentation & mourning & woe are pronounced against all the ungodly. Woe unto the wicked, it shall go ill with them.

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Woe unto you who are wicked, it shall go ill with you! Your laughter shall be turned into mourning & your mirth in ... O weep and howl for the miseries that shall come upon you. Terror & astonishment will seize you when God shall once begin to contend with you. All heaven will not be able to rescue you out of his hands. He will tear you in pieces and there will be none to deliver. Let me entreat you to look forward to the hour of death & day of judgement how you will bear to be banished from his presence, and yet forbid to die. You have prayed this day that in the hour of death and in the day of judgement good Lord deliver us. But did you mean what you said. Do you apprehend you will be in any danger in ~~these~~

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these awful hours. If so, you cannot suppose saying once a week, good Lord deliver us, will avail you any thing. Such praying as this, where [your] heart is not sincerely engaged, is only mockery of God, and an abomination unto him. Flee now from sin, if you wish to flee from the wrath to come. I am persuaded there is not one here who wishes to perish yet the greatest part take the most effectual measures to ruin themselves for ever. You have no objections to go to heaven when you die, but you cannot bear the idea of parting with your sins while you live. The cross of Christ you cannot submit to carry. Self denial is too painful a task. Now and then you are almost persuaded to be Christians.

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## **Sermon 09.**

Marsden does not use Simeon's outline on this passage.

Mic. 7. Chap. Vs. 18-20.<sup>61</sup> Who is a God like unto thee etc

Every work of God leads our thoughts up to the Great Author of all things. The Prophet prayed that the Jews might be restored to their own land, and that God would feed his people. He had graciously promised to grant them such a deliverance from Babylon as he had done before to their Ancestors from Egypt. This promise was very precious to the prophet – he immediately elevates (*sic*) his thoughts from the deliverance to the Author of it, and breaks forth in admiration of his mercy, who he exclaims with the profoundest astonishment is a God like unto thee etc. He considers the divine mercy 1. in its rise 2. in its progress 3. in its consumation (*sic*).

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1. In its Rise. God has at all times a chosen remnant in the world. Sometimes they are indeed few in number. True religion we find at certain periods confined to one family or two. Noah, Abraham & Lot lived when there was little religion in the world as well as many other of the prophets. In our Lord's day, when the Son of Righteousness had risen upon mankind with more than common glory, the righteous were but even then a little flock. Jesus said unto his disciples fear not little flock it is the Father's good pleasure to give you the Kingdom. The apostle's description of them is still as true as ever. Even so then at this present time also there is a Remnant according to the Election of Grace. These however are esteemed as Gods Heritage.

Blessed is the nation says the Psalmist

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whose God is the Lord, and the people whom he hath chosen for his own inheritance. Towards these he exercises peculiar mercy He passes by their transgressions with much long suffering, and dealeth not with them after their sins nor rewardeth them after their iniquities. This they are continually sensible of, and tho he feels angry (*sic*) with them when they rebel against him, yet he retaineth not his anger for ever, but pardons all their sins, giving (them) repentance unto life. In doing this he is actuated only by his own Love and Mercy. There is not anything good in his people by nature that can merit his favor (*sic*) because they are all equally fallen from God and original righteousness. But God delighteth in mercy and judgement is his strange work. The iniquities of the wicked are a burden to him. When speaking of the hypocrisy of the Jews he tells them

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<sup>61</sup> Simeon has two outlines on this passage. Marsden's sermon does not follow either outline.

by his prophet Isaiah that even their ordained religious services were highly offensive to him, because their hearts were not right – your new moons and your appointed feasts my soul hateth they are a trouble unto me I am weary to bear them – when ye spread forth your hands I will hide mine eyes from you yea when ye make any prayers I will not hear you. – Yet he is waiting to be gracious to all returning sinners – therefore will the Lord wait says Isaiah, that he may be gracious unto you and therefore will he be exalted that he may have mercy upon you: for the Lord is a God of judgement Blessed are all they that wait for him. What encouragement does this promise afford to all who wish to know the Lord – blessed are all they who wait for him. When the poor returning

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sinner comes to the footstool (of wise mercy) with a broken and contrite heart crying pardon mine iniquities O Lord for they are great he does not think himself at that time blessed. Tho he is waiting for God's salvation. but the promise declares that ever the waiting soul is blessed, who has not as yet obtained any sensible token of the divine favor – blessed are all they that wait for him. Blessed are all they that now seek the divine favor. As soon as men begin to pray to God and to wait at mercy's gate, they are then blessed whatever hard thoughts they may have of their own state and condition.

When we read in the scriptures of God's patience and longsuffering none need to fear obtaining his gracious favor who seek for it with their whole heart.

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Nay God hesitates and deliberates (before) long he casts men off. Speaking of the Jewish nation he says – O Ephraim what shall I do unto thee – O ~~Jew~~ Juda what shall I do unto thee, for your goodness is as a morning cloud, and as an early ~~dew~~ dew it goeth away. The same gracious and merciful disposition is manifested in the New Testament, what does our blessed lord say concerning the Jews to whom he came to offer his salvation. St Luke tells us that when he came near to Jerusalem he beheld the city and wept over it, crying O Jerusalem, Jerusalem. When his powerful grace has prevailed upon a sinner to turn to him, how does God ~~exalt~~ exalts for joy? The Father of the Prodigal Son exclaims my son was dead etc. The parable of the lost sheep the woman who had found the piece

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of silver she had lost, all these parables are intended to represent God's willingness to save us – nay we are assured that joy pervades heaven itself when a sinner repenteth – there is joy etc. What reason then have we to exclaim who is a God like unto thee etc.

Having now shewn that mercy for returning sinners takes its rise from God alone we come in the 2<sup>nd</sup> place to speak of its progress. God continues to act with astonishing forbearance towards them that fear him. They are alas prone to backslide from him and to turn unto their own ways. They often provoke him to withdraw himself from them. He told the Jew that it was their sins and their iniquities that separated between him and them. He told them by Moses I will hide my face from them. I will see

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what their end shall be, for they are a very ~~forward~~ froward generation children in whom there is no faith. Tho God often is provoked to anger with his people's sins and unbelief, yet he does not leave them to taste the fruit of their misconduct. If he did this, we must all despair of obtaining mercy – but he remembers that they are but dust and as a Father pitieth his own children so is the Lord merciful towards them that fear Him. he at all times regards their afflictions when he hears their cry. And remembers for them his holy covenant and repenteth according to the multitude of his mercies. God not only pledges himself to pardon their sins but also to subdue their iniquities. He will not suffer sin to have dominion over them.

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Thus the gracious promise runs sin shall not etc. He hides his face when they sin against him in order to imbitter (*sic*) sin unto them. And when they are deeply humbled for their iniquities then he turns to them again in order to encourage their opposition to all sin. They are called upon to resist the devil, to fight the good fight of faith and to overcome the world. And their life is a continual warfare against sin. Good men ~~will~~ (would) not know the exceeding sinfulness of sin, if God did not hide his face from them when they sinned against him. It is this that excites them to pray – hold thou me up and I shall be safe. This makes them flee from the very appearance of evil and watch against sin.

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Who then can survey the progress of divine mercy and not exclaim who is a God like unto thee etc.

God when he is brining a sinner to glory does not call him by his grace, pardon his past sins, call him with peace and joy in believing and then leave him to perish at last – no, his mercy continues to follow the believing soul like a (an) never flowing stream thru all his pilgrimage here below. But the full extent of God's mercy can only be seen in its final consummation. Sin cleaves to the Lord's people as long as they live in this moral body. Hence they have daily occasion for renewed forgiveness but soon their pardon shall be final and complete.

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Their sins shall be cast, as the prophet expresses it, as a stone into the depths of the sea, and remembered no more for ever. This will be an happy period. How will Christians rejoice in their final victory over sin. It is this that now makes them groan being burthened (*sic*). On account of this they are often brought to cry with St. Paul Oh, wretched man etc. It is this that makes them smite upon their breast saying with the publican God etc. On account of this they are often ashamed and confounded before God, and constrained to cry O Lord, I am oppressed, undertake for me. David could sing, the Lord is my shepherd, long before he wrote the 51 Psalm. At the period when David took care of his father's sheep, and

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lead a simple shepherds life he was exceeding happy. He walked in the light of God's countenance, played upon his harp and sang his pious songs. Here he was remote from dangerous snares and temptations, and enjoyed the sweets of true religion. But what a sad reverse did he experience afterwards when raised to the throne of Israel. In that situation of power, wealth and dignity sin gained advantage over him and embittered (*sic*) all his future days. Who would have imagined that the man who had sung, the Lord is my shepherd, could afterwards have penned the 51 Psalm. But such is the evil of sin. None will or can be free from its dreadful effects till it is finally destroyed

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God will, it is true, fulfil to his people his promises, to their fullest extent. He has promised to them pardon for their sins now. He has promised also that sin shall not have power over them now – these are exceeding great and precious promises and afford them sufficient matter for prayer and supplication every day. They can come boldly to the throne of grace for mercy and claim the fulfilment of these promises – and he will do as he hath said – but they cannot attain a full freedom from sin till they quit this mortal body. Then all the promises will be fulfilled. The head stone will be brought forth with shouting

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crying grace, grace unto it. How will every glorified soul then admire the divine mercy. What energy will then a sight of sins forgiven of unnumbered backslidings healed of glory bestowed, give to the exclamation in our text. With what triumph will the believing souls view their great redeemer who will welcome them to glory with come ye blessed of my etc.

With what profound astonishment will all the saints view the glories of the invisible world and the happy society into which they are now introduced, when they join the general assembly and church of the first born – when they

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see Abraham and Isaac and Jacob and all the children of God and sit down with them in heaven with Jesus, the glorious mediator whom they loved, and in whom they believe(d) and whom they now admire. Here we shall sit down at the marriage supper of the Lamb – free from all sin, temptation and sorrow. Parting, my brethren, will then be no more. There will be neither sorrow nor crying in this society, for the former things will then all be passed away. Infinite joy shall then be all our song, and God will delight to hear. To prepare our minds for this ~~last~~ assembly of the saints – our blessed Lord instituted his holy sacrament to keep up in us a lively remember (*sic*)

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of his death and passion to our great and endless comfort! The comforts of religion and the remembrance of what our Lord hath done for us will continue with us thru the countless ages of eternity. In Our happiest moments now we have only a little foretaste of the joys of heaven. We can form no adequate idea what they are, but we know that when our blessed Lord shall appear we shall be like him, for we shall see him as he is – and be forever with him. Let us then while in this miserable world comfort ~~our hearts~~ one another with these views, and with these considerations - they will support our minds under the various

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distresses we may meet with here below. The time will not be long before all the saints shall stand round the throne and sing to song of Moses and the Lamb. What millions of saints shall we then meet whom we have never known – and of whom we have never heard – men of all nations kindred tongues and people. They will all then ~~sing~~ speak one language – will all sing one song – saying blessing and honor (*sic*) and glory and power be unto him that sitteth upon the throne and to the Lamb for ever and ever. The happiness of the saints will now be complete, for they will be admitted into the presence of God where there is fullness of joy – and sit down

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at his right hand where there are pleasures for ever more. But while the righteous will be this glorified and eternally happy – where shall the ungodly now appear – Into heaven they cannot enter – no workers of iniquity can be admitted there. It will then be found a dreadful sin to have neglected God's salvation. How many do we behold who live

entirely to the gratification of their own lusts and passions – Many there are (comparatively) even in this small assembly who know not God, and who have no desire to know him. As all such now turn their backs on his gospel and on his ordinances he will turn from them at the last day – when he commands them to depart from him.

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In to hopeless and endless perdition the wicked will then be ~~driven~~ driven. These things I know appear to many of you at present trifling. You do not think they belong to you. Your time you contend is your own, and who has a right to call you to account. How will your views be changed when the great day of God's wrath comes. You will tremble then like a leaf. your stout hearts will then fail you. You will then run to burning rocks and mountains for shelter but alas they will refuse to hide you from the face of him that sitteth upon the throne. The heavens will reveal all your iniquities then for God will be judge himself.

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All your works of darkness will be brought to light. You will not only be brought forth to trial, but to certain punishment also. No sooner shall the sentence be pronounced, then execution will be inflicted. No sooner shall the judge ~~pronounce~~ say depart ye cursed into everlasting etc than you shall be cast into outer darkness where there shall be etc. We now feel for our fellow creatures the most painful sensation when they are brought to trial and to death for their crimes committed against the society in which they live.

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Tho the punishment and pain of death be only momentary, but what will be the feelings of the finally impenitent in the great day of judgement when the sentence of eternal death is pronounced upon them by the judge of quick and dead? ~~My~~ Sin is a dreadful evil. It is at all times attended with lamentation, and mourning and woe. God is angry with the wicked every day. We see him leaving men every day to fill up the measure of their iniquity, when they despise his counsel, and have none of his reproof, when God withdraws his restraints from a wicked man's mind, and leaves him to follow

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his own devices, he rushes headlong to eternal ruin. What your eyes have seen and what your ears have lately heard ought to make a lasting impression upon your minds. When God commanded Moses to punish evildoers he did it that all Israel might hear and fear & do no more so wickedly. Solomon hath declared that the wicked shall not live out half their days but shall be etc.

Let me exhort you who have run to the greatest excesses in iniquity to stop this day and come to some serious reflection. Had God punished you as your crimes deserved where would you now have been? I leave your consciences to answer.

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Many of you know that you have only had an hair breadths escape from not only a shameful death, but from hell itself. Your sins tho not yet punished by God they are not forgotten. He will bring every working into judgement etc. If you live impenitent, you may expect to die impenitent when and wheresoever you die. It is not the terrors of death that can bring men to repentance. We see men die in all situations in the most hardened and impenitent state. It is the natural effect of sin to harden the heart against God. It will be found in the great day of judgement the few comparatively have repented upon a dying bed. Religion should be the business of our lives. (Our souls are worth all our attention.) If we expect to reign with God, we must serve him here below – and be prepared here for his kingdom.

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Many say unto him in the hour of death Lord, Lord open unto us, to whom he will answer I never knew etc.

Men are not aware of this, they will not reflect upon their state. The love of sin carries them away to destruction. Let all workers of iniquity know this day that there is a God in heaven who ~~worketh~~ judgeth righteously, and the day is at hand when he will sit in judgement upon their souls and will reward every man according to his works. There will be no escaping his sentence, no mitigation of that punishment which he shall award to the wicked for they shall be banished with ever<sup>62</sup>

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<sup>62</sup> The sermon finishes at this point, indicating, contrary to Middleton's notes, it is not complete.



## **Sermon 10.**

Simeon does not have an outline on this passage.

25 Chapter of Matthew vs. 33-36. Then shall the king say etc etc.

Irrational creatures are only affected with present things, but the greatest part of the happiness of mankind depends upon the certainty of a future state and of the rewards and punishment to be enjoyed or suffered in that state. Hence the heathen philosophers have endeavoured to ascertain a future state and what would become of the soul after its departure out of the body, but not withstanding all their deep ~~reseer~~ researches they could not come to any just conclusion concerning this very important point.

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But God who would not have us ignorant of anything which might contribute to our happiness has clearly revealed the certainty of this state and also what every individual hath to expect in that state.

In our text the sentence of every person is pronounced and the grounds of this sentence are more fully explained in the context.

Time will not permit us to enlarge much upon the grounds of this sentence but we will proceed immediately to the consideration of our text – which we will

I Explain

II Draw a contrast between the righteous & the wicked.

The judge being seated first begins to pronounce sentence upon the righteous. Then shall

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he say to them on his right hand etc. etc.

The Lord delighteth in shewing mercy and judgement is his strange work. Therefore he makes a full & glorious display of his mercy in acquitting and justifying the righteous before he passes sentence upon the wicked and also the righteous shall be accessors (*sic*) with him in the condemnation of the wicked, and shall approve of his just proceedings, saying righteous and true are thy judgements O Lord God almighty. Righteous parents shall then justify God when he passes sentence upon their wicked and ungodly children and godly children when their unrighteous parents are condemned to eternal death.

Our text says then shall the king say to them on his right hand

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come ye blessed of my father. Our Lord when upon earth was a king, yea the immortal king of glory, but his princely majesty was veiled under the cloud of his humanity and the Jews brought an accusation against him because he assumed to himself the majesty of a king. But then he shall appear to all both his friends & enemies to be a king indeed. There is another reason why he will appear in the character of a king which may be this. While he was upon earth he may be considered as sustaining only the character of a prophet as he spent his life in teaching and instructing mankind in the duties of religion and morality.

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As it was the peculiar office of a prophet amongst the Jews to teach and instruct the people and also to make reconciliation for the sins of the people. ~~Now Christ fulfilled both these offices~~ by offering up sacrifices of different kinds. Now Christ fulfilled both these offices, as we are told he went about doing good and teaching those things which pertain to the kingdom of God and at last offered himself as a sacrifice for the sins of the people. Now as he is risen from the dead & ascended up into heaven and is set down at the right hand of God he may be considered as fulfilling the office of a priest, as he is now living to intercede for transgressors. But at the day of judgement

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he may be considered as having fully discharged both his prophetic and priestly office and will then appear in the character of a king and will exercise his kingly power in distributing rewards & punishments to all the sons & daughters of Adam. And with all the majesty & glory of the King of Kings he will loudly call come ye blessed of my Father inherit the kingdom prepared for you from the foundations of the world.

While here on earth our Lord spake nothing to his people but words of love & affection, calling them his friends, his sheep, his brethren, his beloved. But then he will say come ye blessed of my Father, speaking to them in the most endearing terms.

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It is observable our Lord does not say come my redeemed, ye for whom I was spit upon, ye for whom I was scourged, ye for whom I died, but come ye blessed of my Father. Our Lord did not seek his own glory, but the glory of him who sent him into the world. He calls all the righteous the blessed of his Father, his Father had given them to him, had called them by his grace, had preserved them while in a wicked in<sup>63</sup> ungodly world from the evil, had delivered from the power of the prince of darkness, and had prepared a kingdom for them & them for the kingdom. They were made meet while here below for

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<sup>63</sup> Marsden has clearly written, “in”, but he may have meant, “and”.

the glorious inheritance by conversion & sanctification by having their actions punished & their sins forgiven

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them. He calls them to inherit a kingdom accommodating himself to our weak capacities. As a kingdom is the greatest of all earthly grandeur, when a man is placed upon a throne, and has an whole nation at his command, he is supposed (capable) of arising no higher in earthly honor and dignity.

To this honor and dignity all the children of God are called, however mean, and despicable (*sic*) they may appear at present, tho in a far superior degree. Earthy crowns often sit heavy upon the heads of those who wear them and frequently prove crowns of thorns. This must naturally be the case from the constant fluctuation and uncertainty of all human things. But all those who are counted

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worthy of the kingdom mentioned in our text, and of the crown of glory which fadeth not away, and which God hath laid up in heaven for all them that love him, shall never experience any anxiety in the midst of all their enjoyments, nor ever be afraid of loosing either their crown or kingdom.

God bestows these honors these eternal blessings upon them and none can ever take them away.

Well might our Lord exhort us to seek the kingdom of God and his righteousness first, as there is nothing that can be compared with this, as the enjoyment of it will render us completely happy, not for ~~the~~ (a) day or a month or a year but forever. The truly righteous are often greatly afraid that they shall never inherit that kingdom by reason of the

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~~of the~~ many temptations with snares & difficulties which they meet with daily, tho they seek after it earnestly and constantly.

Strait is the gate, and narrow is the way that leadeth ~~into~~ unto life and few there be that find it says the Son of God himself. And St. Peter say, if the righteous are scarcely saved where shall the sinner and the ungodly appear? which intimates to us that it is with great difficulty and obtain the kingdom and that all who intend to enter in must wrestle and strive & fight, yet not withstanding the many oppositions a Christian may meet with he is assured by oath & promise of God that all who

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do work righteousness and seek after this kingdom shall not miscarry in the cry, but shall finally be saved, and shall hear in the day of judgement that welcome voice of the Son of God saying unto them come ye blessed etc.

But what will be the case of the finally impenitent, our text informs us, then shall he say to them on his left hand etc. These had once while here on earth blessed themselves in the midst of their sins and had flattered themselves that all would be well enough with them in the end, but now they are commanded to depart by him ~~who~~ at whose presence earth and heaven trembles to depart.

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They once stood as firm for heaven as others. They enjoyed the same means of grace. They were invited to accept of the same salvation. They were as faithfully warned & as kindly admonished, but all would not do. Their minds were otherwise engaged, they had neither time nor inclination ~~not~~ to attend to the care of their souls. How sad how inexpressibly awful is their state now. They are ~~but~~ left without hope without the means of salvation. They are eternally undone.

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Ah whether? To their former mirth and gaiety to the enjoyment of their worldly possessions their houses and lands which they once deemed as their portion, and the sum of their happiness? Or are they commanded to depart to enjoy their former sinful indulgences and carnal gratifications, to spend their time in rioting and drunkenness, in profanation and uncleanness. No, no to all their former enjoyments whatever they might be the wicked must now bid a final and eternal farewell. Depart say the judge into everlasting fire prepared for the Devil and is (*sic*) angels. Depart from me says he ye cursed.

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We need not inquire what this fire is, or of what it is composed and entertain ourselves with idle speculation and needless research but may rest assured it will be such as will be capable of tormenting an accursed spirit, and a spiritual body. Hell was never originally prepared for man, but for devils. Since men are now become partakers with them in rebellion and transgression against God they must also partake of the same punishment. We must all be convinced that mankind are universally up in arms against God, have cast of (*sic*) their allegiance and will not have him to rule over them. We need not go amongst the untutored

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<sup>64</sup> There is a page between 11 & 12 that is blank.

Africans or Indians, or the natives of this colony to be made sensible that mankind have lost all fear and reverence for a supreme being, but even we who have been born in a Christian country and blessed with the knowledge of divine revelation, give the fullest demonstration of our enmity against God, and manifest this enmity by our wicked works. ~~Therefore~~ (hence) it is clear that we are partakers with Satan and the fallen angels in sin & disobedience, and therefore it is just and equitable we should share with them in the same punishment. Let none while living in a course of sin dare to bless

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themselves & set God at defiance whatever their outward comforts may be. You are now cursed of God. His curse follows you as your shadow your sins are not cancelled, the wrath of the Almighty abideth upon you. It is true that awful voice depart ye cursed is not now sounding in your ears, but does it follow from that, that your present state is not dangerous, imminently so, by no means. You are now living in the contempt of all the divine commandments, and trampling them under your feet, and setting the Almighty at defiance? Have you any reason to expect that he will not visit you for these things? You can have none. Tho you are living far from God and righteousness

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and think nothing of Christ and religion, yet how will you bear that word depart ye cursed. Will it not think you rend your hearts asunder, and pierce your souls thru & thru.

This will not be like an earthly judge, passing sentence of death or banishment upon one of his fellow creatures, but the horror and consternation which will seize every wicked person then will as far exceed what a criminal feels when sentence is pronounced against him, as the majesty & glory of the judge of quick & dead exceeds that of an earthly judge, and as the punishment of an endless duration exceeds that of a moment.

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Realize this solemn this awful scene in your own minds now my fellow mortals, and flee from the wrath to come that sentence of eternal death may not be pronounced against you.

We come now to consider the contrast between the righteous and the wicked.

Such a contrast there will be then as never has nor ever will be seen again. Let us imagine the judge seated upon the throne, all nations assembled before him. The righteous standing in one company upon his right hand, and the wicked in another company on his left. The one examined and honourably acquitted, the other tried and justly condemned. The one exalting with unspeakable joy, the other big with unutterable horror, while all the heavenly hosts attend in

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adoring silence while the judge pronounces the decisive sentence upon millions of righteous and millions of wicked. The one will then be ready to return to Zion with everlasting joy upon their heads, and the other must be compelled with shame & confusion to descend down to the dreary regions (*sic*) of eternal despair.

The contrast is beautifully described in the Wisdom of Solomon.

Then says he, shall the righteous man stand in great boldness before ~~those who~~ the face of such as afflicted him, and made no account of his labours. When they see it they shall be troubled with terrible fear and shall be amazed at the strangeness of his salvation, so far beyond

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all they looked for. And they repenting & groaning for anguish of spirit, shall say within themselves, this was he whom we sometimes had in derision, and a proverb of reproach. We fools counted his life madness, and his end without honor. How is he numbered among the children of God and his lot among the saints. The very people that the wicked now despise, that the wicked now have in derision shall be crowned before their eyes with glory and honor. What a contrast there will be between the poor Lazarus and the rich Dives, between the saint that dies in a cell or upon a dung hill and the sinner who dies in all the ease and splendor (*sic*) of state?

Lastly draw 2 inferences from the whole.

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At this prospect let the wicked fear and tremble. Our Lord represents them as being gathered up by his angels into bundles or faggots for the fire. This ~~seene~~ day shall put a final end to all their pleasures and comforts, shall deprive them of every thing they now account dear.

Let the righteous triumph and rejoice. For as this day shall be pregnant with woe to the wicked, it shall be big with consolation to them.

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## **Sermon 11.**

This sermon has used Simeon's Expository Outlines.

13 C of ~~Matthew~~ (Mark) v.37. What I say unto you.

God is pleased to speak unto us, not only in his word, but by the dispensations of his providence. Calamities, whether domestic or foreign, public or personal are sent by him to awaken our drowsy consciences, and to alarm us of our danger and to stir us up to remember our latter end. By all of them, whether actually inflicted, or merely threatened, he addresses us as Jesus did his disciples, whom he had forwarned (*sic*) of the evils coming upon Jerusalem, and hereafter also, upon the whole world. Watch therefore, for ye know not when the master of the house cometh. On a subject like this it would a vain attempt to speak anything new, tho we may do no more than

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remind you (of) truths with which you are already acquainted, and well convinced of, yet it may not be unprofitable to suggest to your thoughts –

1th The uncertainty of the time when our Lord shall come to judgement.

2ly The duty arising from this consideration.

1th. Our Lord in illustrating what he has been speaking respecting the awful day of judgement, compares himself to a master leaving his house and appointing his servants their respective works and commanding his porter to watch in order to admit him without delay at whatever moment he should return. He represents the precise time of his coming to judge as unknown to men, or even (to) the angels of God

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and from thence inculcates the necessity of constant watchfulness. We see how unexpectedly death comes upon our fellow creatures every day. Now as the time of death is the very commencement of our eternal state, and as it is equally unknown to us, as the judgement itself, for we cannot tell what a day may bring forth, we shall direct you attention more particularly to that subject. But what shall we say upon such an important and momentous topick (*sic*). It needs neither proof nor illucidation (*sic*), nor can anything we can advance make the uncertainty of life more evident than that it is every man's observations and experience convinces him that we have no security against death for one single hour. Does not God call persons away by death

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every moment, and of every age, and very often when his summons is least expected. We have an example mentioned by our Lord. He tells us there was a certain rich man etc. Do not such unexpected events continually recur. Are we not continually informed that one and another of our acquaintances or relative are removed from us suddenly by death? If you take a retrospect view of your ~~pass~~ past lives can you not easily recal (*sic*) to your minds many accidents you have met with which might have proved fatal to you? And do you not see that you are liable every day, nay every hour to be taken away by accident, sickness or disease of one kind or another. You have no security against the stroke of death. What happens to others today may happen to you tomorrow.

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Tho some of our friends are cut of (*sic*) as in a moment and sent away, we hear of them no more, we see them no more, ~~yet it~~. We may drop a tear at their grave when we take our ~~few~~ farewell of them, but it is lamentable to think how soon we forget them, how transient is our concern for them, tho we feel we must soon follow them to the house appointed for all living. The short impressions made upon our minds at their death produce in us no reformation of our lives. ~~We~~ we carelessly follow on in the same track in the pursuit of our pleasures, or riches, or business and live as we had done before, without God in the world. Such is the melancholy state of mankind in general. Men put o value upon time, no value upon the means of grace. They do not

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esteem God's Sabbaths, which they now enjoy, and study to improve them.

Our Saviour informs us, the rich man, after his death, prayed that Lazarus might be sent (to his father's) to warn his five bretheren (*sic*), whom he had left behind him, of his dreadful situation and to testify unto them, lest they should etc. From this parable delivered by our Lord we may infer that our own departed friends, who were not prepared for death, are offering up the same petition that the rich man did, on our account, that we may be warned by a messenger from the invisible world, lest we fall into their condemnation. The rich man was told his five brethren had Moses etc. We also have Moses & the prophets etc but what attention do we pay to them? I would ask could ~~we~~ many of us be further from God and righteousness if we had never ~~heard of~~<sup>65</sup>

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The rich man had Moses and the prophets and yet after his death he lifted up his eyes in Hell. We are not sure that there is more than a step between us and death, and were (*sic*) should we be found if we should suddenly be called away in our present state? ~~In stead~~

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<sup>65</sup> This page continues on page 15.



Instead of dwelling any longe (*sic*) on the uncertainty of life, which is so obvious a truth, we shall endeavour to point out in the 2<sup>nd</sup> place our duty arising from this consideration.

Three time (*sic*) our Lord, in the space of a few verses, repeats the same injunction, watch. To enforce this I would say 1<sup>st</sup> expect daily the second coming of our Lord. Put not from you, as you are apt to ~~day~~ (do) the thoughts of death and judgement, but cherish them in your minds that you may ~~become~~ become familiar with them and have them deeply impressed upon your minds.

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You know as well as you know that you are alive, that they will come to you, and that death cannot be at any great distance. Reflect upon the state you are likely to be in when death shall really (*sic*) come upon you. How will you meet the King of Terrors. If you have not made Jesus your friend, your fears, your cries and tears will not serve you then, nor will all your weeping friends be able to administer one drop of consolation to your distressed minds. Then, says God, shall they call upon me etc. Live then in the daily and hourly expectation of the coming of your Lord. We would further exhort you to prepare to meet him.

Two things ~~are~~ are indispensably necessary for all who would behold his face in peace, viz. repentance towards God etc. These must be experienced by you.

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Neither the one nor the other can be dispensed with. Get then a deep repentance and a lively faith in Christ. Nothing can destroy the love [of] sin in the human heart but a godly sorrow for it and nothing can heal a broken heart but faith in a crucified Jesus. When you ~~be~~ believe in the Saviour you will then attend to our Lord's instructions to his disciples, take ye heed, ~~wh~~ watch and pray for ye know not when the time is.

Again, guard against any measure of drowsiness which may interrupt, or render doubtful, your readiness for him. It will be a fearful thing if the master of the house should find you sleeping. Many amongst us are sleeping altogether (*sic*). And many who once ran well are weary in well doing. We find the wise virgins slumbered and

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slept etc. We should therefore exhort one another etc. and instead of giving way to sloth, we should use all possible means to make our calling and election sure and to strengthen the things that remain that are ready to die. If we expect to have (the) Saviour with us when we come to day we should now ~~study to make our calling and election sure~~ (watch for his coming).

Having now considered the uncertainty of the time when our Lord shall come to judgement and our duty arising from this consideration we shall now conclude with ~~and~~ (an) address 1<sup>th</sup> to the careless. How many continue such notwithstanding the warnings they have received from sickness in themselves which has brought them to death's door and from the sudden deaths of others around them but what will such think

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of their present conduct when once they come to grapple with death at an unprepared moment. How earnestly will such pray to stay a little longer, yet a little longer to wash away their crimes and to prepare (them) to pass through the valley of the shadow of death. If any one of us certainly knew that a thief would come this night and break into our house would we lay ourselves quietly down as at other times. Should we not watch and use our utmost endeavours to defeat his design? Why then do we not act thus in reference to our souls? Are our souls of less value than our earthly property or the concerns of time of ~~less~~ (more) moment than those of eternity. Are not the consequence of unwatchfulness sufficiently awful? Our Lord speaks of men as servants who are appointed to look for the return ~~master~~ of their

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(master) when absent from home. If they (says he) be careless and unconcerned and shall ~~begin~~ begin to say in their hearts our lord delayeth his coming, the lord of these servants shall come in a day etc. To every one then who is unconcerned about his eternal state, and consequently unprepared to meet his God, we address the reproof of which even heathen mariners gave to a prophet of the Lord, ~~arise and call upon thy God, if so be~~ What meanest thou sleeper, arise and call upon thy God if so be that God will think upon thee that then perish not. Be assured that all who are not seriously concerned for the salvation of their souls are in infinite danger of perishing everlasting.

Again we would address the half awakened. Pardon the term. It is too ~~applicap~~ applicable to the states of many, who if good wished would carry them safe to heaven

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they would not come short of it. But when God calls them to run, and be active, and strive, and fight, will not exert themselves in the way that he requires. Never the less the word of God is true, the kingdom of heaven suffereth violence etc. Many says our Lord shall seek to enter in and shall not be able. None shall succeed, but those who are determined to enter into the kingdom of God and are willing to make every sacrifice to obtain it. Guard then against the fate of the foolish (virgins) who were not aware of their want of divine grace until they stood in need of it, and then it was too late to obtain it. Let

the apostle's exhortation sink deep into our hearts. He tells us the night is far spent, and the day is at hand etc.

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Let us instantly adopt the ~~apostl~~ prophet's resolution. I will stand upon my watch tower and will watch to see what God will say to me, and what I shall answer when I am reproved. Seeing then my brethren, that these things are so, that time is short, that life is uncertain and that death is at the door what manner of persons ought we to be in all holy conversation and godliness. We are none of us left to our choice, whether we will repent or perish, one or the other we must all do. God is no respecter (*sic*) of persons. Choose you then this day what ye are determined to do. When Joshua addressed the Israelites upon this important subject he said unto them all, chose you this day whom ye will serve.<sup>66</sup>

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<sup>67</sup>(heard) of Moses and the prophets. Are we not in this respects, walking in the same steps as the rich man did, and may we not fairly expect to come into the same place of torments, if we continue to do this a little longer.

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I have made my choice. As for me & my house we will serve the Lord. I woould (*sic*) to God that all in this assembly would this day follow his example, would now put a proper value upon their immortal souls. Every man has charge of his own soul nor can repent and believe the gospel for another, for no man can redeem his brother etc. What care and attention ought we now to pay to our eternal interests. We shall not long have an opportunity to do so. Our day of grace will soon be passed, and then all will be over with us.

When we visit the chambers of the afflicted ~~what do~~ we often behold death standing as it were by their beds, ready to carry off his prey. The countenances of his victims, gastly (*sic*), their eyes dim, their speech faltering (*sic*), their strength departed

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departed from them, and they are become weak as helpless infancy. This we see is the state of their mortal bodies, which must ~~excep~~ excite our deepest sympathy. But what shall we say with respect to their minds, if they have lived without God – and are sensible of their danger, they are then without hope. They may cry with Balaam let me die etc.

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<sup>66</sup> Continues on Page 16. Page 15 follows on from page 6 as noted early.

<sup>67</sup> This page follows on from page 6.

Then shall ye call upon me says God etc. they may besiege the door of mercy with their cries Lord, Lord, open unto us, but he will answer, depart from me etc. The punishment of all who die unto the guilt of sin, is said by our Lord to be everlasting punishment. These shall go away etc. You all know my brethren, that you must soon grapple with death. Prepare then for that solemn ~~hour~~ (struggle). Put off your repentance no longer to etc. Believe what God (who cannot ~~die~~ lie)<sup>68</sup> has said the wicked etc. You are warned of your danger. You are admonished to flee

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from it. But if you will not take warning you must perish and that without remedy. Be assured a sick and dying bed is not is not a proper place for repentance. When death comes you should have nothing to do but to die. Prepare then to meet your God for you neither know the day nor the hour when you may be called away.

Lastly, in the worst of times God has had a few who have been preparing for his coming, and as soon as they have (heard) the cry, behold the bridegroom cometh, they have trimmed (*sic*) their lamps, and gone forth to meet him and have been welcomed by him marriage feast. You who are thus watching and preparing to meet him, have nothing to apprehend from death. Death cannot injure you.

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For blessed are the dead that die etc. When you come to bid adieu to this present world an abundant entrance etc. Then you (*sic*) joy will be full. You know not what the happiness of the heavenly state is. For eye hath not but you are assured you will have a fulness (*sic*) of joy. You shall weep no more nor sorrow, nor cry. Many are your present afflictions, but then the Lord will have delivered you out of them all. Be patient then my brethren for the coming of the Lord draweth nigh. And watch and pray. As soon as you are made meet for the happiness of the saints in light, you heavenly father will take you to himself that you may be forever with him in glory.

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<sup>68</sup> These parentheses are Marsden's own.

## Sermon 12.

of unrighteousness. Not one are free from the service of sin. What pride & envy. What wrath & malice. What hatred & ill will are harboured in the bosom of man. As a cage is full of birds, so are the hearts of men full of deceit. How gladly would we cast off all allegiance to God and to be a god to ourselves. We are ready to say with the generation in the psalmist day, with our tongue will we prevail. Our lips are our own, who is lord over us? Thus in fleshly lusts we degrade ourselves almost to a level with the beasts that perish, each turning again to sin like a dog to his vomit. But in spiritual fallenness & wickedness we too much resemble the fallen angels. Our Lord told the Jew, 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. This passage is not of any private interpretation.

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It is the declaration of our Lord respecting human nature. It did not merely apply to those who were standing round our Lord at the time he made use of these words, but to their nation in general, and to all mankind.

How different is this state from that in which we were first created. God created man in his own image, in the image of God created he him, male & female created he them. What a contrast, what a change! How are we fallen? How are we degraded? How are we sunk in sin? Sin has ruined all. By one man sin entered into the world & death by sin, so that death passed upon all men. For that all have sinned.

In this view more particularly is sin represented in our text. The psalmist evidently refers to ~~a leper~~ the state of a leper in a leprous house. No disorder was more loathsome then the leprosy. A person afflicted with the leprosy was driven from the society of his nearest & dearest relative and was compelled by law to proclaim his

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uncleanness to all who approached him. Moses directed that the leper in whom the plague of leprosy was should rent his cloaths (*sic*), head should be bare, and a covering upon his lip, and he should cry unclean, unclean that all might take warning and flee from him lest they should catch an infection. Nor could this disorder ever be cured by the art of man. If the leper was ever healed it was by God alone without the intervention of man or human means. Hence David knowing the filthiness and incurableness of sin cries to God. Similar ~~expressions~~ (representations) also abound in every part of the sacred writings. Our natural depravity is declared in expressions of the like import.

What is man says Job that he should be clean, or he that is born of a woman that he should be righteous. Behold he putteth no trust in his sain[t]s. ~~Yea he chargeth his angels~~

~~with folly.~~ Yea the heavens are not clean in his sight, how much more abominable & filthy is man who

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who drinketh iniquity like water. Our acquired corruptions are said to render us loathsome objects. A righteous man says Solomon ~~hath~~ hateth lying, but a wicked man is loathsome and cometh to shame.

The very remains of sin in the best of men in the most eminent saints are also described in similar language. St. Paul exclaims who wretched man that I am who shall deliver me from (the) ~~this~~ body of death.

Happy would it be for us if we had these views of sin. These views would humble us in the dust, would lay us low before the mercy seat. We should then call loudly for pardon and deliverance from it. Our distress would then be much greater than what the leper experienced under his leprosy.

As the disorder of sin is a much sorer evil and attended with certain ruin to body and soul unless a

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deliverance can be obtained from it. But blessed be God. As vile as sin is it may be forgiven, subdued, and taken away. Which brings us to consider in the 2<sup>nd</sup> place the means of deliverance from it.

When David said purge me with etc. that he alludes to the case of the leper. This is clearly manifest from the terms in which he implores deliverance. Under Jewish figures he sets forth the only means of salvation. Certain means were proscribed by God for the purification of a leper.

Lev. 14 ch. v.2-7 “when God hath healed him” the priest was to take two clean birds with cedar wood, scarlet and hyssop. Having killed one of the birds the priest was to dip the hyssop and the live bird in the blood of the bird that had been slain. He was then to sprinkle the leper seven times and then to loose the living bird.

This ordinance typified the death of Christ with his resurrection, and subsequent ascension into heaven, with his own blood.

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It is therefore in reference to Christ that David says purge me with hyssop etc.

In the purification of a leprous house water was used with blood. To this David seems to allude when he says wash me and I shall be whiter than snow.

An inspired writer lays particular stress upon this. This is he says St. John that came by water & blood, not by water only, but by water & blood, and it is the Spirit that beareth witness because the Spirit is truth.

Every enlightened person sees as much need of Christ Spirit to wash him from the defilement of sin as of his blood to purge him from its guilt. The efficacy ascribed to these means is not at all exaggerated. There is no sin whatever which the blood of Christ cannot cleanse. We cannot conceive more enormous sins than those of David murder & adultery. Yet he could say with confidence purge me etc. He believed the means were

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equal to affect a cure, tho his case was one of the most dreadful and desperate. He believed that if God would purge him in this way and wash him, and purify him his soul would be whiter than snow.

This blessed truth is attested by the beloved apostle St. John the blood of Jesus cleanses us from all sin. Its efficacy is so great when applied to the soul. It is urged by God himself as an inducement to repentance.

Come and let us reason together saith the Lord, ~~tho your sins~~ tho your sins be as scarlet they shall be as white as snow, tho red as crimson they shall be as wool. What encouragement does this exceeding great and precious promise afford unto all who wish to reason with God, to come unto him with true repentance. How ought we to bless God that he hath provide so abundantly (*sic*) for us, that we may return unto him

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and after all that we have done obtain his love and favour.

Tho none but God alone could cure the leprosy of the body amongst the Jews, yet this dreadful loathsome disorder was cured by following the divine directions, so none can cure the leprosy of the human soul, but God. Yet this ten thousand times more dreadful disorder than the leprosy of the body ~~is~~ is cured.

~~He~~ Divine goodness has appointed the proper means. There was only one here and there amongst the Israelites afflicted with the leprosy, but we are all without exception afflicted with the leprosy of sin. None are clean, none are free from infection, but all may rend their cloths (*sic*) and cry unclean, unclean.

We have now considered the nature of sin & the means of deliverance from it.

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We shall now draw an inference or two from what hath been said.

How mistaken are they who ~~see~~ seek salvation by any righteousness of their own. We can no more eradicate sin from our souls than a leprosy from our bodies. Now man ever more deeply bewailed sin or more thoroughly turned from it than David. I am weary with my groaning says he. All the night I make my bed to swim. I water my couch with my tears, for my iniquities have gone over my head. As an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled, I am bowed down greatly, I go mourning all the day long.

There we have the language of a broken & contrite heart. Of one (who was poor in spirit) who trembled at God's word. David did not say I will purge away my sins, by my tears, by my repentance, by my religious duties, but he cries to God, purge me with hyssop &.

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No man ever repented more truly than David did. None ever worshiped God with more fervor and devotion. But it was not on these things he depended ~~upon~~ for pardon but upon the ~~ten~~ multitude of God's tender mercies. He had no idea of ~~of~~ his own righteousness or of obtaining righteousness thro that with God. His views of his own ruin thro sin were clear and distinct, and the way by which he was to be reconciled to God.

We all in like manner would be humble before God if our understandings were not blinded by sin. Our ignorance is the occasion of much sin to us. We are ignorant of the state we are in thro sin. We do not believe that the ruin is so great that sin hath made upon our souls as it is. Hence we are unconcerned about our future state, about God, and about

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every thing that respects the eternal world. How earnest should we pray, how diligently should we watch against sin if we were once convinced what misery it has exposed us to. What encouragement does the example of David and God's goodness to him afford to all mourning penitents who feel the leprosy of sin and are crying purge me etc. If David did not despair of mercy, ~~who~~ who else can have cause to do so? If the blood of Christ could so purge him, why may it not us also? If it had such efficacy a thousand years before it was shed doubtless it will not be less efficacious now it has been poured out for us. Christ our Passover is sacrificed for us. But my brethren it is not the mere shedding of Christ's blood that will profit us. It must be applied to our souls. If a man was perishing with hunger and food set before him

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the mere placing of the food in his sight would not preserve him from death. He must die of hunger unless he eat. The food must be taken and eat before it can contribute to the nourishment of the body. Christ must be received by the soul. The benefits of his death must be applied or the soul must die. Let none then imagine that because they have been born in a Christian land, have been accustomed to attend upon the public ordinances, and to hear the gospel that in these accounts they shall be saved.

Let us all examine ourselves. Let us try our faith and repentance by God's word. Let us see what effects have been produced upon our hearts and souls by religion and how far we ~~res~~ resemble of the Old and

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New Testament.

They were pilgrims and strangers upon earth. They had their treasure in heaven, and they loved the Saviour. He was precious to their souls. Religion brings the soul to God. It turns it from the love of all sin. It makes it long for a better world and endears all the promises of the gospel.

Have we then found these effects upon us. How are we spending our time. What is the grand object of our pursuit.

~~O let us cry cry to God for mercy.~~

What do we most long for & what do we most value? Our (time) will not be long. We shall soon ~~meet~~ be fully convinced of the dreadful nature of sin. It is probably that none know the full extent of the evil of sin while in this world. When the glories of heaven and the miseries of hell are all laid open

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to our view, as the rich man mentioned in the Gospel saw them ~~then we may~~ when he beheld Lazarus in Abraham's bosom, we shall then see into the dreadful consequences of sin.

Oh, let us now earnestly pray with David that we may be purged from all sin and made meet for heaven and glory ~~and be res~~ that when even the awful summons shall come we may be found ready to meet the Lord ~~in the air~~ and to be forever with him.

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## **Sermon 13**

This sermon has used Simeon's outline.

1 Matt. 26. vs. 63-66. And the high priest etc.

From the time of our blessed saviour entering upon his public ministry and (beginning to) teaching the things pertaining to the Kingdom of God the Jewish governors manifested the greatest hatred towards him and used every opprobrious name to bring his person and his doctrines into universal contempt.

He came unto his own etc.

They attributed the most benevolent acts which he wrought to the agency of the Devil and when he attempted to vindicate his doctrines and character they took up stones with an intention to stone him to death. The last great miracle which he performed in the presence of a large multitude of the inhabitants of Jerusalem was the raising of Lazarus from the dead.

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1 Tho many of the Jews saw this miracle which Jesus did yet it had no effect to soften their prejudices against him but called forth their malice into more powerful operation. Those who saw Lazarus come forth at the voice of Jesus went immediately to the chief priests and informed them what he had done and what influence he was gaining amongs (*sic*) the common people who believed him to be their Messiah from the miracles which he wrought among them and the powerful and convincing doctrines which he taught.

As soon as (the) chief priests had heard that Jesus had raised Lazarus from the dead they immediately assembled together and past (*sic*) a decree to put our Lord to death and offered a reward for his apprehension

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2 as if he had been a common murderer.

In a very few days after this Judas betrayed him and delivered Jesus into their hands. The evening that he committed this dreadful act he had spent the former part of it with our Lord his other disciples. They had eat the Passover together and afterwards had partook of the holy sacrament which was administered by our Lord himself unto Judas as well as unto the other disciples. For we are told that Jesus after the Passover took the bread and brake it saying take etc. and likewise he took the cup. When this solemn service was over our Lord retired into the garden (of Geth) with his disciples in order to perform his private devotions and to make his requests known to his Father.

He he (*sic*) offered up his prayers etc. until he sweat great drops of blood etc. All his ~~disc~~ disciples were weary and fell asleep tho he entreated

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them to watch and pray with him.

He knew that his hour was come and his soul was troubled etc. ~~Jews~~ Judas enters the garden at his time with a band of ~~men~~ armed men for to take him as if he had been a public robber and ~~to~~ terror to the nation.

Jesus remonstrated with Judas when he comes up and saluted him and say Judas betrayes (*sic*) thou the Son of Man with a kiss, for Judas had given the armed men who were with him a sign that whomsoever he should etc. When he came to Jesus and kissed him they immediately apprehended Jesus & led him away to the palace of the high priest where many were assembled together.

Jesus was no in the hands of his enemies and they were just or unjust determined to put him to death. At the same time they wished to make a shew of justice in order to quiet the public mind, for many believed him to be the Messiah

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3 and they were afraid if they should condemn him with the form of a trial that there would be some public commotion in the State.

The high priest and scribes and elders examined into the charges which they had got persons in their interest to prefer against Jesus until midnight but could not get sufficient information against him as would warrant them in the eyes of the public to condemn him to death. They therefore at the break of day assembled the whole Sanhedrin which was the council of the nation in the palace of the high priest and prosecuted their inquires with redoubled diligence & earnestness and malice being determined to convict him of a capital crime.

The proceedings that took place in the palace of the high priest this morning are recorded in our text the particulars of which we shall notice 1. In a way of easy illustration.

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2ly. In a way of spiritual improvement.

1. In the trial of our Lord there are three things that require our attention. 1. His examination then his confession and lastly his sentence.

1. His examination. His enemies first attempted to establish something against him by means of false witnesses, for many false witnesses were examined before the council but the council was defeated in this object because the evidences which were produced were so completely at variance with one another that no crime could be established by this unjust and scandalous perversion of justice. When his enemies found that it was impossible to convict him by any evidences which they could bring forward the high priest then had recourse to a method which his situation authorised him to make use of and from which he had little doubt of success. He called upon our saviour

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4 who was then his prisoner to declare the truth upon oath in the name of the living God and demanded from him either to avow openly or (plainly) to disavow his ~~pretensions~~ pretensions to the office of the Messiah, to tell them plainly whether he was the Christ or not. Now if the high priest had asked him this question with an honest motive, with a sincere desire to know the truth, there can be little doubt but that he would have been fully justified in resorting to this measure. For the question was of infinite importance to the whole nation as their everlasting salvation depended upon their receiving him if he was the true Messiah and rejecting him if he was an impostor. He had been for many ages promised to them. Many believed that he was from the testimonies he gave them. It was therefore of the highest moment to the whole body of the Jews

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that this point should be fully ascertained. But this was not the motive which induced the high priest to ask our Lord if he was the Christ. His object was to ensnare him, to make him say some thing that the council could lay hold of to convict him. His death was determined upon, but they was anxious to obtain some plausible pretence to justify themselves to the public, and as it was impossible to get false witnesses whose testimonies would agree, for they had tried all in their power to do this without effect. The high priest wished our Saviour to become his own accuser and to condemn him from the words of his own mouth.

One could scarcely believe that the ministers of religion could be guilty of such horrid practices as were used by the first men in the Jewish ~~nation~~ church and nation against our Lord. Their conduct manifest to what a degree of depravity men may attain to who give themselves up to their own passions.

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5 There never was any criminal arranged at the bar of justice that had so much injustice done him, when we take into the account what his public life and character had been. He had done no sin etc. Hence there could be no ground for any accusation.

We shall now notice his confession. While every kind of ... was allowed in the court and every false accusation admitted our Lord held his peace. He did not cross examine the evidences. There was no need for him to do this. They so plainly and publicly (*sic*) contradicted each other, but when the high priest adjured him in the name of the living (God) to tell them who and what he was he no longer kept silence but plainly and unequivocally said, I am the Messiah.

It was universally known and believed amongst the Jews that the prophet Daniel spake of the Messiah and that he should establish an ~~unus~~ universal kingdom

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and our Lord warns his enemies in the words of our text that however they might despise him at present in account of the meanness of his appearance they should one day see him coming in the clouds of heaven not only to punish Jerusalem for rejecting him but to judge the whole world. This should have put them on their guard at least and prevent that ... judgement they were about to form. They knew the miracles he had wrought amongst them that they could not be performed but by divine power.

They prophecies were read to them every Sabbath day that had reference to him. Our Lord often referred to the scriptures himself in proof that he was the Son of God, pointed out to them in his sermons what prophecies alluded to him and how they were fulfilled.

They should have called to mind what their eyes

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6 and their ears had heard, but the scriptures have no weight with men who are filled with prejudice, or rather an appeal to the word of God does but use them the more and render them willing tho unconscious instruments of fulfilling the divine predictions.

The chief priests and rulers of the Jewish nation fulfilled the scriptures when they condemned Jesus on his own confession.

We come now to notice his confession.

No sooner had Jesus said I am the Christ than the high priest rent his cloths (*sic*) to testify his abhorrence of what he called blasphemy. This he did artfully to impress the minds of the audience and to incite a greater clamour against Jesus. Tho the rending of cloth was common amongst the Jews to express their grief or indignation yet this custom was forbidden to the high priest whose august character was supposed to render him above all such transports of passion. This appears clear from what is

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recorded in the 21 chap of Lev. v.10. He that is the high priest amongst his brethren upon whose head the anointing oil was poured and that is consecrated to put on the garments shall not uncover his head nor rend his cloths (*sic*). But on this occasion he who should not have given way to pride or passion or influence but inclined to mercy is the first to condemn the prisoner and to stir up the whole court against him.

Little consideration is wanted when religion is to be opposed. Clamour will easily supply the want of argument and prejudice supersede the want of proof. Hence the whole court instantly adopted his judgement. After the high priest ~~after~~ ~~rending~~ his cloths (*sic*) and openly declaring that our Lord was guilty of blasphemy by which all in the assembly understood what the opinion and wished of the high priest were he asks (*sic*) them what they think of our Lord's conduct they answered and said

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he is guilty of death and immediately condemned him as a blasphemer to suffer death.

How awful to see a number of men possess (*sic*) ~~not only~~ (both) of the magisterial ~~but~~ and ministerial office branding as a blasphemer God's only begotten Son and with the most vindictive malice exclaiming he is guilty of death.

What must the heavenly hosts have felt if they were spectators of this transaction. When the Lord of life & glory was condemned to die by the very creatures he had made and then upheld in being and how ought we to feel when we consider that we bear about with us the same evil dispositions and unless restrained by grace should be as ready as they were to renew the same scenes. And had we been present at this trial there is little doubt but we should (have) united in the judgment of the council and said that Jesus was guilty of death.

How often since that period

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in every country where the followers of Jesus have appeared have the most holy men been condemned to death under various religious pretences.

Our Lord's apostles did not escape being persecuted unto death nor have tens of thousands who have walked in their steps.

Men's natural enmity against God is in every age the same. We live in happy times when the sword of persecution is returned into its scabbard, and we never can be sufficiently thankful for the civil and religious liberty which we enjoy above all nations. The laws under which we live would not have permitted such an act of injustice to have been done to ~~him~~ (Jesus) as the Jews committed when they condemned him to death.

Pilate the human governor on the bench of justice declared that he was an innocent man. Judas the traitor declared that he was innocent.

(There are instances amongst ourselves where men have been condemned.)<sup>69</sup>

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We have now considered our Lord's examination, his confession, and his sentence. Let us next advert to the history in a way of spiritual improvement, which was the 2<sup>nd</sup> thing proposed. In this view much instruction may be gathered from it.

1. To inquire after Christ with what earnestness did the high priest and elders pursue their inquiries, depriving themselves even of their rest in order to gain the information they required.

Our Lord appears to have been all the night under examination before them and are not we equally interested in the inquiry whether he be the Christ the Son of God? Should we be content to take this matter upon trust and not inquire into the grounds on which it stands? And the evidences which are adduced in support of ~~the~~ of this. Or having ascertained to our full satisfaction into the truth

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of his messiahship, should we not examine into the nature of his work his office and character? For what is there in the whole world that deserves our attention in comparison of this?

St. Paul counted all things etc. Do not imagine that the s[t]udy of the scriptures is to be confined to ministers only. This is a work equally necessary for all, tho all cannot devote an equal proportion of their time to it. And it is a work to which all are competent as far as is necessary for their salvation and spiritual instruction. To all then would I say search the scriptures etc. We should not only inquire after Christ but we should trust in him. When we see our Lord sentenced to death without even any fault being found in him, then we see what is to be our plea at the bar of judgement. This very circumstance of his having been condemned without cause

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frees us from condemnation. Having no sin of his own his death was an expiation for our sins and shall become effectual to the eternal salvation of all who trust in him. To this agree the words of St. Peter. Christ once suffered the just for the unjust etc. Hence whilst we confess ourselves to have deserved the greatest condemnation we may point to him as

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<sup>69</sup> These words are written down the left hand side of the page. Is Marsden implying there have been instances in the Colony where innocent men have been condemned to death?

our surety & substitution and may say with the prophet he was wounded etc. O that we may never lose sight of this blessed truth which is the hope of all the ends of the earth. Let us contemplate the death of Christ. Let us glory in it. Let it be the one ... of our souls to live by faith in him who hath loved us. We must not only trust in him but profess him openly. Our Lord knew well what would be the consequence of his confession if he acknowledged that he was the Christ they would put him to death. Yet he did not conceal the truth

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but made a good confession. And shall we be afraid to confess him. When he for our sakes was not deterred by the most cruel death, shall we be intimidated merely by a reproachful name. Shall we not rather glory in being accounted worthy etc. Yes let us take up our cross chearfully (*sic*) and follow him and if persecution threaten us let us say with St. P. none of these etc. Let us remember that as he endured the cross and despised etc. So shall we also for if we suffer etc.

Let us look forward to his second coming. Here long he will most assuredly come again & every eye etc. But with what eyes ~~shall~~ will his enemies behold him.

I may ask how you will behold him. You will be interested in his coming. You will see him in his glory. What are your view (*sic*) of him now. What do you now think of Christ? Are you now living to his glory? Are you keeping his commands.

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Do you love him for what he has done for you. And is he precious to your souls.

Do not imagine that you will escape in the day of judgement if you neglect his salvation any more than the Jews who actually put him to death. Nay many of his murderers repented and believed on him and were pardoned.

Let all who love the saviour in sincerity and truth look forward to his glorious appearing. This will be a joyful day to you. This will be the day of your final redemption. You have often heard what the saviour has done for you. His love has often be (*sic*) described and your hearts have often burned within you when the prophecies and promises have been open to your minds. But what will your feelings be when you see him as

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he will then appear in all his glory and all his holy angels with him. What joy will fill yours (*sic*) souls when he shall say come ye blessed children etc. Shouts of everlasting joy will then fill the heavenly regions and the whole of the redeemed will then return to Zion with ever lasting joy upon their heads.



You will then see Abraham the father of the faithful, and the friend of God, with all the goodly fellowship of the prophets who spake of Christ as they had been moved by the Holy Ghost. You will see St. Paul and all the glorious company of the apostles together with the noble army of martyrs. You will then behold the whole church of God triumphant. All the saints safely landed on Canaan's peaceful shores who would not pray with Balaam.

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Let me die the death of the righteous & ~~that~~ (let) my last end may be like his, that I may rise triumphant in the morning of the resurrection of the just.

My brethren if you wish to share with God's people in the end cast in your lot amongst them now. Take up your cross now and follow Jesus in the way. You must serve him here if you would reign with him in glory. It is in the world your union with Christ must be formed. It is here you must receive your title to heaven. It is here you must be made meet for an inheritance amongst the saints in light.

Do not imagine that after a life of sin and ungodliness you can go to heaven when you die. You have no warrantry (*sic*) from scripture to ground this opinion upon. But on the contrary you are told that if you live after the flesh you must die.

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## **Sermon 14.**

This sermon has used Simeon's Expository Outlines.

23 Chap. St. Matthew v 37. O Jerusalem

The enmity of the human heart against God, visible as it is in all our conduct, is discoverable in nothing more than in the treatment that has been shewn in all ages to his faithful servants.

One might well expect that persons commissioned by the supreme governor of the universe to instruct and reform mankind should be welcomed with every expression of love and gratitude. But historic fact precluded the possibility & a reply ~~to a reply~~ to that heart searching question of our Lord when

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he asked the Jews, which of the prophets have your fathers not persecuted? Nevertheless, God in infinite mercy after an host of faithful messengers had in succession been cruelly put to death vouchesafe (*sic*) to send his only dear Son with credentials indisputable with supreme authority and with compassion infinite and yet was not his ministry successful. The obstancy (*sic*) and subburance of man withstood all his kind and pressing solicitations and constrained him with his dying breath to testify against his devoted country as self ruined & self condemned.

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The words before us will naturally lead us to consider

1<sup>st</sup>. The tender compassion of Christ.

2<sup>ly</sup>. The unrelenting obstinancy (*sic*) of man.

The simily (*sic*) by which our Lord illustrates his own ~~tender~~ tenderness and love is admirably calculated to impress and edify our minds. It is familiar to us all and therefore is easily understood by persons of the meanest capacity. At the same time it gives us (as) just an idea of parental anxiety as any image can convey.

A hen observing a bird of prey hovering over her young instantly sounds

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the alarm and calls them to her for protection. She spreads her wings and covers them. Thus our Lord warned sinners in the days of his flesh and still continues to warn them.

Firstly his providence.

All the dispensations of providence relating to the world at large or to ourselves in particular have a voice which may be heard with ease and interpreted with certainty. Whether they be of a more pleasing or painful nature they may be regarded alike as calls to us to turn from sin and to seek our happiness in God.

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And if we had been as attentive to the dictates of reason as the chickens are to the impulse of their natural instinct we should all long since have returned from our sins at God's reproofs and we should have been led by his goodness and longsuffering to true repentance.

God has not only warned (us) against sin by his providence but also by his word. We would ask what are all the warnings, the invitations, the precious promises of the gospel but the expressions of that anxious and tender regard that Christ bears to his people? Let us hear

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what the Lord says to us in the first chapter of Proverbs. How long ye simple ones will ye love simplicity and the scorers delight in their scorning and fools hate knowledge. Turn ye at my reproof. Behold I will pour out my spirit upon you. I will make known my words unto you. And again, Ho everyone that thirsteth come ye to the waters and he that hath no money etc.

Incline your ear and come unto me. Hear and your soul shall live and I shall make an everlasting covenant with you etc. Our saviour when upon earth in one of his public discourses made the following declaration

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In the last day the great day of the feast Jesus stood and cryed (*sic*) and said, if any thirst (*sic*) let him come unto me and drink. He that believeth on me as the scriptures has said out of his belly shall flow rivers of living water and this he spake of the Spirit which should be given unto them that believed on him when the Holy ~~Ghost~~ Ghost should be poured out on the day of Pentecost. Surely if we be not more deaf than the adder we cannot but acknowledge in all these but that Christ is speaking unto us and entreating us to flee from the wrath to come.

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Moreover, when ever the ministers of Christ have spoken unto us in his name our adorable saviour has addressed us by their mouth. Our Lord not only warns us by his providence and by his word but also by his Spirit. There is no man so hardened and

obdurate but he has felt and perhaps still occasionally feels some convictions and remonstrances with his own bosom, some secret admonitions to repent and turn to God. We call these properly the voice of conscience but they are also the voice of Christ that still small voice whereby he invites and entreats us to seek his face.

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And in them, no less than in the written word, we have a demonstration of the concern which Christ has (for) the salvation of our souls, and ~~for~~ of his solicitude to gather us under his wings. But these divine efforts instead of being esteemed and requited by us as they ought (they) only (afford us) an occasion of contemplating in the 2<sup>nd</sup> place the unrelenting ~~obstinacy~~ obstinacy of man. ~~Instead~~ In the midst of all these overtures of divine mercy afforded him by providence, by the word of God, and by the Holy Spirit, man continues insensible and by his general conduct denies that any danger of the loss of

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of (*sic*) his soul exists. The saviour beholds the law denouncing its curse against us, and divine justice unsheathing its sword to enforce its awful sanctions, and hell opening to swallow us up quick, and the fallen angels as ministers of God's vengeance ready to concur in the punishment we deserve. Of these things our saviour warns us, but we like the inhabitants of Sodom. When Lot even warned his sons and daughters to flee from Sodom, with tears and intreaties (*sic*), he seemed like one that mocked, until the fire ~~deceen~~ descended from heaven and consumed them all. We in like manner laugh at the impending

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judgements, and because we do not see them with our eyes we are totally indifferent about them. This was the awful state of mankind before the Flood.

Noah, that preacher of righteousness, faithfully warned the ungodly of the divine judgements, but they regarded not until the flood came and swept them all away. How lamentable is it that we should be more stupid and incredulous than the brute creation, and that our conduct instead of being suitable to our nobler faculties we enjoy should be in perfect contrast with theirs.

Again we are prone to content ourselves with false refuges.

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When heavy afflictions come upon us we no longer deny the existence of danger. We then look out for such refuges as will be most ~~convenient~~ congenial to our natural feelings and will leave us most at liberty to follow our own ways. Many expedients

speedily present themselves to our view. We now consider some repentance, some reformation, some almsdeeds, some religious observances afford us, we imagine, ~~some~~ ample security for our souls, while yet they require no great exercise of self denial in fleeing to them.

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But in choosing these refuges of lies we renounce the saviour who alone can afford us any relief and expose (ourselves) to inevitable, everlasting destruction. For there is no means ~~given~~ provided by an all wise God, no other name given under heaven by which any can be saved, but the name of Jesus. Without we become acquainted with him by faith, we must perish and that without remedy.

We may observe further that mankind (prefers) temporal and carnal pleasures to those which are spiritual and eternal. When the necessity of fleeing (to) Christ is ~~felt and~~ acknowledged the pleasures of the world and all its vanities are suffered to

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stand in competition with our duty to him and are preferred before the security which he offers.

Thus the saviour's calls are disregarded. The chickings (*sic*) however occupied in picking up their food will not disregard their parent's call but run for shelter under the wings of their mother. But sinful man is obstinately bent upon some favourite pursuit and the complaint in our text is ~~full~~ fully verified. How often etc.

We have now considered the tender compassion of Christ towards us which he has manifested by his providence by his word and by his Spirit

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and also the unrelenting obstinancy (*sic*) of man, that he considers himself in no danger, contents himself with false refuges, and prefers temporal and carnal pleasures to spiritual and eternal.

Let us now improve the subject in a way of inquiry. Have we ~~never~~ felt in danger of perishing and taken shelter under our redeemer's wings? We can be at no loss to consider this important question if we only consult the records of our own consciences. The necessity of fleeing to Christ is plainly intimated in the image before us and attested by innumerable other passages of holy writ.

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Know then if your own hearts condemn you, you have an evidence within yourselves that you are yet exposed unto the wrath of God. O tremble at the thought and without delay flee to the refuge set before you. I may further observe that it is of little purpose to deny our danger. If the helpless chickens should disregard their parents' call under the idea that the warning given them was the result of ungrounded fear would that denial of the danger free them from it? Would not their presumption bring upon them the very destruction they refused to shun? Thus it will be with all those who despise the

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the (*sic*) saviour's voice. Their security will be their ruin. Nor will they be at all more safe if they content themselves with coming (*sic*) nearer to him in his public ordinances while they defer hiding themselves altogether under the shadow of his wings. It is there above poor guilty sinners, such as we all are, can find protection. If we are not found in him the wrath of an offended God will abide upon us. O tremble at this awful thought and reflect seriously upon your present state and be thankful to God that after so many calls and warnings

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which you have neglected and despised the voice of mercy I still sounding in your ears. Jesus is still exhibited to you as an almighty saviour. Your sins ~~have~~ (are) great and multiplied, you have had many warnings to repent and turn to God. Your lives have been preserved through many dangers, while many of your companions relatives and friends have been cut off (*sic*) by death and gone to that country from whence none return. In whatever state death arrested them they still remain and many of them may be (as) [unrepentant]<sup>70</sup> as the rich man mentioned ~~by~~ was

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mentioned by our Lord, that you may be warned lest you also come into the same place of torment.

There is but a step between the wicked and the bottomless pit. How many amongst us quit this present world every week and in the most awful manner. Some are drawn away in the midst of riot and drunkenness, others fall by the hand of the murderer, while some lay violent hands upon themselves and become their own executioners, and die in the midst of their sins, in the very act of self murder.

To reflect upon the dreadful state of such men and women is inexpressably (*sic*) painful to the serious mind. The real Christian will mourn in in (*sic*) secret over such lost sinners

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<sup>70</sup> This word has been partly crossed out.

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and will exceedingly thankful to almighty God, who has kept him back from such presumptuous sins and will be more and more excited to call upon God for grace and strength to enable him to withstand the temptations of Satan and will pray with David, hold thou me up etc.

To conclude, what encouragement does the gospel hold out unto us. We would ask who is it that our saviour calls? The innocent, the good, the virtuous? No, but those who had imbrued their hands in the blood of all his ~~my~~ martyred servants, and these he calls with the tenderest compassion, O Jerusalem, Jerusalem etc. To these he appeals that

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that (*sic*) he hath renewed his invitations to them times without number and that if they perish they will be the sole authors of their own destruction.

Let us apply this to ourselves. How often would he have gathered you to himself but you would not come. This is still the accepted time for you. This is the day of salvation. Now then that your former sins however great and heinous shall be no bar to your acceptance if only you will flee to Christ. Over you he weeps as he did over the murderous inhabitants of Jerusalem because you have to this day rejected his gospel. Yet he declares unto you this day

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that whosoever cometh unto him he will in no wise cast out. Remember if you perish it will not be for (want of) willingness in Christ to save you, nor for want of mercy in God for that is infinite and this consideration, which today is so very encouraging, will one day fill you with inconceivable anguish when he shall (call) you out of time into eternity. You will then say Christ would save me but I would not be saved. O let not that reflection embitter (*sic*) your eternal state. Our saviour warns you that when you shall see Abraham Isaac & Jacob and all the pious believers in Jesus ~~in~~

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many of whom you have known in this world in the Kingdom of God, and ye yourselves thrust (out), then says he, you will weep and wail and gnash your teeth but all in vain. Eternal despair will fill your wretched minds. Hope will never enter into your breasts. Your doom will then be unalterable fixed and nothing will remain for you but lamentation etc.

Arise then now and call upon your God that ye perish not. Seek mercy whilst it may be found. Do not procrastinate your repentance another day or hour for you cannot tell where you may be tomorrow, in what

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unknown region you may have taken up your eternal abode. May God of his infinite mercy grant that what has been addressed to you this day may be so deeply impressed upon your minds that it may bring forth in you the fruits of good living to the praise of God and to the final salvation of your souls.

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## **Sermon 15.**

This sermon has used Simeon's Expository Outlines.

John 14 C. vs. 13. Whatsoever ye shall ask in my name etc.

The gospel is properly termed good tidings of great joy, and blessed are they who know the joyful sound. It finds men guilty and miserable, and reveals to them the way by which they may have their iniquities pardoned. It finds them polluted (*sic*) & provides means for their restoration to the divine image, it finds them altogether destitute and supplies them with every thing their souls can desire. The words before us are fully decisive in this point. They were indeed addressed by our Lord to his own immediate disciples only, but they must not be confined to any individuals in any age. We must not consider them of any private interpretation. They were

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intended for the whole world, for all who should ever believe in Christ to the end of time. As referring to our Lord's disciples to whom they were addressed they may be considered, as including a promise of miraculous powers but as extending to us they engage that we shall possess all that we ask for provided we ask for it in Jesus' name. In order that we may enter more fully (enter) into the scope and meaning of them we will shew

1th. To what extent Jesus will answer prayer. ~~Our bles~~

2ly. For what end he will answer it.

1th. Our blessed Lord is appointed of the Father to answer prayer. It was a part of the reward bestowed upon him as mediator between God & man

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that he should have the whole universe subject to his dominion who bring in the form of God etc. but made himself of no reputation and took upon him the form of a servant Christ was made in the likeness of man and being found ~~in the~~ (in us) fashion as a man he humbled himself etc. Wherefore God highly exalted him etc. that at the name of Jesus etc. & that every tongue should confess etc. For this end everything upon his ascension (*sic*) into heaven was committed into his hands.

St. Peter speaking upon this subject before the Jewish council (*sic*) declared unto the rulers who had with wicked etc. that God had raised him from the dead and had exalted him with his right hand to be a prince etc. That as a prince he might conquer and subdue all his enemies

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and as a saviour he might secure the eternal happiness of all his people. He was in a more especial manner constituted head over the church and raised far above all principality and might & dominion and every name that is named not only in this world etc. He was furnished with an inexhaustable (*sic*) fullness of all good for it pleased the Father etc. that he might communicate to all according to their respective necessities. Of his fullness have we all received and grace for grace.

The real Christian derives all his supplies from Christ. In him are all his fresh springs of peace and joy ~~are~~ found from time to time. He received gifts himself in order that he might bestow them upon his people.

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Thou hast ascended upon high etc.

Those gifts he bestows upon his church and people. This made our Lord say to his disciples, it is expedient that I go away etc. The disciples were assembled together for prayer on the Day of Pentecost when the gifts of the Holy Ghost were poured out upon them and he will now impart his blessings to all who pray to the Father in his name. If ye ask anything in my name that will I do.

Thus the grace promise runs nor is there any limit to his bounty in answering prayer. In our own name it is impossible for us to approach God. He is a holy God and we are altogether filthy and abominable. At the same time we should have such a full conviction

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of Christ's worthiness as emboldens us to expect the most favourable acceptance with God for his sake. We should come trusting in his all sufficient sacrifice and pleading the merits of his blood which he shed for our redemption. This is all way necessary in all our addresses at the throne of grace. We must not think of asking any thing but in his name. This is twice mentioned in our text and frequently else where. This we should bear in mind. If we have a becoming respect for Christ and a due reverence for the Fathers of mercies we need not be straitened in our requests to God. We may open our mouths wide and he will fill them. Of course a person thus humbled with a sense of his own sinfulness and thus

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thus (*sic*) exercising faith in the Lord Jesus will desire nothing but what is agreeable to the divine will. Tho we often know not what to pray for as we ought, yet the Father of mercies remembers we are but dust and bestows upon us his Holy Spirit to help our infirmities. St. John assures us if we ask any thing according to his will he heareth us.

It is with this confidence that the pious soul draws near to God. The (Christian) takes the divine promises as a standard of his petitions. What God hath promised he can with confidence pray for and in doing this he need not be afraid of asking too much. The repeated declarations of Christ shall be literally fulfilled. Whatsoever he asks he shall have. Our Lord told his disciples

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if ye abide in me and my words abide in you ye shall ask whatsoever you will and it shall be done unto you. What an exceeding great and precious promise is this. What encouragement does it hold out to pray? The believing soul can pray for nothing too great but it shall be granted to him and nothing so small but he shall be heard concerning it. Whatsoever ye shall ask that will I do, if ye ask any thing I will do it. This is the word of promise and the scriptures cannot be broken. Our Lord promised nothing but what he was both able and willing to do for them that love him.

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Of the accomplishment of these promises we have the strongest pledge when he tells us in the 2<sup>nd</sup> place for what end he will answer prayer. The end for which Jesus left the bosom of his Father was to do his Father's will. This is evident from what the psalmist says of Christ. Lo I come. In the volume of the book it is written of me. I delight to do thy will O my God, yea thy law is within my heart. All the prophets had written of Christ. They all foretold his advent. When he sojourned amongst the sons of men he sought not his own glory but the glory of him that sent him and in his last which he offered up with his disciples he desired to be glorified himself that he might thereby advance the Father's

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glory. I have glorified the (*sic*) on earth etc. This same end does he keep in view in answering the prayers that are offered in his name and the effect of his answers to the supplications of his people is that his Father is glorified. What wonderful effect was produced by the miraculous powers bestowed upon the apostles. Multitudes were converted by their ministry and the empire of sin and Satan was weakened. The authority of God was established over the hearts of men and his perfections were magnified and adored. When Peter and John were

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brought before the council at Jerusalem for preaching Jesus Christ as the saviour of the world the Jewish rulers commanded them to preach no more in his name and threatened them with the severest punishments if they presumed to do so in future. The apostles told the council plainly ~~that they~~ in the following words, we cannot but speak the things which

we have seen and heard. When they had further threatened them they let them go and immediately they went to their own company, to the believers in Jesus and told them all that had past (*sic*) before the council. The apostles and brethren then united in prayer and thanksgivings to God

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and said now Lord behold their threatenings and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thy hand to heal, that signs etc. An immediate answer was returned to their prayers and they were filled with the Holy Ghost and they spake the word of God with boldness. Similar effects are produced by (the communication of) divine grace to the souls of men at the present time who are thereby turned from darkness to light and from the power of Satan to God. Let us only carefully trace the change that is wrought in the heart and life of any individual

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when the Spirit of God works effectually in his soul and it will instantly appear how greatly the ~~glory~~ (honour) of God is advanced by the answers which our saviour gives to the prayers of men. The circumstance of the prayers being answered by him tends also to the glory of God the Father. Let us keep in mind the promise in our text whatsoever ye shall ask in my name that will I do that the Father may be glorified. The power of God would appear equally if our prayers were answered by God the Father but not so his other perfections. They are more eminen[t]ly displayed by being vested in in (*sic*) the Lord Jesus Christ. By this the ~~jeb~~ holiness and justice of the Father are exalted

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in as much as we are taught that God cannot accept accept (*sic*) a sinner coming in his own name nor can he reject him if he come in the name of Jesus, the holiness of God prohibiting all access to him except thro a mediator and the justice of God withholding from none the blessings which have been purchased for them by the blood of the saviour.

St. Paul observes we have peace with God thro our Lord Jesus Christ by whom we find access by ~~truth~~ faith to the foots[t]ool of divine mercy. By this also the love & mercy of God are magnified in that when there was no possibility of salvation to our fallen race if left to themselves God gave his only begotten Son to obtain

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salvation for them and to impart it to them. By this also are the truth & faithfulness of God displayed because the promises being given us only in Christ Jesus for all the promises of God are in him ~~ye an~~ yea and in him. Amen unto the glory of God for God

made a covenant with his Son for the redemption of the world and made that covenant clearly known to Abraham when he promised that in his seed etc.

God then shewed Abraham Christ's day and made him glad. The accomplishment of the promises of God by his Son Jesus Christ is an evidence that with God there is no variableness nor shadow of turning, that he is the same form everlasting to everlasting and that his word of promise shall never be broken. Hence we see how clear our way to God is revealed unto us.

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God promised that he would give his Son for our redemption and that all nations should be blessed in him. In the fullness of time he sent ~~him~~ (forth his Son) unto the world made of a woman, made under the law etc. When he had finished the work which his Father gave him to do for us on earth he returned to heaven to the enjoyment of the glory which he had with his Father before the world was. He returned into heaven as our mediator to appear in the presence of God for us. This was the joy set before him which enabled him to endure the cross. When God exalted him to his own right hand he gave him all power both in heaven and earth, even so far as to give repentance and remission of sins.

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Being thus possest (*sic*) of supreme power in heaven he had authority to make the promise in our text because he was promising nothing but what he could fulfil. Hence he says to all his followers, if ye shall ask anything in my name I will do it. He does not say I will grant your petitions if I can, but he speaks positively, I will.

This is a plain and simple statement as matters stand between the saviour and his people. His ears are always open to their prayers and he is always ready to administer to their wants whether they be great or small. His command is ask, that your joy may be full. Ye have not because ye ask not. Does not this view of Christ as our mediator and friend encourage us

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to draw near to God. We may hope for every blessing from his hands if we come to him with a proper spirit. He always fills the hungry etc.

Hence then we may see how it happens that so few persons receive answers to their prayers. Many offer prayers to God both in public and in private but they do not prayer with that humility of mind, with simple faith which are necessary to procure an answer from God. They do not feel that deep consciousness of their own sinfulness and vileness that makes a mediator necessary. Tho they may notionally acknowledge Christ as their saviour they do not really feel the impossibility of coming to God and finding acceptance

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with him in their own name and therefore they do not come to God aright. They do not depend entirely on the merits of Christ as the only ground of their hopes, nor do they plead those merits for ~~them~~ the acceptance of their prayers as they ought. Hence it is that God does not hear their prayers and Jesus does not answer them.

Our Lord has told us that no man can come unto the Father but by me. This should be always remembered in all our approaches to God. I am the door, I am the way says our Lord. If then we would really experience the truth contained in our text, if we would have a favourable answer to our prayers let us labour to come to God aright. Let us approach him in the way which alone will prevail for our eternal good, and that is thru his Son.

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We shall now conclude this subject with pointing out what they should do who have received answers to their prayers. The end of Christ in answering our prayers is the glory of God his heavenly Father, and our end should also be when we receive an answer to glorify him. Do we ask how can we glorify God. I answer in bring (*sic*) forth much fruit, in living godly etc., holy tempers, heavenlimindedness, and a life devoted to the service of God are the proper fruits of grace received. As a seal stamps its own image upon the wax, so does the sealing of the Spirit impress the divine image upon the soul.

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Ye are sealed with the Holy Spirit says the apostle. By this we must judge of answers to our prayers. It is not by any vain conceits, or transient impression that we are to judge of our state, but by the practical results of our prayers. If they produce in us the fruits of good living, if they fill our hearts with love to God & man, if they wean us from the love of this present world, if they influence us to set our affections upon things above, then we may conclude that we have received an answer to our prayers. If we have received Christ Jesus the Lord we must walk in him, rooted and built up in him, or in other words we must walk as he also walked. We must follow his

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steps. Were (*sic*) the fruits of prayer is wanting, God is greatly dishonoured by those who profess to know him. If ye love me keep my commandments. He that saith that he loveth God & keepeth not his commandments is a liar says St. John. Examine then the fruits of your profession. If you are sincere in your addresses to God, if you really (*sic*) wish to obtain mercy, you have a mediator who will under take to present your petitions, and who has promised that whatsoever you shall ask in his name he will do it. Do you want pardon?

He will grant it. Do you want his Holy Spirit to sanctify you? He will give his Spirit unto all that ask him.

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Do you want to be delivered from the power of Satan's temptations? He will bruise Satan<sup>71</sup> under your feet. Do you ~~whan~~ want to be kept from the world, that is in the world? He will pray the Father for you. Nay he will do more abundantly (*sic*) for you than all you can ask or think. Let not then your hearts be troubled. You believe in God, believe also in Jesus Christ. He is your covenant God and Jesus is your covenant redeemer and he is able to keep you from falling and in the end to present you blameless before the throne of his glory.

Come to him in all your troubles and under all your afflictions and temptations. You will find him right at hand at all times to hear and to answer your prayers.

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How ought your hearts to rejoice when you reflect that you have such a very powerful friend in heaven, and one who has loved you and given himself for you. You are his by redemption. He purchased you with no less a price than his own blood. No man hath greater love than this, that he should lay down his life for his friend. Yet Jesus laid down his life for all who believe on him and lives in heaven for their sakes, to hear and (to) answer their prayers, and to help them in every time of need.

Let then the hearts of them rejoice that seek the Lord. He will visit them with his salvation and they shall be joyful in him.

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While I would encourage the humble pious soul to come to Jesus I would warn the careless and ungodly professor. There are many who profess to know God but in works deny him. There are many who make a practice of prayer but yet live in known sin. The state of all such men is very ~~af~~ awful. The ~~pray~~ sacrifices of the wicked are an abomination unto the Lord while the prayers of the humble are is (*sic*) delight. You who have been accustomed to pray to God and still live in open sins are far from the kingdom of God. Nothing ~~ean~~ (ought to) be more ~~to be~~ feared than such a state of mind. Satan does not care how much we pray if we only live ungodly lives. This will answer his purpose.

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He knows we cannot enter the kingdom of God and that by our very professions we are only filling up the measure of our iniquities. Yet alas how many persons in the Christian

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<sup>71</sup> A question mark is in the text at this point.

world are to be met with of this character. Examine yourselves my brethren this day as in the light of God. See upon what foundation you stand for eternity. Be assured all your hopes of heaven will be vain if your lives do not correspond with your profession.

God requires truth in the inward parts and has declared that the hope of the hypocrite shall perish. That (day) will surely come and soon when your religion

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will be tried, when you will be weighed with the balance of the ...<sup>72</sup>.

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<sup>72</sup> The last word of this sentence is not clear.



## **Sermon 16.**

This sermon has used Simeon's Expository Outlines.

Job 34. Vs. 29. When he giveth quietness who can make trouble & when he hideth his face who can behold him.

Whether it be done against a nation or a man only God orders & appoints all things throughout the universe. Nothing is transacted, nothing is performed without his particular decree or his wise permission.

All creatures or things are dependent upon him. Nations are not so mighty as not to need his superintending care. The wisest politicians would soon make shipwreck of the affairs of those nations whom they govern if the supreme governor of the world did not sit at the helm. Nor are individuals so insignificant as to be disregarded by him. The very hairs of our heads are numbered and a sparrow does not fall to the ground without the Lord's particular notice. Great affairs as well as small are equally within his knowledge who ordered all things according to the counsel of his own will.

The text is equally applicable to nations or to individuals. With respect to the former the history of the Jews is a striking

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comment. Behold them. Brought out of Egypt with an high hand & an outstretched arm. Fed in the wilderness in a miraculous manner with manna from heaven for the space of forty years, and at last brought into the good land, the promised land of Canaan, a land flowing with milk and honney (*sic*). Rendered a free and independent people over nations mightier and greater than themselves and blessed with national peace & plenty.

The Lord gave them rest from their enemies all around and no nation were ever so happy, so prosperous and had laws statutes & judgement so just & righteous as they had while they harkened unto the voice of the Lord their God and walked in the laws which he had set before them. But what a reverse of fortune did they experience when they transgressed the commandments of the Lord and forgot God their saviour who had done such great things for them. They lost their independency, their natural liberty & freedom, and they who hated them ruled over them.

They are still the most striking living monuments of God's displeasure against a wicked & rebellious people. God hath given them trouble and who can give them quietness.

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A Christian is also convinced of God's continuous care over him. He knows himself to be in the midst of many and powerful enemies, that he is weak in himself, and in daily need

of aid and strength from above, that he is ignorant and wants wisdom and it is his greatest consolation that his heavenly Father is ever mindful of him and watchful over him and will not suffer him to be tempted above that he is able to bear, but will guide him by his counsel and afterward bring him to glory.

This consideration strengthens and establishes the mind of the children of God in the most severe & trying circumstances. They are well persuaded that all things shall work together for their good and that their light afflictions which are but for a moment are working out for them a far more exceeding and eternal weight of glory.

The world cannot conceive how religion operates upon the Christian mind, how such effects are produced, because all its operations are secret.

The quietness we are speaking of is the only desirable quietness

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which God giveth, which consists in acquaintance with him in having close communion and fellowship with him, in participating of the divine nature.

This quietness the weight of affliction cannot disturb, nor the terrors of death, nor the prospect of judgement. None but a true Israelite is possessed of it.

I grant there is a kind of peace possessed by the ungodly but it flows only from inconsiderateness or delusion. They either do not consider the awful predicament in which they are with respect to their souls, the wrath which is revealed from heaven against them on account of their sins, or else they are buoyed up with false hope.

The peace of the wicked will not stand the test of trials, afflictions and death. It vanishes when they are most in want of it. Hence no unconverted man can be said to enjoy true & solid peace. But the peace of God's peoples consists in the following particulars to all of which the wicked are strangers. Resignation to God's will. Affiance in his promises. Assurance of his love

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and an expectation of his glory. Hence the apostle speaks of it in the most exalted terms. He calls it a peace that passeth all understanding.

The question in our text is much stronger than the strongest affirmation. When God giveth quietness, who can make trouble. It is a triumphant challenge to the whole universe. Every Christian then may adopt the apostle's words, what shall we say to these things, if God be for us who can be against us. God is on our side says the Psalmist, therefore will we not fear tho the earth should be removed & the mountains should be carried into the depths of the sea.

What confidence is here? What assurance, what rejoicing. How blessed is the man, how unspeakably happy, who is entitled to use this language. It is the peculiar privilege of the favourites of heaven, and not enjoyed by any but those who are truly the sons of God.

As God is unchangeable towards his people he is ~~irrestable~~ irresistible also with respect to his enemies, which brings us to the 2<sup>nd</sup> thing proposed, which was to show that none

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can comfort those whom he troubles.

Tho God does not leave it in the power of ~~ereta~~ creatures to trouble his people, he does not see fit to exempt them altogether from trouble. He sometimes for wise & gracious purposes hides his face from them. David king of Israel had frequent occasion to lament the loss of God's presence. Thou didst hide thy face, says he, & I was troubled. At another time he says, why art thou so cast down O my soul? & why art thou so disquieted within me.

This was also a subject of complaint with the church of old. Zion said the Lord hath forsaken me! & my Lord hath forgotten me. Even our Saviour himself cried out by reason of dereliction, my God, my God why hast thou forsaken me.

There is therefore an awful propriety in the prophets Isaiah address to God. Verily thou art a God that hidest thyself. O thou God of Israel the saviour. None can administer comfort to his people when he hideth his face. They cannot rest till he lift up the light of his countenance upon them. He alone can speak peace to their souls. It is for God's glory and his people's good he hideth his face, but he does not hide his face

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with an intent that they should behold him no more but to return again. The period in which he withdraws the sensible consolations of his Spirit from his people is painful, his visits are always welcome.

Tho the righteous are sometimes under the Almighty's frown, yet (the wicked) ten thousand times more awfully exposed to the tokens of his displeasure.

They are now indeed for the most part insensible of his absence from them. They live contentedly without him in the world. Neither do they feel any want of his knowledge. God in short is not in all their thoughts, they neither consider themselves accountable to him for all their actions nor remembers that he is about their beds & about their paths & spieth out all their ways.

Sometimes they ride down the tide of prosperity. All things apparently conspire together to succeed them in all their undertakings. And if we judge only from their outward circumstances

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we shall be ready to conclude that they are the peculiar objects of divine love. But we do not see the end. They do frequently triumph, but their triumphing is but short. The external conduct of the wicked is always a certain sign that they are enemies of God & that he will ere long consider them as such. They will experience that neither persons nor things can comfort them when he troubles them. Let the hour of death once come then they will feel the weight of his indignation. God will then assuredly hide his face from them and bid them depart from him. When death with all its terrors arrests them and they feel their heart & flesh fail them who will, or who can comfort them when in such a tremendous state? Riches cannot. Friends & companions cannot. Nothing within their own breasts can for there is nothing there be [but] guilt & sin. Sinners even often here while in health and strength are often made utterly inconsolable.

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Cain when he had killed his brother, Judas when he had betrayed his master & many in all ages plunge into eternity in hopes to escape the torments of a guilty conscience. They are weary of the world, they are weary of everything in it & of themselves. God for their iniquities gives them trouble & none can comfort them. And thus they end a wicked life with the crime of self murder.

What will such persons do in the eternal world? God will afford them no comfort there. The wicked must be banished from his presence & from the glory of his power into outer darkness for ever. Their only portion will be lamentation & mourning & woe. God will hide his face from them forever. No glimpse of consolation, no ray of hope shall ever enter their despairing breasts. They will be banished from life and yet forbid to die. How awful is this thought, how melancholy is the consideration. Yet this is a death to which we all have exposed ourselves by our sin & rebellion against God.

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If God will not comfort sinners in the eternal world angels certainly will not. They will rather be the executioners of God's vengeance. Thus they are represented by the Son of God himself in St. Mark. The Son of Man shall send forth his angels & they shall gather out of his kingdom all things that offend and them that do iniquity and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. This is all the consolation that the wicked have to expect from them.

Nor can their fellow creatures help them in the least. Their wicked companions will only serve to increase their misery as may be inferred from the solicitude which the rich man manifested respecting the probable condemnation of his five brethren.

The righteous shall not afford them so much as a drop of water to cool their tongue. They can derive no comfort from reflections upon what is past.

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To take a view of the most horrid sins committed – of the greatest mercies abused, of the means of grace & pardon neglected by which heaven & happiness have been lost forever. Such a retrospect as this can administer no comfort to a condemned soul in hell but must greatly serve to augment despair and self condemnation. Neither can the wicked derive the smallest comfort from their prospects in future. They have a long eternity before them of the greatest misery. They have an almighty irreconcilable God to do with who will never harken to their cries and groans, but will be continually pouring out his vials of wrath upon them. Well might he say to Moses to (*sic*) that they were wise etc.

Thus the wicked can derive no consolation from without or from within. How awful is their state. May God grant that none here present may ever feel the bitter pains of eternal death.

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We shall now apply what hath been said.

1. To you who are seeking rest & quietness in the world. How poor a portion is this world in comparison of God. If a man should gain the whole world and loose his soul he would be an infinite loser, for he could not give it in exchange for the redemption of his soul. How absurd would it appear if anyone should affirm of the world what is here affirmed of God. Should anyone ask if the world comfort me who can trouble me? We answer without fear of contradiction. Conscience if awakened by God will touch thee. Despair and sickness may disquiet thee. The prospect of death may appall (*sic*) thee and above all the wrath of God shall trouble thee for ever if thou continue to seek happiness in the world.

Lastly how happy are those who enjoy quietness in God. When there are few here who have made

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religion at all their study and there is few who enjoy this blessing, few who have tasted that the Lord is gracious. Religion is not looked upon as a thing calculated to make ~~any~~ (men) happy. It is not sought (*sic*) after as a blessing but dreaded by many as an evil.

But what says the Psalmist mark the perfect man etc. The beauty and enabling of true religion seldom appears till men are about to quit the world.

See the difference then between the righteous and the wicked, between those who have served god and those who have not. The wicked are loth (*sic*) to leave this house of clay. The soul recoils back at the idea of entering the unknown world.

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Guilt, sin and despair troubles the awakened conscience. The poor wretch knows not where to flee for safety. He is ignorant of the way to heaven. The midnight cry is made behold the bridegroom cometh go ye forth to meet him. He has no oil in his lamp. He is totally unprepared to meet his God. He trembles, he groans, he agonizes, he expires without hope and without God.

Look forward my brethren to that certain period when you must die. What are likely to be your feelings in that dark and awful hour? It will make little difference to a wicked man where or how he die, whether at a public gollos (*sic*) or on his own bed. His soul being unprepared he cannot see God. You may be you may be unconcerned now

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but alas you cannot always remain so. That awful hour will surely come. Death will lay its cold hand upon your hearts. Your eyes will sink dim within their sockets. Your countenance will be changed. Your blood will congeal in your veins and your bodies will return to dust and corruption.

Oh let me beseech you to think on these things, to lay them seriously to heart, and now while you have an opportunity to close in with the offers of grace & mercy, let it not escape you. Put away your sins and your idols. Betake yourselves like humble penitents to the footstool of divine mercy. O flee to Jesus. He is ready to embrace you with open arms. God is ready. The Son is ready. The

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Holy ~~Gost~~ Ghost is ready. The angels are ready to trumpet in your return. Come then ye guilty, ye weary, ye heavy laden sinners. Ye that have destroyed yourselves by your iniquities and you shall obtain life and salvation to your souls. Remember if you slight the offer of divine grace harden yourselves in your sins you must perish to all<sup>73</sup>

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<sup>73</sup> The sermon ends at this point.

## **Sermon 17.**

This sermon has used Simeon's Expository Outlines.

Note the discussion of salvation by faith alone and the role of works in salvation on page four.

John 6 C. V. 34. Then said they unto him Lord evermore give us this bread.

A fancied approbation of the gospel will consist with rooted enmity against it. But such an approbation arose from a partial view of the truth, or from carnal notions. Many pretend to know God under the idea that he is such an one as themselves, that he possesses the various defects of the human mind. Thus the woman of Samaria who came to Jacobs well when Jesus was sitting there to draw water. When Jesus entered into a conversation with her about the water in Jacob's well, in order to convey divine instruction into her mind, told this woman whosoever drinketh of the water that I shall give him shall never thirst, the woman said unto him, give me this water that I may thirst not, nor come hither to draw. Our Lord had a spiritual meaning in what he said, but the woman took what he said in a natural sense as if our Lord had real water that would supply her wants

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in this respect and save her the trouble of coming to Jacob's well. Thus also the people whom our Lord were now addressing understood him in a natural sense.

He had been feeding five thousand men with five barley loaves and two small fishes. They had seen the miracle which Jesus did, which lead to a conversation upon the manna by which the Israelites were miraculously supported for the space of 40 years in the wilderness. Jesus tells them that Moses, or God by Moses, gave their forefathers that bread from heaven, and intimates to them that the manna was only a type of the bread of life, or of the saviour of the world by which all the nations of the earth were to obtain spiritual life. The bread of God is he which cometh down from heaven and giveth life unto the world. Those that heard our Lord seem to have misapprehended his meaning. They had desired him to confirm his divine mission by some miracle

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equal to that which Moses had wrought for the forefathers in the wilderness. Our fathers say they ate manna in the wilderness for he gave bread from heaven. Our Lord assured them that he was the true bread of which the manna was only a shadow. They little knew what they asked for when they desired him to give them the manna of which they spake. The petition however in itself was good when they said unto Jesus in the words of our text, Lord evermore give us this bread.

In order that you may offer up your petition for this bread of life in a more intelligent manner we will set before you 1. The excellency of this bread. 2. The means by which it is to be obtained.

1. Our Lord in the discourse before us enters very minutely into this subject. He institutes a comparison between the manna and himself as the bread of life and shews the superiority of the true bread

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in its origin. The Jews supposed the manna came down from heaven, where as it came only from the clouds and was as earthly in its nature as if it had been formed like common bread, but Christ himself really came down from heaven, he was the true bread. I am said he that that bread of life .

His abode from all eternity had been in the bosom of his father and he was now come down from heaven to be the spiritual food of his people. This is evident from what he says in the 51<sup>st</sup> verse: I am the living bread which came down from heaven. If any man eat of this bread he shall live forever. And the bread that I will give is my flesh which I will give for the life of the world. This bread was excellent not only in its origin as coming down from heaven but also in its properties.

The manna like any other bread was suited only to the body, nor would it give life to that but only maintain its life

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for a time, and after all the bodies which it nourished would die at last. This our Lord reminded the Jews of. Your fathers did eat manna in the wilderness and are dead tho the manna though the manna supported them for a time yet they died like others who were not fed in that miraculous manner. But the true bread was intended for the soul to preserve its everlasting life. The soul that is quickened by this bread shall never die. This is the bread says our Lord that cometh down from heaven that a man may eat thereof and not die. And then he adds, he that eateth of this bread shall live forever. Christ himself shall be their life, for he says, as the living Father hath sent me, and I live by the Father, so he that ~~will~~ eateth me (even) he shall live by me. Such shall live with Christ even for ever. This the apostle declares. When Christ who is our life shall appear, then shall ye also appear with him in glory.

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This bread of life is not only excellent in its properties but also in its uses. The manna was very confined as to its use. It was for one nation only, and that for a short time. None but the Israelites were fed with the manna, and they only while in the wilderness, whereas the true bread is intended for the benefit of all mankind. The bread of God is he that which cometh down from heaven and giveth life to the world, that is to all nations. All the nations of the earth are comprehended in the term world here. All who shall be saved through Jesus and he is for salvation even to the ends of the earth. All nations shall remember and turn unto him. The Israelites might as easily have been supported by other food. And we can find many substitutes for bread but no man without Christ can live. Verily, verily I say unto you says our Lord, except ye eat the flesh of the Son of man and drinketh his



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blood ye have no life in you. Neither earth nor heaven can find a substitute for Christ for there is no other name under heaven etc [*unclear*]. This bread of life is equally needed by every child of man. It is also more extensively suitable. Persons may be so disordered as to be incapable of enjoying or ever digesting common bread, but in whatever state we may be Christ is the proper food of the soul and ~~will~~ will always be precious to them that believe under all circumstances. He is a bread which is suited both as milk for babes and strong meat to them that are of age. Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day, for my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood liveth in me and I in him. He is more extensively satisfying.

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The manna could only supply one want. It could only relieve them of their pain of hunger. It could not heal the bite of the serpents. Nor could it remove the pestilence from their bodies or any other disorder under which they might be oppressed.

We all know that whatever abundance of bread we may have we need also a variety of other things for want of which we may even perish. Bread cannot cure us of the flu or a fever of the gout, but if we have the bread of life, if we have Christ, we have all things with him. We can want nothing that is good for (the) body ~~or soul~~ but he can abundantly supply. Seek ye first the Kingdom of God etc. Nor can we want any thing that relates to the soul. I am the bread of life says Jesus. He that cometh unto me shall

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never hunger and he that believeth on me shall never thirst. He is food to the hungry, drink to the thirsty, clothing to the naked, riches to the poor, health to the sick, sight to the blind and life to the dead. The all in all to them that believe on his name and is made of God unto them wisdom etc. Thus we see the excellencies of this bread, what it is in its origin, in its properties and in its uses. This glorious account is given of it by Christ himself. Let us then in the second place enquire the means by which it may be obtained.

Every provision for the body must be obtained by labor. With the sweat of his face man is doomed to eat bread till he return to the dust from whence he was taken. But this manna, this food for the soul, this true bread, is to be obtained as a free gift. We are naturally extremely averse to stand indebted to

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another for our spiritual subsistence. We should be much better pleased to earn it by our own exertions. This was the case of the Jews of old. They would not submit themselves to the righteousness of God, and therefore went about to establish their own in consequence of which they persisted in unbelief. If we think like them, that we can by our own exertions, work out a righteousness of our own we shall be dreadfully disappointed in the end. If we

were to obtain an interest in Christ by our own works, salvation would no longer be of grace. But we are told by the apostle that it is by grace we are saved and that not of ourselves. The gift of God above is eternal life. We are therefore cautioned against every attempt to gain salvation by the deeds of the law.

The apostle when writing to the Galatians he warns them against this sin as the Jews were anxious to retain

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the ceremonial law and endeavoured to persuade the Gentle converts that unless they were circumcised and kept the law of Moses they could not be saved. The apostle says unto them, behold I Paul say unto you that if ye be circumcised Christ shall profit you nothing for I testify unto every man that is circumcised that he is a debtor to do the whole law. Salvation the apostle argues in his epistle to the Romans is either by grace or by the deeds of the law. If it is by the deeds of the law it is no longer by grace. If by grace, it is no longer by the deeds of the law. It must ~~by~~ (be) by one or the other, it cannot be by them both conjointly and then the apostle contends that it is wholly by grace without the deeds of the law.

We are told that the Jews were left forever destitute of this bread of life because they would persist in these self righteous methods of obtaining it.

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The apostle to the Romans when drawing the distinction between the righteousness of the law and that of faith ~~said~~ shewing how the one is accompanied with salvation and the other ruinous to the soul observes, what shall we say then, that the Gentiles which followed not after righteousness have attained unto righteousness even the righteousness of faith. The Gentiles were ignorant of God and the way of salvation, they had neither the ceremonial law nor the moral law to guide and instruct them in the knowledge of the only true God and were left entirely to the law of nature. But when Christ was preached unto them as the saviour of the world they believed the record that was given of him

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in God's holy word when they became acquainted with the doctrines of the gospel but Israel says the apostle that is the whole Jewish nation who were God's holy people which he had set apart for himself and who had every religious advantage being instructed out of the law and the prophets and having God's ministers continually with them, tho they outwardly professed to seek after the Sun of Righteousness that is the means of salvation, yet they did not attain unto the law of righteousness and then he asks the reason, because says he they (*sic*) sought it not by faith but as it were by the works of the law, for they stumbled at that stumbling stone. The stone at which they stumbled was Christ. They rejected him and

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they rejected him and therefore God rejected them to perish in their own unbelief.

Salvation, a full and free salvation if offered unto us in the gospel. We are exhorted to receive it without money and without price. God gives it freely to poor sinners as the purchase of the blood of Jesus and all that believe in him shall obtain this salvation of whatever nation they may be. It is to be received by faith at the hands of God with a thankful heart. ~~We have now shewn~~

Tho we are to receive salvation by faith without the deeds of the law, yet we are not to decline all kind of labor for it. We are to seek this bread of life in prayer. What says our text. Lord even more give us this bread.

When we come to the footstool of divine

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mercy with this prayer in our hearts Lord even more give us this bread, God will be exceeding gracious to our souls. We shall then be included in the number of those hungry souls whom the Lord fills with good things.

We are to use all God's appointed ordinances to obtain this bread of life. God gave the Israelites the manna from heaven, but they had to labour to gather it up. God could as easily have deposited the manna in their baskets while in their tents as ~~have~~ scattered it upon the ground.

The manna ~~is~~ (was) given as a free gift from God. It was not a natural production from the earth raised by the Israelites own industry. Yet they must gather it and eat it or they can derive no benefit from it. Christ the true bread of God is his free gift, yet we must come to him. We must wait for his blessings in

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his appointed way or we can derive no benefit from all that he hath done for us. We are to exert ourselves in order to obtain his salvation as if the acquisition of it were (the) sole effects of our labor. But we are at the same time to depend as much upon God for it as if we used no endeavour whatever to procure it.

Our Lord himself says labour for the meat which the Son of Man shall give you. God hath given us many great and precious promises but for the fulfilment of all these promises he will be inquired of by us. If we want the bread of life, tho we cannot purchase it, and none can bestow it upon us but God above, yet if we come as hungry beggars he will bestow it upon us. If an hungry man crave food from us and we give him what he wants, he

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cannot obtain our bounty as a debt but must receive it as a gift. So we have nothing to claim from God but his mercy as a free gift. We cannot purchase it. We may all say with ~~much~~ the prophet Micah, wherewith shall I come before the Lord, and bow myself before the most high God? Shall I come before him with burnt offerings, with calves of a year old. Will the Lord

will the Lord be leased with thousands of rams or with ten thousands rivers of oil. Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul.

All these sacrifices the prophet was aware had he the means of offering them to the Lord would avail nothing towards his salvation. We are all equally unable with the prophet to offer any sacrifice to God but that of a broken heart that will be accepted by him.

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We have now shewn the means by which the bread of life is to be obtained as well as its origin its properties and uses.

It must be received as a free gift, tho at the same time we are not to neglect the appointed means for obtaining it, but we are to labour to gather it in God's ordinances as the Israelites of old gathered the manna in the wilderness.

We shall now conclude with a short application.

Let us all seek this bread of heaven by prayer and faith. Let us be thankful that it is sent us in such rich abundance. The Israelites never wanted a supply of manna for forty years. It always fell at the appointed hour. We read of none (who) were compelled to go without manna for the want of it. God knew how many mouths he had to feed in the wilderness and he sent them food enough.

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None ever want the heavenly manna without receiving it. Let us gather it fresh every day and hour. The Lord commanded the Israelites when he sent them the manna, gather every man according to his eating, and the children of Israel did so some more and some less. All were abundantly supplied. They gathered as much as they liked. We need not to hoard it up for future use. It would be sinful to make the attempt.

The same command applies to us in a spiritual sense that was given to the Israelites and Moses said unto the Israelites let no man leave of the manna till the morning. Some who might relish the manna very much might wish to reserve a little till the next day, fearing lest that on the morrow the Lord should not send a fresh supply. This distrust would spring from that root of bitterness, that latent unbelief which is in every man's breast.

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We find that notwithstanding the command of Moses some of the Israelites put by some of the manna till the morning and it bred worms and stank, and Moses was wroth because all who had kept the manna till the morning had shewn such distrust in God.

Let us beware of unbelief. There is a fullness in Christ to satisfy every want and that daily. The bread of life will fall about our tents daily if we depend upon him. We should always remember that the grace we possess today will not supply our souls with manna. We must receive out of Christ's fullness daily supplies of grace or we cannot stand. Our souls must be

fed daily with manna from heaven, as well as our souls with earthly bread. We know our strength would decay,

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our bodies would become weak and feeble if we were not supplied with daily food. So will our souls languish if they are not fed with the true bread from heaven. We shall never be refused this true bread from heaven if we plead with the Lord as we ought to do.

We read in Gospel of St. Matthew of a poor woman in deep distress coming unto Jesus and saying unto him Lord help me. But Jesus answered and said it is not meet to take the children's bread and cast it to the dogs. True Lord etc.

Let us remember that in our heavenly Father's house there is bread enough and to spare. All who eat this bread of heaven shall live for ever. All who believe in Christ shall never die. He is infinitely more to the believing soul than what the manna was to the hungry Israelites in the wilderness.

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Come then my brethren to him. Ye hungry weary sin sick souls come to Jesus and your souls shall live. Oh how long have you (spent) labor(ed) for naught? and your money for that which is not bread. How long have you been seeking happiness in the creature and have met with nothing but vexation, disappointment and sorrow? How long have you been like the prodigal son feeding upon the husks which the swine do eat, or perishing with hunger and neglecting this heavenly manna.

However poor, however wretched, however hungry, however naked (*sic*) you may be Jesus is ready this day to receive you if you come willing to come to him. And he will give you the bread of life.

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He will impart unto you himself, ~~he~~ who is the bread of life and you will find his promise true, not only now, but when pain and sickness and death shall come upon you, and also in the great and awful day of judgement.

Whoso ~~eateth~~ eateth my flesh and drinketh my blood hath eternal life and I will raise him up in the last day. He will raise him up in the last day, not merely as the wicked are raised up, but he will raise him up at the last day to enjoy eternal life, which is now begun in time. He will bring him in the end to everlasting kingdom and he shall remain forever amongst the blessed in these celestial mansions.

May God in his infinite mercy enable us all now to put a proper estimate upon this bread

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bread (*sic*) of life, now to eat the flesh of Christ by faith and drink his blood that we may be one with Christ and Christ with us now, and that at the last day we may be found acceptable before him and received by him with come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world.

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## **Sermon 18.**

This sermon has used Simeon's Expository Outlines.

1 Thess. 5. v.8. Let us who are of the day etc.

The exact season of the day of judgement is wisely hid from our eyes. If it was revealed unto us there is no reason to think that we should make a right use of that knowledge. Therefore infinite wisdom hath thought good to hide this important day even from the angels who may be supposed to (infinitely) excel us in the knowledge of God's ways and works as they are his immediate attendants, the ministers of his will and continually from age to age sent to minister unto such as shall be heirs of salvation. How often must the angels who conversed with Abraham have since that period been sent to Abraham's spiritual.

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We read that the angel Gabriel appeared unto Zecharias when he was officiating as a priest in the temple, when he was sore afraid but the angel said unto him fear no (*sic*) Zecharias for thy pray is heard. The angel knew what this holy man had been praying for at the time and how much his heart was engaged in the object of his supplication as it evidently appears from what the angel said unto him that he had been praying for the advent of the Messiah. Thy wife Elizabeth shall bear thee a son & thou shall call his name John and he shall be great in the sight of the Lord and shall be filled with the Holy Spirit from his mother's womb and he shall go before the Lord to make ready a people for

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him. From this conversation of the angel with Zacharias we may fairly infer that he knew more of the divine mind and will than any saint upon earth respecting the coming of the Messiah and the exact time of his advent. As John was to be the immediate precursor of Jesus the time of his appearance was at hand. Zacharias had his doubts. He thought this too good news to be true, as he was now an old man and his wife Elizabeth an old woman. The angel to quiet his fears and doubts, said unto him, I am Gabriel that stand in the presence of God and am sent to speak unto thee and to shew thee these glad tidings.

At the end (of the *not clear*) the same angel was sent from God to a city called Nazareth to a virgin espoused to a man whose name was Joseph

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to tell him that she should bring forth a son and that his name should be called Jesus for he should save his people from their sins. This is a nother (*sic*) proof that the angels of

God were acquainted with God's intentions relative to coming of the Messiah and the glory that should follow previous to his advent and knew much more than the best of men. But with respect to the 2<sup>d</sup> coming of Christ they are ignorant of the time and knew not when that awful event will be any more than man. The uncertainty of its arrival is far better calculated to excite our diligence in religious duties because while we are told that it will come as surely, as irresistibly and as unexpectedly too, as a thief in the night, or as travail upon a

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woman with child, we see the necessity of continual watchfulness and preparation for it. We all know that the thief comes at an unexpected hour, at midnight when mankind is fast asleep so will (also) the coming of the Son of Man be.

The world at large indeed will rest in supineness & carlessness (*sic*) in spite of every warning that is given unto it. Men will not believe nor prepare to meet their God. They will be marrying & giving in marriage they will be planting and building as they were in the days of Noah till the flood came and swept them all away. But they who profess to fear God should manifest a different Spirit and as persons apprised of their danger should stand upon their guard. To this effect the apostle exhorts us in the text. Let us who

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are of the day be sober putting on the breastplate of faith & love, & for an helmet the hope of salvation. In discoursing upon these words we shall 1. consider the description given of believers 2<sup>d</sup> the exhortation addressed to them 3. the particular directions that accompany it.

1. The careless world are in a state of intellectual & moral darkness. The light of divine truth hath not shined into their hearts, nor have the clouds of nature's darkness been dispelled. Men in general call evil good & good evil. They put darkness for light & light for darkness. Nor will they come to the light ~~least~~ lest their deeds should be reprov'd. They will not examine themselves by God's sacred word. They will not weigh themselves in

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the balance of the sanctuary. They have no wish to know their real state, nor will they be at any pains to learn upon what grounds they stand for eternity and avoid as much as possible all occasions that would call their sins to their remembrance and disturb them in their self security. Hence they continue from year to year in the grossest moral darkness.

As contrasted with such men believers are of the day. Let us who are of the day (be sober) says the apostle. In this sentence he includes all believers in every age & country. Such



characters have been brought out of darkness into the marvellous light of the gospel and are able to discern been (*sic*) good & evil. Their natural dispositions are also changed so that they desire to

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walk in the light as God is in the light. They see indeed much darkness & and ignorance in themselves for which they are much ashamed but they would gladly attain to such purity of heart that their inmost thoughts and principles, no less than their actions, should bear the minutest inspection. Hence they pray unto God, create in me a clean heart O God & cleanse thou me from my secret faults.

Tho a real change has passed upon believers and they have been translated out of the kingdom of darkness into the kingdom of God's dear Son, yet that they are prone to relapse into their former state is strongly intimated in the exhortation addressed to them, Let us who are of the day be sober. Let us not relapse again ~~to~~ into a

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state of indifference & sin. Let us not sleep as do others.

If we examine the proceeding context we shall see that the children of darkness, the men of this world who have their portion in this life, are represented as addicted to sloth & intemperance. They that sleep, says the apostle, sleep in the night & they that be drunken are drunken in the night, in opposition to which vices, believers are exhorted to be sober, to follow a directly opposite course.

1. Believers should exercise moderation in all things. They that know not the vanity of earthly things, but view them as the chief good of man, may reasonably be expected to excess in their attachment to them & their anxiety about them as these earthly things are their gods, their good things here.

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But it ill becomes those who have become enlightened by the Spirit of God to set their hearts upon such earthly unsatisfying transient enjoyments. God would have his people be without carefulness like the birds of the air that neither sow nor gather into barns. The birds of the air are happy in their station in creation. They sing their makers praise with the sweetest notes. They rely upon his bounty who daily feedeth them, and God would have real Christians to learn the most useful lessons from the fowls of the heavens and to live as free from all *not clear* care as they appear to do, who make no provision for tomorrow. He would have them to set their affections on things above & not on things of the earth, and to put

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for all the energy of their minds in the pursuit of objects worthy the attention of an immortal spirit. All things here below are too mean, too contemptible for the Christian to set his affections upon because they cannot assure to him permanent happiness. All the happiness he can derive from them is but momentary. The things that are seen, whether they are crowns or kingdoms are only temporal, but the things that are not seen, and which the Christian should value and seek after are eternal, and therefore worthy [of] his most ardent pursuit. Tho the good man may and will have cause both to rejoice and weep on account of present occurrences, yet he should rejoice as he rejoiced not, and weep as tho he wept not because the bastion of this world passeth away.

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Believers should exercise not only moderation with respect to the things of this life but vigilance in the pursuit of those things that concern the life to come. Others yield to sloth because they see no reason for activity. They are not aware of the danger they are in from their crimes and from their own negligence but believers are sensible of the numerous adversities they have to contend with. They see how short and uncertain the time is for the accomplishment of the work which God hath given them to do and of what infinite importance it is that whenever called to appear before God they should be able to give a good account of their stewardship, how they have improved their talents, and in what manner they

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discharged their various duties here below to God, their neighbour & themselves. Surely then there is not time for them to loiter here, ~~to~~ (no) time to trifle, ~~to~~ (no) time to wait in vain pursuits. On the contrary it is the duty of believers to use all diligence to make their calling & election sure, and what soever their hand findeth to do they should do it with all their might. As they are of the day, as they are possest (*sic*) of different view of God and religion from the world around them they are called upon in a very especial manner to be sober.

This exhortation is at once illustrated & enforced (by) the particular directions that accompany it. What was the 3<sup>rd</sup> thing to be considered

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putting on says the apostle the breast plate of faith & love & for an hope the helmet of ~~salvation~~ the hope of salvation.

Believers whatever they may have attained are yet in a state of warfare and will be till they put of (*sic*) these earthly tabernacles. Their enemies tho often vanquished are ever

ready to return to the charge and to make new assaults upon them. Nor will their enemies fail to take advantage of any unwatchfulness on their part as they are always alive to embrace every opportunity that may occur to distress and annoy the believing soul. Satan & his agents whether they consist of the powers of darkness who are under his

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immediate authority or wicked men who are under his influence know the most convenient time to make their attacks upon believers, the place where they are most open to assault, nor have they any security against their enemies, but by guarding every pass and standing continually in their watch tower. Without such precautions the strongest would be soon overcome and the most victorious would be reduced to a miserable captivity. No Christian is safe nor can be unless he is sober, and watch unto prayer. There is however armour provided for the real Christian by which he may become invincible. These are called by the apostle spiritual weapons (*sic-weapons*) which are mighty through God.

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The apostle distinguishes them by the names of faith hope and love. They are all particularly mentioned in our text and are necessary for every Christian soldier to possess and while the Christian preserves his armour, he while keeps it in exercise, they will protect his soul.

Faith seek the things that are invisible. It lays heaven with all its glories fully open to our view. Things absent are brought by faith into his immediate contemplation as tho he saw them with his bodily eyes. Faith is the very substance of things hoped for and the Christian no more doubts that God hath prepared a kingdom for him than if he saw it with his eyes.

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St. Paul was as certain that God had prepared a crown of righteousness for him and that he would give this to him ~~no~~ as if he had this crown at that time glued upon his head. As faith reveals the invisible glories of heaven to the good man mind, love fires his heart upon them. Hence he is said to have his treasure in heaven, his heart being here, his affections being there. His treasure is there also. Thus you see how faith and love operate upon the Christians mind. Faith leaves no doubt as to the reality of what (the) eye hath not seen and love is swallowed up in the objects of faith, and also with its blessed aid to assist us

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in anticipating the enjoyment of them.

Many are the pleasures of hope in this life where the objects of enjoyment are (often) uncertain but it is not so in the subject we are speaking of. Having faith and love & hope for *[not clear]* helmet and breast plate, our head and heart are secured. In vain doth Satan suggest thine is nothing beyond this present world and noting better than what he offers us, if there be at least (we) have no part in it. These fiery darts are instantly repelled. We can say thus is it written, God hath prepared an inheritance incomprehensible etc. It is written again blessed is the man that endureth temptations etc.

The believer can call in all the

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promises of (God against) Satan and with the shield of faith can repel the enemy. He cannot withstand the divine promise. Every Christian is called upon to put on this armour, the breastplate of faith & love, and the helmet of salvation. In vain shall we hope to maintain our moderation and watchfulness if we are not clothes with this divine armour. Every day we must put it on afresh and there will not be a single day during our warfare here upon earth that we shall not have occasion to use this armour. We must walk by faith, we must stand by faith, we must live by faith and we must be drawn by love towards heaven. If we should have any rest from the annoyance of the

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enemy we should then ever have on our armour, be continually either exercising ourselves in order that we may be habituated to the use of our spiritual weapons, or else actually engaged in the contest that we may be able soldiers of Jesus Christ and please him who hath enlisted us under his banner.

If we are wither fighting or instructing ourselves in the art of war we shall at all times be prepared to meet the enemy and shall be more bold in danger and more determined in conflict. We should<sup>74</sup> have all our armour on. If we had on our helmet and not our breast plate, though our head would be protected yet the enemy

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would find an easy access to our heart. We must leave neither head nor heart unprotected.

As infinite wisdom hath provided armour for both we should use them both. If we lay aside either our faith our love or our hope, it matters not which, we shall be in danger. Let us then my brethren put them on daily and preserve them in continual exercise that we may fight the good fight and war the good warfare and in the end come off more than

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<sup>74</sup> This word has been changed from “shall”.

conquerors through him that hath loved us. Then we shall receive that crown of ~~rich~~ (life) which will be bestowed upon all that are found faithful unto death.

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Our text is addressed altogether to believers, to those who fear & love God, who are of the day. We need only in conclusion add a few words to those who are of the night which in general alas compose the greatest part of Christian congregations so called.

The warning given to those who are of the night, or in other words to the careless (*sic*) and ungodly, the ignorant and wicked is well worthy of their deep attention. It is said that the day of the Lord shall overtake them as a thief in the night. ~~They now hope~~ (Men lie) down in security concluding that because the daring ruffain (*sic*) has not hitherto disturbed their midnight

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slumbers he never will. But at length he comes upon them to their terror and spoils them of their goods to their confusion. Thus will the day of judgement, or what is the same to the wicked, the day of death come upon the ungodly and they will be robbed of their souls which it should have been their daily business to have secured.

We (see) death coming upon others as a thief in the night and he will come upon you in the same awful way. How many do we see cut off in an unexpected moment when neither they nor their fellow creatures are at all apprehensive of death. Satan hath a thousand ways to deceive and ruin men's souls. Gaming & drunkenness

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and theft and whoredom are the engines by which he ruins thousands amongst ourselves. And yet the living lay it not to heart.

How many miserable objects have I seen in our hospital who has(ve) been brought by the afflictive hand [of] God to the very gates of death, yet when restored through divine mercy to health, have immediately returned to their former vices whatsoever their vices were and brought swift destruction upon themselves. I will only mention one (young man) who was discharged a few days ago from the hospital cured. The very day he was discharged he returned to his old vice of gaming, sat upon the cold ground when his constitution brought on his bowel complaint and last night he was laid in his silent grave. And where is he now. What is become of his precious soul.

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## **Sermon 19.**

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

Luke 19 Chap. Vs. 12-13. A certain nobleman.

Mankind are prone to amuse themselves with prospects of earthly grandeur and to look for happiness from earthly enjoyments while they neglect the most important ends and purposes of life.

The Jews were expecting their messiah to erect a temporal kingdom amongst them and to exalt their nations above the nations of the earth. This idea occupied their thoughts and conversations and (entered) into all their public assemblies. The disciples of our Lord were also led away by this find (*sic*) conceit. They had imbibed the common prevailing notion of his kingdom and could not even be convinced of their error by our Lord himself till after his death and resurrection tho he took much pains to correct their carnal errant claim

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and told them repeatedly that his kingdom was not of this world. At our Lord's last ascent up to Jerusalem previous to his death this explanation prevailed amongs (*sic*) all ranks and orders of men. Our Lord spoke this parable out of which our text is taken to convince them they were mistaken with regard to his kingdom because says St. Luke they thought that the kingdom of God would immediately appear. ~~In order~~ A certain nobleman went into a far country etc. Christ himself is the person here intended by the nobleman. He hath committed to every man some talent which is to be improved for him and for which he will come and reckon with him. These points are so clear that we need insist on them only in a way of application. 1. Has Christ given us some talent to improve for him.

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2. What improvement have we made of his favours.

3. what excuse have we for neglecting to improve them.

1. What recompense have we reason to expect. 1. We are ready enough to fix an high value upon what we possess when we think it will reflect honor (*sic*) upon ourselves. But we are apt to think highly of it when we are reminded of the responsibility connected with it. Few men indeed in the world comparatively, have great talents or extensive influence. But every person has at least a pound committed to him, has some talent bestowed upon him of greater or less importance. Have we not in the first place been

imbued with reason and raised by this gift raised above the brute creation. This surely is capable of great improvement.

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Have we not also enjoyed many Sabbaths and ordinances in which God hath promised his blessing. These might have been turned to good account for our improvement and the glory of God. Have we not also had access to the holy scriptures in which the whole revealed will of our maker is contained. From these we might have learned all the mysteries of godliness we should therefore have studied them with all humility and diligence. Have we not experienced many convictions of conscience and gracious operations of the Spirit of God upon our minds? These are inestimable blessings and may be made subservient to our eternal welfare. Have we not received many calls and warnings from God in his providence here if duly attended to might have been instrumental of much good to our souls. All these things are mercies of which we must hereafter give an

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account. 2ly what improvement have we made of the divine favours. The injunction given to all is occupy (*unclear*) till I come. And all these things are given to us to be improved for God. The manifestation of the Spirit given to every man says St. Paul is to profit with all in whatever way the Spirit of God works upon men's minds. Whatever gifts he bestows upon them it is in order to their profit and edification. I would ask then what use have we made of the pound committed to us. Have we employed our reason in the search for divine truth? Have we spent our Sabbaths in meditation and prayer? Have we profited by the divine ordinances as we might have done? Have we taken the scriptures as a guide to our feet and lantern to our path. Have we obeyed the dictates of conscience and the motions of God's Spirit?

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Have we laid to heart the various dispensations of providence which we observed in our own concerns and in the world around us? Have we in short laboured to improve our time, our money our influence for him who hath entrusted them to our care? Have we laboured earnestly to fulfil the apostolic injunction? As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

3. Let us examine what excuse have we for neglecting to improve our talents. The slothful servant cast the blame upon his lord, said that he was an hard master reaping where he had not sown and gathering where he had not strained, and therefore he had hid his lord's money, he made no use of his talents.

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But what was the consequence. Take the unprofitable servant and bind him etc. What applies to one in this sense applies to all slothful servants, and all will receive the same reward from their lord when he comes. There are not wanting amongst ourselves those who cast blame upon God and are ready to say that God requires more than they are able to perform. But I would ask can this be affirmed with any shadow of truth? Do not the divine promises extend to all our wants? May not every one adopt the words of the apostle Paul where he says I can do all things thru Christ strengthening me. Even if this assertion were true it would not justify our supineness. The more austere our Lord were the more we should fear to offend him. We should endeavour at least to approve ourselves unto him as well as we could. If we could not do all that he requires

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it is no reason that we should do nothing. If we could not improve the money entrusted to us by trading we should put it into the bank. Our excuses for our neglect will only turn to our own confusion. God will justly say unto us at last out of thine own mouth will I judge thee thou wicked servant.

~~what~~ We may inquire in the 2nd place what recompense one may reasonably expect. We (are) positively assured in the account records that the Lord will reward every man according to his works, of what rank he may be in society whether learned or ignorant. All must give up their accounts to him. Are we ready then to give up our accounts to him? Can we say Lord thy pound hath gained ten or five pounds. Can we say even upon

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good ground that it hath gained 1,000. Happy for us if we have the testimony of our consciences respecting this. If we know and feel that we have improved our talents, whatever they were introduced to us, we shall gladly like the good and faithful servants ascribe the honour to the Lord nore (*sic*) say I have gained, but thy pound hath gained. They knew and acknowledged that they had nothing of their own to trade. With that their lord had entrusted them with his money. We shall then adopt the language of the great apostle of the Gentiles. By the grace of God I am what I am, and his grace which was bestowed upon me was not in vain, but I laboured more abundantly than they all, yet not I, but the grace of God that was

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with me. David King of Israel expresses the same sentiments as St. Paul when he offered up his grateful acknowledgements to God. For the gifts which the Israelites offered willingly towards the building of the temple. But who am I and what is my people that he



should be able to offer so willingly after this sort, for all things come of thee and of thine own have we given thee. Nor will our Lord be backward to reward our faithful services and exertions. He will recompense every man according to his labor and success. Every man shall receive his own reward according to his own labor says the apostle and to every one he will give what infinitely

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exceeds the value of his services. To some we are told the Lord gave the government of two, five or 10 cities.

This is mentioned merely to show how abundantly God will reward all them that are faithful in the use of the talents he hath bestowed upon them. But alas are there not many who have hid their money in a napkin? What recompense then must such slothful servants receive? Christ will shortly deprive them of the means of grace they now possess and make them monuments of his everlasting displeasure. Nor will this be the reward only of those who dissipate their money, who live prodigal lives

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but of all slothful unprofitable services. Let not any then hope to be approved of God at the great day of judgement while he continues idle in the concern of religion, in the care of his soul. Let none be satisfied with a mere negative holiness, with doing what is commonly said no harm. Let our exertions in our master's service be unwearied. Let us duly like the saints of old look to the recompense of reward, and let us stand ready to give up our accounts with joy. So shall we have confidence before him and not be ~~ass~~ ashamed at his coming

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## **Sermon 20**

This sermon has used Simeon's outline.

Romans Chap. 8 V.26. Likewise etc.

An hope of an eternal happiness is as an anchor to the troubled soul. This enables a person to bear up under the heaviest affliction. Job was comforted when he said I know that my redeemer liveth etc.

St Paul when he said I reckon that the suffering of this present life are not worthy to be compared etc. At the same time the mind of a believer would soon faint if it were not strengthened from above. God therefore communicates to his people the consolations of his Spirit under their trials. By the acts of his Spirit he enables them to go forward in the way of duty.

St Paul speaks of sufferings in this chapter as the portion of God's people here, and has mentioned

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hope as ~~a principal~~ as a principal support to the souls under them. We are saved by hope, but hope that is seen is not hope, for what a man seeth why doeth (*sic*) he yet hope for.

As hope is the anchor of the soul sure & steadfast he now specifies the agency of the Spirit as another means of conferring & establishing the soul. This agency of the Spirit we may consider

1<sup>st</sup> in seasons of suffering

2ly in season of prayer. Likewise the Spirit helpeth our infirmities for we know not what to pray for as we ought but the Spirit itself maketh intercession for us with groaning that cannot be uttered.

We shall 1<sup>st</sup> then consider the agency of the Spirit in the seasons of ~~prayer~~ suffering. Men are in themselves too weak to sustain many or sever trials. As there is much impatience in

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the heart of every man. This temper too often discovers itself even in those who are on the whole religious. Sometimes it is called forth by small and trifling occasions. How passionately did the prophet Jonah resist the loss of his gourd. His temper so far got the better of his reason and religion that he wished himself to die and said it is better for me to die than to live. And God said to Jonah, doest thou well to be angry, and Jonah said I do well to be angry even unto death.

How bitterly would our Lord[’s] disciples have resented an act of unkindness shown by the Samaritans to him. Shall we call for fire from heaven and consume them as Elisha did. But Jesus answered and said ~~I am~~ ye know not what manner of a spirit ye are of. I came not to destroy men’s souls.

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There is no trial so small but it would overcome us if we were left to ourselves. And sometimes those who have endured with patience heavy trials, faint under small ones. ~~But~~ At one time we hear the Psalmist exclaim I shall not die but live and at another I shall one day perish by the hand of Saul. Peter drew his sword in the garden of Gethsemane in defence of his Lord and master and the same night ~~died~~ (denied) him with oaths and curses when accused only by a maid servant with been (*sic*) one of his disciples.

But God sends his Spirit to help the infirmity of his people. We cannot exactly discriminate between the Spirit’s agency in the time of trouble and that of believers, as the Spirit acts in and by their endeavours. Feeble therefore as our strength is, yet we

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must exert it. And if we cheerfully put our hands to the work the Holy Spirit will at all times afford us very effectual succour so that we shall not faint in the day of trial. The Spirit leads believers to the source from whence their trials come and shews them the natural tendency of their trials. This was the case with the Psalmist when he said it is good for me that I have been afflicted for before I was afflicted I went astray, but now etc.

By his secret influence he strengthens the natural vigour of their minds. This the King of Israel knew when he said restore to me the joy of thy salvation & uphold me with thy free Spirit. The Spirit suggests to them many consolatory thoughts. Hence he is called the Comforter which is to abide with God’s people for ever.

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## **Sermon 21.**

In matters of more than ordinary God often appeals to men respecting the truth of his own assertions. Accordingly this is made a subject of appeal.

Is not, says God by his prophet, the wickedness of men served up as in a bag and deposited among my treasures to be brought forth against them in the Day of Judgement.

Nay our Saviour himself tells us that every idle word a man shall speak, he shall etc. Further, because he would have this solemn truth impressed upon the minds of all men, he even swears in confirmation of it. The Lord hath sworn by the Excellency of Jacob, surely I will never forget any

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of their works. He will bring everything into judgement. But plain and important (as) this truth is, men do not consider it. It makes no impression upon their minds. At the same time no man is so ignorant as not to be acquainted with this truth, if he has been favoured in the smallest degree with the knowledge of divine revelation, as we all are.

There are many indeed who will put forth atheistical sentiments, ~~for the sake~~ for the sake of vindicating their own conduct and silencing the accusations of their own consciences. There were such characters in former times. When warned of their sin and danger

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by God's faithful prophets, they would reply, tush, God shall not see, neither will the Almighty regard it. But in their sober and serious hours they will not hesitate to confess that God sees all their wickedness and will ~~and will~~ remember it, in order to a future retribution.

There is a certain something in man that tells him he must be accountable for all his acts here on earth. But the evil is tho' men confess this truth they do not consider its vast importance. Nay they do not like to give it a place in their minds nor can they bear to have it plainly suggested to them. If a thought of it arise in their minds they rush into business or company or

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dissipation, in order to get rid of them and inwardly say to God, depart from us etc.

Thus it is clearly manifest that they do not consider in their hearts, for they could not sin with so much apparent ease as they do. Nor could they maintain such tranquillity of mind after they have committed sin as many appear to do. What would not the thought of an holy, sin ~~aber~~ hating God, having his eyes upon them, cast a damp upon their sinful

pleasure and the expectation of a future judgement occasion some forebodings, some disquietness of mind. We are assured that many of the evils ~~that~~ that are committed under

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the cover of the night would not be committed if only the presence of a superior should be seasonably interposed. How then must the presence of Almighty God awe us if we would only duly consider it. The darkness hideth not from him etc.

Supposing a poisonous draught was put into our hands and we were informed that in a few hours after we had drunk it we should be rocked with inexpressible agony and in the space of one day should die with extreme ~~tortor~~ torment.

Should we not reflect a moment before we ventured to drink it. But supposing us infatuated enough to sacrifice

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our lives for a momentary gratification. Should we not put the cup to our lips with a trembling hand and after we had swallowed the contents should we not feel some concern, ~~some~~ some regret, some sense of our folly? Could we go away and laugh at what we had done and boast of it and encourage our friends to do the ~~same~~ same? If we could (not) the reason is obvious.

Much more should we be affected with a dread of future sin and a sorrow for the past, if we consider who is privy to our actions and how certainly he will remember them to our everlasting confusion

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## Sermon 22

This sermon uses Simeon's outline.

1Thes. 5. C. Vs 23-24. The very God of peace etc.

Parents naturally desire the prosperity of their children, but they can by no means secure it to them even though their children should concur with them in every prudent plan, yet cannot their combined efforts secure success since in numberless instances the race is not to the swiftest etc.

The spiritual parent who has begotten sons & daughters to the Lord by the preaching of the gospel is more favourably circumstanced. He is assured that no outward circumstances shall disappoint his hopes provided that his children only exert themselves as becomes them in the appointed ways. True it is indeed that success in spiritual

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things is infinitely more difficult to be obtained on account of the obstacles that are to be surmounted and the enemies that are to be subdued. But omnipotence is engaged on behalf of all who are sincerely labouring for themselves. Nor is there any attainment to which they who go forward in the strength of God may not confidently aspire to. The object which St. Paul desired on behalf of his Thessolian (*sic*) converts was doubtless exceeding great. It was that they might be sanctified throughout and be preserved blameless unto the day of eternity. But his hope concerning them was steadfast being founded not on their weak powers but on the power and fidelity of God who had undertaken to perfect that which concerned them.

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The Lord will perfect that which concerns me says the Psalmist. In illustrating the words before us we shall notice

1<sup>st</sup> the blessing desired

2ly The ~~period of its continuance, (the assurance given) until the day of Christ.~~ Assurance given of our being preserved.

1<sup>st</sup> man is naturally spoken of as consisting of two parts, a body and a soul but he may perhaps with more propriety be considered as having three parts – a corporeal substance, an animal soul like that which exists in the lower order of the creation and a rational immortal spirit which connects him with the world above. This distinction between the soul and spirit is to be found also in the Epistle to the Hebrews where it is said that the word of God is sharper than a two edged sword ~~pie~~ piercing to the dividing asunder of the soul and spirit. In all these

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parts body soul and spirit man is corrupt. His body in all its members is only and invariably an instrument of unrighteousness unto sin. His animal soul with all its affections and lusts leads him to those gratifications only of which the brutes partake in common with him and his immortal soul is filled with all those evil dispositions that characterise the fallen angels, such as pride, envy, lust, malice, discontent (*sic*) & rebellion against God. These different kinds of wickedness are frequently distinguished by the apostle according to the source from whence they spring. He speaks of the unconverted man ~~filling~~ fulfilling the lusts of the flesh and of the mind and tells us that we must cleanse ourselves from all filthiness etc.

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Agreeable with these distinctions the character of fallen man is, that he is earthly etc. In all then of these parts we need to be renewed and sanctified. We need to have our bodies made instruments of righteousness unto holiness, our souls with their affections and lusts crucified and our spirits renewed after the divine image in righteousness and true holiness.

Hence St. Paul prays for the Thessalonian converts that they may be sanctified wholly etc. This and this only can constitute us new creatures. Old things must pass away etc. Then alone can we be said to be partakers of the divine nature, and then alone have we any spiritual evidence that we are Christians indeed and the true spiritual children of God.

This entire change was the first blessing St. Paul prayed for, that the Thessalonian

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converts might obtain. But he could be satisfied with this and therefore he further entreated the continuance of it unto the day of Christ. To be made thus blameless is undoubtedly an infinite blessing but it would be of little service to us if we were to lose it again and to return again to our former state of sin and uncleanness.

This is idea which many lovers of human systems do not like but it is inculcated in every part of holy scriptures. Nor can any man get rid of this idea without doing violence to many parts of the plainest passages of holy writ, and I had almost said, wrestling them to his own destruction.

By the prophet Ezekiel God tells us, if the righteous man ~~turn away~~ depart from his righteousness and commit iniquity his righteousness shall no more

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His righteousness shall no more be remembered but for the iniquity that he hath committed shall he die.

St. Paul warns us that if after tasting of the heavenly gift and being made partakers of the Holy Ghost, we fall away, it is impossible for us to be renewed unto repentance.

St. Peter speaks yet more plainly, assuring us that if after we have escaped the polutions (*sic*) of the world through ~~lust~~ the knowledge of our Lord & Saviour Jesus Christ we be again entangled therein and overcome, our latter end will be worse than our beginning for it would have etc. Hence St. Paul prayed that the Thessalonians might be preserved blameless until the day of Christ.

To run well for a season would avail them nothing if they were hindered at the last. To little purpose would they have

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begun in the Spirit if they ended in the flesh. We must endure to the end if etc. and so important is this truth and so necessary is it to be enforced upon the minds of all Christians that your blessed Lord himself in all his letters closes with this solemn warning, to him that overcometh and to him only shall the blessing of salvation ever be extended. Hence are those frequent cautions against declentions (*sic*) in the life and power of godliness continually given. The Lord grant we may ever bear them in mind and feel their vast importance. God himself expressly says if any man draw back etc.

On this account the apostle prayed for them that the work of grace begun in them might be carried on perfected unto the day of Christ until they all safely ended in the new Jerusalem.

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Vast as this blessing was he did not doubt of obtaining it on their behalf. This appears from the assurance given which was the 2<sup>nd</sup> thin to be considered. Is the attainment of this blessed state, namely to be sanctified wholly etc. God calls us in his gospel. God hath not called us unto uncleanness but unto holiness even to the highest measure that can be possibly attained.

He says not only be ye holy for I am holy but be ye holy as I am holy and be ye perfect etc. And as the God of peace he promises to raise us to it. God having (given) us his Son to bear our sins in his own body on the tree and to make reconciliation for us thro the blood of his cross is now pleased to reveal himself unto us as the God of peace and being now our God and Father in Christ Jesus, he

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undertakes to do for us all that shall be necessary for our final acceptance with him in the great day of judgment. He promises to sprinkle clear water upon us etc. He teaches us to



look not only to his mercy or his power to effect (*sic*) this but, ~~but~~ to his truth and faithfulness yea and to his very justice too.

The apostle tells us the he is not only faithful and just to forgive us our sins etc. This I say he promises unto us being first of all thru Christ become the God of peace. We are not to get sanctification first and after that then to find him a God of peace, but first to look to him as reconciled to us in Christ Jesus and then to experience influences of his Holy Spirit. This order must be particularly noticed in our text. I pray God your whole spirit soul and body be preserved blameless unto the coming of Christ.

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Saint Paul urges the same in his epistle to the Hebrews. Now says he the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, thru the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight thro Jesus Christ to whom be glory for ever and ever amen.

If we overlook this we shall be in danger of misapprehending and perverting the gospel of Christ but if we bear this in mind and follow the advice of St. Paul then we may expect from God a full and complete salvation.

In may (*sic*) place God pledges himself to do for all who fear him everything they can stand in need of and never to discontinue his promises toward them, but conform unto the end and to preserve them to his everlasting He may punish us if we are his people

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and hide his face from us but he will not finally abandon us and cast us off for ever.

If we wish to honour and glorify God and to enjoy the light of his countenance we must be diligent in all means of grace. We must study to keep his commandments and to walk in his laws with a perfect heart. At the same time the dependence of his blessing o the use of the appointed means is not always expressed, but it is always implied. God will be inquired of by us before his will do for us the things which he has so freely promised.

After God had promised numerous blessings to the Israelites by his prophet he added for all these things I will be ~~required~~ inquired of by you O House of Israel. He has appointed the means as well as the end. He will bless us but w must seek his blessing with all our hearts. The shall ye find me when you seek me.

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He hath chosed (*sic*) us unto salvation but it is thro sanctification and belief of the truth. He alone has the power by which our salvation is to be effected (*sic*) as the words of our text very strongly imply.

It is the God of peace that is to sanctify us wholly and to preserve us blameless unto the end. But he expects that we exert ourselves as much as if all our power reside in our own arm.

If we will not ask and seek and strive we must expect nothing at God's hands but if we will put forth our feeble strength in the way of duty he will strengthen us by his Spirit's might in the inward man and finally make us more than conquerors thro him that loved us. The great captain of our salvation will lead us on until he bring us to glory.

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From this subject we may learn how mistaken those persons are who think that the doctrines of the gospel lead to licentiousness. What symptom of licentiousness is here? Rather may we not challenge every system of religion in the universe to produce morality like this? Other systems may provide for cleansing the outward conduct but no other so effectually reaches the heart. The gospel provides for the sanctification of all our faculties and powers and for the transformation of the whole man into the image of God.

The language of the gospel is, sin shall not have etc. and its effects is to produce in every mind the desire expressed in our text by the apostle when he says I pray that your whole spirit and soul and body be preserved blameless.

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Let us seek then to be justified freely by faith in Christ. That having peace with God thro his precious blood we may receive the communication of his grace more abundantly and be changed into his image from glory to glory as by the Spirit of our God.

Again how deluded they are who rest in Christian principles without aspiring after Christian attainments. Such characters there have been in every age of the church. Not that the gospel has in itself any tendency to create such characters but the inherent corruptions of the human heart will take occasion from the gospel to foster sentiments which are in reality subversive of its most fundamental truths.

Many regard all exhortations to holiness as legal, yet there are not wanting some who will maintain that Christ, having fulfilled the law for us, has absolved us from obeying it in any of its commands.

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They affirm that it is cancelled, not only as a covenant of works but as a rule of life. They profess that the sanctification of Christ is imputed unto us, precisely as his righteousness is, and that we need no personal holiness, ~~as as we~~ and that we need no personal holiness, because we have a sufficient holiness in him. How repugnant are these sentiments to those mentioned in our text.

That some who advance these sentiments are externally moral, and often benevolence must be admitted. If any be truly pious it is not by means of these principles but in spite of them, but the great body of those who hold these doctrines with few exceptions bear the stamp of them on their whole spirit and conduct. Such men are full of pride and conceit imagining that none can understand the gospel but themselves.

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However, the scriptures have given us one make (*sic*) by which we may distinguish the real Christian from the false professor. By their fruits says our Lord ye etc. By these fruits we may judge their principles.

In opposition to all who would make Christ the minister of sin we must declare that he came to save his people, not in but from their sins, and that the grace of God which bringeth salvation always teaches men etc. Yea and to stand perfect and complete in all the will of God.

Lastly how blessed are they who have obtained peace with God thro our Lord Jesus Christ. You are not called to make bricks without straw.

That God who is now reconciled to you through the Son of his love (has undertaken to supply you) with grace sufficient for your day, and to fulfil all the good pleasure of his goodness, even the work of faith with power in you. And is he not able to [do] this? Or will he forget his promise?

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No, he is faithful who hath promised who also will do it. Let them those that fear God be of good courage. Whatever difficulties you may meet with the grace of your God will enable you to triumph over them all. Know that he who (is) for you is great than he that is in the world.

Gird on then your Christian armour, be strong in the grace of our Lord Jesus Christ and pray constantly that you may be sanctified wholly in spirit soul and body. Labour to keep your garments unspotted in the world and walk ~~se~~ circumspectly towards them that are without. Give no occasion to your (enemies) to accuse you of anything excepting it be in matters concerning your God. Let the world charge with been too strict, too holy and righteous over much (as they please). You cannot watch too carefully against sin.

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It is your duty as Christians to let your light shine before men and not be ashamed of the gospel of Christ. Give no unnecessary offence to those around you but study to do good unto all men and with well doing put to silence the ignorance of foolish men. Bless at all times but curse not that you may be the children of God without rebuke and adorn the doctrine you profess that the ungodly world may take knowledge of you that you have been with Jesus, that you are one of his followers and that you are seeking after a better country that is an heavenly one. By these means other may be induced to follow your example and to see(k) after the salvation of their souls.

You cannot promote your own happiness and the interest of Christ's kingdom

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(more) than by an holy life and conversation. By this shall all men know that ye are etc. A holy life will always have its effect upon those around us. They will judge the state of our minds and what object we have principally in view by our daily conduct.

The heathens of the world did this when they observed how the first believers of the gospel acted and remarked see how these Christians love. They saw that they were of one heart and one mind sincerely attached to each another from their religious principles.

Let us study to imitate their example and so much the more as we see the coming of Christ approaching.

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## **Sermon 23.**

This sermon has used Simeon's Expository Outlines.

Romans 13 Chap. V1st – 7. Let every Soul

The office of ministers is to preach the gospel of Christ but whilst they preach the doctrines of the gospel, they must not overlook its duties: nor in stating its duties, must they pass by those, which pertain to us as members of civil communion, any more than those which concern us in any other station – or relation of life – on the contrary Saint Paul gave to Titus, and through him to all other ministers this express injunction, put them (the professors of Christianity) in mind to be subject

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to principalities and powers, and to obey magistrates. In this also hath St Paul set us an example, and that too with a fulness (*sic*) and minuteness far beyond what he had resorted to in any other branch of Christian morals. There were perhaps a strong reason for his doing this in his Epistle to the Romans, rather than in any of his others epistles. Rome was the head of the imperial government and there for a long period the Jews had been in bad repute as a turbulent and rebellious people – nor was this without reason. The Jews had an idea that they

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<sup>75</sup>being his representative. 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. Now when there were but two people upon earth, God ordained (*sic*) that one should rule the other – that Adam should rule and that Eve should obey: from that time the parents were the natural governors of their children – and as successive families were formed, the rising generation continued under the same head as branches from the same root. When these families became a tribe, the original parents became the head of that tribe.

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Thus as mankind were multiplied upon earth, the different nations too numerous and widely spread, to be governed by one man, they had their respective governors, some in one way, and some in another. Whatever shape the different governments assume, still the Supreme power was God's in whomsoever it was vested – The apostle tells us, there

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<sup>75</sup> Comparing Simeon's outline on this passage, which Marsden has used, there is clearly at least one page of Marsden's sermon missing before this point.

is no power but of God; the powers that be are ordained of God – nay the very pillars of the earth are the Lord's, and he hath set the world upon them – Governors are also benefactors ~~for~~ (from) God – The office of magistrates is to do all in their power for the suppression of iniquity.

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## **Sermon 24**

Revelation 3 Chap. V. 2d. Be watchful and strengthen the things which remain that are ready to die.

The epistles to the churches of Asia seem descriptive of the state of the several churches at the time they were written but these epistles are for the most part applicable also to other churches in every age. There are too many societies in the Christian world that resemble the church at Sardis. There was much profession of piety but very little of the real life of God in their souls. This our Lord signified to them in the letter which he dictated to St. John. I know thy works that thou hast a name that thou livest and art dead that is in a spiritual sense.

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On this account he gave the professors of the gospel in the church of Sardis the very salutary admonition in the text. Be watchful etc.

In considering this subject we shall 1. endeavour to shew when it may be said that the things which remain in us are ready to die.

2ly the apostles advice to persons in such a state.

1. There etc. It is here supposed that there were some good things in the Sardinian church tho they were much on the decline. What is said therefore of their being dead must be understood rather<sup>76</sup> in reference rather to their frame of mind than their real state. They had some good remaining. The things which remain in us are ready to die when all our graces languish and grow feeble. The lively exercise of gracious affections

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is a sure test both of the reality & degree of our spiritual life. We may form a judgement of our state by examining first our faith. For faith is the substance of things hoped for & the evidence of things not seen. The office of faith is therefore to realize to the soul invisible things. When it is strong and lively it clearly discovers the comparative value of heavenly and earthly things. It regards the divine promises as exceeding precious and all the threatenings as certain to be executed. Hence real faith stimulates the soul to active exertions to obtain the one thing needful. But it may decline in their apprehension and views of divine things. They neither see so clearly nor felt so powerfully the truths of God as they once did. Hence they have cause to cry with Job, Oh that it

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<sup>76</sup> This word appears to be redundant in the context.

was with me as in months past when the candle of the Lord shone upon my head. The want of more spiritual feeling causes them to relax in their diligence in the ways of God. Such persons are evidently in the lamentable state of the church at Sardis.

We may form a judgement of our state not only by examining our faith but also our hope. Faith sees at a distance the reality, and hope anticipates the enjoyment of heavenly things. When hope is lively it serves as an anchor to the soul and is sure & steadfast. It keeps us from fainting under the trials we meet with. It is this that enables the Christian to glory in tribulations also, but divine hope tho so very essential to the happiness and prosperity of the soul is often times suffered to grow dead.

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When this is the case the prospect of future glory is less valued. Earthly things, however vain and empty then rise in importance. The Christian is also much more discouraged with any difficulties that he may meet with on his way. He loses also all sensible enjoyment of heavenly things. In this unhappy state the things that remain in him may be said with great propriety to be ready to die.

We should also examine our love, faith, hope and love (*sic*) all go together. Whatever affects one affects the other.

Love is as wings to the believing soul. It carries us on with ardent delight. It was this that made St. Paul say the love of Christ constraineth us. Love makes us entertain low thoughts of all we do for him who hath done so much for us.

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It excites us to still greater exertions in the service of our Lord & master. But when this blessed grace of love decays we lose our zeal and ardor for God and his glory with it. All religious duties now become a task. We perform them more from conscience than from feeling any real happiness or pleasure in them and all our religious exercises with less frequency and spirituality. We endure with much less concern the hiding of God's countenance. Thou didst hide thy face etc. I was troubled said the Psalmist but when we are in this declining state we shall express little sorrow. When God withdraws the gracious influences of his Spirit from us we are

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also more indifferent respecting his return to our souls and we feel less solicitude to please and honour him. What can more strongly indicate the dying state of the soul?

We are not now speaking of persons who have lived without God in the world because these persons have at all times been dead in trespasses and sin. Hence having no spiritual



life they could not lose what they never had. But we are here speaking of professors of religion, of such persons (as) ~~who~~ have felt the pleasures of the world to come and have tasted of the good word of God and have walked in the light of God's countenance and delighted in his commandments.

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When the Christian's faith is weak when his hope is nearly dead and his love cold his soul is then in a diseased and dying state with respect to religion. Moreover the things which remain are ready to die. When our corruptions increase graces and corruptions are as the scales of a balance. The growth of corruptions argues the decay of the divine life and such decay manifests when our besetting sin, whatever that may be, resumes its ascendancy.

It is the effect of grace to mortify and subdue our besetting sin, but that sin is rarely if ever extinguished in this world and it is generally the first that discovers our declensions

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When that sin regains its dominion we may be sure that it is ill with the soul. This will greatly expose the soul to dangers from Satan's temptations. When the natural hardness & obduracy of heart return they indicate clearly a spiritual decay.

Divine grace always brings along with it a tenderness of spirit. It shows itself by humiliation and contrition but sin will at all times blind the understanding harden the heart. In this state we shall feel less compunction in or after the commission of sin less, pain of mind. When conscience thus fails in its office we are then in a dying state. Indeed conscience will act and performs its part so long as we attend to its voice and are willing to be

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governed by its ~~voice~~ dictates. A decay of vital religion is also manifest when we are unwilling to be reclaimed and this is no uncommon case in the religious world. An heart duly imprinted with importance of religion desires the light but persons in a backslidden state often feel greatly averse to it.

Men will at all times love darkness rather than light when their deeds are evil. They do not like to think how they are fallen nor can they bear to be told of their faults without being greatly offended and when they are reproved for any thing in their lives and conduct that is not according to godliness they are ready to palliate and excuse their faults and sins.

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Persons when they begin to depart from the wholly (*sic*) commandment delivered to them and to backslide from God they willingly expose themselves to the temptations of sin instead of fleeing from every appearance of evil. This is the worst ~~symption~~ symptom that a living soul can experience. Thus we see what clearly what manifests decay of religion in the soul when our besetting sin regains its power, when the natural hardness and obstinacy of the human heart returns, when conscience fails to perform its awful office, and when we arrive at such a state as to be unwilling to be reclaimed. Tho this is a very melancholy state of mind to be in, yet many professing Christians are in this backsliding state, and the good things that remain in them are ready to die.

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We shall therefore in the 2<sup>nd</sup> place consider the apostle's advice to persons in such a state. No persons can more need advice for their bodies than these do for their souls. The first advice the apostle gives is to be watchful, be watchful. We should guard against self deception. There are many things which may hide our real condition from us. We may easily mistake gifts for graces, tho they are very different. We may attribute to God's Spirit what results from the operation of natural principles, from a warm imagination or from the natural pride and vanity of the human mind. Men easily wander far from the truth in religious matters when they lose the humility of mind which is so essential to the very existence of religion in the soul. Nothing is more ease (*sic*) than for men to slide into the state of self deception.

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This was the state of the Christian church at Laodicea because thou sayest I am rich and increased with goods and have need of nothing and knowest not that thou art wretched and miserable and poor and blind and naked. We may also be less sensible of decay because it happens to be gradual. If a Christian falls into a great sin suddenly as Peter did when he denied his Lord and master he may take the alarm immediately and repent and turn to God but if his decay is gradual like a consumption he may be less affected with his state. The hart of man will suggest many plausible excuses for sin according to the peculiar situation we are placed in. But be not deceived says the apostle. God is not mocked. Whatsoever a man soweth, that shall he also reap. Herein we may deceive

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ourselves and others but we cannot deceive God. We should not only be watchful against self deception, but against the occasions of sin. Satan will take every advantage of our situation in life to tempt us to sin. Many fall by means of their excessive care about worldly business. God allows us plenty of time to attend to the concerns of this world, as well as (to) that which is to come. Men are to be diligent in business, fervent in spirit, serving the Lord. He that provideth not for his own household hath denied the faith and is

worse than an indidel (*sic*) says St. Paul but we are not to make this world our all. We are not be continually crying what we shall eat or what we shall drink or where with all shall we be clothed

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but on the contrary we should set our affections on things above where Christ sitteth at the right hand of God, and be watchful against excessive worldly care lest we ruin our souls by it. Others decline in religion thro mixing too much with worldly company. Our blessed master it is true mixed with men of all characters from the proud self righteous Pharisee, to the avaritious (*sic*) publican and notorious sinner, and this he did in the most open manner, so much so that he was called by his enemies a friend of publicans and sinners. But our Lord was always about his Father's business. Amongst those characters he found and brought to his fold many a lost sheep.

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But the Christian cannot with equal safety to his soul associate with the ungodly. He is liable more or less to be injured by them. Therefore to mix with worldly company more than he is called upon in the line of duty will at all times be attended with danger and many have greatly suffered by it. There is another observation I would make here which is that all decay thro a neglect of secret duties. Secret prayer and meditation are blessed means thro which divine goodness conveys grace and strength to the souls of men. When we refrain prayer before God we are sure to suffer by our neglect. A Christian has nothing to apprehend while a free intercourse is kept up between God and his soul while he lives

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near to God in private prayer but if he begins to neglect this duty Satan will gain an advantage over him and he cannot tell how far he may fall from God and what guilt he may bring upon his conscience. I am not speaking now of manking (*sic*) in general but of professing Christians. Men in general live without prayer. This is a duty they never think of. They have no desire to enter into their private closet and (to) pray to God in secret. But when men are made a profession of religion and have found wisdom's ways to be ways of pleasantness and have experienced great happiness in drawing near to God, both in public and private

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worship, when there is any decay in their spiritual affections it generally if not always originates in the neglect of private devotion. How watchful then should we be. How attentive to this duty that we may not lay ourselves open to the assaults of our enemy.

Again the apostle not only exhorts us to watch, but to strengthen the things that remain. How is this to be done? Go to Christ for his Spirit. Christ is the only source of spiritual strength. He it is that hath received gifts for men, and all good gifts come from above. In vain will be all human endeavours without his aid. We have no strength against the power of sin. Let each then say turn thou me and I shall be turned for thou

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art the Lord my God. The psalmist prayed restore unto me the joy of thy salvation. He had lost it by his sin. He had backslidden from God. Let me hear says he in the same Psalm of joy & gladness that the bones which thou hast broken may rejoice. There is no way for a backslider to return to God but with a broken and contrite heart. Cherish then the little spark of piety that you may still have in your hearts. Exercise your graces more ~~diligently~~ diligently. Put forth therefore your faith your hope your love however little of these remain in you. Stir up the gift of God that is within you. Lay home upon your hearts the most powerful consideration. Think how wretched and uncomfortable a declining state is

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how dishonourable to God and how ruinous to your own souls. What inevitable misery it must and will bring upon you. Consider if God should in mercy ever restore you, it may [be] in such a way as shall be extremely terrible and distressing to you. Be assured that the backslider shall be filled with his own ways. Should God come upon you at an unexpected hour how dreadful would your state then be? The backslider brings great disgrace upon the cause of religion. God ~~new~~ knew that some men would backslide from him and would afterwards wish to return but as the sin of backsliding must and will appear greater than any other sin to the awakened

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conscience so God has not left even the backslider without a gracious promise. Hence we have the blessed invitation in the prophet Jeremiah return ye backsliding children and I will heal your backslidings. I will receive you graciously says God and love you freely for mine anger is turned away from you. This language should excite everyone to return to God immediately and to attend instantly to the advice in our text, be watchful and strengthen the things that remain that are ready to die. You who feel that you are in the state we have endeavoured to describe come this (day) with a full determination to turn again to Jesus the shepherd and bishop of your souls.

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Put away the cursed thing whatever it may be that keeps you from Christ. You know not how soon he may call you away to appear before him and if you are cut off in your backslidings you must be lost forever. The God you have to do with is a jealous God you have exposed yourselves in a twofold sense to his wrath. You once lived wholly (*sic*) without God. You never prayed to him nor desired the knowledge of his ways but when it pleased him to give you a desire to flee from the wrath to come you then sought him, you attended to his word and ordinances and you found pleasure in his ways but alas you have now lost your first love. You have turned aside again to folly and you

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are now estranged from God. Alas how is your fine gold changed. What an havack (*sic*) has sin made of all those divine feelings which were once so sweet to your soul. You cannot find any joy in the world equal to the joy you once had in the Lord. Nay your soul will be like Noah's dove that found no rest for the sole of her foot till she returned again to the ark. Be assured you will find no rest till you return to Christ. The longer you continue to backslide from him the more difficult you will find it to return. Whenever you do return you must come with weeping and supplication. Oh then be entreated now to make the attempt. Stop this day and resolve to go unto

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your heavenly ~~father~~ Father. God will be gracious unto you if you now seek him and he will lift up the light of his countenance upon you and give you peace. But be assured if you are determined to go on in your backslidings your danger is great and your ruin certain. He that setteth his hand to the plow (*sic*) and looketh back is not fit for the kingdom of heaven.

Lastly let me speak a word to you who have never backslidden from God. The number of such characters are great in every society. Men cannot backslide from God till they have been acquainted with him. Those who have made no

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open profession of religion cannot be nominated backsliders. But are we to conclude that men are safe from divine wrath because they are not backsliders. Surely not. There are no doubt what will become of those whom all the world knows are wicked. They can have no claim whatever to the divine favor. These men have not lost their faith because they never had any. They have not lost their hope, because they never had any, nor their love, because they have always been enemies to God and have manifested their enmity by their wicked works.

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June 1815.

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<sup>77</sup> Pages 26-29 are blank.

## **Sermon 25.**

This sermon uses Simeon's outline but there are many thoughts Marsden has developed independently.

Rev. 5. C. V<sup>s</sup> 11-13 I beheld & I heard the voice of many angels.

We know at present but very little of the blessedness of heaven, yet the word of God enables us to form some faint conception of it. It leads our views into the invisible God & by those things which are seen helps to convey into our minds a little idea of those which are not seen. St. John in the words of our text draws aside the veil & reveals unto us the glory of the heavenly state. We have here

1<sup>st</sup> described the assembly which he saw

2<sup>d</sup> the object which they adored

3<sup>d</sup> the adoration they offered.

1<sup>st</sup> the assembly which he saw.

The inhabitants of heaven are composed of angels and glorified saints comprehending two different descriptions of glorified happy beings. The angels are those who kept their first estate from which others fell. The saints are spoken of under two characters, the beasts or living creatures

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and the elders. The former are supposed to represent the ministers of Christ and the elders who are said to be 24 in number may probably have an allusion to the 12 patriarchs & 12 apostles, who were the heads of the Jewish & Christian church. 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. 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. The way to heaven has always been a strait & narrow way, and few in all ages have been found willing to walk in it. The self-denial the cross of Christ which the gospel enjoins has always been disgusting to human nature, that mankind in general chose rather to indulge themselves in

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sensual gratifications, than to deny themselves of all ungodliness & worldly lusts, and to live godly, righteously and soberly in this present life. Yet notwithstanding the difficulty of the way to heaven the number of the saints have been increasing from the death of Abel continually to this very day. Their collective number must be inconceivably great. The prophet Daniel in his representation of the Day of Judgment and the attendance of the judge of quick and dead says that he beheld thousand thousands ministered unto him and ten thousand times ten thousand stood before him & St. John in the 7<sup>th</sup> chapter of Revelation & verse 9 says I beheld and lo a great multitude which no man could number of all nations and kindred & people & tongues stood before the throne & before the Lamb. From such clear

representations as these we may safely infer that the number of the saints taken out of all nations

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under heaven will exceed the power of any finite being to compute. The saints take the lead in the divine worship. They are represented as standing nearest unto the throne of God. St. John informs us that he saw in his vision that all the angels stood round about the throne & about the elders and the four beasts and fell before the throne on their faces and worshiped God. We find the saints beginning the song of praise in the 5<sup>th</sup> chapter of Revelation vide v. 9-10. The angels join the chorus in v<sup>s</sup>. 11-19. In this great and glorious assembly of saints and angels perfect harmony prevails. All with one voice unite in solemn praises & thanksgivings. We have shew (*sic*) now what the assembly was which John saw an innumerable company of saints & angels. We come in the 2<sup>d</sup> place to point out the object they adored.

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Many in the present day deny that Christ is a proper object of divine worship but he has ever been worshiped in the church. Paul, the apostle of the gentiles, prayed unto him and received a gracious answer from him. The apostle in great distress says for this thing I besought the Lord thrice, that it might depart from me and he said unto me my grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly will I rather glory therefore in my infirmities that the power of Christ may rest upon me. Here the apostle acknowledges that he prayed unto our Lord and that he was answered by him that his heavenly grace should be sufficient to strengthen and support him under the difficulty or temptation which oppressed him. Stephen in his last moments addressed him as the Lord of life & glory as Christ in his dying moments addressed the Father.

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At the time the Jews were stoning Stephen to death for acknowledging Christ to be the true messiah, he called upon God & said, Christ Jesus receive my spirit. Stephen would not have committed his soul into his hands unless he had fully believed him able to save him from eternal death. The offering up prayer to him is the distinguishing mark of every true Christian. The apostle St. Paul addressing himself to the Corinthians uses the following language. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ our Lord. Grace be unto you & peace from God our Father & from the Lord Jesus Christ. Hence the apostle plainly declares that all the saints do make prayer & supplication unto Christ as the Head of the Church, that the whole church militant upon earth <sup>78</sup> as the object of their worship and adoration, and pay divine [h]omage unto him.

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<sup>78</sup> Marsden has inserted two words above the line here but they are unclear.



The church triumphant adore him, nay he is the object of universal adoration both of angels and saints in heaven. He is the person described both in the text and context. In the chapter before us he is called the Sun of the Tribe of Juda, the Root of David, the Lamb that had been slain, and the heavenly hosts are represented as falling down before the Lamb and singing a new song saying thou art worthy to take the book and open the seals thereof for thou wast slain and hast redeemed us unto God by thy blood out of every kindred & tongue & people and nation. The description here given is applicable to him alone and to no other person whatever. He is expressly joined with the Father as an equal object of worship. The terms used are the same & they are addressed alike to both.

The worship this assembly offered is such as is proper to God only. We shall therefore in the 3<sup>d</sup> place shew adoration they offered him.

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It would be absurd to suppose that the heavenly hosts offer blind & ignorant devotions. They are not liable to so many errors & mistakes as we are. They see not things thro a glass darkly as we are compelled to do while confined within these mortal bodies. They see things as they are. Their ideas of God, of Christ, of man's redemption are far different from ours as their glorified state is from our present. We find them proclaim the Redeemer's worthiness of divine honour. Stronger expressions of adoration are nowhere offered to the Father than what we find applied to the Son. Surely if the angels of God are commanded to worship him and all the glorified saints join with them in heaven, we may worship him upon earth without the imputation of idolatry. The great accumulation of words in our text expresses the fervour of their hearts. They would not offer him such exalted

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adoration unless their view of his essential glory convinced them of his worthiness. They most admire him in his mediatorial character. The grand theme of their song of praises is thou art worthy, for thou wast slain & hast redeemed us to God by thy blood. They view him in the character as mediator between God & man with wonder, love & praise. The angels who kept their first estate, tho not interested as we are, gladly unite in his praises. As the poet observes ~~our next of kin~~ our next of kin our brother now is he to whom the angels bow. They join with us to praise his name but we the nearest interest claim. They all join in this unitedly & with a loud voice proclaim thro all the heavenly reagon (*sic*) his glory & honor. And every creature says St. John which is in heaven and on the earth & under the earth and such as are in the sea & all that are in them heard I saying

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blessing & honour & glory & power be unto him that sitteth upon the throne & unto the Lamb for ever & ever. Those from earth and sea etc. are the spirits of departed saints. All seem to vie with each other without so much as one discordant voice. We have now pointed out the assembly which John saw, namely a glorious and an innumerable company of saints & angels. We have shewn the object they adored, Jesus the friend & Saviour of sinners, and

also the adoration they offered. They proclaim him worthy of divine honors and with a loud voice sing his praises. We shall now conclude with three inferences from what has been said.

1<sup>st</sup> How great is the privilege of the saints. The saints who are yet militant upon earth are joined to this blessed assembly. The apostle St. Paul in order to animate the Christian's hopes says, ye are come unto mount Sion, unto the city of the living God, unto the heavenly Jerusalem, and to an innumerable company of angels,

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to the general assembly and church of the first born, which are written in heaven, and to God the judge of all and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. This is the animating prospect which every Christian has in view while he sojourns here below and this supports him under the variety of temptations and trial to which he is exposed from the enemies of his soul. The saints on earth have the same views of Christ's worthiness and glory as the saints in heaven have, tho not by any means in the same degree. They only see thro a glass darkly, and some who live most devoted to God have the brightest views of his glory. They are engaged in offering the same praises & adorations. They know that Jesus has redeemed them to God by his blood and they (cannot) but love and adore. They are daily preparing for joining the saints above and growing meet for heaven. They become more holy, more heavenly minded and more like Jesus.

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How glorious then is the present state of a saint if viewed in its proper light. 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.<sup>79</sup>

2<sup>d</sup> . How astonishing is the folly and madness of unregenerate men. This blessing is offered to all who will believe in Christ yet careless thoughtless sinners make light of it. But would they think (it) so mean and contemptible an object if they had such a vision of it as St. John had, if they saw the glory of the invisible world, the happiness of the saints in light, and could they at the same time see into the state of the damned as contrasted with it, see they unspeakable happiness of the one, and the infinite misery of the other. Probably their view of God and religion, of sin & death, of heaven and hell would be very materially altered.

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All will ere long see the difference between the (pious) saint and the (worthless) sinner, between those who serve God and those who serve him not. May you be wise in time. Embrace the offered grace and accept of salvation in this your day of visitation, that iniquity may not prove.

Lastly. How inconceivably glorious must heaven be. Here the felicity of the saints is often great. Jacob on his journey from his house to Padanaram, as he lodged on night by the way

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<sup>79</sup> Marsden seems to have changed his thought here from, "faith in the blood of Jesus", to, "faith in Jesus".

had an heavenly vision. God met with him and revealed himself unto him, saying I am the Lord God of Abraham thy father and the God of Isaac. Behold I am with thee and will keep thee in all places whither thou goest and will bring thee again unto this land, for I will not leave thee untill (*sic*) I have done that which I have spoken unto thee of. Jacob awaked out of his sleep and he said surely the Lord is in this place and I knew it not.

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This is none other than the house of God and the gate of heaven. So exceeding happy was he in his soul by the divine revelation which he there enjoyed. Many like Jacob have experienced similar manifestations of the divine glory and felt their heaven begun below. But hereafter the happiness of God's people will transcend our utmost conceptions, while on earth our views of heaven and immortal glory are dim. We only see by faith. The company of saints but few, our associates are all polluted, none perfect, not one, our natural capacity for comprehending such sublime glory but small. Our difficulties which lie in the way to heaven very great and greivous (*sic*), our deadness to divine things inseparable from our situation, our interruptions are and must be frequent.

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Our declensions and backslidings lamentable. These things will always attend us while we are in a state of probation, but in heaven the saints will see Christ as he is without a veil between. Together with innumerable hosts of angels each shining as the sun, our capacities will then be wonderfully enlarged, no darkness will remain upon our understanding, no guilt will defile our consciences, no stubbornness will be found in our wills, but our wills and God's will be one. No lust, covetousness or concupiscence will disorder our affections, no forgetfulness of God and his goodness will remain in our memory. We shall serve him with perfect ease and readiness, being perfectly free from sin & temptation. Our bliss will be sure and unmixed, without intermission or end.

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There shall our glad tongues proclaim thro all eternity to thee a joyful song I'll raise. But tho eternity is too short to utter all thy praise. May God of his infinite mercy grant that we may be all counted worthy of attending the King of Kings from his judgement seat after he has past the final sentence upon all the sons & daughters of Adam, to them with songs and everlasting joy upon our heads. Now to God the Father, God the Son & God the Holy Spirit.

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## **Sermon 26.**

This sermon is only a fragment.

If you then can look back upon your past life and feel that you have wared a good warfare, that you have laboured to promote the glory of your God and saviour and that God has own (*sic*) and blessed your feeble endeavours to the eternal salvation of some of your fellow creatures, you will then be received into his everlasting kingdom with well done good and faithful servant enter then into the joy of thy Lord. What a glorious reward will this be. Whatever honours we received from ~~our~~ mortals like ourselves, ~~we~~ they are only temporal. We can enjoy them but a very short time. But the honours that God bestows are eternal and unchangeable like the giver. Press forward then

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towards this heavenly (*sic*) prize. Never grow weary in well doing, and continually bear in mind that he who endureth unto the end the same shall be saved.

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## **Sermon 27**

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

Rom. 13. V.11. And that knowing the time, that now it is high time to awake out of sleep, now is our salvation nearer than when we believed.

St. Paul in the epistle before us is addressing himself to the believer at Rome. He points out to them several both social and relative duties, enjoins upon them a peaceable and quiet subjection to earthly governors as God's ministers appointed to protect the lives and properties of subjects and to punish those who dare invade the rights of civil society. Therefore says the apostle the civil magistrate is a minister to the[m] for good, a revenger to execute wrath upon him that doeth evil. After enumerating several commandments contained in the (moral) law, he exhorts them to the love of their neighbour, alleging that love is the fulfilment of the law

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and in order to stimulate the Christian to the full exercise of these duties he calls upon them in words of our text that knowing the time, that now it is high time to awake out of sleep etc. As much as if he had said my brethren you have a great work to do, the time is extremely short for you to perform it (in) you have not a moment to spare. Therefore awake out of sleep. Unconverted men always sleep on in the same state of sinful security till awakened by some extraordinary act of the almighty either of mercy or of judgement and sincere Christians are too apt to fall into negligence supineness, to contract an indolent dull stupid temper with respect to religion and divine things. While the bridegroom tarried the wise virgins as well as the foolish all slumbered and slept. To wake out of sleep according

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to the language of the apostle in the words before us implies the casting off of all carnal security, to shake off (*sic*) spiritual sloth and idleness and to engage in the concerns of religion with vigour and full exertion like men awake and active in secular employments. The Christian should be as busy and productive in the concerns of his Lord as the men of the world are in temporal affairs and that the nearer their salvation is the more lively and zealous should they be. The nearer they are to heaven the more heavenly mindedness they should possess with a view of ~~awaking~~ awakening every individual in this assembly to the weighty and important concerns of religion let me exhort you first to the necessary and much neglected duty of self examination, a duty which probably most of you have hitherto been strangers. Surely it should awaken every one in this assembly, the idea of entering upon a new year

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without knowing whether he should be in heaven or hell should he die this year. The man who has formed no idea of religion, who has never studied to redeem his time can give but a very poor account how he has spent the year which is just at an end, and perhaps 20 or 30 years before it. To vain and empty pursuits [h]as the whole of such a one's time been devoted. Time is given us for the express purpose of knowing and doing the will of our great creator, of preparing and making ready for the eternal state to which we are every moment hastening. Examine yourselves whether you have thus improved it or no. What knowledge have you gained of God and how have you studied to please him? Have you not at all times been in doubt and uncertainty about the immortal happiness of your souls so that if you had been called away this year by death, or any other preceding, would you not have been compelled to have taken a leap in the dark and to have rushed into the awful

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presence of a sin avenging God with all your guilt upon your head. Come I beseech you to resolution that you will not live another year strangers to yourselves and utterly uncertain what will become of you thro an endless duration. This day put this question to your hearts. What am I? Am I an humble servant of God? Or (am I) a disobedient impenitent sinner? Am I a disciple of Christ in reality as I have been baptised into the Christian religion or do I only bear the name? Whither am I bound and whither have I been travelling to ~~the~~ (this) last year and the years that have gone before? Have I been journeying to heaven or hell? Which society am I most fit for this day? Am I a companion of the righteous? Am I a companion of sinners? Let the society I keep, the actions I do, and the pleasure I find in the company of my associates determine this important point. What is my temper fit for, the ~~reason~~ region of perfect holiness and joy or for that of sin and impurity. Surely it is a point worthy to be settled,

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what the place of your future destination will certainly be. Will you stupidly delay this determination till it is past by the awful and supreme judge of quick and dead, before whom it is probable some of you will appear before the end of the approaching year. Alas if it should then be against (you), which you know it will in your present state, your doom will be ~~redem~~ remediless. You know as well as you know you exist you are living without God in the world and if you had died this year you would not possibly have gone to heaven and that, die when you will in your unconverted state, you can never go there. Yet you put far off the evil day. You avoid self examination, you shun the idea of death & you will not look into eternity lest your consciences should disturb you in the enjoyment of your carnal gratifications. To awaken you to a sense of your danger let me further call your attention to a few general considerations which naturally arise from the present subject.

Consider the great uncertainty of time as to sin.

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You may die the next year, the next month, the next week, the next hour, nay the next moment. When you look forward thro the year you are now just entering upon you see what may never be your own. You cannot will a day of it your own. You cannot tell what a day may bring forth. Before you see the next year as near expiring as this, you may have expired yourself. You may have done with time and may have entered upon eternity. Men presume upon time as if they were sure of enjoying it so many years as their own fancy may fix and this is the fatal delusion that ruins multitudes. Would men who are to die this (approaching) year if they knew their doom, I say would they live in fornication & adultery, in theft, lying and drunkenness, in idleness and dissipation. Surely they could not. They would then awake out of sleep and bethink themselves what was to be done. They would then begin to call upon God that they might not perish unless their conscience were hardened past feeling. How many (are now in eternity who) began this year with as little expectation of death as you have at this moment, and this may be

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your doom before the end of the approaching year. Should a prophet instructed in the secrets of heaven open to you the book of the divine decrees as Jeremiah did to Hananiah some here present would no doubt see his sentence written there in these awful words "this year shalt thou die". Some unexpected moment in the year we are entering upon will put an end a final end to all the labors and enjoyments of this present state, will end both the seasons of sining (*sic*) and the seasons of grace. Ungodly men when called away by death not only lose their life but all the means of salvation. They lose all opportunity of repentance and pardon, all possibility of going to heaven is over for ever and ever. O wretched state of deep despair, to see my God remove [*not clear*] my doleful station where I must not taste his love. Therefore ye careless, thoughtless wretches who glory in your shame, if you would repent and believe, if you would go to heaven when you die, it is high time for you to wake out of sleep.

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This moment is the time because this is the only moment you are certain of. Now is the day of salvation. Time is so uncertain that the young cannot ensure it, or the young would not die. The healthy, if health was any security against death, would not die. But neither youth, nor beauty, nor health, nor strength, nor busyness, nor riches nor power, nor wisdom afford the smallest protection against the arrows of death. The thread of life is slender. It is held by a divine hand and God can snap it asunder in a moment. You who are sinning with an high hand and an outstretched arm cannot expect that the divine patience will bear with you much longer. God will command you to be cut down as

cumberers of the ground. Further, life is not only at the best uncertain, but short. Time in its fullest extent including what is past from the creation and what still remains till it is no more is nothing in comparison to eternity. Then how short is your life. It is uncertain when it will end but certain it will end soon. You cannot hope to pass the

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common bounds of human life which is seventy or eighty years. Nay you have but little reason to hope you shall arrive at this period. The wicked says Solomon shall not live out half their days. Few indeed, if we take in the whole of mankind, who lead a wicked and dissipated life live to 70 or 80 years. By their excess of different kinds they impair their constitutions and early lay the foundation for sickness disease and death. The chance against many of you living to the above age is more than 10 to one against you, for some of you, tho young in years, are old in constitution. It is therefore probable that a much shorter space will remove you to heaven or hell. ~~His~~ Is it not then now high time for you to awake out of sleep? Your work is great. You have much to undo which you have done. Your time is short. You have not a moment to spare, none to trifle away, none to indulge sinful gratifications, none for sleeping in sin and carelessness. Again how much of your time has been lost or misspent already?

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Many of you it is but too plainly (*sic*) evident have lost all the days and years that ever rolled over your heads. You have stood all the day of your life idle and neglected the whole of your duty. Time is not merely given us to follow secular employments. This is the very lowest use of it, but it is given us for far greater & more noble purposes. It is given as a space for repentance and preparation for eternity. But have not you entirely lost it in this sense. Nay, are not your hearts more hardened and yourselves less prepared for the eternal world than what you were many years ago. Instead of improving every year in holiness or virtue every new years day finds you more corrupted and degenerated than what you were before. Will you not have many more crimes to answer for this new years day than what you had the last. Is this the way, are these the steps you take to prepare to meet you God? To show the sinfulness and unreasonableness of your conduct does not require a moments reflection.

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Nothing is more impossible than to redeem a moment of lost time. It is gone forever. Yesterday can no more be recalled than the year before the flood. If time when once gone cannot be recalled, much less can a soul when once lost, be redeemed. If you who are now in a state of condemnation would escape out of it, if you who are slaves to sin would become sincere converts, now is your time, now is your day for calling upon God. There is none of the means of grace to be found in hell, no pardon preached to the damned. The



precious name of Jesus is never heard amongst those miserable souls who are banished from God's presence. No gleam of hope thro all eternity will chear (*sic*) their dreary abode. Nothing but darkness despair and death inhabit there. Who then can dwell with devouring fire? Who can dwell with everlasting burning? You will all be ripe for eternity before you are removed out of time.

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The good will be ripe for heaven and the wicked for hell. The vessels of mercy prepared for glory, the other vessels of wrath fitted for everlasting destruction. In hell indeed sinners repent but their repentance is their punishment and has no tendency to amend them. They mourn and weep and gnash their tongues and gnash their teeth for pain. They cry and pray but the hour of acceptance is past, past forever. The means of grace are all gone. The kind restraints which God in his goodness puts upon even wicked men's minds are all removed and the sanctifying influences of the Spirit are all withdrawn for ever. Men there in become an unmingled mass of sin and iniquity. Realize to yourselves O ye careless sinners this awful thought, how you can endure to be banished from God and condemned to hell in such a wretched society as this here. It must rouse you out of your sleep

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Only trifle on a little longer at (*sic*) it will be over with you. Spend a few days more as you have spent the time past and you will be plunged in as hopeless misery as any devil in hell. Another year now meets you and invites you to improve it for eternity. I here call upon you in Christ's stead and beseech you to be reconciled to God and by the terrors of the Lord endeavour to persuade you. The inhabitants of heaven are spectators of your conduct and long to praise God for your conversion? Hell itself is not unconcerned about you. It is more than probable some of your wicked companions have long ago taken up their abode with the rich man in torments, and trembling like him lest you should also come into the same place of torment. Are none of your companions dead, none who were partners of your

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dissipation, and sinful hours you once pland (*sic*) and shared together, and encouraged and emboldened one another to acts of sin and iniquity. Ah, where are they now? Do you never inquire what is become of them? Or whether it is probable some you shall meet again in the eternal world? Can you be happy at the reflection they are gone, and that you were the principal authors of their destruction? Or at least that they must suffer thro all eternity for those crimes which you stirred them up to commit. Surely it is time for you to awake out of sleep. The calls both of the living and the dead, of earth heaven and hell are for your repentance. What resolution will you come to. What plan will you lay down for

your future conduct this new year. Will you dare to begin this year as you have all others in neglect of God and religion.

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You cannot say you have not been warned of your danger and admonished to return unto the Lord your God. You cannot plead ignorance as an excuse for your neglect of your soul. God has graciously afforded you the means of salvation. He has given you his word, a clear and express revelation of his will. But all will not do. You will not renounce your sins. You will not attend the concerns of your soul, and therefore there remaineth no sacrifice for you. You must die. O that God in his infinite mercy would this day awaken you to a sense of your danger, and cause you to cry in the rottenness of your soul for pardon and salvation that you might be delivered from the power of sin, the curse of the law and from everlasting death.

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## **Sermon 28.**

This sermon uses Simeon's outline.

Jeremiah 8 . Vs. 20-21. the harvest is past etc.

Everyone will readily acknowledge that it is his duty to trust in God. But we are prone to place our confidence in creatures and to seek our happiness from them. Hence we are often left to faint under difficulties from which we might have been easily delivered if our dependence had only been in God, and we had looked unto him for relief. This was the case often with the Jews. They relied upon the Egyptians for succour when if they would have trusted in God they might have been delivered out of the hands of their enemies.

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The prophet Jeremiah therefore takes up this lamentation over them when he viewed their national calamities and the blessings and mercies and seasons of salvation which they had lost. The harvest is past and the summer is ended etc.

In speaking from these words we shall 1<sup>st</sup> consider who they are of whom it may be said their harvest is past their summer is ended and they are not saved. 2ly consider the misery of their state.

In the primary sense this passage this passage (*sic*) is only applicable to the Jews when they were attacked by the Babylonians and reduced to great distress by them.

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First this message may with great propriety be applied to all who have lost seasons of grace provided for them by God for the necessities of their souls. We have all had our seasons of mercy. We have all had opportunities of learning the mind and will of God concerning us and yet have let them pass unimproved and unnoticed. Those therefore may be said to have lost their summer who have neglected to improve the operation and influence of divine grace upon their souls. We cannot doubt but there are particular times when all experience the strivings of God's Spirit with them. Let each in this

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congregation appeal to the state of his own mind. Let him recall those moments when under the administration of the word or under some heavy affliction of body or mind he felt the movings of God's Spirit upon his soul. He secretly prayed to him for relief or made vows and promises of amendment if the Lord would only bring his soul out of

trouble. God was gracious to him. He heard him in the day of his distress and sent him the deliverance he prayed for. How many have we seen when under the prospect of death either from bodily affliction or from the sentence of the law

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under the greatest alarm for their souls, they have prayed for themselves, they have got others to pray for them, they have ~~pro~~ wept and promised and vowed, if God would only extend his mercy to them that once, they would serve him all the days of their lives. Their prayers or the prayers of their friends have been answered. They have been restored to life or liberty again. God has put them upon trials. But what has been the consequence. They soon forget God their saviour who had done such great things for them and returned like a dog to his vomit or like a sow that was washed to her wallowing in the mire. How many are there in this congregation who have asked this wicked & ungrateful bent toward God

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and are now as wicked and as much bent upon sin as at any former period of their lives. What a very different state would such persons have been in if they had improved these seasons of afflictions which at that time tended to alarm their fears and to soften their hardened minds. But alas they have lost (good) impressions which may never return again. By this means they have hardened their neck and have refused correction and are more prepared for the day of wrath. It is very possible when trouble and affliction comes upon them again they will not feel these pious [*unclear*] for their iniquities which they once experienced nor that hope in the divine mercy

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for nothing is more common than for ministers to find when they visit the dying beds of such men who have not improved their seasons of grace, that their minds are hardened past feeling, that they have no desire after God. They are as indifferent to to (*sic*) all the concerns of their souls as if they had no soul to care for and in this unconcerned and hardened state thousands die and never awake out of their spiritual slumber till they enter the eternal world and find when it is too late that they are ruined for ever. God in his righteous displeasure gives men up to a reprobate mind. We all be alive to the dispensations of divine providence and view all his dealings with us

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with constant attention. His mercies are sent to invite us and his judgments to alarm us. But many who ought to have been drawn by them to seek after God have remained

hardened and impenitent and have neglected to improve them by which they have brought the heaviest judgement upon themselves. God hath also appointed his positive ordinances for our good. He instituted the Sabbath day for promoting man's spiritual welfare and on this day he more especially converts sinners to himself. He commands his word to be preached upon this day. Sinners hear the joyful sound. The Spirit applies the word with power and men are converted to God by it.

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But how many have let those lessons pass without obtaining the knowledge of salvation. Many never attend upon public worship. They never come within the sound of the gospel. They neglect these appointed means and pour contempt by this neglect upon the sacred ordinances of God and therefore such persons justly perish in ignorance and unbelief. Others there are who do attend at God's house, but not with a desire to see Jesus. They do not come hungering and thirsting for the bread and water of life, but attend merely from fashion or constraint and when they come in the house of God their language is

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is like the Jews of old. What a weariness is it. When will the Sabbath be over. If men lose one Sabbath day it can never be recalled. You then who feel no pleasure in drawing near to God in his ordinances, who do not love and revere the Sabbath day, and delight to hear his word preached what ~~will you~~ an awful state are you in. Your harvest will soon be past, your summer will soon be ended, and then what will you do? How have you misimproved all the sermons you have heard to the present time, and all the Sabbaths you have enjoyed. You are as much attached to evil as if you had never heard ~~any~~ a sermon or

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enjoyed one Sabbath and you must be aware if death should happen to overtake you in the state of mind you now are, you could not possibly go to heaven. You are not fit for that holy society. You have no relish for divine things. You have no meetness for glory. You neither love nor fear God. You do not ever desire to do this. Be assured your harvest will soon be past. Your summer will soon be ended, and you will not be saved.

I would further observe that the proper season for conversion is youth. This is the time when religion is likely to produce its happiest effect. The conscience is the tender, the passions are

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governable and the state of the human mind most favourable for divine knowledge. Let those then who are young improve this season for the best of purposes you will find if you draw nigh to God, God will draw nigh to you. ~~and~~ This is your time of harvest. You (may) then be encouraged to improve it. In order that you may grow in grace and in the knowledge of your Lord & Saviour. You will have many seasons of grace and mercy to enjoy if you now make the Lord your portion, if you now devote your youth to him. Look around you and you will see how many have lost those seasons which you now enjoy. You see men advanced in years still in the broad road that leadeth to destruction. The aged drunkard

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staggering thro the streets. You hear him blaspheming God's holy name. You see him violating his holy Sabbaths and as unconvinced tho on the mouth of the grave as if there was no God that judgeth in the earth. Let such examples of men whose harvest is past and whose summer is ended produce upon our minds gratitude and thankfulness to God for all his mercies to you and take warning from them to flee from evil.

We have now shewn who they are ~~(of) who have no~~ of whom it may be said, their harvest is past etc. Men who have suffered those seasons of grace and mercy appointed them by God to pass unimproved, that have paid no attention to the operations of divine grace upon their minds

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and that have neglected both the mercies and judgements of God.

We come now in the 2<sup>nd</sup> place to consider the misery of such a state. The seasons of mercies such persons have lost can never be recalled (redeemed). Present time is often wasted as if it were of no value, but many thousands would be glad on a death bed to recall the seasons when they had heard the glad tidings of the gospel or felt the motions of God's Spirit. Such wishes however are all in vain. We have no more power to command those return than to call the dead to life. We are apt even when some religious feeling is excited in our minds to promise our selves days and years yet to come.

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Peter did this when he was moved by Saint Paul's preaching of righteousness etc. How often does death disappoint ~~our~~ our expectations. We think we shall have a more convenient season but death steps in between us and that convenient season and cuts off all our hopes. Every lost season greatly aggravates our guilt. The means of grace are ~~not~~ most important and valuable. Talents and the neglecting to improve them will be severely

punished in the world to come. Our Lord has told us that the unprofitable servant shall be cast into outer darkness. There shall be weeping & gnashing of teeth. Every season of grace men ~~lose~~ have lost has hardened their hearts. The word that does not quicken and save will

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[*not clear*] and condemn. For the gospel is a saviour of life etc.. Every lost season has grieved the Holy Spirit more and more. My Spirit will not always strive with man. If he cease to strive with us we are then lost and undone forever. Our destruction is then certain because we cannot repent without the aid of the Spirit. We cannot believe without this aid etc. How awful is the state of all persons who have thus lost their seasons of grace. How ought such to tremble under a sense of their danger. I am well aware that there are many in this assembly that have abused the patience and long suffering of God towards them. Mercies and judgements have attended

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all their steps, but they have been deaf to both and now they are in danger of filling p the measure of their iniquities. You who are in this state, whose circumstances testify against you this day be alarmed of your danger before it be too late. You are now entering upon another year. Let me entreat you to begin to lead a new life. You cannot tell where you may be before this year runs its round. Many amongst us will have closed their eyes in death. The earth will have open its mouth and received them amongst the dead. But where will the immortal part, the precious soul have taken up its eternal habitation?

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Divine revelation tells us in language that we cannot mistake what will be the portion of the finally impenitent, men that will not fear and seek after God. The impress of things requires that all who enter the heavenly state should possess a meetness for that state. Heaven could afford no happiness to an unsanctified mind. There is nothing ~~the~~ in that society suited to such a state of mind. Men who have no pleasure in the service of God on earth are not likely to have any participation of it in heaven. But tho you are told these things again and again, yet an evil heart of unbelief keeps you back from all exertions

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you will not care for your poor souls. You will be at no pains to provide an everlasting habitation for them. There is only one remedy yet remains for you, and that is now to fly to Jesus Christ by earnest prayer. If you have lost all your seasons of grace hitherto, if you have neglected all the means which God hath provided for the salvation of your soul do not continue in sin. Your harvest is nearly past. The summer is nearly ended with

many of you. Many of you are now in the vale of life. ~~But~~ embrace the present moment. Let no more season pass unimproved. Resolve now in the strength of the Lord to turn unto him.

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Tho your case may be desperate it is not quite hopeless. Christ is a physician able & willing to save all that come unto him. His blood is a balm that heals the most deadly wounds. Come let us reason together etc. The true reason that so many die in their sins is that they will not come unto ~~him~~ Christ for salvation. Yet will not come unto me etc. Jesus is always ready to receive sinners. He came into the world to etc. It was his sole errand to this world of ours. He came to see<sup>80</sup> and to save them that were lost. Then why will you die why will you slight his love. There is no name but the name of Jesus etc. There is salvation in no other. If you perish the sin will lie at your own door.

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Your guilt will be found upon your own head. God the righteous judge will be just in his sentence upon you. For the judge of all the earth will do right. You will not be able to blame him. He has given you invitations, warnings and promises and has confirmed them all with an oath. He has sworn that the wicked shall die and that the righteous shall live. Jesus Christ, he will also appear to your condemnation because he died to deliver you from death, but you neglected his great salvation. This very neglect constituted you an enemy. That you will be convinced if in that day when he shall command his angels to bring these his enemies etc. God's ministers

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will testify against you. They have by warning you delivered their own souls. If you had only been warned once, you would not have been able to ~~to~~ find an excuse for neglect that warning but you are warned continually every Sabbath day. You hear the word of God and therefore you will have no plea left to extenuate your guilt. You that have been blessed with pious parents, and friends who have admonished you and who have laboured to lead you into the paths of righteousness, will then rise up with indignation against you to condemn you. In short God will bring every thing into judgement that all the assembled worlds may see

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how righteous and ~~done~~ true are his judgements. If you will not now be prevailed upon to believe these things, to lay them to heart, be assured that you will die in your sins, and where Christ is you will never be able to come. Lastly I would speak a word to you who

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<sup>80</sup> We might have expected the "seek" here but Marsden had written "see".



are resolved not to let your harvest pass and your summer to end without without (*sic*) being saved. We would hope these are some here who have formed this resolution tho their number may be very few. You have every thing to encourage your exertions to lead a godly life. Such a life will be highly pleasing to God. Heaven will smile upon you. How often is it said in the scriptures the Lord loveth the righteous, the Lord careth for the righteous.

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The righteous are his portion. They are his treasure that he will keep them fed and in the end that their death is precious in his sight. You who are determined like Joshua to serve the Lord have nothing to fear. How will Jesus the mediator of the new covenant rejoice over you to do you good. He will prepare a mansion for you in his own palace, that where he is there ye may be also. He is gone to heaven as your prerunner, and will provide all things necessary for your reception against the day when you shall enter his glory. He will now bestow upon you all needful supplies of grace and keep you from falling. He will reveal himself to you as he does not unto the world

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and make himself precious to your souls. You will have him as your captain and as he has already concurred death and hell and Satan so will he give you victory over these enemies. The angels will rejoice at your conversion. They will now attend you in your pilgrimage here on earth, will encamp around your bed wen you sleep and keep their constant watch. Hence you may lie down in peace and safety under their guardian care. As your names are enrolled in heaven, as you are now citizens of the new Jerusalem and joint heirs with Christ. Consider the dignity of your character, the rank you hold in heaven and to what an inheritance you

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are heir to, and study to live becoming your holy vocation. Improve every season of grace, every Sabbath day, every sermon you hear. Let all your words and actions tend heavenwards and convince an ungodly world that you are in earnest to win Christ and as you have entered upon another year devote it to his service who has called you to his glory. This year you may die and then you will be put in possession ~~of your possession~~ of your inheritance. It is now kept for you. While you are here you are only a minor. You are not of full age, but when you drop this earthly

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<sup>81</sup> Page 26 is blank.

frame, and 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, and so much the more as you see the day approaching.

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## **Sermon 29**

This sermon uses Simeon's outline.

Jeremiah 6 C. V. 16. Thus saith the Lord.

Whatever bears the stamp of antiquity upon it finds for the most part a favourable reception in the world while innovations are admitted with caution & reserve lest they should prove injurious to the community. The gospel of our blessed Lord is often discarded ~~as new~~ under the erroneous idea that it is new tho it is as old as the foundation of the world. Abel understood it and believed in it and obtained eternal life. In the days of Jeremiah serious religion was deemed a novelty<sup>82</sup> and considered a strange thing (thing in the law) but the prophet called the attention of the people to it no less from

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the consideration of its antiquity than its own inherent excellency. He calls the gospel the good way, the good old way, and claims our attention with thus saith the Lord, not man but God himself (says), Stand ye in the way and see and ask for the old path. Where is the good way and walk there on and ye shall find rest for your souls. In order that ye may understand the words before us ~~we shall~~ we shall inquire 1. what is the old and good way here spoken of.

2. What is our duty respecting it. & 3rdly the encouragement given us to perform the duty.

Ye shall says the prophet find

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rest unto your souls. The explanation which our Lord himself has given upon this passage in the 11 ch. of St. Mat. Vs. 28-29 where he says, come unto me all ye that labour etc. (This) shews that we are not to confine its import to happiness above but must understand it as comprehending it a penitential affiance in God. Christ declares that he is the way, the only way to the Father, and that no man can come to God but by him. (Hence he says come unto me.) This important object we should always keep in view. Never entertain an idea that we can get to heaven by some other means. To him we must come, trusting in his mediation and intercession, and looking for acceptance with the Father thro him alone,

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thro what he has done & suffered for us. Now this is certainly the old way, marked out by all the Jewish sacrifices which were intended to lead men to him and by the various types and ceremonies under the law. This way was trodden by Abel and our first parents. Abel

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<sup>82</sup> Marsden has written "novely".

was the first man that safely arrived at the end of his journey when he entered into rest. Enoch walked in this way for he walked with God and got to heaven by the strength of his faith with without (*sic*) passing thro the gates of death (for God took him). Noah, Lot & Abraham all in their day walked in this way. This we are assured of from the sacred writers. Abraham saw my day and was glad said our Lord to the Jews. He believed in Christ and was saved thro him.

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Nor can we doubt of this being the good way since it was appointed of God himself and has been walked in and approved of by all the saints from the beginning of the world. The import of our text not only comprehends a penitential affiance in God but also in cheerful obedience to his commandments. Our Lord says take my yoke upon you and learn from me. Nor can this ever be dispensed with. If we are the servants of Christ we must bear his yoke. This faith in Christ be the way of acceptance with God yet obedience to him is the only means of manifesting our faith. Hence holiness is called the Lords highway by the prophet. This too is of great antiquity and must be traced up thro prophets

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& patriarchs to the days of righteous Abel. This is the way in which all pilgrims to the celestial city ~~have walked~~ have walked in every age & in which the great captain ~~have~~ (of salvation) himself walked and all the saints since his ascention (*sic*) into heaven have followed. Then all marked the footsteps that he trod, his seal etc. It must therefore be acknowledged to be a good old way. It leads to perfect glory, honour & immortality, even to the perfecting of our nature, to the adoring of our holy religion. ~~What~~ Well then might the prophet exhort us in the name of the Lord to stand in the ways and see & ask for the old paths, where is the good way, & walk there in & ye shall find rest for your souls. This is not a mere speculative point or matter of doubtful importance as we shall see

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while we in the second place consider what is our duty in respect of it. We are all travelling to the eternal world. Every moment time alone carries us on whether we sleep or wake. Every beating puls[e] we tell, we are travelling to the grave, and our infinite happiness or misery depend upon every step we take. We must be aware that we are not all travelling to the same end, nor can we be while our lives are so various in a moral & religious sense. None of however should go on in a presumptuous confidence that we are right but we should stand & see and attentively consider whither we are going. We should ask ourselves where we are going to. We should ask of those whom God has appointed to e as way marks to the people, and whose lips should both keep & disperse knowledge. Moreover we should search the sacred scriptures which as a map drawn by inspiration

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delineates our path with infuttible (*sic*) correctness. The road to Canaan is here plainly laid down and all the bye paths that lead from it marked so clearly that he who runneth may read. In order to find out whether we are in the good old way or not, we should compare our footsteps with the prophets, with our Lord's & his apostles. Abel offered up acceptable sacrifices to God. Do we offer up our sacrifices to him. Enoch walked with God. He lived in sweet communion with him as a man with his friend. Do we walk with God. Is your fellowship with the Father & with his Son etc. Noah found grace in eyes of the Lord and walked in the good old way more than 120 years. Have we found grace in the eyes of the Lord? Have we entered into the Ark, Christ Jesus in order that we may be safe from the deluge of divine wrath. Abraham believed God and obeyed his voice and was called the friend of God.

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From his piety & zeal & holy obedience he not only walked in the good old path himself, but took all his household along with him. This testimony is given of him by God himself. I know Abraham, I know his character, I know his principles and how he will act. I know that he will command his children & his household after him that they shall keep the way of the Lord. Abraham would not merely leave his children & servants in that good old way while he lived but he would by his example & instructions fix the principles of the zeal of God & live to his commandments so strongly that they would walk in the same righteous path when he was dead. Ask yourselves now my brethren whether you are following the footsteps of faithful Abraham? Do you fear God and do you labour that your servants & children may fear him

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him (*sic*) also ~~when~~ while you live & when you are dead. The lives & deaths of the Old Testament saints are written for our instruction. If we imitate their example, if we walk in their steps we may (confidently) hope to arrive at their happy end, but if our characters do not correspond with theirs, if we are walking a different road, we may conclude that we shall never attain to their final felicity. The royal psalmist prayed to God & said, make me to go in the path of thy command for therein is my delight. I would ask when did you offer up such an ardent prayer? When did you express your devoutest (*sic*) wish to keep God's commandments? It is by comparing the feelings of the soul with the pious feelings of the saints of old that we are to form an opinion of our religious state.

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If we do not possess their precious faith, if we are not walking with God, if we are not labouring to instruct our children & servants by our example & precept, and treading in

the footsteps of the saints we are not walking in the good old way. We have no just ground to hope that we shall arrive at the heavenly Canaan at last. I would observe to possess knowledge will be of little service unless it produce a practical effect, a real turning from the broad road that leadeth to destruction in which all men are naturally walking in, into the good old path. When we have found the right way we must come into it. We must renounce every other path however pleasant or profitable it may have been.

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We must not only get into the old path, but we must walk in it continually. We must not be drawn from it by allurements nor discouraged in it by any difficulties. We must be determined to keep in the good old way, and not turn aside to the right hand or to the left. We shall be followed every step by allurements on one side of the way, and on the other by threats & difficulties. They that would live godly in Christ Jesus must suffer persecution and it is thro much tribulation that the real Christian enters the kingdom of heaven. This is the divine declaration & the scriptures cannot be broken. I am sure many of you have a perfect conviction that you are not walking in

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the path of righteousness. You possess a certain degree of religious knowledge. You know & believe that there is a God. You believe in eternal rewards & punishments. You believe that the righteous shall enter into life and that the wicked shall be turned into hell. You have learned these important doctrines from divine revelation. But notwithstanding this knowledge you continue in the same state of mind enslaved to the same lusts & passions you ever did. You never stand in the ways and ask for the old paths. You never say where is the good way & we will walk in it. Hence all your knowledge is of no service to you. It does not bring you to God. You still continue to (walk in the) way that leadeth to destruction. Pray that your eyes open and under the clearest conviction

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that you are in the broad road. It is your duty (&) it would be productive of your present & eternal happiness to ask for the good old way and to walk in it. Whatever advances good men (may) have made, they are still to prosecute the same path. Till they arrive at the end of their pilgrimage they are prohibited from ever turning out of it whatever may (happen). Difficulties and dangers may attend them. Nor will this appear hard if we consider in the 3<sup>rd</sup> place the encouragement given to all Christians to perform this duty. Walk in the good old way says the prophet & ye shall find rest to your souls. What a great & precious promise is this to all that are walking in the righteous path.

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To those who are out of this way, whatever they may boast, we are sure there is no solid peace, but they who walk in it shall find rest. They shall find rest in their way. Sweet is the rest which a weary & heavy laden person finds in Jesus Christ when he comes to him. He sees in his atoning blood a sufficiency of virtue to expiate all his guilt. He views him by faith upon the cross bearing his sins in his own body on the tree. A bleeding saviour seen by faith etc. The believing soul perceives that the foundation of his hope is sure & immoveable and therefore having peace in his conscience he rejoices in hope of the glory of God. No condemned criminal ever received with greater gratitude a pardon from his sovereign than the weary and burdened sinner

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receives a pardon from Jesus. From that moment he enters into rest. From that moment the peace of God that passeth all understanding keeps his heart and mind. He now feels that he has got into the right way. The word and the spirit of God both bear their testimony to this in his conscience and now is (*sic*) heart being enlarged he is ready to run the way of God's commandments. This is a rest that none can ever find but those who are come to Christ and it is a rest which men in general have no idea of. They have no (idea) of the extent of God's mercy, and that he will now make (h)is mercy known to men in the way we are speaking of. Was I to ask many of you who make some conscience of performing religious duties

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and who pray to God to be merciful to you, when you expected to receive the divine mercy, you could not tell me. You had not made up your mind upon this subject. Was I to tell you that you ought to expect this blessing every time you bow your knee before the throne of grace you would hardly believe me. Was I to tell you that you might know that your sins were forgiven you by believing on Jesus, you would be staggered at this declaration. But the great comfort which the good man derives from religion is this very knowledge. He knows not from hearsay, not from reading but from experience that this Son of man has power upon earth to forgive sin.

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& if he has not attained to that knowledge was any pious Christian to assert that he knew that his sins were forgiven many would be ready to accuse him of blasphemy (St. P. said I know in whom I have). But this knowledge God does give to his people and this knowledge is called in our text, a rest, and ye shall find rest to your souls says the prophet which is of the same import as if he had said ye shall receive a pardon for your sins. Job received pardon for all his sins and knew this when he said I know that my redeemer liveth. The Psalmist proclaims bless the Lord O my soul etc. King Hezekiah declared

thou has cast all my sins behind thy back. How often did our Lord say to one and another who came

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unto him in the days of his flesh son or daughter go thy sins are forgiven thee. We have redemption thro his blood, even the forgiveness of our sins. This doctrine was taught by all the prophets by our Lord & his apostles. This is the good old way. I wish you understood it. I wish I could find language sufficient to convey it to your minds. It is this that gives the good man advantage over all others. If you have any doubts upon these doctrines which I am stating, if you feel any hesitation to believe that there is a single soul in this congregation (that may not be brought to experience) that his or her sins are forgiven them, on a suitable application to the footstool of divine mercy, let me

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exhort all who feel such an hesitation to search the scriptures for themselves and see whether these things are so. I know I am not asserting cunningly devised fables when I declare unto you that God will pardon and absolve all them that truly repent & turn unto him, and he will pardon them, not merely the week or day or hour before they die but even now (on their *[note clear]* by believing on his Son) and seal their pardon upon ~~hear~~ their hearts by his Spirit and fill them with peace & joy in believing. Religion is intended to do us good now, to support us under our trials now, to reconcile us to the disquietudes of life now, to fill us with an

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hope of immortal glory now, to give us the full assurance of faith that God is reconciled to us now, to assure our consciences now that we are the sons of God. This I say is the old path, this is the good way, this is the way in which all the saints in every age have found rest to their souls during their whole sojourning (*sic*) here below. In their way to heaven they enjoyed rest and more particularly in their end. If the ungodly have no peace in this world much less have they in the world to come, but the believing soul will enjoy perfect rest when he shall have ceased from his present labors. I heard a voice from heaven etc. There remaineth therefore rest etc.

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and such a rest as eye hath not seen etc. At the instant of their dismissal from the body their happy souls shall be born as angels sing into the regions of the blessed and there they lie in the bosom of their Lord and shall be eternally happy with him in glory. We have now shewn what is the old & and good way spoken of in our text, and what is our duty respecting it, and the encouragement we have to perform this duty, and shall now



conclude with an address 1. to those who disregard religion. You indeed may plead long example, even from the days of Cain, and general practice in ~~you~~ favour of your habits of vice. But upon cool reflection do you doubt which is the better way?

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The way of the right or the way of the evil? I ask you do not in your hearts envy those who walk in the good old way and wish you were able to live as they live? If then you would not perish by continuing to follow the trash you are now in, altered to the warning now given in our text. Stand ye in the ways and see and ask for the old path inquire where is the good old way. Take not a single step further in the path of vice but now inquire how you may be saved. This is your time. This is your day of grace & mercy. Till you turn to God you will find no rest, but when you turn to him you will find rest for your souls.

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<sup>83</sup>2. There are many who approve of coming to Christ for salvation but do not approve of taking his yoke upon them. They cannot renounce the cares & pleasures of the world for Christ and therefore they cannot walk in the good old way. There are a few who walk in the good old way. Be not content my bretheren (*sic*) to go to heaven above but labour in your respective situations to bring others along with you. Husbands their wives etc. Let all be instant in season and out of season to promote the eternal welfare of their fellow creatures. Time is short, work then while it is day. It is scarcely to be believed what good might be done if all masters & mistresses of families would use their influence & authority in promoting religion amongst their children & servants. Many by this means would be brought into the good old way. Their example would have great weight. While personal & family religion is neglected the administration of God's word will have little effect. It is only like sowing good seed upon unbroken up ground where it is left to be devoured by the fowls of the air.

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<sup>83</sup> The writing on this page is smaller and neater than the previous pages.

## **Sermon 30**

This sermon uses Simeon's outline.

Luke 2 Ch. Vs. 34-35. behold.

The ways of God are deep & unsearchable, far past man's finding out, this every individual may be convinced of if he only will attentively examine his own history and mark the particular providences of God which have attended him thro his sojourning here on earth. Many occurrences have happened to him which he cannot explain, many divine interpositions which he cannot account for. In many instances the very richest displays of divine love have been accompanied with the heaviest afflictions. The honour bestowed upon Paul when God called him by his grace & revealed his Son in him and

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commissioned him to preach the gospel to the gospel world was the forerunner of great sufferings. This the Lord told Ananias when he appeared unto him & directed him to go & comfort Paul when labouring under conviction of sin. I will shew him what etc. Thus the Virgin's distinguished privilege of bring[ing] the Son of God into the world was as prelude to the severest anguish to her soul. It is true she was blessed above all women upon earth, as far as respected her near relation to the mediation between God & man, but what heavy afflictions she endured on account of her holy child Jesus none can

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tell. Her anxiety about him must have been exceeding great and when she saw him despised and rejected of men and a man of sorrows & acquainted with grief in his afflictions she was afflicted. When he was wounded she was wounded. So great was her love anxiety & tenderness for him that she seems to have been regardless even of her own life. She followed him to Calvary. She stood by his cross weeping. She saw the nails pierce hi hands & feet. She heard him cry my God etc. Jesus felt for her heavy afflictions when he hung upon the cross and seems for a moment to have forgot his own sufferings for he

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he looked down upon her as she sood (*sic*) at the foot of his cross & said woman behold thy son, and then addressed the beloved the beloved disciple who was with him, and directed him to consider her as his mother. At this awful hour the most painful word pierced her soul. Probably no woman ever suffered greater with anguish of spirit than the Virgin Mary did at this time. When she saw her beloved Son expiring under the severest pains both of body & mind, and in his last moments made the Spirit and Saviour of the

surrounding multitude. This advent with all the circumstances attending it was for the fall and rising again of many in Israel.

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His incarnation would be the salvation of some and an occasion of a more dreadful condemnation to others. It was pretold in the words of our text that this was one end & it would also be the effect of Christ's coming into the world. Behold this child is set for the fall & rising again of many in Israel, & for a sign that shall be spoken against, yea a sword shall pierce thro thine own soul that the thoughts of many hearts may be revealed. In speaking from these words we shall 1. consider the remote ends of Christ's exhibition to the world. 2<sup>ly</sup> the more immediate end. 1. God has on the whole consulted his creatures good as well as his own glory. The prophet Isaiah is very particular

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when speaking upon this subject. He tells us that Christ shall be for a sanctuary but for a stone of stumbling & for a rock of offence to both the houses of Israel and many of them shall stumble & fall and be snared & taken. This happened to the Jews in consequence of Christ's appearance being so contrary to their carnal notions of him. They looked for him in a different [*not clear*] They expected that he would set up his kingdom in this world and restore to them all their political power & influence which they had lost amongst the nations of the earth. Finding their hope deceived they rejected him altogether & set him at ~~na~~ nought

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and hence he became a stumbling block almost to their whole nation. This had been plainly foretold in the prophecy we have just quoted. This prophecy is frequently mentioned by the apostles as they saw it literally fulfilled in their own day. St. Paul upon writing to the Corinthians tells them we preach Christ crucified to the Jews a stumbling block and St. Peter tells us that Christ was precious to them that believed, but he was a stone of stumbling & a rock of offence to them that were disobedient. On one occasion our Lord when addressing the Jews and reasoning with them on account of their conduct

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towards him, said unto them have ye never read in the scriptures, the stone which the builders rejected, the same is become head of the corner. This is the Lord's doing & it is marvellous in our eyes. Therefore say I unto you the kingdom of God shall be taken from you & given to a nation bringing forth the fruits thereof and whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall it will grind him to powder. In

these observations he intimates to the Jews that the prophets had pretold that they would reject him and that their rejection would bring upon them the most

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tremendous judgements of God that they would fall beneath his wrath as a man would be crushed beneath a millstone, and that the gospel the word of salvation would be taken from them & given to the Gentiles. He elsewhere confirms the declaration of the above prophecy. For judgement I came into the world says he that they which see not might see & that they which see might be made blind. The Jews would be blinded though their unbelief & would thro pride ignorance & malice crucify the Lord of Glory while the Gentiles would be enlightened by his word & Spirit & would believe in him to eternal life. The coming of Christ actually produced this effect. Many took offence at him from the moment of his birth.

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The news no sooner reached Herod than he sought the young child's life to destroy him. His mean appearance when he entered upon his public ministry disgusted many who said is this not the carpenter's son. His doctrines were offensive to many that when he preached they took up stones for to stone him and when he declared who and what he was they then took counsel to kill him and at length prevailed to have him crucified. Thus they became more wicked than they otherwise would have been. This our Lord declares when he says if I had not come & spoken unto them they had not had sin but now they have no cloke (*sic*) for their sin. They can make no excuse for it.

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Thus they perished with a more aggravated condemnation. Our Lord in one of his sermons tells them plainly this, I say unto you that it shall be more tolerable for Tyre & Sidon at the day of judgement than for you nay even for Sodom! Thus we see that the coming of Christ was for the fall of many, that it would thru their unbelief & final impenitence aggravate the guilt of millions in the days of his flesh and in every succeeding age. For if we reject him as the Jews did we shall fall also into the same condemnation. But the fall of many was by no means the chief end of his coming. The rising of many was the grand end of his advent in

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incarnation. Previous to the coming of Christ both Jews & Gentiles were in a most deplorable condition. They were guilty, helpless & hopeless. From this state Christ came to raise them. This also was a subject of prophecy. He was to bring the blind by a way that they knew not. He was to lead them in paths that they had not known. He was to

make darkness light before them & crooked things strait. Our Lord often declared that this was the end of his coming. Our Lord told Zaccheus, the Son of Man is come to seek and to save that which was lost, and again I am come that they might have life & that they might have it more abundantly. Hence he calls himself the resurrection & the life. I am etc.

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And his coming produced this effect also. Few believed in him before his death. Tho some received him as the promised messiah & believed in him as such. Good old Simeon requested the Lord to let him now depart in peace for he had seen Christ. Tho few believed in him while he lived, yet myriads were raised by him soon after his death. They rose from a death in sin to a life of holiness and found to their unspeakable joy that the holy child Jesus would save them from their sins. This effect is still carrying on in the world & has been from his advent to the present day. Many from their own experience can say with Hannah, he raiseth up the poor out of the dust and lifteth up the beggar from the dung hill to set them among princes and to make them inherit

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the throne of glory. This he does when he raises a sinner from his death in sin, when he reveals his grace & mercy to him & preserves him from all evil thru life & at death receives him into his everlasting kingdom. We have now considered the remote end of Christ's coming into the world. The fall and raising of many. Many would be more hardened in their wickedness by their opposition to him and perish at last in unbelief while many would be raised to eternal life. We come now in the 2<sup>nd</sup> place to shew the immediate end of his coming. The minds of men ~~with~~ (in) reference to God were very little known. The wickedness of the human heart had never been fully known till he came to probe and open it. It was with

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men's hearts that he had principally to do. He clearly showed how every one was affected towards God and that all actual sin & wickedness proceeded out of the heart of man. His heart searching sermons soon excited the greatest enmity against him. He became a constant mark or butt of contradiction. No man ever met with so much contradiction as he did. Consider him says the apostle to the Hebrews that endured such contradiction of sinners against himself. He was contradicted by all persons. The scribes contradicted him, the Pharisees also, the lawyers & the Herodians in the most virulent manner. They contradicted him in all that he taught about his person when he claimed. When he claimed equality with God his Father they accused him of blasphemy. When he wrought his miracles

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They attributed these to the agency of the devil and when he breached the blessed gospel they disbelieved him and said he was besides himself. They came to hear him with no other view than to catch ensnare and provoke him. He continually bore this contradiction of sinners, both from his own relations & from his enemies. When his pious mother beheld all these things, saw him despised and persecuted from city to city and from village to village and beheld him weeping over impenitent sinners how must the sound have pierced thro her own soul. In becoming such a mark the thoughts of many hearts were revealed.

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The Pharisees wished to be thought righteous because they fasted and made long prayers & gave alms but he taught them that their righteousness would stand them in no stead at the day of judgement, that they were only like whitened sepulchres which appeared beautiful without but within were full of rottenness & dead men's bones. Hence the Pharisees hated and persecuted him. The scribes, the freethinkers of the day, they pleaded for candour. They thought our Lord uncharitable in his censures of them as they told him in so saying thou accuses us, but he told them that they were hypocrites, ye shut the Kingdom of Heaven against men.

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For ye neither go in yourselves neither suffer ye them that are entering to go in. Man of all ranks combined against Jesus. They all shewed their dispositions towards him and what was in their hearts. What evil had he done to bring upon himself such universal hatred & contempt? We are told he did no sin, neither was guile found in his mouth. He was holy and harmless & separate from sinners. It was his holy life his heavenly doctrines his divine pretensions that disgusted an ungodly world and caused him to meet such contradiction of sinners. The preaching of Christ and him crucified

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still makes the same discovery. Christ is still a butt of contradiction in the world. Before his gospel all seem to be agreed, but when it is set forth discord and division ensue. When men are told of their crimes they are offended. When the self-righteous are told, except your righteousness exceed etc they are offended with the gospel. The gospel declares that whoremongerers & adulterers God will judge. This declaration is offensive to all such characters. It further says the unrighteous shall not enter into the Kingdom of God, that the unclean shall not enter into the gates of the celestial city

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and that all liars & blasphemers shall have their portion [in] the lake that burneth with fire & brimstone which is the second death. And further, he that believeth not is condemned already. Men who are under the power & dominion of sin must and often will be offended with the truths of the gospel. Sin remains the same in all ages. Human nature is the same and if the gospel of God was preached with the same power with the same purity, zeal [*not clear*] and application to men's consciences that it was by our Lord himself, the world would be as clamorous for the execution of such a preacher as the

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Jews were for the crucifixion of our Lord & Saviour. But as no man ever spake as he did, no man ever laid open the secret springs of wickedness and revealed the thoughts of men's hearts like him. Hence no man ever met with equal persecution from the world. Tho man in general did not believe on him, yet we read of a few publicans and harlots who gladly received the truth. So it is at the present time. There are few comparatively who embrace the gospel where it is preached, there are a few to bear witness for God. Some in every age accept the Christ and his salvation

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and at last receive the end of their faith even the salvation of their souls. We shall now conclude this subject by way of improvement. Let us inquire 1<sup>st</sup> what knowledge have we gained by the preaching of Christ. We have all heard of his incarnation and birth. These doctrines we have been taught to believe from our youth, but have we ever seriously considered who Christ is, or from whence he came, and for what purpose he took our nature upon him, and how far we are concerned in his advent? This is a consideration of the

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first importance. The angels were the first to proclaim his birth. Down from the portals of the sky, the glorious ~~did~~ tidings ran, and angels flew with eager (*sic*) joy to bear the news to man. You have heard these tidings. They have been proclaimed unto you. You have heard that a child hath been born unto you, that a Son hath been given. That his name is called Jesus & that he will save his people from their sins. His salvation will not merely extend to this man or that woman, to this Jew or that Gentile, but whosoever shall call upon the name of the Lord shall be saved.

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The Jews had some excuse for rejecting Christ. They as a nation had been taught by their learned men to expect a great (temporal) prince who should restore again to them the Kingdom of Israel. They had been looking for him for ages. Their prophets were always

prophesying of his advent. They had long and ardently prayed for his appearance in order that he might, according to their carnal notions, free them from the hand of their oppressors which they firmly believed he would do when he made his appearance in the world. No wonder they were

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disgusted when they were told that the prince whom they had been so long expecting was born in Bethlehem, and laid in a manger and that his reputed father was only a poor mechanic, a common carpenter. The very idea fired their indignation, tended to root their prejudices against him, and when they saw our Lord, after he had entered upon his public ministry, assume no worldly pomp, no grandeur, to have no followers excepting a few poor ignorant fishermen, they despised him and treated him with the most sovereign contempt. They could not deny his miracles, but at the same time they would not admit his claims to the

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to the messiahship, and in order to get rid of his pretensions (*sic*) and to put a stop to his doctrines they conspired together to put him to death. But the apostle tells us they did it ignorantly in unbelief for had the prices of this world known, they would not have crucified the Lord of glory. This is not the case with us. We have no national prejudices to struggle with. We know that the Son of God is come. We believe this truth at least in a speculating way. Hence from our superior light and knowledge, our guilt will be enhanced if we

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neglect the Saviour. This festival should call forth our most grateful acknowledgements. We should remember him who though he was rich yet for our sakes he became poor that we thro his poverty might be made rich. We should join with the angels and sing with the spirit and with the understanding also. Glory to God ~~upon~~ (in the) highest & on earth peace goodwill to(wards) men. How are the angels keeping this ~~anniv~~ anniversary in heaven with all the redeemed who are now in glory this day. With joy the ~~eorus~~ chorus they repeat. Glory to God on high. Peace good will the sinner meet Jesus born to die.

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Should not our hearts feel this sacred flame? Should not our hearts burn within us while we are dwelling upon this mysterious theme, this everlasting song, this joy of angels and glory of the saints. Christ came for the rising from the lowest abyss of misery to lost helpless sinners to share with him in his glory for ever & ever. Ye who do believe in him and to whom he is precious will endeavour to imitate the angels. Ye will sings praises



with unfeigned lips. Ye will draw upon the mysteries of his love with the most pleasing sensations and live in hopes of soon

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seeing him as he is now in his glory. One year more may land you on the peaceful shores of immortal glory. The next Christmas you may celebrate may be with the spirits of just men made perfect. Thousands will before that period join the general assembly in the new Jerusalem and will add to the number of the redeemed. There all sin, all sorrow, all crying are over forever. This thought should keep up the Christian's spirits while he is waring a good warfare here on earth. He should never be cast down nor grieve under his trials. They are all fitting him for a better world and will in the

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end make heaven sweeter to his weary soul. Be patient then my beloved brethren for the coming of the Lord draweth nigh. Your salvation is nearer than when you believed, for the night is far spent now with you and the day of eternity is at hand. Keep then this festival in remembrance of ~~your~~ the great humility of your blessed Lord & master and offer to him your grateful acknowledgements for the great love wherewith he hath loved you. So shall it prove a blessing to your souls and the means of establishing your hearts more and more in the

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faith of the gospel. Lastly let me warn all here present of their sin & danger if they neglect Christ and the end for which he came into the world. If you do this his advent will prove your eternal fall. It will greatly aggravate your condemnation. If you turn this solemn season into times of dissipation & drunkenness, in adding sin to sin & iniquity to iniquity your damnation will [be] as just as it will be certain. The punishment of the unbelieving Jews will be comparatively small to yours in the day of judgment because you sin wilfully and not ignorantly as they did. You believe the Son of God is come and yet reject him.

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They had been led into error by national prejudices. Your sin is wilful. You sin with your eyes open. You reject Christ with our knowledge. If you spend this festival in the gratification of your sensual appetites, in the indulgence of more than beastly lusts, how can you escape the damnation of hell? God can make no allowance for sin. Neither time nor circumstances nor temptations will be any plea with him for the commission of the least sin. The angels sinned and are now reserved in chains of darkness to the<sup>84</sup> great day.

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<sup>84</sup> Words written above the line here are not readable.

You are in danger of falling into the same condemnation. Stand then in awe & sin not least (*sic*) God be angry with you & ye perish from the righteous

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## **Sermon 31**

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

1 of Peter C.4 V.7<sup>th</sup> The end of all things is at hand; be ye therefore sober & watch unto prayer.

None can read attentively the writings of the apostles but he must be convinced of the justness of those sentiments contained in them and more especially those concerning man's mortality. They well considered our present state of existence, how precarious & uncertain man's abode here below is and that he stood every moment upon the verge of an awful eternity. The carelessness & ~~thoughtlessness~~ & inconsiderateness of mankind about the salvation of their souls which ought most of all to concern them had great effect upon the minds of the apostles. Hence they made it their constant study to awaken a drowsy world and sounded an alarm in God's holy mountain.

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For this purpose they made use of every term that human language would afford, & every representation that their imagination would invent. Sometimes we find them reasoning of right temperance & a judgement to come. They forewarn us of the final dissolution of this present world, not only that the earth & sea and all that are there in shall be burnt up, but also that the visible heavens shall pass away with a great noise, that the sun which we now behold shall be darkened and the moon shall withhold now her shining and the stars from heaven shall fall, or worlds on worlds shall devolve at the final consummation of all things. The apostle Peter dwells very much upon this subject in both his epistles. His mind was pregnant with the views he had of the coming of the day of God. He laboured that his congregation might have the same sentiments of these things as himself knowing that if they had they would be affected in the

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same manner with them. In the chap before us he exhorts believers to bear patiently their present afflictions & calamities, and encourages them under them from the consideration of Christ's sufferings & of his entering into his glory reminding them that in a short time these things would all be over, and then they should be happily crowned with glory & honour. The end of all things says he is at hand be ye therefore sober & watch unto prayer. Two things in this passage offer themselves to our immediate consideration. 1. the threefold duty enjoined. 2. The reason for it, the end of all things is at hand.

We will take the duty as it lays before us, be ye sober. Sobriety is here recommended by the apostle. It is obvious that nothing is more destructive both to body & soul than intemperance. When a man is given up to [*not clear*] & drunkenness how vile how

abominable does he appear even to his fellow creatures. How obnoxious must the drunkard be in the eyes of an holy God.

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What makes drunkenness more exceeding sinful is that he who falls into [it] sins against his own body. A drunkard labours under many diseases and distempers he would (never) have known had he lived in temperance. It also deprives a man of his reason and sinks him far beneath the brute creation. It opens a door to all kinds of vice and excites in the human breast every evil propensity into exercise. How many individuals even in this colony have been brought to ruin & destruction by, and also may families have been greatly injured. We have seen persons inflamed by drunkenness to commit adultery, robbery & murder. A drunken man & woman are on the high rode (*sic*) to ruin. Satan has full possession of their souls. They are wholly (*sic*) guided by him. They have quenched the Spirit of God. His godly motions are withdrawn and nothing can save such persons from the bottomless pit but a miracle of grace. The drunkard despises the goodness & bounty of God, turns his grace into wantonness

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and abuses the very creatures which are ordained for his good. O ye drunkards, what if God should in the midst of one of your drunken fits arrest you by death, has (*sic*) he has many amongst us, and say unto thee thou fool, this moment shall thy soul be required of thee. O how woulds (*sic*) thou appear in these filthy garments before God in whose light the heavens are not clean. How do you know but this may be some of your lot. You have known others summoned away on such an unguarded hour. Because God hath forborn thee to live this (last) year in such a state thinkest thou he will not visit thee this. It is more than probable that many of us who see this New Years Day will not live to see the next. Many of you have long cumbered the ground but this year you may be cut down. O drunkard whoever thou art thou shalt not escape the righteous judgement of God. Whilst thou lives in a state of intoxication thou canst not be prepared for death, thou canst not have any concern for thy soul. Thou art doing all in thy power to cause God to swear in his wrath that thou shalt not enter into his rest.

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<sup>85</sup>everything in thy power to destroy body & soul forever. The apostle when he says be ye sober means something more than merely intemperance in drinking. Tho this is included yet it forbids all excessive desires & delights of this life which cannot be attended too (*sic*) without distempering<sup>86</sup> the mind. It injures (the) spiritual temperance of a Christians mind,

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<sup>85</sup> This page seems to be disjointed from the previous page.

<sup>86</sup> Marsden has written "dispempering".

to have the mind free from anxious cares to serve God in Spirit & in truth, to serve him in righteous & true holiness without distraction. The Christian is called to a more excellent state and higher pleasure than glutting himself with the base things of this world. His soul must thirst after spiritual drinks. His affections must delight themselves in good. This is the sobriety we are here exhorted to by the apostle. Watchfulness is another part of the duty here enjoined. Be sober & watch. We are while here below surrounded with enemies both of great power & wrath who are ever seeking our undoing. If we are wise we shall be watchful for our own safety, constantly anxious to avoid the malice of our foes. We are now upon the field of battle

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have all an heaven to win or lose. All we possess or ever can possess to all eternity is now at stake. A short time, a very short time will decide (*sic*) our lot. If two armies were to contend in battle for a kingdom and one of those armies to be alway living in rioting & drunkenness, careless and unconcerned about the enemy's movements totally unprepared for the attack, & indifferent as to the event of the contest, the other army active and vigilant, resolute and determined, and always ready to meet to foe, which of these would be likely to gain the victory. Each of us have more than ten thousand earthly kingdoms to lose. We have all the hosts of hell to oppose us, and most determined upon our destruction, always vigilant and active. Those who watch & pray & fight constantly & diligently are scarcely saved. i.e. with very great difficulty obtain the victory, or in other words the most pious and holy Christian finds it an hard contest to ~~obtain~~ save his soul.

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If the righteous are scarcely saved where will the sinner & ungodly appear? If those who watch & are sober find it difficult to obtain the kingdom of God, what will become of you who neither watch nor are sober, you who are lead captive by Satan at his will? You who are no pains whatever to save your immediate souls, who live giddy and thoughtless think nothing of sin and its consequences can riot and sport away your lives without ever once reflecting what the end will be. It is obvious the man who thinks little of his soul, thinks little of God or religion. Let me tell you ye careless sleepy souls you will not be able to sleep much longer. An alarm by & by will sound in your ears. The judgement of God will awake you but oh then it may be too late either to watch or be sober. The die may be cast. Your doom may be unalterably fixed. You may have sunk beneath the reach of mercy however light you may think of God however mean your notions of him may be. He does not behold you with indifference, but while you live in sin, with holy indignation.

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He is angry with the wicked every day. Nothing but the interceding of his Son prevents him from pouring the vials of his wrath upon you. It is difficult to persuade you these

things are so now. A thousand thunders would not awaken you to a sense of your danger. You have been so long accustomed to here (*sic*) the subject of religion & morality treated upon, that these things however true and important, make no impression upon you hardened hearts. You are equally affected with the joys of heaven & the torments of hell. They are all like a tale which have been often told. How sober, how watchful would you be, could you be once prevailed upon to believe these momentous realities. May God enable you so to do.

Another part of the duty exhorted is prayer. Be ye sober & watch unto prayer. Prayer is a duty to which I fear many of you are total strangers. This has been duty practised by all Christians from the foundation of the world. The pious man has always found his want of this spiritual & divine weapon

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are the principal weapons of his holy warfare. Prayer is not a smooth expression or a well contrived form of words. It is the motion of the heart towards God, the exercise of holy & divine affections, constitutes prayer real and lively and acceptable to the living God to whom it is preferred. The pouring forth of the heart to him that made it and therefore hears it, and understands what it speaks, and how it is moved & affected in calling upon him. No prayer is acceptable to God unless it proceed from the spirit & from the understanding. No Christian can live without prayer any more than a fish can live without water or a man without breath. Prayer is the very breath of the new creation. The primitive Christians practised this duty both by night and by day, both in private and publically (*sic*) from house to house. In all their straights & difficulties they betook themselves to this remedy. Thro the power of prayer the raging sea was calmer, the prison doors were opened, the sick were healed, the distressed were comforted, the dead were

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raised to life again. Prayer entered the very presence of Jehovah & caused the Holy Ghost to be poured out on thousands in a day. Jacob prevailed with God by prayer. Moses conquered the Amalikites by prayer, and also turned away the wrath of the Almighty from the rebellious Israelites when he was about to consume them as the poet observes. Let me alone that all my wrath may rise the wicked to consume & we thro this medium of divine appointment all the saints in every age have obtained strength in weakness, comfort in afflictions, & aid in temptations. Thro prayer guilt has been removed from their consciences, ignorance from their understandings & hardness from their hearts. By it their minds have fortified against the sword of persecution, the ~~snare~~ wiles of Satan & the terrors of death. Since it has always proved so beneficial to the prosperity and safety of a Christian our Lord might well exhort us to the performance of all this Christian duty.

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Our Lord's apostles, from the example of their master, joined with their own experience, recommended prayer so much. Prayer without ceasing says St. Paul. Man was made for communion with his maker. It is the excellency of his nature to be capable of this end and the happiness of it to be raised to enjoy it. The only medium thro which he can enjoy communion with God is by prayer & divine contemplation. God hath established this intercourse between himself and his rational creatures, and hath engaged his truth & goodness in it that those who call upon him shall be heard and answered. Man by prayer learns to know himself, learns to know his enemies, and the way of salvation. He learns to know something also of the attributes & perfections of the Deity, and by this duty is prepared for life or death. You who have never seriously begun to practise this duty, have not yet begun to live spiritually. You have tasted nothing of the pleasures that flow from communion with God. They are all unknown to you.

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You have been told that there is a prayer hearing & answering God, but you do not know the blessed truth in your own experience. If a great king deign to attend to the petition of one of his poorest subjects it fills the heart of the poor suppliant with joy & affection for his sovereign. How much more must the mind of an humble penitent be affected when the King of Kings receives him into his royal favor and seals his pardon upon his conscience. This his (*sic*) called a joy unspeakable & full of glory. You who have never felt your guilt & condemnation can form no proper estimate of the value of divine mercy. You who neglect this duty of prayer are in bondage & captivity however lively and jovial you may seem. That freedom of soul, that liberty of the sons of God you know nothing of, nor desire to know. You are satisfied to carry your chains and fetters and to do the drugery (*sic*) of Satan. His servants you are and you obey him with pleasure. The love of sin operates so powerfully within you. No consideration can prevail upon you to renounce the devil and all his works.

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At the same time tho you love the service you do not like much the wages which are promised, which is death eternal. Nothing but prayer can subdue the love of evil, and so long as you neglect this, sin will have the dominion over you. You will live enslaved & wretched (*sic*) and die ignorant & impenitent. There is no great difference between you who supremely delight in carnal pleasures & a madman who, while he is fast bound with his irons, imagines himself happy and free. Having shewn that this threefold duty is to which we are exhorted in the words of our text, soberly with prayer, we shall now proceed secondly to shew the reason of this exhortation viz, the end of all things is at hand. We need not entertain ourselves with the comments of either ancient or modern

divines to discover when these words will be fulfilled. We need not examine the vain & empty speculations of those who have endeavoured to ascertain the exact period of time when Christ himself shall come to receive his children into the new heaven & earth. With respect to

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every one of us who are assembled here today the end of all things is at hand. Some of us within a very few years & perhaps some of us within a few days will see the curtain drop and shut out every scene of temporal things from our view. Death & judgement, heaven & hell will then be realized to our souls. This mortal life, careless sinner, will terminate the season of divine grace to thee. Thy hopes or fears, thy happiness or misery will be confirmed everlastingly confirmed by thy last expiring breath. O hear the grace of God's word this day and let the sound sink deep into thine heart, the end of all things is at hand. We have all seen another year give up the ghost. Every passing year deprives us of some friend or relative, or stamps upon us some indelible mark of age and infirmity upon us. Every year death preys upon thousands. Those who escaped his deadly arrows the last year have not past (many of them) wholly uninjured by time. Some have this last year lost their beauty, others their strength. Some have been

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deprived of a sense, others of one or more of their senses. Upon the head of time it hath scattered (*sic*) the hoary hairs (*sic*), and marked them for its future pray (*sic*). Many thousands since the last New Years Day have experienced the greatest reverse of fortune, have sunk from the wealth & honor into poverty and shame, from happiness & prosperity into wretchedness and misery. This year we are now entered upon is pregnant with lamentation & mourning & woe to many who are at ease in their possessions and promising to themselves a long succession of untasted felicity. The King of Terrors will this year knock at the door of thousands when the master of the house will not be prepared for his awful visit. Should he knock at your doors or mine, would he be a welcome messenger? Are we sober and watching unto prayer? Youth & beauty, health & strength are no more protection against death than age & infirmity. We see more cut off either in their infancy, or in the bloom of ~~age~~ life, than what come to the grave in

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old age. The life of the longest is but like a dream when one awaketh. If we read the 5<sup>th</sup> chap of Genesis we shall see that at a time when men lived to the greatest age, death at last overtook them. We read so long lived such persons, and yet the burden still they died. Enos live 905, and he died. Seth 912 & he died. Methusalah lived 969 years & he died. Surely this one consideration ought constantly to affect us with a sense of our mortality. One tenth part of the time will see us all wraped (*sic*) in deaths cold embrace. The end of



all things is just at hand with us. The end of our youth, health & beauty is at hand. The end of all sensual pleasures and delights is at hand. The end of all the means of grace is at hand, all opportunities to prepare for death & eternity. This view ought to cast a damp upon all thy carnal joys, ought to awaken thy conscience and raise thee from thy slumber. God hath favoured you to see the beginning of a new year. His goodness and long forbearance are waiting to lead thee to repentance.

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What is your determination this New Year? Have you made any for a new life? Will your transactions the last year bear examination and reflection? remember your most secret thoughts as well as actions are recorded in God's book of remembrance (*sic*). Do you expect to hear any more of these things? Whether you do or no you most assuredly will, for God will bring every work into judgement whether it be good or bad. Ask yourselves this day if you have not been all your lives playing the madman's part. What real solid advantage have you derived from the pleasures of sin? What better are you this day for all the sinful gratifications you have indulged yourselves in? Be assured that nothing but divine compassion hath preserved you from hell so long. The end of all things is now at hand with you. The little time you may have yet remaining, redeem. It does not become you now to be thoughtless and foolhardy, desparate (*sic*) and wicked. Before this year has run its hasty

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round, the world and all it contains all its joys & sorrows, its gratifications & mortifications may be as insignificant to you as the grandeur of Cesar. While you are gay and merry, all things are serious round you. God is serious in exercising patience towards you so long. Christ is serious who shed his blood to redeem you from death. The Holy Ghost is serious who strives with the obstancy (*sic*) of your hearts. And God's word is serious in all its calls, invitations and threatenings. Let me then intereat (*sic*) you now to be sober and watch unto prayer. Begin this new year with holy resolutions and determinations to become new men, to turn your backs upon an empty world, and to seek after permanant (*sic*) and substantial happiness, even bearing in mind that the end of all things is at hand.

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## **Sermon 32**

This sermon has used a Simeon outline

Rom. 8. 6. To be carnally minded is death but to be spiritually minded is life and peace.

The world in general are much mistaken with respect to the means of solid happiness. They seek after the vanities of time and sense in hopes of finding satisfaction and so nothing that will satisfy the long desires of the soul. Religion is shunned by mankind under the idea that it would make them melancholy. But the bitter experience of unconverted men have proved that the ways of transgressors is hard. On the contrary the ways of religion afford both peace and joy to those who walk in them. Solomon who well knew hath declared that her ways are ways of pleasantness and all her paths as peace. The testimony of St. Paul respecting this is clear and decisive in our text. His words naturally lead us to consider the difference between the carnal and spiritual mind. To be carnally minded is death. In order that we may illustrate the apostle's meaning we will first

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consider the carnal mind and spiritual in their operations.

2. In their effects. Shall then conclude with an address to both descriptions of persons.

1. By the carnal mind we understand that principle of our fallen nature which affects & relishes carnal things. 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. It is a new divine principle received from above. The great difference between these two principles is discoverable in our thoughts. Our thoughts will naturally be fixed on the objects that are best suited to the reigning principle within us whatever that principle may be whether a love of sin or holiness. To these objects they will constantly recur with fervour and complacency. If we are under the dominion (& influence) of a carnal principle we shall be constantly thinking of some

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carnal pleasure, or profit, or honour, or some worldly vanity. We shall have no greater happiness in view than what is to be found in the things of time and sense. But if we be led by a spiritual principle and the carnal principle subdued in us by the power of God's grace, God and Christ and the concerns of our soul will occupy the mind, our thoughts will naturally go forth after God, we shall continually aspire after the enjoyment of him and not be contented with anything this world can afford. The language of our heart will be with the Psalmist, there be many that say who will shew us any good, but Lord lift thou up the light of thy countenance upon us. Further the principles of a carnal & spiritual mind will operate strongly not only on our thoughts but also on our affections. Whatever

we most esteem we desire it when absent, and if it be an attainable object we greatly hope to enjoy it. We cannot but love the very means of attaining it and we rejoice in it when we have once secured it.

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When we have obtained the object of our wishes if there be any danger of losing it we fear we abhor those means which would deprive us of it and if we happen to lose it we grieve and complain. The carnal mind is thus exercised about carnal objects. Every carnal man has some earthly object or other upon which his affections are supremely placed. Hence the caution given us with respect to the affections, Set your affections on the things above not on things on the earth. The affections will determine a man's state. Our Lord has given us a short yet an important assertion, where the treasure is there the heart will be also. If our treasure is on earth our heart will also be on earth. These two opposite principles will further influence our aims and ends of action. A carnal man can only have carnal motives to influence him. However he may be occupied in this life whether he holds an important station in Church or State or moves in a more humble sphere

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carnal aims will in<sup>87</sup> *soly* (*sic*) in view. He will have some interested motive or other to sway his mind. A spiritual minded man on the contrary 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. 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.

Thus we have shewn the difference between the carnal and spiritual man in the operations of the different principles by which they are actuated. This difference may be observed in their affection or their aims and ends. We proceed in the second place the shew the difference in their effects.

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The effects of a carnal principle is beyond measure awful. This principle reigning in us proves us destitute of all spiritual life, proves that we are under the power and dominion of Satan, in a state of death and condemnation. This carnal state must in the end terminate in eternal death. This is irreversibly decreed by God. The apostle writing to the Galatians cautions them against this state, be not deceived, God is not mocked, whatsoever a man

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<sup>87</sup> "be" rather than "in" suits the context.

soweth that shall he also reap. He who soweth to the flesh shall of the flesh reap corruption. As much as if he had said, let not (*sic*) amongst you imagine he can go to heaven when he dies who is living at present an ungodly and sinful life. He has nothing in the scripture to warrant such an hope as this. God is not to be mocked. What he hath threatened he will against the unrighteous. An ungodly man cannot be admitted into glory in the very nature of things. What comfort would a carnal person have in heaven on the supposition it was

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was possible for him to be allowed to go there. There are no objects there suited to his corrupt inclinations. Nor would he possibly participate in the enjoyments and employments of celestial spirits. If he has no relish for the service and worship of God in this world in the perfect manner in which they are performed by the best of men, he would find no pleasure in the worship of God in heaven where nothing but holiness and perfection are to be found. The spirits and angels spend their time in profound adoration and solemn praises to of the Deity they adore and admire all the glorious divine perfections. Carnal men when they think of death and eternity they have no idea of any meetness for heaven been (*sic*) necessary. They imagine there is not much difficulty in getting into the kingdom of God, that God is very merciful and will not be so cruel as to punish them in hell for the few trifling crimes which they may

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~~unintentionally~~ unintentionally have committed or at least without any bad design. Such is the stupid blindness of the human heart. So ignorant are carnal men of the spirituality of the divine law and what its requirements are and of the holiness of God. Whatever men may imagine, whatever unscriptural ideas they may form of God it will be found in the end that without holiness none shall see the Lord and that to live and die under the power and influence of a carnal mind will be death, eternal death. Unnumbered passages might be produced to prove this assertion were it necessary. However sad and awful the state of a carnal mind is, ~~the~~ to be spiritually minded is life and peace. The effect of a spiritual principle is inexpressibly glorious. Wherever it prevails it is a proof of spiritual life, that the soul has been quickened and raised from a death in sin to a new life in righteousness.

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The effect of a spiritual mind invariably is the means of filling the soul with peace and joy. The strong and carnal principle been conquered and subdued by the powerful operations of the Spirit of God in the heart of the true Christian, grace reigning triumphant produces the most blessed effects upon the soul and causes a man to enjoy an heaven here below. What still renders the effect of a spiritual mind more desirable and more glorious that cannot fail of issuing otherwise than in eternal life and peace. This is

according to the express declaration of God. He that soweth to the Spirit shall of the Spirit reap life everlasting. He who lives to the glory of God under the influence of his grace and love, tho they may now sow in tears, yet they shall reap in joy. God has given them many precious promises to this effect in order to animate their souls under the variety of trials and afflictions with which they are exercised on earth.

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Amidst every embarrassment the spiritual minded man takes comfort in the sure hope that they shall in due time reach the peaceful shores of the heavenly Canaan and this must be so in the very nature of things for spiritual mindedness constitutes our meetness for heaven while it is also an anticipation and foretaste of it. A truly pious Christian can take no pleasure in the society and conversation of ungodly men. He has no relish for their carnal pleasures but the greatest aversion to them. The saints on earth are his delight. It is their company and conversation he relishes. Prayer, divine meditation and public worship are exercises of devotion in which his Lord finds the sweetest pleasure. To excluded him from all communion with the saints on earth, from the house of God, and to prevent him, if possible, from prayer and meditation would be a very hell to his soul. Since therefore he cannot possibly be happy here with sinners

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God will never shut up his soul with them in the eternal world. As there is no spiritual prayer no meditation, no divine contemplation, no thanksgiving, no rapturous praises of God and Christ in hell, there is nothing suited to the spiritually minded. Therefore as sure as the effect of a carnal mind will be productive of eternal death, so sure will the effect of a spiritual mind be (eternal) life.

We shall now conclude with an address to the carnal and spiritual minded.

1. to the carnal minded. What an awful and lamentable state are all they in, whose consciences testify that ~~they~~ their thoughts, affections, and aims are all carnal. At present they are strangers to solid happiness. All the pleasures they enjoy are earthly, sensual and devilish, not suited to the capacity of an immortal soul, but to the corrupt affections and inclinations of depraved nature. It should be remembered that God declares to be carnally minded is death. You who are

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in this sad and awful (state) examine seriously the ground you stand up (*sic*). Read the scriptures and see if you can find anything in them that will give you any hope that you shall not be banished from the presence of God when you come to death and judgement. It will avail you little then to have indulged yourselves in carnal pleasures and sensual

gratifications, when you have once entered the eternal world. If you were only willing you might learn your condition, but ungodly men do not like to examine the state of their souls. They do not like to think of their past sinful actions. They dread the idea of calling themselves to a close account. The reason of all this is ~~for~~ the love of sin still bears rule over them. They have no inclination nor wish to alter their present line of conduct. This is not a convenient season for them to break of their sins

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by righteousness. They wish to indulge their carnal principles and passions a little longer tho they have no intention first of reforming there lives before they die. They flatter themselves that death will never arrest them in the midst of their present sins. The drunkard hopes never to meet death in a state of intoxication. The unclean person flatters himself he shall be cleansed from his filthiness before he is called away. In short every man living in a Christian country knows it is contrary to the dictates of conscience and the express law of God to live a wicked and ungodly life, and secretly dreads been (*sic*) found in that state at last. When a man is conscious that his state is bad, and still dares to sin and persevere in that state his case is dreadful beyond all possible description. Tho this is not an uncommon state it has a thousand deceitful charms by which mankind are deluded and ruined.

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Let me exhort you who know you are under the dominion of a carnal mind and are living to yourselves and not to God, to continue in that state no-longer. If you feel your misery plead that gracious promise in the 36 of Ezekiel, a new heart also will I give you and a new spirit will I put within you and I will take away the stony heart out of your flesh and I will give you an heart of flesh. Till men begin to pray they remain slaves to sin and Satan but when they once begin to call upon God and to plead his promises sin loses its dominion over them. Remember there is the same grace for you that has been effectual in the conversion (sanctification) and salvation of all who are gone to glory. This should be the greatest encouragement for you to arise and call upon God. To you who find yourselves tied and bound to the chain of your sins

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There is no other remedy for you but to betake yourselves to God in humble prayer for his grace and mercy and if you neglect this duty you must continue under the power of a carnal mind and in the end perish to all eternity.

Lastly how happy are they who are spiritual minded. Let such adore the grace that has caused them to differ. Let them remember that God thought upon them in their low estate and turned them to himself. Let them endeavour to improve in spiritual mindedness, to

grow in grace daily and in that knowledge of our Lord Jesus Christ. Let their eyes be continually fixed upon the eternal state where their present bliss shall be consummated in glory. Their trials here may be many and severe but how soon will the painful remembrance of them be over when once they enter the joy of their Lord. They can form no conception themselves, how happy and glorious they will be [*not clear*]

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when they see the Lord as he is and are forever with him. The troubles they here endure may contribute much to their everlasting triumph. When Daniel reflects that he was in the lions' den, when Shadrach, Meshach and Abednego, that they were cast into the burning fiery furnace, St. Paul, that he was a prisoner at Rome, and all the noble among the martyrs remember how the Lord has thro flames and swords and all manner of cruel deaths to glory how must their joy and praise be enhanced.

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### **Sermon 33.**

This is one of two or three sermons in the collection on Luke 2:10-11. The other is Sermon 02. The sermons are quite different. This sermon has used Simeon's Expository Outlines. See also Sermon 47.

Luke 2:10-11. Behold I bring you etc.

The birth of our blessed Saviour is one of the most important events that ever occurred since the foundation of the world for in it the happiness of all the human race was involved. Tho all will not obtain salvation thru him, but only those who believe, and serve him. God had promised [*not clear*] year before this event took place that he would send mankind a saviour and the faithful in every age looked anxiously for his coming. The apostle to the Hebrews mentions many a name, who believed in the divine promises (and) obtained eternal salvation thru him. He begins with Abel and recites a long list of the Old Testament saints, of prophets and martyrs. All these, he observes, died etc. As the fullness of time drew near God made a fuller revelation to the faithful (and) prepared their mind for receiving (the) <sup>88</sup> ...

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find good old Simeon when on the very verge [of the] grave, receiving a divine intimation that he should not taste death until he had seen the saviour of the world. He had in a very special manner been promised to the Jewish nation, and they were anxiously looking for his appearance. ... an earthly king and ruler. But God's thoughts [are] not as their thoughts. No doubt many of the ... expected him to appear in a very different manner from what he did. They expected that his advent would be distinguished by some outward significance, power and majesty. The eastern ~~maji~~ magi expected to find him in Herod's palace, when they saw his star and hastened to Jerusalem to pay their homage to him. On their arrival they said where is he etc. But as his kingdom was not of this world he was not to enter into it ... an earthly prince. Tho his birth was to be proclaimed by harbingers from heaven, they were not sent to publish this wonder ... <sup>89</sup>

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nor to the chief priest or rulers (nor to any of the noble) of the Jewish nation, but to the humble shepherds who were keeping watch over their flocks by night.

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<sup>88</sup> Words and lines are missing at the break of the page.

<sup>89</sup> Words and lines are also missing from the bottom of page two.



When the angel of the Lord appeared unto the shepherds, we are told the glory of the Lord shone round about them and they were sure afraid. In order to dissipate their fears, and to calm their agitated minds, the angel said unto them fear not for behold etc.

In considering this subject we shall first endeavour to elucidate the tidings announced –

2ly Consider the importance of them

1 ch. We have here the birth of Christ proclaimed and the city wherein he was born. Go to Bethlehem said the angel to the shepherd and there shall ye see him, wrapped in swaddling (*sic*) cloths lying in a manger. It had been foretold by the prophet ~~Mica~~ Micah, that the saviour should be born in Bethlehem. This prophecy had its full accomplishment at his birth. How must the pious shepherds have rejoiced when they [saw] him who

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had been so long promised to the faithful? Their faith does not appear to have be (*sic*) staggered when they saw him in his low and humble state. On the contrary their hearts were filled with unspeakable joy and they returned glorifying and praising God ~~for all the things~~ for all the things that they had heard and seen as it was told unto them by the angels. The description here given of Jesus is worthy of our deepest attention. The angel describes him ~~by~~ first (by) his office. Many saviours had been sent to Israel in former times. Moses delivered them from the bondage of Egypt. Samuel afterwards saved them out of the hands of their enemies, and many others of their kings and prophets. But here was one born infinitely superior to them all. One who came not only to deliver one people, but a whole world not from temporal bondage and misery, but from sin, Satan, death and hell, and to save them with an everlasting salvation. For this purpose he came into the world, to redeem man from all evil.

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This was his office to which he had a right and title. The name Christ as also the name Messiah, signifies anointed. Jesus was the Lord's anointed. He had appointed him to preach glad tidings to the meek. This was the name y which the great deliverer was expected by the Jewish as well as the Gentile world. The woman of Samaria in her conversation with our saviour at Jacob's well said unto him, I know that Messiah cometh, which is called Christ, when he is come he will tell us all things. Hence we see that the Samaritans as well as the Jews were expecting the coming of the Messiah. Now his name denoted his divine commission, together with his justifications for the performance of his office. The kings and the priests, and in some instances the prophets also, were set apart for their respective offices by the holy unction. And he in whom all these offices of

prophet, priest and king were combined, was consecrated to them by a public and immeasurable effusion of the Holy Ghost. He was a saviour duly sent and qualified for the great work of redeeming a lost world.

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He was not only set apart by the father of mercies to this office, but he was in every respect sufficient for it. Had the person, whom the angel announced been a mere creature, he never could have effected all that was necessary for those he came to save. But he was the Lord Jehovah himself. He was God manifest in the flesh. It had been said of him, 800 years before, "To us a child is born" etc and that prophecy was now declared to be accomplished. Hence we infer that whatever he had undertaken, he was able to perform. His atonement would be sufficient to expiate the sins of the whole world. His righteousness would be sufficient to justify all that should trust in it for acceptance, and 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. More joyful tidings than these could never be proclaimed by man or angel. Well might the angel say behold I bring you etc.

We have now considered our Lord's office. He came as a deliverer of his people from their sin, Satan, death and hell – and that he had a title to this office having been consecrated, and set apart to it by the Holy Ghost

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and that he was sufficient for it, being God over all blessed ever more.

We shall in the 2<sup>d</sup> place consider the importance of the tidings mentioned in our text. The very term behold is always used to mark the importance of that to which it is prefixed. It emphatically calls (sic) our attention to the subject. But here the particular view in which the tidings claim our close attention is distinctly specified, they are a matter 1<sup>st</sup> of exceeding joy. To illustrate this we need only to observe by whom the message was delivered and to whom. An angel from heaven was the messenger but he was not privileged to say, to us is born a saviour. No, there was no saviour provided for the fallen angels but for man a saviour was provided. When man fell God became incarnate. We are told by the voice of inspiration, he took not upon him the nature of angels, but he took on him the seed of Abraham. Suppose then, that instead of being sent to men, the angel had been sent to his fallen brethren, and that after he had opened the gates of hell he had announced the tidings to the apostate spirits, to you is sent (sic) a saviour. O what joy had been spread thru these

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dark and dreary regions of misery and woe. How would the very vassals of hell itself have wrung to loud exclamation and hosannas! How would every spirit instantly have forgotten its pains and pressed forward to hear the full import of this joyful message. Thus then ought these tidings to be received among us. Since the only difference between them and us is that on them is executed the sentence they deserve. But are not we sinner. The angels that sinned (of whom we have been speaking)<sup>90</sup> are reserved in chains of darkness unto the judgement of the great day, and suffering now the vengeance of eternal fire. We are as prisoners, guilty prisoners waiting for our trial, and to have the sentence of death passed upon us as soon as the full measure of our iniquities are completed. This my brethren is our awful state while we are living without God and following the vain imaginations of our own hearts. The glad tidings mentioned in our text ought to be tidings of unusual joy to all who are sinners before God.

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They are equally interesting to Jews and Gentiles, to those of the apostolic age, and to us who live at such a distance both of time and place. Nor is there one single individual upon earth amongst the children of men who have not equal cause to value the Saviour that is (here) denounced (*sic*) to us. Who is there that does not need the merit of his atonement and the efficacy of his grace? Who is there that have not sinned and come short of the glory of God. Who is there ~~that~~ to whom these glad tidings are not published freely. Who is there amongst you that is not invited to come to Jesus for pardon of sin. There is not one upon earth, rich or poor ignorant or learned that can be saved without him. Nor is there one however abandoned, who may not by a believing application to the Saviour, be admitted to his pardoning grace and mercy. Since all may obtain the blessings which these glad tidings proclaim they may well be called glad tidings to all people since they are so to all nations kindreds tongues and people, and some of all nations under heaven

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will at last be found amongst that great multitude which St John saw. What a pleasing idea is this, how hearing (*sic*) to the pious soul is this divine prospect. What pains has God taken to make known his divine will to us. He has not merely given us his word of promise, but he has fulfilled his promise made unto his the fathers. And the very hour his Son is made flesh and dwells amongst us, an angel is dispatched from heaven to communicate the joyful new(s) to men upon earth. And this heavenly messenger no

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<sup>90</sup> These parentheses are Marsden's own.

sooner proclaims the good tidings than an heavenly host joins the angel in loud anthems praising God and saying glory to God in the highest and on earth peace, good will towards men. If anything could add to the happiness of the angels of God, this wonderful display of divine love to man increased their joy. Having now considered the importance of these (good) tidings we shall conclude with inviting you all to imitate the shepherds.

1<sup>st</sup> Inquire into the truth of all ~~they~~ you have heard. The shepherds were not satisfied with the good tidings communicated to them by the angel

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but they said one to another let us go even unto Bethlehem, and see this thing which has come to pass which the Lord hath made known unto us. Go you then, we say go to Bethlehem, or rather go to the Bible, and see whether these things be not as they have been represented. What would you have thought of the shepherds, after what they had seen and heard, if when they had an opportunity of obtaining satisfaction on the point, they had neglected it, and had laid themselves down to sleep without making any further enquiry about the new born Saviour? O, let me entreat you to enquire after him. You have incomparably better means of information than they had. You may see in the sacred scriptures the whole record concerning the holy child Jesus. His birth, his life, his death, his resurrection, his ascension (*sic*). Yea you may see the union of the Godhead with the manhood, and may read in facts as well as in ~~his~~ promises, and declarations his ability to save you to the utter most. All these wonderful and mysterious subjects are revealed in God's

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holy word which you can consult at all times, for it [is] nigh unto every one of you. O, arise then and enquire into these important truths [with] all the humility care and attention they require. Your eternal happiness wholly depends upon knowing the only true God and Jesus Christ whom he hath sent. Again when you are convinced that the Saviour was born in Bethlehem yourselves, and that all the prophets have said of him relative to his incarnation, and for what purpose he came into the world, namely to redeem us from all our iniquity, communicate these things to others with all diligence and care. The shepherds would not hide within their own bosoms the things they had heard and seen, but immediately published them abroad for the information of others. They told others that they had seen an angel ~~to~~ who proclaimed the good tidings to them, that that angel was accompanied by an heavenly host who praised God, and sang glory to him in the highest, the Saviour for ruined man was born in Bethlehem that night, that they went to the city and found the new born child in the very stable and

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manger where the angel said he was laid. This information made a deep impression upon the minds of those who heard them ~~from~~ related by the shepherds and especially upon the blessed mother of our Lord, for the evangelist tells us that Mary kept all these things and pondered them in her heart. She meditated (*sic*) upon them, and they administered the greatest consolation to her mind, and confirmed her faith in the divine promises. Should you be silent then? when you have so much clearer instruction to convey. Should you not impart it gladly to those around you? And for the comfort of your own souls should you not ponder all these things in your hearts. These wonderful and important events should occupy our contemplation from the beginning to the end of the year. For there is no subject upon earth in which our happiness is so much interested as the nativity of our Lord and Saviour. Our church has with great propriety and pious consideration appointed a special service for this day. In order that we may keep in grateful remembrance the infinite love of God to us in giving us his Son, to save and deliver us from everlasting death.

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With what holy devotion, with what sacred reverence and ~~holy~~ godly fear ought we to keep this divine festival. At this period we should renew our covenant with God and engage thru his grace and Holy Spirit to serve him more and love him better. It is a period never to be forgotten by the pious Christian. All who love the Saviour will go as it were to Bethlehem with the shepherds to see the new born babe, and with them, they will praise and glorify God for his unspeakable gift. God so loved the world that he gave his only begotten Son for its redemption. These ~~glad~~ good tidings ought to be received by all with the greatest heartfelt joy and gratitude. But ~~alass~~ *alass* (*sic*) few believe the report, so as to be influence[d] by it. Instead of making this holy festival a time of deep humiliation, and of praise and thanksgiving to God, the greatest part of mankind convert it into a season of drunkenness, riot and crime, by which they pour the most souring contempt upon the divine goodness. And many, many act so wickedly, and give themselves to such vices lusts and appetites, as if they were determined to kindle God's wrath against them and to cause him to swear that they shall never

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[enter] into his rest. Let me warn all of you who have trifled with the salvation of your souls to the present period, that your day is coming, I mean the day of vengeance when God will bring you into judgement for all you now do. Take a retrospective view of your conduct. Consider how you have spent your past life. What has been the principal object of your pursuits, whether you have not followed the lust of the eye and the lust of the flesh to the great dishonour of God, and to the ruin of your own souls. It is not improbable but some of you may this Christmas fill up the measure of your iniquities, if you run with the multitude to do evil. In some lure of drunkenness and crime death may

arrest you and then you will be undone forever. You will (then) find in a moment, that he who made you will have no mercy upon you, and he who formed you will show you no favour. It is a fearful thing to fall into the hands of the living God. And we see some almost every week cut off from the land of the living in a state of drunkenness.

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If God be true, none such can inherit his kingdom. There are many drunkards amongst us both men and women. Every such character is in danger of eternal death every moment. Such are led captive by Satan at [h]is will, and he is ever going about like a roaring lion to devour them. Let me warn all of you who are ~~adicted~~ addicted to this vice, that your danger guilt before God is great and your danger extreme. Perish you must and soon, and that without remedy unless you speedily break off from this sin, repent and turn to God. God has done all that he will do to save you. He has provided a Saviour for you but you will not have him. Alas (*sic*) for you, poor wretched self devoted victims. You are bent upon ruin, and ruin will be your portion. O eternity that awful dreadful thought. Who can dwell says the prophet with everlasting burning, and a greater than the prophet hath told us there the worm dieth not nor is the fire quenched, and that all the wicked shall go away into everlasting punishment. Consider this

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ye that forget. This ~~will~~ (may) be the last Christmas (some of) you may spend upon earth. Spend it ~~then~~ then, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy. It is now time for you to ~~will~~ awake out of sleep and to ~~bethink~~ think you what is to be done. If you take not warning, if neither the threatenings of God's wrath, nor the invitations of his mercy will induce you to break of your sins by righteousness, you must die in your sins, and where God is you will never be able to come. Think then how great ~~will you~~ will your guilt and condemnation be, when both life and death are set before you, and you choose death rather than life. I am aware many of you (are) ~~be~~ like the deaf (*not clear*), you will not pay the smallest attention to any warnings that may be given you, but you will still continue to do wickedly, and roll sin as a sweet morsel under your tongues. It is my duty to tell you what will be the final consequences (of your sins). But I cannot turn you from them. But if after all you have heard this (day) relative to the Saviour of the world, and the danger that your souls are in of perishing thru your neglect of ~~the Saviour~~ him, if you still continue to do wickedly

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nothing will remain for you but wrath and fiery indignation, and your blood will be found upon your own heads. And Jesus who was once a babe in Bethlehem and afterwards ~~to~~ suffered on the cross for the sins of the world when he shall come in his glory, he will banish you from his presence with everlasting destruction into that place of

torments where you will weep and wail and gnash your teeth for anguish forever to conclude. God has always had a few in the worst of times like the pious shepherds. Such have gone by faith to Bethlehem to see the new born babe. The tidings which the angel proclaimed, have to their souls been ~~de~~ tidings of great joy. Such praise and glorify God, for all the things which they have seen and heard. Having found him of whom Moses and the prophets Jesus of Nazarus (*sic*) the son of Joseph they rejoice with exceeding great joy. Such will keep the feast with sincerity and truth. They will treasure up in their minds the precious promises of the gospel relative to the Saviour, and also what he hath done and suffered for them, and proclaim them in their hearts with the sweetest pleasure, and will after say with the psalmist, how precious are thy thoughts unto me.

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My brethren it was for such the Saviour was born. It was for such he preached the gospel, and for such he died and rose again, and hath gone into heaven to prepare mansions for them, having obtained eternal redemption for them. You then who love the Saviour rejoice and glorify God with the shepherds. They saw ~~the~~ him in the manger but him whom you have not seen ye love etc. Keep continually in mind the exceeding great love of your Lord & only Saviour that he was rich yet etc. Renew your solemn covenants with him at this period. Dedicate yourselves anew. Let not the love of the world nor the things of the world draw your affections away from him. Before the return of another Christmas, you may be removed to a better world to see him as he is and to be present with him. Many during the last revolving year, have entered the joy of their Lord, and many will the next (in) the number of whom your name may be recorded. Let not your hearts be troubled, neither let them be afraid, only cleave unto the Lord with full purpose of heart, and he will preserve you falling, and will in the end present you before the throne of his glory. You have nothing to fear but sin. If you walk holily and unblameably before him in love

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...<sup>91</sup> safe from fear of evil. The Lord has promised to ... the feet of his saints and that all they that fear him and hope in his coming shall never be ashamed. It will (be) well for you to visit Bethlehem often. To miditate (*sic*) upon the great humiliation of your Lord where he lay in the manger because there was no room for him in the inn. There is no room for him still in the hearts of wicked men but if you are his people he will dwell in your hearts. Your bodies will become his temple thru the Holy Ghost. And when he hath perfected all the good pleasure of his will in you, he will wipe away all your tears, he (will) put final end to all your mourning. You shall no more say my soul melteth away because of trouble for he will place you near his throne, at his right hand, where there are

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<sup>91</sup> Words are missing from the first two lines of this page.

pleasures for ever more. Then shall be brought to pass the saying that is written death is swallowed up in victory. Then every promise will be fulfilled, every wish will be fully satisfied, God's people shall dwell in his holy temple and go out ~~no~~ no more, and join an innumerable multitude of angels, in one everlasting song to God and the Lamb ~~will~~ who sit upon the throne forever and ever.

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## Sermon 34

This sermon is not based on a Simeon outline.

Luke 13 ch. vs. 28-29. There will be weeping etc.

These words were spoken by our Lord in his public address to the Jews. Their meaning is very plain yet extensive. They apply to all the nations of the earth, and open to our view the merciful designs of Heaven ~~to~~ (towards) a ruined world. They (also) contain an awful warning to the posterity of Abraham. In them is clearly intimated, that the Jews for their unbelief, and constant rebellions against God would be excluded from the happiness of the saints in light. That they should at last see the kingdom of God, and their pious fore fathers Abraham Isaac & Jacob sitting in it, yet that they should never share in the glory and felicity of the father of the faithful and friend of God. While our Lord denounced (*sic*) the divine judgement upon the Jewish nation, he conveyed an exceeding great and precious promise unto the Gentile world. There is no portion of the sacred writings more full of mercy to the heathen nations, and judgement to the Israelites, (than the words I have now read). In them we may behold the goodness and severity of God. Goodness to the believing Gentile and severity to the unbelieving Jew. They promise salvation

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and glory to all the ends of the earth, while they threaten the Jews, that they shall be thrust out of heaven.

In addressing you upon this subject we shall 1. consider the promise – notice the prospect of its accomplishment (on one hand)<sup>92</sup>. 2<sup>ly</sup> the means that are now using for the accomplishment of this promise. 3 make some observations upon the whole.

1<sup>st</sup> This promise is exceeding broad and closely allied to the last commission which our Lord gave to his disciples Go ye into all etc. This commission may fairly be viewed as a promise also. Till the gospel is preached to all nations, this commission will not be fully executed. These words if I may be allowed to use the term give the missionaries of the gospel of peace a roving commission. They have authority from the King of Kings to navigate all seas, to visit every island upon the bosom of the great deep, to traverse all continents, to sound the silver trumpet of jubilee, and to inform the nations of the earth that the year of release is at hand, and to invite the ransomed sinners to return to their once forfeighted (*sic*) possessions. God had promised by the mouth of all his prophets that he would save the heathens, and take out of them a people for himself.

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If men know not the true God they will worship unknown gods, and change the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four footed beasts, and creeping things such as serpents etc. The prophet Zephaniah speaking of the gods of the heathens, the Lord will be terrible unto them, for he will punish all the gods of the

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<sup>92</sup> These words are inserted below the line.

earth, that is, he will destroy them and men shall worship him, every one from his place, even all the isles of the heathen.

The psalmist speaking upon the same glorious subject tells us that all the ends of the world shall remember and turn unto the Lord, and all the kindred of the nations shall worship before him, for the kingdom is the Lord's and he is the governor among the nations. No words can be more clear, more express, more comprehensive than these. The prophet Isaiah declares that the Lord shall set up an ensign for the nations. This ensign was erected when ~~when~~ our Lord's cross was reared on the top of mount Calvary, and he was hung upon it (as an ensign.) He told his disciples previous to his death, when I am lifted up I will draw all men unto me. The same prophet declares behold thou shalt call a nation that thou knewest not, that is, in the same sense that he had known the Jewish nation whom he had chosen as his own peculiar people,

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and nations that knew not thee shall run unto thee because of the Lord thy God. How encouraging is this promise. This is the record that God hath given, he is not a man that he should lie, nor the son of man that he should repent, or change his mind. Hear the fervent prayer of the psalmist in which our church joins every Sabbath Day – God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way be known upon earth, thy saving health among all nations, and then he adds in the full assurance of faith, as if he had received an immediate answer to his prayer, God shall bless us, and all the ends of the earth shall fear him.

Again the psalmist call our attention to this subject in the following words, praise the Lord all ye nations, praise him all ye people, he shall have dominion from sea to sea, ye all kings shall fall down before him, all nations shall serve him and all nations shall call him blessed. I might easily point out what have been the views of all the prophets upon this grand subject since the world began, (as) the same merciful design of heaven runs thru all the sacred writings of the Old Testament, but time will not permit. We shall therefore only notice a passage or two relative to the same subject in the New Testament.

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Our blessed Lord previous to his crucifixion told his disciples that repentance and remission of sins should be preached in his name among all nations. St Paul also, when preaching to the gentiles, and pointing out to them the miserable state they were in thro' sin, ignorance and idolatry, told them that God had in times past suffered all nations to walk in their own ways but now when the blessed gospel was preached unto them, they should turn from these dumb idols these vanities, to serve the true and living God. Upon another occasion the same apostle, when preaching at Athens before the learned philosophers of Greece, who were all worshippers of the unknown god, (and) unto whom they had raised their altars, he told them that God had made of one blood all nations of men for to dwell upon all the face of the earth, and that since he had now sent his Son Jesus, who had brought life and immortality to light in the gospel and made the clearest revelation of the divine will, he now commanded all men

every where to repent, because he had appointed a day in which he would judge the world in righteousness.

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The writing of the prophets from the beginning, who spake as they were moved by the Holy Ghost, the public sermons of our Lord in the days of his flesh, the doctrines taught by all his apostles in every part of the world where they preached these glad tidings, all tended to confirm the promise in our text, to display the universality of the divine love and to shew that God was no respecter of persons, but that he was loving to every man, and willeth not the death of a sinner, but that all should come to repentance and live. Who can read the precious words in our text and to which all the sacred writers have given testimony<sup>93</sup>, and not feel his soul refreshed with foretastes of the joy that is herein promised to the ~~Gentile~~ (heathen) nations. I saw says St John in his Revelation an angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell ~~upon~~ on the earth, and to every nation and kindred and tongue and people. From the passages already cited who can doubt of the divine intentions towards fallen man and that in his infinite wisdom and goodness and power he will in his own due time accomplish his vast designs, destroy the (idol) gods of the heathens,

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overthrow the kingdom of darkness, bind Satan (in chains) to the bottomless pit, and cause righteousness to cover the earth as the waters cover the sea. The wolf shall then dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them. Come quickly O thou blessed Jesus, thou light of the Gentiles, thou who art the glory of Israel, and accomplish the glorious purposes of divine mercy, and let all the nations of the earth know thy name, and sing thy praises from the rising to the setting sun.

We have now considered the promise in our text, and shall in the 2d place notice the means that are now using to accomplish the fulfilment of the promise.

We live my brethren in very eventful times such as have never been known since the foundation of the world. The pious ardor (*sic*) and zeal that at present pervades all Christian countries for the propagation of Christianity ~~have~~ (has) known no parallel in former times. In this most benevolent and God like work Great Britain leads the bar. She is the glory of all lands, nor is there any nation

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that hath the Lord their God so nigh unto them as we have in all that we call upon him for as we have. Every nerve is streached (*sic*), every engine is at work that the united piety, learning, wisdom and influence of all (Christian) denominations can call forth to maintain and carry on this great cause. To this the poor pious widow adds her mite and teaches her orphan school boy to spare his pocket money and to cast his weekly penny into the Lord's treasury. (Notice

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<sup>93</sup> There is a number of alterations (crossing out and insertions) on these two lines.

the prospect of the accomplishment of the promise.)<sup>94</sup> To the widows mite the rich and noble, the kings and queens of the earth give of their abundance, and fulfil that prophecy of Isaiah, where he says kings shall be thy nursing fathers and queens thy nursing mothers. (The effects of these united exertions) ~~This~~ will more fully appear while I ~~notice~~ (call your attention) a few of those societies who are actively employed in the propagation of Christian knowledge thru the medium of their missions and the disseminating of the Holy Scriptures.

In this discourse I shall not be able to do more than to (merely to touch upon them) lay before you a very short epitome of their plans and operations – the number of ~~the~~ (societies) established in London ~~to promote~~ connected together as links in one grand chain, for the promotion of the gospel is very great.

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To these parent societies are added axiliary (*sic*) societies almost in every city and (large) town in England Ireland Scotland and Wales, and in the British colonies and plantations. They have met with the countenance and support of all ranks, from His Royal Highness ~~up to~~ the Prince Regent upon the Throne, to the ~~meanest~~ poorest mechanic in the Kingdom. The societies not only have the countenance of the Prince Regent (but also) ~~of~~ of his Royal Brothers who preside at their deliberations and excite by their public addresses, in the breasts of the British subjects the best feelings of the human heart, and call upon them to imitate the example of him who went about doing good and in whom all our happiness centres. The sacred name of religion and benevolence, thus kindled at the foot of the throne and fanned into a blaze by the branches of the Royal Family, spreads its sacred warmth and influence into every corner of the British Empire – and thru (& in) all the various members of our great political body both at home and abroad.

Amongst those societies (there) are four

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exclusively belonging to our venerable Established Church. I shall first mention the society for the propagation of Christian knowledge. This society was ~~established~~ incorporated by Royal Charter into a body composed of the (Arch) Bishops, several bishops, and others of the nobility, gentry, and clergy. ~~The~~ (Its) members have been labouring more than one hundred years in continental India and the greatest blessings have attended their exertions. Many no doubt are now in glory to whom they sent the word of everlasting life. To this society the venerable Sivartey (as well as many others) belonged, a missionary whose name will be had in remembrance (*sic*) as long as the Christian religion shall be known in the regions of India where he published the gospel of peace. He was a burning and shining light and was honoured by the countenance of the native heathen princes as well as by the poor Hindoo. He (may be said to have) planted the tree of life in India which is now growing and spreading its branches and its healing leaves thru that vast continent. I must refer my hearers to the reports

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<sup>94</sup> This sentence is written up the left margin of the page.

of this society for the full account of their operations, suffice it to say that they have furnished all their missionary stations in India and else where, with the Bible, the Prayer

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Book and such other religious books as in their wisdom were the best calculated to instruct the ignorant, to guide the wanderer into the paths of peace, and to reclaim (*sic*) the vicious. May the God of Israel prosper their hardy work.

The next society I shall notice is that designated the Society for the Propagation of the Gospel in Foreign Parts. This Society is also incorporated by Royal Charter, and composed of the Archbishops and bishops together with the first nobility in the ~~Church and State~~. The members of this society have very extensive plans of Christian benevolence in North America, and other parts. In the British colonies ~~there~~ they have 22 missionaries, and 20 schools under their patronage. Their missionaries are chiefly employed in propagating Christianity amongst the decedents (*sic*) of European ~~parents~~ settlers, who are subjects of the British Crown, tho some of them extend their pious labours to the native Indians. ~~Several thousand pounds are annually expended in this mission.~~ They have missionaries established and schools (established) in Newfoundland, Nova Scotia, in New Brunswick, in Cape Breton, in (the) upper and lower Canada.

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What extensive benefits must these colonies derive in a moral and religious sense ~~from~~ in being placed under the patronage of a society composed of men of the first influence, wealth, learning, zeal and piety.

The next society to which I shall call your attention is the that (*sic*) denominated the Church Missionary Society. This society is ~~also~~ composed exclusively of the members of our Church, of men who preside in our national councils, and ~~govern our Senate (take their places in the)~~ rule in our Senate, who command our fleets and armies, and govern our colonies and foreign plantations. This society has selected for the various fields of its operations part of Europe, Africa, Asia, and Austral Asia. ~~Their attention was~~ To the natives of western Africa the society has paid particular attention. It hath (shewn) ~~been~~ anxiety to counteract the evils of the ~~sa~~ slave trade, and to deliver that part of Africa from the hand of its oppressors, as well as from ignorance, superstition, and idolatry. This mission has had every difficulty to contend with, the climate is most unfavourable to Europeans, the natives must retain in remembrance the rapins (*sic*) and murders to which their country men have been the subject for ages from the slave dealer.

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This must keep alive for a long time their prejudices to the Europeans and make the difficulties and dangers greater to the missionaries. Many settlers sent out by the society, and some missionaries have died shortly after their arrival on the coast. Some of their settlements have been partly destroyed by fire (thru the enemy) and a school house at another by the same element. From these causes, the disappointment which the society has met with, have

been very great, and attended with heavy expenses. Yet in the midst of all it has persevered in its great work. When one missionary has fallen a sacrifice to the climate, another hath stepped (*sic*) into his station and filled up the broken rank. Two churches have been erected, and schools opened for more than 2000 native children many of whom have been redeemed from slavery, or taken in the slaves ships by our men of war. The missionaries are also translating the scriptures into two of the native languages, by which the word of God may be disseminated amongst (more than) one million of the human race, who are now in heathen darkness, without hope and without God ~~in the world~~. If the Christian religion once

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begins to send forth its living waters on the shores of western (Africa), it will soon spread its fertilizing streams thru its burning deserts, and turn that barren wilderness into a fruitful field. The voice of joy and gladness will be heard in those dreary regions of moral darkness, where the poor ignorant African pays his devotions to demons. These ~~poor~~ benighted heathen will hear the cheering (*sic*) voice of the missionary, the messenger of the Lord of Hosts, saying arise shine for thy light has come. God never commands his word to be preached in vain. It will accomplish the thing where unto he sendeth it. The same almighty word which said, let there be light and there was light, can command the Son of Righteousness to arise upon Africa with healing under his wings. Africa shall then (be free, shall then) be enlightened with divine truth, the glory of the Lord shall be revealed amongst them, and the kingdom of Satan shall fall like lightning from heaven, and they shall hear no more the voice of the oppressor. The only object of the society in their benevolent exertions here, is to free Africa from the bondage of sin and Satan, from the oppressions and cruelties of the slave trade, and from the intestine (*sic*) wars connected with that bloody traffic. May the great head of the church crown their labours with success, that millions of this degraded oppressed nation may sit down with Abraham I[saac] and Jacob.

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Let us now pass from western Africa to the continent of India. In India this society has established several stations for missionaries who are now zealously labouring under the countenance of the British government to instruct the native inhabitants in the principles of our holy religion. Numbers have already embraced Christianity, and are aiding the society in this great work. The society has more than 1000 children under its patronage in their schools at Tranquabar. Every reasonable hope may be entertained that some of the rising generation will be fully instructed in the Christian religion, and become missionaries in their turn to their countrymen. The harvest is truly great in India, not less than 6000000 of precious souls (under British authority) are there perishing for lack of knowledge. What Christian can reflect for a moment upon the like of these poor heathens, and not feel his bowels yearn over them? There you may behold the tender father thru the force of superstition, casting his beloved son into the Ganges. (giving as the prophet expresses it the fruit of his body (*not clear*)) others rushing into the devouring flame under the same (fearful) influence and others rolling before

the massif (*sic*) wheels of the car of their idols and crushed to atoms (death)<sup>95</sup> beneath their weight.

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What remedy can all the wisdom of this world find to cure such dreadful evils, to relieve the human mind from that anguish which guilt inspires, and to reconcile man to the God that made him? There is no remedy in heaven above, nor on earth beneath, but Jesus. But as the apostle says how shall they (Gentiles) believe on him of whom they have not heard and how shall they hear without a preacher and how will they preach except they are sent? The means and the end are united. Missionaries are now sent, the gentiles in India shall hear of Jesus, and as soon as they shall hear of him, they shall obey him. The heathen altars will ~~here~~ ere long be cast down in India, and the altars of the true God will be raised up and men will begin to call upon the name of the Lord. Then the promise in our text shall be fulfilled many shall come from the east etc.

We shall now pass from the banks of the Ganges to the island of Malta. The society hath selected this as a central spot to the civilized world. This island is visited by men of all nations under heavens, Jews, Mahomedans (*sic*), and pagans. By sending the gospel to Malta they hope revive Christianity in the Greek island where the labours of the apostles were so much blessed, and where the first Christian churches were planted. The seed which the society is now scattering in the Mediterranean tho at present as small as a grain of mustard seed may grow into a great tree

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~~may~~ (and) in due time spread its branches over Egypt, and the various nations in that part of the globe and gather together under its shadow ~~from amongst them~~ the lost sheep of Israel Christ. Let us wish this society good luck in the name of the Lord. I might here notice also the National Education (Society) ~~School~~ which has 570 schools under its patronage, and more than 100,000 ~~scholars~~ (children educated) and also the British and Foreign Sport Society which have more than 200,000 scholars under instruction. There are many other societies who are assured together for the promotion of the same grand work, the establishment of Christ's kingdom among men which time will not allow me to mention, I may take occasion at a future period to lay before you some account of their operations and the benefits that the world at large is deriving from their Christian benevolence and exertions. By them the kingdom of Satan is attacked in the four quarters of the world ad as it were surrounded (and must fall, for Christ must reign till he hath put his enemy under his feet.) Before I conclude this subject I cannot forebear to mention one Society more; ~~which is~~ the British and Foreign (Bible) Society. I consider this Society with all its numerous branches, as the grand auxiliary to the whole. It is always at hand, and lends its friendly aid to all denominations, and freely extends its blessed influence like the sun, into the darkest regions of the earth.

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<sup>95</sup> "death" has been written above "atoms" without "atoms" being crossed out.

This society is beautifully compared by one writer to a noble first rate. He observes, she has hoisted the colours of the Price of Peace, she has visited with favouring gales the most distant shores and found a friendly harbour on every coast. She has conveyed more than one million three hundred thousand copies of the sacred scriptures to the various nations of the earth, and she still pursues her course, and will pursue it until every port is blessed by her entrance. The crew of this noble ship is composed of all nations and of all classes. The Emperor of Russia, and the princes of the House of Brunswick, the kings of Prussia, Sweden, Denmark and Wirtemberg. Admirals of the fleet, and generals of the armies, prelates of the church, and members of the senate, tradesmen ~~and~~ mechanics and servants all meet on her deck, and cordially lend an hand in spreading her canvas to the winds of heaven. This representation so poetically drawn must accord with the feelings of every pious Christian. But all language fails to do justice to this cause and the cause of missions. The subject is infinite, it is past man's imagination to describe. After all that I have said this day, I have scarcely entered the first outline, nor do I feel equal to the task of laying before you what God is doing in the world by these secondary causes, the societies I have named. He himself being the great & (*not clear*) of all.

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I would just call your attention to the map of the world in order that you may view the large extensive fields where the missionaries (of different societies) are now labouring to plant the gospel. You may find them in the frozen regions of Greenland and in the stormy coasts of Labrador, in the burning climes of western Africa, and under a tropical sun in South America, on the banks of the Ganges in Asia, and in the great river Saint Lawrence in North America, with the poor ~~in~~ negroes (*sic*) in the West Indies, & in the lovely islands in the south seas. Among the savage tribes in the back settlements of America, and with the cannibals in N. Zealand, (with) ~~amongst~~ the Hottentots and wild bushmen in South Africa, and with the roving Tartars, at Malta, & Canton, at Java & Ceylon, amongst the most civilized and barbarous nations of the earth. When we consider that God never sends a shepherd, but where there are some lost sheep to be gathered in, how great must the multitude that are collecting daily into the fold of Christ Church. He hath sent forth his shepherds from east to west, from north to south, to seek those that are lost and ~~that~~ hath stirred up the kings of the earth and the nobles to aid in this mighty work in bringing his sons from far, and his daughters from the ends of the earth.

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We have now considered the promise in our text & (some of) the means using to accomplish this promise, and shall conclude this important (subject) with a few observations from the whole.

1. What consolation must the words of our text afford to all the heathen nations, when they hear & receive the gospel, and have the scriptures in their own tongue. They will see that the Kingdom of Heaven is thrown wide open to all nations. The missionaries who are sent (on this errand) ~~with these~~ may lift up their voice (with angels) & say behold we bring you glad



tidings of great joy which shall be to you and to all people. They may go forth in the full assurance of faith, that they shall succeed in bring (*sic*) sinners to God. This promise as we have shewn does not stand alone. It is supported by all the writers of the Old and New Testament. No length of time shall change the divine purposes, no powers of earth or hell can render abortive God's merciful designs. The Gentiles shall come to his light, and in him shall they trust, and they shall glorify God for his mercy, and shall at last sit down in his kingdom, and behold his glory for ever and ever.

2ly. I would observe that it matters not in what part of the world, those that hear and believe the gospel live, and die. Wherever they fall asleep in Jesus they are blessed, for precious in the sight of the Lord is the death of his saints. Some do<sup>96</sup> doubt, are daily carried by angels into the of Abraham's bosom as the trusts of the labors of the missionaries from the northern shores of Greenland, & the southern regions of Africa. Others from the eastern shores of India, and the western shores of America

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and from all the isles of the sea where the missionaries are preaching the gospel of peace. These all meet to gather in the new Jerusalem and join the great assembly of the first born which are written in heaven, tho now separated ~~them~~ each other by seas continents and islands, and composed of different nations, kindred tongues and people. From these heathen nations a glorious multitude will be collected in heaven which no man can number. They shall then sing a new song when they meet in the city of the living God, unto him that hath loved them ~~that hath loved~~ them and washed them from their sins in his own blood. The time will not be long, before he that shall come will come, to be glorified in his saints and to be admired in all them that believe. He shall descend from heaven with a shout, with the voice of the arch angel, and the triumph of God. Then shall he send his angels and gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven. They shall then come from the east and from the west, from the north and from the south. Not one shall be wanting. Their names are written in heaven, and the Lord knoweth them that are his. Then shall the joyful missionary come forth and say, here am I and the children thou hast given me, the Greenlander, the (*not clear*), the Negroes, the Netherlands, the south sea islanders will then be the joy and

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crown of rejoicing (to) of their respective missionaries who have led them to Jesus. Then shall the king say unto them, well done good and faithful servants enter ye into the joy of your Lord. They shall then all return to Zion with everlasting joy upon their heads, ~~and~~ saying with a loud voice, thou art worthy to receive honor, and riches, and strength and glory and blessing for thou hast redeemed us to God by thy blood and of every kindred, tongue and people and nation. Such will be the glorious consequences of the labors of these Societies and their missionaries when our Lord values one soul at an higher price than all this world no finite being can put any value upon the labors of a missionary who is employed in this god

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<sup>96</sup> The word should probably be, "no".

like work. By the salvation of the heathen God will eternally glorified. Christ will be exalted and all heaven will rejoice and sing.

Lastly we may observe our Lord lays great stress upon the words in the former part of our text. There shall be weeping and gnashing of teeth when ye shall see Ab. etc. In this awful day the unbelieving Jews would not only see their pious ancessors (*sic*) sitting in the kingdom of God, but millions of the heathen nations with them. Now these heathens were not the children of ~~God~~ Abraham after the flesh, yet being made partakers of (*not clear*)

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faith by hearing and receiving the gospel, they were heirs of the same glory. What weeping, what wailing what gnashing of teeth will overwhelm (*sic*) the Jews when they shall see the Son of Man sitting upon the throne of his glory, that Jesus whom they despised, and (behold him) separating the unbelieving Jew from the believing Gentile, and placing the one upon his right hand, and the other upon his left. This awful scene my brethren we shall behold. We shall all be present, not as idle spectators but interested in the grand transactions of the day, and (affected) infinite joy, or infinite woe. If God thus thrusts out of heaven the Jew, his own ancient people, for their unbelief what will become of unbelievers amongst ourselves. Their condemnation cannot be equal to ours, as God has made unto us a clearer revelation of his will than he ever did to the Jews at any period. You my brethren have the sacred scriptures in your own tongue in which you were born, you have the ministers of the gospel to instruct you, you have God's holy Sabbaths and ordinances, but what availeth all these. Many of you are going down to hell with the Bible in your hand, with a crucified saviour before your eyes, with the gates of heaven opened to your view. What anguish, what despair, what agony,

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what weeping, what wailing, what gnashing of teeth will seize your souls when you shall see the natives of the south sea islands, with other heathen natives sitting in the kingdom of God and ye yourselves thrust out. Death is not more certain, than that this will be your fate if you do not repent now and believe the gospel (and very soon for there is but a step etc). Hell is now moved from beneath etc. You will soon hear that ~~all~~ awful sentence depart ye cursed etc. This command you must obey. You will then go away into everlasting punishment (but) you my brethren (who fear &) ~~who~~ know the value of your own souls, and pity, and pray for the souls of all those who are perishing for lack of knowledge, shall soon meet your reward. Use your utmost influence, and ability to spread the knowledge of your redeemer, both amongst the heathen and those with whom you sojourn. It is my most ardent wish (& that of my colleagues) to inspire you with a zeal for the salvation of a lost world, to call upon you (as a small branch of the British Nation<sup>97</sup>) to imitate the example of the wisest and best men in the ~~British~~ Empire and join with them in so great a work, as the building of the walls of Jerusalem. They shall prosper that love Zion. What unspeakable joy shall you feel in the morning of the resurrection if you have been the means of saving only one soul. With what infinite delight will you sit down in the kingdom of God with Abraham and all his spiritual

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<sup>97</sup> The word is obscured but seems to start with an "n".

seed. Time is short. Work then while it is day. You will never repent anything you do for God and his cause. He will not be unmindful of your labor of love however small but will reward you with a crown of righteousness which shall never fade away

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## **Sermon 35**

Simeon does not have an outline on this passage.

28 Chapter Jeremiah v.16<sup>th</sup>. This year thou shalt die.

These words were addressed by the prophet Jeremiah to Hananiah a false prophet who opposed Jeremiah in his attempts to bring the Jews to a sense of their sin and danger, and to lead them to true repentance, that God might turn from them his wrathful indignation, and deliver them out of the hands of their enemies, as many of the Jews had been taken captive to Babylon and were suffering all the miseries of captivity in an heathen (land). The words of Jeremiah were (of) a very alarming nature to Hananiah, as they intimated to him that he would soon be called upon to appear before God the judge of all, to answer for his sins. That he was then upon the very brink of eternity and would die before the expiration of the year. They also contain a warning to us, tho we are not expressly pointed out by name.

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Since we have been spared to see the entrance of another new year, it will not be improper for us to stand and pause, and take a solemn and serious view of what has taken place around us since the last New Years Day. How many of our friends (and acquaintances), young and old have been deposited in the silent grave, almost under very painful and awful circumstances. Some (we have known) have fallen by the hand of the public executioner, some have been murdered, and others have laid violent hands upon themselves, and many have sunk into the grave by sundry diseases and bodily afflictions. These are all gone to return no more. We cannot tell what calamities may befall us during the present year. We should meditate upon the great uncertainty of life in order that we may be prepared to meet death in whatever shape it may come upon us. Futurity with all its important events is wisely hidden from us, and this ignorance

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is perfectly suited to our present state of existence, and conduces much to our improvement and happiness. If we knew for certain that we should fall this year by the hand of the murderer, or meet death in any other way, the very idea of entering the eternal world in so short a period would naturally damp our joys and comforts, whatever they might be. Did we foreknow the evils and miseries we generally have to suffer in this life, this knowledge would greatly embitter our lives. Tho we cannot predict to ourselves the particular changes thro which we shall be obliged to pass, yet we may form some natural supposition from what we have already been taught by observation and experience. There are certain events which regularly happen to mankind every year. Therefore we may expect to meet with them this year, such as the blessings afflictions of the present life. There are certain events which we all know will happen unto us tho the particular time we know not.

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particular time we know not, whether they will happen to us this year or the next, today or tomorrow, such as that important event that we must die, and after death appear before God the judge of all. The uncertainty of life induced our Lord to say, be ye therefore ready. It is more than probable, if some prophet like Jeremiah should open unto us the divine decree, one and another of us would see our sentence recorded in God's book and the time of its execution fixed upon in the words of our text, this year thou shalt die. In treating ~~from~~ upon this solemn subject in which all are equally concerned we shall first shew that all must die. 2ly that nothing is any security against death.

1<sup>st</sup>. This is clearly and expressly declared in the scripture, dust thou art etc. It is appointed unto man once to die and no man can (*not clear*) himself from going down to the grave. The rich and the poor equally die together. Death obtains dominion over them all for death hath passed upon all men in that all men sinned.

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Job informs us that man born of a woman is of few days etc. The Psalmist bears his testimony to the same solemn truth. The days of our years are 70 etc. Solomon tells us it is appointed unto man once to die. Death is the punishment is the punishment of sin. This God told Adam when he put him in(to) paradise. The day thou eatest of the forbidden fruit, thou shalt die. This threatening was executed upon Adam, and has continued to be inflicted upon all his posterity to the present time. The sentence ~~paid~~ (of) death hath upon all mankind, in that all have sinned and this sentence is carried into execution upon thousands every day. We are all under this sentence, which will never be remitted. Tho we have not suffered the penalty due to sin (to the present time) ~~yet~~, yet our appointed time drays (*sic*) near and we have seen death committing his dreadful deprecations upon many of our nearest and dearest friends. He changed their circumstances and tore them from our embraces with a

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cruel hand. Many of those, with whom we have spent our most pleasing hours, and whose conversation and society added greatly to our happiness, are now no more, and have left us to mourn our loss. Some have followed their affectionate parents to the house appointed for all living, have seen those eyes which once shed tears of love and affection over them (are) now for ever closed in darkness and death. Some have been bereaved of the wife of their youth, and (others of their first born. Where is there a family into which death has not entered and left the survivors to go mourning down to the grave. From what we have seen in our own family and in all around us, we must be fully convinced of this truth, that we also must die. We have the seeds of mortality sown in our very constitution. Every pain we feel, every sickness we suffer, is a certain indication that these bodies of ours are mortal and will shortly

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return to dust and corruption. We all are as sand that we shall die, as that we know that we are alive this moment. Should we not then trim our lamps, should we (not) prepare for the coming of the heavenly bridegroom. We are sure to hear the midnight cry, behold the

bridegroom cometh. If we are ready we shall enter into the marriage supper. If we are not, the door will be forever shut against us. Watch therefore says our Lord, for ye know neither the day nor the hour wherein the Son of Man cometh. We are never secure one moment from the stroke of death and our eternal happiness wholly depends upon our been (*sic*) ready. This parable of the 10 virgins is very striking. They are intended to represent the professing Christian world, persons who pay some attention to religion ~~but a~~ They had all the same rank in society. They were all virgins, had all lamps, were all waiting for the bridegroom. They were not alarmed about their unprepared state, until they heard the bridegrooms voice, and then they<sup>98</sup> found they were

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not ready, and applied to the wise virgins to give them some of their oil, for their lamps were gone out, but the wise had non to spare. Thus it is with many who profess the Christian religion. They find themselves wanting when they come to ~~die~~ die. They will apply to those whom they know have lived a godly life, and have long been prepared for the hour of death, for advice and comfort in their day of trouble, when death approaches, but find they can do nothing for them. True religion is entirely a personal thing. It cannot be transferred by those who have it, to those who have it not. This shews the necessity for one and all to redeem our time and prepare to meet our God at any hour he may summons us before him for we know we must die, as there is an appointed time for man upon earth. His days are as the days of an hireling.

Having shewn that we must die we come in the 2d place to shew that nothing can secure us from death, and that we may die this year.

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This year you may die tho you are young. Youth is no security against death. We see infants of all ages daily carried to the grave. Thousands of infants died last year, and thousands will die this year and some here present may be of the number, for you cannot tell what a day may bring forth. It is never too soon for you who are young to acquaint yourselves with God and to learn his ways. Honourable mention is made of many both in the Old and New Testament who feared God from ~~his youth~~ their youth. Obadiah feared the Lord from his youth. Jeremiah was sanctified from the womb. Timothy knew the holy scriptures from a child, which were able to make him wise unto salvation. Let those then who are young devote their youth to God. While their consciences are yet tender and their minds open to conviction. I love them that love me etc. Religion will keep you from the evil that is in the world, it will ~~gar~~ guard you from

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the snares of the devil, and from the designs of the wicked, who would lead you into the paths of ungodliness and sin. And you will find wisdoms way to be ways of etc. Nothing tends so much to promote the honour and happiness of youth as true religion. No disgrace attends their

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<sup>98</sup> Words written above the line here are not clear. Marsden appears to have crossed out the word "they".

steps (of such). They are not brought to prisons, punishment and shame. Remember then your Creator in the days of your youth, and then you will be safe from the fear of evil. Death will have no terrors for you, come when he will. That almighty saviour whom you serve will deliver your souls from death, your eyes from tears, and your feet from falling. Again, as youth is no security against death, neither is health. If we say none die in the very prime of life while their breasts etc. We might then place some confidence in health as a security against death. But this is not the case. How many have we seen cut off the last year in the midst of their days, and some at a moments notice. Many have been murdered, many executed

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for their crimes, and many have sacrificed their lives by the abominable sin of drunkenness, and not a few have committed self-murder, none of whom anticipated the last New Years Day, that they would meet with an awful death before the return of the present day. Many amongst (us) have died also of sickness, and sundry diseases, and at a time when they little thought death was so near unto them. The year we are now entering upon will be of the same kind as the last and many of us who see the beginning will never see the end. Some of us are marked by death as his prey, and this year some of us must expect to die. Again riches are no security against death. Death enters the palaces of kings as well as the cottages of the poor. Riches cannot profit in the day of wrath, neither can they deliver any man's soul from the grave. On the contrary, they often prove great snares and temptations to those who possess them.

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This made our Saviour say to his disciples, how hardly shall they who have riches enter into the kingdom of God. The rich man mentioned in the Gospel who had more wealth than he knew what to do with, intended to pull down his stores and build greater, and then he would say to his soul, soul thou hast goods laid up for many <sup>99</sup>take thine ease, eat drink and be merry, but God said to him, thou fool this night thy soul shall be required of thee, then whose shall those things be which thou hast provided. Thus we see that his riches were no protection to him against death, but only a snare to prevent him from preparing to meet the awful event. And (the) end of this rich man stands as an awful warning to all who put their trust in uncertain riches.

Further, to be men of business will be no security against death. Tho you may have projected many plans which would require years to execute yet this year you may die. Death will not wait

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until you accomplish your unfinished plans. Many thousands were cut off the last year in the very midst of all their pleasing prospects. Some in the midst of all the hurry and bustle of trade and commerce, and whom the world apparently (could) ill spare, and left all their plans

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<sup>99</sup> A word is missing here. "days" suits the context and then a new sentence.

and speculations to be perfected by others. When death comes, whatever men are doing, they must find time to die. No excuses will then avail, not even an unprepared state. It will avail nothing to plead ~~I am~~ (you are) not ready tho the consequence of dying unprepared will be your eternal ruin. This consideration will have no weight to avert the stroke of death one moment. To be heads of families is no security against death. My children may be young and want a fatherly hand to rear them, but that will not, cannot secure me from death. Witness the numbers of fatherless and motherless children amongst us, tho a small society. All these things shew how very uncertain our

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our lives are, and of what vast importance it is for us all to be prepared for death. We have now shewn that youth is no security against death, nor is health or strength, nor riches, nor honours, nor even (an) unprepared state. Death purses us thro all the various paths we tread untill (*sic*) he overtakes us, and he gains upon us every moment where here we are, what have we do, we are travelling to the grave. We shall now conclude with a few observations from the whole.

1<sup>st</sup> to you who are unprepared. Allow me to remind you this year you may die. If you should die this year, in you sinful impenitent state, in which many of you know you are, all your hopes of future happiness will terminate for ever. There will then remain no more sacrifice for sin. The door of mercy will then be forever closed against you. You will have received your good things here. ~~That~~ All you can ever enjoy through all eternity. After death in hell you

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will lift up your eyes and see heaven afar off but you will be allowed no friendly relief, not so much as one drop of water to cool you tongue. No token of love will be shown you, no gift of grace from the Father of mercies, no hope in future, no escape from the wrath of God, which will then come upon you to the uttermost. Eternal despair will be your only portion. You will seek for death but will not be able to find it. You may now consider what I say as mere fanciful ideas, and will never be realized in your future ruin. But be assured, if the Bible is true you will find what I now advance to be true. On the clear foundation of divine revelation I state these awful truths. It (is) for you to believe them, and to be influenced by them. Should you die this year you will find them true, if there is a God in heaven, before the next New Years Day. Unbelief is the sin that ruins men's souls. They will not believe what God says, and hence they perish. He that believeth not is condemned already says the judge of quick and dead.

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You therefore who hear me this day, and do not believe the sentence of death is passed already upon you, and you cannot tell how soon execution may be ordered, be entreated then to reflect upon your ruined state, and pray to God that he would spare you a little longer, and awake you from your deadly slumber that you may call upon God that you perish not.

Lastly I would address a few words to you who like the wise virgins are waiting for the coming of your Lord. Should you die this year the day of your death will be better to you than the day of your birth. Now you are a distance from your Father's house, you are in an enemies (*sic*) country, pilgrims and strangers. You may be much nearer the end of your pilgrimage than you are aware of. Continue to walk by faith until your faith is lost in sight. Review God's goodness to you in times past for your encouragement. Remember all the way that the Lord hath led you thro this wilderness. And bear in mind that you are not yet come to the rest and inheritance

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which the Lord your God hath promised unto you. He will not leave you nor forsake you untill (*sic*) he hath accomplished all his gracious promises which he hath made unto you. You did not choose him to be your God untill (*sic*) he had chosen you to be his people. You did not love God, but he first loved you. Here is love says St. John not that we loved God. Your final salvation is secured [by] the death and continual intercession of your great high priest. Tho you have no security from temporal death, yet you have perfect security from eternal death. Death cannot separate you from the love of God. Rejoice then in the Lord ho (*sic*) ye righteous etc. Before the next New Years Day you may have joined the spirits of just men made perfect and may celebrate the birth of the Saviour, and the New Years Day in the courts above. There you will bath your weary souls in seas etc. 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 (*not clear*)<sup>100</sup>

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<sup>100</sup> The sermon ends here.

## **Sermon 36**

This sermon uses Simeon's outline.

Nahum 1. C. V.7<sup>th</sup> The Lord is good a strong hold in the day of trouble & he knows them that trust him.

When the Israelites departed from Egypt and arrived on the shores of the Red Sea, Pharaoh & all his army overtook (them) and they were sore afraid. They expected nothing but total destruction as there appeared no possible way for them to escape. The sea was before then the hosts of the Egyptians behind them and for fear they cried unto the Lord. Moses directed them to be still and to hold their peace and they should see the salvation of the Lord for the enemies they then beheld, they should see them no more. Moses immediately stretched out his rod and the sea was divided, and the dry land appeared. He commanded the Israelites to walk into the midst of the sea which they did (+)<sup>101</sup> & the sea became a wall on their right and on their left. Pharaoh and his army followed after them with a determination to destroy them, but their God was with them to deliver them. God interposed

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a cloud (also) between the camp of Israel and the Egyptians. The cloud was a pillar of fire to give them light, to shew them the open path thro the great deep which the Lord had made for them, but to the Egyptians it was a cloud of darkness to obstruct their path, and to prevent them from injuring one Israelite who were on their march to the land of Canaan. And such is the varied aspect of God towards all his friends and enemies in every age. He always makes a difference between them that serve (him) and them that serve him not and by the comfort and encouragement of his people, the prophet declares in the words of our text, the Lord is good, a strong hold etc.

From these words let us consider God as he is here represented unto us.

- 1<sup>st</sup> In the perfections of his nature
2. In the provisions of his covenant ~~of grace~~
3. In the dispensations of his grace.

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1<sup>st</sup> God is good every way, and appears to be so in all that he hath ever done. His works of creation when he had finished all that he had made they were declared to be good, very good. In the course of many thousand years there has never been found an instance in which any work of his could be improved so perfect has been the adaption of every part to their respective uses, and so complete the subserviency of each to the good of the whole. The heavens still declare his glory and the firmament his handy

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<sup>101</sup> See Page 20.

work, and the earth and all that therein is. Summer and winter seed time and harvest are still continued as a blessing to mankind. His works of providence are not ~~to~~ (so) plain and clear to our view as those of creation because we know not all the ends that are to be accomplished by them. But of those which have been the most dark or most distressing sometimes produce the happiest effects. Jacob was much distressed when Joseph was

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torn from [him]. He declared he would go mourning to the grave for his son. But what happy consequences resulted from that dark & severe dispensation twenty years afterwards. Jacob then saw God had done all things well, tho he had wisely hid his gracious (*sic*) intentions from Jacob for so long a period, and suffered him to be so heavily tried from time to time. Whatever clouds and darkness may appear to surround the dispensations of God to wound us, yet justice and judgement are the basis of his throne, and the judge of all the earth will do right. What shall we say of his works of redemption. In what terms can we convey any just idea of them. St. John speaking upon this subject tells us God is love. In this is manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live thro him. Herein is love not that we loved God, but he loved us etc.

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St. Paul when contemplating this grand subject says thanks be to God for this unspeakable gift. This is the great mystery of Godliness, God manifest in the flesh. Suffice to say that the death of the Son of God is the one subject of adoration of all the hosts of heaven and will continue to be thro the countless ages of eternity. The eternal song of the redeemed out of every nation kindred etc will be worthy is the Lamb that was slain, to receive P. & riches and wisdom & strength and honour and glory & blessing. But the glories of redemption will never be revealed to the most eminent saints while here on earth. All will see them only thro a glass darkly by faith. Nor can they be conceived by the human mind in its present state. But whilst the goodness of God may be readily acknowledged in reference to those who are the objects of his mercy, it may be doubted in reference to those who in consequence of their impenitence and unbelief are the objects of his displeasure.

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It may be asked how can God's punitive justice be good? We answer, if he did not maintain the rights of justice he could not be good himself. Whatever ungodly men may imagine justice is necessary in every government, and if an earthly monarch would be essentially defective, if he suffered all the laws of the realm to be outraged & set at naught with impunity, so would God as the moral governor of the universe, if he made no difference between the observers of his divine laws and those who violated them without remorse. His law as a transcript of his holy will, and the honor of it must be maintained either by the observance of its precepts, in the execution of

its penalties. Besides if the justice of God was not displayed in the punishment of sin, he would neither be revered in heaven, nor feared on earth. But he displayed his justice in his punishment

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of the angels that sinned, when he cast them down to Hell and reserved etc. And he displayed his justice (on earth) in the destruction of the world by the deluge & Sod. & Go. by fire from heaven, and in many other awful instances. In every few therefore we must say ~~the~~ not only that God is good but that his goodness no less than his greatness is past our finding out.

We have also a further insight in(to) the character of God. In the provisions of his covenant was the 2d thing we had to consider.

Sin has brought misery along with it, and (since) the first introduction of sin into the world man has been born to sin but God in infinite mercy to man entered into a covenant with his only dear Son as our head & representative and has made over unto us himself as our God, at the same time he takes us unto himself as his peculiar people. In the day of trouble we feel that none but God can offer us any effective relief.

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<sup>102</sup>That he will make his soul like a well watered garden filled with the richest fruits suitable to every season of the year. Blessed is the man says the prophet who trusteth in the Lord and whose hope the Lord is. He shall be as a tree planted by the waters that spreadeth out her roots by the rivers, and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit. So shall they bring forth the fruits of righteousness who trust in the Lord. Whatever enemies may assault, God will keep their souls in perfect peace. Thou shall keep him in perfect peace, whose mind is staid on thee. Those who see God in every thing and who know and believe that he is always with them enjoy a happiness that the world can neither give nor take away. And the greater their trials, the more glorious their graces appear. What trial could be greater than the three

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<sup>103</sup>and he engages at that season to be a very present help unto us. Whatever out afflictions be we may go to God with it and find him a strength to the poor, a strength to the needy in his distress, a refuge from the storm a shadow from the heat. When the blast of the terrible ones is as a storm against the wall, what a stronghold we see he is in the instance of Hezekiah when surround (*sic*) by the Assyrian army, whom according to all human appearance it was impossible for him to (with)stand, but one

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<sup>102</sup> This page does not flow from the previous page. It is the same as Page 13 with minor differences. Note that there is also a line drawn down the middle of the whole of this page.

<sup>103</sup> This page clearly does not follow from the previous one and more naturally follows page seven. But note that each second page is numbered consecutively.

promise, one assurance of protection from Jehovah enabled that pious prince to despise all the threats of his blasphemous adversary and to rest as secure & composed as if there had been no danger at hand. Jerusalem was at that time besieged with near 200000 men, but God said by his prophet I will defend this city to save it, for mine own sake and for my servant David's sake.

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and that very night the angel of God shew nearby the whole invading army that all the nations of the earth might know that he was God alone, and that his faithful servant might learn to trust in him. If in temporal troubles God is such a strong hold to his people, much more is he when the soul is oppressed with sin & fear. His command to them is come unto me all ye etc. Yea, our adorable Saviour was most fitly represented unto us by the cities of refuge which were open day & night to the man slayer, and which afforded him perfect security from the avenger of blood the very instant he entered within their gates. Such a city is the Lord Jesus whose name is a strong tower etc. Has he not himself said he that cometh unto me I will in no wise cast out. Let the afflicted penitent sinner go to him, and he find that this man, this God man will be to him

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as an hiding place from the wind, and as a covert from the tempest, as rivers of water in a dry place. Such provision has God made in his covenant for the encouragement and comfort of his people while they are pilgrims here on earth. We shall have yet a deeper insight into the character of Jehovah if we view him also in the dispensations of his grace. He knows those says our text that trust in him, not merely as distinguishing them from others but as feeling towards them a most affectionate regard. In this sense the word knoweth is frequently used. The psalmist says, the Lord knoweth the way of the righteous, he means, God approves of them, and loves them. He views them in all their troubles with the tenderest sympathy and compassion, being at all times touched with the feelings of their etc and is himself afflicted in all their afflictions. Of his people when suffering under the Egyptian bondage, he said unto Moses, I have surely seen

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the affliction of my people which are in Egypt, and have heard their cry by reason of their task masters, for I know their sorrows. His bowels yearned over them and he was determined to deliver them from their oppressions. And the same tender regard is shewn by him to one solitary individual as to a nation. David when speaking as God, says thou has known my soul in adversity. David meant God had comforted him under his afflictions, for he further saith when my spirit was overwhelmed thou

knewest my path.<sup>104</sup> The act of trusting in God is in itself so pleasing and acceptable in his sight that there is not anything he will not do for one who looks to him in such a frame of mind. Oh how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men. So abundantly (*sic*) will he communicate to such a one the riches of his grace

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<sup>105</sup>that he will make his souls a well watered garden filled with the richest fruits suitable to every season of the year. Blessed is the man says the prophet who trusteth in the Lord and ~~hese~~ whose hope the Lord is. He shall be as a tree planted by the waters that spreadeth out her roots by the rivers and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit. So shall all who trust in the Lord bring forth the fruits of righteousness. What ever enemies may assault them God will keep their souls in perfect peace. Thou shalt keep him in perfect peace whose mind is staid on thee. Those who see God in everything who know him and believe that he is alway with them enter that happiness which the world can't, and the greater their trials, the more glorious their graces shine forth before men. What trials could be greater than the three Hebrew who were threatened to be cast into a burning ~~fur~~

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fiery furnace by the King of Babylon. They told the King that God whom they<sup>106</sup> could deliver them, and that he would deliver them. The King in his rage we are told commanded the furnace to be immediately heated seven times more than it was wont to be, and cast these Hebrews into the flames, which was done, but their God delivered them, and so he will deliver his servants at the present time whenever it is necessary for him to do so. We have now considered the perfections of God's nature, that he is holy just and good. And also the provisions (of) his covenant that both in temporal and spiritual troubles he will be a stronghold to all that trust in him, and in the dispensations of his grace. That God always views his people with the tenderest affection, and in a very especial manner will he be with them when they ~~sh~~ need his aid. We shall conclude with considering what improvement we should make of this subject. 1. we should acquaint ourselves with God. We should study the character of God as drawn in

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the Holy Scriptures. Some men think of him as a God of all mercy, and that he is too good to punish sin in the manner represented in the Scriptures. (Viz) that the wages of sin will be death, eternal death. Others again view him as clothed with terrors and

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<sup>104</sup> The style of writing changes from this point forward. It seems to be still the same hand but tighter with more words per line.

<sup>105</sup> This page is the same as Page Eight with minor differences.

<sup>106</sup> A word such as "trust" is missing here.

inexorable in his justice. But the true character of God is that he is a just God and a saviour. He will never forsake them that fear him. At the same time he (will) requite the wickedness of the wicked on their own head. The believing soul see that in the Lord Jesus Christ this union of justice and mercy is fully displayed. In him (mercy & truth met together) righteousness & peace ~~met &~~ kissed each other, for he made satisfaction for the sins of his people and brought in an everlasting righteousness for them.

Lastly we should study to glorify God. We every day behold is (*sic*) wonderful works, the heavens declaring his glory.

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We know there is a god. Everything around us manifests this fact. In him we live and move and have our being. Ought we not then to reverence and fear his great and glorious name. But ~~alas~~ (alass) (*sic*) how few amongst us stand in awe of him. God is not in all the thoughts of the wicked. Many there are amongst us never think of him excepting to profane, and blaspheme his holy name. We cannot pass the streets without hearing his name blasphemed. What injury we may ask has God done to you who profane his name in your common conversation. Does not this shew the secret wickedness of the human heart. (Out of the abundance of the heart the mouth speaketh.) No advantage is to be derivde (*sic*) from profanation of God's name, no honour, but shame and disgrace.

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.

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My brethren the day of trouble will most surely come to all in this assembly sooner or later. None of us can avoid it. Oh then let me entreat all to prepare for it, by timely repentance and turning to God. Turn ye, turn ye for why will you die says God. I have no pleasure in (the death of) him that dieth. Seek then mercy whilst it may be found. It cannot always be found, and when once God swears in his wrath that this man or that woman shall not enter into his rest, such are eternally ruined. Consider this ye that forget God. You have not an arm like him that you can oppose his will. He is a God of infinite power, and a consuming fire to all them that sin against him, and will reward every man according to his deeds. Consider the value of your precious souls. This is committed to your care. Our Lord has told us it (is) of more value than the whole world. If says he a man gain the whole world and lose his own soul, what exchange

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can he give for his soul. He can never redeem it. What will you do in the hour of death when you see you must die, and have no reconciled God to go to? How will you enter the valley of the shadow of death? A more awful sight we cannot behold than to

see a poor miserable object upon the brink of eternity without out (*sic*) hope, without comfort, without God. Many such sights do we constantly behold, but the living lay it not to heart. Men forget that they must soon come into the same awful state, and therefore put their repentance to a more convenient season as Peter did. we can only labour to impress upon your minds what God said to the Israelites. Oh that they were wise etc.

Oh that you were wise etc. Then there would be some hope. But until men do sincerely consider the importance of eternal

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things and lay them to heart they will not turn and seek after God. It may be said of us, as God said of the Jews of old Hear O heavens and give ear to earth. I have nourished and brought up children. He hath nourished and brought us up. He hath bestowed upon us the greatest blessings. He hath given us the means of grace his holy word and Sabbaths, which ~~have~~ blessing have been bestowed comparatively to few nations upon earth. If these means we enjoy are despised and neglected by us, what shall we do in the end. Nothing but lamentation and mourning and woe will remain for us for ever for where much is given, much will be required. And every man must give an account of himself to God. And God will render to every man according to his works.

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+<sup>107</sup> 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.

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<sup>107</sup> See Page One.



## **Sermon 37**

This sermon uses Simeon's outline.

It is on assurance.

This is also the text noted in the Gazette on Wednesday 9 August 1826 "in which he took notice of the death of the late Mrs. Lawry." However, no reference is made here in this sermon, Sermon 37, to Mrs. Lawry.

Job C. 19. V. 25-27. I know that my redeemer liveth etc.

The trials of the saints have not only been eminently conducive to their (own) good, but also productive of the best effects on the church of God at large.

It is in afflictive circumstances that their graces have shone most bright and under them they have made the most glorious confessions which will be recorded with admiration for long as the world shall stand. Of all the calamities which Job endured there were none more pungent than the uncharitable censures of his friends which tended to rob him of his only consolation. They told him that his unheard of affliction must arise from his uncommon

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wickedness, which was known to God only. They did not believe that he was in the sight of God, an upright man, one that feared God and eschewed (*sic*) evil, but on the contrary that all his former pretensions (*sic*) to religion were mere hypocrisy and guile. This insinuation wounded his soul very deeply because he was conscious of his own integrity and of his firm faith in the loving God. Hence he rose superior to all their censures, and when he could not convince his friends by argument, he made his solemn appeal to God, and wished his appeal to be recorded for the vindication of himself, and the encouragement of

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others to the latest posterity. I know that my redeemer liveth etc. This was the most excellent and blessed knowledge he could possess. It made hard things easy to him and bitter things sweet. In considering these words we shall 1. point out (the substance of) his confession. I know that my redeemer lives. 2ly The lessons to be learned from it. 1<sup>st</sup> that Christ is the person here spoken of, the very terms here used sufficiently declare. Job speaks of him as then actually living. Doubtless Job was no stranger to the promise made to Adam that the seed of the woman should bruise the serpent's head, or of those so often repeated to Abraham of a seed in whom all the nations of the earth were to be blessed. The father of the faithful had anticipated

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the advent ~~that the~~ (of) the promised seed, and had rejoiced exceedingly in seeing by faith though at the distance of 2000 years the day in which he should appear amongst the sons of men upon earth. Our Lord told the Jews, Abraham saw my day and was glad. But Job seems not

only to equal but to surpass that most distinguished friend of God, for he saw Christ as actually living, and seems to have clearly understood that which when spoken by our Lord, so much confounded the Jewish doctors, before Abraham was I am. Yes Job beheld the Lord of life and glory in his pre-existent state, 17 or 1800 years before he made his appearance upon earth by becoming incarnate.

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He beheld him as having life in himself and as being the same today, yesterday, and forever. He even declares him to be God. The same person whom he calls here his redeemer, he afterwards calls God, and in this he is supported by numberless other testimonies of holy writ. The evangelical prophet tells us that the very same person, who was a child born, and a son given, was the mighty God, and the New Testament assures us that he was Emmanuel God with us, even God manifested in the flesh. Job was accused of ignorance by his friends, but it is to be feared that they had not by any means such exalted views of Christ as is here exhibited. This holy man further ~~expresses~~ (confesses) Christ as his redeemer.

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The word redeemer imports the nearest of kin, in whom the right of redeeming any estate that had been sold was vested. This appears to have been the peculiar law of the Jews. If thy brother, says Moses, be waxen poor and hath sold away some of his possessions and if any of his kin come to redeem it, then shall he redeem that which his brother sold. Behold then the depths of divine truth that had been revealed to Job. He sees his God incarnate, and himself as a member of Christ's body, even of his flesh and of his bones. Both he that sanctifieth, and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren.

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And again, behold I and the children which God hath given me, for as much then as the children are partakers of ~~the~~ flesh & blood, he also himself likewise took part of the same, that thro death he might destroy him that had the power of death, that is the devil, and deliver them who thro fear of death were all their lifetime subject to bondage. Job saw Christ redeeming his soul from death and hell, and redeeming him at no less a price than his own blood, or to use the words of the apostle, he sees God purchasing his Church with his own blood. How mysterious are the doctrines of the gospel, how far past mans finding out, and how necessary is it that we should be all bought of God.

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Nor does Job view Christ only as incarnate or as dying for the redemption of man but as coming again to judge the world. The words of Job might be applied to the incarnation and resurrection of Christ but they seem rather to designate his appearance at the last day to judge the world. This office of judging the world is committed to Christ because he is the Son of Man, and when he shall execute judgement upon all the sons and daughters of Adam he will come from heaven where he now resides in like manner as he assumed up into heaven after

his resurrection from the dead, for the Son of Man has shall come in his glory and all his holy angels with him. He will summons all to his bar, all who pierced him

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and all the kindreds of the earth shall wail because of him. But that which gives inexpressible dignity to the words of Job in his confession, is the full assurance he expresses of his rising from the grave to behold Christ and to enjoy him. He does not seem to have any hope of being restored again to temporal prosperity but speaks in the most confident manner of been (*sic*) restored to eternal happiness. The destruction of his mortal frame by worms was not yet in his eyes any bar to its restoration in the last day. He knew that the worms would destroy his body, that he should soon return to dust and corruption. At the same time he knew that what was sown in corruption, weakness and dishonour, should be raised in incorruption, (power & glory)

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that his vile body should be changed like unto Christs glorious body etc and that when his earthly tabernacle should be dissolved he had an house not made with hands eternal in the heavens. He knew that when he should awake up after his redeemers likeness, he should then behold him, not as now thro a glass darkly, but face to face, and dwell for ever in his presence where there is fullness of joy. It was thro a (variety of) promises that the Old Testament saints saw Christ. They only saw him darkly yet they knew him, they loved him, and served him, and died in faith and ~~when~~ (went) to heaven. But in the last great day they will see the Son of Man with many in his glory, attended by all the hosts

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of heaven. He will then be glorified in his saints, and admired in all them that believe. His redeemed will return with him to Zion, with everlasting joy upon their heads, and all sorrow and sighing will then forever flee away. The reunion of Job's soul and body, together with the beatific vision of his glorified redeemer, was the one object of his most earnest desires, and most assured hopes, and he was determined not withstanding all the accusations of his friends to maintain this resolving of his hope firm unto the end. He was resolved that none should rob him of this consolation, this divine comfort, in the midst of his heaviest affliction. Job new (*sic*) that his sufferings would not be long, that a short time

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a final period to all the pains of his body and all the anguish of his mind. He knew that he should soon depart this mortal life and be with Christ and enter those heavenly regions where sin and sorrow cannot come. There he should bath his weary soul in seas of heavenly rest etc. We have now pointed out what was Job's compassion. He spoke of Christ as living, I know that my redeemer liveth. He declared him to be God. Tho worms destroy this boy (*sic*), yet in my flesh shall I see God. He confessed Christ to be his redeemer. He pointed him out as coming to judge the world, and expressed his full assurance that he should be accepted by him.

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How happy was Job with these views of the Christian religion amidst all his afflictions and calamities. The consolations which he derived from the full prospect of a glorious immortality were more than sufficient to support him in the day of trouble. We shall now endeavour to improve this subject by commending the lessons to be learned from it. Whatsoever was written afore time was written for our learning, and this confession in particular suggests to us, 1. that a full assurance of hope is attainable in this world. Job possest this hope, tho under the dark disguise (*not clear*) of the Old Testament, and his assurance seems to have been remarkably

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strong. He not only calls Jesus his ~~redeemer~~ redeemer, but proclaims his confident expectation of dwelling with him for ever. He speaks of this not as a thing which he surmised, or which he hoped to enjoy, but as certain. He had no doubt of it, but enjoyed the fullest confidence in his God. He knew that he should go to heaven when he died, that he should see God for himself, that is, that God would then be his almighty friend his almighty redeemer, and that he should have then done with pain and sin and death. This assurance was an unspeakable blessing to Job and particularly under his heavy afflictions, as nothing could shake his confidence in his God.

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Now I would ask was this privilege peculiar to Job? Abraham possest the same assurance. Jacob when on his dying bed, and long before when at Bethel. In his last moments he exclaimed I have waited for thy salvation O Lord. Jacob had longed for death as his last deliverance from evil, and when the time of his departure was at hand his pious soul was ravished with the views he had of a glorious immortality. Whom have I in heaven but thee etc. Good old Simeon felt the same when he exclaimed Lord now lettest thou thy servant . Paul had also the same delightful confidence when he said I know in whom I have believed etc and again when he said I am ready to

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to be offered up and the time of my departure is at hand etc. Thousands of Christians have in every age possest the same assurance. This is an assurance peculiar to the pious soul. The nominal Christian does not possess it, nor yet the hypocrite. It is a privilege enjoyed by those alone who believe in Christ with their hearts unto righteousness. We may attain unto this assurance. 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. Why then should any of us, with the means

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we enjoy, rest satisfied without attaining this blessed hope, this happy assurance of immortal glory. Would not this full assurance we are speaking of serve as an anchor of the soul sure

and steadfast that nothing could move. Should we not then be able to rest in peace, amidst all the sorrows and billows of this tempestuous world. 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?<sup>108</sup> It was in this that the great apostle of the Gentiles

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rejoiced when his name was cast out as evil. When he was considered as the filth and offscouring of all things, he knew that with simplicity and godly sincerity he had his conversations in the world, that his own conscience approved of what he did, and he after appealed to God also as an approver of his whole conduct. Shall not every real Christian say with St. Paul, it is a small matter with me to be judged of you, or of man's judgement. Yea I judge not mine own self, but he that judgeth me is the Lord. Seek then my brethren to know your election of God, strive to make it sure and evident to yourselves, that ye are Christians indeed

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and be continually living a life of faith upon the Son of God, that you may be able to say, he hath loved me and given himself for me.

2. I would observe further, that a clear knowledge of Christ in his person and offices is the best ground work of an assured hope. Tho Job had been too ready to boast of his integrity it was not in that that he founded his hopes of immortality and glory. Job knew himself to be under the curse of God's broken law, and that Christ as his redeemer was his deliverer from that curse having been made a curse for him. And what other foundations of hope can we have. Are we holier than Job whom God himself calls a man. Job,

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one that fears him and essued (*sic*) evil. Yet Job under a deep sense of his own sin and guilt, notwithstanding his holiness, exclaims, behold I am vile? He felt when he made this declaration the same humility of mind, the same sense of the evil of sin, and total depravity of human nature that David did when he said, behold I was shapen in iniquity and in sin did my mother conceive me. Have we not as much reason as Job to ~~say~~ abhor ourselves and to repent in dust and ashes. How then shall we pretend to be just before God. Let this truth be fully settled in our minds that we must flee to Christ for redemption. Before we can know him to be our redeemer

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we must be united to him by faith before we can claim him as our nearest kinsman we must behold his glory now as it is exhibited to us in the gospel if we would behold it with joy in

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<sup>108</sup> Even though these words could be seen as a justification of Marsden's own position, they are a direct quote from Simeon.

(his glory)<sup>109</sup> the great day of his appearing. Let us then now seek to know Christ as he is revealed to us in his word. Search the scriptures which testify of him, and pray for the illuminating influences of his Spirit, whose office it is to glorify Christ by taking of the things that are is (*sic*) and shewing them unto us. Let us be ashamed that Job who lived before there was any written record of Christ in the world should know more of Christ than we who enjoy the full blaze of gospel light, and have all the revelation put into our hands that God will ever give to man.

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It is our duty as well as our happiness to seek to grow daily in the knowledge of our Lord and saviour Jesus Christ for without the knowledge of him we cannot be saved. Lastly there is no state we can be in, in this life however afflictive wherein an assurance founded upon the knowledge of Christ will not support & comfort us. It is worthy of observation that from the instant Job uttered those words I know that my etc he was exalted to suppress in a considerable measure his bitter murmurings and complaints and what greater support and comfort can any man need that to know that he hath Christ for his redeeming God, and that after a few more trials, a few more conflicts and afflictions he shall enjoy him forever.

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We do not indeed expect that a person shall be always elivated (*sic*) by these considerations so as to sour above all sense of his afflictions. This is not intended by God himself when he gives his people comfort in afflictions. The great captain of our salvation was made perfect thro suffering. But how often did he offer up his prayers to God in the days of his flesh with strong crying and tears. The servant is not above his master. We must suffer with Christ if we intend to reign with him. Sometimes God vouches safe to his people great comforts in their afflictions, enables them to kiss the rod, and to rejoice when they fall into diverse temptations. At all times the real Christian may hope to possess his soul in patience till patience shall have had its perfect work in him.

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May all in this assembly seek after the blessing which Job possest and never rest till they can say I know etc. What will or can you do in a dying hour without this knowledge. What support can you (have) when your heart etc, if you have not these views of your redeemer? Where will you turn then for relief. To what refuge will you poor soul fly for shelter in the day of God's anger? Be not deceived in this important point. You can only lose your souls once. When once lost, they are lost for ever. Your day of trouble is at hand, it is near. Oh that ye were wise. Remember Jesus hath redeemed you by his blood. God is waiting to be gracious to you (this day). The Holy Spirit is willing to teach you the way to heaven. But are you willing to be redeemed from sin, the world and hell. Are you will[ing] to accept God's mercy. Are you willing that the Spirit should teach you? In other words are you willing this

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<sup>109</sup> These words written above the line at this point don't really seem to fit.

day to turn from your evil ways. If you will not answer, I may venture to answer you in that you will not turn and fear God therefore his wrath will abide upon you forever.

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## **Sermon 38**

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. These events are not identified.

Is. 11. Chap. Vs. 6-9. And the wolf shall dwell with the lamb.

The happiness & prosperity of kingdoms ~~depend~~ depend much upon the wisdom & equity of those who govern. Yet the best of rulers cannot always secure their people either from imbalance of function or from the assaults of foreign crimes. Thus it is with the kingdom of Christ upon earth. He the Lord & governor of all worlds visible & invisible is endowed with every qualification for the discharge of his regal office. The prophet declares in the 1 and following verses that there shall come forth a rod out of the stem of Jesse etc to v. 4. He shall execute that office with consummate equity and wisdom, for righteousness shall be the girdle of his loins and faithfulness the girdle of his reign. Yet thro the infirmities of his subjects and the malice and envy

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of his adversaries his kingdom is far from enjoying the full advantages at present of his administration. There will however be a time when his kingdom shall be extended over all the earth and perfect peace shall reign thro out all his vast empire. Such a blessing we are taught to expect and pray for from the divine promises. The sacred writings are full of this grand subject and holy men of old who spoke as they were moved by the Holy Ghost have intimated God's gracious intentions toward a distressed world, sundry times and in various manners. Language cannot convey to our minds in a more beautiful manner any subject than the holy prophet does this in the words of our text which are highly

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poetical and sublime, & the wolf shall dwell with the lamb. In treating from these words we are naturally led to shew the change that will be wrought in men in the latter days.

2<sup>nd</sup> The means by which it is to be affected.

1. we are to shew the change that will be wrought in the latter day.

Men at present in their intercourse with each other too much resemble the brute creation. It is indeed very humiliating to compare man who was created in the image of God and was appointed lord of this lower world, and received dominion over every living creature, to compare him I say with the most venomous and ferocious beasts. But there is scarcely any beast however savage, nor reptile however venomous to which God himself has not

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compared us. God likens men to foxes for cunning and ~~deceit~~ deceit, to wolves for savageness and cruelty. He also compares them to serpents and likens the serpents, the vipers said our Lord to the Jews of old. How shall ye escape the damnation of hell. Men are compared by Jeremiah to wild asses, the psalmist to wild boars and the prophet Isaiah to wild bulls. If any person reads attentively the scriptures and considers what the inspired writers say of man, he will find that man is wholly (*sic*) depraved, that he is possessed of every disposition and propensity that can render him dangerous to his fellow creatures. Every days observations,

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every days experience but too strongly corroborates the scripture declaration. Every day that passes is stained with some public crime, or private injury. We find in the 1. Chap of Romans St. Paul's account of man and of his sinful state by nature being filled says he with all unrighteousness, fornication, wickedness, covetousness, maliciousness. Full of envy, murder, debate, deceit, malignity, wisperers, backbiters, haters of God, despiteful, proud boasters inventers of evil things, disobedient to parents, without understanding, covenant breakers, without natural affections, implacable, unmerciful. This is the melancholy account given by the apostle to the Romans.

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The same declarations are made relating to mankind in the 2 of Timothy. There the apostle tells us men shall be lovers of themselves, covetous, boasters, blasphemers, disobedient to parents, unholy, unthankful, without natural affection, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God. This is the divine record of man, and if we look around and within us, we shall see that the sacred declarations are by no means exaggerated. Let any one observe the proud and envious, the wrathful and malicious, the selfish and covetous workings of the heart, and he shall soon perceive that if men were not restrained by human law

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they would prey upon their fellow creatures with as much savageness and ferocity as the beasts themselves, notwithstanding the strong restraints of human and divine laws, notwithstanding the awful sanctions and punishments with which these laws ~~are~~ are accompanied. Men duly break all the awful bounds of the laws in the gratification of their evil propensities of one kind or another. We live in a world that is full of misery. There is no flesh in man's obdurate heart. He does not feel for man. Not a family, not an individual is free the misery and distress which men bring upon one another. The whole earth groaneth and travelleth (*sic*) together in pain in consequence of mans sin.

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It is filled with lamentation & mourning and (*unclear*) men are hateful says St. Paul and hate one another. In what awful and eventful times do we live. Nation is rising up against nation and kingdom against kingdom. And men's hearts failing them for fear of those things which

are coming upon the earth. Thousands are slain by the sword or consumed in the flames of their cities, or perish with cold and hunger, and all these miseries to gratify the pride and ambition and malice of one man against another. What a relief will the ~~wold~~ world experience when wars shall cease in all the earth when universal harmony shall prevail then this beautiful description shall be

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fully realized. Men shall dwell together as beasts in the Ark, none attempting to hurt or destroy one another, or rather they shall dwell together as the beasts in paradise in peace and harmony. This event is foretold in holy writ in various passages. The wolf and the lamb shall feed together and the lion shall eat straw like the bullock and dust shall be the serpents meat. They shall not hurt nor destroy in all my holy mountain saith the Lord. This promise shall be accomplished in due season, the zeal of the Lord of Hosts will do this. He will fulfil his word and not one jot or tittle shall fail. Who does not long to see the day dawn of such peace and happiness to mankind. Who does not feel his soul going out in the language of the apostle John, come Lord Jesus. Come quickly.

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To confirm our expectation of this universal change let us consider

2. The means by which it shall be effected.

It is far beyond ~~all~~ the power of human efforts to accomplish so wonderful a revolution in the world and to make men of one heart and of one mind. However the refinements of civilization may have changed the manners of men, it is but too evident that their hearts are the same as ever, corrupted and depraved. In proof of this we need only to appeal to the broils and quarrels, to the hatred and (*unclear*) that exist every day amongst ourselves. Every day gives the strongest proofs of how much men are under the government of their passions, and what crimes they are capable of committing.

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Such has been the state of man and such it will continue to be till God brings about the wonderful change mentioned in our text. But the gospel of Christ when universally received shall soon effect this change. Men continue like wild beasts because they know not the Lord. The fear of God is not before their eyes. The knowledge of Christ and his salvation would produce a wonderful alteration in their spirit & conduct. Behold what wonderful effects were wrought by it when the gospel of Christ was first preached in Jerusalem and in other parts of the world. Thousands of the most bloodthirsty murderers were transformed by it ~~in~~ (into) the most meak and lowly minded (Christians). Witness Saul of Tarsus when he received the gospel. Before this he was guilty of the greatest cruelties. He hailed men and women

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to prison and compelled them to blaspheme and also was active in having many condemned to death for no cause but their love to Jesus. But when he himself was converted how great was his repentance. How excessive his sorrow for his sins. He from the day that God revealed his Son in him, led a new life, had a lively faith in the divine mercy and live devoted to God and his cause. Thousands of those persons who were so bitter against our Lord in the days of his flesh and who aided in his crucifixion afterwards believed on him and then they became new men. What the gospel did for Saul and what it did for the Jews and Gentiles of old, it does now for all who receive it. Its natural tendency is the same.

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It renews all after the image of God. The apostle St. Paul when writing to the Ephesians says that when they were converted yet put off concerning the former conversation the old man which is corrupt according to the deceitful lusts, and by renewed in the spirit of your mind and that the *[unclear]* *[unclear]* the new man, which after God is created in righteousness and true holiness. The gospel of Christ brings all into the same family, and makes men no longer strangers and foreigners but fellow citizens with the saints and of the household of God, unites them all in one general interest. There is one body says the apostle and one Spirit even as ye are called in one hope of your calling, one Lord, one faith, one baptism and forms all into one mystical body.

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How then can the gospel fail of producing harmony and love. The knowledge of this gospel shall in future be diffused into all parts of the world, for the knowledge of the Lord etc. It shall be wide in its extent and deep in its degree. All shall know the Lord from the least to the greatest. Then the effects of the gospel of Jesus will be as universal as its spread. Men will then be of one heart and of one mind, and they shall learn was no more. The habitations of cruelty shall be overturned and iniquity shall flee and hide itself and the wickedness of the wicked shall be brought to an end. There will then be no broils nor quarrels, no murders nor robberies, no blasphemies nor drunkenness, no envy nor hatred, no

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malice nor ill will, no fraud no deceit. All will learn of Christ. All will be meek and lowly in heart. All will love God supremely and their neighbour as themselves. The grace of God which bringeth salvation can do for all the inhabitants of the earth what it daily does for individuals. It can make them free from sin and to become servants unto righteousness. Then they will have their fruit unto holiness and their end will be everlasting life. What a very consoling consideration is this, that God hath promised that the wolf shall dwell with the lamb. That this nether world which is at present such as sure of blood and slaughter, (of) misery and woe shall be delivered from this bondage, from this corruption etc into the glorious liberty of the Sons of God

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and that this wonderful change shall be made by the preaching of his word and the pouring out of his Spirit upon all flesh. Having now shewn the change that shall be wrought in men, and the means by which it shall be effected, we will conclude this subject with an inference or two from what hath been said. 1. Let us learn from this subject the nature of true conversion. Conversion does not consist in embracing any tenets however scriptural and important. The knowledge of Christ is indeed, as has been before observed, the means of converting us, but conversion consists in a thorough change in all our tempers, dispositions and conduct, and in the renewal of our souls after the divine image. If any man be in Christ says St. Paul, he is a new creature & our Lord calls conversion a new birth. The lion must become a lamb. We must

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become as little children if ever we would enter into the Kingdom of God. Without this we never can, however little we may esteem this doctrine, however much we may disbelieve it, we may learn further the excellency (*sic*) of the gospel. In vain is the moral fitness of things insisted on, yea in vain are the terrors of hell displayed for the conversion of men. No terrors however great can ever work real conversion in any man. Nothing but the knowledge of Christ crucified can ever operate upon the soul so as to produce in it a radical and universal change. But where Christ is known aright there the whole man will assume a new character, and in proportion as his glory is seen by us, we shall be transformed into his image. What a wonderful mystery is the gospel. What astonishing effects are produced by it when it is laid open to the soul by the Spirit of God. It lays men low.

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It strips them of all their high notions of their own righteousness and it convinces them of the necessity and excellency of the righteousness of Jesus and shews them that without him they are lost and ruined forever. Lastly we may learn<sup>110</sup> the blessedness of those who know the Lord. It is to be lamented that the knowledge of Christ does not in these days produce the full effects that were visible in the apostle's days. The fault is in us and not in the gospel. It is the same in every age. It is the word of the Lord which shall stand, but few believe it now. While thousands profess to believe it may we who are alive here this day all profess to be Christians, all profess to believe in Christ. But I would ask, are we Christians? Do we believe in him? Many of you know you do not believe. No man believes on Christ who does not keep his commandments. Nevertheless there are some few who even in this age of vice & infidelity who are monuments of his grace who know that they were sometime darkness but know that they are now light in the Lord.

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Such persons will look back to the time when they were living according to the course of this wicked world with shame and humility. They will be thankful to God for the grace that is come unto them. They will often ask what shall I render unto the Lord for all his benefits that

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<sup>110</sup> Three of four words are written above the line here but they are unreadable.

he hath done unto me. Bless the Lord O my soul etc. will often be the language of their hearts. Such persons know in whom they have believed, and are fully persuaded that Jesus will keep them blameless to his coming again, and that they shall share in this glory and be forever with him in the end. Their heaven is begun below. They have peace with God thro Jesus Christ and an hope full of glory. They know that whatever becomes of the ungodly it is their Father's good pleasure to give them the Kingdom. The ungodly may now have them in derision and may view them with contempt and scorn but the scene will soon change. God the righteous judge will vindicate their character and their cause and will in the end own them for his redeemed people and honour them as such in the sight of all

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enemies. Let then the righteous be joyful. Yea let them shout for joy for great is their reward in heaven. You know the change that grace has already made in you. You feel its power in your souls. The old man is crucified and the new man is renewed within you. This is called a good work. It is begun by the Spirit of God and he will carry it untill (*sic*) you come to the measure of the stature of the fullness of Christ. You never can be thankful enough for these divine benefits. Let the love of Jesus sweetly draw you more & more to him, and study to honor him in all you do. Consider what present happiness you know (*sic*) enjoy in comparison of those around you who are under the dominion of sin, and consider what happiness you will hare after enjoy when you are freed from all sin & all its defilements, when this corruptible shall put on etc. Then shall be brought to pass the saying that is written death is swallowed up in victory.

<sup>111</sup>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.

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<sup>111</sup> The words of this paragraph are written up side down at the end of this page.

## Sermon 39

Marsden has used Simeon's outline on this text. Only two pages of this sermon exist.

Psal. 51. V. 7. Purge me with hyssop & I shall be clean wash me & I shall be whiter than snow.

Every part of God's word is profitable for our instruction in righteousness but in the Psalms we find true religion exemplified and *[unclear]* with the whole. The workings of true and genuine repentance are beautifully drawn in the Psalm before us. We see it in all its various parts. David traces all his actual sins & iniquities to their proper source the original depravity & corruption of human nature. From his full conviction he acknowledges the absolute necessity of a full renovation of the soul, and in legal terms, but of evangelical import he implores forgiveness. Purge me with hyssop & I shall be clean etc. These words clearly intimate unto us (1<sup>st</sup>) the nature of sin. 2<sup>nd</sup> the means of deliverance from it.

1. The generality of the world (consider sin) to be a light and small evil, of very little or no consequence.

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Some few indeed have learned to dread it as destructive of their eternal happiness, but very few have any idea of it as defiling & debasing to the soul. But it is in this view we are now called to consider sin. Sin has defiled every member of our body & faculty of our soul and hath spread its deadly poison thro them ~~all~~ in every part. Hence St. Paul speaks of sin as filthiness both of flesh & spirit. He exhorts the Corinthians to cleanse themselves from all filthiness of flesh & spirit that they might perfect holiness in the fear of God. We are naturally uncircumcised in heart & ears like the Jews of old. Our tongues are full of deadly poison, and our eyes of adultery (*sic*). The apostle St. Paul ~~delineates~~ (delineates) our real state in very plain language in the 3<sup>rd</sup> of Romans. There is none that understandeth there is none that seeketh after God. They are all gone out of the way, (they) are together become unprofitable, there is none that doeth good no not one etc. Now are all the members of the body used as instruments<sup>112</sup>

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<sup>112</sup> The sermon ends here.

## **Sermon 40**

This sermon uses Simeon's outline.

1 Peter 4.C. Vs.12-16. Beloved think it not etc.

The peace & tranquillity which Christians enjoy at the present day may seem to render a discourse on the subject before us unnecessary and uninteresting. But the whole New Testament abounds with warning to us to expect trials of various kinds and holds out to us encouragements to endure them when they befall us, and how we should conduct ourselves under them. Nor is there any intimation given that this state of things was to be confined to the primitive Christians when the gospel was first preached, but on the contrary we are told that they who will live godly etc in whatever age they do live and our saviour has declared that offences will come, and that the offence of the cross should never cease, for they who are born after the flesh etc.

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The circumstance of Christianity having become the national religion, it may fairly be supposed to have abated some what of the fury of its violent opposers while the protection of the laws keep within certain bounds the hostility of those who hate the followers of Christ for righteousness sake. Something also may be allowed for the low state of religion amongst us. Where there is little righteousness existing, there will be little persecution to oppose it. I cannot but think if we were influenced by the same Holy Spirit, and possess the same zeal for religion that the primitive Christians did, we should meet with much the same rancour in the hands of ungodly men now, as there were in former days. We [*unclear*] that divine love

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that under zeal in the cause of religion which the apostle possess to call forth the enmity of the human mind. We are not without daily (*sic*) proofs what wicked men would do to destroy the real Christian if he was not prohibited by human laws. None of us can tell what trials we may be called upon personally to endure even tho the church of God at large ~~could~~ (should) continue in peace. Could we see all the saints of God at the present time we should see some of them suffering every hardship that nature can bear from unreasonable and wicked men. And for similar trials we ought to be prepared. We must never expect to be free while we are in this tabernacle. The words of the apostle Peter are admirably calculated to fortify our minds against all that may at any time come upon us.

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Since whilst they teach us to expect persecution for righteousness sake, they shew us, 1. In what light we should view trials.

2. What reason we have to view it in that light. 3. what we should especially guard against in relation to it.

1. In etc. we should not think them strange as tho some strange thing happened unto us. God in his infinite wisdom and goodness has seen fit that his people should be subject to fiery trials, not only for the discovery of their graces but for the improvement of them. Tribulation worketh etc. God has given to his people a new nature altogether different from that which they brought into the world with them a nature which for excellency may be compared to gold. But there still remains in them much dross which must be purged away

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and as gold is both ascertained and purified by ~~fire~~ the action of fire, so must God's people be tried and purified in the furnace of affliction. Of course their enemies have no such object in view in all their persecutions, they intend evil to them, but God has other and very opposite ends in view. He will make all work etc. He seeks their advancement in the divine life, and will suffer no heavier trial to assault them than what he hath strengthened them to bear, and will over rule to their eternal good. Tho God has taught us in his word and by his saints of old being persecuted to expect trials and persecutions, yet when they come we are ready to think them strange and to inquire why this affliction should come upon us and from such an  
*[unclear]*

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*[unclear]*, why we should be called upon to suffer such unexpected trials, who have deserved them so little. We who have made it our study to promote the happiness of our fellow creatures to the utmost of our power, should still be treated (with) injustice and cruelty. But when we ~~can~~ (are) cast down under the weight of our afflictions we should remember that the same trials are accomplished also in our brethren ~~that~~ (who) are in the world and that none are come upon us as but what are common to man, and not any but what God will enable us to sustain. The apostle hath declared that no temptation etc. Under this conviction we should receive them as our appointed lot and submit to them as dispensations from God for our eternal good. We should not only bear them patiently but rather regard them as a

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ground of joy. On this subject there is but one testimony throughout the holy scriptures. Our Lord says, if ye be persecuted for right. St. Paul tells us that he took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. He counted nothing too much to suffer for Christ who had suffered so much for him. St. James bids us to count it all joy when and then gives it as his deliverable judgement, we want them happy that endure. St. Peter as the whole epistle informs us had the same views in this subject *[unclear]* and therefore we feel warranted in saying if ye be reproached for the name of Christ happy are ye for if ye suffer with him you shall also reign with him. Marvel not said our Lord to his disciples if the world hate etc. In confirmation of this sentiment I proceed to shew

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2ly what reason we have for viewing trials in this light. Certainly it appears strange that the most cruel persecutions for Christ's sake should be considered as a ground of joy. But this



view of them is just, for when we suffer for Christ's sake we are made partaker of Christ's sufferings. We all know that if any part of the human body suffer whether it be the head or members the whole participates in the pain. Now the Lord Jesus Christ is the head of his church, his mystical body, and believers are the members and when he suffered on the cross believers in a mystical sense suffered with him. As it is written we are crucified with Christ. We died with him. We were buried with him. So when we suffer he as it were suffers with us as he said Saul, Saul etc.

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In all their afflictions etc. and he who touches you toucheth the apple of my eye. As far as respects the atonement for sin he suffered alone, but that we may be conformed to his image in all things he hath ordained that his church should complete and fill up the measure of his sufferings, so that tho in his own person he is beyond the reach of man's cruelty he is still enduring much from it in the persons of his people. In truth it is not on their own account the Christians suffer any thing. If we would but renounce our allegiance to him the world would find no more occasion against us. It is for his sake that the world hate us, if ye were of the world etc. Hence our sufferings are his, and in enduring them we are truly partakers of his sufferings. And when we are called

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to suffer we should rather rejoice than think it strange, and bless God that we are counted worthy to suffer for his sake. When we do suffer for Christ we are not only made partaker of his sufferings but the Spirit of God descends into our bosoms to support and comfort us. The Spirit is called in our text the Spirit of glory and of God as being one with the Father who is the God of glory. His office is to descend & dwell ~~in their hearts as their com~~ with the saints as their comforter. Thus our Lord's promise to his disciples, if I go not away etc. When we really (*sic*) suffer for Christ's sake, it is both an evidence that he does rest upon us, and pledge that he will be

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with us in a more abundant (*sic*) manner. Shall not this consideration reconcile us to sufferings? Or should any trials be thought strange that are productive of such great benefits? When we thus suffer God is particularly glorified in us. Doubtless on the part of our persecutors God is dishonoured and blasphemed but on the part of the sufferer he is glorified. Behold a Christian suffering for righteousness sake. What does he say to all who behold him? In respect of words he may be silent, as a lamb before its shearers, but in actions be proclaimed in accents that cannot be misunderstood, the powerful influence that religion has upon his mind. The face [of]

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Stephen shone like the face of an angel when he stood at the Jewish judgment seat charged with blasphemy. The accusation made no impression upon his mind but that of joy & peace tho he was aware he should be unjustly condemned to death. Stephen was ready to say, my

Lord is worthy of all this, never can I suffer enough for him who has suffered so much for me never can I love him sufficiently who has so loved me as to give himself for me. If I had a thousand lives they would be well disposed of in his service. Thus every real Christian is in like manner affected. He views suffering in a different light, and feels them in a different way from what ungodly men do

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he rejoices in them. . He knows that it is his duty as well as his privilege to bear them patiently. He does not regret that his love to Christ is put thus to the test but rather is thankful for it. Our Lord hath said, woe unto you when all men speak well of you, but blesses are ye when men shall revile you, and speak all manner of evil against you etc. The Christian remembers the words of his dear Saviour and they are sweeter to him than the honey on the honey comb. Many of the persecutors of God's people have been perfectly amazed at their patience under the most cruel torments that would be inflicted on them and have been lead by the very conduct of the sufferers, not only to embrace the principles that were so mighty in operation but ever to subject themselves to similar

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torment that they had inflicted upon others. Again (God) is not only glorified by the sufferings of his saints, but their eternal happiness is augmented. Soon will the Saviour who died upon the cross come again in judgement, then he will gather together his elect from every quarter of the world and bestow upon them the recompense of reward, to which while they were suffering fiery trials they looked forward. Moses endured as seeing him who is invisible because he said etc. Jesus has told his servants if they suffer with him they shall be glorified together and that their light afflictions etc. He gives them an hundredfold in this life for all that they may endure for him on earth, but when he shall come a second time to be gloried in all them that believe, they will receive their full reward.

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Tell me then, will Moses regret the he esteemed the etc. Will St. Paul regret that his bond etc. & will he regret that he sealed the doctrines which he taught with his blood, or will any of the apostles regret that they were faithful unto death? (When God shall put a crown upon) will any of the noble army of martyrs regret that when tortured would not accept deliverance that they might obtain a better resurrection. No, no, one moment of that fullness of joy will far over balance whole years of pain. What then will be their triumph to eternity, for their pleasures will be for ever more.

But as the subject may and has been often misapplied, let me shew you in the 3<sup>rd</sup> place what we should especially guard against in relation to it. We must be careful not to bring trials

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upon ourselves by any misconduct or our own. It is possible that a wild enthusiast may fancy himself at liberty to despise all human laws and whilst suffering for his errors and follies may

conceive himself to be bearing the cross of Christ. 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. + Some professors 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.

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Many of you suffer for such conduct as this. Think not that you are to expect any recompense from God. The cross which you are called to bear is not Christ's but your own. You have merited all you suffer and let me tell you, that what you suffer from man is only a prelude of a yet surer punishment that shall be inflicted upon you by God even by the God whom you profess to serve but whose name you dishonour and whose displeasure you incur.

+ 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.

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But if we suffer as Christians we may rejoice in all that we endure. Our enemies may think that they load us with disgrace but shame in such a case is no shame. It is the greatest honour. The apostles when imprisoned and scourged for the truth's sake went from the presence of their persecutors rejoicing that they were counted worthy to suffer shame for the name of Christ. Thus should we do. We should rejoice at the honor that is conferred upon us. Thus we see from what is contained in the words of our text in what light we should view our trials as Christians. We should not think them strange. We should consider them as a ground of joy for by them we are made partakers

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of Christ's sufferings and in enduring them the Spirit of God is given unto us as a Comforter and God is glorified by our patience under them and our own eternal happiness increased. At the same time whilst we rejoice under our sufferings we should carefully examine and see that we suffer for Christ and not for our own misconduct in any way. We shall now conclude this subject, in doing which I would beg leave to suggest 1. in embracing religion we should be deliberate. We should count the cost. We may rest assured that true religion will sooner or later expose us to trials. Our Lord has plainly warned us that if we will be his disciples we must take up etc. He tells us further that unless we forsake father & mother etc we should then consider whether we can make up our minds to part with all for him. We read of a young man who

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came to Jesus and said master ~~ete~~ what shall I do to inherit eternal life. Go & sell etc. This young man had better never (to) have come to Christ and I have no hesitation in saying that he had better never follow Christ at all than to follow him & afterwards turn back from him, for it were better never to have known the way of righteousness. Lastly, after we have deliberately made choice of religion let us be firm. If persecution arise for righteousness sake we must not be thinking how we may escape it so much as how we may glorify God under it. I mean not to say that if we are persecuted in one city we are not to flee to another, for that liberty was granted by our Lord to his disciples. But if we are in our

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station in life whatever that station may be whether high or low, and we (are) unavoidably persecuted we are not on any account to attempt to shun persecution by making any sinful concessions to our enemies. Our duty to God must always be paramount to all other considerations. Our great anxiety must be to prove ourselves faithful to him. Daniel did this. The three Hebrew did this. And we are commanded to be followers of them etc. For our great and endless comfort our blessed Lord the evening he was betrayed instituted his holy sacrament as a continual remembrance (*sic*) of him. This do in remembrance of me. Every time we celebrate this holy ordinance we call to mind the sufferings of the great captain of our salvation by which our souls are strengthened &

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refreshed. He has promised to meet with us here. Lo I am with you alway. Where two or three are met together in my name. He has made no promises but what his love & faithfulness intend to fulfil. Let us then believe his word that our hearts may be established and let none who feel that they are poor etc be discouraged ~~to~~ (from) come(ing) to his holy table. He will always fill the hungry with good things, and such we are commanded to compel to come in to this marriage feast, that [the] house may be full. But alas when we invite sinners to come to Jesus we may lament with the prophet and say who hath etc. Most men make light of it and go their way. But all who do make light (or the gospel ordinances) are in a very awful state. Such judge themselves unworthy of eternal life.

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If we neglect his proffered grace and mercy thro the medium of his sacred ordinances, he will neglect us when he shall come at the last day in his glory & in the glory of his Father. Let the hearts of those who seek the Lord rejoice. There is joy in the presence of etc. Jesus came to seek and to save that which was lost and as you feel yourselves lost without a Saviour come to him this day and he will save you. But all you who despise his ~~grace~~ ordinances pour the greatest contempt upon the divine government and exclude yourselves from the blessings which are promised (to) and bestowed upon those who use them according to the divine appointment. All by their sins have lost the divine favour, and if you ever hope to

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be restored to it you must obtain that greatest of all blessings in and thro Christ above. The Saviour is to be met with in the use of his ordinances because he has promised to be there, and we have no right to expect to meet him anywhere else. May God in his infinite mercy incline the hearts of all here present this day to close in with the offers of grace and mercy that they may not only hear but know the joyful sound of pard[on]ing love and be brought here after to walk in the light of God's countenance and to tell of his salvation all the day.

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## **Sermon 41.**

This sermon has used Simeon's Expository Outlines. Note, however, the great differences in the 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 by Marsden are noted in red.

The sermon has a total of 2,535 words of which 1,266 are Marsden's own.

Zechariah 12:10. I will pour upon the house of David

Repentance is a subject with which every one supposes himself to be sufficiently acquainted, but which is indeed very rarely understood. The scriptures speak of a repentance unto salvation not to be repented of. Godly sorrow says St. Paul worketh repentance unto salvation not to be repented of, but the sorrow of the world worketh death. This clearly intimated<sup>113</sup> that there is a repentance which is not unto salvation. Such was Cain's, Judas's & many others recorded for our warning & instruction. The text therefore deserves our deepest attention, since it opens up to us the nature of evangelical repentance & 2ndly the means by which it is to be attained.

1. Then we are to consider the nature of evangelical repentance. The sorrow produced in the heart of a true penitent is exceeding deep. Nothing can be more sharp and pungent than the grief of a parent who has lost his first born, his only son. When the poor widow mentioned by St. Luke had lost her only son, her grief was so great that the blessed Jesus condescended to administer to her the word of consolation. For when our Lord saw her, he had compassion on her, and said unto her weep not, and instantly commanded her son to rise from the dead, and restored

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him to his disconsolate parent. So great is the sorrow of a true penitent that it is twice compared to that of a tender parent deprived of his only son. In either case the soul is bowed down greatly. It is indisposed for receiving gratification from those vanities with which it was before amused, and loves to indulge in pensive solitude and painful silence & reflections. The parents anguish may indeed be softened by the **assiduities** of surviving friends, **and many other religious considerations.**

**The parent may mitigate his grief with the reflection that his beloved child is taken away from the evil to come, that he is safe from every tear and from every pain in those happy regions (*sic*) where the wicked cease from troubling & where the weary are at rest. He**

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<sup>113</sup> "This clearly intimated", cf. Simeon, "By this is implied".

may, like the King of Israel, derive consolation from the consideration that he is not dead but sleeping, and until the voice of the archangel & trump of God shall bid him awake and live. He cannot come to me but I shall go to him said David.<sup>114</sup> But with respect to the true penitent, nothing can mitigate the pangs of a wounded spirit,

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nothing silence the accusations of a guilty conscience till the precious balm of Gilead, the atoning blood of Jesus, be applied to it, nor even then till sin forever cease to be the grief and burthen of the soul.<sup>115</sup>

The prophet Ezekiel speaking upon this subject of a sinner turning to God and finding mercy with him – that thou mayest remember and be confounded says God and never open thy mouth any more because of thy shame, when I am pacified (*sic*) towards thee for all that thou hast done saith the Lord God. The very remembrance (*sic*) of a sinners past guilt, and of God's unmerited love and mercy to him will keep him humble and lowly in his own eyes all the days of his life. He will be ready to acknowledge from the bottom of his heart that he is the chief of sinners.

Repentance can only be called evangelical when it hath immediate respect to Christ. Twice it is said in the text that men shall mourn for him, that is for Christ. St. John tell us that they shall look on him whom they have pierced, quoting the very words of our text, 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

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and that he has again & again crucified him afresh by his sins. Many who are not really (*sic*) humbled before God for their sins, are uneasy under the reflection that by their sins they have subjected themselves to the displeasure of God. It is the true penitent alone, the man who is possessed (*sic*) of a broken and contrite heart that mourns for sin as dishonouring Christ, and as counteracting all the gracious purposes of his love.

I saw one hanging on a tree in agony and blood etc.<sup>116</sup>

We have now considered the nature of evangelical repentance. We shall now proceed in the second place to consider the means by which it is to be attained.

<sup>117</sup>The Holy Spirit is called a Spirit of grace and supplication because he is the author & giver of all grace and because it is thro his agency alone that we are able to pray in an

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<sup>114</sup> These words in red have been added by Marsden and give some insight into how he may have dealt with the grief of the loss of his son.

<sup>115</sup> Cf. Simeon, "Even then sin will never cease to grieve and burden the soul (Ezekiel 16:63)."

<sup>116</sup> These are the words of the first two lines of a hymn by John Newton.

acceptable manner to God. This blessed Spirit was promised by our Lord, both as a convincer of sin and as the comforter of the soul. When he is come he will convince the world of sin. If I go not away the Comforter will not come unto you, but if I depart I will send him.

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After our Lord's ascension (*sic*) into heaven according to his blessed promise, he sent down his Holy Spirit upon his disciples. The writer of the Acts of the Apostles informs us in the 2<sup>nd</sup> chapter that when the Day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind and filled all the house where they were sitting, and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance, and to open to all the dwellers at Jerusalem the great mystery of godliness. ~~Men of every:~~ At this time there were men assembled in Jerusalem out of every nation under heaven, and all heard the apostles speak the wonderful things of God in their own native language. Now when the inhabitants and strangers at Jerusalem hear the apostles preach Jesus Christ & him crucified, when they heard them describing, man's fallen lost ruined state, and how God so loved the world as to give his only Son for its redemption according to the voice of prophecy they were amazed at their own wickedness and God's mercy & goodness. What the apostles preached, the great doctrines

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which they enforced were applied with power and energy to their hearts and consciences. They heard, they felt the word of eternal life and were pricked in their hearts and said unto Peter and unto the rest of the apostles, men & brothers what shall we do. Here the Spirit of God & supplication<sup>118</sup> was poured out upon them abundantly & they looked upon him whom by their sins they had pierced and mourned as one that mourned for the loss of his only son.

When they made the important inquiry, what they were to do to be saved, Peter immediately pointed out to them the means of salvation. Repent & be baptised every one of you in the name of Jesus Christ ~~& ye~~ for the remission of sins & ye shall receive the Holy Ghost. Here is an exceeding great & precious promise held out even to the murderers of our Lord, to those very persons who a few weeks before cried (*sic*) away with him, crucify him. This was an happy glorious period, a period when the Lord caused the showers of his grace to be poured down upon the most guilty, the most unworthy. The

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<sup>117</sup> Marsden has left out Simeon's sentence, "The outpouring of the Spirit is the primary means of producing penitence in our hearts." But he does express this thought in his own words.

<sup>118</sup> The abbreviation is not clear.



minds of the inhabitants were now prepared for receiving the word of salvation by the powerful

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operations of the divine Spirit as the thirsty ground for drinking in the rain that falleth upon it. We are told they that gladly received the word were baptised and the same day there were added unto them about 3000 souls. 3000 believed in Jesus & by faith in his blood and righteousness received the knowledge of salvation y the remission of their sins. Such a Pentecost had never been known before in Jerusalem. The *[not clear]* & shadows were now fled and gone and the *[not clear]* had appeared. Such wonderful effects were produced by the preaching of the gospel. Jesus is the same yesterday, today & forever. He still lives as the head of the church, possessed *[not clear]* of all power both in heaven & on earth. It is by the same Spirit he has continued to the present day to convince men of sin, to cause them to make the inquiry what they must do to be saved. This Spirit Christ will pour out upon us. He not only has a right to send the Holy Spirit as being (God) equal with God the Father, but in his mediatorial capacity he is authorised & empowered to send forth his Holy Spirit having received of the Father the promise of the Holy Ghost on purpose that he may impart unto us out of his own immeasurable fullness. To him all must look for this blessing for him hath God exalted to his own right hand to be a prince & a saviour, for to give repentance unto Israel & forgiveness of sins.

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All may look therefore with assurance of obtaining this blessing of repentance, provided they truly & earnestly desire it. But alas men will not come to Christ that they may have life. Ask & ye shall have etc. The great & learned, the House of David, & the inhabitants of Jerusalem must submit themselves to his influence. The rich & the poor may come and welcome to Jesus Christ. The guilty and unclean may freely wash in this fountain. God is no respecter of persons. None are excluded but those who exclude themselves from his mercy by their impenitence & unbelief.

We cannot know our real situation, we cannot believe that we are so poor & miserable & blind & naked till the Spirit convince us of sin and we feel how we have ruined ourselves by our iniquities. The Spirit not only turns our eyes inward to shew us our fallen state by nature, but also turns them to a crucified saviour.

The Jews & Romans were the immediate agents in the crucifixion of our Lord, but we also nailed him to the accursed tree, our sins being the true & meritorious cause of his agonies & death. To view the savour in this light is the privilege of those only whose hearts the Spirit has opened & to whom he has given a spiritual discernment, nor can anything subdue

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the subbornness (*sic*) of the human heart but a view of Christ as dying for us. This & this alone [h]as a powerful tendency to produce in us an ingenuous sorrow and real evangelical repentance because while it shews us the malignity of sin in its most awful colours, it discovers to us also the remedy provided for the expiation of sin. In the one view we are (humbled) from a sense of our own extreme vileness. In another we are overwhelmed (*sic*) with a sense of the Redeemer's love. **I saw one hanging on a tree etc.**

**Having now considered the means by which evangelical repentance is produced in us viz. the pouring out upon us a Spirit of God & [not clear] & the sight of a crucified Jesus dying for us, we will now improve the subject. 1. for conviction. All will readily acknowledge that they need repentance & profess at<sup>119</sup> intention of performing this duty at some period, but those who dare to procrastinate their repentance like [not clear] to a more convenient season are ignorant of the necessity of repentance.** Let not any imagine that the slight acknowledgements & faint<sup>120</sup> purposes of amendment which are usually made on a sick & dying bed are sufficient. If the comparison in the text be just, nothing will suffice but a broken & contrite heart under a sense of sin.<sup>121</sup>**The sacrifices of God are a broken etc. a bare resolution of amendment will not do. There must be a real turning from sin to holiness & from Satan to God. Without this**

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**all professions of repentance are vain.**

**Then have you repented? Have you mourned for your sins against God as one that mourneth for an only son? Have you by faith looked upon Jesus whom by your sins you have pierced, and has a light of his sufferings produced in you that deep humility, that self loathing.**

**In what manner do you spend your lives. If you live in any ~~known~~ known sin you have not repented with that repentance which is unto salvation, whatever your pretensions may be.**

**Repentance is a real change of mind, a real renovation of heart. Let me exhort you then to examine yourselves this day. Weigh yourselves in the balance of the sanctuary. Compare your lives & conduct with the written word of God. Then you may form some true knowledge of your state before him. Death is near. Time is short. The judge is at the door. The grave is opening every day for you equals and your youngers. You know not what a day may bring forth. Attend to our Lord's forceable exhortation. Be ye therefore ready, for as at such an hour as ye think not of the Son of Man cometh. He cometh like a thief in**

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<sup>119</sup> "an" ?

<sup>120</sup> Marsden has written "faints".

<sup>121</sup> Simeon's outline continues but Marsden ignores it and never returns to it.

the night when men are asleep and secure. Behold the bridegroom cometh is a awful midnight cry

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to them who have no oil in their lamps. They have then no time to procure any, no time to repent and prepare for heaven. The hour is past. The door of mercy is forever shut. Nothing will then remain for you but lamentation & mourning & woe.

Sure this consideration ought to have its due weight upon your minds, in which your everlasting all depends. Be interested then now to kiss the Son lest he be angry and ye perish from the way. When his wrath is kindled but a little blessed are all they put their trust in him.

Lastly let those who have repented with godly sorrow look more and more to Jesus. You may be in heaviness thro manifold temptations and have just and frequent cause to complain of hardness of heart and to groan beneath the weight of unbelief – but turn your eyes to Calvary, behold a dying Saviour. A sight of his cross and passion will destroy the power of sin and melt the stubborn heart. This will cure every complaint, every disease (*sic*) of your souls. Godly sorrow is sweet. ~~Humbly~~ an humble spirit is the hight of happiness. Labor therefore to lay aside every

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weight and sin that does so easily beset you and run with patience the race set before you, looking unto Jesus, the author & finisher of our faith, who for the joy that was set before him endured the cross despising the shame and is set down on the right hand of the throne of God.

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## **Sermon 42.**

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

Luke 13.14

The circumstances of our Saviour's birth characterize in a measure the dispensation which he came to introduce. The gospel exhibits a plain yet a profound scheme of salvation. While its great outlines are intelligible to the meanest capacity and the way of life laid open so clearly that he who runs may read it. Yet it abounds with the most sublime and inscrutable mysteries such as made even an apostle exclaim, Ho! the depths of the wisdom & knowledge of God how unsearchable are his judgements and his ways past finding out. Thus in the incarnation of our Lord there was an apparent meanness that was seemingly unsuitable to such an occasion and at the same time a glorious majesty that was worthy the person and character of the new born infant . When the eastern maji (*sic*) saw his star they immediately concluded that he must be born in the city of Jerusalem, either at the high priest's palace or at Herrod's (*sic*). For we are informed that they immediately left their own country and repaired to Jerusalem and when they arrived there

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they said where is he that is born King of the Jews for we have seen his star in the east and are come to worship him. No doubt they expected to see him in all the pomp of royalty and persons of the highest rank paying homage to the new born king. How greatly were they astonished when they found that no tidings of his birth had reached the rulers of the Jewish nation and that even Herrod (*sic*) & all Jerusalem in stead of reioicing at the new which the wise men carried were troubled at their glad tidings of great joy. The wise men, tho they were greatly disappointed (at not finding the Saviour), yet they were not to be discouraged from seeking after him. When they found him it was not in a palace but in a stable. No royal couth (*sic*) nor swaddling ~~bands~~ (cloths) were prepared for him. He had only a manger for his reception. Yet did an angel come from heaven to announce his birth and an host of angels attended to proclaim his praise and sung glory to God in the highest and on earth peace and good will towards men. In this divine & heavenly hymn the incarnation of Christ is represented

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in a three fold view. 1. As the brightest manifestation of the divine glory. 2ly as the means of effecting peace upon earth. 3. As the most astonishing display of divine love. The angels had long beheld the unveiled face of the deity, but never had they discovered so bright a display of the divine perfections as on this occasion. They had long desired to

look into the great mystery (*sic*) of man's redemption and had been sent as ministering spirits with messages of grace to the prophets of old to Moses Abraham Lot & others. They had seen the justice of God in punishing the fallen angels who kept not their first estate. They had seen these once glorified spirits reserved in chains & darkness to the judgement of the great day. They had also seen God punish (fallen) man and banish him from paradise. But they saw God in executing this judgement upon Adam and Eve discover some faint traces of his mercy. He promised that the seed of the woman should bruise the serpent's head. But what astonishing mercy in the fullness of time beamed forth on the incarnation of his dear Son. When the immortal King of Glory past by all their heavenly

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host and left the shining realms of bliss and became man, when he took our nature upon him he did not abhor the virgin's womb. Yet in the incarnation of the Son of God how inflexible did justice appear when it would not pass by one offence without an adequate infinite atonement. As sin had now entered into the world and death by sin it was requisite for the honour ~~and~~ glory (& harmony) of the divine attributes that both should be destroyed and subdued. But there was none equal to this mighty task but [*unclear*] Death and sin were both works of the devil & the Son of God was made manifest that he might destroy them. The angels it is probable were prepared for this great event as they had seen from time to time the divine promises given to man. But still as the accomplishment of these promises was gradual like the dawn before the rising sun their views of it must be proportionately increased. Let us suppose a person never to have seen the glory of the rising sun but only the dawn of his appearance. Such a one would form no idea equal to the brightness splendour & may [*not clear*] of the Son and would be lost in wonder and admiration at his great glory.

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<sup>122</sup>born to the shepherds saying fear not for behold I bring glad tidings of great joy which shall be to you and to all people etc. Let us (not) then keep silence whose hopes, whose only hopes can be founded upon the Saviour's incarnation sufferings and death. Behold ye careless sinners. God manifest in the flesh for you. Behold him who wraps the waters in swaddlings, wrapped in swaddling himself. Behold him who created all worlds visible and invisible and upheld all things by the word of his power God over all blessed for ever more. Behold him now lying in a manger. Well may we say with the apostle that tho he was rich yet for our sakes he became poor that we thro his poverty might be made rich. Behold the babe in Bethlehem and then say sinner whether sin appears a great evil or no to require such infinite humiliation in the supreme governor of the world in order to

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<sup>122</sup> This doesn't seem to flow from the previous page.

deliver man from its consequences. Could we alas only see into the depths of our misery we should then see into the wonders of divine love. The same Holy Child Jesus that

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eighteen hundred years ago was born in a stable, now fills the throne of heaven and all powers are made subject to him. All the angels of God are commanded to worship him. He is now crowned with glory and honor. He being appointed as the head over all he must reign till he has put down all rule and all authority and destroyed all his and his peoples enemies. The last enemy that shall be destroyed is death. Remember the day is coming when he will appear a second time to judgement. All could not see him at his first coming at his birth, because there were many generations of men returned to dust before his advent, and their (*sic*) have been many generations since his ascension into heaven. But when he shall come again to judge the world every high shall see him. He will come to be admired by his saints & glorified in all them that believe. Each of us assembled here this day shall see him, either to our everlasting joy or sorrow. Seeing my beloved brethren that ye know these things and look for them be diligent that you may be found of him in peace without spot and blameless. You that have thro grace believed have nothing

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to apprehend. All things are yours and ye are Christ's. Remember he comes for the full redemption of his people, to wipe away all the tears from their faces, to crown them with everlasting glory. The poorest saint will then be admitted into the society of angels and will see and forever dwell with Abraham, Isaac & Jacob and all the prophets & apostles. What a blessed society. What millions of voices will then join in one divine song and saying glory to God in the highest & unto him that loved us and washed us from our sins in his own blood and hath made us kings & priests unto God and his Father to him be glory and dominion for ever and ever. Thus will the saints spend a long eternity in the presence of God and their Saviour free from sin temptation & sorrow. Every saint shall then experience what that pious man I. Watts anticipated when he wrote the following lines, there shall I bathe my weary soul. Therefore my beloved brethren seeing you have such a glorious prospect before you labor to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ to him be glory both now and ever Amen

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## **Sermon 43.**

This sermon has used Simeon's outline.

Romans 8 Chap. V.13

If ye live after the flesh ye shall die, but if etc.

It is of infinite importance to how (*sic*)<sup>123</sup> state as it is before God and to ascertain on scripture grounds what it will be in the eternal world. Numberless are the passages in scripture that will afford us the desired information upon the subject we have line upon line etc but there is not on the whole inspired volume one declaration more explicit and clear than that before us. It presents to our view two momentous truths which as they admit not of any clearer division or arrangement we shall consider in their order. If ye live etc.

1. a carnal life will terminate with everlasting misery. To live after the flesh is to make the gratifying of our

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of our nature the great scope and end of our lives. The flesh does not merely relate to the body but to the whole of our corrupt nature. It is used by the apostle to shew that innate principle of sin which governs wicked unconverted men. It is mentioned by our Lord in his conversation with Nicodemus, that which is born of the flesh is flesh. It is the same spirit of sin and corruption that fights against the spiritual principle in those that are regenerate. The flesh lusteth against the spirit says the apostle etc.

It was this that made St. Paul exclaim Oh, wretched man etc. ~~His~~ Its fruits comprehend the [*unclear*] of the mind no less than those of the body. Now the works of the flesh are manifest which

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are these, Adultery (*sic*) Gal. 5. 19-20. To live after this corrupt principle is to be governed by it in all our deliberations & pursuits. It is a matter of little moment what may be the immediate path which we choose for ourselves, provided the main object be to gratify ourselves. One may ~~be~~ seek pleasure, another may aim at the honors of the world, another the riches, but if we have no higher object in view we shall equally destroy our souls for the final consequence of such a state will be eternal death. The death mentioned in the text cannot relait (*sic*) to the mere death of the body because that must be experienced by the spiritual as well as the carnal man. It is appointed etc. The saint and the sinner are both to suffer this ~~penalty~~ penalty of sin.

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There is no discharge in this warfare. The death mentioned in our text imports the death of the soul which is emphatically called the 2<sup>nd</sup> death by the apostle St. John. Death and hell

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<sup>123</sup> Marsden has written "how" when he meant "our".

were cast into the lake of fire this is the 2<sup>nd</sup> death. Nor can there be a doubt but this will be the fruit and consequence of a carnal life, of a life spent without God. Nor shall this be thought an hard saying? Surely not, for such a sentence is only a repetition of the sentence the person has past upon himself. He has practically said unto God depart from me, I desire not the knowledge of thy ways. This every wicked man does daily. Every wicked man is filling up the measure of his iniquities every hour. He wishes to know nothing of God or his ways, but he keeps himself as far from him as possible and does all in his power to cause God to

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cast him off forever. God leaves men sometimes to themselves to follow their own devices, to make themselves happy in their own ways. They worship their own gods whatever they may be, but what is the experience [*unclear*] of man's departure from God in the day of trouble which will come upon every soul of man. Go to the gods whom ye have choosen (*sic*) said God to the Israelites of old and let them deliver you. So will he say to us if we live after the flesh. When trouble and anguish comes upon us, when sickness and death lay fast hold upon us we may then attempt to call upon God for help and deliverance, but he will say to us go to your sinful companions to your sexual pleasures and gratifications and let these now comfort you if they can for I will not hear you

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I called but ye refused etc. The very state in which you have lived has been a state of spiritual death, a state of separation [*unclear*], you are not to wonder that it terminates in everlasting death. Consider this ye that now forget God. Ye that are carnally minded consider what your state would be in a very short time, how you will be sunk below the reach of mercy, how soon you will take up your everlasting abode in the place of torments where the worm dieth not and where the fire is not quenched. This will be the final portion of all those that forget God. Tho the apostle has declared this awful truth, to be carnally minded is death, yet he adds for the comfort of all who fear God but to be spiritually minded is life and

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peace, and he hath assured all who love God that if then they thro the Spirit do mortify the deeds of the body they shall live. Hence we see in the 2<sup>nd</sup> place that a life of mortification & self denial shall terminate in everlasting happiness. To mortify our corrupt nature ought to be the continual aim of our lives. The deeds of the body are of the same import with the flesh in the ~~preceding~~ preceding clause. Our corrupt nature is often represented in scripture as a body because it has many parts or members whereby it acts. It is called the body of sin the [*unclear*] ~~to his~~ and we are exhorted to cast off the old man with his deeds and to put on the Lord Jesus Christ. We are also exhorted not to let sin

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reign in our mortal body, neither to yield our members as instruments of unrighteousness unto sin. Sin should be put off, should be mortified in all out outward acts and in all the inward motions and working of it in our hearts. We should endeavour to destroy its power as



much as possible by striving against sin by opposing it within our own breasts by constant prayer to God to aid us against this dreadful enemy of our souls that sin may not have the dominion over us, that we may not be led captive by it, but delivered from its power & influence. If any man will examine his own heart he will find a continuall (*sic*) proveness (*sic*) to evil, a continual

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inclination to some self pleasing self dependence, self indulgence, or self gratification. But instead of gratifying our evil propensities whatever they may be as they will vary with age, circumstances and inclinations, we should make God's will the rule of all our actions, words and thought. We should at all times consider what God would have us think and say and do. If we do not oppose sin, if we suffer it to grow stronger and stronger it will soon gain complete ascendancy over us and we shall be wholly (*sic*) governed by evil principles and evil habits. A continual warfare must be maintained against sin. It must be watched against and resisted manfully till it is destroyed

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or subdued, or it will ruin us forever. St. Paul tells us that he resisted sin and strove against it, I keep under my body etc. This however cannot be done effectively but by the assistance of the Holy Spirit. We can walk after the flesh without any difficulty. It is natural to us as it is for a ~~sure~~ stone to run down a precipice but to mortify the flesh is impossible to man. It cannot be effected unless by the mighty power that raised Christ from the dead, yea the inclination as well as the power to mortify sin is the gift of God, for it is God that worketh in us both to will & to do of his good pleasure. Hence all our help must come from God. To attempt this work without calling upon God for the gracious aid of his Holy Spirit will be in vain. We might as

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well attempt to create a new world as to resist sin in our own strength. This is however no reason, no excuse why we should continue in sin, why we should be in subjection to it, since God has promised the Holy Spirit, and it shall be given unto all that ask it at his hands. If ye then being evil said our Lord to the Jews know how to give good gifts to your children etc. None ever sought this blessed Spirit in vain. If all ~~who are~~ in this assembly ~~even~~ (who are) under the dominion of sin at present and living after the flesh were asked one by one if they had sought unto God for his Holy Spirit to assist them in subduing sin by earnest and constant prayer they must answer that they had not, that they had neglected this important part of their duty. Therefore it will be no excuse for us in the day of judgement

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that we had no power against sin if we neglect to come unto God for it who has promised to bestow it upon us. God will fulfil his ~~part of~~ promise if we fulfil our duty in calling upon him for it. The consequence of successfully combating the flesh shall be unspeakably blessed. If eternal death shall be the fruit of self indulgence, eternal life shall be the fruit of self denial.

There is this difference indeed, whereas the former is the wages due to sin, for the ways of sin is death, the latter is the gift of God etc. We may well wonder at this marvellous grace of God who has annexed such glorious consequences to our poor and feeble endeavours. But he delighteth in [*unclear*] and will not suffer us to exert our selves in vain. The smallest resistance to sin is acceptable to him

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and he will reward all who do endure to the end striving against sin with eternal life. Enlarge upon this<sup>124</sup>. What encouragement does this afford to those who have not begun to seek after God, but who have been living after the flesh to this day, to those who have begun to pray, and to those who have thro grace believed.

We shall now conclude this subject by way of improvement.

Suppose it had been written if ye live after the flesh ye shall go to heaven, could the generality of mankind take any surer way ~~than~~ to obtain that blessing than that which they now pursue. Whence is it that

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in direct opposition to God's word men go on so confidently and so securely. The reason is that Satan suggests to them as he did to our first parents, ye shall not surely die, but shall he believe God, who cannot lie, or Satan who was a liar from the beginning? Did not the crediting of Satan ruin the whole world and will it not eventually ruin us also? Be it known that we have but this alternative mortification or damnation, either sin must be our enemy or God. If therefore we would not perish for ever let us begin in dependence upon God's Spirit to mortify our earthly members. If we continue to live after the flash we must die eternally.

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2ly by way of encouragement.

As we have ruined ourselves by our sins God might well leave us to restore ourselves and then our case would be lamentable indeed. We might sit down in eternal despair. But God has not left us without hope and without help but he graciously offers us the assistance of his Holy Spirit so that none need to decline the work of mortification for want of assistance to accomplish it seeing that the grace of Christ is sufficient for us. Let everyone this day address himself to the work of mortifying deeds of the body, of resisting sin. How many of you have lived all your days under the power of sin. You have made no stand

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against the depravity of your hearts but have indulged every sensual gratification till your minds are most dreadfully defused by sin and your body is corrupt. What pains (of body), what weakness of constitution do many of you now feel as the natural effects of vice and

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<sup>124</sup> This is one of very few notes in the text Marsden writes to himself.

iniquity. If you ever wish to turn to God it is now. If you ever wish to repent, you must do it now. If you ever wish to mortify sin you must do it now. If you wish to prepare to meet God you must do it now. Certain death will be the consequence of your continuing in sin. Let not Satan beguile you any longer. He seeks your ~~reason~~ ruin. Now hearken

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to truth reason and conscience. Believe God's word. This is the first step to reformation and repentance. It will be too late to believe his judgements when you have once fallen below the reach of his mercy. Could you only be brought to serious reflection upon your present state it might issue in your conversion to God, but so long as you will not reflect upon the value of your soul and upon that awful account which you must render to God the judge of all little hopes can be entertained that you will turn from your evil ways. Such as are desirous this day to mortify the deeds of the body and to lead a new life, let them begin to pray.

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Bring your case before God. Tell him how long you have lived after the flesh, what a miserable state you have brought yourselves into and pray (to) him for mercy and deliverance from sin & Satan. God is a God ready to pardon. He will hear your cry and will help you. You will then begin to feel an inward satisfaction which<sup>125</sup>

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September 5<sup>th</sup> 1813

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<sup>125</sup> The sermon ends here.

## Sermon 44

This sermon is based on Simeon's outline.

May 30. 1813<sup>126</sup>

Luke Chap. 18. V.6-8. And the Lord said hear what the unjust judge saith etc.

There is no duty more strongly enforced in scripture than that of prayer, nor is there any which needs be more impressed upon the conscience, as all men by nature have a strong aversion to prayer, and even the best of men are too frequently unmindful of this important duty. Few like David pray to God three times a day. To all those who have never engaged in this duty with real spirituality of mind it may appear easy to perform, but all those who are most earnest in the discharge of it find many difficulties to combat with and particularly from their natural aversion to this duty. Good men know well that prayer is the

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blessed mean to keep up communion between God & their souls. At the same time they find various ~~inden~~ hinderances (*sic*) in coming to a throne of grace. However, our Lord in order to encourage us to persevere in this duty in spite of all the difficulties we may meet with spake the parable before us and hath told us that men ought always to pray and not to faint and illustrates this subject by the conduct of an unjust judge who attended to the petition of a poor widow, not from any principle of justice or humanity, but to save himself from being teased by her constant applications. Tho I fear not God nor regard man said he, yet because this widow troubleth me, I will her complaint, let by her continual coming she weary me.

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And the Lord said hear what the unjust judge saith, and shall not God avenge his own elect which cry day & night unto him, tho he ear long with them. I tell you he will avenge them speedily. In treating from these words we will consider first what the unjust judge said.

2ly The improvement by our Lord.

1. Then etc. There was a widow labouring under some very heavy oppression. Sin has universally armed men against their fellow creatures. The world is full of war robbery & oppression of every kind. As one observes there is no flesh in man's obdurate heart. He does not feel for man. Those who are ~~most~~ most defenceless such as the orphan and the widow usually suffer the greatest injuries. Every one is ready to

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take advantage of their unprotected state. It is their comfort however, that is thy have enemies on earth, they have a friend in heaven. God has promised to be a Father to the fatherless, and the widows husband &. judge. His word cannot be broken. He must & will fulfil what he hath promised, for God is not a man that he should lie. The poor widow mentioned in our text

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<sup>126</sup> This date is written by a hand other than Marsden's.

went to a magistrate to redress her grievances. He would not for a long season pay her any attention but was deaf to all her entreaties. He appears to have been a man of a most abandoned character. He had no fear of the holy omniscient almighty God and thought nothing of that awful account he was to render to judge of quick and dead

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at the last day. He did not even regard the good opinion of mankind. They might think of him as they pleased. He had no just rule of conduct, but was governed wholly (*sic*) by his own caprice and interest. How vile and yet how common a character is this, even to the present day. No wonder that such a man should be regardless of the sufferings of the poor widow. Sin has a dreadful tendency to harden men's hearts whatever rank they will fill in society. Dignity of station will not give a man the principles of benevolence, humanity and justice. Tho this judge was so hardened a man, and so unjust in his general conduct, at last he acknowledged himself overcome by her importunity. She would not

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let him rest. She constantly applied to him for justice and tho he gloried in his contempt of all laws human and divine, he could not bear the constant entreaties of this poor widow. He was convinced by her conduct that she would give him no rest, and that she was determined to weary him into a compliance with her request, and therefore in order to get rid of her, he at length resolved to hear her complaint and to do her justice. He did that for his own ease and comfort, which he ought to have done from a better nature for it was his duty to have heard her, at the first, and redressed her wrongs. But he would not have hear (*sic*) her at all, had it not been for her importunity. And

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tho his conduct was infamous in the extreme and unjust, yet his confession should (*[unclear]*) wonderful efficacy of this widow's perseverance in her application. She obtained at length what she ad probably nearly despaired of viz. justice from an unjust judge, lest by her continual coming she had wearied him. Having now considered what the unjust judge said, we come in the second place to consider the improvement suggested by out Lord. Our Lord makes a twofold application of the subject. 1. in a way of instruction, and 2. in a way of reproof. Shall not God avenge his own elect who cry day and night unto him, tho he bear long with them. I tell you he will avenge them speedily. We all in a spiritual view resemble this helpless widow. We are beset with enemies both within and without. Our conflicts with inbred corruptions are great &

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the best of men are constrained to confess with St. Paul the good I would I do not but the evil I would not that I do. We have not only to contend with indwelling sin but with all the powers of darkness. For we wrestle with flesh and blood but against principalities, against powers against the rulers of the darkness of this world, against spiritual wickedness in high places. Nor have we in ourselves any strength to resist our adversaries for without Christ we can do

nothing. We are so completely without spiritual strength in consequence of sin. Our enemy leads us captive at his will but God the judge of all who knows our frame [*unclear*] and remembers that we are but dust will

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will help us if we call upon him. God hath promised to hear the supplications of his people. Ask and it shall be given you. Seek & ye shall find etc. He has declared for our great encouragement that he will cast out none who come unto him. What comfort does his promises afford to all who are oppressed. He may indeed for wise reasons delay his answers to our prayers for a time in order that our faith and patience may be tried. The Psalmist tells us he waited patiently for the Lord and he heard his cry. He may in like manner bear long with us, as to make us think he will not hear, but he will not fail to succour us in the fullest season at the time when we most stand in need of his help. Jesus stretched (*sic*) forth his hand to Peter when he was

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sinking in the water. He did not visit Mary and Martha till after their brother was dead, yet before his body was turned to corruption, and raised him from the dead. No doubt the prophet Jonah prayed to God earnestly before he was cast into the sea but it was out of the body of the whale that God heard his voice, and answered his petition. God will most assuredly deliver them that fear him in the end, whatever dangers or distresses they may be in. This may be strongly deduced from the ~~proceeding~~ (preceding) parable. The widow was a stranger, not at all related to the judge. But all who fear God, are his elect, his favoured and peculiar people. The unjust judge was not the least interested in granting the poor widow

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her petition. He had no regard for her, nor did he feel for the oppression under which she was suffering. But God's honor is concerned in relieving the wants of his people. Jesus told his disciples, what soever ye shall ask the Father in my name I will do it, that the Father may be glorified in the Son. The widow could have little hope of prevailing with such a merciless and unjust judge, as his character was so publickly (*sic*) known. But we are not so circumstanced in the day of trouble. We have a loving and compassionate Father to come unto. Rend your heart and not your garments etc. The widow had none to intercede with the judge for her, no advocate to plead her cause. But we have a [*unclear*] and all prevailing advocate with God. St. John tells us, if any man sin we have an

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The Poor widow was in danger by her continually going to the unjust judge, of irritating him against her by which her oppressions might have been increased, but he more importunate we are at the throne of grace, the more God is pleased with us. For while the sacrifices of the wicked are an abomination to God, yet the prayer of the upright is his delight & St. Peter tells us that the eyes of the Lord are over the righteous etc. The poor widow notwithstanding all her difficulties, she at length obtained her request from the unjust judge. How much more

then shall we, who in lieu of her difficulties, have such abundant encouragements. Surely we may come boldly to the throne of grace in full assurance of faith. We have [unclear] [unclear] [unclear] way from God [unclear] nigh at hand

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and not afar of (*sic*) when we call upon him and he knows all our wants, and what will be needful for us before we ask him. Should we not then take comfort from God's word? and at all times make our request known unto him. Our Lord when he introduces the conduct of the widow, and the unjust judge he does it to encourage us to pray and not to faint. He appeals to ourselves. Hear, says Jesus, what the unjust judge saith, he promises to redress the widow's ~~long~~ wrongs, tho he feared not God nor regarded man. And shall not God the [unclear] & righteous judge of all, the Father of all mercies, and God of all [unclear], shall not he avenge his own elect who cry day and night unto him. I tell you he will avenge them speedily. His aid and blessing will come in the fittest season

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when we have most need of it. We have now shewn the improvement suggested by our Lord in a way of instruction. We come now to shew it in a way of reproof. There is little of this importunity to be found which is mentioned in the parable before us. Nor is this to be wondered at since there is so little faith on the earth. Faith is that principle from whence earnest prayer proceeds. Those that come to God must believe that he is etc. If we believe the declarations of God, we must feel ourselves weak and helpless. For in this state we are represented in scripture. If we credit the divine promises we shall acknowledge God's readiness to help us, and if we believe the reality and importance of eternal things we shall most earnestly seek help from God nor shall we be unwilling to wait till he sees fit to answer us.

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But how little is there of such faith in the world. How few believe that they are so sinful & weak and helpless, and ruined as they are by sin. How few believe either the divine threatenings or promises. How few are affected with the importance of eternal things, how few wait upon God in prayer. Nay how few are faithful even to their convictions. They know from their own consciences that God requires them to call upon him, but they still refrain prayer before him. How few can be truly called a people nigh ~~unto~~ unto God, a people (who) ~~ea~~ live in close communion with him. If Christ should come to judgement would he find this faith in us. Thousands live without any acknowledgements of God in prayer. They rise up and lie down like the beast that perish without calling upon God. Such persons have forgotten that there will be a day of judgement.

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Others engage stately in their accustomed round of duties and satisfy themselves with an unmeaning recital of certain words without the spirit of true devotion. These persons like the Jews of old draw nigh to God with their mouths while their heart is far from him. Therefore

in vain to (*sic*) they worship him for God is Spirit and they that worship him must worship him in Spirit and in truth. They must pray with the understanding, the heart must be engaged in the duty, the affections of the mind must be drawn out after God. As the hart panteth after the water brook, so panteth my soul after the O God said the Psalmist. All fervent prayer is acceptable to God and all who have called upon him faithfully he has heard and delivered them.

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There are some who under the pressure of affliction will cry unto God while his chastening is upon them but they are soon weary of his service ~~when~~ in which they have no pleasure. When he removes his judgements from them they soon forget God their saviour and give no credit to his word. Few, very few, resemble the importunate widow in their addresses to God. Few are in real earnest to enter the Kingdom of God. Few pray as tho they thoroughly believed the efficacy of prayer. Few say with Jacob I will not let thee go unless thou bless me. If Christ should come, would he find faith in us. He will surely enquire as well respecting our faith, as our works, and if we have not the faith that stimulates us now to pray, he will most assuredly appoint us our portion

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with unbelievers, where there will be weeping and wailing and gnashing of teeth. It is of the first importance that we should be correct in our faith. If we are wrong in this article of the Christian religion we shall be wrong in all others for without faith works are dead. He that believeth not is condemned already.

We have now considered what the unjust judge said and the improvement suggested by our Lord and shall now conclude this subject with a few words of address. 1. to those who live without prayer. Such persons are as void of reason as they are of piety. What madness is it to neglect heaven when it may be obtained by such means. How will such thoughtless sinners ere long bewail their folly.

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We cannot but address them as the mariners did the sleeping prophet, arise and call upon thy God, that thou perish not. All who are living without prayer are in the broad road to destruction. They are walking down to the dark chambers of eternal death. Hear this and tremble ye careless sinners, ye stout hearted and far from righteousness, ye that will not call upon God. Your day of distress and anguish is coming. Your time is flying fast away. Death with hasty steps is advancing after you. He gains upon you every moment, whether you sleep or wake, and will shortly, very shortly, arrest you, and then to which of the saints will you turn. Where will you flie (*sic*) to in that dark and stormy night of death for shelter. To call upon God then will be too late.

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He then who made you will have no mercy on you and he who formed you will shew you no favor because you would not hearken to his voice when he called you to repentance and reformation. Let all in this assembly who have lived to this day without constant prayer to God begin this duty. Put it off no longer lest the anger of the Lord be kindled against you and ye perish from the right way.

2ly let me speak a word to you who only pray in a formal manner without spirit, without life, without warmth of affection & devotion. Formal services are far from been (*sic*) acceptable to God. He expect (*sic*) that we give him our heart, that when we come before him we do something more than repeat a few unmeaning words,

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that we offer unto him the sacrifice of a broken and contrite spirit. To that man will I look says God who is poor and of a broken and contrite spirit and trembleth at my word. Formal services for the most part tend only to deceive our souls and cause us to cry peace (*sic*), peace to ourselves when God hath not spoken peace to us. This is what the prophet calls daubing with untempered mortar. Mere formal services will not bring us to God. 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.

3. There are some who pray earnestly for a season and afterwards become remiss again.

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Sometimes this remissness arises from too strong an attachment to this present world. Men get so eager after it that they cannot find time to pray. This is a melancholy state to be in. There was a Judas amongst our Lord's apostles and there was a Demas as acquaintance of St. Paul's. Such men have in all ages been mired with the true disciples of Christ but their end is generally without hope. If there be any here whose consciences accuse them, let them now repent, and do their first work and turn unto God that he may have mercy upon them.

But perhaps some may be ready to faint merely thro the many and great discouragements they meet with. Let such remember the importunate widow. Follow her example, and [*unclear*] will appear for you.

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Tho the promise tarry wait for it. It will come. The Lord will arise and save you. He has never said to any of the seed of Jacob (etc). Let then the heart of them that seek the Lord [*unclear*] for he hear their cry and will hear them.

Lastly you that have received gracious answers to prayer be exceeding thankful. By this blessing you are taught where to flee to in the time of trouble. The name of the Lord is to you a strong tower. All the saints in every age have made their requests to the same God and have been helped by him. The wonderful effects of faithful prayer once recorded for your example

and encouragement. God hath stopt the mouths of lions, quenched the violence of fire, shut up the heavens that there should be no [unclear] [unclear] [unclear]<sup>127</sup> again

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in answer to the prayers of his servants prison doors have been opened. Storms have be hushed to silence by the same almighty means. Nothing is impossible to prayer. By this duty the Christian engages God at all times, in all places and under all circumstances to help him. The promise, the means, and the end are all united. Let us then watch unto prayer. Let us pray without ceasing. And let us live near to God in our closet. Let us there commune with our own hearts. If we find access to God in prayer, whatsoever we ask believing we shall receive, at at (*sic*) we shall receive heaven and<sup>128</sup>

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<sup>127</sup> The page is torn at this point and the words are missing.

<sup>128</sup> Again the torn page means there are words missing here.

## **Sermon 45.**

This sermon has used Simeon's Expository Outlines.

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

Luke 14. 16-18.

Then said he unto him etc.

Persons who are very ignorant of true religion often express a desire to participate [in] its blessings and wherever we find them thus open to instruction we should embrace the opportunity and endeavour to teach them the way of salvation more perfectly. This was the uniform practice of our blessed Saviour. When our Lord was conversing with the woman of Samaria at Jacob's well ~~she said unto him~~ about the water of everlasting life, she said unto him sir give this water that I thirst not neither come

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hither to draw. Her inquiry led not only to her own conversion, but also to the conversion of many of the Samaritans, for she ran into the city and called upon the inhabitants come see a man which told me all things that ever I did. Is not this the Christ. And many believed in him there. At another time when our Lord was conversing with the Jews about the bread of life, then they said unto him Lord ever more give us this bread. Jesus said unto them I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst. In both these cases the persons that addressed our Lord seemed little acquainted with

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[the] nature of his spiritual kingdom but he explained it more fully to them in answering their respective requests. Our blessed Lord went about doing good, as his grand object was to save sinners. He was always about his Father's business. At this time he had been invited to dine at the house of one of the chief Pharisees, and this was on the Sabbath Day. He therefore while they were sat at dinner put forth the parable out of which our text is taken to them sat with him, and shewed under the idea of a feast that the provisions of the gospel would be slighted by that whole nation, and in this view the parable declares the rejection of

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the Jews, and the call of the Gentiles. But the ~~deb~~ doctrines and warnings in it are applicable to mankind in all ages. Then said he unto him etc. The import of this parable as it respects us may be comprised in two observations.

1. God invites us to partake of the blessings of the gospel.
2. We ungratefully reject them with vain and frivolous excuses.
1. Then we are to shew that

The gospel dispensation is compared by our Lord to a sumptuous feast. In feasts every thing is prepared that can gratify the taste. Thus in the gospel there is every thing prepared that can administer delight or vigour to the soul.

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There is free and full pardon for all sins that ever we have committed. There is strength promised against all corruptions, or temptations that can possibly assail us for no weapon formed against the real Christian shall prosper. There is free access to and communication with God thro our Lord Jesus Christ. There are foretastes and earnest of the heavenly glory imparted to the believing soul, which is called the Kingdom of God wither the Christians' hearts: on these accounts the prophet speaks of the gospel as a feast. Christ is compared to a mountain, and in this mountain says the holy prophet shall the Lord make unto all people a feast of fat things, a feast of wines on the lees, a feast of fat things full of marrow of wines on the lees well refined.

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God sends forth his ministers or servants to invite men to his table. The first persons that were invited to the gospel feast were the Jews, but upon their rejection of it the Gentiles were to be called in. Hence St. Paul turned unto the Gentiles when his country men would not receive his testimony concerning Jesus. The invitations to us Gentiles are still continued, and the door of mercy open for us, and we are sent to hasten your tardy steps. We are commanded to inform you that all things are now ready and as it were waiting for you. The blood that is to cleanse you from all your sins is already shed. The Spirit that is to renew you is already poured out.

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God is reconciled and ready to receive you. Nothing is now wanting but that you come and fill the place prepared for you. We are more over to urge you to accept the invitation. We are as it were to take no denial from you. It is the force of persuasion we are to use, not the force of penal statutes. Such compulsion as that is as abhorrent from reason as it is from religion. We are to say with St. Paul, we beseech you in Christ's stead etc. Such is God's desire to bless sinners with all spiritual blessings. Nor are any however mean and abandoned to be overlooked. We are to go and call all people of all ranks & descriptions We are to search out the persons most distant, most

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obscure, most impious. This is intimated by the streets and lanes of the city and by the highways and hedges without the city. The command is go out quickly into the streets and lanes of the city and bring hither the poor and maimed, and the halt and the blind, and when all these were in, there was still room for ~~more~~ more. When the Lord commanded his servant to go out into the highways and hedges, and compel them to come in that his house might be filled. God will have his house filled, nor are his servants to ~~desist~~ desist from their labors till that work be accomplished, and blessed be God there is still room for more.

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One would suppose that such rich blessings would meet with universal acceptance, that all would gladly receive reconciliation with God, that all would rejoice when invited to the gospel feast. But we come now in the second place to shew how ungratefully we reject these infinite blessings of the gospel with vain and frivolous excuses. Few find any inclination to accept the invitations of the gospel. The Jews in their day ~~not only~~ withstood the solicitations of the Son of God himself and all his apostles, they would not come to Christ. Jesus even wept over them on account of their unbelief. The same spirit is in the world now. All however importuned begin to make excuse. Some when invited to become religious and to

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turn from their sins to God plead the importance of their earthly business, how hardly they are ~~presst~~ prest for time. Others urge them they must attend to the concerns of their families, they imagine that religion would injure their temporal interest, but these are vain excuses. True religion never stops men in the pursuit of their honest occupations. Men may fear God & work righteousness in all situations and ranks of life. If we examine the scriptures we shall see that God has had his people in all ranks of society. We find a Moses and a Joshua at the head of the armies of Israel, a David on the throne, and a Daniel prime minister of Babylon,

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a Jacob taking care of Laban's sheep, a Zacheus, a publican, and a Lazarus, a beggar at the rich man's gate. All these we know feared God in their day. Men are not religious for want of time, but for want of inclination. Thus earthly cares, or carnal ease or pleasure stupify the human mind and render it insensible to the one thing needful, and cause men to reject the invitations of the gospel. This is a great sin and God will most assuredly resent the contempt poured upon his mercy. The pleas urged in the parable are not sinful in themselves. It was lawful for one to buy a piece of ground and examine it, but this was not to occupy all his thoughts.

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He was not to neglect the care of his soul on this account. Every ~~con~~ concern becomes sinful when it is inordinately followed however lawful it may be within itself. These men who were invited to the marriage feast did not pretend to despise the invitation, they only wished to be excused for want of time. They made use of no improper language to the servant that was sent to invite them, nor did they speak a disrespectful word against ~~the~~ his master. They only wished to be excused. Thousands there are in the world who have no particular dislike to religion in general. They have no objections for others to attend to it, only they think they have not time to attend to it themselves

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and in that account perish everlasting. God is angry with every man that rejects the invitations of the gospel, however lawfully they may be employed. He threatens that such persons shall

never taste of the feast they so despise, nor ever taste of his bounty to all eternity. None however attentive to their worldly callings shall find any exception in their favor. How awful then is (it) to reject the gospel, to despise the mercies that infinite love offers to us. We cannot escape if we neglect so great salvation. And all who are living in sin are doing this. Such persons can never expect to taste of pardon peace and glory, but on the contrary to be forever banished from the presence of God.

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We shall now conclude with an address to two descriptions of persons.

1. to those who are averse to accept of the invitations of the gospel. Every one is ready to offer pleas in extenuation of his guilt, and while some civilly beg to be excused, others roughly answer I cannot come. Whatever be our plea, and in whatever way it is offered God will see its fallacy, for he tries the hearts and reigns of the children of men. All things are naked & open unto him. Indeed the very persons who now refuse the invitations of the gospel are conscious that their vain excuses will avail nothing in the day of judgement.

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These persons are actuated by the same spirit that [*unclear*] was when he requested Paul to go away for that time and when he had a convenient season he would send for him. Many see the necessity of attending to religion, but the present is not a convenient season, and when we make excuses for our neglect, we only offer in justification of ourselves now, what we know will serve to condemn us in the last day. Let us then no-longer cherish such vain delusions we may give to the concerns of the world and our families a due portion of our time and care, but we must (not) give all to them. If we do, we do this at the peril of our souls.

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We must find time to come to the gospel feast. We must find time to pray, time to read God's word, time to hold communication with God, time to acquaint ourselves with him and to learn his ways, that we may be at peace. What shall we eat, and what shall we drink and where with all shall we lie [*unclear*] ought not to (be) our principal inquiry. We should seek the Kingdom of God first and his righteousness, and all these things shall be added unto us, for godliness has the promise of the life that now is as well as that which is to come. It is melancholy to see how few are inclined to accept of the invitations of divine love tho they know for certain that God will [*unclear*] into judgement for their neglect

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and the consequences must be fatal to their everlasting welfare. Firstly I would speak a word to those who are afraid to come to the gospel feast. Many are kept from Christ by an apprehension of their own worthiness. They have such a sense of the exceeding sinfulness of sin, and of their own personal guilt that they think it would be presumption in them to accept the invitation. They believe that God sent his Son into the world to save sinners, & that he actually does pardon those that truly repent and turn to him, and in the end bring them to

glory. But with respect to themselves they think none are so vile none ~~as~~ (are) so unworthy of the divine mercy, and they cannot but doubt the willingness of God to pardon them but for the encouragement of such doubting fearful souls is the love of God to sinners exhibited in this parable.

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It is not possible to describe more clearly the characters of the persons invited. If we be poor, or halt, or maimed, or blind, we are expressly called. If we are abject wretches lying in the streets, or Jares of the city, or in the highways or hedges as outcasts from society we may come and welcome. The invitation is to us. We cannot be too poor, too halt, too maimed, too blind for Jesus. He came to seek and to save that which was lost. Do we want repentance. He is exalted at God's right hand etc. Do we want cleansing from our sins. His blood will cleanse from all sin. Let none then yield to unbelieving fears and doubts. We would gladly compel you ~~to~~ all by every argument we can use to come in

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that God's house may be filled. Oh that ye were only willing this day. How soon would all your present excuses vanish. You would be like the blind man when Jesus called hm he cast ~~he~~ away his garments and ran to Jesus. Pray to God to give you a new heart, and a right spirit. Whatever the world may do for you now, the time is at hand when it cannot help you, when it cannot ~~and~~ (ad)minister the smallest comfort, or support. The things of this world now stand between God & you, and at present even rob you of much comfort and peace. Be entreated to come to Jesus, and your souls shall live. All are equally invited, and all heaven is ready to rejoice at your return.

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Ready for you the angels wait, to triumph in your blest estate, turning their harps they long to ~~pra~~ praise, the wonders of redeeming grace.

The Father, Son , and Holy Ghost, is ready with their shining host, all heaven is ready to resound, the deads alive the lost is found.

May God grant that there may be joy in the presence of the angels (of God) this day on account of some of you here present repenting and becoming new characters and living henceforth to him who died for you and rose again that you may at last sit down with Abraham, Isaac & Jacob in the assembly [*unclear*] of heaven.

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## Sermon 46

This sermon uses Simeon's outline.

1 Thessalonians Chap. 4 Vs. 13-18<sup>th</sup>

I would not have you ignorant etc.

It is justly said by the apostle that godliness is profitable true. True it is that religion doubles our joys. At the same time it greatly diminishes our sorrows. Whatever temporal happiness a man (of God) enjoys, he has by anticipation, the joys of eternity also added to it, while his griefs whatever they may be, are also proporiably (*sic*) mitigated by the consideration of the shortness of their nature, and their glorious end. This St. Paul intimates in the passage before us. There were some Christians in the Thessalonica church that had given way to sorrow in an unbelieving manner so, (on) that

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respect they could scarcely be distinguished from the unconverted heathens around them. To correct this the apostle tells them of the glorious prospects which they have in the eternal world and begs them to look forward to their future happy state, as the best means of quieting their minds, under all the painful circumstances, which might at any time occur. In the words which we have just read, he declares 1<sup>st</sup> The certainty of a resurrection. 2ly The order in which it shall be effected. And 3ly the blessed hope of it to the saints.

1<sup>st</sup>. The certainly (*sic*) etc. The heathens quite derided the idea of the resurrection. When St. Paul was preaching at Athens

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we are informed that some of the Eppecean [*unclear*] philosophers encountered him some said, what will this babbler say, others said, he seems to be a setter forth of strange gods, because he preached unto them etc. They did not believe in this doctrine, for they considered, that it was totally incredible that God should raise the dead. There were some in the church who did not understand this doctrine in the sense which the apostle wished them. They considered it rather a spiritual resurrection, than a real resurrection of the body. However St. Paul assured them, that is was a doctrine, upon which they might fully depend, and look forward to with the fullest assurance that God would assuredly raise their bodies

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from the dead, as certainly as he had raised Christ from the dead, and as they did believe in the death, and resurrection of Christ as multitudes saw him die, and multitudes saw him after he rose from the dead. One these two facts all Christianity was founded namely, that Jesus died for our sins & rose. If Jesus was not risen, all their faith in him, and all their hope of a blessed immortality were vain. These facts being admitted the resurrection (of) man would follow of course. The resurrection of Christ was an undeniable evidence that God can raise



the dead and, it is also a pledge that he will. The same almighty power that raised him can raise from the dead (all who believe) with equal ease.

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Had Jesus risen merely as an individual we might have supposed it possible that the power exerted in his behalf would not be excused (*sic*) for us but as the federal (*sic*) head of his people. And what was done for him as the head shall also be done for all his members (in due time). He is the first fruits of them. Now the first fruits sanctified and secured the whole harvest. We may therefore be assured that as (he is) our forerunner (is gone to) to glory we shall follow him in due season. Now says the apostle is Christ risen etc. Before he went to glory ~~he went to glory~~ he told his disciples that in his Father's house there were many mansions, if it were not so I would have told you etc. I go to etc.

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And St. Paul when writing to the Hebrews tells them that Jesus their [*unclear*] as entered for them within the veil, and is made an High Priest for ever. Again, the apostle in the Acts assures us that God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he raised him from the dead. Thus you see St. Paul laid much stress upon the doctrine of the resurrection. For the fuller instruction of ~~believers~~ those that believe that Jesus died and rose again, the apostle points out in the 2<sup>d</sup> place the order in which it will be.

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This is perhaps a matter of curiosity rather than than (*sic*) of any great practical importance. But the apostle was anxious that the Thessalonians should not be ignorant of it, and therefore it is not undeserving of our attention First then the resurrection will take place in the following order. First the dead will be raised from their graves. All that have ever departed out of the world from the beginning to the end of time will be restored to life, each clothed in his own proper body. The sea and the grave will give up all that have been ~~intombed~~ entombed in them and they shall all live again. St. John tells us, I saw the sea give up the dead that were in it, and death and hell delivered up the dead that were in them.

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and they were judged every man according to their works. The text indeed speaks of the righteous only who had fallen asleep in Jesus, but in other passages we are informed that the ungodly also shall hear the voice of the Lord God, and in obedience to that awful summons, shall come forth from their graves. Our Saviour said unto his disciples, marvel not at this: for the hour is coming when all that are in their graves shall (hear this voice and they) come forth. The prophet Daniel speaks clearly upon the same important subject. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. Irresistible (*sic*) will be the summons, when the voice of the

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of the archangel, and the trump of God shall sound. When Jesus come in his state of humiliation, thousands withstood his voice, but none will have power to do so when he shall come a second time in his own glory etc. The great and mighty as well as the mean, and insignificant of the earth, shall all come forth alike, each reunited to his kindred body, and each appearing to his own proper character. The righteousness of the righteous shall be etc. In this order will all who are in their graves come forth to judgement. Next those who remain alive upon earth will be changed. Certainly those who are alive on earth will not be changed first and it appears that they will remain unchanged, while all who ever died are restored to life.

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What a sight it will be to see all the sons and daughters of Adam bursting forth from their graves, standing up an innumerable host in their incorruptible ~~bodies~~ and glorified bodies. But this being once effected the people who are then alive upon earth will be changed in an instant, in the very twinkling of an eye: their mortal and ~~men~~ incorruptible bodies becoming at once without any dissolution preparatory to it, incorruptible and immortal. This is the order which S. Paul hath specified in another epistle, first the trumpet shall sound, then the rising of the dead, then following the changing of the living. Hear his own words, the trumpet etc. ~~Who~~ well may the apostle call this a great mystery,

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a mystery past our present comprehension. But as all will then be in that form which they will bear to all eternity, what an amazing difference will then appear in those who once resembled each other: the godly, how beautiful in holiness and glory: the ungodly, how deformed, having eternal [*unclear*] depicted in their countenances. Then says the apostle will they all be caught up to meet the Lord in the air, yes into the presence of their judge must they go, and as the earth will not be large enough for the occasion, they must all meet the Lord in the air. What a blessed summons will this be to the righteous. On this day they will know that their redemption is fully come.

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With what infinite joy will they go forth to meet their Lord, whom (tho) not (having) seen before, they loved, and out of whose fulness (*sic*) they received all the grace that ever they possess, (*sic*) their (spirits) ~~now-being~~ now being made perfect, and their bodies fashioned like unto Christ's glorious body. On the other hand, with what reluctance and terror are the ungodly dragged (*sic*) to the bar of judgement. How will they cry ~~for the rocks~~ when they start from their [*unclear*], for the rocks to fall upon, and the hills to cover them. Thousands who were once the great and noble of the earth and in their day neglected their salvation, and believed not the gospel, will be in this awful (state) as well as the poor and ignorant.

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St. John in the Revelation describes this day in the following words. The heavens departed as a [*unclear*] when it is rolled together an every mountain and island were moved out of their

places and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens, and in the rocks of the mountains and said to the mountains and rocks fall upon us etc. Having states this he then declares the blessed issue of this day to the saints, they shall ever be with the Lord. From him they will receive a sentence of acquittal, or rather an unqualified approbation. He has told us in what words he will (address) his people. ~~Come~~ well done good and faithful servants etc.

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To his right hand will they be called as a prelude to the honour he is about to bestow upon them. The judgement being finished he ascends with all his holy attendants with him to the heaven of heavens the immediate residence of the deity and these his redeemed people ascend up with him to behold his glory in all its unbounded splendour and to share his throne as he shared his Father's throne. Our Saviour in his last prayer before he suffered said Father I will that those etc. O, what fulness (*sic*) of joy do they now possess! His promise to all his people is, to him that over cometh, will I give to sit with me on my throne, as I overcame and am set down on my Father's throne.

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Having stated [this] he declares in the 3<sup>d</sup> place the blessed issue of it to the saints. They shall be forever with the Lord. What unspeakable (joy) will they then possess. How bright their vision of his glory. How unbounded their fruition (*sic*) of his love. Nothing can now add to their felicity nor can any thing now detract from it. It is true they may have come out of great tribulation, but now they have washed their robes in the blood of the lamb. Therefore are they before the throne of God, and serve him day and night in his temple and he that sitteth on the throne shall dwell among them. They shall hunger no more, they shall thirst no more, for the Lamb that is in the midst of the throne shall

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and shall lead them up to living fountains of water and God shalt wipe away all tears from their eyes. That which constitutes the chief ingredients of the happiness of the saints is, it is eternal joy. Were there happiness to be only for a fixed period, however long, it would not be complete. The very idea that it would end, would rob it of half of its felicity. But it will be pure and endless as the deity himself. But alas how different will be the condition of the ungodly. They will be commanded to depart from him into everlasting misery, or into everlasting fire prepared for the devil and his angels. Alas what weeping, what wailing, what gnashing of teeth will they then experience. And also for ever, and for ever. Good would it have been if they had never been born.

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Let us now improve this important subject. 1<sup>st</sup> in a way of mutual consolation. Have any of us been bereaved of our near and dear friends, who were in their day lovers of our Lord Jesus Christ. Let us not sorry (*sic*) for them, as those who have no hope. What tho they shall not

come again to ~~one~~ us, we shall hear them no more, we shall see them no more on this side [of] the grave. It is but a little time, and we shall go to them, if we are partakers of the precious faith which they possess and are following their footsteps. What an happy meeting shall we have at the right hand of God. Are we terrified at the thought of our own approaching death. Let us remember it is but a steep, a falling steep.

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In the arms of Jesus what is there terrific in this. David had no fears when death approached him. He exclaims tho I walk etc. Job had none. I know that my redeemer etc. Saint Stephen had none. He saw Jesus standing at etc. Saint Paul had none. The hour of his death was the happiest he had ever experienced. Let then the pious Christian put away all his unbelieving fears, and learn to number death amongst his richest treasures, for death will be his eternal gain. Lastly we would exhort (to wisdom) all ~~to well to consider~~ this important doctrine, the resurrection of the dead. We shall all appear before Christ's judgement seat in our proper persons, as we have already shewn,

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and the thought of meeting our God and judge, ought to fill us with solemn awe. If we were to judge from the general conduct of those around us we might be led to conclude that there are very few who ~~believe~~ believe the scriptures, or that God will do as he hath said. He has told us he will bring every thing into judgement. Does the profane blasphemer believe this. I answer he does not, or our public streets would not wring with the horrid oaths as they do every hour of the day. Let us here (*sic*) what St. Paul says upon this very important subject to the Corinthians. Know ye not that ye unrighteous shall not inherit the Kingdom of God.

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Be not deceived says the apostle. Amongst the unrighteous he includes the following characters, fornicators, idolaters, adulterers, effeminate (*sic*), drunkards, revilers, extortioners, thieves, ~~nor~~ (&) [*unclear*]. None of these says the apostle shall inherit the Kingdom of God. Many such characters we have amongst us. If the righteous were now (to be separated) by the infinite wisdom of God, from the wicked, who knows men's real characters, how few there would be entitled to the Kingdom of God (amongst us). Not one of those characters the apostle mentioned can have any claim to the divine mercy. Nor will they receive it at the awful day of judgement.

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Prepare then ye careless and ungodly to meet your God. Meet him you must, for all that are in their graves shall hear his voice and come forth. Oh think, you who are living in open or secret sins, how will you abide the day of his coming or stand when he appeareth. We shall all see him come to judgement for every eye shall see him. All who are in this congregation shall be present at his bar. I shall then answer for my preaching. God hath already told me, if I warn not the wicked, the wicked shall etc. I therefore warn all here present this day that they

repent and turn to God without delay. Now is your accepted time, this is the day of your visitation.

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Tomorrow may be too late. Tomorrow you may be lifting up your eyes in torments. You cannot tell what a day may bring forth. We know that time is short, and that it is worse than madness to procrastinate over our repentance, to a more convenient season. Thousands have done this and have been eternally ruined. I am commanded to warn every man, to entreat every man, to exhort every man to turn to God and live. What joy would there be in heaven if only one in this congregation would repent. For there is joy in the presence of the angels of God etc. One would imagine that this declaration would induce all to come to God and live, but alas we

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may lament with the prophet, and say who hath believed our report etc. Unbelief is the sin that ruins men's souls. There is no man high or low rich or poor, who believes God's word, ~~that~~ that can continue to live an ungodly life. Let me entreat you to pray to God to awaken you to a sense of your sin and danger, and invite you to prepare to meet death and judgement, two solemn periods to which you must come. Let me warn you, that if your peace is not made with God (now) you will have no advocate in the hour of death and in the day of judgement, no one to plead for you, and that God who made you will have no mercy upon you etc.

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Seek then the Lord while he may be found call upon him while he is near, that your souls may live and not die. If after what you have heard this day of the resurrection of the dead, of the day of judgement, ~~of the blessedness of the righteous~~ eternal blessedness of the righteous, and the eternal ~~miser~~ (miser) (misery) of the wicked, (if) you still continue in sin and unbelief you must perish and that without remedy. If God once swear in his wrath that you shall never enter into his rest, you will be ruined forever, for then there will remain no more sacrifice for sin.

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## **Sermon 47.**

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.

they see, and your ears for they hear. For verily I say unto you that many prophets and righteous men have desired to see the things which ye see and have not seen them and to hear the things which ye hear and have not heard them.

These prophets desiring to see the things which the gospel reveal implies that they had only some general imperfect knowledge of them ~~yet~~ (and) not sufficient to satisfy their pious curiosity, tho sufficient for the salvation of their souls; as we are told by St. Paul, that all these died in the faith, not having received the promise, ie. the accomplishment of them, but having seen them at a distant period they were persuaded of them and embraced them and confessed that they were pilgrims and strangers upon earth.

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It is obvious from what St. Peter says that the prophets did not always understand their own prophesies fully and clearly but enquired and searched ~~diligently~~ diligently concerning the salvation and grace now brought unto us; searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand of the sufferings of Christ and the glories that should follow unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you with the Holy Ghost sent down from heaven which things the angels desire to look into.

But when the fulness (*sic*) of time was come God removed the veil which had obscured the prophesies and sent his Son into the world

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made of a woman, made under the Law, that he might redeem us from the curse & condemnation of the Law. No sooner did the angels behold the Lord of life & glory the root and offspring of David cloath (*sic*) himself in our clay become an infant of days for us men and for our salvation than they hastened down to this nether world to publish their tidings of his birth to the sons of men.

The long looked for, the long expected Messiah at length makes his appearance below. His advent had been ardently wished for by people of all languages on account of that general expectation which had been ~~univer~~ universally excited, he was stiled (*sic*) the desire of all nations.

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Yet this saviour did by no means answer that expectation which mankind in general had previously conceived of him.

They looked for and expected a temporal king & deliverer who should redeem them from human calamities and oppressions. But Christ's kingdom was not of this world and the deliverance which he was to work out was not to be temporal but spiritual deliverance. This the angel of God informed Joseph of his reputed father ~~than shall~~ Mary thy wife said he, shall bear a son and thou shalt call his name Jesus, for he shall save his people from their sins.

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The angels who are ministering ~~servants~~ (spirits) sent forth to minister unto ~~such~~ the heirs of salvation had been employed in all ages as God's ambassadors (*sic*) to reveal and make known his will and purposes of grace to his servants are now sent upon the most delightful the most important errand to acquaint us who were enemies of God that unto us a child is born, unto us a son is given according to ancient prophecies.

One of these heavenly messengers makes his appearance to some ~~country shepherds~~ poor shepherds as they were keep watch over their flocks by night and saluted them with the words of our text, Fear not for behold I bring you good tidings etc etc.

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In treating from this subject ~~I shall~~ we shall first endeavour to shew that the news of a saviour's birth may with the greatest propriety be called good tidings of great joy.

2ly point out to whom these tidings will be tidings of great joy.

1. Then ~~we~~ we are to shew that the ~~tidings~~ (news) of a saviour's birth may with the greatest propriety be called tidings of great joy. God hat (*sic*) permitted all nations to walk in their own ways for the space of nearly 2000 years the Jews excepted. No other people were favoured with the light of divine revelation, could form no other idea of the supreme being than what might be learnt from

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the works of creation. But now since the saviour is come the partition wall is to be entirely taken away ~~between~~ between Jew & Gentile and the Gentiles, who till this period, had been buried in ignorance superstition & idolatry, are now to be made fellow heirs with the Jews of all the privileges of the gospel. ~~Before~~ At the time when Christ was born the Jews themselves appear to have had little true religion amongst them notwithstanding their ~~sup~~ superior advantages. They seem to have had little faith little piety, little holiness – but on the contrary there remained little amongst them but false traditions, horrible depravations and immoralities of every species. There reigned pharisaic hypocrisy, the ambition of priests the

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impiety of the Sadducees. The meaning of the moral law was darkened and perverted. They had arrived at such a pitch of wickedness that they studied and endeavoured to make the commandments of God of none effect by their (vain) traditions. Religion had lost all its power and efficacy amongst them. The holy temple where the glory of God was formerly wont to reside, was profaned with buyers and sellers.

yet in such a profligate age, in an age so worthy of the abhorrence of God, he remembered his promises which he had made to our forefathers, Abraham, Isaac and Jacob, and sent his beloved son into the world precisely at the time appointed by prophecy

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Surely the tidings of his birth continued matter of great joy since he came to rectify these horrid abuses, to point out to mankind the way of salvation and to bring life and immortality to light by the gospel.

When John the Baptist, the forerunner of Christ was born, the morning star arose, or as his father Zacharias expresses it, the Day ~~Star~~ (Spring) from on high visited us.

Jesus is the Sun of Righteousness, the light of the world. A light to lighten the Gentiles & the glory of his people Israel. When he made his appearance in the world, then we are told by St. Matt. the people that sat in darkness saw great light

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and to them who at in the region and shadow of death, light sprung up.

Thousands and tens of thousand who had been and were at that very time worshipping idols of wood and stone, were ~~to have~~ in consequence of the birth of Christ to have their minds divinely illuminated and were to be turned from the worship of dumb idols to serve the true and living God. He came also to deliver many who thro fear of death had been all their life time subject to bondage.

The wisest philosophers ~~are~~ of Greece and Rome could not with all their worldly wisdom and sophistry satisfy their

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own doubts respecting futurity or obtain any solid comfortable assurance of a blessed immortality.

The Son of God came to give mankind the fullest and clearest conviction of the reality of things invisible to satisfy all their doubts and to remove at least from a good man's mind all awful apprehensions respecting the world to come. Surely then his birth contained matter of great joy.

This fruit of Jesus Christ's entrance into the world was not to be partial, confined to any one single nation or people, but universal. ~~The~~ He was for salvation to the ends of the earth. The



Psalmist speaking of Christ says, all kings shall fall down before him, all nation (*sic*) shall serve him.

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For he shall deliver the needy when he cryeth the poor also and him that hath no helper. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed: and blessed be his glorious name for ever; and let the whole earth be filled with his glory, amen and amen.

Thus we see that all nations were to be made partakers of the benefit of Christ's birth, and that radical promise made unto Abraham, was to be fulfilled that in ~~him~~ his seed all the nations of the earth were to be blessed.

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Well might the heavenly host sing, when the babe, the virgin's son, the promised saviour, the Lord of angels and men (was laid in the manger), glory to God in the highest, peace on earth good will towards men.

Hear O heavens and be astonished O earth at such love as this. When he who speak the world from nothing into existence took upon him to deliver man he did not abhor the virgin's womb. God and sinners are now reconciled; the kingdom of heaven which were for ever bared against us on account of sin, is now opened to all believers. Peace is proclaimed on earth by an host of angels sent from heaven on this joyful errand.

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In consequence of the birth of Christ such ~~guilty~~ sinful guilty self-condemned criminals as we are naturally may now be reinstated in the favor and love of our sovereign, have all our sins cancelled, and our names written in the book of life. The tidings then of so glorious a birth cannot but be tidings of great joy. Nay joy is the first fruit of Christ's advent into the world. Witness John the Baptist who being yet in his mother's womb leapt for joy at the approach of this divine infant. This joy is not to one or two, to John Baptist or Elizabeth only, it is a public general joy.

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It shall be to all people, says the angel. Which brings us to the second thing proposed, which was to point out to whom these tidings of a saviour's birth will in reality be tidings of great joy.

This news is not an ordinary or indifferent report but the best that ever was published either in earth or heaven. ~~As the~~ Did the birth of Christ give joy to angels who are not particularly interested (in) it and excited them to sing glory to God in the highest. Certainly we who are so nearly concerned in so great an event ought to be animated with the most holy joy the moment these

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glad tidings are published in our ears. For unto us is born this day in the City of David a saviour which is Christ the Lord.

The angel does not say he was born for (us) angels, but to you is born, which teaches us the same that St. Paul taught the Hebrews when he said he took not on him the nature of angels but the seed of Abraham. Indeed Jesus Christ is Lord ~~both~~ of angels ~~and men~~ but not their saviour. Angels obey him but he did not die for them.

All mankind ought to rejoice at Christ advent as every individual

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is equally interest in what he came into the world to do. The eternal happiness of every soul of man depended upon the birth of a saviour and its blessed consequences. Will not all then rejoice at his birth, will not the tidings (of it) be tidings of great joy to all? I answer no. Both scripture and observation prove the contrary. None who are in love with sin and the world will rejoice at it. They will hear of this subject with the greatest indifference and be as unaffected with the condescension (*sic*) and humility of the Son of God as if they were not at all interested in what he hath done and suffered.

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So blinding, and so stupefying is sin & unbelief, which prevail more or less over the heart and conscience of every man. We can hear our own wretchedness and misery described and what the Almighty hath done to redeem us from that state of misery, without any emotions of fear or joy. So long as we continue in this situation the tidings of a saviour's birth will never be good tidings of great joy to us.

It may be asked are then none in the world then that will receive this news with pleasure and delight. I answer, blessed be God there are. Some in all ages have feared God and wrought righteousness and have looked for & expected salvation from his Son.

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All the prophets expected the Messiah ~~who was to redeem~~. And from that expectation derived all their comfort and happiness with regard to a future state. St. Paul informs us Moses had an eye to this saviour and on account of his faith in him he esteemed the reproaches of Christ greater riches than all the treasures of Egypt. it was thro faith that the Israelites subdued kingdoms, wrought obtained promises, that they were able to endure trials of cruel mockings & scourgings, moreover of bonds and imprisonment.

The very idea that God would send them a spiritual deliverer, which they collected from obscure figures, & dark representations, was life and salvation to their souls.

In that very degenerate age, when when (*sic*) the Son of God actually made

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his entrance here below we are told by St. Luke that there were some righteous before God walking in all his commandments and ordinances blameless.

Zacharias the father of John the Baptist seems to have been filled with holy raptours (*sic*) of joy & triumph at the view he had of the near approach of the birth of Christ and beaks forth with divine transport in the following language.

Blessed be the Lord God of Israel for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began, that he would save us from our enemies and from the hand of all that hate us etc.

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Simeon also who (had) the character of a just and devout man in holy writ, who had been waiting for the consolation of Israel. He took up the child Jesus in his arms when brought into the temple, and blessed God and said, Lord now latest thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people to a light to lighten the Gentiles, & the glory of thy people Israel. Simeon had waited and expected the Messiah and having enjoyed the exceeding great pleasure in seeing the Lord's Christ he was now willing to die. His greatest wishes were fully accomplished, His soul was happy in the knowledge of Christ as a saviour.

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And he now wished to be translated from this present scene of wretchedness and misery, into the presence of God where there is fullness of joy and pleasures for evermore. Thus we see the tidings of a saviour's birth have been good tidings of great joy to all the righteous of former ages.

There are some few also in our day, who do and will rejoice at ~~a savi~~ the birth of Christ. These persons have been awakened to a sense of their sin & danger, have seen into the spirituality of God's holy Law, and have felt the sentence of death in themselves. The full meaning of the moral law has been [*unclear*] and explained unto them by the

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Spirit of God and in consequence of breaking that law, they see themselves sunk under guilt and condemnation without any means of their own to free themselves from the wrath of an offended deity. Nothing can administer so much consolation to persons labouring under such convictions, as the news of a saviour's birth. A saviour ~~who was~~ (to) bear the punishment due to all their sins, a saviour to free them from a guilty conscience, ~~to~~ and the sense of the law, to redeem them from sin death & hell, to reconcile them to God, to exhalt (*sic*) them to ~~eternal~~ glory, and to crown them with everlasting life and immortality.

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Such persons are thankful to God for so great a gift as his son, and can join with the Psalmist and say, O give thanks unto the Lord for he is good, for his mercy endureth forever.

Jesus is also precious to their souls whom having not seen ye love, says St. Peter and in whom tho (now) ye see him not yet believing ye rejoice with joy unspeakable and full of glory.

~~We should all rejoice at this day at a~~

The tidings of a saviours birth would be good tidings of great joy to us all this day, provided we say our sin and danger and upon what foundation we stand for eternity.

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We are all condemned by the law of God ~~because~~ (for it is written) cursed is everyone that continueth not in all things written in the book of the law to do them. This truth we are not easily convinced of because it militates against all our ~~worldly~~ (sinful) pleasures and gratifications. We shall never esteem a saviour but he will always be ~~reje~~ despised and rejected by us, till we see and feel our absolute need of him that we must perish eternally without him. Then like Saul of Tarsus we shall begin earnestly to inquire Lord what wilt thou have me to do to be saved which holy conviction may God in his infinite mercy grant unto us all for his names sake.

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## Sermon 48

This sermon has used Simeon's outline.

Luke 2. C. V.25. The same man was just etc.

In every age of the world there have always been some distinguished from the common kind of professors, by their (*sic*) sincere & unfeigned zeal & piety. At the same time our Lord came into the world the Jewish nation were in the most degenerate state. Yet there were some in these corrupt times who with humble & assured expectation looked for redemption in Israel Jerusalem. Amongst these was that aged saint Simeon to whom it had been revealed that he should not see death etc. The same was just & devout, waiting with ardent desire for the sight of him who he regarded as the consolation of Israel. The term Israel here embraces (all) the faithful who were longing for the advent of the Messiah and expecting him as the consummation of all their wishes. The description here given of our Lord is worthy of peculiar attention while

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the conduct of this holy man is replete with instruction from the words of our text we purpose therefore to consider 1<sup>st</sup>. in what respect Christ is the consolation of Israel. 2<sup>d</sup> in what manner we are to wait for him. Simeon is said to have been waiting for the consolation of Israel.

1. The scriptures inform us there is consolation in Christ. St. Paul in writing to the Philippians observes to them if there be any consolation in Christ if any comfort of love. The apostle did not mean to doubt this, when he said if there was any. This was an acknowledged fact. He takes this for granted. He knew that the Philippians experienced this consolation in their own soul. Fulfill ye my joy. God hath given his people abundant consolation in Christ. Nay everlasting consolation. Our Lord when he was upon earth administered consolation to thousands, and when he was about to leave the world he told his

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sorrowful disciples that he would give them another comforter, every (*sic*) the Spirit of truth that should abide with them forever, intimating that he had been their comfort while he was with them and had executed the office of the Spirit in that respect, but as the Israel of God in that age was somewhat different from the Israel of God that now is, it will be proper to distinguish between the church of God before the advent of Christ and the church of God now, and shew in what respects Christ may now be said to be the consolation of Israel.

1<sup>st</sup> in reference to the Jewish church he came from heaven to give them clearer sight & knowledge into the divine will. ~~Moses~~ Moses had revealed to them the will of God but he had put a veil upon his face to intimate to them the darkness of that dispensation and had expressly referred (*sic*) them to a prophet that should arise (afterwards) to whom they were to look (for) fuller instruction. A prophet shall etc.

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The prophets of later ages taught the people to look forward to the times of the messiah when the glorious light should arise upon the church, to chase away all the clouds of darkness in which it was involved. Isaiah Chap 9 vs. 1-3. At the time of Christ's advent there was a general & an assured expectation that a fuller and clearer revelation was about to be given unto them by him. We know said the woman of Samaria to our blessed Lord that messiah cometh who is called Christ. When he is come he will tell us all things. Christ came not only to give mankind a clearer light, but to deliver the Israel of God from the yoke of the ceremonial law. The ceremonial law was an heavy burden which ever the most spiritual amongst them were not able to bear, and was never intended to continue any longer than the period fixed for the messia's (*sic*) advent.

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It was foretold by David that a ~~prince~~ (priest) should arise after the order of Melchizedec, and consequently, with the change of the priesthood, there must be a change of the whole Law that related to it. Other prophets spake of a new covenant. Behold the days come saith the Lord that I will make a new covenant with the House of Israel & the House of Judah, not like the covenant I made with their fathers, that the covenant of the (moral &) ceremonial law, in the day that I took them by the hand to bring them out of Egypt, which my covenant they brake tho I was an husband unto them saith the Lord, but this shall be the covenant that I will make with the House of Israel. After these days saith the Lord, I will put my law in their inward parts and write it upon their hearts, and will be their God & they shall be my people. Here the prophet intimates the abolishment of the ceremonial law, and that the

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the church should not only have the form of godliness, but its power, that the law of God should be written upon his people's hearts. Messiah came not only to relieve his church from the burden of the ceremonial law, but to establish universal empire. The Jews in general misunderstood the prophesies relating to this event and supposed their messiah would erect a temporal kingdom. But those who had a clearer insight into the meaning of the prophets, expected the establishment of a spiritual kingdom in which they should not merely be delivered from all their enemies, but should serve God in righteousness & holiness before him all the days of their life. Simeon intimates this when he says, that messia's (*sic*) was a light to lighten the Gentiles etc. To all those who viewed him as the appointed source of these benefits his advent

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it must have been an occasion of most exalted joy, and accordingly it was announced as such by the angelic hosts when they came down from heaven to proclaim his birth, behold we bring you etc. By the birth of Christ the Jewish church would obtain those divine blessings which ~~they which~~ the faithful had been praying for for thousands of years. Many kings and prophets had desired to see his advent before he came. Christ was not only the consolation of Israel the Jewish church but he still the consolation of all the faithful in the Christian church. Having partaken of all the preceding benefits, we are led to contemplate the Saviour more

immediately in reference to our our (*sic*) necessities. And O what a consolation is he to us while we view him as a propitiation for our sins. Nothing can administer so much comfort to the humble penitent believing mind as to feel the consolation that springs from a full persuasion that Christ is the true & only

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only propitiation for sin. I would ask what tongue can utter the feelings of a contrite soul when after many fears of God's wrath it is enabled to see the efficacy of Christ's atonement, and that God can be just and pardon the guilty thru him. O, the peace, the joy, the consolation, the love that arise from every fresh application of his blood to the conscience. O Lord, says the happy soul, I will praise thee etc. Well may this peace be said to pass all understanding, and the joy to be unspeakable and full of glory. We can view Christ not only as our propitiation for our sins, but as our advocate with the Father. In this light he is more precious if possible than in the former. We might believe in the suffering of Christ's sacrifice as an atonement for our sins, and derive much consolation from this consideration, but our joy would be greatly diminished if we did not know that he had entered into heaven with his own blood

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to plead the merit of it in our behalf before his Father's mercy seat. What should we do under the pain of fresh contracted guilt if we knew not that we had intercessor thru whom we might return to God and offer our petition with confidence of acceptance. If any man sin we have etc. If it was not for this weak and frail as we are we should sit down or despair of obtaining mercy. But having such an High Priest that is past into the heavens for us we may come boldly to the throne of grace etc. Further we not only view Christ as our advocate, but as the fountain of all spiritual blessings. It hath pleased the Father etc. Whatever we want, whether wisdom or righteousness or strength, there is a fulness (*sic*) of it all in him. We may say in the Lord have I righteousness & strength. What an unspeakable consolation must this be to all those who feel their emptiness & poverty. What blessed ~~consolation~~ (confidence) does it bring into the soul when ~~we~~ under a full conviction

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that we have not in ourselves a sufficiency even to think a good thought we are enabled to say we can do all things thru Christ strengthening us. In these views Christ is very precious to all that believe in him, as their propitiation for sins, as their advocate with the Father, & as made of God unto them wisdom etc. In this respect he is the consolation of Israel now, the only comforter of the church of God. It may not be unprofitable for us to consider in the 2<sup>d</sup> place in what manner we are to wait for him. Simeon was waiting for him when he was put into his very arms, and was so overpowered with joy, and thankfulness that he blessed God & said, Lord now letteth etc. In the precise (manner) in which this expression of waiting for Christ we can now only wait for his coming to judge the world. But there is a spiritual advent to the soul which every believer is entitled to expect. For as our Lord said unto

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his disciples I will not leave you comfortless & so he says to every obedient follower I will come unto you & (and) will make my abode with you. This advent we are entitled to expect and ~~will~~ we should wait for it 1. in a renunciation of all other comforters. The ungodly in their troubles go like the Jews of old to the creation for help and comfort. The worldling to his business, the voluptuary to his indulgences, the man of pleasure to his sports, and the formalist to his duties. They all in their own way forsake the fountain of living water etc. But we must go to him who invites the weary and the heavy laden, and gives them assurance of rest. Come unto me etc. The language of our hearts should be Lord to whom shall we go & whom have I in heaven but thee? None ~~shall~~ else shall serve us, for in thee, even in thee, the fatherless findeth mercy. We must wait for Christ in a full persuasion of his all-sufficiency. We shall in vain hope for comfort in him if we doubt either his

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power or his willingness to serve us. If our faith be wavering we shall receive nothing of the Lord. Those who come to Christ must believe that he is & that he etc. We should not therefore come to Christ saying, Lord if thou canst do anything have compassion upon us and help us; but Lord I know that with thee all things are possible. Thy blood canst cleanse from the deepest guilt, from all sin. For thou hast said come let us reason together & thy grace can vanquish the most deep rooted lusts. When St. Paul ~~was~~ was distressed and tried by Satan & sin, the Lord said unto him my grace is sufficient for thee. Most gladly said the apostle will I glory in my infirmities etc. The psalmist was in a right frame of mind when he said, there be many that say, who will shew us any good, while he prayed, Lord lift thou and again why art thou cast down O my soul etc. One glimpse of the light of Christ's countenance can turn all my ~~laments~~ (sorrows into) joy, says the believing soul, having thee tho possesst of nothing else, I posses all things.

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To renounce all other comforters but Christ, to have a full persuasion of his all sufficiency to help us, and at the same time to believe that he is as willing as he [is] able to do for us above all we can ask or think. What divine consolation would such views of Christ introduce into the soul, even if its distresses were ever so accumulated. We have this strongly exemplified in the conduct of St. Paul under the heaviest afflictions. I take pleasure says the apostle in infirmities, in reproaches, in necessities, in persecutions, in distresses ~~in~~ and for Christ's sake, for when I am weak then I am strong. When he committed all his concerns into the hand of Christ and simply relied upon him for aid and comfort, neither bonds nor imprisonments moved him. On the contrary he gloried in tribulations. As his persecutions abounded for Christ so his consolations

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also abounded, that he was never any loser by trials and temptations and persecutions but received the immediate reward of his sufferings for Christ, by an increased consolation of his



Spirit. Could we enter as fully into the spirit of the gospel as St. Paul did we should feel the same comfort in Christ. We may further observe that we should wait for Christ in the time of trouble in an assured expectation of his promised advent. That he has promised to come to the souls of his afflicted people has been shewn before. Indeed a very principal end of his heavenly mission was to comfort them that mourn in Zion, to ~~ete~~ appoint etc. Will he then relinquish the work he had undertaken? Did he relinquish the work of our redemption until he bowed his head, and gave up the ghost? Will he violate his own engagements? Is he a man that he should lie? Let us then not listen to the suggestions of unbelief. Let us not call in question his love and truthfulness

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but believe his word, and then we shall be established. If like Simeon we wait for him he will come and save us. He waited long & in pious expectation, so ought we and then we shall not be disappointed. We have now shown in what respects Christ is the consolation of Israel. He came to give the Jewish church clearer light and more full knowledge of God, and of man's redemption to free believers of the Old Testament (church) from the heavy burden of the ceremonial law, and to establish a spiritual kingdom amongst them. And he is the consolation of the Christian church in as much as he is the propitiation of our sins, our advocate with the Father, and our fountain of spiritual blessings. And therefore we should wait for him. Let us briefly improve what has been said. 1<sup>st</sup> in a way of inquiry. I would ask what do we make the ground of our consolation? If it is any[thing] short of Christ anything independent of him, we shall be disappointed in the end

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As we live in a world full of misery and sin we shall all want consolation in our pilgrimage thro life. There are none removed so far from troubles and afflictions, whatever their situations may be, that these will not reach them. Wealth & honours are no protection to us against the day of calamity. We shall come into salvation when vain will be the help of man. Riches cannot deliver us in the day of wrath, friends cannot ~~not~~ help us. No man can redeem his brother and give to God a ransom for him. Every thing will fail to give us consolation in heavy afflictions, but Christ. None but him can relieve us under the prospect of death and judgement. It is in those seasons of trial when the knowledge of Christ become valuable. It is when the heart and flesh fail that he is found in a very special manner to be the consolation of Israel. ~~His~~ (It is) a view of Christ as the true Messiah

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that can enable us to say, Lord now lettest thou thy etc. Are you my brethren waiting for him? Are you desiring him as your consolation? Consolation implies some previous trouble. Have you been in trouble? The trouble I mean is not of a temporal nature, is not the sorrow of the world but of a spiritual nature. It is that sorrow that worketh repentance that never needeth to be repented of, that broken spirit, that contrition of heart, which is a sacrifice God will not despise. Let us all here present who are waiting for the consolation of Israel take encouragement this day. You are now in this temple. He may appear unto you by faith as he

did to Simeon. Then you will feel similar joy. His love will overcome the fear of death. Life will then not be so desirable to you. The views of a better world will [*unclear*]<sup>129</sup> exalt your thought above [*unclear*]<sup>130</sup>

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the things of time and sense. Draw near unto his holy table, commemorate his dying love. Remember how he shed his blood for you and the moving cause of this, his own love. He loved us and hath redeemed us to God by his blood. Can you ever be sufficiently thankful? When you consider the greatness of your redemption, the price that was paid for it, and that the love of your redeemer is unchangeable is everlasting. What consolation may you not derive from him? May [it be] everlasting consolation. But tho you know that Jesus hath loved you, and believe that he died for you and that ~~his~~ he is now in heaven interceding for you. Tho you know all this, yet eye hath not seen etc. Love then the saviour adore his gospel by on holy life wait patiently for his second coming for he will come again to take you

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to himself that where he is there ye may be also. Then your joy will be full, and your pleasures will be forever more. Meditate them upon the happiness of the saints in light, and continually forget those things that are behind and press forward to those things which are before and in a little time your weary souls will be safely landed upon the peaceful shore of immortal glory, and every tear shall be wiped away, for ye are now travelling to mount Zion, to the city of the living God, to the heavenly Jerusalem, to the general assembly ~~of~~ and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant. This celestial city you will soon enter. This glorious company you will soon join. Take courage therefore

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and be strong in the Lord, and in the power of his might. Then you will triumphantly say O death where is thy sting, O grave where is thy victory. Thank be to God who giveth me the victory thro our Lord Jesus Christ.

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<sup>129</sup> An ink blot has obscured the text.  
<sup>130</sup> An ink blot has obscured the text.

## **Sermon 49**

Simeon does not have an outline on this passage.

Hebrew 1.16. When he bringeth his first begotten into the world he saith let all the angels of God worship him.

If God had been pleased to try our faith, he might have required us to believe whatever he should reveal, even tho he should mention it but once. But in condescension to our weakness, he hath give[n] us a great variety of testimonies to confirm every fundamental doctrine of our holy religion. The doctrine of the divinity of Christ is as important as any in the whole Bible, and it stands not ~~one~~ (on) one or two doubtful passages of scripture but on the plainest and almost numberless declarations of the inspired writer.

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In the passage before us the apostle is shewing the infinite superiority of Jesus above the highest orders of created beings, and addresses a whole series as it were of testimonies in proof of this point. The one which is now read is taken from the 97 Psalm and confessedly relates to Jesus. The psalmist speaks of Christ's kingdom. The Lord reigneth let the earth rejoice let the multitude of the isles be glad there of. The angels are also commanded to worship him who are here called gods. Confounded be all they that serve graven images, that boast themselves of idols. Worship him all the gods. But when the Son of God took our nature upon him,

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and became incarnate, then in a peculiar manner the angels are commanded to worship him when he bringeth etc.

In discoursing upon these words we are led to observe 1. that Christ is a proper object of divine worship. 2. that his incarnation affords a special call to all both in heaven and earth to worship him.

1. the we would observe that Christ etc. The command contained in the text is itself decisive upon this point. It is plain and clear and not in the least of doubtful interpretation. God is a jealous God and claims divine worship as his unalienable prerogative. When Satan tempted our Lord in the wilderness and told him that he would give him all the kingdoms of the world if he would fall down and worship him

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then said Jesus unto him get thee hence Satan, for it is written thou shalt worship the Lord thy God & him only shalt thou serve. Yet at the same time God requires divine worship to be paid to his Son. Would he do this if the Son was not worthy of this divine honour. Would he [speak] contrary to his own express declaration [and] give his glory to another. For God declares by the prophet Isaiah, I am the Lord that is my name and my glory I will not give to another. We are assured he would not, and therefore the Son must be a proper object of the

supreme regard. The practice of the Christ[ian] church confirms it beyond a doubt. Stephen when he was full of the Holy Ghost, and his face

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shone like that of an angel at the very instant that he saw the glory of God and Jesus standing at the right hand of God, addressed himself not to the Father but to Jesus and that too in term precisely similar to those in which Jesus in his dying hour addressed ~~his~~ (the) Father. We are told by the writer of the Acts of the Apostles that they stoned Stephen calling upon God and saying Lord Jesus receive my Spirit and he kneeled down and cried with a loud voice Lord lay not this sin the their charge and when he said this he fell asleep. Stephen believed that Jesus was worthy of divine worship. In his dying moments he in the most triumphant manner committed his soul in[to] his hands. Lord Jesus said the holy man with his last breath receive (my spirit).

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Stephen also prayed to Jesus that the sin which the Jews committed might not be laid to their charge when they stoned him to death. Lord lay not this sin to their charge. The blessed Jesus when he was upon the cross prayed also for his murderers Father forgive them for they know not what they do. And then he added Father into thy hands I commend my spirit. And having said thus he gave up the ghost. Can we wish for any plainer example? The apostle Paul under the buffetings (*sic*) of Satan, applied to Jesus for relief, and was expressly answered as he himself tells us by Jesus, and in consequence of that answer he from that time

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gloried in his infirmities that the power of Christ might rest upon him. The whole church of God not only at Corinth, but in all other places, are described, and characterized by this very thing the worshiping of Christ. The apostle St. Paul addressing himself to believers in the city of Corinth uses the following language unto the church of God which is at Corinth, to them who are sanctified in Christ Jesus, called to be saints, with all (that) in every place call upon the name of Jesus Christ our Lord, both theirs and ours. The 1<sup>st</sup> intimates that all true Christians call upon the name of Jesus Christ and worship him in every place. Wherever the name of Jesus was known, he was an object of divine worship.

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But we are informed from the sacred scriptures that the church triumphant, namely all those who have fallen asleep in Jesus, no less than the church militant are incessantly presenting before him their humble and grateful adoration. St. John in the Revelation made to him tells us, I beheld, and lo a great multitude which no man could number of all nations kindred, and people & tongues stood before the throne & before the Lamb, clothed with white robes & palms in their hands, and cried with a loud voice, saying salvation to our God which sitteth upon the throne and unto the Lamb. The Lamb, here mentioned, and which all the saints in heaven

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are represented as worshipping, was ~~no less~~ (none other) than the Lamb of God that was slain from the foundation of the world. All kindreds tongues and people ~~unite~~ unite in solemn acts of praise and adoration. If we consider what is said upon this subject in various parts of the scriptures, and divine worship is not paid to Christ the sacred writings are much more calculated to mislead, and ensnare us, than to instruct us in those important doctrines in which our eternal welfare is involved. But it appears that to worship Christ is the highest act of obedience to the Father. It is God the Father who enjoins it in the text. None but him could give such a command, let all the angels of

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God worship him. This command extends not only to men but to the angels also. He has committed all judgement to the Son for this very purpose, what all men may honour the Son even as they honour the Father. God ever swears that all at the peril of their souls shall bow to Jesus. We shall all stand says the apostle before the judgement seat of Christ for it is written, as I live saith the Lord every knee shall bow to me and every tongue shall confess to God. Again, at name of Jesus every knee shall bow, of things in heaven, and things in earth and things under the earth and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

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From what has been said it must be clear by evidence that Jesus is a proper object of divine worship, which was the first thing to be considered. Our text leads us further to observe respecting Christ in the 2<sup>d</sup> place that his incarnation afford a special call to all both in heaven and earth to worship him when he bringeth his first begotten etc. The bringing in of his first begotten into the world may comprehend the whole period of his reign under the gospel dispensation, in which case the command to worship him is general, but if we confine the expression to the time of his incarnation the command to worship him will be (a) special call

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arising from the circumstance of his incarnation, and founded on it. To elucidate it in this latter view we may observe 1. that it afford the highest discovery of the divine perfections. The angels no doubt had seen much of the divine glory before. They had seen God's wisdom and power and goodness in the creation of the world but they had never before seen a view of his condescension (*sic*) and grace as when they saw the Lord of angels and men lying in the manger, an helpless babe. Now all the gracious designs of God to glorify all his perfections in the redemption of a lost world was more clearly unfolded. Hence the whole multitude of the heavenly choir began to sing glory to God etc.

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The angels had been frequently sent to this nether world to visit the saints and to communicate the divine will to them. They appeared to Abraham, to Isaac, to Jacob etc. but

never in any great numbers. But now they appeared in a great multitude and sang the loudest [*unclear*] hosannas to God. If their hosannas increased with their discoveries of the divine love to fallen man, should not ours much more so? Should not we unite with them for whom such love is displayed? Have not we abundant (*sic*) reason to magnify our incarnate God, who tho he was rich, yet for our sakes he became poor etc.

We may further observe that the incarnation of Jesus opens a way for our complete reconciliation with God.

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Men indeed were accepted of God before Christ's advent in the flesh, but it was thro faith in him who was to come, as we are now accepted by faith in him who has come. But when Christ was manifested in the flesh his mediatorial work commenced, and that course of sufferings and obedience ~~which is the ground~~ which is the meritorious ground of our acceptance, was begun. It may be said that tho we on this account are bound to adore him, the angels feel no interest in it. They are happy glorified beings without man's redemption. But can we suppose that those benevolent spirits who constantly minister unto the heirs of salvation and bear them on their wings to the realms of glory, feel no

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delight in our happiness? ~~Doubtless~~ doubtless they do, and are themselves made happier by their sympathy with us. If they rejoice over one sinner that repenteth, they also have reason to adore the Saviour for opening both to us and them such an inexhaustable (*sic*) fountain of blessedness & joy.

We also observe that the incarnation of Jesus unites men & angels under one head. Christ was the creator & sovereign Lord both of man & angels, for the apostle to the Colossians declares, by him were all things created, that are in heaven, and that are in earth, visible & invisible, whether they be thrones, or dominions or principalities or powers all things were created by him and for him.

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Man by casting of (*sic*) his allegiance to his Lord lost all his connection with the angels. Jesus however by becoming man gathers together again both men and angels under him as their common head. Yea he comes as it were to the very gates of hell that he may take from there [*unclear*] sinners of the human race to fill the thrones once vacated by the apostate angels. Nay it is by no means impossible that the very same humiliation of Jesus that exalts men to glory, is the source of the firm establishment of the angels that retained their first estate. ~~At all event(s) the restoration~~

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This does not indeed seem a fanciful idea since it is realized in heaven where both saints & angels meet, and join in one general chorus ascribing salvation to God & to the Lamb.

Revelation Chap 5. Vs. 9-13. And they sang a new song saying, thou art worthy to take the book & to open the seals thereof, for thou wast slain and hast redeemed us to God, by thy blood. out of every kindred and tongue & people & nation, and hast made us unto our God kings & priests. And I beheld and heard the voice of many angels round about the throne and the beasts and the elders and the number of them was ten thousand times

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ten thousand and thousands of thousands, saying with a loud voice worthy is the Lamb that was slain to receive power & p. & w. & honor & g. & b. and every creature which is in heaven and in the earth, and such as are in the sea, and all that are in them heard I saying, blessing and honor and glory & power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

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We have now considered Christ as the proper object of divine worship and that his incarnation affords a special call to all both in heaven and earth to worship him, and shall now conclude with a word of exhortation. Let not the advent of Jesus into this world of ours be regarded by us as a matter of indifference. We are all concerned in it. Let us then welcome him with hosannas & acclamations. It was for us men and for our salvation he came down from heaven and was incarnate by the Holy Ghost. It was for our sakes that he was manifest in the flesh. Let us then behold his glory and adore him with all our hearts and soul and strength.

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Let us also submit to his government. He came not merely to save mankind but to set up his kingdom in the world. Let your hearts then be brought into willing captivity to him. Kiss the Son lest he be angry and ye perish. Since his is the joy and glory of all in heaven let him by (*sic*) your ~~you~~ joy and glory upon earth. Those that love not the Lord Jesus Christ says the apostle let them be accursed. None but those who do love him now and worship him upon earth, will be allowed to worship him in heaven. (Some of) you may think light of him now. You may have no love to him, nor delight in his service.

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But when he shall come a second time without sin unto salvation, none will be safe but those who have believed in him now. We shall all see this incarnate God, for the Son of Man shall come in his glory and all his holy angels with him. We shall all stand before his throne. For before him he will gather all nations. We shall all receive our final sentence. He will say to us either come ye blessed or go ye cursed. This will be a great and trying day when God shall judge the secrets of men's hearts, and when he shall bring to light the hidden things of darkness.

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Let us all prepare for this meeting of our incarnate God. Let us all seek now an interest in his death. Let us all apply to him for pardon, and let us all accept of his salvation while it is tendered unto us. That we may at the last awful day of judgement stand with the great multitude which no man can number described by St. John, before the throne and before the Lamb clothed with white robes and palms of victory in our hands, and cry with a loud voice in the company of saints and angels, worthy is the Lamb that was slain to receive power, and wisdom & strength and honor & glory & blessing.

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My brethren you who are looking for a better country bear in mind what the apostle saith. The night is far spent the day is at hand.

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## Sermon 50

This sermon uses Simeon's outline. The first few and the last few pages have the same content.

Rom. 6 C. 23. V. The wages etc.

The distribution of rewards & punishments in the day of judgement will be in perfect agreement with the works of men. The righteous will be exalted to happiness & the wicked be doomed to misery. The gospel makes no distinction with respect to this. It provides ample relief for the humble penitent but rather aggravates than removes the condemnation of the impenitent. At the same time the gospel opens unto us an important fact, viz. that the punishment of the ungodly is the fruits and deserved recompense of their own works, whereas the reward bestowed upon the godly is the free unmerited gift of God in Christ or for his sake. The apostle St. Paul has been shewing thro the whole of this chapter that the gospel increases instead of relaxing our obligations to good works, and that it will avail for salvation to those only who have their fruit unto holiness. But in the text he assures us that they who are saved will be saved by a mere [*unclear*] of grace, whereas they who perish will perish utterly ...<sup>131</sup>

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the condemnation of the ungodly, they having [*unclear*] their punishment upon themselves by their own voluntary transgressions, while he will be glorified in the salvation of the godly having made them meet to be partakers of his glory by his free grace. For the wages of sin is death etc. In the words before us we have a short but accurate description of

1. mans desert

2ly God's mercy. 1. mans desert. By death we must understand everlasting misery, and by life everlasting happiness. This is the true sense of the apostle's meaning. We readily admit that temporal death was introduced by sin, for sin entered into the world and death by sin. But temporal death cannot be what is meant by the apostle in the text, because the death procured by sin, stands in direct opposition to the life which is bestowed by God and which is expressly said to be eternal. The gift of God is eternal life. By death therefore we understand an everlasting banishment from God's presence any (*sic*) the glory of his power together with the suffering of his vengeance in that place of everlasting punishment prepared for the devil & his angels. This is the final penalty [*unclear*] and this is what St. Paul means ...<sup>132</sup>

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It is in vain that men endeavour to soften down the plain expressions of scripture upon this subject and to substitute annihilation or any other doctrine for eternal misery. Language cannot be more clear and expressive than the scriptures are upon this subject. When men object to the plain meaning of scriptures and pervert the doctrines contained in them, God in

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<sup>131</sup> The page is torn at this point and the last line of the page is missing.

<sup>132</sup> Again, the last line is missing because of the torn page.

his righteous displeasure gives them up to their own deceptions so that they believe a lie. This he did with the Jews of old and he acts with men in the same way at the present time. Our blessed Lord in his account of the day of judgement declares that he himself as the judge of quick & dead will doom the wicked to a participation of the misery inflicted upon the fallen angels, and that their punishment shall be of the very same duration with the ~~punishment~~ (happiness) of the ~~righteous~~ righteous. These shall go away etc. We may ask who shall prevent this punishment? Has any man an arm like God that he can oppose his will? Or will any man's unbelief secure him from this punishment? The best of men as well as the most wise and learned have in every age taken the common sense of God's word and have ventured their salvation upon it without fear or doubt.

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It will be extremely dangerous for us ~~to~~ even to dare to attempt to set up our judgement of the demerits of sin in opposition to the express declaration of God. The final evil of ~~sin~~ everlasting punishment is no more than a just recompense for the moral evil of sin. It is the wages due to sin. We are not able to see sin in all its dreadful bearings as it affects the divine honour and government but God hath revealed to us in his word, what the final consequences of sin will be to us. We are told in God's word that temporal death is one of the consequences of sin. We cannot deny but that this punishment is inflicted every day upon ~~our~~ some of our fellow creatures, and know that we shall also die, we might as well deny that men are subject to temporal death by sin, as (to contend) that they are nor subject to eternal death for it also we may here remark that this (awful doom) ~~penalty~~ is not spoken of (as) the penalty of many (great) sins, but of sin, of every sin whether great or small. Every transgression of God's law is sin, for sin is the transgression of the law and tho all sins are not of equal malignity, there is not any sin which does not deserve God's wrath and fiery indignation, or against which an everlasting curse is not denounced.

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Cursed is everyone that continueth etc. How terrible then demerit of every man, for all have sinned & all the world is become guilty before him. The decent as well as the immoral and profane, and therefore all in this sense are under the curse, and liable to the punishment of sin. When men are once convinced of the evil and danger of sin, or in other words when men once feel that they themselves are guilty before God, and ruined by sin, and persuaded in their own minds that unless they are delivered from the guilt power and condemnation of sin, that they must perish everlasting, a great point is gained. Such are not far from the Kingdom of God because they will then begin to inquire what they are to do to be saved. We have now shewn that the wages of sin must be death, eternal death if God is true, ~~let~~ which is one of the most awful considerations that can enter into the human mind. Let us now turn our thoughts to a more pleasing and delightful subject, namely God's mercy. The gift of God is eternal life. Notwithstanding our desert God hath here tendered unto us everlasting life. God is not will that any should perish but that all should come to repentance & live. This is a plain declaration. All can comprehend its meaning, and who can doubt God's word? He has opened

the gates of heaven and invited sinners of every description to enter in. Nor has he ordered any thing to be done

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*[unclear]* to purchase an admittance into it. He offers heaven and glory freely as a gift to all who will accept of it. His invitation is to all who wish to obtain them. The invitation is also to those who have not money & without price. In this God has strongly marked the different grounds of a sinner's condemnation, and a saint's acceptance. Misery is awarded to one as wages earned. The wages of sin is death, and happiness is conferred upon the other as a gift. The gift of God is eternal life. Indeed our minds must be humbled, and we must be willing to accept salvation as a gift, for if we carry any price in our hands we cut ourselves off from obtaining the desired blessing. The gift of heaven is bestowed says the apostle only thro the Lord Jesus Christ. All possibility of regaining happiness by the covenant of works was at an end when man had fallen from his original purity. By the deeds of the law no flesh could be justified after that period. But another and a better way is opened unto us to obtain it thro the Lord Jesus Christ by whom we may have boldness and access with confidence into the presence of our God. Thro Christ as a mediator God can exercise mercy towards us in perfect consistency with his own honor, and thro him as the appointed channel God will convey to us all the blessings of grace & glory. But then he expresses that we come to him thro Christ

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and receive his blessings from Christ for as there is no other way unto the Father, but thro the Son, for no man can come unto God but by him, so neither is there any way of obtaining from the Father, but by receiving out of the fullness which he hath treasured up for us in Christ Jesus. 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 uttermost all that come to God thro him. We have now shewn man's desert in consequence of sin, and God's mercy thro Jesus Christ, and shall conclude this subject with an address 1. to those who are living in any known sin. We will suppose you are free from any gross immoralities but that you are neglecting the great concerns of your souls in attending to them only with a divided heart. Consider then I beseech you what you are doing. To neglect the concerns of your souls is a great sin in itself. By so doing you are earning as the apostle expresses it, wages every day, every hour, every moment. Whether you think of it or not, you are earning wages and the day of reckoning is near at hand when they shall be paid you by a just and holy God. Every act, every word, every thought is increasing the sum that shall be paid you, and who can calculate the amount

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of ~~the~~ (a) debt which has been increasing with awful rapidity from the first moment you began to act, to the present time. Yes you have been doing nothing thro your whole lives, but earning wages that shall be paid you to the full or in other words treasuring up wrath against the day of wrath. Consider if the desert of one sin death what must be your desert, whose sins

are more in number than the sands upon the sea shore. It was one sin at the first that brought death into the world. Reflect on this and reflect upon your real situation. Deceive not yourselves. Now while their (*sic*) is an opportunity of having your sins forgiven my (*sic*) the mercy of God being extended to you do not let it escape you as it may never return. I am aware there are many in this assembly who never once think seriously of their future state but who are living in the greatest thoughtlessness & ignorance & crime. Many there are who seem resolved to destroy themselves by their iniquities. They set God at defiance and all human laws and live only to the gratification of their sinful passions and appetites. All the world knows that such characters are in the broad road that leadeth to destruction. They know this themselves. They cannot be ignorant of their situation

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but sin has gained dominion of them, and they are led captive by Satan at his will. You who know that this is your present situation be entreated to consider your state. God is angry with the wicked every day, and he is angry with you every day. If you continue to provoke him, he will give you up to a reprobate mind, and then you will be ruined forever. Men cannot tell what crimes they may commit if God once withdraw his restraining grace from them. There is no crime that has ever been committed, but you may fall into similar crimes if left to yourselves. Every day we see men committing the greatest crimes even robberies and murders, and many men whom we thought were incapable of such horrid acts. Where (*sic*) is this? The answer is easy. God has left them to themselves. They have filled up the measure of their iniquities and tho they have not lived out half their days, yet he in his righteous indignation suffers them to be cut off by the [*unclear*] of public justice as a punishment to themselves in this life, and as a warning to others. You that have long lived in a course of open sin & rebellion against God, be thankful that you are spared to the present time. Take warning from the punishment of others and break off your sins by righteousness, [*unclear*]

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day will soon [*unclear*] [*unclear*] sins will find you out. They are all known to God, and he will reveal your iniquities in due time. Had many of you received the wages of your sins you would long ago have been in the eternal world. God has spared you to the present moment. Reflect on your past conduct and present state. Reflection beget remorse, remorse repentance and repentance reformation. Until you repent and reform you can never be safe or happy, for the way of transgressors is always hard. Beg of God then, that he would give you his grace, that you may lead a new life and have a lively faith in God's mercy so iniquity shall not be your ruin.

Lastly let me speak to those who have obtained mercy & deliverance from sin. Numberless are the considerations that should excite your gratitude for the mercies you have received. Consider the greatness of the guilt that has been forgiven you, the riches of the glory that has been conferred upon you, the freeness with which it has been bestowed, and above all the means which have been used that you might be partakers of these benefits, even the appointment of God's only begotten Son (to be) your dying Saviour and living head.

Consider these things I say, and then judge what ought to be the frame of your minds. What an ~~hab~~ abhorrence should you have of sin.

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<sup>133</sup> Job said I would not live always. David, Oh that I had etc. St. John cried come Lord Jesus and St. Paul I desire to be etc. This feeling is common to believers, but to none other. The wicked often wish for death, and too often inflict (it) upon themselves, not that they may be delivered from sin, and enjoy God in glory, but merely [to] be delivered from their guilty anguish upon which they are unable to bear, but they long for death, that they may (be) holy [unclear] holy. Precious in the sight of the Lord is the [etc.] The angels of God wait around the dying bed [of the] righteous to conduct them to glory the moment [their] souls take their departure from their [unclear]. When poor Lazarus died he was carried [unclear]. What a change did he experience.<sup>134</sup>

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[unclear] into the presence [unclear] [unclear] humble believer beyond vale of tears. You are not far from your eternal [unclear] you have not long to suffer beneath [the ] weakness of your corruptible body. You [will] soon be clothed with your house from [unclear]. You have nothing to fear from death & [the] grave. Jesus has conquered death for you, and [unclear] the grave also. St. John says, I heard [unclear] etc. Dry up then your tears ye mourners [unclear]. The Promised Land is before you. You [are on] the banks of the Jordan, and upon you once [unclear] that river you will enter the heavenly [unclear] [unclear] for your comfort, that no [unclear] was drowned in crossing the Jordan. The waters stood as a wall unto them on their right [unclear] and on their left. When thou passest thro the [unclear] [unclear] is this promise. Say then with David [unclear] [unclear]. Let these considerations<sup>135</sup>

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[unclear] [unclear] [unclear] [unclear] Draw near then [to] his holy sacrament this day in full assurance of faith, that you will celebrate ere long in a better and happier world the mysteries of his cross and passion, when his everlasting love shall be (clearly) unfolded to his people. The shall be brought to pass the saying that is written, God shall wipe away all tears from their eyes and there shall be no more death neither sorrow nor crying, neither shall there be any more pain for the former things shall be passed away. Such my beloved is the blessedness that awaits you in the Kingdom of God. You may sow in tears, but you shall reap in ~~you~~ (joy), for these tears shall be wiped away. Comfort one another with these words and so much the more as you see the day approaching. All the divine promises must be fulfilled to you, for in the covenant of grace all are ordered and sure. All you have to do is to commit yourselves unto God in weldoing (*sic*) and be satisfied that you will have sufficient cause to

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<sup>133</sup> The top of this page is torn and words are missing making the first four lines difficult to transcribe other than the odd word or two. These lines have not been transcribed.

<sup>134</sup> The page is torn and the last couple of lines are unreadable.

<sup>135</sup> Again the page is torn and the last few lines are unreadable.

sing the song of Moses and the [unclear] saying [unclear] [unclear] marvellous are thy works Lord God Almighty [unclear] [unclear] [unclear].

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[unclear] gratitude should you feel towards the God who exercised such mercy towards you, and towards the adorable Saviour thro whose mediation alone you have obtained the divine mercy. You were not better than others. You went with the multitude to do evil as others did while you were far from God. You were then without Gof & without hope. How miserable were your state at that time. Adore then the matchless grace of God. Let a sense of his goodness & mercy keep you always humble and thankful. God hath manifested his love to you, but you cannot tell the reason why. You can only say he thought on me in my low estate for his mercy endureth for ever. Beg that you may increase duty in the knowledge of your Lord & Saviour Jesus Christ, that he may continually be more precious to your souls. And when you approach his holy table to communicate his dying love think what he has done for you, and what he is doing this very day. He is now in heaven gone to prepare a place for you, and he will soon come again to take you to himself, that where he is there (ye) his servants may be also. Bear in mind that the gist of God bestowed upon you is eternal life. Bye & bye you will see him as he is, face to face and then you will be fully satisfied. In the world you must have tribulation. This as (has) in every age been the portion of God's people and will continue until he shall come a second time to be glorified in his [unclear] to take up your cross daily [unclear]

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<sup>136</sup>The wages of sin. The distribution of rewards and pun[ishments] in the day of judgement will be in [unclear] Agreement with the works of men. The righteous will be exalted to happiness; the wicked doomed to misery. The gospel makes no difference with respect to this. It provides relief for the penitent but rather agravates (*sic*) than removes the punishment from the impenitent. But it opens to us an important fact, namely that the punishment of the ungodly is the proper fruit and deserved recompense of their own works, whereas the reward bestowed upon the godly is a free unmerited gift of God for Christ's sake. The apostle has been shewing throught (*sic*) this whole chapter that the gospel increases rather than [unclear] our obligations to good works, and that it will avail only for salvation to those who have their fruit unto holiness. But in the text he assures

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who are  
whereas they who  
[cons]equence of their own demerit.

words before us we have a short but accurate description of 1<sup>st</sup> man's descent [2]ly God's mercy. By death in this passage we are not to understand natural death, but eternal death. It is readily admitted that natural death was introduced by sin, but that cannot be the

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<sup>136</sup> The page is torn and words are missing.

whole that is meant by the apostle in the words before us, because the death pronounced by sin stands in direct opposition to the life which is bestowed by God which is expressly said to be eternal life. By death therefore we understand an everlasting banishment from God etc together with a suffering of his vengeance in eternal fire. This is the penalty due to sin. It is in vain that persons endeavour to soften down the expressions of scripture upon this subject and substitute ~~annihilation~~ annihilation (*sic*) for misery. Our beloved Lord in his account of the

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the judgement day, declares that he himself as the judge of quick and dead, will doom the wicked to a participation of the misery inflicted upon the fallen angels and that their punishment shall [be] exactly of the same duration as the happiness those shall go etc. Nor is this more than the real desert of sin. The word we translate wages means provisions which in the earlier part of the Roman empire constituted the only pay of the soldiers. His wages certainly were no higher than justice demanded. Thus the penal evil of eternal condemnation is ~~just~~ no more than a just recompence for the moral evil of sin. It is as the apostle says the wages due to sin. It is worthy of remark that this awful doom is not spoken of as the penalty of many or of great sins, but of sin, of every sin, whether great or small. Every transgression of God's holy law is sin for sin is the transgressor etc. Tho all sins are not of equal malignity, yet there is not any sin, but what deserves God's wrath and indignation, or against which the everlasting curse is not

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denounced, for cursed is everyone etc. None awful [*unclear*] terrible than is the desert of every man, of the [*unclear*] more moral and decent, as well as of the [*unclear*] and profane, for all have sinned etc. There is no man etc. Hence all have rendered themselves obnoxious to the curse of the law, and the punishment of eternal death. This is an awful consideration, that all have become guilty before God. All have exposed themselves to the danger of eternal death. Having stated the situation that all mankind are in by transgressing the divine law, by which our fears may well be alarmed. Let us now turn to a more pleasing subject namely God's mercy what was the second thing to be considered. Notwithstanding our ill deserts God hath tendered to us eternal life. God is not willing etc. says St. Peter. He hath opened the gates of heaven and invited sinners of every description to enter in. Nor has he required anything to be done in order to purchase an admittance into it. He offers it freely as a gift to all that will accept of it. His invitation is to all who wishes for it.

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## Sermon 51

This sermon uses Simeon's outline.

Job 27. C. V. 6. My heart shall not reproach me as long as I live.

Job had been represented by God as an upright and perfect man, and the sever trials he was called upon to endure, served only to prove the truth of that assertion. True it is that he was occasionally driven by the unkindness of his friends, and the depth of his sufferings to speak without due reverence for the supreme being. But never were the predictions of Satan nor the accusations of his friends verified respecting him. His whole life had be (*sic*) a continued course of piety and virtue, so much so that God declared that there was none like him in all the earth. Job determined thro grace, that nothing should divert him from the path of righteousness. Being conscious that he had maintained his integrity hitherto he would not suffer his uncharitable friends to rob him of the comfort which

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that consciousness afforded him in this hour of trial. He held fast his righteousness and would not let it go. And being determined to preserve (in) the same blessed course even to the end, be said my heart etc. Off (*sic*) all the blessings that man can enjoy in this life, there is no greater than the testimony of a good conscience. Without it not all the world can make us happy, and with it we find support under all the calamities that can come upon us. Let us consider 1<sup>st</sup> the proper office of conscience 2<sup>d</sup> our duty ~~our duty~~ with respect to it 3. (shew that we ought) to obey its dictates.

1<sup>st</sup>. Whilst we acknowledge that there are no innate ideas which obtain universally amongst the children of men, we affirm that there is in every man an innate capacity to judge of, yea and ~~innate~~ (an innate) power that will sit in judgement upon his actions, and will promise a judgement of condemnation or acquittal upon him according as he obeys or violates

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the law by which he considers he is bound to regulate his life. To this effect St. Paul speaking of the Gentiles, that they have no law etc. From hence we see that the office of conscience is twofold. 1<sup>st</sup> To judge of what is past. God who will pass judgement upon all men at the last day, has appointed conscience to be as it were his vice gerent in the hearts of men, and to testify to them beforehand what sentence they are to expect at his tribunal, not is it of actions only that it is constituted a judge, but of dispositions of motives and of all the secret workings of the heart. If evil be committed by us in act, word or thought, it is to condemn us, if even the whole world was to resound with our praise, and on the other hand it is to bear testimony in our favour, and to acquit us if we are innocent, even tho men and devils should combine to load us with reproach. Its office as an accuser is

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is strikingly verified in those who brought to our Lord the woman taken in adultery, when he bad (*sic*) the person who was without sin to cast the. They all went out of the Temple



beginning at the eldest, even unto the least, every one of them standing undermined in their own consciences. We are not necessarily to conclude that they all had been guilty of the same particular sin, but that every one of them had some grievous sin brought home of which he had been guilty, so that none could lay their hand upon their heart and say their consciences did not reproach them and therefore none thought themselves fit to cast the first stone at her. Our Lord did not lay any particular sin to their charge, nor were the spectators able to accuse them, but conscience did its office, and they were unable to withstand its powerful sway. Many glorious instances are recorded also of the power of conscience to support the mind under the severest trials.

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The very instance of Job which we are considering evinces this and the solemn appeals which David and Paul and others have made to God himself respecting their integrity, prove beyond a doubt that the testimony of a good conscience will enable a man to rejoice, tho suffering under the foulest aspersions, and the most unfounded accusations. Our rejoicing is the testimony of a good conscience etc. Again our conscience is not only to judge of what is past, but to direct what is to come. Every man is bound to be regulated by his own conscience. We may sin indeed and sin grievously whilst following the dictates of our conscience, but our win will consist not in doing what we think to be right but in not taking care to have our conscience better informed. Even supposing any line of conduct to be right in its self, we ought not to do it unless ~~be~~ (we) believe it to be right, for whatsoever is not of faith is sin. We should be fully persuaded in our own minds. If we doubt respecting the proper line of duty we should wait & inquire, and pray until we see our way clear

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especially of the doubt have respect to the morality of the action. There may be doubts about some particular circumstances that may never be fully resolved, and in them we must follow the line which expediency points out, but where duty can by any means be ascertained then we should exert ourselves to the uttermost to learn the will of God and then follow the path which (we) apprehend he will most approve. If we put ourselves under the guidance of our own conscience, and the directions which the word of God will afford us, united with simple prayer to the Father of mercies we shall not err far from the right path. The psalmist found continual need of praying to God for direction, and so will the wisest and best of men while here on earth. Give me understanding said he, and I will keep thy law, ye[a] I will observe it with my whole heart. If we examine the whole of the sacred writings we shall find that Christians in every age have in all cases of difficulty and doubt made their request known unto God. If any man lack wisdom says St. James let him ask of God who giveth liberally.

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We come in the 2<sup>d</sup> place to consider our duty with respect to conscience. Whilst conscience is given to us to preserve us from all moral evil, we are bound on our part to preserve it pure, and in a lively and vigorous state. It is our duty 1<sup>st</sup> to consult its records.

Unobserved by us it notices from time to time the inability of our actions, and frequently assigns them a very different character from that which a common observer would imagine them to bear. For if we forbear to consult its records they become gradually fainter, until they are at most wholly effaced. Scarcely an hour and certainly not a day should ever pass without our returning as it were to converse with it. We should ask what hast thou recorded ~~against~~ concerning me this day? What is thy testimony respecting my morning supplications at a throne of grace? Were my prayers such as become a a (*sic*) poor sinful creature? redeemed by the blood of God only dear sir, and altogether dependent upon the operations of his grace? Were addresses to heaven full of gratitude for mercies received

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of contrition for sins committed, of earnestness for future communications, and of affiance in him as a promise keeping God? What hast thou recorded concerning my family devotions? What of my tempers throughout the day? What of the improvement of my time for thee? What of my zeal for thine honor? What of my labours for the eternal welfare of my fellow creatures? Thus as the apostle says we should examine ourselves and prove our (*sic*) ourselves and weight the whole of our conduct public and private by the sacred scriptures. Nay more we should beg of God to search and try us, not our ways only, but our most secret thoughts and desires that so we may have a fuller knowledge of ourselves., and keep a conscience void of offence towards God and man. It is for this purpose that we are so frequently exhorted by our Lord & his apostles to watch and pray, and to flee from the very appearance of evil. We should keep our hearts with all diligence and suffer no vain thoughts to lodge within us, for God notices the most secret desires of our hearts as well as our most public actions for to him all hearts are open.

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It is not only our duty to ~~to~~ consult the records of our conscience, but to venerate its testimony. If we disregard its voice we may soon silence it altogether. Yea we may even sear it as with an hot iron so as to make it past feeling. We should remember whose voice it is, even the voice of God speaking within ~~us~~ our hearts. Were God to speak with an audible voice from heaven, we should hear & tremble. The fear of his majesty would alarm us. But his majesty is the same whether he speak in thunders & earthquakes, or in a still small voice within us. And he should be listened to with the same reverence in the one as in the other. It is his testimony respecting us and agreeable to that we should estimate both our character & our prospects. St. John tells us, if our heart condemn us etc. But if our heart condemn us not then have we confidence toward God. We must not only consult the records of conscience but obey its dictates. Nothing can justify a violation of its commands. Whatsoever it proscribes (*sic*)<sup>137</sup> we should

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<sup>137</sup> Following Simeon, the word should be “prescribes”.

do without hesitation or delay. Nothing should intimidate us. Nothing should deter us. We should not count our lives dear in comparison of its testimony in our favour. Like the Hebrew youths we should be resolute, tho threatened with all the sufferings that tyrannic cruelty could inflict. And here it may be useful to observe that the first testimony of conscience is generally the most just, and most to be depended upon. We may by reasonings bewilder conscience so that it shall not know what testimony to give. Or we may by leaning to the side of our passions or our interest ~~by~~ bias it to give a direct contrary testimony to that which it first suggested. It is therefore of peculiar importance to bear in mind our first impressions, for tho they may not be always right, and may be corrected by the acquisition of further light and knowledge, yet they may always be considered as more pure, and therefore deserving of more peculiar attention. It (*sic*) would further observe that it is our duty to get conscience enlightened and rectified

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This tho mentioned last (it) must be attended to in the first place. St. Paul could say that he lived in all good conscience from his youth up. But being blinded by his prejudices in favour of the mosaic dispensation, and thinking he ought to do many things against the name of Jesus, he was for a long time a most determined enemy to Christ & his church. Afterwards when his mind was enlightened and renewed by the Spirit of God he changed his course and became as zealous for Christ as he ever had been against him. No pains therefore should be esteemed great for the acquiring of divine knowledge. We should study the scriptures with all diligence. We should cry mightily to God for the influence of his Spirit to guide us into all truth, and we should keep our minds open to conviction upon all points that will admit of doubt. Especially we should entreat God to give us a single eye, for if our eye be single, our whole body will be full of light, or in other words id we have only one desire, that is to know the mind and will of God in order that we may do it, he will reveal to us what we ought to do, and by his Spirit arrest the errors of our minds.

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But on the other hand, if our eye be evil our whole body will be full of darkness. If we have no wish to acquaint ourselves with God and to be at peace with him, we cannot expect that he will reveal to us the knowledge of his grace and love. We have now considered what our duty is with respect to our conscience. We must consult its records. We must venerate its testimony. We must obey its dictates and we must get it enlightened and rectified. If we carefully notice what our conscience notices (& respect its testimonies) and simply obey what it suggests, and study to have it enlightened and informed we shall ~~know~~ grow in the knowledge of our Lord Jesus Christ and increase in every Christian virtue. In conclusion we cannot better improve this subject (than) by suggesting some needful cautions.

1. We should guard against an evil & guilty conscience. Many continue all their days ~~whilst~~ impenitent whilst they know that they are guilty before God. O let none of you rest satisfied with such a state as this! If sin be not repented of and washed away by the atoning blood of Jesus Christ it will abide upon your souls to all eternity.

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And will any of you continue in a state of guilt and condemnation when God is ready to put you into the fountain that was opened for sin & uncleanness. Know assuredly that the blood of Jesus will cleanse from all sin, and being once cleaned you will have no more conscience of sin, so as to be under any distressing apprehensions on account of it. Being made free from sin, ye become servants unto God etc. for there is no condemnation to persons in ~~shu~~ such an happy state. They are reconciled to God thro his Son, & he is reconciled to them, and sin has no longer dominion over them. Happy is that man whose conscience is cleansed, and purified by the powerful operations of the Spirit of God. Such a person will study to glorify God in all his conduct, and in the fear of God we should guard also against a partial & deluded conscience. It is surprising how partial the consciences of many are. They can see no evil at all in some things which suit their inclinations, whilst they are shocked at the very mention of other things which are in themselves

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altogether indifferent. They will as our Saviour observes strain at a gnat, and swallow a camel. The Pharisees would not for the world eat with unwashen hands but they would devour widows houses without a moments hesitation. They would bribe a man to betray his Lord but on the restoration of the money they would on no account put it into the treasury, because it was the price of blood. Thus it is to this day with persons of every description. We should be glad if we could say that all religious ~~persons~~ (professors) were exempt from this charge, but there are many even of them who would account it an heinous crime to deviate from the rules of their own sect of party, who yet will violate both truth & honesty in their dealings with the world. Such persons will say my heart shall not reproach me etc. But we hope their consciences will reproach them before it is too late. For if they continue to harbour one allowed sin in act or in heart they are deceiving themselves, and their religion will be found vain, and of no use to them when they come to want it most.

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We should also guard against an over confident and unfeeling conscience. Tho a scrupulous conscience is an evil to be lamented, yet a tender conscience is above all things to be desired, and one (of) the greatest blessings a man can enjoy, and should at all times be kept tender, even as the apple of the eye. The smallest deviation from our duty to God or man ought to pain us in our ~~innes~~ inmost soul. How amiable was the spirit of David when he cut off the skirts of Saul's garment. We are told that his heart smote him afterwards for what he had done, when in the judgement of the world he would have been justified in putting his malignant and implacable enemy to death when he had him in his power. Thus it should be with us. If only a thought be in any respect contrary to the mind and will of God we should be humbled in the dust before him for it and our incessant labour should be to stand complete in all the will of God and to be holy as God our heavenly Father is holy. Then we should be a blessing to all around us. We should enjoy peace in our own minds. We should be free from all awful forebodings of evil in a future state.

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We should then have the full assurance of ~~peace~~ faith. Our prospects of a ~~future~~ happiness would be bright and clear. The Kingdom of God says the apostle is not meat and drink, but righteousness etc. We should then understand what the apostle means by these words. Let us then my brethren labour to attain this knowledge and experience of religion, and to enjoy the testimony of a good conscience on scripture grounds, and then we may (each) say with Job in full confidence, my heart shall not reproach me as long as I live. And we shall find as he did the consolations of religion (and triumphantly say) when we come to the confines of the grave, and when our bodies will be committed to the earth and corruption, I know that my redeemer liveth, and tho after my skin worms destroy this body, yet in my flesh I shall see God.

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## Sermon 52

This sermon does not use a Simeon outline. But note that the second part of the sermon from page 14 onwards, which is on the text 2 Cor. 4: 17-18, uses Simeon's outline for that text.

Psalm 25. V. 3<sup>d</sup> Say unto my soul I am thy salvation.

Suspense is extremely painful to the (human) mind, and the more so in proportion to the danger we are exposed [to]. David experienced this in a very high degree. In the Psalm before us he appears to have been greatly agitated with fear on account of the number and malignity of his enemies who sought his ruin and were exulting in the expectation of his steady fall. Seeing no hope in himself (or) from the effort of his adherents, he betwixt (*sic*) himself to prayer, and with the most earnest importunity implored that help from his creator which the creature was unable to afford. And as it was with an armed host he was beset, he addressed the Lord under the character of a mighty conqueror to stand forth in his defence.

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O Lord plead my cause with those that strive with me. Fight thou against them that fight against me. Take hold of shield and buckler and stand up for mine help. Draw out also the spear and stop the ~~mouths~~ way against them that persecute me. Say unto my soul I am thy salvation. This last petition I propose (1<sup>st</sup>) as offered by him 2<sup>ly</sup> as suited to us.

Nothing could exceed the bitterness of David's enemies. If we mark the diversified expressions in this Psalm we shall have some idea ~~how~~ of the danger to which he was exposed. Saul having determined, if possible to destroy him, his subjects of every description were leagued against him. He complains false witnesses rose up, and laid to my charge things I knew not, and in confirmation of the accusations they declared that there were eye witnesses of the acts imputed to him. Amongst the number of these there were many upon whom he had conferred the greatest

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obligations, and to whom he had given no just cause of offence. They devised deceitful matters against him. They hid a net for him, and digged a pit for his soul. To encourage one another in their wicked plots, they winked with their eye, and when they thought they had prevailed against him, they rejoiced in his adversity, and magnified themselves against him, and said in their heart so would we have it we have swallowed him up. The lowest rabble, the very subjects<sup>138</sup>, encouraged by the example of their superiors, gathered themselves together against him, and poured the greatest contempt upon him, and gnashed upon him with their teeth. In a word, all classes of the community lay in wait for his soul, and like a lion prowling for his prey, sought to destroy and to devour him. He had fallen undeservedly under the high displeasure of Saul King of Israel because Saul believed that the divine providence would raise David to sit on his throne

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<sup>138</sup> The word looks more like "abjects".

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for in every attempt that the king had made to kill him, he had been prevented. David was always in times of immanent danger delivered out of Saul's hands. Nevertheless David was sorely distressed, and sometimes exclaimed I shall one day etc. Under these very painful mental afflictions he cried unto the Lord for help. The particular expression in our text is worthy of notice, especially as shewing what thoughts the psalmist entertained of God. He believed in his cool moments that God was able to deliver him however numerous and powerful his enemies might be. He knew if God was for him, no weapon formed against etc. Not did he doubt the goodness of God as willing to hear, and answer his prayers, and to afford him the protection which he so anxiously desired. But that which chiefly demands our attention is his persuasion of the condescension of the most high, in that he prayed not merely for deliverance, but for such an assurance of it to his soul as should ~~elate~~ calm all the tumult of his mind and fill him with perfect peace. Say unto my soul I am etc.

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Now this was the sure way to succeed in prayer. Nothing so secures the interposition of God in our behalf as the magnifying of him in our hearts. Them that honour me, I will honour. If we limit his mercies he will limit his gifts. If we ~~doubt~~ doubt his power or willingness to help us, he will withhold such displays (*sic*) of his mercy; as he would otherwise vouchsafed. On the other hand, if we be st(e)adfast in believing expectations of his mercy, we shall have such displays (*sic*) of his glory as as (*sic*) nun (*sic*) who know not God can form no conceptions of. We should never forget that there is nothing too great that we can ask of God. We never can open our mouths too wide for him to fill, nor can we ever be more enlarged in our supplications to him, than he will be in his bounty to us. God has promised to his people all that they can want for life, and godliness, and we have only to plead the divine promises, which are both great and precious, and they will be fulfilled unto us to the very uttermost. The petition in our text is still more deserving of attention as suited to us

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which was the 2<sup>d</sup> thing to be considered. It is a sweet prayer. say unto my soul etc. Great and imminent (*sic*) as the dangers of David were. They are not to be compared to those to which we are exposed. David's enemies might be [*unclear*], intimidated and vanquished, but the enemies with which the soul of every sinner is encompassed, can never be evaded, can never be conquered, and subdued. Sin is a deadly foe that seeks to destroy every child of man. It lies in wait for us, to allure to deceive and ruin us eternally. It cloths (*sic*) itself in very specious array. It comes with a friendly aspect. It bids us fear no harm. It tells us we shall have peace, tho we (yield) to its fascinations (*sic*), but it is no sooner committed than it is registered in God (*sic*) book of remembrance and will come forth at a future period as a swift witness against all whom it it (*sic*) has deceived. ~~By~~ from man sin may be hidden, and even by those who have committed it may & often is forgotten, but eventually it haunts the wicked man to overthrow him, and tho it do not immediately lay hold upon the sinner

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as its prey. It will be sure to find him. St. James says let no man say when he is tempted, I am tempted by God for God cannot be tempted with evil neither tempteth he any, but, every man is tempted when he is drawn away of his own lust, and enticed etc. For when lust is conceived etc. The law of God also follows with its curses all who have transgressed its commandments. The law is inexorable. It will admit of no composition. It is a creditor that cannot be satisfied or appeased. It will lay hold of the sinner, and say pay me what thou owest. And when we cannot discharge our debt it will listen to no intreaties (*sic*) but will cast us into prison until we have paid the uttermost farthing. God appealed to his people of old respecting this. My words and my statutes, which I commanded my servants the prophets, did not they ~~not~~ take hold of your fathers? And they returned, and said like as the Lord of Hosts thought to do unto us, according to our thoughts, and according to our ways hath he done unto us. Out of the six hundred thousand

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men who came out of Egypt, how many entered into Canaan? Not one individual except Caleb and Joshua who had followed the Lord fully. No doubt but tens of thousands of these men when they had passed thro the Red Sea fully expected that they would safely enter the Promised Land, and so thousands of them would, had they been obedient to the voice of the Lord their God, but for their sin their carcasses fell in the wilderness, and so it is with ~~sea~~ thousands of the present day, who enjoy the light of divine revelation, and hope hereafter to enter the heavenly Canaan will fall short thro their sin, impenitence and unbelief. God denounced the sentence of death against all the men of Israel the first year they journeyed (*sic*) in the wilderness if they violated his laws. So it will be found in the last day, that all the threatenings contained in the scriptures shall be fulfilled against the impenitent. God hath said the foot of the wicked shall slide in due time, and they shall be turned into hell, even all the nations who forget God.

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God hath (said) he will rain upon the wicked snares, fire and brimstone, and an horrible tempest (*sic*), and that this shall be the portion of their cup. He hath declared it and whether we believe it or not, he will do as he hath said, and his law shall be honoured, and his divine justice shall be satisfied on every impenitent sinner. He is prepared to reward them according to their deeds. No language can be plainer than the following. The soul that sinneth shall die. These words ought to have a powerful awakening effect upon us, as they are applicable to all. There is also another adversary that is continually lying in wait for our souls, Satan the prince of darkness. Nor can we have any conception of the wiles and devices which he exercises to ruin us eternally. Even in paradise he prevailed to ensnare and ruin our first parents, and the same temptations he still puts in our way, assuring us that in following his counsel we shall have unqualified pleasure, and happiness without alloy.

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He is in scripture compared to a fowler, and like a fowler he spreads his ~~nett,~~ and nets, and allures us by temptations suited to our passions and appetites, and by the example of sinners,



whom he hath already ensnared, and whom he makes use of to ~~destroy~~ (decay) us. We see nothing but the promised gratifications, whilst one object, and another invites us to taste of its promised joys. We flock to this fowler, without considering that it is for our lives. Thus it is that drunkards, and adulterers, and thieves are ensnared. They think of nothing, but the pleasures they will derive from ~~from~~ the indulgence in their evil propensities. But Satan who lays the snare for them, he foresees the end. He knows what will finally be their portion. He knows that all those who yield to his solicitations as a tempter will soon yield experience his power as a tormentor. Happy would it be for you who hear me this day if you would only seriously consider the danger you are in while lead captive by the enemy of your souls.

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You would then enquire how you were to be detached [*unclear*] from the power of your great adversary, and you would never rest until you found some way of escape from eternal death. We have shewn you that sin is your deadly foe, that the ~~Lord~~ (*unclear*) of God condemns you, and that Satan is every moment lying in wait to destroy you. There is another enemy that is united against you, and that is death. This is the good man's last enemy. He obtains victory over all others on this side of the grave. They are all forever vanquished but death will have dominion over his body until the final judgement. Then this last enemy shall be destroyed with respect to the believers in Jesus. But the wicked will be condemned to a second death. The morning of the resurrection will be a dreadful morning to them. They will rise from their graves to everlasting shame and contempt, when their soul and body will be reunited again to spend a never ending eternity in the pit where the worm never dieth, and the fire is quenched.

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<sup>139</sup>The law of God also follows all who transgresses (*sic*) its commandments with curses. ~~It is inoperable~~. It is a creditor that cannot be satisfied or appeased. It will take the sinner by the throat saying, pay me what thou owest, and when we cannot discharge our debt, it will listen to no intreaties (*sic*), but will cast us into the prison until we have paid the uttermost farthing. God himself appealed to his people of old respecting this. My words and my statues which I commanded my servants the prophets, did they not take hold of your fathers, and they returned and said like as the Lord of Hosts thought to do unto us according to our ways and according to our doings so hath he dealt with us. Out of the 600000 men who came out of Egypt, how many entered into Canaan? None except Joshua and Caleb who had followed the Lord fully. Against all the rest sentence of death was denounced the very first year of their journeying in the wilderness.

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We have every encouragement under all circumstances to make our requests known unto him who is able to save us. The real Christian is often much nearer the Celestial City than he is aware of. Today he is overwhelmed (*sic*) with afflictions, clouds and darkness are round about him and he is ready to give up all for lost. Tomorrow death comes to his relief and he joins

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<sup>139</sup> This page has a line down the middle indicating Marsden has crossed it out. Cf. p. 7.

the spirits of just men made perfect, and all his tears are wiped away, his pains, tears & sorrows are forever ended. Blessed are the dead that die in the Lord says St. John etc. Such then my brethren are the bright prospects of those ~~who~~ whose views are extended within the veil, who like St. Paul desire to be desolved (*sic*) and to be with Christ which is far better. You must not forget then ~~the~~ it is through much tribulation you must enter the kingdom. A multitude St. John saw, which no man could number who had all got into heaven, and were serving ~~him~~ (God) day and night in his temple. It is said they all came thro great tribulation, but their tribulations did not prevent them from obtaining the great object of their pursuit. No more will the tribulation of the saints (at present) prevent them ~~now~~ from obtaining their inheritance. Take my brethren says St. James the prophets who have spoken in the name of the Lord

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who were in their day the very favorites of heaven and unto whom God revealed his divine purposes as an example of suffering, affliction and of patience and consider the end of the Lord with them. They were men of the greatest [*unclear*], of holy, and unblameable lives, yet they endured cruel mockings ~~of~~ and scourging bands and imprisonments in their day. We are not called to suffer as they did. We should therefore be thankful to almighty God for the civil and religious liberty we enjoy, and as we are exempt from the sword of persecution, we should study to improve our privileges to the honor of God, the good of his church, and the happiness of our own souls. And every day while we are passing thro those things which are seen we should have the eye of faith fired upon those that are not seen. The more familiar heavenly objects are to us, the more will our souls become like a weaned child, and the better we shall be prepared to meet death in what soever way he may come. For the Lord will not forsake them that fear him at any time, and particularly when the Christian ~~has~~ comes to walk thro the vally (*sic*) of the shadow of death, will his God be with him.

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2 Cor. Chap. 4<sup>th</sup> V<sup>s</sup> 17-18. Our light afflictions.

This part of the sermon, up to page 28, is based on Simeon's outline for the passage.

Believers in Christ in every state differ very widely from the unconverted world, whether they are in a state of prosperity or adversity. Unconverted men are elated by prosperity, and generally depressed by adversity. The Christian is kept in an equable fram (*sic*) of mind. As he does not place his supreme happiness in earthly things he is not much affected either with the acquisition (*sic*) or with the loss of them. He views God in every thing, and is thankful for success, but not overjoyed, as he knows that riches often take wings and unexpectdly (*sic*) fly away from their possessor. Should tribulation be the portion of the real Christian, he is patient under it knowing that in the issue it shall be for his good. To this effect the apostle speaks in the text, in which he assigns the reason why, notwithstanding his great afflictions, he was kept from fainting under them.

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His words afford us a proper occasion to consider

1<sup>st</sup> The object of a Christian's pursuit

2<sup>ly</sup> The effects of his troubles

3<sup>ly</sup> The communion between them.

1<sup>st</sup> The account which St. Paul gives of himself is the characteristic of every true Christian. His views are extended to another world. As he knows he has no abiding city here, he wishes ~~to attain~~ to attain things that are not seen as yet. By the things which are seen mentioned in our text we understand everything that merely relates to this present world which the apostle comprehends under three forms, the lust of the flesh, the lust of the eye & the pride of life. By the things which are not seen, must mean the love and favor of God. The renovation of our inward man, the glory and felicity of heaven. These are the objects, the glory and felicity of heaven to which the Christian turns his chief attention. Not that he neglects any of his social, civil or relative duties. This would be criminal in him. He studies (to be) diligent in business (*sic*) etc.

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His great end and aim is to obtain an inheritance beyond the grave. Even while he is most actively employed (in secular affairs) he looks thro them all ~~he~~ to this grand object and labours incessantly to secure it. To this he is lead by the shortness of all earthly engagements. The things of this world perish with the using. Whatever worldly comforts we may possess, if they are not withdrawn from us we must soon be taken from them. Nor will so much as one of them remain to be enjoyed in the future world. We brought nothing into the world with us, and it is certain was can carry nothing out. Naked came I out of my mother's womb says Job etc. As the things of this life are so uncertain, (and) at ~~at~~ the best, but of very short continuance, we ought not to set our affections upon them, because they will only disappoint us in the end. But spiritual things remain for ever. If we secure the (love of) God now, it will abide with us to all eternity. When once we have obtained an interest in the Redeemer's ~~love~~ merits and a title to all the glory of heaven they will never be taken from us. Hence this glory is called eternal glory.

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Death so far from terminating our enjoyments will bring us to the full possession of that glory of which our present foretasts (*sic*) are an earnest and pledge. The Christian seeing the infinite disparity between the things of the present life, and those of the world to come, is fully determined to make invisible things the supreme object of his regard. Upon these he sets his affections, and earnestly pursues after them with his heart. His only ambition is to win Christ and to be found in him at the last day. In this pursuit he is aided by his afflictions, as will appear, if we consider 2<sup>ly</sup> the effects of his troubles. The Christian has troubles as well as other men. The very conduct he observes with respect to temporal things [h]as a tendency to involve him in trouble. One would have supposed, from the account given us of his sufferings, that St. Paul was one of the vilest characters that ever appeared in any age or nation. He was

constantly in prison under one charge or another. In every city etc. He tells us that he was five times corporally punished by the Jews, (&) three times by the Romans.

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His very name was branded with infamy and disgrace, and he was accounted as the filth and off scourings of all things. The more any Christian resembles him in holiness and heavenlimindedness and zeal, the more will he resemble him in sufferings one way or other. Our enemies indeed will no(t) professedly persecute us for our holiness. They will assign some other specious reason. Elijah shall be called the troubler of Israel, Paul the man that turneth the world upside down, and our blessed Lord shall be punished with death as a blasphemer, and an enemy to civil government. But the same reason obtains with respect to all. The world cannot endure the sight of their holy example. Our Saviour told his disciples, if ye were of the world etc. And for their comfort he said, blessed are ye when men shall hate you (& revile you) and persecute you etc. This exceeding great and precious promise should administer the greatest comfort to the Christian mind, as it will be fulfilled to all the follower of the Lamb. Whatsoever troubles Christians may have, they shall work together for their good. The apostle admits that in themselves they are not joyous but grievous. But they tend to purify the soul, and fit it for glory.

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Yea in as much as these sufferings constitute a part of the obedience required from him, they bring with them a correspondent reward. In this view they are highly beneficial to the Christian. They work for the faithful a reward of glory, a weight of glory, as the apostle expresses it, as great as his soul is able to sustain, and as desirable as eternity itself. In comparison of this glory, he calls his troubles, light and momentary. Yea not only light but lightness itself. He intimates that it would be impossible for language to express, or imagination to conceive the greatness of that glory which his affections wrought in him. He considered the more he suffered for Christ, the more he would be glorified at the great day of his appearing, and throughout all eternity, and therefore he was willing to spend and to be spent in his service, knowing that he should receive in the end a crown of righteousness that would never faid (*sic*) away, and enjoy that [*unclear*] of bliss, at his right hand, which is reserved for all who love the Lord Jesus Christ in sincerity. Having now considered the objects of a Christian's pursuits, viz

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to obtain eternal life, and the effects of his troubles, as these may appear so very remote from each other it will be proper to mark in the 3<sup>d</sup> place the connexion between them. Afflictions do not necessarily produce this effect. They no not in themselves excite us to pursue after heavenly things. In too many instances the effects that flow from them is directly opposite. Instead of purifying the soul, they fill it with impatience, fretfulness and all manner of malignant ~~passion~~ passions, and instead of working out a weight of glory for it, they serve to prepare for it a more aggravated condemnation. The sorrow of the world says the apostle worketh death. How many are oppressed with this sorrow. They meet with this worldly

trouble and the other, and having none of the comforts of religion to support them, they sink under the load of their afflictions. It is only where our pursuits are spiritual and divine, that sufferings are so eminently beneficial. If the mind be set upon carnal things it will be cast down, when robbed of its enjoyments. They will be ready to say with Micha (*sic*) [*unclear*]

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I have lost my Gods and what have I more. 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. They do not say with David, when one of his sons died, I shall go to him, but he will not return to me. This was his consolation in the day of his trouble. But the Christian has a never failing spring of comfort in his God. While he looks at things invisible he will be quickened in his pursuit of them. He will be made to feel more sensibly the vanity and insignificance of earthly things, and be urged more forcibly to seek a Kingdom that cannot be moved, an house not made with hands, eternal in the heavens. Every fresh trial will make the pious soul long more and more for glory, and will often induce it to say O that I had wings like a dove, then would I fly away and be at rest. He exclaims I would not live alway, and so says every real Christian. He feels while in this body he is not at home. He is absent from his kindred and friends, and longs to join their society

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in the new Jerusalem. The storm (that) threaten the pious Christian's very existence will thus eventually waft ~~it~~ (him) with more abundant (*sic*) rapidity towards his desired haven where seas and storms will no more distress him. He may now say O glorious hope, O blessed abode. I shall be near and like my God etc. Such are the glorious prospects before the followers of the Lamb. He now walks by faith and is saved by hope, but it will not be long before his faith will be lost in sight and his hope in full enjoyment. Having now considered the object of a Christian's pursuit, the effects of his troubles, and the communion between them (we) will now conclude with two inferences from the whole. 1<sup>st</sup> we may observe how infatuated are the ~~general~~ generality of mankind. It is too evident that the world are seeking earthly things, while they who are pressing forward after heavenly things are very few in number. Even in our Lord's day his flock was but a little flock. He intimated to his disciples again and again that few would be saved, and exhorted them to strive to enter in at the strait gate, for few there be that go in there at.

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What a melancholy proof is this if men's blindness and folly. Who is there amongst us, however much he may have gained of this world, has not found it all to be vanity and vexation of spirit, incapable of making an immortal mind happy. What comfort has any one derived from worldly honour or possessions in the hour of affliction, and what benefit will accrue from them in the eternal world. Say then you whose hearts are set upon present enjoyments and sinful gratifications what has the world done for you? What has it done for the worlding (*sic*), the [*unclear*] or the false professor. What have you left of all that is

passed but shame and remorse at remembrance (*sic*) of the [*unclear*] you have gone through. Who does not acknowledge the truth of these observations the very instant God lays his hand upon him, and he begins to have a prospect of death and eternity before him? Such a one may then cry with Balaam let me die etc. God does not always answer the prayers of the wicked in mercy. Balaam prayed, but did not receive a gracious answer, for the scriptures tell he perished.

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and there are many in our day who pray when the terrors of the Almighty make them afraid but receive no answer. They would not hear in the day of their visitation when invited to turn from their evil ways, and therefore God laughs says Solomon at their calamity, and mocks when their fear cometh. Let us however awake from our slumber, and [*unclear*] security, and bethink ourselves what is to be done. We are every moment on the very brink of eternity. Let us ~~here~~ hear then, let us read, and pray for eternity. Let eternal things make their proper impression upon our minds. We cannot avoid death, we cannot avoid the grave. The worms will be under us, the worms will cover us, and feed upon us there. But alas where will our precious soul take up its eternal abode. Into what unknown region will it be driven? God the judge of all will command it to appear at his awful bar. Resistance will be vain. We have not an arm like God that we can oppose his will. This consideration made thro the prophet, addresses the Israelites in the following words, prepare to meet etc. If you forget all that I have said to you, let me entreat you to remember these words. The sentence is short, and may easily be remembered

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and if remembered (it) may produce in you the fruits of good living. You may then be prepared to meet your God when you are called upon to do so. An acquaintance with God will make your dying bed easy. Death will then have lost all its sting, and you may meet the King of Terrors without fear, for he will come as a blessed messenger to usher you into that Kingdom of Glory where the saints eternally reign. But if you will not obey the heavenly call, if you will not accept the gracious invitation, and repent and believe the gospel, you will find that you will have no Saviour when you come to want one. Every week some are unexpectedly arrested by death and lodged in the prison of the grave, and death has dominion over them there. Your turn will soon come. Sudden deaths, suicides, and murders are so common amongs (*sic*) us that they make no impression upon the minds of the living. They are merely looked upon as common occurrences. But how awful must be the situation of those who die these deaths. We none of us can tell what may happen to ourselves tomorrow. Awake then to righteousness and sin not. Improve every passing moment for the eternal welfare of your souls, that you perish not.

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Lastly, how blessed is the true Christian. As there is no state however precious, in which an unconverted man is not an object of pity, because he has no permanent foundation to rest his happiness upon: So there is no case however afflictive where the Christian may not be

considered an happy man. However long (continued) and severe his troubles may be, they appear to him but light and momentary. St. Paul when he expressed the words of our text, expressed what he knew by experience. None suffered more for the cause of the gospel than he did. None met with severer afflictions, yet he rejoiced in all he suffered for Christ and his church. We readily admit that afflictions are productive of present pain yet under then all the Christian has the consolation of knowing that they are working for him an eternal weight of glory, which will infinitely over balance all that he can endure in the body. Who then, or what can harm him if he continues to follow that which is good. The Christian even in this present world enjoys the best portion, namely a peace which the world can etc. He lies down at peace with his God and with his own conscience. He has none of those guilty fears, none of those painful forebodings of future wrath which the ungodly occasionally feel in the moments of serious reflection. He knows in whom he has believed etc.

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and therefore he patiently endures as seeing him who is *[unclear]* what he will enjoy hereafter when he shall come to the full possession of his ~~portion~~ inheritance we cannot tell for eye hath not seen etc. But his inheritance is reserved for him in heaven, and will be given to him as his eternal portion. Let then all who have thro grace believed be diligent in their heavenly calling, that they may be found of him in peace when he shall come in his glory. It is true, if we look around us we see very few who appear to be travelling to mount Zion, very few who have turned their backs upon the beggarly elements of this world, few to whom we can point and say, that man, or this woman is on the way to heaven, whilst we can number thousands who are on the road to destruction. Tho we may not know all the people of God, yet he knoweth them that are his and he will preserve them to his everlasting kingdom. He will find them all out in that day when he will make up his jewels. Let then the hearts of them that seek the Lord rejoice. You can never perish, nor can any man pluck you out of his hands. You may be cast down and your souls may be ready to faint within you, but your God fainteth not, neither is weary, and will give you strength equal to your day. Remember the words of St. Paul let us come boldly to the throne of grace etc. The way to the throne of grace is always open, and the eyes of the Lord

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<sup>140</sup>ought we to watch and pray that we enter not into temptation. We know not what crimes we may commit if we expose ourselves to dangerous temptations. We should bear in mind that out of the heart of man proceed evil thoughts etc. There is no crime committed in the world but the seed of that sin is in our heart. We may never (have) been tempted to commit a thousand sins that are in the world. If we were we cannot tell how we should have resisted them. This thought made David pray, keep back thy servant etc. To know our danger is of great importance to us. This may cause us to flee from the very appearance of evil. Again we have not only sin & Satan to contend with but death also. He is our enemy, and is waiting

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<sup>140</sup> The page is torn and a word seems to be missing. This page also seems to begin a new thought and may not be part of the preceding sermon, or may be pages out of order. Middleton suggests that the last four pages belong to the first part of the sermon on Psalm 25.

every moment to execute his commission against us. Well knowing that the moment he can inflict the fatal strike he meditates all hope of deliverance is at an end for ever. Death has his eye fixed on persons of every age and situation, and the instruments he has at hand, and under his command are as numerous as the sands of the sea shore. (Death entered into the world) as the avenger of sin. He entered into the world and in the same character he is sweeping millions daily from the earth and bearing in malignant triumph his unhappy

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*[unclear]* to the tribunal of God. Hell too is combined with Satan and death to effect our eternal destruction. It is opening wide its jaws to receive its destined prey. Hell is moved from beneath as the prophet expresses it, to meet the wicked at their coming. The rich man we are told on his arrival there, prayed that a messenger might be sent to etc. Let us then my brethren take warning. Let us bear in mind the powerful enemies combined against us, sin, Satan, death, and hell, and let us be continually upon our guard, that sin may gain no advantage over us. It is only by powerful and earnest prayer to God that we can be delivered from the dominion of Satan. We have no strength in ourselves to withstand his attacks. Hold then me up ~~said~~ said David etc. Let us make known to God our distresses and dangers, and request him as ~~day~~ David did. Say unto my soul I am they salvation. Think how happy you will be when you can put your whole trust in the living God, for time and for eternity.

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What happiness can you enjoy in this world while your soul, your immortal soul is in danger of perishing. I beseech you to awake out of sleep and bethink you what is to be done before it be too late. You have no time to trifle. You cannot tell what a day may bring forth. Never cease to pray and to seek after God, until he say unto your souls by his Holy Spirit I am thy salvation. Then you may rejoice upon sure grounds. You will have nothing to apprehend from Satan death, and hell, nor suffer death to have dominion over you, but will finally deliver you from the power of the grave and exalt you to eternal happiness and glory. We know not as yet any thing of the happiness of the saints in light, for eye hath not seen etc. But we are assured from God's holy word, that their joy is unspeakable, and full of glory. I may ask what is there here that deserves

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our joys. <sup>141</sup>This is no better than a vale of tears. All are constrained more or less to mingle their drink with their weeping. Troubles of mind and pains of body attend us every day, and often they increase in weight and number the nearer we approach the grave. There are many of whom the world are weary, many who have not got a single friend to comfort them in their affliction. When we see poor objects of this kind, we should remember that their lot may, in a little time be ours. Our only hope of comfort in this life is to acquaint ourselves with God, to seek after him. When we are brought to know him, and love and serve him we shall be prepared for ~~his~~ all his dispensations. We shall then know that all things shall work together

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<sup>141</sup> The language of this page is amazingly different to most of Marsden's sermons and appears to be much more from his heart than most of his preaching.



for our good, and that God will be our God, and our guide even unto death. We may then say with St. Paul, to me to live is Christ etc. Infinitely happy is that man who is free from the fear of death, thro faith in Jesus. Let us then my brethren consider our present situation. The temptations and dangers with which we are daily surrounded, and when we find the enemies of our souls pressing upon us, let us pray as David did say unto my soul I am thy<sup>142</sup>

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<sup>142</sup> The sermon ends here.

## **Sermon 53**

This sermon uses Simeon's outline. Note that the handwriting is clear and regular with about 13 words per line and the lines are straight.

Mark Chap<sup>r</sup>. 2. V<sup>s</sup> 8-12. And immediately when Jesus etc.

We cannot wonder that such multitudes attended the ministry of our Lord or that his occasional retirements from labor were so often interrupted. But it is astonishing that so many still continued so hostile to him notwithstanding all his benevolent actions performed upon the afflicted daily. It is wonderful that he should not change his kind conduct when his words and actions were so constantly perverted, and made grounds of accusation against him. His whole life and conversation was blameless, he did not interfere with the politics of the times, or with any ones private worldly concerns. Having retired to an house in Capernaum, he was soon encompassed with a vast multitude, who were induced to visit him, and to attend upon his public ministry from various motives. Amongst the crowd were many Scribes & Pharisees, who came only to cavil at his works and doctrines. It came to pass says St. Luke, on a certain day as he was teaching that there were Pharisees and doctors of the law sitting by which were come out of every town of Galilee and Judea and Jerusalem, and the power of the Lord was present to heal. Tho our Lord knew the motives that influenced all who attended him, and the malice and rancour that possest many of their minds, he proceeded on in his work neither intimidated nor incensed, but took occasion from their cavils to shew forth his own glory and power more eminently. Being accused of blasphemy he confirmed his word by his works, and multiplied his mercies to some in order that he might convince others, and bring them to repentance and the acknowledgement of the truth that they might be saved.

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The particular circumstances referred to in the text leads us to consider 1. The authority he exercised. 2. His vindication of it. Whatever miracles our Lord performed he wrought them by his own power. A man was brought to him at this time to be healed of the palsy. It appears from the account here given that he was a miserable object and so afflicted that he was carried by four men to Jesus (as) he had no use of his limbs. His friends had strong faith in Jesus but the crowd was so great that they could not get him introduced into his presence and when they could not come nigh unto him for the press, they uncovered the roof of the house where he was, and when they had broken it up, they let down the bed wherein the sick of the palsy lay. They were determined if possible to obtain a cure. The great physician was there. This was a most favourable opportunity and they were resolved that this poor man should have the advantage of the skill and power of Jesus. In order to accomplish their benevolent intentions they carry the sick man to the roof of the house and when they had opened it, they let him down on his couch and lay him before the Saviour. This might be considered as a bold intrusion, and many might be offended with the liberty they had taken, but Jesus did not turn from him as tho he were an unwelcome guest, but on the

contrary approved of what they had done. They shewed what confidence they had in him by using such means to obtain relief for the poor man, and Jesus richly recompensed their faith which had urged them to such exertions. No doubt many in the crowd were variously affected at this time when they saw the poor man

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who had no use of his limbs lying before Jesus. It is probable some doubted his power and others his willingness to attend to such an object of wretchedness and misery. All would have their ears attentive and their eyes open as soon as the situation of this poor man had gained our Lord's attention. The very sight of such misery was quite sufficient to call forth our Lord's compassion. He was at all times ready to lend his healing power to the sons and daughters of affliction. We never read that he turned away from one in distress. We are not informed that either this poor man or any of his friends on his behalf made any particular request to Jesus but only laid him down in his sight. Jesus ~~knew~~ knew the state he was in, what he wanted both for body and soul, and not only healed his bodily disorder but openly and publickly (*sic*) forgave him his sins, ~~and~~ saying with authority unto the sick of the palsy, son thy sins be forgiven thee. What astonishment must now be excited in all. What must have been the feelings of this poor man. How instantaneously is he healed both in body and mind. This he had not expected. All that the afflicted man thought of was to obtain healing of his bodily disease, but the divine physician in an instant heals his soul, fills his with joy and peace and give him a full assurance of a better world. As all afflictions are the natural consequences of sin, God in his goodness sometimes makes use of one affliction and sometimes another to deliver us even from our sins, and this disorder no doubt sent as punishment of sin, and at the same time to shew the sovereign power and glory of God. Jesus removed his sins, forgave them all, as the much greater evil that the palsy.

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He spake to this poor man in the most tender and affectionate manner, son thy sins are forgiven thee arise take up thy bed and go thy way into thine house. How great must the joy of this poor man have been now. With what triumph would he return to his family. How would he proclaim the Saviour's love, and how much astonished must his friends have been to see him restored to such perfect health of body, and such unspeakable happiness of mind? How would he exclaim with the prophet, bless the Lord, Oh my soul etc. Come unto me all ye that fear God & I will etc. He felt now his heaven to be begun below. He knew the Son of Man had power (on earth) to forgive sin. His conscience was now cleansed, ~~his~~ he was now born again, and he now rejoiced in hope of the glory of God, and no doubt would long for a better world, and would have only one desire, viz. to glorify God with his body and soul. The multitude saw and heard what Jesus did. They beheld the poor man healed. They saw him take up his bed and walk. They beheld the holy joy that shone in his countenance, and heard him proclaim what blessings had been imparted to him. One would have thought, when they heard Jesus say thy sins are forgiven thee, all would have said

immediately Lord pardon my sins, extend thy mercy to me, ~~also~~ bless me even me also O thou blessed Jesus. The Saviour (of the world) was ~~ready~~ present. The power of the Lord was ready to heal. What a favourable opportunity did they now enjoy to obtain reconciliation with God and pardon for all their sins for the same almighty goodness that forgave the poor

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afflicted man could have pardoned all present instantaneously but instead of the benevolent conduct of our Lord having its proper effect upon the minds of others, to excite them to request the same spiritual blessings that had been bestowed upon the poor ~~par~~ paralytic man, it only excited their imagination. The scribes and ~~pharisties~~ Pharisees immediately accused him of blasphemy and said why does this man thus speak blasphemies? They had seen the miracle which Jesus did, but this had no effect to soften their hatred or to remove their prejudices against him. It is more than probable when Jesus told this afflicted man that his sins were forgiven him, that the scribes and Pharisees shewed their indignation in their changed countenances, for they immediately charged him with blasphemy, which was a capital offence amongst the Jews. Thus they turned thro the pride of their hearts the most godlike actions of our Lord in the most serious charges against him. Jesus knew their thoughts, how they reasoned in their hearts and how they inwardly condemned him. He knew the full extent of their malice and prejudices, and that they were fully determined to reject him. When they contemned him in their hearts for blasphemy, the charge would have been just if the application had been just. They said amongst themselves this man blasphemeth, for who can forgive sins but God? Certainly none can forgive sins but God, and any mere creature that should pretend to do this would be a blasphemer but their objection against him in this instance ~~in this instance~~ was altogether unfounded. Jesus having claimed the power

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to forgive sins, immediately stated his vindication of it, which was the 2<sup>d</sup> thing to be considered.

Our Lord was ever willing to satisfy those who desired information and by multiplied proofs to leave infidels without excuse. He now stated a criterion by which they might judge of his claim and appealed to all present whether the healing of the paralytic man would not be an evidence of his divine power and whether he who could restore the most miserable objects of disease to health ~~in a~~ by his own authority by even speaking a word were not equally able to forgive sin. This was as just a criterion as could be proposed. If Jesus was not God he could never by his own power heal the man, nor if he were a blasphemer would God work such a stupen[d]ous miracle to confirm his blasphemy. They all saw the paralytic lying upon his couch. There could be no deception in this. They saw that he could not stand for he had lost the use of his limbs. It was as much as if our Lord had said, you are indignant with me and charge me with

blasphemy because I have said to this poor paralytic son thy sins are forgiven thee. You see the helpless state this man is in. I will ask you whether it is easier to say to this poor man, thy sins be forgiven thee, or to say arise and walk? I can do either one or the other, they are both equal with me, but that you may have a proof that the Son of Man hath power on earth to forgive sins I will say to the sick of the palsy arise and walk. If he is not immediately healed I will admit I have no divine power, but if he is healed, the proof will be conclusive.

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Jesus then turning to the sick man said unto him, I say unto thee arise take up thy bed, and go thy way unto thine house, and immediately he took up the bed, and went forth before them all [*unclear*] so much that they were all amazed, and glorified God saying we never saw it in this fashion. Thus were the enemies of Jesus effectually put to silence. They could not ~~resist~~ resist the evidences of their own senses, what their eyes saw and what their ears heard. One would have supposed that all would now have loved Jesus, that all would have believed that he was the ~~prophet~~ (messiah) of whom Moses and the prophets did write, that all would have received him as the Son of God who had been promised to them for ages, that he was the son of David the King of Israel. Yet none appear to have understood his real character, and the conclusions that were to be drawn from the miracles which he wrought. They still viewed Jesus as a man, acting by delegated (*sic*) authority for we are told by Saint Matthew that when the multitudes saw the miracles which Jesus did they marvelled, and glorified God who had given such power to man. They did not consider him as the incarnate God, as the promised seed, as the long expected [*unclear*]. They overlooked his power, majesty and glory on account of his mean birth and parentage, tho they were often at a loss to account for the soundness of his doctrines, the force of his elloquence (*sic*) and the strength of his arguments, for we are told that he taught the people with authority, and not as the scribes, that he spake as never man spake, and that all were astonished at his questions and answers when reasoning with the learned men of the Jewish nation

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publicly (*sic*) in the Temple but not withstanding all that Jesus did and said to prove his divine character to shew that he was the Saviour of the world. Yet few believed in him. But the consequence of their unbelief proved fatal to their nation. The blessed Jesus knew that it would when he wept over Jerusalem, Nay even when he was bearing his cross to Calvary he felt more for the miseries that were coming upon the Jewish nation than for himself. Daughters of Jerusalem weep not for me, but weep for yourselves and for your children. We have now considered the authority which Jesus exercised when upon earth, and the vindication of it against his enemies, and shall now conclude with 3. inferences from what hath been said. We find here that Jesus forgave the paralytic man all his sins, he is able and willing now as he was when upon earth. When he sojourned as a poor man amongst the sins of men here below, he had

power to forgive sin, and often exercised that power unsolicited, uncontrolled. Tho the exercise of this power subjected him to the charge of blasphemy and exposed him to the indignation of his enemies, yet he would not conceal it, but publicly (*sic*) declared it, and exercised it in the very presence of those who hated him, and this particular doctrine. Has he less power (or compassion) now that he is enthroned in Glory? Or now that he is exalted on purpose to exercise that power, will he neglect to exert it. St. Peter tells us, him hath God exalted with his right hand, to be a prince and a Saviour for to give repentance unto Israel and forgiveness of sins. He now sits on the Throne of Glory for this express purpose. What encouragement is here

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for us? How ought we to come boldly to the throne of grace? Will he who bestowed mercy unasked upon so many poor objects of misery, sin and woe upon earth, cast out our petitions now he is in heaven? where he is gone to receive gifts even for the rebellious also? Let us then present ourselves before him with all our miseries and wants. Let us try by all possible means to gain access to him. Let us break thro every obstacle that would defeat our endeavours. Let us approach him with a full assurance of his power and willingness to save us. Sooner shall heaven and earth fall than he reject one poor believing penitent. All things whatsoever ye ask in prayer believing ye shall receive. What a precious promise is this. How full of encouragement to those who know their want of a Saviour, that feel how guilty and condemned they are, and what misery their sins have reduced them to. None need be cast down on account of their unworthiness (*sic*), for Jesus is able to save all that come unto him.

2. In. we have need be exceeding thankful for any affliction that brings us to ~~God~~ Jesus. If the paralytic man had never been disordered he would never have been brought to Jesus. He would never have heard those sweet words of everlasting salvation son thy sins are forgiven thee. His afflictions were the blessed mean of leading him to the Saviour of the world. Does he not rejoice to this hour in heaven that God had sent him that affliction. No doubt he numbered amongst his richest mercies, and often exclaimed with the psalmist of judgement and of mercies unto thee O Lord will I sing.

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It is thus at the present day. Many would never thing (*sic*) of Jesus if it were not for afflictions. But thro heavy temporal afflictions we are thro the divine blessing brought to the enjoyment of spiritual blessings. Let all those who have experienced this give thanks to God, and say it is good for me that I have been afflicted, that I might learn thy statutes. I know O Lord that thy judgements are right and that thou in faithfulness hath afflicted me, and let all those who are now in trouble seek chiefly the remission of their sins. Let them see what a dreadful evil sin is which causes them so much [*unclear*] and pain. All are diseased and that mortally whether they are sensible of

this or no. All are in want of this greatest physician as there (is) no other that can heal the wounds of sin, and restore life and health to the soul.

Lastly. This subject gives us all possible encouragement to intercede with God on behalf of our ungodly friends and neighbours. We see what pains the friends of this poor paralytic man took to get him to Jesus. They had him carried. We see our friends and neighbours around us dead in trespasses and sins perishing in iniquity. But shall we not try to bring them to Jesus to lay them before him as they are. If we cannot prevail upon to come to him, we can carry their case with us and lay it before him at a Throne of Grace. We can interceed (*sic*) with God for them. The Saviour will not think our supplications for them an intrusion, but will be pleased rather than offended with our prayer. Nor shall our labours of love be without many good

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effects. Little do we think how many thousands have been converted in answer of the prayers of God's people for them, and who can tell but God may hear us on their behalf, and that we may see those whom we pray for healed of their sins and rejoicing in the redeemers grace and mercy. Let all such as feel a want of the atoning blood now apply to the fountain opened for them. All that are weary and heavy laden are invited to come unto him, and he has promised to give them rest. He hath appointed his holy sacraments in order to perpetuate the remembrance (*sic*) of his precious death and burial, that we may bear in our minds his dying love, and that our souls may be refreshed thereby. Do this as often as ye do it in remembrance of me. All men ought to partake of his holy sacrament, for all stand in need of his atonement. Those who love the Saviour will love his ordinances. They will come to his table in full expectation of meeting their Lord and Saviour, and tho they know that they are not worthy to gather even the crumbs that fall from his table, yet as he has invited them to sit down with him there, they thankfully accept the invitation. Here their souls are often greatly refreshed, he pours his consolations into their hearts, fills them with a glorious hope, gives them a foretaste of heaven, and causes them to rejoice in him. Let then the poor humble penitent draw near, and take this holy sacrament to their great

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and endless comfort. The hungry he will fill with good things. By and by the believing soul shall celebrate in the presence of his Lord in glory this holy and heavenly feast, when he shall sit down with Abraham Isaac & Jacob in his everlasting kingdom, where fears and sins and doubts and temptations shall no more afflict his mind.

Let me remind all of you who this day turn your backs (upon) this holy sacrament what contempt you pour upon the richest bounties of heaven. It was for your salvation that that (*sic*) the Son of God came down from heaven to bleed and die, and to make an atonement for your sins, but these momentous truths have no effect upon you and never will have till you are determined to lead a new life. It is the love of sin that

keeps you from this divine ordinance. You are not willing to ~~part~~ repent now but wait for a more convenient season, which season may never come. ~~God~~ (Jesus) says compel them to come in that my house may be filled, but you will not be compelled, you ~~will~~ begin to make this (vain) excuse or the other for your neglect. Well you will not long abuse the greatest of all mercies. You will not long neglect his ordinances. Death will put it out of your power very soon. If you know you are unfit to meet at God's earthly table, you must be sensible that you are far more unprepared for heaven, and you must also be aware that while you continue and neglect and despise God's ordinances he will despise you, and in the end will command his angels to bring you (his enemies) who would not that he should reign over ~~you and~~ and then you will be consigned over to to (*sic*) eternal darkness and despair.

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## Sermon 54

This sermon uses Simeon's outline.

Luke 6. C. V. 19<sup>th</sup>. And the whole etc.

In pursuing the history of ancient heroes we may often be lead to admire their skill & valor (*sic*), but we shall much oftener be shocked at the means they used to aggrandize themselves, and when we see them rising trophies in the ruins of slautered (*sic*) nations we shall be induced to consider the scourges & plagues of mankind. But how different will be our sensations when we read the history of our blessed Lord & Saviour who did no evil but on the contrary always went about doing good. In marking his footsteps thro the world we shall see nothing be (*sic*) benevolence and goodness in all his actions. If we trace him thro the country of Judea in his laborious travels, and view in every place the objects that surrounded him, we shall behold at one time the eyes he has just now opened, the dead he hath raised, the sick he hath healed, all gazing upon him with wonder & gratitude, and at another time the ears

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he hath unstopped drinking in the word of everlasting life that driped (*sic*) from his lips. Here we shall behold the hands he hath restored to use streatched (*sic*) forth to proclaim his praise, and the feet he hath strengthened leaping & and dancing around him with irrepressible delight. There we shall see the tongue he hath unloosed with incessant acclamations. Such accounts as these if considered only in a temporal view cannot but excite in us a sympathetick (*sic*) joy, and afford the most pleasing sensations, but no doubt all our Lords miracles were intended to convey some spiritual instruction to mankind, in which view they acquire and (*sic*) additional, and almost an infinite importance. ~~Perhaps it may be too much to say that all~~ We may see that there is a very strong analogy between the miracles he wrought on the bodies of men, and the spiritual blessings he conveys, and from this we have at least a

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just occasion of considering what he will do for our diseased souls. In this view we propose to consider the account given us in the chapter before us. We are informed that a great multitude came to Jesus out of Judea & Jerusalem & from the coasts of Tyre & Sidon to hear him, & to be healed of their diseases, & then it is said in the words of our text, that while multitude (*sic*) sought to touch him, for there went virtue (out) of him, & healed them all. To illustrate this subject, we shall 1. trace the analogy between the miracle wrought by our Lord on the bodies of men, & those he still works for their souls. Many were brought to our Lord who were blind, deaf, dumb, leporous (*sic*), and diseased with every malidy (*sic*), and some even possessed with devils. And such is the state of men at this time in a spiritual sense. There is not one in this congregation but what is infected with the power of sin, not one, but whose body & soul is diseased with this dreadful & fatal malidy (*sic*).

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Like the Laodiceans however men may think themselves rich & increase in goods etc and therefore need to take counsel of our Lord and to anoint their eyes with eye salve that they may see. Men's eyes must be opened before they will turn from the power of Satan to God. When the Lord Jesus appeared to Saul of Tarsus (*sic*) to make him (a ministering) a witness to those things he had seen and heard, he told him that he would send him far hence amongst the Gentiles, to open their eyes, to turn them from darkness to light etc. This is the first blessing men receive from Jesus. The eyes of their understanding are opened in order that they may apprehend their danger and flee for ~~hope~~ safety to the hope set before them, for all men by nature are ignorant of God and stand in need of divine teaching, and no power on earth can open the human understanding, and cause the light of the glory of God to shine into it. The same almighty word that said in the morning of the creation let there be light and there was light

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must command light to shine into our hearts or we shall live in ignorance all our days, and perish at last. The unconverted man is represented in scripture as not only blind, but deaf also. As having ears but not hearing. This our Lord said when addressing the Jews in the very words that the prophet long before had addressed their fore fathers. "This people's heart is waxed gross, and their ears are dull of hearing and their eyes have they closed least (*sic*) at any time they should see with their eyes, and hear with their ears , etc. Our Lord is not only speaking of the Jews in his day, but by inference to all mankind in every age. Nay to every individual. We are not only spiritually blind, and deaf by nature, but the ~~sin~~ of leprosy of sin his (*sic*) deep in our hearts, as the holy prophet intimates when in allusion to the converted leper, he says of himself and all around him, woe is me for I am a man of unclean lips, and I dwell in the midst of a people of

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unclean lips. He saw and felt his own miserable state, and was deeply humbled before God on account of it, and also the state of all that were around him, and lamented with a broken and ~~contrite~~ contrite [heart] his own sin, and the sins of the people committed to his care. The daemonicual (*sic*) possessions were not properly disorders, yet they always enumerated with them when the miracles of our Lord are recited. None could cast out devils but our Lord and those to whom he delegated that power, and however humiliating the ~~thought~~ (truth) may be, it is certain that every man in an unconverted state is possest (*sic*) of Satan. He has full possession of the unregenerate heart. The unbelieving world are blinded by Satan. The God of this world that is Satan says the apostle hath blinded the minds of them that believe not lest the glorious gospel of Christ should shine into them. By his secret influence [*unclear*] upon men's mind he shut up their understanding, and prevents the divine

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light from shining into them. Unconverted men are not only blinded by Satan, but they are governed by him also. The apostle St. Paul when ~~describ~~ describing the state of the people [*unclear*] previous to their conversion to the gospel he tells them the situation they were in

before they heard the word of life, and believed in Christ. In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. The apostle declares here that they were wholly under the government of Satan who is called the prince of the power of the air. The same is the state of all unconverted men, tho they know it not, and when this solemn truth is told them they will not believe it, but spurn the idea and are ready like the Jews of old to say are we blind also, are we led captive by Satan, are we under his government. The apostle might say this of the heathens who

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who knew not God but you would not pretend to say that this is our case, who are Christians who have been baptized, and can read our Bibles and believe in one only true and living God. We surely cannot be led captive by Satan and be under his government. However men may argue in favor of their state, by nature al mankind is the same, (all) are have been shapen in iniquity and in sin did their mother conceive them, and all are still under the influence of Satan, till they are translated from the Kingdom of Darkness into the Kingdom of God's dear Son. It is he, and he alone that can set them free. Whatever evil men are excited to commit it is thro the instigation of Satan. After Judas had received the *[unclear]* we are told Satan entered into him. What was the consequence. He betrayed his Lord & master, and perished under the heaviest judgement. Peter told Ananias that Satan had filled his heart to lie unto the Holy Ghost

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All the New Testament writers attribute the evil that is in the world to the influence of Satan, to that power & dominion which he maintains over men's hearts. Thus we see that men (by nature) are spiritually blind, deaf, leporous (*sic*), and under the influence and government of Satan. We would observe in the 2<sup>d</sup> place that there is a resemblance between the cures wrought by our Lord upon the bodies of men, and the cures which he will work upon their souls. Wherever the blessings of the gospel (salvation) are mentioned in the prophets, they are set forth in some highly figurative expressions, and by none more commonly than by those relating to bodily cures. The prophet Isaiah says, in that day shall the deaf hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness and again the eyes of them that see shall not be dim, and the ears of them that hear shall hearken, and again then the eyes of the blind shall be opened, and the

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ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing, which figures are afterward explained as relating to the spiritual salvation of the church, for the prophet adds, the ransomed of the Lord shall return and come to Zion with songs etc. That those spiritual blessings which men receive thro the medium of the preached gospel shall end in their final salvation and glory. The application which the inspired apostle makes of these prophecies further evince the truth of our position. St. Matthew beyond all doubt quotes a passage which relates to the spiritual benefits that were to be offered thro the

death of Christ & explains it in a way of accommodation as referring to the bodily cures which our Lord wrought. St Matthew tells us when the evening was come they brought unto him many that were possessed (*sic*) with devils, and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled

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which was spoken by Esaias the prophet saying himself took our infirmities and bore our sicknesses. Further our Lord having healed a blind man takes the occasion to trace this very analogy between the spiritual blindness of the Pharisees and the bodily blindness which he had just healed. For judgment I came into this world that they who see not might see and that they who see might be made blind. There is also a resemblance between the manner in which the diseased people applied unto our Lord for healing, and manner in which we should apply to him for spiritual healing. Of all the multitudes that came to our Lord there was not one who was not sensible of his disease. More over they all came to him with deep humility prostrating themselves before him in the most humble manner, and acknowledge their confidence in him, and the total insufficiency of all other means. St. Mark tells us that a certain woman who had an issue of blood 12 years, and had suffered many things of many physicians, and had spent all that she

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and was nothing better, but rather grew worse when she heard of Jesus, came in the press behind & touched the hem of his garment, and was immediately healed. Such was their earnestness to obtain a cure, that many came from far & he healed them all. There was no disease but what he cured. He never sent one afflicted soul away informing them that their complaint was incurable. We may observe that they all came in faith to him. It is true, some few indeed doubted his power and some his willingness. Lord if thou wilt, said the lepper (*sic*), thou canst make me clean etc. But none doubted both his power and willingness, and the greater part that came unto him entertained no doubt at all. Thus then should we go to Jesus weary and heavy laden with our sins, and so sensible of our spiritual wants, that if he should ask us, what wilt thou that I should do unto thee, we may answer him immediately, Lord that this disorder may be healed, that this sin may be forgiven. We must also come with lowliness of mind, confess our inability to

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obtain relief from any other quarter, and our dependence upon him alone. Let us imitate the prophet, and take with us words, and turn unto the Lord say unto him, take away all iniquity & receive us graciously. So will we render unto the[e] etc. More over in proof of our earnestness, ~~but~~s we must not merely seek, but strive to enter into etc. The Kingdom of Heaven etc. We should act like the importunate widow, and cry day and night unto him. We must also exercise faith upon Christ believing him both able & willing to save us for they that come unto God must believe that he is etc [*unclear*]. There is also a resemblance between the

in which our Lord<sup>143</sup> the disorders of those that came unto him in the days of his flesh and the manner in which he will cure ours. He sometimes healed people secretly as when he took the deaf man aside from the multitude and put his fingers into his ears, and said be opened and charged him to tell no man so he has now many hidden one in whose

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hearts he carries on a secret work, and heals them without attracting the notice of the world. All other times he performs the cures openly and in the sight of all, as when he had the man with the withered hand stand forth in the synagogue and he healed him. So often he converts the souls of profligate sinners openly, that all the world beholds the change that is made in them and are filled with wonder. Sometimes he wrought his cures instantaneously, as in the man at the pool at Bethesda, so he effects a sudden change in the hearts of many at the present day, causing them to cry out like the jailer what shall we do to be saved. At other times he performs his cures gradually, as in the case of the blind man who in the first instance saw men as trees walking. Thus he often carries on the work of grace in men's souls gradually leading them on from conviction to conversion by degrees.

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Sometimes he used means in curing them as when he put clay and spittle on the blind man eyes. So he now converts many by the preaching of the gospel. At other times he used no means, as in the case of the ten lepers, who were cleansed as they were going on their way, so he often imparts the knowledge of himself by the teaching of his Spirit without using any particular means or instruments to convey instruction to their minds. But however varied his manner was with respect to these things, in one respect it was uniformly the same, whomsoever he cured, he cured perfectly, and thus he always carries on his work in the souls of men, and perfects that which concerns them that come unto him. Since then without any forced interpretations we may draw such instruction from his miracles in general let us endeavour in the 2<sup>d</sup> place to improve the particular [*unclear*] recorded in the text.

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If in the concerns of our souls we ~~desire~~ desire either direction or encouragement, we cannot find them anywhere more suitably afforded than in the passage before us, where the conduct of the multitude suggests the former, and the conduct of Jesus the latter. Let us then improve it for direction. We should not dare to direct you to follow the multitude since that would lead you in the broad road that leadeth to destruction, but in the present instance we say follow that that came to Jesus. Follow them in the conviction that they had of their own need of Christ. Every one felt that he laboured under a disorder that needed healing and if each of them had been asked what is your disorder, and what is yours, they would all have told ~~what~~ the principal symptoms of the disorder under which they laboured. Now thus must we go to Jesus feeling and lamenting the ravages that sin hath made upon our souls.

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<sup>143</sup> These words "the in which our Lord", appear to be out of context.

It is not sufficient to confess in general that we are sinners. We must open our case unto him and tell him thus and thus have I done. And if the Spirit of God hath truly convinced us of sin we shall find no more difficulty in this than a poor afflicted man does in opening his complaints to a physician. We should follow them also in their earnestness. We are told that the people pressed on Jesus so that they who were nearest to him could not maintain their place by reason of the multitudes who strove with all their might to gain access to him, and to touch him. Many who only touched him were healed. They not only left their own business to gain a cure but in many instances prevailed upon their friends to relinquish their occupations also in order to carry them to Jesus. In short they postponed every (worldly) consideration to that of obtaining a cure from him. And who could blame them. They found their need of healing & they knew that they would on no account lose the opportunity afforded them and when they could in no other way gain access to him

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they would go to the top of the house and let down their diseased friends on couches thro the tiling. Would to God we were all thus earnest for the healing of our souls, that no condemnation whatever was suffered to detain us from the Lord and that one of us might not delay another hour to go unto him, for we are all diseased, and ruined [*unclear*] by sin. We are far more favourably circumstanced than this multitude were. Jesus is everywhere present to heal us, if we could only break thro the crowd of our lusts and worldly cares ~~to~~ that are within our hearts. There is no other crowd that can keep us from him. Let us then [have] the utmost care for our souls & go to Jesus without delay, for this is the accepted time etc. Let us also follow the sick whom Jesus healed in their faith. They were not only ~~conv~~ convinced of Christ's willingness & power to heal them but were assured that if they could only touch the hem of his garment they should be ~~he~~ whole. They did not stand reasoning about the matter or go & try other means, but applied to him

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as all sufficient to heal them. So we must go to him, not endeavouring first to heal ourselves by our repentance, or labouring to make ourselves fit for him by our amendments, or questioning whether he will receive us. We must go to him just as we are however filthy and unclean and be firmly persuaded that we shall not seek his face in vain. What great encouragement have we to do this from our Lord's example. How wonderful was it that the Lord of glory should suffer such a multitude of miserable objects to press upon him whose various diseases had made them bothersome to the eye. Yea that he should go thro all the tow[n]s cities and villages for the purpose to find out objects for his benevolence to exercise upon. And will he now be inattentive to our spiritual wants when we rush as it were with holt violence into his presence and seek to touch him. Will he forbid us? or say stand off, thou art too sinful, too vile, too polluted to [be] admitted to my presence.

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Hath he not said on the contrary that whosoever cometh unto him he will in no wise cast out. Let then the trembling sinner then take courage, for his mourning shall be turned into that

triumphant cry, bless the Lord O my soul etc. We may also call your attention not only to his great condescension (*sic*) but to his compassion. There was not one of all the multitude that came unto him that was dismissed without a cure for we are told that he healed them all. Tho many of them had probably despised him, and joined with the public opinion to deride him, yet his bowels of compassion yearned over them. Many no doubt were as unthankful for the cure they had received as the 9 lepers yet he did not withhold his mercy from their bodies. How much more will he then have compassion upon those who humbly seek their soul's salvation when

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he ~~be~~ beholds the humble penitent supplicating for the pardon of his sins, and the renevation (*sic*) of his heart. Will he turn from him, and shut his ear at his cry. No, no. He will rather fall upon his neck like the father etc.<sup>144</sup> Why then should we be discouraged. What, tho our sins be great can he not forgive them? What, tho our habits of vice be deeply rooted? can he not overcome them by the influence of his Spirit. What, tho our temptations be manifold, can he not deliver us out of them all? Let us then depend upon him, and give ourselves body and soul unto him, and we shall find him able to save etc. Lastly let us picture to ourselves the state of the multitude who had touched him. What joys. What raptures. What congratulations from surrounding friends. What universal shouts

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a[nd] acclamations to the honor of Jesus. When they returned to their homes the blind would want none to lead them etc.

Why should it not be so with us in a spiritual sense at the present time? Why should not we return to our houses rejoicing having obtained healing to our souls.

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<sup>144</sup> This is a reference to the father falling upon the neck of the returned prodigal son with a kiss of welcome.

## **Sermon 55.**

This sermon uses Simeon's outline.

Isaiah 25. V 6-8 In this mountain will the Lord etc.

Many passages of scripture from their language might be supposed to belong only to the Jewish dispensation, will be found to refer (in a) more especial manner to the times of the gospel. The mountain so frequently mentioned in this place and in many other parts of the scriptures was Mount Zion, the place where God's holy temple stood, and of which Moses had so often spoken of to the Israelites when in the wilderness to encourage and comfort them under their privations. This mountain was honoured & distinguished above all other mountains by being made the peculiar residence of the deity. On this mountain in his holy place God dwelt. The holy of holies was built here, and it was from this holy mountain that God revealed himself from time to time to the Jews. Here all their sacrifices and offerings were made unto him & to this mountain all the males were commanded to assemble three times

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a year in order that they might worship their God. It should seem that all the great things which God has promised to the world should be transacted here upon this sacred mount. But mount Zion was a type of the gospel church wherein God more eminently dwells. The Jews worshipped him in his temple. They heard the prophets preach. They had the law read every Sabbath Day. They offered up their sacrifices upon his altars. They saw his glory, and were favoured above all nations of the earth with having the Lord their God so nigh unto them. But as they could only form an idea of Christ and the glory that should follow his advent into the world from the types and shadows of the ceremonial law, their knowledge of God & the wonders of redeeming love were very confined from those which we now enjoy, because we have seen all the promises fulfilled and life & immortality brought to light by the gospel. It is in the church of Christ. In that church with which we are now favoured of God bestows the blessings which are here promised.

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From the words of our text we will endeavour to shew that the gospel which is here promulgated affords 1<sup>st</sup> A feast to the hungry. The Lord shall make says the prophet, unto all people a feast of fat things, of fat things full of marrow etc.

2<sup>ly</sup> Sight to the blind, and the Lord will destroy the covering that is over all people, and the vail (*sic*) that is spread over all nations.

3. Victory to the oppressed. He will swallow up death in victory and the Lord will wipe away tears from all eyes.

1. The gospel here promised affords a feast for the hungry. The gospel calls us to a luxurious feast. The terms in which this feast is expressed are evidently intended to raise in our minds the highest conceptions of its excellency. A feast is far more than a common meal and



conveys an idea of costliness & abundance. A feast of fat things imports that the choicest provisions are set forth, and the fat things being full of marrow, suggest that no expense is spared in procuring whatever can provoke the appetite of the guests or afford them pleasure.

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But wines are also added. Wines that have contracted a delicious flavour by being long kept upon the lees, and wines well refined, and that delight the eye while they gratify the palate. What are we to understand from this accumulation of ideas, but that as the ~~psalmist~~ choicest viands administer nourishment and comfort to the body, so the gospel provides every thing that can exhilarate and support the soul. After all this representation falls far short of the truth, for the promises of the gospel are infinitely sweeter to the hungering & thirsty soul than the most exquisite food can be to our taste. The gospel affords a joy unspeakable and full of glory. We may find words to convey the gratifications we ~~feel~~ feel at a good feast. We can find terms to praise the wine and the food, but the spiritual food which the gospel imparts to the soul that is hungering & thirsting after righteousness yields such pleasure that no words can convey or express. Hence it is called a joy unspeakable, and a peace that passeth all understanding.

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Let but a sinner who ~~pasts~~ (pants) after pardon as the hunted hart panteth after the water brooks be enabled to apply the promise of Jehovah that crimson sins shall be made white as snow or that word of Christ's whosoever cometh unto him he will in no wise cast out. What a transport of joy will he not feel. How will his soul be filled with marrow and fatness, while he praises his God with joyful lips. O Lord says the happy soul I will praise the etc. What strength did that word, my grace is sufficient for thee, administer to St. Paul under the buffetings of Satan. In the strength of that promise, he was enabled to go on not for a day only but to the end of his life. It afforded him continually support and comfort, and such is the gospel to all who continually embrace it. It administers nourishment (*sic*), comfort, strength, peace, joy, and fills the soul with an hope which nothing (can) confound, or extinguish. This feast has God himself prepared for all people. It is none other than the Lord of Hosts that hath spread ~~his~~ this table, and invites

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[all] people, not of the Jews only, but of the Gentiles also, yea the very vilest of the human race. Many it is true when invited will no[t] come. They make excuse. One has one thing to attend to and another, another worldly object in view. However that does not prevent him from providing a continual feast, nor from inviting guests to partake of it. He still sends out his servants into the high ways and hedges to call the halt, and the lame and the blind, and commands them to come in that his house may be filled. Yea tho in in every succeeding age there have been millions of guests brought in yet his message to us is this day, and yet there is room, yet we may enter, all is ready prepared for us. Oh that some here this day might be compelled to come to the gospel feast. It is here alone that your perishing souls can be fed.

There is no other place where they can be satisfied. All the world without this spiritual feast is an empty void to the soul till we

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come to the feast our souls will be starving and perishing and if we do not come soon they will perish for ever. Do not then begin to make excuse. Do not beg to be off the invitation. It is the King of Kings that has made this feast in Mount Zion. To refuse his invitation is to offer to him the greatest indignity, as he will swear in his wrath, that none of those who have been bidden shall taste of his feast who now refuse his invitation. But as this feast can be of no us[e] to those who feel not their need of it, nor discern its excellency, so the gospel suits itself to our necessities. They that are whole says our Lord, have no need of a physician. We shall therefore now show that the gospel offers light to the blind. The Lord will destroy the face of the covering cast over all people, and the vail (*sic*) that is spread over all nations. There is a thick impenetrable vail (*sic*) over the heads of men. The lusts and prejudices of men blind their eyes, and Satan by his subtle devices confirms their blindness.

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[The] God of this world says St. Paul has blinded the minds of them that believe not lest the light of the glorious gospel of Christ who is the image of God should shine unto them. As the Jews even while Moses was read to them every Sabbath day that is the law and the prophets were read publickly (*sic*) in the temple and the sacrifices offered yet they were unable by reason of the vail (*sic*) that was upon their hearts to comprehend the end and purposes of the mosaic dispensation. The apostle when speaking of the state of the Jews at the period to which we allude, says their minds were blinded, for until this day remaineth the same vail (*sic*) untaken away in the reading of the Old Testament, which vail (*sic*) is done away in Christ but even unto the day when Moses is read the vail (*sic*) id upon their heart. The Jews to this very time do not understand the prophecies nor the full meaning of the ceremonial law. Nor will the vail (*sic*) be removed from their hearts till they admit Christ to be the true messiah. The Jews are not the only people upon whose hearts the vail (*sic*) still remains. Thousands we see who live under the light of the gospel, who know nothing

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of its doctrines, but are total strangers to its fundamental truths. They attend probably the administration of the word, but they do not pray to God that they may understand it. They do not call upon him to remove the vail (*sic*) that is upon their hearts. Hence the word preached does not prophet them. They do not understand its meaning and continue blind, ignorant & dead under the most powerful preaching of the word of the gospel. Such persons have eyes but see not, ears but hear not, hearts but do not understand, and are in a similar state to the Jews to whom our Lord himself preached. This is a very awful state to be in, tho thousands are in this state where the light of the gospel shineth in the brightest manner. Oh how ought we to pray that the vail (*sic*) may be taken away from our hearts that we may see with our eyes & hear with our ears & understand with our hearts and be converted, and God may heal us. God by his gospel removes this vail (*sic*). This is his appointed remedy, and the only one.

He who commands light to shine out of darkness will shine into the hearts of all them that seek him.

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[The] things which flesh and blood could never have discovered he will reveal unto them. All divine knowledge comes from above. Man by the aid of reason cannot find God. He must submit his reason to divine revelation. Reason can never fully discover the evil of sin, the depravity of the human heart, the fullness & suitableness of Christ, the stability of the covenant of grace, together with everything else that they need to know, and which reason cannot teach them. God will not merely turn aside the vail (*sic*) and give us a transient view of the holy of holies, but will destroy the vail (*sic*), and rend it from the top to the bottom if we seek unto him. It is true this knowledge of divine truth will not be imparted unto us all at once. He will teach us as we are able to bear it, and make from time to time fresh revelations to our minds. But we must put ourselves under the teaching of the Holy Spirit. We must submit to his guidance.

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We must be willing to be led by him and ther[eby] he will lead us into all truth. But we naturally are averse to the teaching of the divine Spirit. We do not like to submit to him, as all his teachings militate against the corrupt inclinations of our carnal minds, and this is the reason we are so prone to resist the Spirit and to grieve him. It is from the Spirit that we are to receive divine light. It is the Spirit that removes the vail (*sic*) from our hearts by opening and applying the gospel to our souls. Without the promise of the divine Spirit to attend upon the preaching of the word, the ministers of Christ might as well go and preach the gospel to the dead in the church yard, as to sinners who are dead in trespasses and sins. They know their their (*sic*) words are only wind, and their tongue clay, and can produce no effect without an unction from the holy one. But as they are commanded to prophesy upon the dry bones, so they in obedience to the command, they cry O ye dry bones here (*sic*) the word of the Lord.

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[Y]ou who a\hear me this day pray that the vail (*sic*) may be taken away from your hearts, and that the gospel may produce all its happy effects upon your souls. We come now in the 3<sup>d</sup> place to shew that the Lord hath promised victory to the oppressed as well as a feast to the hungry & light to the blind. He will swallow up says our text death in victory, and wipe away tears from all faces. The former part of the text refers to the glorious gospel state, but the latter will not be accomplished till the final judgement. To that season St. Paul in particular applies the words before us. When this corruptible shall have put on incorruption etc. Taking the apostle for our guide, we are in no danger of misinterpreting the words of our text, while we say the God will ~~resque~~ rescue is (1<sup>st</sup>) from the power of death. Death is even now disarmed of its s[t]ing, and the king of terrors is made our friend. They who thro the power of the gospel are enabled to live to Christ may at any moment count it gain to die.

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Not life only but death itself is numbered amongst their treasures. To die will be their gain. It will be greatly to their advantage to die. All things are yours says the apostle. Life is yours & death is yours. Such is the victory of the real Christian over death that it is an object of hope and desire, rather than of terror and aversion. I am in a strait betwixt two says St. Paul, having a desire to depart & to be with Christ which is far better. What an happy state of mind is that man in who is thus affected, who wishes for death upon Christian principles. St. Paul said this when he was in health in the midst of his friends, and in the joyful service of his master, not when oppressed with pain, sickness or any other bodily or mental calamity. Hence we see what religion can do for us. What a source of solid consolation it is, and what a firm shield against the fears of death. When death come to the Christian, the Christian is not so properly said to die as to fall asleep in Jesus. They sleep in Jesus and are blesst (*sic*). Death may triumph for a little time over the Christian's body but his triumph will not be of long duration

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for death itself shall be swallowed up in victory. Not a vestige of it shall ever again be found amongst the saints [*unclear*]. What a glorious day will that be when there shall be no more death. Death shall not only be swallowed up but God shall wipe away all tears from off all faces. While we continue in the body there will be continual occasions for us to go on our way weeping. We must sow in tears. But even now the sorrows of the saints are widely different from the sorrows of the world. Instead of corroding the heart they bring peace along with them. They always yield the ~~peaceable~~ peaceful fruits of righteousness to them who are exercised with them. All their tears shall soon be wiped away by the hand of a tender & compassionate Father. Let then the Christian take encouragement. The promise is sure. The Lord will wipe away all tears from all faces. The promise is absolute and [*unclear*] [*unclear*] and made by him who is able and willing to fulfil it. We often are ready to promise those we love more than we are able to perform, but God never does this. He will fulfil his word to all them that fear him. What a day will that be when death shall be swallowed up in victory, when millions with a loud [shout]

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shall with one voice sing O death where is thy sting etc. There are thousands of weeping saints who are little known to the world but will then appear in glory and have all their tears wiped away. Not one will remain, not a single mourning saint. All will be filled with joy (everlasting). ~~Here~~ Dry up your tears ye saints and tell etc.

To conclude will God I would ask wipe away all tears from them that know him not. I answer no. He has told us that these shall be cast into ~~the~~ outer darkness where etc. the day that completes the eternal happiness of the saints will overwhelm (*sic*) the wicked with everlasting destruction. Consider this you who are now far from God and righteousness. What will you do in the day of God's anger? ~~and~~ It is not yet too late for you to repent and turn to him. The invitations of the gospel are sent to you this day, and it may be to some of you for the last time. Hear then the voice of God in his word, and turn unto him that you may live and not die. What shall I say to you who have come to God's holy mountain, who have accepted the

invitation to this sumptuous feast, who have eaten the bread of life, who have believed on the Lord of glory. Your sorrows will soon

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terminate. Death will soon be swallowed up in victory and all your sorrows will be swallowed up with him. Why should you mourn? Why should you hang down your heads like a [*unclear*], why should you fear? Your treasure is incorruptible, your kingdom cannot be moved, your house is eternal and all these are reserved for you, and you shall soon be put in full possession of them, and none can prevent you. Meditate then much upon the glory to be revealed. Think what your joy will be when God shall wipe away all your tears and when body and soul shall be reunited, and rejoice together over death & the grave. Then the vail (*sic*) will be completely taken away. You will know as you are known and holy of holies the residence of the deity, the celestial ~~palae~~ palace will be assured to your view, and you will be admitted in his presence where there is fullness of joy, and sit down at his right hand where there are pleasures for ever more.

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## **Sermon 56**

This sermon has used Simeon's Expository Outlines.

1 Samuel 2:25. If one man sin against another the judge shall judge him, but if a man sin against God who shall intreat (*sic*) for him.

The consideration of an earthly tribunal is of great use to restrain the wickedness of ungodly men – but as there are innumerable offences which can neither be proved by human testimony nor defined by human laws it is necessary that men should be in mind of another tribunal to which they shall be shortly summoned, and before which they shall be called to a very particular account not merely for the commission of one particular crime as is commonly the case in earthly courts but for all the sins they have committed! Long before the deluge this was a topic much enforced by the presenters of righteousness. Enoch the seventh from Adam prophesied of this day saying behold the Lord cometh with 10,000 of his saints to execute judgement upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him. Eli also adverted to it as well calculated to enforce his exhortations and to dissuade his sons from their sins & impieties. Tho' Eli was a pious man, one that feared God, yet his Sons were transgressors

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of no common stamp. They were justly reprobated as sons of Belial. Their father being far advanced in years the administration of the priestly office had devolved upon them. This office, they, to the great affliction of their father, to the dishonour of God, and to injury of the public, abused to the purposes of oppression and debauchery (*sic*). The old man endeavoured by mild and placid means to reclaim his sons, tho he ought not only to have interposed his parental, but judicial authority and to have punished their crimes in a public manner. He said only unto them why do ye such things? For I hear of your evil doings by all this people. Nay my sons for it is no good report that I hear, they make the Lord's people to transgress. If one man sin against another the judge should judge him, but if a man sin against the Lord who shall intreat (*sic*) for him. With less hardened criminals, and especially coming from an affectionate parent, those words might have produced a good effect, for if it be awful to be summoned before an earthly judge, how much more to be called into the presence of God laden with iniquities and destitute of any advocate or intercessor. The sins which the sons of Eli had committed were of a peculiar nature. They as priests had a right to certain parts of all the sacrifices that were offered but instead of being satisfied with the parts that had been allotted

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to them by divine appointment they forcibly took away whatever they chose without attending to the offering up of the sacrifices according to the directions God had given. They had gone to such lengths in wickedness that they even seduced the women that came to worship at the door of the tabernacle – by these enormities they rendered themselves obnoxious to the people, and discouraged them from coming to worship the Lord. Nay they caused the people by their iniquities to abhor the offering of the Lord. Thus the sons of Eli not only sinned against man but God. Had they only committed some heinous offence against man a judge entrusted with the execution of the laws might have punished them – but in causing the people to abhor the offering of the Lord they had sinned immediately against God himself. Hence their case was desperate as they had none in authority sufficient to intercede for them. They (*sic*) text being thus briefly explained we may proceed to deduce from it some important observations.

1. Then we may observe that the dispensing of Justice by persons duly qualified & authorised is an unspeakable blessing to society.

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The institution of magistrates and judges is a necessary part of every well ordered government. When God called his people Israel and ~~gave~~ (formed) them into a distinct nation by his servant Moses, he gave this commandment judges and officers shalt thou make in all thy gates which the Lord thy God giveth thee thro' all thy tribes and they shall judge the people with just judgement. When king Jehoshaphat set himself to restore the religious and political State of his kingdom he paid immediate attention to this point. He set judges in the land thro all the fenced cities of Judah city by city, and said unto the judges, take heed what ye do for ye judge not for man but (for) the Lord who is with you in judgement. After the Babylonish captivity also, when the Persian monarch gave commandment respecting the reestablishment of the Jews in their own land, he particularly enjoined Ezra to be mindful of this matter, and said unto him then Ezra after the wisdom of thy God that is in thine hand set magistrates and judges which may judge all the people, and whosoever will not do the law of thy God, and the law of the king let judgement be executed speedily (*sic*) upon him whether it be unto death, or punishment, or confiscation of goods, or imprisonment.

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Indeed without such an institution the laws themselves would be altogether vain and useless. The bonds of society would be broken asunder and universal anarchy would prevail – men must be kept within the bounds of established laws which are enacted for the general good, or suffer, if they presume to violate them. Hence we see from the earliest establishment of civil society if one man sinned against another judges were appointed to judge him and punish according to the nature of the crime committed. St



Paul in writing to Timothy observes that the law is not made for a righteous man but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers – for whoremongers, for them that defile themselves with mankind, for sins for perjured persons, and if there be any other thing that is contrary to sacred doctrines here are the characters which the law is ordained to punish, and magistrates as well as all in authority are bound by every civil moral and religious obligation to punish evil doers – they do not bear the sword of justice in vain.

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The same Apostle writing to the Romans he exhorts them to be subject to the powers that be in authority, for there is no power but of God, for the powers that be are ordained of God. Whosoever resisteth the power resisteth the ordinance of God's power. Rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same, for he is a minister of God to that for good. We have now shewn that if one man sin against another the judge shall judge him. Another observation we may offer arising from the obvious connexion which subsists between this and the latter part of our text – but if a man shall sin against the Lord who shall entreat for him – There are many things, not at all cognizable by human laws, that will be brought to trial before the judge of quick and dead – man's tribunal is erected principally for judging things which particularly affect the welfare of society, and in all criminal cases respect is had to actions rather than to thoughts – Juries are sworn to judge according to the positive (*sic*) evidence which is brought before them, and to return a verdict upon that evidence. Men do not pretend to be competent judges of the secret thoughts that pass each others minds – they can only judge their

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actions as the evidences of their thoughts. But the case will be very different at the tribunal of God. Every (thing) which affected the divine Government will be brought forward the sins against God as well as the sins against our fellow creatures – the sins of omission as well as the sins of commission, the sins of thought and desire as well as those of purpose & act. There is not one action of our lives that will not be weighed in the balance of the sanctuary. There is not a word ~~upon~~ of our lips which will not then bear its proper stamp of piety or transgression, there is not so much as a thought of our hearts that will not receive its just mark of approbation or displeasure. God will not judge us according to the outward appearance but according to the secrets of our hearts. If the secrets of our hearts were laid open as they will be at that great time much more vile and abominable should we now appear not only in the eyes of our fellow creatures, but even in our own. For instance we look upon the man who commits the act of murder with abhorrence, when probably that very same moment that the murder (*sic*) committed the

horrid deed, similar passions agitated our breasts that excited him. God says in the 6<sup>th</sup> Commandment thou shalt do no murder – we take for granted that none in this assembly have imbrued their hands in human blood

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yet this by no means exempts us from the charge of murder before God. Our Lord in the justly admired Sermon on the Mount has given us a clue by which we may be led to a true exposition of this commandment. Ye have heard says he, that it hath been said by them of old time thou shalt not kill, and whosoever shall kill shall be in danger of the judgement but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgement, ~~but~~ and whosoever shall say to his brother Raca shall be in danger of the Council but whoever shall say thou fool shall be in danger of Hell fire. By this comment of our Lords we are assured that causeless anger and passion are esteemed by him as violations of this Commandment – St. John tells us that whosoever hateth his brother is a murderer. Look at the melancholy effects of anger – How often does it terminate in the act of murder, when even the perpetrators of the act little suppose themselves capable of such an atrocious crime. This is the unfortunate case of the prisoner now under sentence of death. Had he been told a few weeks ago that he was capable of such a crime how would he have been shocked at the idea. He was ignorant

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of the desperate wickedness of his heart it broke out into a crime, which brings him in the midst of his days to an awful and ignominious death. From what our Lords says, anger or the hatred of any person is murder in the sight of God. Who then is innocent – who has been free from passion? Who has not conceived anger and hatred against his neighbour? And shall it be thought unreasonable to call this murder? Who can tell what our anger might have effected if the kind providence and grace of God had not prevented us. And what is that which the world has falsely called sense of honour tis revenge tis murder in the heart as it often proves murder in the act. But there are other ways of committing murder if we have wished an arival (*sic*) dead that we might be advanced – if we have wished an enemy dead because of our aversion to him these are murder in the sight of God. Out of the heart of man says our Lord proceed evil thoughts adulteries thefts murders blasphemies – with what care out (*sic*) we to guard over our tempers and dispositions. How ought we to labour to suppress and mortify our evil inclinations – what a dangerous

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<sup>145</sup>any evil thoughts in our breasts? We cannot tell what ruin what distress and misery they may occasion – In one single moment we may perpetrate a crime the injury of which all the world can never repair – Let us then not merely consider our actions ~~to~~ but examine our thoughts. We are expressly told that God will judge the secrets of men's hearts in the great [day] of judgement, and that he will then reward every man according to that which he hath done whether it be good or evil, to them who by patient continuance in well doing have sought for glory honour and immortality he will render eternal life, but to them that were contentious and obeyed not the truth, indignation and wrath.

Tribulation and anguish even upon soul of man that doeth evil – At that day we are informed the Judge will come (in the clouds of heaven) with great power and glory; and he shall send his angels with a great sound of a trumpet, even with the voice of the archangel and the trump of God . Then shall the sea give up the dead that are in it and death and Hell shall deliver up the dead that were in

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them and all small and great shall stand before God. The Antient (*sic*) of days whose garment is white as snow and the hair of whose head is like pure wool will sit upon his fiery throne, and while a fiery stream issue from before him, and ten thousand times ten thousand minister (to him), he will open the books, those awful records, the Book of Life where in the names of all his people are written and the Book of his Remembrance (*sic*), where in the most secret imaginations of men's hearts are registered – the book of conscience too, which however illegible (now) thro our ignorance and partiality will be found to correspond with his records in every particular: and lastly the book of his Law according to which he will pass his Judgement. Also who amongst [us] can reflect upon the solemnities of that day and not be filled with awe? Who amongst us can endure so strict a sentencing – not only our actions will be weighed but our thoughts will be revealed.

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Every mutinous thought, every murderous inclination ~~thought~~, every {?} desire, every lustful wish, all secret hatred whether against God and (or) man will be laid open. How many will be found in that day different characters than what they were imagined to be here – when their secret sins come to be exposed. What {?}, what {?} do men use now to conceal their crimes from the friend of their bosom and how miserable would thousands be at this moment if their real characters were known to their nearest relative and all their works of darkness laid open. The most hardened wretch that ever suffered upon the gibet would be filled with horror and indignation at the wickedness of mankind could he for one moment see the world as God sees it. We should remember that every wicked person

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<sup>145</sup> A new page starts here. The thought seems to be disjointed. Are we missing a page even though they are sown together?

contributes to the general corruption and pollution of the world. Since this is the case, that we must appear before the judgement seat of Christ and there be judged according to our works does it not now become us to be serious.

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We cannot evade that day – we cannot prevent our sins from being revealed before men and angels. Is not this an awful consideration? Our time is short, the Judge is at the door, and if we be unprepared to meet him, woe be unto us. Our sentence will be awful indeed: the very terms in which it will be expressed are already told us by the judge himself: depart ye cursed into everlasting fire prepared for the devil and his angels. Let us reflect that we are yet upon praying ground where mercy may be had, where our guilt may be pardoned and reconciliation obtained with our offended God if we seek unto him for this reconciliation. Which brings us to consider the last observation that we have to make upon this subject – viz that a neglect of Christ will be found in that day to have been the most fatal of all offences. Sins of any (other) kind however heinous they may have been, yea tho they may be of ~~so~~ such a nature as to bring us to an ignominious death may yet be pardoned of our God provided we turn to him with unfeigned sorrow and contrition, and rely on the atonement which Christ has offered. They (*sic*) Scriptures are express and full upon this subject, they declare that all who believe shall be justified from all things

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and that the blood of Jesus Christ cleanses from all sins. Let us suppose for a moment that we have not violated the laws of man, nor flagrantly the laws of God, that we have never been guilty of any atrocious crimes. Shall we in this account be acquitted at God's tribunal? Shall we need ~~not to~~ none to entreat nor to plead for us in the day? May we safely neglect the sacrifice of Christ because we have abstained from gross iniquities? Let us not deceive ourselves with any such vain imaginations. We all have sinned and come short of the glory of God, and are in a state of sin, guilt and condemnation. We may venture to put this question to the conscience of every considerate man: if you sin against God in neglecting and despising (*sic*) his Son what atonement will you offer to him. If you make light of his sacrifice offered upon Calvary, where will you find another sacrifice for Sin? If you disregard the mediation and intercession of Christ where will you find another advocate. If you sin thus against God who shall intreat (*sic*) for you? Here then the subject wears a serious aspect. We are all hastening to the awful tribunal of God, where we must give upon account of ourselves to him.

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There high and low, rich and poor, judges and criminals must all appear to receive their sentence of condemnation or acquittal. There will be no respect of persons with God. Even the criminal who died by the hand of the executioner, if his disgraceful punishment

led him to reflection and true contrition and made him implore mercy thro' the blood of Jesus, and depend upon his Sacrifice shall stand a monument of his redeeming grace tho he repented only at the eleventh hour: while his superiors in morality, yea even the Judge that condemned him, if they died in unrepentance and unbelief in neglecting the great atonement, shall shall (*sic*) hear the sentence of condemnation pronounced against them, and be doomed to that second death in the lake that burneth with fire and brimstone. Let us then enquire diligently into the state of our souls – let us judge ourselves that we be not judged of the Lord – let us examine what regard we have paid and are paying to the sacrifice of Christ . Have we sought him? Have we believed on him, is he our salvation and all we desire? What do we know of him? Is he precious to our souls – do we meditate upon what he has

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done and is still doing for sinners with pleasure and delight? And are we depending by faith upon him for everlasting life. The question is not whether we have sinned, and to what lengths we have gone in wickedness, but whether we have repented and turned to God with all our hearts and believed on his Son. He that believeth shall be saved – repent therefore and believe the Gospel<sup>146</sup>

But he that believeth not is condemned already – he hath rejected the only sacrifice for sin, and by so doing he hath sinned against the Lord – and has none to intercede for him – There is only one mediator the man Christ Jesus. And if he is rejected, we have none to advocate our cause, and therefore we must perish and that worst remedy. Let us now lay these things to heart – let us now flee for refuge to the hope set before us – and accept the offered salvation, bearing continually in mind what the psalmist says, if he, anger is kindled yea but a little {?} are all they that put their

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<sup>146</sup> “the Gospel” looks like it may be crossed out as is the whole next line which is not at all clear.

## Sermon 57

This sermon uses Simeon's outline.

1 John 3. Chap. V<sup>s</sup> 20-21. If our heart condemn us God is greater than our heart, and knoweth all things. Brethren if our heart condemn us not then have we confidence towards God.

In the description given us of the day of judgement we are informed that the Judge will be seated on this throne, that certain books will be opened, and that sentence will be passed on everyone according to what was recorded in them. I saw says St. John the dead small & great stand before God and the books were opened & the dead were judged according to those things that were written in the books. Such a tribunal there is already erected in the bosom of men. Conscience is seated there as supreme judge. It keeps a regular account of every days transactions. It summons men to its bar. It exhibits the record which it takes before their eyes, and in perfect correspondence with their actions it passes on them its awful sentence. Thus it anticipates a future judgement and forces men to read in its decisions

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their final doom. The most wicked & abandoned have generally some forebodings of future wrath. If our heart condemn us God is greater than our heart & knoweth all things. Hence we may expect to meet that punishment for our sins which our consciences now forwarns (*sic*) us of. In considering the words before us we will 1. shew how far the testimonies of our consciences may be depended upon.

2<sup>ly</sup> The benefit & comfort in having its testimony in our favor. 1. The testimonies of conscience are not always just. With many there is a sleepy conscience which suffers them to go on in their sins without shame & without remorse. So inactive & so callous is this faculty within them that conscience is justly represented as seared with an hot iron. Indeed if it were not thus with ungodly men how would they go on so cheerfully

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as they do in an open course of sin, and wilful neglect of God & religion. We may address all who are in this state in the words of the apostle awake thou that sleepest & arise from the dead & Christ shall give the (*sic*) life. With many also there is a partial conscience. They discern what is wrong in others but not in themselves, or they notice some evils but not others. They can see the mote in their brothers eye but not the beam in their own. Herod King of Judea would not violate his oath, but he would murder a prophet. The daughter of Herodias had danced at a royal banquet & pleased Herod that he swore with an oath that he would give her whatever she should ask even to the half of his kingdom. She made an unexpected request to Herod and required that the king should give her the head of John the Baptist. Surely it would have been a much less crime for Herod to have violated his rash oath, than to have committed

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such a dreadful murder upon one of the most holy men that had appeared in any age or nation. The Pharisees also would not put the money into the treasury that was the price of blood, & which they had given to Judas to betray his master, but they would persist in persecuting the innocent Jesus even unto death, when Pilate was determined to acquit him having found no fault in him. Such a conscience have many amongst ourselves. It would be clamorous if they were to commit some very flagrant enormity, while it bears no testimony against secret lusts and evil thoughts, and private hatred of our fellow creatures, or any other sin that is sanctioned by an ungodly world. For example a man will fight a duel, and feel no remorse of conscience but on the contrary will rather glory in his fortitude & courage because the law of fashion has sanctioned duelling. Hence conscience cuts partially when it does not

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(& condemn) arranged (*sic*) at its bar the man who is justly [*unclear*] for, or any other sin. When conscience becomes thus partial in its decisions we study to reconcile our actions however wicked they may be in the sight of God. With its partial dictates our consciences may not only become sleepy and partial but erroneous also. St. Paul tells us the verily thought that he may do many things against the name of Jesus of Nazareth which things he also did. Had he not done them he would have stood condemned in his own mind because he considered Jesus and all his followers as men not fit to live and that in his labouring to destroy them he was rendering a most essential service to the church of God. But when it pleased God to reveal his Son in St. Paul he saw things in a very different light and viewed himself as the chief of sinners for having thro a mistaken text hailed men and women to prison and compelled them to blaspheme.

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Our Lord hath told us that many would think they were doing God service by killing his faithful followers. Doubtless there are many both in civil and religious actions (who) are instigated by what we may call a good principal, while yet a clearer view of their duty would represent their actions in a very different light. The Jews had they known of believed Christ to have been the true Messiah they would not have crucified the Lord of Life & Glory but they did it ignorantly in unbelief, tho they had the means of information within their power. They had all the prophecies to consult respecting him, and our Lord exhorted them to search the scriptures for they are they that testify of me. It is evident that the Jews did not believe that Jesus was that prophet that should come into the world from the dying prayer of Jesus, Father forgive them for they know not what they do.

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There is also with many a scrupulous conscience they both do and forbear to do many things which from a sense of duty, when the things themselves are altogether (*sic*) indifferent in the sight of God. Thus it was with those in the primitive church that were ~~affraid~~ afraid to eat meat that had been offered to idols. St. Paul tells us that he would eat meat that had been offered to idols with a good conscience, for the idol he considered as nothing. At the same time there were many Christians who could not in this follow the example of the apostle. It

was the same with many of the converted Jews. When they embraced Christianity they would not bring their minds to renounce the ceremonial law of Moses, tho that law had been abrogated by the greater than Moses. Yet the Jewish converts thought it right to keep the law, and to exercise the ordinance of circumcision.

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But in the sight of God it was a matter of total indifference whether they observed the ceremonial law or no, provided they believed in Jesus whom he had sent. Superstition indeed is less common amongst professing Christian nations in this age, but where the mind is at all infected with it there will arise many accessions of condemnation or acquittal in a man's own conscience, when the sentence past (*sic*) upon our actions is altogether founded upon an ignorance of Christian liberty or Christian duty. Hence it is evident that conscience may condemn when it ought to acquit, and acquit when it ought to condemn. I do not mean to assert that conscience will not condemn us if we are guilty of any great sin, but that in things indifferent we may have a scrupulous conscience.

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But whenever conscience passes sentence upon us that sentence is always just when it accords with the holy scriptures. The scriptures are an infallible standard to which every action and thought may be referred and by which their quality may be determined. In order therefore to discern whether the testimonies of conscience be just, we should try them by the scripture standard. We should weigh them in this balance of the sanctuary. We should learn from the sacred volume what are the leading features of conversion to God, what is essential to form the Christian character and what tho wrong in itself will consist with real piety towards God. For example, after our Lord and Saviour had abolished the ceremonial law of circumcision, a Jew who had embraced Christianity might circumcise his son from ignorance of Christian liberty, and tho this was wrong

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yet he did not commit a sin against God, his own conscience requiring him to perform this duty. When we have obtained an adequate knowledge of the rule of our duty from the written word of God, and our conscience judges & determines our conduct by that rule then we may safely acquiesce in its sentence, and conclude that it is right, whether it condemn or acquit us. There is however, and there ever must be more credit due to the determinations of conscience then it condemns, than when it acquits because in condemning it may have respect to any single act, and found its sentence on that without the smallest danger of mistake. For conscience does, if permitted, weigh every action we perform, and as we are continually deaveating (*sic*) more or less from the path of duty, so our consciences will continually (pass)

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its decisions upon our conduct and we should (~~be~~) very carefully attend to all its condemnations. It is pleading ~~plead~~ the cause of virtue & religion. Its voice should therefore be heard. Men before they sell themselves to work wickedness must do violence to the



dictates of conscience by apprising its powerful operations, and silencing its clamorous, lest in spite of all that men can do it will sometimes be heard. If an Elijah meet an Ahab in Naboth's vineyard, conscience will then take the alarm and exclaim hast thou found me Oh my enemy. We have now shewn that some men have a sleepy conscience, hence they commit sin without shame or remorse. Others have a partial conscience which condemns only a part of their conduct that is wrong. The Jews would not go into the judgment hall at the time of our Saviour was tried, because it was the preparation for the Sabbath, lest

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they should be defiled, but when Pilate brought Jesus out, wearing his crown of thorns and purple robe, and told them that he found no fault with him and therefore would acquit him, they with one voice cried away with him crucify him, crucify him. They were not afraid of committing murder, but they were afraid of being defiled by going into the hall of justice. We have further shewn that some have an erroneous, and others a scrupulous conscience, and that the sentence of conscience is always just when it accords with the word of God and should at all times be carefully heard. To procure therefore a just attention to its voice we proceed in the 2<sup>nd</sup> place to shew the benefit and comfort of having its testimony in our favor, or in other words the comfort of having a good conscience.

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Nothing is more terrible than an accusing conscience. Man may flee from an (vindictive) enemy but not from a guilty conscience. Its testimonies are a source of present misery. When God gives conscience a commission to scourge a man it executes its commission with great effect. How did it increase the trials of Joseph's brethren in Egypt when Joseph accused them of being spies and put them in prison. This called their sin to remembrance (*sic*) which they had committed 20 years before, and wounded their minds with the keenest anguish. They said one to another we are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear. Therefore is this distress come upon us. How did conscience torture the soul of Darius when he had cast Daniel into the lions den. He could neither eat nor

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sleep till he had taken him out. For when he came to the mouth of the den king Darius we are told by the ~~profit~~ prophet cried with a lamentable voice unto Daniel, and said to Daniel, O Daniel servant of the living God. Is thy God whom thou servest continually able to deliver thee from the lions. His conscience was greatly alarmed lest Daniel should have been devoured by the lions. Conscience appalled the impious Belshazzar so that his knees smote one against another when he saw the hand, and the writing upon the wall of his palace, while he was banqueting with his nobles. How did Felix tremble on the judgment seat from the sentence of conscience, while the great apostle of the Gentiles, tho a prisoner

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in irons, reasoned before Felix of righteousness, temperance and a judgment to come. Judas could not bear the stings and reproaches of his conscience. After he had betrayed Jesus he became his own executioner. It was not even the certain torments of hell that could restrain him from the crime of self murder. How many even at the present day rush headlong into the jaws of death to free themselves from the anguish & pain of conscience. Others pine and sicken and die beneath its dreadful scourges. When it operates with a just and salutary influence it will force the most obdurate to cry out in extreme distress. When the apostle Peter charged home upon the consciences of the Jews the murder of the Lord of Life & Glory at the time he was preaching publickly (*sic*) in Jerusalem, they were pricked in their heart and said unto Peter and the rest of the

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apostles men & brethren what shall we do? Conscience operated with the best effect upon these Jews. They immediately repented of their sins & turned unto the Lord. Happy would it be for thousands at the present day whose consciences are awakened by the preaching of God's word, if they followed the example of these penitent Jews. If when their sins are set in array before them, and their consciences say to each, thou art the man, they were to begin to make the inquiry, men & brethren what shall we do. But how rarely does this happen. But on the contrary when men's minds are affected and alarmed by the preaching of God's word, how do their lusts & passions, their love of sin struggle to gain the dominion over the dictates of conscience, and the word of God. They try every means to drown (*sic*) reflection, and to stifle conviction.

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Instead of retiring into their private closet and communing with their own heart, and cherishing every godly motion, and every serious impression, they immediately rush headlong into temptation, or into the commission of sin, and set God and conscience at defiance. In this way men harden their hearts and fill up the measure of their iniquities treasuring up wrath against the day of wrath. These are the uncircumcised in heart & ears who always resist the Holy Ghost. Are none of you in this assembly guilty of this sin. Have none of you done violence to the dictates of conscience, and acted in direct opposition to your better judgement and to the positive command of God. Examine yourselves. Hear the voice of conscience this day. If your heart condemns you God is greater

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God is greater than your heart and knoweth all things. The present testimony of conscience is a pledge of eternal misery. We do not say indeed that there is no room for repentance to those who violate the dictates of conscience, and refuse to harken to its voice. God forbid that we should assert 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 be cleansed and purged by the blood of Jesus. But if conscience summon us to its bar, as God did Adam in the garden of Eden, when he had eaten of the forbidden fruit, or as he did Cain when he had slain his brother Abel. Its decisions will all be ratified

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in the awful day of judgment unless they now be reversed by true repentance and faith in Christ. If conscience tell me today that such and such actions are wrong, it will tell me so in the Day of Judgment and if the voice of conscience cannot be heard now, it most assuredly will gain an hearing by and by. It acts for God. It is the greatest blessing to us. It accompanies us thro life as a guard against sin. As nothing can be a greater tormenter than a guilty conscience, and create more anguish & distress, so nothing can be a richer blessing than a good conscience. Its testimonies are a source of unspeakable comfort at all times. It can support a man under all the vicissitudes, changes & calamities of this life. St. Paul tells us that he found this to be a wellspring of happiness within him. Our rejoicing is this, the testimony

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~~the test~~ of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God we have had our conversation in the world. Indeed, such a testimony is a continual feast to everyone that enjoys it. Having an inward witness of our integrity and sincerity we may assure our hearts before God. We may have boldness of access to him with confidence, and if God be for us we need not fear them that are against us. The Lord is on my side said the royal psalmist. I will not fear what man can do unto me. Such a testimony as a good conscience inspires confidence towards God in everything that relates to our present or future welfare and fills the soul with a joy unspeakable and full of glory.

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How desirable then is it to be able now to appeal to God like Job, thou knowest that I am not wicked or with Peter, thou knowest all things, thou knowest that I love thee, and how blessed to say with Hezekiah in a dying hour, remember now O Lord I beseech thee, how I have walked before thee in truth and with a perfect heart and have done that which is good in thy sight. The testimony of a good conscience is an earnest of eternal happiness. The witness of our conscience is in fact the witness of the Spirit of God for it is the result of a divine illumination whereby we discern the agreement of our own experience with the word of God and of a divine communication rendering that agreement an occasion of joyful confidence when we can read God's word and compare our experience with the

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experience of the saints of old, when we know that we are passed from death unto life, and all the exceeding great and precious promises are opened and explained to us by the Spirit of God, we cannot fail of being happy in the life that now is, as well as in that which is to come.

How careful should we be in every part of our conduct. Everything we do is written in the book of God's remembrance, and our consciences will ~~hereft~~ hereafter if not now attest the truth of God's record. We have all to do with him who is about our bed etc. How anxious then should we be that every day and every hour should record something good, rather than what will distress us in the day of judgement. Every days transactions will hereafter be

examined and judge (*sic*) by the judge of all the earth, whose judgements will be according to truth.

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How attentive should we be to the voice of conscience. Conscience would if we would listen to her voice ~~would~~ ~~te~~ tell us many plain and wholesome truths, for if we would judge ourselves we should not be judged. If we would only submit to its reproofs it would keep us from much evil, and safely lead us to heaven & glory. Let none of us stifle it or bribe it by fair promises of amendment, or despise it. It [is] a dangerous experiment to stifle conscience. Such attempts continued in must finally ruin the soul. Consider this ye who have habitually for years acted contrary to the voice of conscience. What a dreadful sin have you committed. Consider what a dreadful calamity a guilty conscience will be in the hour of death & ~~deat~~ day of judgement. It will be worse than death itself. To flee from it you never can.

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It will be a strong clear and incontrovertible witness against you at the bar of God. It is present with you now by night and by day. It faithfully records whatever evil thoughts pass within you, or whatever evil acts you commit, whether you notice them or no. It becomes you now to fear and tremble, and to inquire what you are to do to be saved today while it is called today.

How happy and blessed ~~all~~ (are) all those who have the testimony of a good conscience. This is a blessing you can never be robbed of. It is more valuable than all the wealth of the Indies. Such may defy every enemy. Death itself cannot affect your happiness. Death cannot make our souls afraid if God be with us there etc.

A good conscience will give a man full confidence at the bar of God. Let us then seek to attain this most valuable blessing. Let us apply to the blood of sprinkling that we may have our consciences purged from dead works.

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## Sermon 58

This sermon uses Simeon's outline.

Luke 11. Chap. V<sup>s</sup> 27-28. And it came to pass etc.

The words of our Lord tho made the continual subject of cavil & dispute amongst his obstinate and unbelieving opposers, carried conviction to the hearts of all who candidly considered them (for he spake as never man spake)<sup>147</sup>, nor was the kindness and greatness of his manners ~~more~~ less impressive than the wisdom of his discourses. He had at this time been exposing the folly of imputing the divine miracles which he wrought to the agency of Satan, as some wicked Jews when they could not withstand the evidences of his miracles, when they saw him raise the dead etc, yet accused him with being in league with Beelzebul, whom they considered as the princes of the devils. Yet all were not affected alike. All had not

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the same mean opinion of him (some believed him to be the prophet that would come into the world). His present discourse had wrought so powerfully upon one (woman) of his audience (that she felt her *[unclear]* burn), that she could suppress her astonishment, and feelings (any) ~~no~~ longer, but exclaimed aloud from the midst of the multitude, blessed is the womb that bore thee. This was the most natural language for a woman to use in expressing her (pious) admiration of him. She wished that she had been the mother of such a son (and envied the happiness of her that was). ~~She was convinced that he spake as never man spake and she~~ heard him with such inward pleasure and satisfaction of mind that her very soul was moved (into holy raptures) within her. Her observation furnished our Lord with a declaration before all, who and who only could with propriety be accounted blessed namely they who hear the word of God and keep it.

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In his answer to the woman's remark he sets before us 1. the character of the true Christian. 2<sup>ly</sup> his blessedness. 1. numberless are the ways in which the character of a true Christian is drawn in scripture by the inspired penman. But there is a peculiar beauty and simplicity in the description before us. At the same time it very clearly and sufficiently distinguished the real Christian from all other men (in the world). 1. He hears the word of God. Every real Christian considers the word of God, or the preaching of the gospel, as God's instituted means of converting and edifying the souls of men. Instead therefore of making frivolous excuses for staying at home on the Sabbath Day ( and for polluting God's holy Sabbaths) , he will suffer many inconveniences rather than absent himself from public worship. I love the place where thine honor dwelleth said the psalmist.

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Nothing will keep a real Christian from the house of God. (It is where his soul is strengthened and) a man cannot give a stronger proof of his infidelity (and *[unclear]* for his spiritual

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<sup>147</sup> These words are written below the line.

welfare) than his absenting himself from public worship. By this he clearly shows that he has no relish for divine things (and if the gates of heaven were opened to him with this feeling he would not enter in. I was afraid said the king of Israel when they said let us go up to the House of the Lord. Our feet shall stand in thy gates O Jerusalem. Nothing gave him so much pleasure as public worship as attending upon God in his house of prayer. In all his difficulties the royal priest went up to the house of God, as well as in all his happy moments. There he offered his humble prayers and supplications. And there he offered up his songs of praise and gratitude. (One day in thy courts is better to me than a 1,000). Now often is it mentioned in holy writ, of holy men of old going up to the house of God, and what

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blessings attended them there. Every true Christian will love to hear the word of God and when he hears it preached he will receive it, not as the word of man but as it is in truth the word of God. He will listen to it as the word of ~~God~~ (salvation) to his own soul in particular and will apply to himself the truths which the minister as God's ambassador sets before him. He goes with a sincere desire to meet with God and to gain instruction in righteousness (and often sits under the sha[d]ow with great delight). In this he differs widely from all other persons. For tho others may be regular in their attendance upon the divine ordinances they do not hear the word of God with that reverence, that spiritual feeling, that self application, that submission which becomes sinners in the presence of their God. Their minds are wandering to the ends of the earth while their bodies remain for a short time in the house of God.

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Many do not retain one sentence of all that they have heard for a single moment (and like the Jews of old they inwardly complain what a weariness is it etc.) But all that the minister advances however important to themselves is forgotten immediately like a dream when one awaketh (then cometh the devil and stealth the word etc.) On the other hand the real Christian not only hears the word of God but he keeps it. He keeps it in his remembrance (*sic*) as a ground of hope and joy. He does not come to hear the word of God with a determination to hear nothing or to receive nothing but what accords with his own preconceived ideas, but he sincerely desires to know what method God hath ~~proer~~ prescribed for reconciling sinners to himself, because he knows that he is a sinner, and as such must perish unless same way of reconciliation can be clearly pointed out. And when he finds from scripture declarations opened again and again, that

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God hath sent his Son to die for him, he does not say how can this be. But cordially believes the record that God hath given of his Son, and feels the blessed effects of this precious faith. It fills him with peace & joy and love. The real Christian not only hears the word of God in order that he may be saved from the wrath to come, but also (that he may regulate) his daily conduct (by it). When men are realy (*sic*) converted to God, and believe on his Son, they will no longer regulate themselves according to the maxims of the world but will inquire, what does my God require of me? What is the way in which he has directed me to walk? In what

manner am I to honor (*sic*) him? How am I to keep my conscience clear? How am I to direct my way, as not to cause the enemies of my holy religion to blaspheme? If I am a Christian, what is my duty now?

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I am not only to believe, but I am to be henceforth careful to maintain good works. I am to be a light in the world, and the word of God is to be a (lantern) to my feet and a light to my path. The best of men in whatever situation they may be placed ~~in~~ will find many who will endeavour to turn them out of the right way, but the true Christian keeps the word of God. Where with all shall a young man cleanse his way, by taking heed there to according to thy word. God's word will furnish him with instructions in all cases and at all times (in every relative source and civil duty) and much of a Christian's duty is comprised in our Saviour's own words, where he tells us to do unto others as would they should do unto us. This is the golden rule of all morality. None but real Christians take God's word

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for the rule of their conduct. This is peculiar to the Christian character. Mankind in general are governed by (the) custom and example of those amongst whom they live (and follow the *crème* of this world), and leave the divine precepts out of their rule of action. They may occasionally hear the word of God but they do not keep it in the sense our Saviour ment (*sic*). But the real Christian does which we have now shewn. We come in the 2<sup>d</sup> place to speak of his blessedness. Blessed etc. ~~We are not~~ (It is not my intention) to take a general view of this subject, but to consider it in that particular light in which it is represented in the text. The virgin Mary, the mother of our Lord, beyond doubt was the most highly favoured of women, in that she was honoured with bringing into the world the incarnate God. So the angel told her

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and so she expected all future ages would consider her. The angel of the Lord said unto the virgin Mary, hail thou are highly favoured of the Lord. Blessed art thou amongst women. Mary herself had regard to this when she said my soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour for behold from henceforth all generations shall call me blessed. But the true Christian, whoever he be, is as much blessed as she was. The Virgin as a believer in the incarnate God was doubtless a partaker of all the spiritual privileges which we enjoy thro him, but simply as his mother she possessed none of them. The real Christian at the present day has a closer union with Christ than even the virgin Mary had. The union which the Virgin had with Christ was that of a mother with her ~~son~~ child.

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He was bone of her bone and flesh of her flesh. Yet this (union) close as it was cannot be compared with that union which subsists between Christ & his believing people, for he is formed in them he dwells in their hearts by faith. He in them is the hope of glory. This is a very strong expression which the apostle uses to shew how intimate and close the union is between Christ and the believing soul. And so inseparable is this privilege from the ~~believing~~

Christian character that St. Paul tells us in plain language that if Christ be not in us then we are reprobates, cast off from God, have no share in the blessings of his people. The Virgin was one flesh with Christ and believers are one spirit. He that is joined to the Lord is one spirit says the apostle. Her union with Christ was like that which universally obtains ~~betw~~ between parents and children, but that which believers enjoy resembles rather that which

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subsists between him and his heavenly Father. This is evident from our Saviour's last prayer to his Father recorded by St. John in the 17<sup>th</sup> chapter where the blessed Jesus is offering up his supplications for his people, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, and the glory which thou gavest me I have given them that they may be one, even as we are one, I in them & thou in me, that they may be made perfect in one. Words cannot express a closer (mystical) union than this which our Lord shews subsists between him his Father and his people. This is a great mystery, yet it is no less true. How often ~~does~~ (do) the apostles speak of Christ being in them, of his dwelling in their hearts, and of being united to him as their living head, Hence we may fairly infer that the true Christian

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at the present day (have) a more intimate communion with Christ than the virgin Mary had and on that account is rather blessed. Doubtless till our Lord attained the age of 30 Mary must have enjoyed many sweet seasons of conversation with him while he dwelt under her own roof, and during the 4 years of his public ministry she must have had familiar access to him on many occasions. She was with him when he wrought his first miracle in Cana of Gallilee (*sic*), when he turned the water into wine, but upon many occasions she did not understand our Lord's meaning. (She did not always understand when he was about his Father's business.) We read again, and again that Mary kept all these things and pondered them in her heart. She meditated upon many of his words and miracles, and derived comfort from them tho she could not tell what they often fully ment (*sic*).

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She treasured up in her pious mind many of his sayings, but after all this was no other fellowship than what ever parent and every friend enjoys. (In this time) she beheld him only as man. We behold him as God. She saw him as a prophet. We see him as our mediator, as our King, set down at the right hand of the majesty on high. She heard only partial instructions on particular occasions. We have free access to him at all times and can understand now the design of his incarnation, his life and doctrine, his death and resurrection, his ascension (*sic*) and mediation, which things neither Mary nor his immediate disciples understood at the time he spoke these w[ords.]

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Then how much more blessed are we than virgin Mary in this sense if we hear the word of God, and keep it. All the plan of man's redemption is opened to our view in the word of God,



the whole completed. Here divine love is displayed in the most lively colours, and we are all personally interested in it. What Mary could only conjecture we have seen fulfilled. The real Christian has also richer communications of grace from Christ. Mary as his mother received nothing from him in this world. This is evident from what St. Matthew has related. While he talked to the people, behold his mother and his brethren stood without desiring to speak with him, and one

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said unto him, behold thy mother and thy brethren stand without desiring to speak with thee, and he answered and said unto them that told him, who is my mother & who are my brethren. And he stretched forth his hand towards his disciples and said behold my mother and my brethren for whosoever shall do the will of my ~~brother~~ Father which is in heaven, the same brother (& sister & mother). Hence every believer in him is near to him in the tenderest relation. In heaven also their relation shall be acknowledged and suitable honors shall ~~shall~~ be conferred upon them as (heirs of his) kingdom

<sup>148</sup>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.

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We shall now conclude with an address 1. to those who hear the word of God. Upon what principle do you conceive that any blessing belongs to you, when you prefer your idleness, your business, your pleasure to attendance on the divine ordinances? Can you suppose for a single moment that God is unconcerned about the honor of his word? and that he will not notice your contempt poured out upon it. Has he not repeatedly declared the very reverse. Whatever name you may be called, if you do not love God's word, you are not Christians, you do not belong to God. How ~~(there)~~ many ~~hundreds~~ there are (and) in this Colony who never upon any occasion enter the house

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of God. Many I know whom I have never seen at a place of public worship upon any occasion. + What do you think of these (such) men and women? Will you, or can you suppose that they are in as good a state as the ignorant natives with regard to God and religion? Surely not. I need not tell you what must become of all such persons. They can have no hope. They must perish and that without remedy?

Again there are many who hear the word of God and do not keep it. They regularly attend upon the divine ordinances ~~but do not~~ but never regard one word they hear. They remain the same and go on in the same thoughtless way.

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<sup>148</sup> These lines seem to be an insertion from page 18.

These will be found wanting in the end. No blessing is promised them, and none they can receive.

Lastly there are a few at all times who do hear the word of God and keep it. Whatever the world may say or ~~think~~ think of these persons they are and shall be blessed. The Lord Jesus Christ pronounces them so and will himself impart the blessedness he has ~~reser~~ reserved for them. Go on then ye who hear and keep the word of God. Hold it fast and you shall finally obtain eternal life. You may meet with trials for your adherence to it but God will not suffer you to be tempted above what you are able to be. You know how precious the divine promises are.

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You must not let them go. You must hold fast the word of life. Upon this all your hopes are built for time and eternity. Whatever you hear lay up in your minds. Treasure it up in your hearts, and you shall soon receive the end of your faith even the salvation of your souls. They (*sic*) will soon come when you shall sit down in the kingdom of God with A. I. & J. and all the faithful. ~~Not only~~ you will not meet there only one or two at the Lord's table, but a multitude which no man can number out of every kindred etc. All who have washed their robes and made etc. There you will see Jesus the mediator of the new covenant, God the judge of all and an innumerable

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company of angels. All ye then who mind to come to his holy table this day draw near with boldness. He who is the Lord of the feast tells you ey there is room, room for the halt, the maimed, the blind, and the lame. Sinners of all complections (*sic*), and spotted with all crimes, nay we are called upon to compel you to come in that God's house may be filled. Oh, that we could only prevail with one single soul, that one amongst so many would accept of our gracious invitation and enter while there is room. If you turn your backs of (*sic*) God's ordinances, he will most assuredly turn his back upon you.

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He will treat you with the same neglect and indifference in the day of his wrath as you treat his ordinances now. It is not a small crime to pour contempt upon the bread of life, and upon the water of life. These are sins not against the law, but against the gospel. Sins of the greatest malignity and attended with the most dreadful effects to body and soul, with no less than (with) certain and eternal destruction. Consider this momentous subject and come to a full determination this day to amend your lives, to turn from every wickedness into the paths of righteousness. What now keeps you from the Lord's table will keep you from

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heaven, namely your sins. (O) you say you are not fit to come to receive the sacrament. Your lives are too bad, & all your families and neighbours know this, and therefore you had better stay away. And thus you reconcile your minds by the commission of one sin to the

commission of another. The same excuse will hold go[o]d at the hour of death & day of judgment. Only God will then make the objection and not you. He will tell you then as you confessed that you were not fit to receive the sacrament (on earth), he will tell you that you are not fit to receive it in heaven, and will banish you from his presence.

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None need to fear to come who wish to know the Lord however sinful they may be. The precious blood of Jesus is sufficient to atone for all sins. But because you do not feel the immediate effects of your contempt of God's word you are ready to imagine you never will. But so sure as there is a God who judgeth in the earth, so sure will he bring you into judgement and there is none that can deliver out of his hand. Take warning then this day. Awake to righteousness & sin not. Turn from your evil ways for why will you die? Have mercy upon your own souls and now fly to the hope set before you. We are commanded to exhort you to look unto Jesus for he is set forth for salvation to the ends of the earth. As ~~ye~~ many of you have all your lives run to do evil, now stop, and bethink you what is to be done before it be too late, before your eyes are closed in death and your souls undone forever.

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## Sermon 59

This sermon uses Simeon's outline.

Rev. 20. V<sup>s</sup>. 11-15.

We are not to imagine that the mysterious parts of scripture are unworthy of our most attentive perusal, for tho we should not succeed in our endeavours to comprehend all that is contained in them, we shall find much for our instruction, reproof and warning that is plain, intelligible & important. The chapter before us speaks much of a resurrection (of) all the martyred saints to reign with Christ on earth a 1000 years. It informs us also that at the expiration of that period Satan shall be loosed from his confinement & prevail against them, deceiving many & destroying many. It tells us moreover that God determining to execute vengeance on that deceiver of the nations, & in such ministers that have been his instruments, & upon all those that have been deceived by them, will then come to judge the world in righteousness. We apprehend this reign of Christ on earth to be merely figurative, but without dwelling on the points that are of difficult interpretation we may derive much information from the description here given of the day of judgement while we 1. notice the appearance of the judge 2<sup>d</sup> The persons that shall be judge[d]. 3<sup>d</sup> the rule of judgement 4<sup>th</sup> The sentence that shall be executed. 1. Then we are to consider the appearance of the judge. Christ is the person who shall judge the world. This we are informed of in many parts of holy writ. He himself informs us in St. M. that when the Son of Man shall come etc. The writing of the Acts of the Apostles [unclear] 17 chapter tells us that God hath appointed a day which [unclear]

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[unclear] St. John declares that the Father judgeth no man but hath committed all judgement to the Son, and he is here as well as elsewhere on the same occasion declared to be God as well as man. St. Paul in writing to the Romans tells them we shall all stand before the judgement seat of Christ for as it is written, as I live saith the Lord every knee shall bow to me and every tongue confess to God. So then every one of us shall then give an account of himself to God, Christ being seated on a throne denotes that his ~~desiss~~ decisions, sanctioned as they are by the authority of the King of Kings, will be final & irreversible. Not is it without design that the throne is described as white seeing that it will exceed the sun in brightness and will never be sullied like all earthly thrones more or less with the smallest degree of injustice, partiality or error. The judge of all the earth will do right. Judgement & justice are the habitation of his throne. The idea of earth & the heavens that surround it fleeing from before his face, and no place being found for them is calculated to impress our minds with the most awful sense of his majesty & glory. This guilty globe was once his residence, he dwelt amongst the sons of men till the impious inhabitants of it rose up against him with one consent & put him to death, even the death by [unclear] [unclear] that day as tho it was conscious of its own

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desert, it will flee from his presence nor will any place be found for this present theatre of sin to exist any longer in its present polluted state. St. Peter tells us that the day of the Lord will

come as a thief in the night, in the which the heavens shall pass away with a great noise & the elements shall melt with fervent heat. The earth also & the works that are therein shall be burnt up. Such are the awful representations which the inspired writers give us of this great day of judgement. That not only the rational part of creation shall feel the awful effects of his coming, but the ~~in~~ inanimate (*sic*) part shall be consumed and vanish away from the face of him that sitteth upon the throne. Having considered the appearance of the judge, we come in the 2<sup>d</sup> place to point out the persons who shall be judged not only at the deluge when the whole world was drowned but since that time millions who have in every age traversed the mighty waters have found their graves in the bosom of the ocean and lie buried (*sic*) beneath the rolling billows. But at that day, the day of judgment, at the voice of the Archangel & the trump of God the sea shall give them up. Not so much as one shall remain behind. Death shall also surrender up the bodies that have long since mouldered into dust. The trumpet shall sound & the dead shall be raised & Hades or the visible world shall deliver up the souls that have long abode in happiness or misery.

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All that have ever lived whether small or great shall stand before the awful tribunal of God. For before him shall be gathered all nations. The God that formed them originally out of nothing will with ease collect their scattered atoms and reunite them to their kindred souls. Everyone shall appear before him with his own proper body, nor shall he be able either to withstand the summons or elude the search. The poor, the rich, the sage philosopher, & the ignorant savage, the child that died ere it saw the light, and the hoary head shall be no otherwise distinguished that as they are classed with the righteous or wicked. Men of all climes, men of all characters, tempers & dispositions shall at this last day meet in one great and awful assembly and all meet before the judge of all the earth. You & I shall stand before his dread tribunal. Tho the idea may give us little concern at the present moment, that day will surely come. We shall hear the trumpet sound the dreadful signal that the judge of quick & dead is at hand. Behold the bridegroom cometh will shortly be the midnight cry go ye out to meet him. Having shown that persons who shall be judged, viz the small & great, and the death, and the sea, and Hades those awful repositories of the bodies & souls of men shall give up all that are in them. We come in the 3<sup>d</sup> place to notice the rule of judgement.

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After the judge is seated on his throne, the heavens & earth fled & gone, and all the dead small & great standing before him each to receive their final sentence, the books are opened & the dead are judged out of those things that are written in the book according to their works. Various books shall then be opened to serve as grounds of the divine procedure. The prophet Daniel speaking on this awful subject gives us the following description. I beheld till the heavens were cast down. Chap. 7<sup>th</sup> V<sup>s</sup> 9-10. The book of God's law will then be opened, originally inscribed in the hearts of our first parents & still not wholly effaced from the minds of the ~~eathens~~ heathens. The book, I say of God's law written on the fleshly tables of men's hearts will be the rule by which those who never saw the light of divine revelation. St. Paul speaking upon this point observes in the 2<sup>d</sup> chapter of Romans that not the hearers of the law

are just before God but the doers of the law shall be justified. For when the Gentiles which have not the law, do by nature the things contained in the law there (*sic*) having not the law, are a law unto themselves which shew that work of the law written in their hearts their conscience also bearing witness & their thoughts the mean while accusing or else excusing one another. From this passage of scripture it is evident that the heathens have the law written on

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their hearts, and by this law ~~they~~ or rule they will be judged. But this will not exactly be the case with us. We shall be judged by another rule. The book of the gospel in which the great mysteries of ~~the gospel~~ (redemption) are unfolded will be the touchstone by which our faith & practice shall be tried. It is a melancholy idea that the gospel should be a savour of death unto any soul that hears its glad tidings proclaimed, but this it will most assuredly will prove on the day of judgement to all who do not obey its call. The book of conscience too will then be opened, which now omits many things or misrepresents them thro our passions and lusts and pride. Conscience will then give a fair, true and just testimony to our conduct, for then it will be a perfect transcript of another book, namely the book of God's remembrance (*sic*). When we sin and trespass our consciences frequently disturb us for a short time, but the stings we occasionally feel are now [*unclear*] generally too soon over and forgotten, and when we loose the sting we forget our crimes and thus [*unclear*] or continually adding to the black catalogue of them. In that day when the secrets of men's hearts shall be judged we shall have brought home to our consciences again the

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~~[unclear] Salvation so clearly pointed out~~ You cannot plead that you had no opportunity of knowing the mind & will of your maker, that you were left to the law of nature & therefore could not possibly find the way of life. No, no. God has graciously been pleased to give you the fullest revelation and every means of instruction his wisdom has deemed sufficient. Therefore the sin will lie at your own door. You will see others go to heaven who perhaps have lived in the same house, fed at the same table, attended at the same church, heard the same gospel and enjoyed no more opportunities than you. They that repent and believe shall be saved, & they who believe not shall be damned. There is another book besides the books of God's law. The book of the gospel & the book of his remembrance, emphatically called the book of life. This is none other than the book of in which is written the names of his elect, the names of all his people from the beginning to the end of time. Rejoice says our Lord to his disciples, your names are written in heaven. As the other books will be opened in order to vindicate the equity of the divine ~~pro~~ decisions, so will this in order to display the sovereignty of his grace. Twice is this book of life mentioned in the text, and twice also it is said that all shall be judged according to their works. What an awful prospect does this open to our view. All nations assembled to hear the judge pronounce the last decision on all the sons & daughters of Adam.

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Having now considered the rule of judgement we come in the 4<sup>th</sup> place to consider the sentence that shall be executed. Nothing is expressly mentioned in the text with respect to the sentence of the righteous tho it is evidently implied, that they having their names written in the book of life shall have a very different end from the ungodly. Yes to them there is no condemnation. They shall never perish but have eternal life. St. Paul declares there is now no condemnation (*sic*) to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. In the same chapter he triumphantly exclaims (*sic*) who shall lay anything to the charge of God's elect. It is Christ that died for them. God justifies them. Who then condemn them. Our Saviour speaking of his people in St. John says my sheep hear my voice & I know them & they follow me & I give unto them eternal life & they shall never perish, neither shall any pluck them out of my hand. What an exceeding great & precious promise is this for the good man's soul. Was God indeed to judge his people according to the strict tenour of his law they must perish, but they have fled to him for pardon thro the Redeemer's blood, and have washed their robes & made them white. Therefore in the Saviour's righteousness they appear before him with acceptance and love. Not their persons only are made accepted thro the Redeemer's merits, but their services also will be particularly noticed by him & rewarded.

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Crimes long forgot and never repented of. In God's book of remembrance (*sic*) all our word, thoughts and actions are carefully recorded and will exactly correspond with our consciences. Every desire, every purpose, every motive shall have an influence on the decision of the judge to enhance our happiness or misery. You have not to do with man, but God in the great transactions of eternity. You would be ashamed the most hardened amongst you if your works of darkness were only known to this small assembly, if all your secret thoughts of others, your malice and hatred as well as your actual works of iniquity were [*unclear*] to the world you would [be] ready to hide your guilty heads for shame, while you feel no concern that they are known to God the judge of all and not merely known but noticed by him and recorded against you for the day of judgement. What will enhance your guilt (*sic*) above all your other crimes is your contempt & neglect of the gospel. When all the sermons you have heard, the faithful warnings, admonitions & invitations are brought to your remembrance (*sic*) which you have slighted, what will you answer. You cannot plead when the book of divine revelation is opened when your duty to God, yourself & neighbours + and the means of

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The prophet Malachi informs us that they that feared the Lord spake often one to another & the Lord hearkened & hearest & a book of remembrance was written before him for them that feared the Lord & that thought upon his name & they shall be mine saith the Lord of Hosts in that day when I make up my jewels & I will spare them as a man spareth his own son that serveth him. What day are we to understand God will make up his jewels? In the last great day [of] judgement when he will separate the precious from the vile the good from the bad. Then shall ye turn & ~~decern~~ discern between the righteous & wicked, between him that serveth God & him that serveth him not. The happiness, glory and honor of all those whose

(names) are written in the book of life will appear in the most public manner for they shall return to Zion attended by ~~millions of the blessed~~ an innumerable company of angels with songs of praises & everlasting joy upon their heads. As for all those whose names are not found written in the book of life their state will be inexpressibly awful. They together with death & hell, the present receptacles of the damned, shall be cast into the lake of fire in order that excepting in that dreary region there may not remain the least vestige of sin or misery in the whole creation. This is emphatically called the 2<sup>d</sup> death

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because the pangs of dissolving nature, the very pangs agony of death and the consequent separation of body & soul ~~is~~ (are) but a faint emblem of the torments that shall be endured in that state of woe and misery. Considering this ye that forget God lest at the awful day you are commanded by the almighty judge of quick & dead to go away into everlasting punishment prepared for the devil & his angels. Should you now continue to neglect the concerns of your souls, and proceed on in carelessness & sin you will have no reason to complain that your names were not written in the book of life, since you never desired, never sought to have them registered there. You have thought nothing of the Lamb of God who came to take away the law of the world tho he alone would inscribe your names in the book of life. Remember what our text declares, all must be judged according to their works. If so, what do you imagine is likely to become of you who have spent all your days in works of sin & iniquity. No crime will be overlooked, no act of dissipation. All will be brought into judgement. The guilt of every individual will then be clearly evinced. In this world were wicked men are arraigned (*sic*) at the awful bar of justice, they sometimes thro cunning, perjury or [*unclear*] find means to escape that punish[ment]

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which their crimes have merited, by throwing the guilt upon their fellow creature. But it will not, it cannot be the case at God's bar. Some of you here present may at this moment be conscious that some innocent person (or other) have suffered for some of your ~~crimes~~ crimes and perhaps even hurried into the eternal world in an unprepared state. But know for certain that your sins will find you out at that day. Those that you have wrongfully accused or who have in any way suffered for your offence will then appear as witnesses against you, and who will you answer. If you have the least wish to have your names written in the book of life, begin this day to repent of your sins and to turn unto God with all your hearts. Judgment, death & hell are all now before you. Escape for your lives. Remember Lot's wife and flee from sin before vengeance overtakes you, and you are constituted [*unclear*] at eternal moment of divine wrath. The door of mercy is still open. Jesus intercedes for transgressors. Engage this advocate to plead with God for his pardoning mercy for you. Be assured if you continue a little longer in your present state of sin, guilt and ~~death~~ condemnation it will be soon too late for you to pray. God will laugh at your calamity and mock when your tear cometh because he called & ye refused to obey his voice.

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## **Sermon 60.**

This sermon uses Simeon's outline.

Lam. III Ch. V27-29 It is good for a man to bear the yoke etc.

In the holy scriptures there are many passages that appear strange & extraordinary to us but which do when maturely considered contain the most wholesome and {?} truths. There is no language that speaks home to men's hearts like the word of God. Solomon tells us it is better to go to the house of mourning etc, and that sorrow is better than laughter. These taken in {?} with our text, that it is good for a man etc are as much opposed to the general sense of mankind, as any assertions can be, yet when they are duly weighed the more just and important they will be found to be

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the truth is that men judge of things only by their reference to this present time, but God's estimate is formed with reference to eternity more immediately than the present life. If we consider only natural causes we shall see that the declaration in our text is just, for it is a common proverb, that practice makes easy, and the earlier we are taught any language, trade or any kind of [*unclear*], the greater progress we may expect to make but trials are ~~inseparably~~ indispensably necessary for the exercise of many of our Christian values. We should not know that we possess (*sic*) any faith in God if we were not called up(on) by great difficulties to [*unclear*] it. Our meekness & patience must be first to the test by [*unclear*]

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We should have no forgiveness to exercise unless we met with injuries, so that a growth in these graces may be considered as materially advanced by early and long continued use of them. Such is the corruption of our nature that we need trials and sometimes severe ones to purge it away. It (is) by fiery trials that even the very best of men must be refined from the dross of sin and (if) the divine providence ~~in his alwise dispensations~~ sees meet to call us to experience afflictions in early life, we ought to bless God for them and humbly hope that our improvement of them would be proportionably great. In confirmation of this sentiment we propose to shew the benefit of early afflictions.

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1<sup>st</sup> In a general point of view & 2<sup>dy</sup> in the particular view which is mentioned in our text. It is good for a man to bear the yoke in his youth.

David king of Israel who had a long and early experience of ~~afflictions~~ troubles, confest (*sic*) that it was good for him etc. and no doubt but all the Old Testament saints would

bear their testimony to this *[unclear]* It cannot be doubted but much benefit may be reaped to our souls from afflictions of almost every kind, 1. from temporal afflictions, The loss of health, of friends of property are all heavy afflictions, yet if duly improved they may be one real blessing to the soul and very often can be the means used by our heavenly Father to bring us to serious reflection and prayer.

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Sickness in early life tho in many respects to be lamented tend exceedingly to counteract the severity and variety of the youthful mind and to allay the *[unclear]* of youthful passions. It renders a young person sober thoughtful temperate and willing to listen to subject of a serious and important nature and keeps him from innumerable snares & difficulties to which a lively spirit and vigorous constitution would have exposed him. Many are deterred from the paths of the destroyer by timely afflictions. Not only loss of health may benefit our best interests but bereavements also and disappointments in life, and family troubles *[unclear]* They arise from parents to children, or from children to parents. They all tend to give us an e(a)rly taste

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of the emptiness of the world and the vanity of all created enjoyments. They naturally lead the mind to higher pursuits and to seek satisfaction and comfort where alone it can be found, in the knowledge and the service and the enjoyment of God.

The more we are made to feel that the creation is a broken cistern, the more shall we be disposed to seek our consolation in the fountain of living water. We are all prone to cleave to earthly objects as long as we can and are unwilling to part with them untill (*sic*) we feel that they cannot make us happy.

We not only derive benefit from temporal afflictions, but also from spiritual afflictions. These are often far heavier than any temporal afflictions

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5.<sup>149</sup> can prove. A man may sustain any trial respecting earthly things, but a wounded etc. Yet are the groans and mournings of an humble penitent soul far preferable to the gaiety and mirth of a thoughtless sinner, for the tears of the humble are sweet. The humble penitent soul knows that the *[unclear]* of God etc. The fear of God, tho very distressing to the soul on account of sin, yet it has always a kindly influence upon us. How does it imbitter (*sic*) to us the the (*sic*) remembrance (*sic*) of our sins. How does it dispose us to call upon God that he would pour out upon us a spirit of grace and how does it make us long for an interest in the Saviour. In what a different light does the word of God

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<sup>149</sup> The number 5 is inserted here, indicating a page number.

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appear unto us when in such a state of mind. How awful and certain all the threatenings of God's word and how sweet and sure are all the promises and how blessed do we count all those to whom these promises are made, and how earnestly do we pray that they may be opened and applied unto our souls. When we think of all those who have obtained mercy thru faith in Jesus we are ready to exclaim, happy art thou O Israel, a people saved by the Lord.

Again we are benefited when afflictions come upon us for righteousness sake.

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6.<sup>150</sup> These are often very deeply felt. A person who has embraced the gospel feels in himself a change that should rather recommend him to the favour of the world. His temper, his dispositions, his habits his conduct are all improved, so that to use the apostle's words he is become a new creature. Notwithstanding this happy change, which has filled him with love to God & man, he finds that he is become an object of dislike, and perhaps of indignation & abhorrence to his former acquaintances & friends. Because he no longer runs with them as formerly to the same excess of riot, they speak evil of him. This is painful to the young follower of Jesus to find that when he begins to love his fellow creatures, they should begin to

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to (*sic*) hate him. His former habit however licentious they might be, might expose him to a little blame, but not to hatred. The world in general will sooner pardon a man for being over wicked according to the common acceptance of wickedness then, than for being righteous. Tho it is painful for the young Christian to bear this cross, yet it is beneficial to his soul. He would be ready like Lot to linger in Sodom, but these persecutions tend to drive him out. They serve in a a (*sic*) very peculiar manner to confirm his mind in the principles of the gospel because he is taught in that very gospel to expect the treatment which he has received and to bear his cross after Christ his Lord & master. He finds also in the gospel

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7.<sup>151</sup> that to suffer for righteousness sake is matter of joy and not of grief, that he is commanded by the great captain of his salvation to rejoice in it, and to leap for joy, and to account it his highest honour, and to expect from it the richest reward. He is assured if he suffers with Christ etc. Thus a new set of ideas, a new set of feelings are brought into his

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<sup>150</sup> Page number. Marsden numbered every second page.

<sup>151</sup> Page number.

soul such as he never experienced before and far superior to all that he ever enjoyed. He<sup>152</sup> now sets his affection above. He lay up his treasure in heaven, and from the entire change which grace has wrought in him he knows his eternal inheritance is sure and can say with St. Paul I know in whom I have believed etc. From this sure and certain hope of a glorious immortality he walks by faith, which gives him victory over the world.

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Hence we may see the benefits of earthly (afflictions) from whatever source they spring, bad health, loss of property, bereavement of friends, family. Afflictions as some times young persons suffer much from the misconduct of their parents. We have many instances of this in these settlements. When God in mercy sanctifies our afflictions, they prove our greatest blessings.

We shall now proceed to notice this subject in that particular view which is mentioned in our text. It is good for a man etc.

There are two things in particular to which our attention is called, and which are of the greatest possible advantage to the soul.

Seclusion from the world. When there is nothing to oppress the mind we are apt to be off our guard and

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to degenerate into a dead & worldly frame. We too easily run with worldly company and are therefore lead to adopt their sentiments & to drink into their spirits. But when the mind is in trouble we lose our relish for society. We seek retirement that we may indulge our feelings and muse on the subjects of our grief, or as our text expresses it we sit alone and keep silence. While we continue in this state of mind society would be a burden to us and only tend to increase our afflictions. *[unclear]* can tell the benefits arising from this *[unclear]*. By communicating with our own hearts in their secret character we attain a knowledge which is not to be gained from men or blocks the knowledge of our own hearts. We are led to see the evil of sin & the misery it hath brought upon us in every respect. In these seasons & trouble we gain too such view of God

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of his goodness, his mercy, his power, his grace, as are acquired only in the school of affliction. It is on these occasions also that the Lord Jesus ~~also~~ endears himself to the soul and communicates to us the abundance of his grace & love. Thou hast proven my etc. In persons taught in the school of adversity there is for the most part a maturity of wisdom, a

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<sup>152</sup> Other words are crossed out here. "now" is written above the line.

depth of spiritual understanding which is not to be found amongst those who have not experienced similar afflictions. In comparison (to) ~~of~~ others who have never met with severe trials they manifest a sweetness and beauty in religion in a very high degree. Their meekness, their patience, their resignation to the divine will under their afflictions, all shew the advances they have made in Christian experience. Under the heaviest afflictions they can say it is the Lord let him etc.

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They know infinite wisdom cannot even, and that their heavenly Father does not afflict them willingly. Hence we see that calm *[unclear]* to God. They know that tribulation worketh etc. By directing the thoughts inwards, it leads us to see what abundant occasion there is within us for divine chastisement, and how much more lenient they are than we deserve and they dispose us to say I will bear the chastisement of the Lord etc.

At first when the hand of the Almighty presseth us sore, perhaps nature may revolt and we may be impatient like a bullock unaccustomed to the yoke, but after a season, when we have listened to the rod, and to him that has apportioned it we become more patient. We begin to see the necessity for these trials etc that God has ordained them for our good, that they are all needful to drive out our folly, to subdue our pride, to wean us from the world and compel us to seek our happiness in God.

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We are never so safe and happy as when we are humbled at the footstool of divine mercy holding communion with our God & saviour. David was in a sweet frame of mind when he said thou in very faithfulness hast caused me to be afflicted. It is not the number nor weight of afflictions that can overwhelm us. When we have right views of God we can do all things and can with pleasure suffer all his righteous will. Abraham as an affectionate father suffered when he bound Isaac and laid him up etc. But his faith in God supported him. All we want in the day of trouble is an *[unclear]* in the living God, to know he is our God, and to believe that he will arise in due time & save us. It must be admitted that the Christian frames and feelings are liable to be more or less affected by a thousand circumstances connected with the situation in which he is placed in this life. Some tend to depress his

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his (*sic*) animal spirits too low, and others to raise them up too high. David previous to his exaltation to the throne of Israel suffered many severe and unmerited *[unclear]* from Saul, and when overwhelmed (*sic*) with affliction he exclaimed I shall one day etc. for there is but a step etc. At another time he praises God and says thou art my God & I will praise thee for thou hast delivered my soul etc. In our pilgrimage thro life we in like

manner shall have our day of trouble as well as joy. It will contribute much to our comfort to mark all the divine dispensations toward us and to remember all the way that he has led us thro this wilderness. We shall then see that we have not had one trial too many and of judgements and of mercies we shall sing unto him. We should balance our afflictions with our blessings and then we shall see

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that we have no cause to murmur, and that we have abundantly more to be thankful for than to complain of.

We have now shewn (the benefit of early) ~~that~~ afflictions ~~are~~. By them we are taught the vanity of the world. They wean us from worldly society which would only endanger our souls. They cause us to seek our happiness in God. They exercise all our Christian graces such as faith, meekness, patience, longsuffering etc so that we become adorned with them. They inspire us with an hope of a better world. We are taught by them that this is not our rest and at the same time to believe that there is a rest for the people etc. And we possess a joyful hope of it, we patiently wait for it.

We shall conclude this subject with a short address 1<sup>st</sup> to those have experienced no particular afflictions.

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You who have met with little affliction have great reason to be thankful on account of God's forbearance towards you. You have at the same time reason to fear. You exemption from the distress which you see the best of men sometimes called upon to endure is no proof that you are in the special favour of God. The rich man mentioned by our Lord was [*unclear*] etc. At all events if you are unmindful of the favours which heaven has bestowed upon you, there is much danger lest you should become awful witnesses of the truth, the prosperity of fools destroys them. If prosperity & health be blessed to us, then they will benefit our souls. If we make an improper use of them and do not improve them in ~~improv~~ promoting the glory of God and the good of our fellow creatures we shall find that when we come to give up our accounts at last that they will only increase our condemnation as unimproved talents.

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Examine then yourselves. See what you have done for God who has done so much for you. See what you have done also for your own souls, whether you have taken that care of them you ought. None can bear the yoke for you. None can believe the gospel for you. Religion is a personal thing and you must obtain it or perish forever.

Lastly I would address a few words to you who are called to bear the yoke. Remember that all your trials are the fruit of God's love to your souls. For whom he loveth etc. And instead of thinking your lot hard, as Jacob did, when he said all these things are against me, but learn like St. Paul to glory in tribulations & to take pleasure in distress. He was not an ignorant man who said, my brethren count it all joy. In the midst of your troubles and afflictions only take eternity into account and

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they will appear very light. When once you have past the verge of time, they will then all be gone like a dream when one awaketh. I am a painful sufferer today, tomorrow I may arrive where the wicked etc. There shall I bath my weary soul etc. You know the prize is sure. The promise cannot be broken. He that endureth to the end etc. Let not your hearts then be troubled, neither let them be afraid. Jesus your forerunner is entered (*sic*) into heaven for you. He hath told you for your comfort that in my Father's house are many mansions etc. What can you wish or desire more. He has promised all that a God can give, namely that you shall be with him where he is that you may behold his glory (*sic*). Be patient then my brethren for the coming of the Lord etc. You cannot have long to suffer, or long to labour, for he that shall come will come

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and will not tarry. Work then while it is day. Labour to promote the salvation of your souls, and the salvation of all with whom you are connected, your wives, your husbands, your children, your servants and study to live a godly life in all honesty. You know not what good you might do if you were only use the talents God has given you whether they are 2, 5 or 20. It is expected that you who profess to believe the gospel, and it is to such I am now speaking, that you should labour to do good unto all men and especially that you should lead them to God as much as possible by your advice, your example and influence. Study to live in peace one with another, bear one another's burdens, imitate the example of him who condescended to wash his disciples feet

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and constrain an ungodly world to say see how these Christians love. By this line of conduct you will promote the glory of God. You will honour your holy profession, and stop the mouth of gainsayers.

A follower of Jesus should be so exemplary in the whole of his conduct that his bitterest enemies, as he will always have some, may find no accusation against him excepting in the matters concerning his God. He will then prosper in his own soul, his faith will be strong, and he will willingly count all things but loss and dung for the excellency of

Christ Jesus his Lord. And when he in whom he believeth shall come to be glorified in his saints, ~~he will~~ then will he receive his reward before men

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and angels in the following words well done good and faithful servant enter thou into the joy of thy Lord. This representation is no cunningly devised label<sup>153</sup>

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<sup>153</sup> The sermon ends here.



## **Sermon 61**

This sermon uses Simeon's outline.

Luke 3. Chap. V<sup>s</sup>. 19-20. Herod the Tetrarch etc.

The sacred scriptures when considered only as containing an history of other ages, and other nations, are read for the purpose (rather) of informing the mind, than of benefiting the heart, and hence it produces comparatively little effect, even upon those who are most conversant with its contents. But the true light in which it should be regarded (is) as the history of man to whatever age or nature he may belong. The word of God is a mirror that reflects the human heart in all its dispositions, and in all its actions. And when viewed in this light it acquires a tenfold greater importance because it exhibits us to ourselves, and makes us the actors in all that is done. It enables (us) to account for all our proceedings. In reading an account of John the Baptist and of his imprisonment by Herod we feel but little interest, except that we condemn the

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the cruelty and licentiousness (*sic*), and commiserate the fate of his faithful monitor. But we should contemplate Herod's conduct in a more general view, and notice in it the dreadful power, and malignity of sin. It is in this view I purpose to call your attention to it at this time. Let us then take occasion to remake (*sic*) from it

1<sup>st</sup> The power of sin.

2<sup>ly</sup> The malignity of it.

1<sup>st</sup> Wonderful indeed is the power of sin to blind, to enslave, and to harden all in whom it dwells. Herod could not but know that it was wrong in him to take his brothers Philip's wife, and that by doing this, he set a dreadful example to all his subjects. Yet doubtless he contrived some excuses to justify it to himself. In some cases he denies the criminality of his actions altogether calling good evil, and evil good, and putting darkness for light & light for darkness.

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When men cannot altogether hide from themselves the evil of their ways, they labour to find some excuse for their conduct, either from their constitutional propensities, or from the habits of those around them, or some peculiarity in their situation at the time, and thus they labour to satisfy their own consciences. A deceived heart hath turned them aside, and they cannot deliver their souls, nor say is there not ~~at~~ a lie in my right hand. Whatever be the particular list by which they are carried away, it is Satan that hath blinded their eyes, and leads them captive, having as the apostle says, their understandings darkened, being aleanated (*sic*) from

the life of God, thro the ignorance that is in them, because of the blindness of their hearts, and they know not whither they go, because that darkness hath blinded their eyes. All men in an unconverted state, who do not love and fear, and serve God, are said in scripture to be blind. They are blind to their best interest.

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Sin not only blinds men's minds but it enslaves them. We have a striking example of this in Herod. Tho he was willing to do many things and to forbear to do many things respecting which he was admonished of ~~God~~ John, yet he could not by any means be prevailed upon to part with his brother's wife. The passion for ~~her~~ this incestuous woman, completely enslaved him, and thus it is with sinners of every description. There are some sins to which they have little inclination, and therefore they are easily induced to renounce these. But their besetting sin, whatever it may be, whether drunkenness, or fornication or adultery or theft, or blasphemy, they cannot be prevailed upon to renounce. They appear to be tied and bound with the chain of this beloved sin, that they cannot get free from it. Their vows and promises to break from it are in vain. Many will readily confess the sinfulness of of (*sic*) their conduct, and lament over it, but

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but when temptations to sin return again, the law in their members war against the law of their minds, or rather they are again taken in the snare of the devil, and are led captive by him at his will, to their eternal ruin. These lures we must observe every day. No bonds, ~~to~~ (no) imprisonments, no punishments, can induce a drunkard to become sober. Even when old age overtakes such men, and women and they are arrived at the very brink of the grave, they will still embrace every opportunity to indulge in this sin as long as they can. Sin not only enslaves the mind but it hardens the heart also. One would have supposed that when Herod, knowing that John was a holy and just man, feared him, he would never have been induced to persecute him for his fidelity. Yet of his own mind he had imprisoned ~~him~~ John and would have put him to death, had at that time

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(he) not been restrained by the fear of his people who believed him to be a prophet, and when solicited by the daughter of Herodias, (with ~~whom~~ (whose mother) he had formed an unlawful intimacy)<sup>154</sup> to give her John's head in a basket, he sent an executioner, and cut of (*sic*) his head in prison and gave it to damsel, who gave it to her mother, who wished to be revenged upon John for having reprov'd the king for cohabiting with ~~her~~ Herodias who was his sister in law. This young woman had pleased the king, and he promised at his own table, (with an oath) that he would give her whatsoever she should ask him, and her mother desired her to ask for the head of the holy prophet, which he gave her, for his oaths sake. But how could a rash (oath)

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<sup>154</sup> These parenthesis are Marsden's own.

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bind him to the commission of wilful murder (to gratify the revenge of an infamous woman). He would have found ample means of inducing ~~him to~~ her to alter her request, if sin had not seared his conscience, and hardened his heart. But sin is of its own nature, progressive, and to such a degree ~~to~~ (that) men become hardened thro the deceitfulness of sin, that crimes which they once could not have contemplated (*sic*), as possible ever to have been committed by them, are committed easily and without remorse. We have an awful instance in Hazael king ~~of A~~ of Syria. When the prophet anointed him by the divine command, king of Syria, the prophet wept, and Hazael asked him why he wept, because he knew the evils that he would [do] to the people of Israel. And the king said unto him, is thy servant

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a dog that he should do such things. Yet tho warned of the prophet, he executed all those things afterward, to the full extent of the predication concerning him, and if the future conduct of many who are now just beginning their career of sin were opened to their view that would not believe that they would ever (run) to such lengths of iniquity as they will eventually do. How many hundreds are there in this Colony who at one period of their lives had a fair prospect of happiness and honour and comfort before they fell into the snares of the devil, when their understandings were blinded by sin, their passions enslaved, and their hearts hardened. Such men have gone on progressively from crime to crime until they have ruined their fortunes, and characters

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and many have, and forfeited (*sic*) their live (*sic*) or liberty to the State. When they first entered upon the paths of ungodliness and sin, they had not the most distant idea that they would bring a scene of com[p]licated miseries upon themself and others as they have done. Such is the dreadful power of sin, the malignity of which will further appear as we consider it, that it tends to inflict misery. 1. on all who indulge in it. Let us look at Herod. In the midst of all his kingly power, dignity, and indulgences was he happy? Which of the two I would ask was the happier? Herod in the midst of all his excesses, or John, when bound with chains in prison for righteousness sake? No-one I think can entertain a doubt. John had ~~et~~ internal peace. He possest (*sic*) a hope full of immortal glory, while Herod

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was wholly under the government of the most unruly passions. The truth is that sin, and misery are indissolubly connected in this life. According to what the apostle has declared, destruction and misery are in their ways, and the way of peace they have not known. Take the adulterer for example. You may suppose him to be as happy as heart can wish, but what is (Job's) account of him. The eye of the adulterer waiteth for the twilight, saying no eye shall

see me, and he disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the day time. They know not the light for the morning is to them even as the shadow of death. If one know them

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them, they are in the terrors of the shadow of death. And speaking of the wicked generally, the sacred writer says, the wicked man trvelleth with pain all his days. A dreadful sound is in his ear, and he believeth not that he shall return out of darkness. Yes an evil accusing conscience will so haunt a man that he shall be afraid to go out in the dark. He carries in his own bosom, is own tormentor, so true is that declaration of scripture, the way of transgressors is hard. If every man who walketh in the paths of sin and ungodliness did not find this to be true, the scriptures would not be true. There are indeed persons so hardened in crime, ~~that they will profess~~ they will profess to feel no apprehensions about their future state, about that account of their conduct which they must render at the bar of the divine

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judgment, but we are assured by the heart searching God, who knoweth what is in all men, that their boastings are vain, for the wicked are like a troubled sea etc. And further, there is no peace saith my God to the wicked. We would ask, where is there a wicked man or woman to be found who cannot confirm the truth of this declaration? who do not daily find that their sins inflict misery upon them in either wounding their conscience, or in injuring (their) constitutions. Sin not only tends to individual misery, but inflicts misery upon the world at large. See what misery the gratification of Herod's lusts produced on Philip his brother whose wife he took, on Herodias, whose mind and conscience he so defiled, on John the minister of true religion whom he murdered for his fidelity in warning him of his sin and danger. And by the murder of John he deprived the

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church of God of one of its ablest ministers. But Herod cared not what evils he inflicted upon others or what misery he might bring upon himself in time and in eternity. He only sought to have his own licentious (*sic*) passions gratified. This sin continues to produce the same fatal consequences to the peace of the public (to the present). Who can tell what miseries the seducer inflicts upon his hapless victim, and the adulterer on the object of his unlawful desires. Or what heavy afflictions are brought upon the parents or friends of those who fall a sacrifice to such abandoned characters when their works of darkness are brought to light. How many hundreds of unfortunate women are there in these settlements who may date the origin of their disgrace, their banishment and their sufferings to the arts and designs of ~~abandoned~~ (vicious) libertines, who are totally regardless

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of the injuries they do by their licentious (*sic*) passions. Let such know that their iniquities will (surely) find them out, for there is a God that judgeth the earth, and will requite the wicked according to their own ways. All such characters make a mock at sin. They set omnipotence at defiance, scoff at all real piety, and are regardless of how many souls they eternally ruin. My brethren it will be an awful trying day when God shall bring into judgment every secret thing, when all the works of darkness shall be laid open and every one shall receive judgment according to that which he hath done, for the judge of all the earth will do right, and he has declared that the wicked shall not go unpunished. ~~Herod~~ King Herod continued his adulterous commerce with Herodias notwithstanding John the Baptist's warning

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and after he had put that faithful minister of God to death he continued his bloody persecutions against the followers of Jesus and amongst those he murdered was ~~John~~ James one of the apostles. And he caused Peter to be apprehended, and condemned him to death. But the evening before he intended to execute him, when he was confined in his cell laden with irons, and guarded by the Roman soldiers, the Lord sent his angel, opened the prison took Peter out of his cell, released him from his irons, and set him at full liberty. By this means he was delivered from Herod murderous cruelty, to his great mortification, and the unspeakable joy of the church of God. Herod was urged on to those violent acts of murder & cruelty by the vindictive spirit of Herodias, his

(Herod was so enraged at Peter's escape that he commanded)<sup>155</sup>

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companion in crime. One sin prepares the way for the commission of another. Jealousy, revenge and murder accompanying each other to the present time, but the triumphing of the wicked is always short. Herod was not aware that wrath would so soon come upon him to the uttermost when he was living in the full gratification of every sinful passion, but we find that shortly after the murder of James, Herod ~~made~~ (attended) a great feast, which was made for him. On this occasion he sat upon his throne arrayed in royal apparel and made an oration to his nobles who surrounded his throne and paid him the highest honours. Immediately ~~in~~ when in the very act of addressing the assembly, the angel of the Lord smote him, and he was eaten up of worms.

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Thus all his honours, his kingly power, his sensual gratifications were gone in a moment to return no more for ever. He had no time to repent, ~~to~~ (no) time to prepare to meet his God ~~but~~. (He) is arrested by the heavenly messenger before his nobles, and hurried to the bar of the judge of quick and dead to receive his final sentence. His crimes and punishment are left upon the sacred record as an awful warning to all licentious characters, lest they should fall

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<sup>155</sup> These words are written up the left hand side of the page but it is not clear where Marsden intended them to be inserted.

into the same condemnation. Let me warn all in this assembly, in whatever station of life they are ~~in~~ to flee fleshly lusts what war against the soul. (Too) many it is to be lamented make a mock ~~of~~ at sin, and roll it as a sweet morsel under their tongue as Herod did. But we may continue to confirm that there is not a nation or family, or individual, whose happiness has not been affected

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from that malignant evil, (sin). It has brought kings, and subjects, nations and individuals to ruin and destruction. We have now shewn how sin blinds the understanding how it acts upon the mind progressively how it enslave the passions, and how it hardens the human heart, and tends to inflict misery on all who indulge in it, and upon the world at large. From this subject we may still further learn (4<sup>th</sup>) the danger of indulging sin. Who shall say, whither one sinful thought shall carry us. Little did Herod imagine to what dreadful evils and calamities to himself and others the first desire which he formed after his brother Philip's wife would lead him. And little did David king of Israel anticipate the results of the first glance which he had caught of Bathsheba.

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King David had never an happy day after, to the time of his death. In the first instance he was led to commit audltry (*sic*), and in order to conseal (*sic*) his sin he committed murder. In consequence of which his kingdom was involved in civil war, and he was driven from his throne by his beloved son Absalom, who was killed in this rebellion, as well as many of his subjects. Tho the death of Absalom put an end to the civil war, yet this did not relieve the burdened conscience of David. When he heard that Absalom was killed he wept bitterly, and cryied (*sic*) O, Absalom etc. Absalom had been cut of[f] in the midst of his sin. David knew that the value of his immortal soul was infinite, and that has (*sic*) he had died in the act of open rebellion he had no hope for the sa[l]vation of his soul

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and he lamented that he had not died in his stead. David on account of his unlawful intimacy with Bathsheba went down to the grave in sorrow. Adultry (*sic*) is a dreadful sin, but he who hath said thou shalt do no murder, hath alsaid (*sic*) etc. And one of these sins in the sight of God is as great as the other. Say not then that a sinful thought, or a sinful desire, that it is little. Say not that they may be indulged without danger. When lust is conceived it bringeth forth sin & sin. We should continually pray that God would cleanse the thoughts of our hearts by his Holy Spirit, and that he would keep us back etc. We should be careful to ~~afoid~~ avoid the society and conversation of all luid (*sic*) persons. Evil communualy (*sic*) corrupts (*sic*) the mind imperceptibly. Fools make amock at sin, and all immoral persons do this more or less continually

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Hence the society of all such persons should be avoided, and those who do not avoid them will get a snare to their souls, and may eventually be ruined. Lastly it is the imperious duty of

all Christians to reprove sin. It is true we are not called upon to act like John who reproved Herod, and to obtrude our remarks upon kings and princes, but an holy fidelity becomes us all in our respective spheres. We must be careful not to reprove others in a wrong spirit. It must be with meekness and love. There may be many circumstances where silence may be the most effectual reproof. At the same time we should ~~warn~~ warn every man. We should exhort every man, we should entreat every man as he values his immortal soul to abstain from sin.

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If any one sin, once gain the dominion over us, we cannot tell to what ruin & misery it will conduct us. We see very few return from the paths of vice, when one accustomed to walk in them. The prophet asks, can the Ethiopian change his skin, or the leopord (*sic*) his spots. Then may they who are accustomed to do evil, cease to do evil & learn to do well. I would ask have not many of you gone further in the commission of sin than you once thought you ever should. We have already said that sin is progressive, and many have experienced this to true in their own case. Now is your time to renounce a sinful course, while you have life and being. You cannot tell how suddenly you may be cut off. Herod had had no idea of death until the angel of the Lord struck him. One moment in the very hight of his pride he is addressing

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his nobles from his throne, the next he is at the bar of God, the judge of all. None of us have any security for our lives. We see daily some amongst [us] called unexpectedly away as Herod was. Our turn may be next. Let then all those who have sold themselves to work wickedness, and are living in fornication, or adultery (*sic*), or drunkenness or any other crime public or private, awake from their sinful slumbers, and call upon God that they perish not. If you defer your repentance, and reformation to a more convenient season, death will come upon you at an hour when you will not be aware, and you will then be banished from God, and the glory of his power into the place of torments from whence there is no redemption. Let all who like John the Baptist, ~~who~~ (are) seeking

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after glory immortality and eternal life be patient under your present sufferings whatever they may be. God your Saviour will remove you to a better world when you have finished the work which he hath appointed you to do. God could easily have prevented Herod from beheading ~~God~~ John, but the prophet had finished his ministry, and it was the most honourable way of sending that holy man to heaven. He will be numbered amongst the noble army of martyrs who will praise him forever. Live my brethren to the glory of God. Let your light shine before men. Flee from the association of the ungodly. Come out from amongst them, and be ye separate, and cleave unto the Lord your God with full purpose of heart. Then you will have your lamps trimmed, and be prepared at a moments notice to meet the heavenly bridegroom, and enter with him to the marriage feast.

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## Sermon 62

This sermon uses Simeon's outline. The sermon is on Luke 15:8-10

Luke 13 (15) Chap. V<sup>s</sup>. 8-10. What woman having 10 pieces of silver etc.

There is nothing in which we are so deeply interested as the extent and riches of the Redeemer's ~~kingdom~~ grace. His familiar converse with publicans and sinners affords the richest encouragement to us when we feel our sin & guilt. His attention to the worst of characters in the days of his flesh excited only disgust in the proud Pharisees and they stigmatized him with the name of being a companion of publicans and sinners. But Jesus was the more careful to vindicate the conduct which they condemned and in repeated parables

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assured them that it was the joy of his heart to save even the vilest of mankind for he came not to call the righteous (but sinners) to repentance. He came to see[k] and to save that which was lost. This parable of the lost piece of money suggests many useful thoughts for our instruction. We may illustrate its meaning under the following observations. 1. There are none so sinful & worthless but the Lord is deeply concerned about them. (2. There are no exertions however great that he will not use for there (*sic*) recovery.) The woman in this parable expressed great anxiety about the piece of silver she had lost. She lighted a candle. She swept the house, and she sought diligently for it. This piece of silver was but very trifling value in itself yet she felt much solicitude

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about it in her own mind. She was not content to lose this, tho she might have several others at the same time. Thus is our blessed Lord concerned about the souls of men. In some points of view the soul is of great value, nor can the whole world be put in competition with it. This our Lord hath told us. If a man gain the whole world and lose his ~~soul~~ soul etc. But to Jesus as far as respects himself the souls of men are of no value. They are not of the smallest importance. Jesus is infinitely happy and glorious[ly] independent of mankind. If men are righteous their goodness could not extend to him. They could never profit him nor add to his glory and happiness. Job, speaking upon this subject says, can a man be profitable unto God as he that his<sup>156</sup> wise may be profitable unto himself. Is it any pleasure to the Almighty that thou art righteous, or is it gain to him that thou makest thy ways perfect. If all that ever existed were annihilated Jesus would suffer no loss.

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If men were necessary to his honour or happiness he could create millions in an instant. He only spake and the world was made at first. He commanded and it stood

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<sup>156</sup> "is".



fast. But the souls of men are inexpressibly vile and guilty in his sight. They are corru[p]t and become a bominable (*sic*). Till they have been washed in his blood and clothes with his righteousness they are exposed to his wrath and indignation. Nor is it anything but his marvellous compassion and mercy that preserves them from everlasting destruction. Jeremiah declares that it is of the Lord's mercies that we are not consumed, because his compassions fail not. Tho we are so vile and guilty before God and exposed to his wrath nevertheless Jesus is greatly concerned about the loss even of one amongst us. Tho thousands and tens of thousands, and a number which no man can number, are safely lodged in Abraham's bosom, he cannot rest satisfied about those who are yet in danger.

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By his prophet he expressed his deep regret for those that perished. Woe unto thee O Jerusalem. Wilt thou not be made clean. When shall it once be etc. Our Lord in the days of his flesh addressed the same city with similar feelings. O Jerusalem, thou that killest the prophets etc. And to this hour he is grieved at the thought of any dying in their sins. The Lord is long suffering says St. Peter, to us ward, not willing that any should perish, but that all should come to repentance & live. Yet sinners are unaffected with all this love, with all this tenderness and compassion, and run headlong to destruction. Nor is his concern for them expressed only by inactive wishes.

2. There are no exertions however great that he will not use for the recovery of sinners. The woman is represented as doing every thing that could possibly be devised for the recovery of her lost piece of silver.

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She instantly lighted a candle that she might search in every dark corner of the house. She moreover swept her house that if it was had under any dirt or rubbish she might find it. Nor did she relax her exertions till she had recovered her money that she had lost. What more could she have done if the piece of silver she had lost had been of the greatest value? Thus our blessed Lord uses all possible means for the recovery of lost souls. Were we lying in utter darkness, he has brought the light of his gospel to us. This light has he sent into the dark corners of the earth. The prophet Isaiah speaking upon this subject says the people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death upon them hath

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the light shined. In the days of his flesh he used all diligence himself, and went about preaching and teaching those things that pertained to the kingdom of God. Since that time he hath commissioned (his servants) to go into all the world & he hath enjoined them to be instant in season and out of season. He hath threatened all his ministers that if one perish thro their neglect, he will require his blood at their hands. O Son of

Man I have set thee as a watchman etc. He hath moreover sent his Spirit to aid them in their endeavours and to search the very inmost recesses of our benighted souls. However fruitless the labors of God's ministers may appear to be, they are never to give up any for lost, as long as there is a possibility of their being found, but to seek after them constantly and diligently.

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May he not well say with respect to all here present, what could I have done more for you, than I have done? He complained of the wickedness, sin, and rebellion of the Jews of old, notwithstanding all his love (for) and care over them. As much as if he had said I have done all that I can do now to reclaim them from vices, to bring them to repentance and newness of life, but they will not be reclaimed, but will still do wickedly, will still run to do evil. Has not God sought all of us as the women in this parable sought her piece of silver she had lost? But are we not still for from him? Are we not still in darkness, ignorance and sin? What could he have done more to save us than he has done? His goodness and his mercies have followed us all our days.

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Even in the very height of our rebellion against him, he has been kind and gracious to us. But all has been in vain with regard to the greatest part of this assembly. Few, very few have remembered their evil ways and their doings which have not been good, and have turned unto the Lord their God. When the Redeemer's labours are successful in bringing sinners to God then his love appears in its brightest colours. There is nothing so pleasing to him as the recovery of one from his lost state. Our Lord in this parable represents the woman who had a piece of silver as inviting all her neighbours to rejoice with her, when she had found it. The cause of her joy seems very inadequate to such expressions of it. Her whole property was probably small. She may therefore

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be supposed to feel the more [joy] at the recovery of that part which was in danger and the circumstance of its having been lost would render the subsequent possession of it more pleasant. Thus our Lord and all the angels of heaven rejoice over a repenting sinner. There is joy in the presence of the etc. This is the main scope of the parable. It is to shew the welcome that a sinner receives when he repents and turns to God. It is to set forth the willingness of God to pardon & absolve all them that truly repent and turn to him. At the same time it shews the infinite value of an immortal soul. When a great victory is obtained by land or sea over an enemy there is great national rejoicing because it is supposed a great national advantage has been obtained tho with the loss of much blood and

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and treasure. But what advantage is this in comparison of the redemption of one single soul. A general of an army or an admiral of a fleet may have the joyful

congratulations of a few mortals like himself at the close of a victory, but the sinner who repenteth causes even (joy) to angelic beings, and their songs of praises will continue thro the countless ages of eternity. An abundant (*sic*) entrance (*sic*) into the kingdom of heaven would be administered to Saul of Tarsus, to Mary Magdalene, the thief upon the cross and to many others equally notorious in their day for sin when they had passed thro the dark valley of the shadow of death. What an [*unclear*] consideration is this. How ought we to rejoice that God's mercy is so large and free

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and that Jesus Christ should suffer death for the vilest of the vile to bring them to God. Our Lord knows the misery of a soul that perishes in sin. What darkness, chains and death it is condemned. That there is no redemption for any who come into that place of torments prepared for the devil and his angels. The angels of God no doubt are also well informed upon this subject, and know the value of an immortal soul. This appears from the joy they expressed at the birth of the Saviour. they said unto the shepherds, behold we bring you glad tidings etc. They have upon all occasions shewed their love for mankind as they have been employed from the beginning as our ministering servants, and are duly sent forth to minister to, and to aid & assist such as are heirs of salvation.

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If the soul of man after its departure out of the body were never sensible of its loss there would be less reason to regret it, but this is not the case. It is capable of suffering infinite misery. Our Lord uses the strongest expressions possible to convey to us the misery the souls of men will actually suffer when banished from God. There says he the worm dieth not and the fire is not quenched. There they weep and wail and gnash their teeth. They have no rest day nor night for the smook (*sic*) of their torments ascend up forever and ever. To prevent this misery is the joy and delight of our blessed Lord. For this purpose he left his throne of glory, came down from heaven, assumed our nature, and died upon the cross. He had no other

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motive in view but to reconcile ~~sinner~~ sinners to God and the price of their reconciliation was ~~the~~ his own precious blood. Without shedding of blood there would be no remission of sins. Jesus is still anxious for men's salvation. For this he is dispersing to us continually his word and Spirit. The effecting of this is the consummation of all his wishes and purposes. For this he lives as our advocate at the right hand of God. For this all power is committed unto him both in heaven and on earth and for this he is exalted as a prince and a Saviour to give repentance to poor guilty sinners and pardon of their sins. Hear this ye guilty, ye wretched ye self ruined sinners. Your very heart ought to leap for joy to hear

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joyful news. Should you not all now form the resolution of the poor prodigal when pressed with hunger and perishing with cold & nakedness. I will arise and go to my father and will say unto him. What a blessed resolution this would be. How happy would you be in time and in eternity. Your repentance would cause the Saviour to rejoice over you and all the angels that surround the throne would rejoice. As all hell is moved with triumph at the condemnation of one sinner, so all heaven exults in the exaltation of one to happiness and glory.

We shall now conclude this subject with an in[ference] or two from what hath been said.

1. How strange is it that men should have so little regard for their own souls. The greatest part of mankind (are) as as

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careless of their souls as if they were not of the smallest value. What ignorance, what sin, what unbelief do men betray in this conduct? Should we disregard that which the Son of God seeks with so much anxiety? and for which he hath paid so great a price? Should we be so indifferent about our own happiness when all the angels of heaven would shout for joy at the prospect of it. We are the persons interest in these important subjects. It is to us that the word of this salvation is sent. Let me intreat (*sic*) you this day, to consider the state you are in, what you have been doing all your days, what prospect you have of a better world? Believe the word of God, and be entreated to seek an interest in the Redeemer's blood

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and righteousness that you may live and not die.

2. How blessed are the efforts of a faithful administration of God's word. It is by the gospel that Jesus comes to seek for the lost sinners. It is by the close application of the word of God to men's consciences that they are benefited by it. When God sent Nathan to David, he said unto him thou art thou (*sic*) man. The word of God is quick and powerful, and when accompanied by the divine Spirit it will find men out in their darkest recesses. O that God may this day make use of it to the conversion of some poor lost soul in this congregation. How many are there this day who are like sheep going astray, who are wandering

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further and further from God every day they live, and are sinking deeper and deeper into the mire of sin. The longer you live in the ways of ungodliness and the more remote you are from happiness God and heaven, ye who have lived according to the course of this world all your days in fulfilling the desires of the flesh and of the mind, come now to some serious reflection and think what you are doing before it be too late. There is but a step between you and death, and you cannot tell how soon your

day of grace may be past. Tomorrow a serpent may bite you. His poison may inflame and corrupt your blood and death may immediately ensue.

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What happens to others may happen to you and in such a case what would become of your poor souls, when driven out of your bodies with all the anguish and despair that guilt can inspire. It is appointed for all men once to die, and after death the judgement. Hence you must die by some means or other, and that day cannot be at any great distance. Turn then unto the Lord that your souls may live.

Lastly. How thankful should all of you be whom Jesus has sought and found. You have already caused joy in heaven from the first moment you repented, but what triumph awaits you when you come like a mighty conqueror to enter the gates of the new Jerusalem.

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You will pass the triumphal arch with everlasting joy upon your head. Thousands of angels will grace your entrance to the joy of your Lord. You will then be introduced to the general assembly of the saints, to God the judge of all, to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant. Your tears will be then forever wiped away. You will have done with unreasonable and wicked men, and all temptations of every kind which now so much distress your souls. Consider the joy then, that is set before you, and so run that ye may obtain the prize. You may trust in the living God for final salvation for faithful is he that hath called you.

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He will never forsake them that fear him, but he will guide them by his counsel. He will preserve them by his grace. Nay, the psalmist declares the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. Let then the hearts of them rejoice that seek the Lord. Let them depend upon his faithful word of promise, and in all time of difficulty and distress let them commit their way unto the Lord that he may bring all their concerns to a glorious issue. And he will most assuredly make all things work together for their good. So that in the end they shall praise God, like good old Simeon and say Lord now lettest thou thy servant

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1. There are none so worthless but our Lord is deeply concerned about them.
2. There are no exertions however great that he will not use for their recovery.
3. There is nothing so pleasing to him as the recovery of one from his lost state.

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## Sermon 63

This sermon uses Simeon's outline (but not as slavishly as some in the beginning).

Genesis 18<sup>th</sup> Chap. V.19. I know him etc.

When God was about to destroy Sodom and Gomorrah, he communicated his intention to Abraham as he resided not far from these cities, and had a very near pious relative living in Sodom. The seed of Abraham was to be a blessing to all nations, and he is called the father of the faithful, and the friend of God, hence the Almighty paid particular attention to Abraham. The angels who were to execute the divine vengeance upon Sodom & G. accompanied by the Lord of glory called on their way at Abraham's tent and found him, sitting down. The Lord said, shall I hide from Abraham the thing which I do.

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No I will not for I know him, how faithful he is in the discharge of all his duties to me, and since he so delights to honour me, I also will delight to honour him. The duties for the performance of which Abraham was so highly commended were of a domestic nature. I know him says God. He eminently excelled in the observance of what may be called family religion. He maintained a little church of faithful worshipers in his own house. He had erected a sacred altar there, and with his family called upon the name of the Lord his God. His domestics feared God as well as himself & wrought righteousness.

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This being of such vast importance to the maintenance of piety in the world I shall propose him as an example to you and with that view shall shew

1<sup>th</sup> The use we should make of influence

2<sup>ly</sup> the benefits arising from a right use of it.

1<sup>th</sup>. Influence of whatever kind it be should be diligently improved, 1<sup>th</sup> to enforce the commandments of God whom we should at (all) ~~at~~ times obey, as nothing should be of so great importance in our eyes as his honour and glory. To uphold these in the midst of and (*sic*) ungodly world should be our chief aim. The power that is given us, of whatever kind it be

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is bestowed for this end, and to God alone we are responsible for the use of it. Magistrates are invested with it by him and are therefore called his ministers, and they bear not the sword in vain. Hence all are commanded to obey those who have the rule over them, as they are not a terror to the good (but) to the evil. Masters in like manner bear the divine authority and are his representatives in the exercise of it. Hence St. Paul enjoins servants to obey in all things their masters according to flesh, not with eye service as men pleasers, but in singleness of

heart fearing God. The true end of all authority is to encourage virtue, to repress vice, to enforce the observance of justice & judgment.

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3.

and to make men keep the way of the Lord, as Abraham did. This I say is the true end of authority, whether it be official, or personal, civil or religious. In particular everything that dishonours God no less than that which is injurious to society must be opposed with determined vigour. The ~~profanation~~ (violation) of the Sabbath, and all kinds of profaneness, must be opposed. The violation of the Sabbath is (common) a ~~erying~~ sin amongst us. Many imagine that this is a sin of little consequence, but there is no sin with all its attendant evil [that will] ruin men's souls so much as this. If men do not spend the Sabbath in gaining instruction in righteousness, they are rejecting the council of God against their own souls

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by neglecting the divine ordinances and exposing themselves to the snares of the devil. God would not have commanded us to remember the Sabbath day & to keep it holy unless the observance of it had been for the good of society, the happiness of man individually, and the honour of ~~G~~ the divine government. All the maxims and habits of the world as far as they are contrary to the command of God, are to be held up to decided reprehension (*sic*). The gospel too which above all things exalts the honor of God, must be (*[unclear]*) *[unclear]* inculcated, and enforced. The utmost possible exertion should be made to spread the knowledge of a crucified Saviour in whom all the fullness of the godhead dwells

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and in whose face all the glory of the godhead shines.

Again our influence should be used to promote the best interest of man. Where (*sic*) this world our only state of existence, it would be sufficient to use our authority (so) as most to promote the present happiness of mankind. But men are immortal beings and their chief concern in this life is to prepare for a better. To this should all our instructions and exhortations tend. We should as far as we are able make them know the way of the Lord. More especially the way in which they may find exceptance (*sic*) with him in the last day. With this view we should enable, and require them to attend upon the ordinances

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of religion. I know Abraham that he will command his children etc. This is not the duty of ministers only but if all according to their ability and the measure of influence which they possess. Parents should pay this attention to their children (&) masters to their servants. They should not be content to see those whom God hath put under their care prospering in a worldly view, but should be anxious for the good of their souls, praying for them and praying

with them, and using every effort for their eternal welfare. Of course the nearer any are (related) to us, the stronger claim they have upon us for our exertions on their behalf. Hence our domestic duties are of the first importance

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as the temporal, and eternal happiness of our children & servants depends so much upon their acquaintance with the knowledge of true religion. Having now shewn the use we should make of the influence we possess over those under our authority we come in the second place to consider the benefit of using it aright. This benefit is very great, first to those who exercise it. So Abraham found it in a very peculiar manner. He was approved of God and had the most astonishing testimony of the divine approbation given unto him. I know him says God, and he shall know that I know him. There could not be a stronger testimony of the divine regard to Abraham than his informing him what his intentions were respecting

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Sodom, and his saving Lot and his two daughters at Abraham's request from the destruction of those cities. Abraham knew Lot was a righteous man. He had lived in his family, and therefore he prayed that God would not destroy the righteous with the wicked, and therefore the angels were sent to conduct him and his two daughters from Sodom. God bears the same affectionate regard to his faithful people now, that he did to Abraham. He never forsakes them that fear him. Say ye who have endeavoured to live to his glory, has he not favoured you with his visits, and lifted upon you the light of his countenance, not withstanding all your infirmities, and backslidings? Has he not shed abroad his love on

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your (heads), and by the witness of his Spirit enabled you to cry Abba, Father? yes, his promise to you is this. He shall call upon me, and I will answer him. I will be with him in trouble. I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation. This I say is God's promise to all his faithful people in every age and the whole of it shall be fulfilled to you who believe, for faithful is he who hath called you, who also will do it. Again the benefit is not only great to those who exercise their influence aright but also to those over whom it is exercised. It is said by the sacred penman train up a child in the way that he should go and when he is old he will not depart from it.

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This is not to be understood as an universal truth, for it is in many instances contradicted by experience. But the scriptures shew that it is true as a general principle, and therefore there is ample ground to hope for its accomplishment thro the divine blessing. We will instance a few examples. God had promised to Abraham that he should have a son in whom all nations



should be blessed. When Isaac was born Abraham was 100 years old. This child he dedicated to the Lord from his birth. As soon as his infant mind was able to comprehend anything of divine knowledge, Abraham attended to his instruction and improvement. He attended his pious father when he built sacred altars, offered his sacrifices and called upon his God, so that he was very early taught the great doctrine of the atonement.

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Abraham took great delight in Isaac. He was his beloved son. Abraham on his account was called upon to sustain a very severe trial. We are informed God appeared unto Abraham and said unto him, take thy son ~~Isaae~~, thy only sone Isaac whom thou lovest etc. This awful scripture and the circumstances attending it, made such an impression upon Isaack's (*sic*) mind, and revealed to him such a view of God's gracious intentions to man, that they accompanied him to the grave. His religious character is one of the most amiable in all the sacred volumn (*sic*). His father had instructed him in all the great mysteries of the gospel, and as he saw Christ's day, he pointed out his advent to his son Isaac, and made him glad.

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Also, Abraham had the happiness before his death of seeing his son married to a pious woman, and surrounded with every temporal and spiritual blessing. The Lord appeared unto Isaac after his father's death, and said I ma the God of Abraham thy father, fear not for I am with thee & will bless thee for my servant Abraham's sake, and thy seed. In process of time Jacob was born to Isaac. As he grew up he possest the same pious spirit as his grandfather Abraham & his father Isaac, which made his father rejoice in him, but an unexpected difference arose between Jacob and his brother Esau which brought the heaviest (afflictions) upon Isaac & Rebekah (*sic*). Esau had expressed a determination to kill Jacob, and in order to save his life he was compelled to leave his father's house.

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This was a sore trial to both his father and his mother (as well as himself). At parting Isaac said unto Jacob with many tears, God almighty bless thee, and multiply thee, and give thee the blessing of Abraham and to thy seed. No doubt, when Jacob took his leave of his pious father and mother he was overwhelmed with this deepest distress. But the fervent prayer of Isaac was soon answered. Jacob at the end of his day's journey, weary with travelling and oppressed with grief, laid down upon the ground to rest, and took a stone for his pillow and fell asleep. And he dreamed that he saw the Lord stand above in the heavens who said I am the God of thy father Abraham & of thy father Isaac. Behold I am with thee and will keep thee in all places wither soever thou goest, and will bring thee again into this land, and will not leave thee.

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This was an exceeding great, and precious promise to Jacob under his distress. When he awoke out of sleep, he said surely the Lord is in this place & I knew it not. He was greatly encouraged by this divine communication, and he vowed a vow saying, etc. Here we see the

blessed effect of true piety upon the mind of this young man under the most afflictive circumstances. We see how wonderfully God had blessed the pious instructions, and education of Abraham to Isaac and of Isaac to Jacob. When Jacob arrived at his journey's end, he hired himself as a shepherd, to Laban his mother's brother, an hard hearted, [*unclear*], and unfeeling master. In this situation he lived for ~~upwards of~~ twenty years, and suffered every hardship that nature could bear. In the day says he, the draught consumed me, and the frost by night so that sleep departed from mine eyes.

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It was true religion that supported Jacob under all his trials. Jacob lived 147 years we may say thro one continued series of trial and affliction. His only consolation was derived from the knowledge of the only true God whom his fathers had enjoined upon him to serve. When Jacob was upon his dying bed, he had his twelve sons collected around it, that they might receive his final blessing as well as Joseph's two sons. And he blessed Joseph and said, God before whom my fathers Abraham & Isaac did walk, the God which fed me all my life long unto this day, bless the lads. And when Jacob had made an end of commanding his sons, as his father Abraham had commanded his household and his children he gathered up his feet into the bed and yielded up the ghost. This was a happy and glorious death. We cannot [be] left in the

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dark to conjecture what because of these three patriarchs (*sic*) Abraham, Isaac & Jacob. Moses informs us what God said to him respecting these pious men. I am the God of Abraham etc. And our Saviour has told us himself (that) they ~~went~~ went to heaven when they died. When speaking to the Jews relative to the day of judgement he tells them, then, there shall be weeping etc. I might bring forward many instances which are recorded in the scripture of the advantages derived ~~from~~ (to) young persons being taught to remember & were it necessary parents and gardians (*sic*) and masters may always look with confidence up to God for his blessing upon their instructions. We can have no doubt, but Isaac was as anxious for Esau to fear God and work righteousness as he was for Jacob. Yet their characters and conduct were very different for many years. After 20 years absent, Jacob returned

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to the land of Canaan, and his brother was reconciled to him, which gave Jacob the greatest pleasure. They were both present when their father Isaac died, and attended to his funeral. It is probable that the instruction of Isaac might in time have made some favourable impressions upon Esau's mind and induced him to shew kindness to his brother Jacob, as we hear no more of any differences between them. Jacob when he died left a pious seed behind him, his beloved son Joseph. Jacob had paid particular attention to the religious education of ~~Joseph~~ Joseph and he feared God from his youth up. This circumstance induced Jacob to pay more particular attention to him than to his other sons, so that they envied his, and determined to kill him when an opportunity offered.

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At the moment when they were about to murder him, some merchants came up, and they sold him to them as a slave. Joseph was then about 14 years old. He was carried down into Egypt and resold to an officer of the king's household. Joseph's afflictions must now have been very great, being torn away from the bosom of his pious father, and situated amongst heathens. His master's wife cast her eye upon Joseph, and tempted him from day to day to gratify her lustful wishes. The only reply Joseph made her was, how can I do this etc. Joseph's answer was attended with the most serious consequences to himself. This wicked woman accused him of ~~making~~

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of making an attempt to violate her person. On this charge he was committed to prison where he lay confined for 13 years, but it is said the Lord was with etc. He still retained his pious character, and the consolations of religion supported him under all his sufferings. He afterwards became the greatest blessing to his pious father and (to) all his brethren, and to God's church and people, as long as he lived. Jacob had not heard of Joseph for 20 years and supposed he had been dead, but when he heard he was still alive, his heart was filled with joy. Joseph is still alive. I will etc. Thus we see what blessed effects attended upon Abraham's conduct, who commanded his children and his household after him, that they should keep the way of the Lord. Tho pious parents do not always<sup>157</sup> see the

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immediate fruits of their instructions, yet God often blesses them before or after their death. I shall mention only two examples. ~~Hese~~ Hezekiah was king of Juda, a man [*unclear*] of piety, and exerted all his authority & influence to promote true religion amongst his subjects. Manasseh [h]is ~~son~~ son was heir to the crown at his father's death. When his father died he ascended the throne. Tho he had such a pious father, he was an extremely wicked young man. He overturned the worship of the true God, which his father had established, filled the temple with the gods of the heathens, and shed much innocent blood, and brought the greatest national calamities upon his people. At length Jerusalem was besieged by the king of Assyria and taken. Manasseh was made prisoner and carried in fetters to Babylon and when he was in affliction

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<sup>158</sup> This being of such vast importance to the ~~maintain~~ maintenance of piety in the world I shall propose him as an example to you, and with that view shall shew 1<sup>th</sup> the use we should make of influences. 2<sup>dly</sup> The benefits arising ~~from~~ of using it aright.

1<sup>th</sup> Influence of whatever kind it be should be diligently improved. 1<sup>th</sup> To enforce the commands of God nothing should be of such importance in our eyes as the honor and glory

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<sup>157</sup> Marsden has written, "pious parents do not always".

<sup>158</sup> This page has been crossed out and the end of page 22 continues on page 24.

of God. To uphold these should be our chief aim. The power that is given us, of whatever kind it be is bestowed for this end.

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<sup>159</sup> he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him and he was intreated (*sic*) of him and heard his supplication. No doubt but his pious father had offered up many an ardent prayer for him before his death, which were not answered before his ~~death~~ (life term). Manasseh now remembered his father's instructions and found his only consolation in the day of trouble in humbling himself before his father's God, and seeking for pardon at the footstool of divine mercy (where he obtained it). We often read of God bestowing upon the children of pious parents (this & the other blessing) for their fathers' sakes. 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.<sup>160</sup>

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<sup>159</sup> Continued from page 22.

<sup>160</sup> The sermon ends here.

## **Sermon 64<sup>161</sup>**

This sermon uses Simeon's outline.

Ecclesiastes C.7. V.16. Be not righteous over much.

This passage has been the sheet anchor of ungodly men ever since the days of Solomon. They hate to see a true zeal for God, and therefore labour to suppress it, by contending that too much religion is an evil to be dreaded and avoided. This arises from the same enmity against godliness that instigated Cain to slay his righteous brother Abel. From that time to the present they who have been born after the flesh etc. And when they find that neither contempt nor threatening will avail anything they will venture, as Satan before them did, to draw their weapons from the sacred scriptures. ~~Stan~~ Satan when he

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tempted our Lord to cast himself down from the pinicle (*sic*) of the temple quoted a passage out of the Psalms which he thought would answer his purpose. If thou be the Son etc. It must be confessed that the meaning of our text does appear very obvious at first sight, and commentators have differed in their opinion as to the real meaning of them. Some have thought them to contain the speech of an infidel, recommending Solomon in his observation in the preceding verse to avoid an excess either in religion or vice, and not to run into extremes on either side for, says he, there is a just man that perisheth in his righteousness, and there is a

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wicked man that prolongeth his life in his wickedness. But if we attend to the context it will appear that the words of our text contain a serious ~~admonith~~ admonition given by Solomon himself to all men. He cautions both the righteous and the wicked in the 16 V. Be not righteous over much, neither make thyself over wise. Why should thou destroy thyself. And in the 17<sup>th</sup> verse, be not over much wicked, neither be thou foolish. Why shouldest thou die before thy time. The righteous should take care not to bring trouble upon themselves by an injudicious way of manifesting their religion, or to suffer as evil doers, and the wicked not to presume (of) alway escaping with impunity, for justice will

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sooner or later overtake take them. He then recommends to both of them, to pay strict attention to the advice given to ~~both of them~~ both of them, and to cultivate the true fear of God, as the best preservative against wickedness on the one hand and

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<sup>161</sup> See sermon 79 which also uses this text and is almost an exact copy of this sermon, though much longer.

indiscretion on the other. In the society in which we live the admonitions of Solomon does not very well apply in the former point of our text. There is little danger that we shall be righteous over much, as there are very few who give themselves any concern about religion. But the latter part applies more to us as a body of people than to any other upon earth.

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Neither be thou too much wicked, why shouldest thou die before thy time. [*unclear*] men daily giving themselves up to work wickedness, until justice overtakes them, and they die before their time. Nay many amongst us have not lived half their days according to the common course of things before they are cut off by the hand of public justice. Hence we see the force and propriety of Solomon's caution to the righteous to conduct themselves becoming their profession, and the wicked not to sin in hopes of passing with impunity. This being the meaning of the whole passage we proceed to the consideration of the words of our text, in illustrating which we shall 1<sup>st</sup> explain the caution

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2<sup>ly</sup> add some advice to induce you to attend to the caution.

1<sup>st</sup> The misconstruction put upon the text renders it necessary to explain to what the caution does not extend. Solomon never intended surely to caution us against loving God too much, seeing we are commanded to love him etc. Nor could he ~~ean~~ mean to caution us against serving the Lord Jesus Christ too much, since he died for us that we might live to him. We should be willing like St. Paul to be bound, and to die for his sake. For we are called upon to purify ourselves from all filthiness etc. Ye to purify ourselves, as he is pure. Nor could he mean to caution us to too much deadness to this evil world for provided we conscientiously fulfil

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While the most ignorant could perceive that they were in error, religion never instigates men to actions contrary to common sense or reason. On the contrary wisdom and discretion are evident wherever religion has its proper effect upon the mind. Ignorance, folly and indiscretion have nothing to do with true religion.

Again, a blind superstition may be properly comprehended in the caution be not righteous etc. How ~~off~~ often do we see the most [*unclear*] [*unclear*] paid to rites that are wholly of human invention, while the true spirit of Christians is neglected, namely love to God, and man which is the [*unclear*] of all religion.

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## **Sermon 65<sup>162</sup>**

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.

Isaiah 11 C. V. 10. In that day there shall be a root of Jesse.

There is a day often referred to in the prophetic writings, a day fixed in the divine councils which is to be distinguished above all others in the annals of the world.<sup>163</sup> That which will render it so remarkable is figuratively described in the context and in the most sublime and poetic language. v.6-7. The wolf shall also etc. In the words of our text God's intention is plainly declared. He here reveals to us in his word, the conversion of the Gentile nations to the faith of Christ. This great and glorious event, with its consequences to the church of God are the two points to which we would now direct your attention. 1. We shall call upon you to

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to consider the conversion of the Gentiles. 2. The consequence of it to the church.

1. Christ is represented as an ensign or ~~stangard~~ (standard) around which all the nations of the earth are to flock. He is the rod out of the stem of Jesse. There shall come forth saith the prophet a rod out of the stem of Jesse and a branch shall grow out of his roots. That branch was Christ. Jesse was the father of David and David was a type of Christ. He was both the root & offspring of David. Hence it is plain to whom the prophet alludes. Christ is erected as a standard in the preaching of the gospel. He is exhibited in (the midst of) every congregation where the gospel is preached.

A standard or ensign is not merely an

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object to be gazed at. It intimates to all that behold it that they are in danger from their enemies and that they must fight in their own defence, and that their sovereign invites them to enlist under his banners. It intimates further that whatever is necessary to arm them for the combat shall be provided for them.

Now such a standard is Christ. He is set up not merely to awaken people to himself but to warn them of the approach of their enemies and to shew them the only means of preservation. It is not in this warfare, as in national wars, that they who fight expose themselves to danger and that they who decline the combat are kept in safety. The very reverse of this is true in this spiritual warfare. He who

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<sup>162</sup> Note that in Middleton's contents page she has 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.

<sup>163</sup> An ink blotch covers this word and I have only guessed that it is "world".

will not fight must perish, while all who engage courageously in ~~the contest~~ in the contest shall live for ever.

Sin must be resisted. Satan must be overcome and the world with all its ensnaring vanities must be opposed with all our might, or we shall never obtain eternal life. Persons who are quite at ease will be constantly led captive by sin, Satan or the world and must in the end lose the crown of everlasting glory, which others will gain who are fighting for it.

I would further observe that by the erection of this standard the Gentiles world shall be converted to God. Whatever other means are used for awakening sinners they are all ineffectual for the end proposed. It is the preaching of Christ crucified, and that only, that will even

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avail for the awakening of the dead, and the renovating of mankind after the image of God.

We preach Christ crucified says the apostle to the Jews a stumbling etc. Faith in Christ when he is preached to poor sinners produces the most wonderful changes in mens principles. The name of Christ (in the proclamation of the gospel) is like ointment poured forth. How sweet the name of Jesus sounds in a believers ear etc.

The preaching of Christ has already met with much success. It is owing to this that there is any real piety in the world. All true religion springs from this *[unclear]* as light from the sun. Much has been done to better the state of mankind by the preaching of Christ and in God's appointed time this shall effect a change over the whole earth. As the sun emits its special rays to all the inhabitants of the globe so shall the sun of

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righteousness rise upon mankind with healing on his wings.

When Peter first opened (gospel) of faith to the Gentiles the Holy Ghost fell upon all them that heard the word and the great apostle of the Gentiles succeeded in turning thousands from the worship of dumb idols to serve the true & living God. The grand doctrines which the apostles preached were *[unclear]* towards God & faith our Lord Jesus Christ, and by those doctrines men were translated from the kingdom of darkness into the kingdom of God's dear Son. They heard the word of life and gladly received it and believed to the saving of their souls. But we have hitherto only seen the first fruits. The harvest is yet to come. For when the fullness of the Gentiles

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shall be brought in, all the kingdoms of the world will become the kingdoms of Christ. The praises of Jesus shall then be sung from the rising to the setting sun. All nations shall call him blessed. All shall stretch forth their hands to him and worship. As he hath made of one blood all the nations that dwell upon the earth so will he impart his saving health unto all nations. God shall then bless us and all the ends of the world shall fear him. There will be but one



Lord, and all shall know him from the least to the greatest. This is what our Lord predicted before his death. If I am lifted up I will draw all men unto me. He was lifted up upon the cross for this purpose and he ~~hath~~ (has) been set forth as crucified in the preaching

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of the gospel to this very day. And men have in every age looked upon him by faith whom their sins have pierced and mourned, or in other words have been brought to true repentance & faith in Jesus by the ministration of the gospel.

The sacred scriptures abound with the clearest prophecies that the effects of preaching Christ and him crucified shall be far more extensive than ~~hath ever~~ they have ever been as the gospel must be preached among all nations, and out of all nations will the Lord gather loyal *[unclear]* a people prepared for himself.

The godly in all ages have looked forward with earnestness to this glorious and wonderful event and have daily offered up their ardent prayers to God that he would hasten his kingdom

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and bring the wickedness of the wicked to an end and cause righteousness to cover the world. God hath promised that such ~~an~~ a blessing shall be bestowed upon mankind, and scriptures cannot be broken.

Let us then consider in the 2<sup>nd</sup> place the consequences of it to the church.

A most glorious day will that be for the church of God. The metaphor being changed, the prophet calls the church the rest, or resting place of the deity. In that day there shall be a root of Jesse which shall stand for an ensign for the people. To it shall the Gentiles seek & his rest shall be glorious. For five hundred years after God had brought his chosen people out of Egypt he dwelt by the symbols of his presence in a moveable tent which was called the tabernacle. The prophets during that period consulted the deity in that tabernacle and received

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the divine answers to their requests. Many of the divine denunciations as well as promises were delivered to Moses in the wilderness from the tabernacle of the Lord but in the days of David king of Israel, when he had brought up the Ark of the Covenant to Mount Zion and Solomon his son who reigned in his stead afterwards built the temple there for the residence of the deity. That holy place was (eminently) called the rest, or resting place of God.

The psalmist speaking upon the subject says, the Lord hath chosen Zion. He hath desired it for his habitation. This is my rest, here will I dwell, for I have desired it. But this rest of the deity in Solomon's temple, in the holy of holies, was a mere emblem

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or shadow of one infinitely dearer to God, namely the hearts of his people. In the hearts of his people God really (*sic*) dwells. For thus says the prophet Isaiah, Thus saith the Lord the heaven is my throne & the earth is my footstool, where is the house that you have built unto me, and where is the place of my rest. Here he alludes to the holy of holies in Solomon's temple, for all these things have mine hand made and all those things have been saith the Lord, but to this man would I look, even to him that is poor and of a contrite spirit and that trembleth at my [*unclear*]

St. Paul when speaking to the Christian at Corinth he ~~says~~ tells them, ye are the temple of the living God. As God hath said I will dwell in them etc. Hence we see that it is in his church, in the hearts of his contrite ones, that God delights to dwell. It is there alone

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that he can rest. It is there alone that he can find any satisfaction. This rest of his will be exceeding glorious by the conversion of the Gentile world for then the glory of God will be most eminently displayed.

When God revealed himself in the temple of Solomon at the time of its dedication he filled it with the cloud of his glory so that even the priest could not stand to minister. But how infinitely brighter a display of his glory will he give to his church when he shall bring into it myriads of the most abandoned sinners out of every nation under heaven. Sinners of all characters and of all degrees shall become the temples of the living God.

How will his power and mercy his faithfulness and truth shine

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forth with united splendor, and fill every believing soul with wonder and amazement. The will he indeed glory in the house of his glory and make the place of his feet glorious. The will God in very deed dwell with men upon earth. Then will the church of God become an eternal excellency, a joy of many generations.

How was the prophet Isaiah ~~wrapped~~ carried by the Spirit into future times, into those glorious days when the root of Jesse shall stand up as an ensign to the people. When he said the Gentiles shall come to thy light and kings to the brightness of thy rising. Thy sons shall come from far and thy daughters shall be nursed at thy side, because the sea ~~sea~~ shall be converted unto the (*sic*). The times of the Gentiles shall

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come unto thee. They shall bring gold & incense, and they shall shew forth the praises of the Lord, and they shall minister unto thee and shall come up with acceptance on mine altar, and I shall glorify the house of my glory.

The prophet foreseeing by the spirit of prophecy the immense crowds flocking to Christ, asks the following question. Who are these that fly as a cloud and as the doves to their windows.

He compares the church of God to a fenced city, whose gates are thrown open for the reception of captives. Therefore thy gates shall be open ~~they~~ continually, they shall not be shut night or day. That men may bring unto thee the times of the Gentiles, and that their kings may brought (*sic*).

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They shall be conducted into the city of the [*unclear*] God, as willing captives lead in the golden chairs of gospel grace both kings and subjects. For the nation & kingdom that will not serve Christ shall perish. Yea those nations shall be utterly waisted.

The conversion of the Gentile nations will greatly increase the felicity of the saints even in this world. If it be a joy to the very angels in heaven behold the conversion of one sinner what will it be to the saints of God to see all in every place flying to Christ in unnumbered multitudes like a cloud and flocking to him with rapidity like doves to their windows.

What praises, what [*unclear*] will burst forth in every place, the chorus continually swelling till the whole earth

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resounds with the praises of its God. From east to west and from north to south the saints with one voice and with unspeakable joy shout aloud, All hail the power of Jesus name. Let angels prostrate fall. Bring forth the royal diadem and crown him Lord of all. Let every kindred every tribe on this terrestrial ball to him all majesty ascribe and crown him Lord of all.

When the nations of the earth are thus turned to their God what power will accompany the ministry of his word? What an unction from the holy one will rest upon all that hear it. Every ordinance will then be as the house of God and as the gate of heaven. Prayer and praises and thanksgivings will then ascend up to God from the altar of men's hearts. They will

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then worship him with the spirit & with the understanding also. Each believer will then say how precious are thy thoughts unto me O God. How great is the hour of them. Each will then say come unto me and I will tell you what the Lord hath done for my soul. O magnify the Lord with me and let us exalt his name together.

The saints when they meet in the great congregation will unite in one spirit and say God be merciful unto us and bless us, and cause his face to shine upon us, that thy way be known upon earth, thy saving health among all nations. Let the people praise thee O God etc.

The pious Christian cannot anticipate these glorious days without feeling his soul refreshed with the very prospect of these blessings being poured out upon a distressed world when the wickedness of the wicked shall

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be brought to an end and the righteous shall have the dominion. These days shall come for the mouth of the Lord ~~shall~~ hath spoken it.

We have now considered the conversion of the Gentiles by the root of Jesse being set up as an ensign for the people, or in other words by the preaching of Christ crucified: and the glorious consequences to the church of God.

God will dwell in a very eminent degree in the hearts of his people. This will be his resting place which will greatly increase the *[unclear]* of his saints.

We shall now conclude this subject with an observation or two from what hath been said.

We may see from hence what improvement we should make of a preached gospel.

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The preaching of the gospel is in fact the raising of this standard before the eyes of men. It is the setting forth of Christ crucified and he calling upon men to enlist under his banner. What then have we to do but to flock to him, to give up our names to him that they may be inscribed on his list and to gird ourselves for the combat at his command. For this purpose we should take unto ourselves the whole armour of God. We should put on the breast plate of righteousness, the helmet of salvation. We should take the shield of faith and the sword of the Spirit which is the word of God. With these spiritual weapons we shall easily conquer men and devils. With the shield of faith we may quench the fiery darts of the Devil. This is the victory that covers<sup>164</sup>

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the world, even our faith. By faith the Old Testament saints, St. Paul tells us, wrought righteousness, subdued kingdoms, obtained promises, stopped the mouths of lions, quenched the violence of fire & escaped the edge of the sword, and all at last died in the faith and went to heaven. So may we. The same faith will produce the same effects upon us when once we are made partakers of it.

Let us (then), having enlisted under his banners endure hardness as blood *[unclear]* soldiers of Jesus Christ that being, in the end, more than conquerors we may receive a crown of righteousness at his hands in that day when he shall come to give the kingdom to his people. Happy is the man that can say by the power of faith, God hath laid open

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heaven for me, a crown etc.

Lastly how great if the blessedness of those who improve a preached gospel aright. Whoever complies with the gospel invitation and unites himself to the arms of saints *[unclear]*, the church of God, he instantly becomes a distinguished favourite of heaven. His heart is the

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<sup>164</sup> Does Marsden mean, “conquers”?

temple of the deity, he is God's residence, he is God's rest. God dwells in him by his Spirit. Whoever confesseth that Jesus is the Son of God, dwelleth in him and he in God says the apostle. The believing the gospel of Christ unites the soul to God. He that dwelleth in God and God in him is more glorious than all earthly divinities centred in him and more happy than a [unclear] of all earthly comforts could make him.

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Why is this. Because the believing soul is under no apprehensions of being robbed of his peace and happiness in his God either ~~here~~ in this world or in that which is to come.

Seek then an interest in Christ. Look to his standard. Enlist under his banners. Become his followers. Take [unclear] aim against his and his church enemies, the world etc [unclear] and then you will be happy. But if you rebel against him and fight against God and disbelieve the gospel and do despite to the God of grace and condemn his sacrifice then there remaineth no hope for you. As I have already told this morning that the nations that will not serve him shall perish. They shall be eternally [unclear]wasted. Believe then in the Lord your God. So shall

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ye be established. Believe his prophets. So shall ye prosper.

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## **Sermon 66**

Marsden has used Simeon's outline.

The occasion of this sermon 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 footnote in Sermon 65.

Matt. 25 Chap. V. 35-40. I was an hungered etc.

The solemnities of the day of judgement can never be too attentively considered, and we have infinite reason to be thankful, that they are here so plainly set before us, and by him who will be the supreme judge, and therefore we may fully depend upon the correctness of the representation. We have here the coming of the judge, the summoning of the whole universe before him & the separation (*sic*) of the righteous from the wicked, and the sentence that shall be passed on all

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the human race. (These important matters) are all clearly exhibited in our text, as it were before our eyes. But there is one thing here specified that is more peculiarly interesting to us, in as much as it either divests that day of all its horrors, or must cause us to look forward to it with inexpressible dread. I mean the ground upon which the sentence of every individual will be formed and the doom of all fixed. That the whole of our principles and conduct will be taken into consideration, there can be no doubt, but there is one point that

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will be inquired into, and will be regarded as a certain evidence of all the rest, viz., our activity in doing good to our fellow creatures for Christ's sake. And according as we shall be found to have abounded or being defective in that, will our ~~deffinite~~ definitive sentence be passed. This is expressed by the judge himself, and the terms in which he hath expressed it lead us to shew –

1<sup>th</sup> The proper exercises of Christian ~~bener~~ benevolence.

2<sup>ly</sup> The ~~æe~~ acceptableness of them by the Lord Jesus.

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And 3<sup>ly</sup> The importance of them to ourselves.

1<sup>th</sup> Love is the distinguishing feature of the real Christian.

God is love, and every one that is born of God is created anew after his image. The natural selfishness is subdued in the human heart and mortified by the grace of God, and the new creature desires to live no more to himself, but to that Saviour who died for him. What shall I render unto the Lord for all his benefits, is his daily inquiry. To requite the Saviour, he finds this impossible, and therefore he

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looks out for others to be the ~~representatives~~ representatives of his Lord that through them he may manifest the sense of the mercies vouchsafed to him. He is not contented with cultivating devout affections in his heart, but endeavours to represent them substantially operative towards man. In a word, he exercises faith that works by love. The poor and afflicted are the more peculiar objects of his love. Doubtless Christian love in its most extended sense, comprehends much more than mere benevolence to the poor, but it is shewn in

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this particularly, and wherever it exists, it will manifest itself in this, in a more abundant manner. We have a bright example of this in the person of Job. Job says, when the ear heard me, then it blessed me, and when the eye saw me, then it gave witness unto me, because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame.

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~~I was eyes to the blind, and~~ I was a father to the poor, and the cause which I knew not I searched out. Thus Job was the universal friend to all who were oppressed with affliction. So highly did he esteem these acts of benevolence, that if he had ~~some~~ (been) remiss in them, he would have accounted himself deserving of the heaviest judgements. Let us only attend to his own words. If I have withheld the poor from his desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless have not eaten thereof,

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If I have seen any perish for want of clothing, or any poor without covering, if his loins have not blessed me, and if he were not warmed with the fleece of my sheep, then let mine arm fall from my shoulder blade, and mine arm be broken from the ~~bone~~ bones. Such were Job's feelings towards the poor, that called for the heaviest calamities upon himself, if he neglected to administer to their wants, whatever they

might be. The same love, and benevolence was manifest by the saints of the New Testament as well as by those of the Old.

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The example of the Macedonian churches comes home fully to the points in question, and shews us, that not ever the deepest poverty, or the severest afflictions will preclude the exercise of self-denying kindness when love has a just ascendant over our hearts. The writer of the Acts, when speaking of the primitive Christians, and the influence the gospel had upon all ranks, tells us, that there were none among them that lacked, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold, and laid it down

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at the apostles' feet, and distribution was made unto every man, according as he had need. The conduct of the first Christians is not exactly the kind we are considering, nor is it necessary to be imitated by us, but it proves to what extent the principle (of) love will carry us if we are under its influence, and proper occasions require it from us. The formation of such a benevolent principle and the production of such a conduct is the main scope and design of the gospel.

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The particulars specified in our text attests this, and so does St. Paul, when he says, bear ye one anothers burdens, and so fulfil the law of Christ. To such duties we may well be excited, if we consider in the 2<sup>d</sup> place, the acceptableness of them to the Lord Jesus. The Lord Jesus identifies himself with his people. In every age of the world he has had compassion on them. It was love that caused him to have compassion on man at the first. We are informed when the Israelites were in Egypt he heard their cries and pitied their sorrows.

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While they sojourned in the wilderness in all their afflictions he was afflicted. In his state of humiliation he made himself poor, for their sakes, that through his poverty (they) might be made rich, and now in his exalted state, he considers their cause his own. Are any of his people persecuted, he told Saul that he was the person injured when Saul hauled them to prison and scourged them. He called to Saul saying, Saul, Saul etc. He that touches them, touches the apple of his eye. Are the wants of any of his people relieved, he tells us in the text

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that every act of kindness shewn to men for his sake, he accepts as done to himself. He esteems the poorest and meanest of his people as his brother, and will acknowledge them as such before (the) assembled universe, or rather he esteems them as members of his own body, and in their prosperity and happiness he delights. We cannot conceive any thing which (could) have so forcibly engaged the mind of man, as the love of the Saviour who h\gave himself for us. The obligations we owe to him infinitely exceed any thing which words can express, or even imagination conceive. Were he therefore to

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to command (any thing) the hope of pleasing him would be a strong incentive to his believing people to obey him but when he declares as done to himself, whatsoever is done for others in his name, one would think the diligence of all in serving him, should anticipate the wants and wishes of mankind, as almost to banish misery from the world. But though the greatness of human miseries, and the fewness of the Lord's people preclude the hope of such an event as this, yet this once consideration, of administering to the Lord Jesus Christ in the person of his people

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animates thousands to the most ardent zeal, and carries them through the most self-denying exertions. If we need any other stimulus to excite us to the diligent discharge of our duties, than the love of Christ, let us consider in the 3<sup>d</sup> place the importance of them to ourselves. I mean to every individual soul of man. The issue of the final judgement depends entirely upon them. In that day they will be brought forth.

We may depend upon the correctness of the statement in our text, as the proceedings of the day of judgement are finally arranged by the supreme judge himself.

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In that day, every thing will be brought into judgement, whether good or bad. 1<sup>st</sup> as an evidence of our state. As God himself has taught us to judge of the tree by its fruits, so will he himself do in the day of judgement. And whatever may have been our professions of faith and love he will judge of them only by the fruits which they have produced. The fruits after which he will enquire, and by which he will be determined, are those spoken of in the text. Where they are found there must a living truth and real piety [have] existed. St. James tells that pure etc. And where they are not found there must have been an absence of the love of God

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for St. John ~~tells us~~ asks (*sic*) the (question) following, whoso hath this world's goods and seeth that his brother etc. St. James tells us, that he shall have judgement

without mercy, who hath shewed no mercy. By this single test shall every man be tried, and according to this, shall he stand, or fall. This subject is so plain that it contains no mystery. The most ignorant can understand it. Again our whole conduct will be brought before the judgement seat before the angels of God, and assembled worlds as a justification of our sentence whatever it may be, for the judge of all the earth will do right.

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The day of judgement is emphatically called the day of the revelation of the righteous judgement of God and it is appointed, not so much for the awarding happiness or misery to the sons of man, but for the public display of the equity of God in these decisions and he (will) publickly (*sic*) shew to the whole assembled world that there is an equity in all his proceedings, and that the destinies of all will exactly correspond with their moral characters. The labours of love in which the righteous have abounded are here produced and those whom Christ here speaks of as (*sic*) his brethren

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are ready to attest the truth of his assertions, as they are all present. On the other hand the neglect imputed to others, is obvious, and though they attempt to exterminate their guilt it is brought home to them in the clearest manner, nor have they one word to utter in arrest of judgement. Thus is the righteousness of God made manifest. He is justified in what he speaks, and clear when he is judged.

Again, the acts of love and benevolence of the righteous will be brought forward as a measure of their reward. We must not imagine that men are saved from any merit of

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of their own. It is not possible that their works of love should ever purchase so great a reward as will be given them in that day. Indeed the surprise which the righteous express when our Lord said unto them, I was an hungry etc. This clearly shews that they had not founded their hopes of a blessed immortality upon their works for they considered their imperfect acts of kindness of so little importance that they had forgot the manner and time and place when they had performed them. Their only hopes were placed on the blood of the Lamb of God that was slain.

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At the same time we see the more we abound in works of charity and benevolence, the more exalted will be our happiness, while on the other hand, the more means, and opportunities of doing good we have neglected the heavier will be our condemnation to all eternity.

Having now considered the proper exercises of Christian benevolence, the exceptableness (*sic*) of them to the Lord Jesus, and the importance of them to ourselves, we would further improve the subject, 1<sup>st</sup> for our instruction in general.

If such be the particular objects to be enquired into at the last day, how little prepared are most of us to

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to meet our God. The generality (of mankind) think it sufficient if they do not occasion sorrow to their fellow creatures, tho they never exert themselves diligently to relieve it. But let it be remarked that the omission of these duties are sufficient to condemn us and that the sentence (of condemnation) in our text is denounced (against the wicked), not in consequence of what they have done, but for what they have left undone. I was an hungered etc. I know that all have not the same ability, nor the same opportunity to relieve their afflicted neighbours. But have we availed ourselves of the opportunities that have been afforded us. If we have, tho our efforts have been few and weak, they shall be

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accepted. For if there be in us a willing mind, it is accepted according to that a man hath, and not according to that he hath not. But let us not deceive ourselves with vain hopes. Whether we are poor or rich we must be made meet for heaven, or we must be finally cast into outer darkness etc. Therefore let all prepare to meet their God. Lastly we would improve this subject, to the occasion before us. The charity for which we plead as a near resemblance to ~~the~~ that described in our text. The hungry, the thirsty, the naked, the sick and the stranger. In the Benevolent Asylum you will find all these objects, on your visiting it, calling aloud for your aid.

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Many of them have a just claim to your benevolence, who have spent their time and strength in your service or in improving the general welfare of the community. They have laboured and we have entered into their labours. They have contributed to build our houses, to clear our lands, (to) plant our vineyards, to feed our flocks and herds, and to raise our bread, and to add to our comfort, (prosperity) and safety. They have made highways for us thro the wilderness. Now their natural strength is exhausted, by age, toils, sickness, and numerous infirmities on account of which they claim, and justly, our benevolence and compassion.

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It must be gratifying to every benevolent mind, that there (is) such an asylum provided for such poor, miserable objects, where they may spend their few remaining days in comparative peace and comfort. God has told us that the poor shall never cease out of our land. There will at all times be objects of want and affliction to call

forth the exercise of Christian charity. But if a cup of cold water given to one who loves the Saviour shall not lose its reward in the day of judgement, this is encouragement for the poorest saint to exercise his Christian love. A cup of cold water will

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ensure to him the approbation of the judge. Our Lord hath told us not every one that (saith) unto me Lord, Lord etc. St. Paul exhorts us to do good unto all men etc. The Psalmist tells us that blessed is the man that considereth the poor etc. And again he hath pity on the poor. Lendeth to the Lord and look etc. Be assured God will not be unrighteous, that he will forget your works and labour that proceed of love, which love (you) ~~he~~ hath shewn for his name's sake, who have ministered unto the saints and (yet) do minister

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We have already noticed that we must not expect to enter the Kingdom of God for our good works which we do, or can do. They have no merit in them. But they are clear and positive evidences of our Christian love. We call upon you then to assist the Benevolent Society by personal exertions if you can, but at all events by liberal contributions. What would you do if the Saviour was here present and soliciting your assistance? Would you refuse his application, and withhold your relief? Know then that he is present, and will

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take special notice of all you do, or leave undone, and will record it in his book of remembrance against the judgement day when he will reward every man according to his works.

We shall now leave the above observations and all the important subjects in our text connected with the day of judgement (and to your serious consideration praying that they may make a suitable impression upon your minds.) ~~when we are all sure to meet again, to receive our eternal reward, according to the deeds done in the body whether good or bad.~~

Now to the King immortal, eternal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

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## **Sermon 67**

This sermon uses Simeon's outline.

Heb. 1 Ch. 6 V. When he bringeth in the 1<sup>st</sup> begotten into the world etc.

If God had been pleased to try our faith he might have required us to believe whatever he should reveal, even tho he should mention it but once. But in condescension (*sic*) to our weakness he hath given us a great variety of testimonies to confirm every fundamental (*sic*) doctrine of our holy religion. The doctrine of the divinity of Christ is as important as any in the whole Bible, and it stands not on any one or two doubtful passages of the Bible scripture, but on the plainest and almost numberless declarations of the inspired writers. In the passage before us

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the apostle is shewing us the infinite superiority of Jesus above the highest orders of created beings, and he adduces a whole (series) as it were of testimonies in proof of this particular point. The one which we have now read is taken from the 97<sup>th</sup> Psalm and confessedly relates to Jesus. The Lord reigneth says the Psalm let the earth rejoice. Let the multitude of the isles be glad thereof. The prophet here speaks of Christ's kingdom, and the duty of angels who are called in the 7<sup>th</sup> V. Gods to worship him. Let all the angels of God worship him. In discoursing upon the words of the apostle we are led to observe 1. that Christ is a proper object of divine worship. 2<sup>ly</sup> that his incarnation affords a special call to all both in heaven and on earth to worship him.

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1. The command in the text is still decisive upon this point. Let all the angels of God worship him. God is a jealous God and claims divine worship as his inalienable prerogative. ~~wh~~ In the days of our Saviour we are informed by St. Matthew that when he returned out of the wilderness where he had been fasting 40 days, Satan tempted him by shewing him all the kingdoms of this world & the God of them and said all these will I give thee if thou wilt fall down & worship me. Jesus said unto him get thee hence Satan, for it is written thou shalt worship the Lord thy God and him only shalt thou serve. Yet at the same time he requires divine worship to be given to the Son, that all men may honour the Son as they honour the Father. Would God command divine honours to be paid to the Son if he was not entitled to receive them.

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Would God contrary to his own express declarations give his glory to another. I am the Lord says God by his prophet, and my glory will I not give to another neither my praise to graven images. We are sure he would not give his glory to another unless he was worthy of divine honours, and therefore his Son our Saviour must be a proper object of supreme regard when all the angels of God are thus commanded to worship him. The practice of the Christian church confirm this beyond all doubt. Stephen when he was brought before the Jewish

criminal court at Jerusalem charged with blasphemy which was a capital offence according to their laws, we are told that he was full of the Holy Ghost and that all who sat upon his trial saw his face that it shone like the face of an angel. At the very

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instant he beheld the heavens opened, and saw the glory of God, and Jesus standing at the right hand of God. He addressed himself not to the Father but to Jesus and that too in terms precisely similar to those that Jesus had addressed to his Father in his dying moments when he hung upon the cross. Father into thy hands I commit my spirit, said the dying Jesus. Lord Jesus receive my spirit said Stephen in his last moments. Can we wish for any plainer example than this. Stephen would not have committed his soul to Jesus unless that he had believed most assuredly that he was equal to the Father in power, glory & divinity. We also find that the apostle Paul under the buffetings (*sic*) of Satan, applying to Jesus by prayer for relief, and also receiving a gracious answer from him. In consequence of this

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the apostle from that time gloried in his infirmities, that the power of Christ might rest upon him. Hear his own words upon this point. For this thing I besought the Lord thrice that it might depart from me, that he might be refined from what he calls the buffetings (*sic*) of Satan, and the Lord said unto me, my grace is sufficient for thee, for my strength is made perfect in thy weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. The whole church of God, not only at Corinth but in all other places are described by this very thing as worshiping of Christ and the apostle addressed his congratulations and Christian love to all the saints who were sa[n]ctified in Christ Jesus, who in every place called upon the name of the Lord Jesus. The primitive churches at all times addressed their

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supplications and thanksgivings to Jesus and paid him divine honour, the apostle setting the example. Thou art the Christ the Son of the high God said Peter. My Lord & my God exclaimed Thomas. But the church triumphant no less than the church militant are incessantly presenting before him their humble & grateful adorations. After this saith St. John I beheld, and lo a great multitude which no man could number out of every nation, kindred, people & tongue stood before the throne & before the Lamb, clothed with white robes and palms in their hands, and they cried (*sic*) with a loud voice saying, salvation to our God which sitteth upon the throne, and to the Lamb. Surely if divine worship is not to be paid to Christ the scriptures are not calculated to instruct, but to deceive and ensnare us. We would observe further that to worship Christ is the highest act of

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obedience to the Father. It is the Father that enjoins it in the text, and that not to men only but to angels also. Let all the angels of God etc. He even swears that all at the very peril of their souls shall bow down to Jesus. We must all says the apostle appear before the judgement seat

of Christ for it is written as I live saith the Lord every knee shall bow to me and every tongue shall confess to God. And so far does the Father think himself from being dishonoured by divine worship being paid to his only begotten Son he expressly requires it, in order that he himself may be the more abundantly (*sic*) glorified by this honour bestowed upon Christ. At the name of Jesus says the apostle every knee shall bow of things in heaven, and things in the earth & things under the earth, and that every

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tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Thus we see that all created beings visible and invisible are commanded to worship him and to acknowledge his divinity, and that he is a proper object for the divine worship both of angels and man. Our text leads us further to observe respecting Christ that his incarnation affords a special call to all both in heaven and earth to worship him, which was the 2<sup>nd</sup> thing to be considered. The terms bringing in of the first begotten into the world may comprehend the whole period of his reign ~~from~~ under the gospel dispensation. In which case the command to worship (him) is general. But if we confine the expression to the time of his incarnation the command to worship him will be a special call, arising from the circumstance of his incarnation

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and founded on it. To elucidate it in the latter view we may observe in the first place, that it affords the brightest display of the divine perfections. The angels had doubtless seen much of the divine glory before. They had seen God's wisdom, power and goodness in the creation and government of the world. They saw him make the sun to rule the day and the moon to rule the night, and man in his own image, and put all things under him. They had also seen his glory in the highest heavens, and had worshiped and adored him from their first creation, but they never before had such a view of his condescension (*sic*) and grace, as when they beheld their God and king lying in a manger in Bethlehem, and helpless babe wrapped in swaddling cloths.

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He had been sent from the beginning of the world with messages of grace and mercy to fallen man, and appeared to many of the prophets at sundry times, and had desired to see into God's gracious designs towards this lower world. Now when the Saviour was born, when the Father had brought his first begotten into the world, his design to glorify (all) his perfections in the work of man's redemption was more clearly unfolded. Hence the angel who appeared unto the shepherds said when they were sure afraid, behold I bring you good tidings etc. Hence the great multitude of the heavenly hosts joined the angel, and sang glory to God in the highest. If the hosannas of the angels increased with their discoveries of the divine glory, should not ours also increase who are interested (in) all that he came into the world to accomplish. Have not we abundant (*sic*) reason to

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magnify our incarnate God. It was for our sake that he was manifest in the flesh. He did not come to die for angels. He took not upon him the nature of angels, but the seed of Abraham. Ought not our hearts to burn within us that holy love when we hear his name, for he was rich, he possessed (*sic*) all the glory, honour & happiness of heaven. Yet for our sakes he became poor etc. We may observe 2<sup>ly</sup> he opened a clear way for our reconciliation with God. Men indeed were accepted of God, before Christ's advent in the flesh. Enoch, Noah, Abraham etc all ~~when~~ went to heaven when they died, but they died in the faith of him who was to come. They believed in him, they loved him, they wrote and spake of him, and by faith in him they overcame the world. What our Lord said of Abraham to the Jews, might be said of all the prophets.

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Abraham saw my day and was glad all the prophets saw Christ's day and was glad. But we who now live in the last dispensation of grace and mercy must find acceptance with God thro the Saviour who hath actually come to put away our sins by the sacrifice of himself. When God brought his only begotten into the world he was then manifest in the flesh. His mediatorial work then commenced and the course of his sufferings and obedience which is the only ground for our acceptance with God was begun. He could not fulfill (*sic*) the law for us in heaven. He could not atone for our sins there, for without shedding of blood there would be no remission. Hence he as God was manifest in the flesh and took away our sins by the sacrifice of himself. It may be said that tho we are bound on this account to love and adore him, yet the angels can feel no

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interest in it. But can we suppose that these perfect benevolent beings, who continually minister to the heirs of salvation feel no happiness in our happiness. Doubtless they do and we have no less authority then that of our Lord for this assertion. They rejoice even over one sinner that repenteth. How must their joy be increased when they see sinners of every kindred nation tongue & people repenting. They will rejoice at our repentance. They will gladly take us under their guardian care. They will readily encamp round about us while we are sojourners here on earth and protect us from all evil, and when we come to die they will with triumph bear us on their wings to the realms of everlasting glory and present us blameless before our incarnate God.

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We would observe further that the incarnation of Christ unites men and angels under one great head. Christ was the creator and sovereign Lord both of men and angels, for by him says the apostle were all things created that are on heaven or earth, visible & invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him. But man by his casting off his allegiance ~~with~~ to his Lord lost all his connection with angels. Jesus however by becoming man gathers together again both men and angels under him as their common head. Nay he comes to this wretched world of our[s] to take sinners of the human race, doomed to death and eternal destruction to fill the thrones



once vacated by the fallen angels. How wonder[ful], how mysterious, how astonishing ~~is~~ (are) the ways of God.

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The redeemed of the Lord are sensible of the blessings which hath been conferred upon them by the ~~death~~ incarnation & death of Jesus, and that their restoration to the favor of God thro what Christ hath done hath laid them under infinite obligations to him. They know that the angels are their ministering servants now and that there is a constant communion between the saints on earth and the angels in heaven, and that this communion exists even in the angels themselves the liveliest emotions of gratitude. Indeed we see that this is no fanciful idea, since it is realized in heaven where saints and angels join in general chorus ascribing salvation to God & the Lamb. This is evident from the representation given of heaven by the voice of inspiration.

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They sung, says St. John, a new song, saying thou art worthy, for thou wast slain & hast redeemed us to God by thy blood, out of every kindred, tongue, people & nation, and hast made us unto our God kings & priests. And I beheld & heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice worthy is the Lamb that was slain to receive power & riches and honor & glory & blessing and every creature which is in heaven & on the earth & under the earth, and such as are in the sea & all that are in them heard I saying, blessing & honour & glory & power be to him that sitteth upon the throne and to the Lamb for ever & ever. Thus we see what is the employment and enjoyment of the saints & angels in glory, that they are all united under

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one head, that they all join in one grand chorus, that they all offer divine adorations to our incarnate God, and pay him divine homage. All the angels of God worship him. We have now shewn that Christ is a proper object of divine worship and that his incarnation affords a special call for all in heaven and earth to worship him. To enforce the injunction upon ourselves we would say, let us welcome Christ. Let not his advent be regarded with stupid indifference by us, as it was the greatest of all events since the formation of the world and pregnant with eternal blessings to mankind, to you and to me. Let us welcome him with acclamation & hosannas. Let us join the angels with heart and voice and sing glory to God in the highest. We have infinite

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reason to do so, because he his (*sic*) the only Saviour, and there is none else besides him. That we are sinners and want a Saviour you will all readily admit, but I would ask will you receive him? Will you welcome him, will you say with the apostle thanks be to God for this unspeakable gift, will [you] love him, will you obey him? Will you believe his gospel? Will you renounce your sins for his sake, will you take up your cross and follow him? You will

derive no benefit from the incarnation of Christ unless you receive him as your Saviour. It will be no advantage to you if he save thousands and you are not saved by him. This will not mitigate your punishment or lessen in the smallest degree your guilt & condemnation. Submit yourselves then to him now. Jesus comes not merely to save mankind

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but to set up his kingdom in the world. Let then your hearts, yea the very thoughts of your hearts be brought into willing captivity to him. Now kiss the Son lest he be angry and ye perish. Present your offerings before him in token of your willing allegiance to him like the eastern magi. He will receive them willingly and accept of your services. Glory in him as your God and Saviour. Since he is the boast of all heaven let him be the boast of all here present. Let the frame of your hearts be joyous triumphant and excelling. View him now by faith upon his throne of glory. See him surrounded by thousands of

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saints and angels who are praising him day and night without ceasing. The saints in glory have washed their robes and made them white in his blood. Therefore they are before his throne continually. They were once sojourners here on earth, experience all the weaknesses infirmities temptations and trials that any of us do this day, tho they are now safely arrived in the heavenly Canaan. Once they were mourning here below etc. Let this consideration animate all your souls to press forward towards the mark, for ~~your~~ the prize of your high callings. Grow not weary in well doing, for in due time ye shall reap if you faint not. The prize is sure

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and the promise that your strength shall be equal to your day is equally sure. God will never forsake them that fear him but he will keep the *[unclear]* of his saints. No weapon formed against them shall ever prosper, but every mouth that shall rise up in judgement against them will he condemn. Lastly you that wish to welcome the Saviour and to partake of all the eternal benefits which he hath by his incarnation and sacrifice hath procured for you, draw near his holy table this day and keep the feast in remembrance of what he hath done for you. You will not long have to commemorate his dying love upon earth. You will not long be compelled to see him thro the

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glass of his ordinances darkly, but in a little time you will see him face to face. You will be invited to sit down at his table with Abraham, Isaac & Jacob and all the saints. Then your joy will be full. However weary and heavy laden you may be, when you finish your pilgrimage here on earth and lay your body in the dust, yet then you will bath[e] your weary souls *[unclear]* *[unclear]* etc. Bear continually in mind that you will receive the end of your faith

(even) the salvation of your souls. Remember that every step you take you come nearer ...  
the city<sup>165</sup>

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made perfect, and to Jesus the mediator of the new covenant, when once you join the general assembly of the saints and are admitted as members into that holy society you forever end all your temptations, grief and fears. This is solemnly declared from heaven, I heard a voice from heaven says St. John saying etc. Can you faint then under such a glorious prospect. Surely not. The prize is sure. Remember that tho death is certain and may be near, that precious in the sight of the Lord is the death of his saints. To you I speak who have thro ...  
that the king<sup>166</sup>

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<sup>165</sup> The page is torn at this point and the last two or three lines are missing.

<sup>166</sup> The page is torn here and the last two or three lines of the sermon are missing.

## Sermon 68

This sermon does not follow Simeon's outline on the passage (2 Tim. 3:12).

The apostle St. Paul has laid this down as a certain proposition, all that will live godly in Christ Jesus shall suffer persecution. This is unavoidable from the nature of things, from the enmity of the carnal mind against God and godliness. At the same time thro the overruling wisdom and goodness of God the trials of the righteous are beneficial to them. St. Peter when speaking upon this subject says to the believers or righteous of his day now for a season you are in heaviness thro manifold temptations, that the trial of your faith being much more precious than of gold that perisheth, tho it be tried with fire, might be found with praise & honor and glory at the appearing of Jesus Christ. All their trials are permitted to fit them for heaven, to prepare them for the coming of their Lord & Saviour. The righteous scarcely

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ever make any great proficiency without them. Before I was afflicted I went astray said the Psalmist. His going astray implies that he was once in the right but had wandered from it and afflictions brought him back again to his duty and to his God. The righteous are always brought in the end to acknowledge them as blessings. It is good for me that I have been afflicted said one of old, that I might learn thy statutes. Hence we may safely infer that the righteous are not saved without severe conflicts also. The Christian finds much opposition from without and from within. We wrestle not says St. Paul, against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places.

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No attainments in religion puts the Christian out of the reach of trials. Whatever situation he may be placed in he must and will meet them. St. Paul after all his great attainments and long after he had been caught up into the third heavens felt the severest conflicts in his soul. All his holy communion with his God, all his love for Jesus and zeal for his glory did not exempt him from these spiritual and painful conflicts. Attend to his own language in the 7 chap. of Romans. I am carnal says he sold under sin. The good that I would I do not but the evil I would not that I do. For when I would do good evil is present with me. Who (*sic*) wretched man that I am who shall deliver me from the body of this death. ~~Th~~ His mind was now suffering extreme anguish from the remains of sin in his heart,

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the secret working of corrupt affections and carnal propensities. These spiritual conflicts which St. Paul complained of are more or less the lot of all Christians for in every regenerate person the flesh lusteth against the spirit etc. They they (*sic*) are always painful and distressing yet they are necessary for the final good of them that believe. There is at all times a needs be for them. At the same time God will not suffer his people to be tempted above that which they are able to bear. Yet salvation cannot be attained without severe conflicts, for says the apostle to the Hebrews, if ye be without chastisement whereof all are partakers, then are

ye bastards and not sons. When we fear God and work righteousness and at the same time meet with deep afflictions and severe conflicts we have then just reason to conclude

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that we are the children of God and that all these trials both of a temporal or spiritual nature are intended to work together for our good, in preparing us for a better world. Tho the righteous are not saved without deep affliction and severe conflicts, at the same time they have powerful assistance. Nothing less than almighty power can uphold the Christian. This the most holy and righteous men have freely acknowledged. Hold thou me up and I shall be safe said the Psalm when David prayed to be restored to the favor of God again after his dreadful fall. He also prayed that God would uphold him in future. Restore unto me the joy of thy salvation etc. Hence the preservation of the saints is ascribed to God alone. St. Peter tells us that they are kept by the

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power of God thro faith unto salvation. How awfully mistaken then are they who imagine that the attainment of salvation is easy. The way to heaven is a narrow way, because it is the way of holiness. Strait is the gate etc. Surely then if the righteous find the way to heaven is difficult, the ungodly have reason to tremble for their state. Having now considered the apostle's assumption we shall in the 2<sup>d</sup> place consider the inference he draws from it. If the righteous are scarcely saved etc. The ~~ques~~ question here put by the apostle implies respecting the ungodly that their destruction must be certain. This is constantly affirmed thro the holy scriptures. The ungodly shall appear at the judgement seat of Christ for we must all appear says the apostle before the judgement seat of Christ.

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But at the day of judgement the ungodly shall not be united with the righteous. The ungodly shall not stand in judgement etc. Nay they shall be separated from them for ever. For our Lord tells the wicked shall go away into everlasting punishment. There is a wonderful difference of character now between the righteous and the ungodly. The righteous are now justified by the blood of Jesus. All their sins being forgiven them they are renewed by the Spirit of God and are striving with all their might to win the heavenly prize. They have cast off the works of darkness now and have put on the armour of light. They are now seeking the kingdom of God, and are determined to be found in Christ at the great day of his appearing, while on the contrary the ungodly

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are unpardoned, unsanctified, unimpressed with the importance of eternal things, and are living in the sensual gratifications of their carnal mind, following the multitude to do evil, and are debased by their crimes and vices below the bruit (*sic*) creation. It is possible from the very nature of things that these should have the same end. Woe unto the wicked. It shall be ill with him. Upon the wicked God will rain snares, fire and brimstone etc. The wicked shall be turned into hell etc. The unrighteous shall not inherit the kingdom of God. When God

shall come to judgement (that day shall burn as an oven &) all the proud and all that do wicked shall be as stubble, and the day that comes shall burn them up. If these plain passages of holy writ have any

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meaning in them, they must apply to the ungodly and to those fearful [of] judgement that shall at length come upon them, and they will not be able to ~~esta~~ escape. So sure as God is true so sure will he fulfil his word and bring down to (final) destruction the wicked. We have seen in considering this subject that the righteous have sanctified afflictions, victorious conflicts and all sufficient assurances. While on the other hand the ungodly remain unaltered by punishments and afflictions, unacquainted with spiritual conflicts. Nor do they seek assistance from God. We see (daily) that nothing can alter the dispositions and conduct of wicked men, that all calls from heaven, and all punishments from men are ineffectual.

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God in his infinite mercy again and again snatches (*sic*) them from the very jaws of death, but alas it is all in vain. We cannot suppose that men will live and act in the next world as they do in this. We are taught in [the] whole revealed will of God, that he will separate the precious from the vile, the tares (*sic*) from the wheat, the righteous from the wicked.

Permit me to ask you, who are living in every vice, how you expect to abide that day of his coming, or to stand when he appeareth. He will be revealing from heaven in flaming fire says the apostle for this express purpose to take vengeance upon all them that know him not nor obey his gospel. Where then I would ask will the

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sinner and the ungodly appear? Our God says St. Paul is a consuming fire, and he will render to every man according to his deeds, and therefore he will render to every soul of man that doeth evil. Indignation and wrath, tribulation and anguish, for there is no respect of persons with God. What an awful scene have the greatest part of this Colony before them. I need not say you are ungodly. I need not tell you that you are sinners. This you must and will readily admit. But you cannot answer the apostle's query, where will the ungodly and sinner appear? Your consciences may forebode your awful doom, you may now be ~~at~~ anticipating the judgement that will be past (*sic*) upon you

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and be assured as certain you ~~you~~ (*sic*) hearing my voice this day. So certain are you of lifting up your eyes in torments in a short time unless you speedily repent. It is more than probable that there is not one in this assembly that has any present intention of leading a new life, but is content to go on a little longer in the broad road, in hopes that some convenient season will come by and by when you will or can repent with more ease than at this present time. Thus you go on from day to day hardening your hearts against God, and shutting your eyes against the light of his gospel and doing

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violence to your own consciences. Well a little time will settle all. A little time will remove you beyond the sound of the sweet gospel of Jesus and far, far beyond the reach of the divine mercy. God's Spirit will not always strive with you and if you provoke him till he give you up to a reprobate mind, you will be undone forever. However long you may live in this world after this, after you are left to fill up the measure of your iniquities, there will remain no place for repentance for you, and it may be that you may have your last call to repentance this day. If you neglect this day's warning, your destruction may be unalterably fixed, and God may swear in his wrath that you

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that you shall never enter into his rest. I would this day beseech you in Christ's stead to be reconciled to God. Why will you die? Life and immortality are offered unto you, but you chose death rather than life. You will not come unto Christ that you may be saved, but on the contrary you serve Satan. You obey his authority and you are moved by his instigation to the commission of every crime. But what will you do in the end when God shall bring you into judgement. You cannot then appear before him, but with shame, guilt, horror, and eternal woe, and only to receive from his awful voice your everlasting doom, depart ye cursed.

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Surely the prophet of these things tho distant should make some impression upon your minds now. You should now feel their force and importance, and prepare without delay to meet your God.

We shall now conclude this subject with a few remarks from what has been said. There are in the worst of times some righteous in the world. There (*sic*) are safe, tho they will be scarcely saved, yet they will be saved in the last day. The Lord now knoweth them that are his. ~~Howev~~ However mired amongst the rest of mankind at present, he hath promised they shall be mine in the day I make up my jewels. This is just quiet enough for them. He will not breake (*sic*) his word of promise.

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It is true they may be troubled now more than other (men) and may have a greater share of temporal affliction but these afflictions do not alter their title to the kingdom of God, nor affect his unchangeable love to them. The righteous have at all time cause for rejoicing, because heaven is ensured to them by covenant and purchase, and it is taken possession of in their name, by their great forerunner, who is gone to prepare mansions for them and as soon as they are ready and the righteous are prepared to take possession of them, they will be called up to glory to inherit them, and then all their trials and conflicts will forever end

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and they will dwell with their redeemer and their God in the regions of glory for ever and ever. And there will be no night there says St. John. Let then the righteous rejoice, and let them be patient to the coming of their Lord. For when he shall appear they shall then be like him, for they shall see him as is, and be caught up together with the Lord and be forever with him.

Lastly let me warn the ungodly and the sinners. You are now under the wrath of God for he is angry with the wicked every day. You have no power to contend with your maker. You are only like a mouth (*sic*) before the ~~wildwind~~ whirlwind. Then why will you provoke his ire? Why will you cast away your souls forever.

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Many merciful means have been used to bring you to repentance and reformation, but still they have prove[d] in vain. Mercies abused become the heaviest judgement. You cannot tell how soon you may be called upon to give up your account, but you know you are not ready. God is not a man that he should lie, or the son of man that he should repent. He will most assuredly punish the wicked according to his word. Be then now prevailed upon this day to renounce your abominations, to break off from your scandalous sins, from your whoredoms and adulteries, from your drunkenness and blasphemies, from your thefts and robberies, from your

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lying and purjuries (*sic*). These sins will if continued in, bring you down to hell. You will take up your everlasting abode with the devil and his angels. There the worm dieth not, and the fire is not quenched. It is my duty to warn you, to exhort you, and to beseech you to turn to God and live. But when I have done this I am clear from your blood. Your sin will then be found upon your own heads. And I now do warn you in the face of this congregation and in the face of the Son, and call heaven and earth to witness against you this day, that you shall surely die if you do not speedily repent, and perish everlastingly and that without remedy.

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For if the righteous are scarcely saved where shall the sinner and the ungodly appear.

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## **Sermon 69**

This sermon uses Simeon's outline.

~~John 10. V.9. I am the door.~~

Luke 8 Chap. V.50 when Jesus heard it etc.

Afflictions may well be deprecated by us as painful to flesh and blood. But they are often the means of humbling us before God. Multitudes came as supplicants to our Lord who would never have regarded him if they had not felt the pressure of disease or trouble. The rich in general were the most backward to acknowledge him, as was the case with St. Paul. Not many rich etc. But even these found that in the hour of trouble none could do them good. Hence occasionally we see the opulent presenting their supplications before him not did he reject the suit of any whether they were rich or poor. The answer he gave to the ruler of the synagogue is recorded in our text and it will naturally lead us to notice the ruler's faith in the following respects. 1. how it was tried. 2. how it operated. 3. how it was rewarded.

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Jarius, for such was the name of this ruler, had much to try his faith. He had only one child 12 years of age in dying circumstances. Having heard much of our Lord's miracles he applied to him on behalf of his daughter, and earnestly requested him to come and restore her to health. Jesus immediately attended to his request but while they were going to his house his servants met him and told him that his child was dead. This was very afflicting news to the ruler but Jesus seeing the distress that was in [him] told him not to fear she should live. The ruler's mind was greatly shocked when he heard that his beloved daughter was no more. It was enough to destroy all his hopes in Jesus and to overwhelm (*sic*) him with grief and sorrow. Thus it often is with the people of God. Their faith in him is surely tried, but still they are enabled to make application to their God & Saviour while the storm (of affliction) in the mean time gathers thick around them. Their difficulties so increase that their hopes seem almost blasted.

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3. The humble penitent soul often cries (*sic*) for pardon but finds only an increasing sense of guilt. They are often in heaviness thro manifold temptations and pray fervently for deliverance from corruption and temptation and experience only the assaults of Satan more violent than ever. They are often tempted in the day of trial to think that God hath cast out their prayer and shut up his tender mercies from them in displeasure. It was in this manner that holy Job was tried and the Old Testament saints in general, as we find them often reduced to the utmost distress. Witness the Israelites in Egypt at the Red Sea, in the wilderness for 40 years. We find their experience recorded and their troubles (stated) in the 107 Psalm in a very particular manner. V<sup>s</sup>. 5. 6. 12-13. 18-19. 26-27. 28. This is written for the encouragement and comfort of God's people in every age. He that hath helped in times

past can help at the present day. No doubt but the ruler of the synagogue had been much distressed before he went to Jesus for the danger of his only daughter and ~~the~~ still he thought that Jesus ~~would~~ (could)

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heal her. But when he heard that she was dead this must have been an additional trial to his faith and proved its power and reality. The blessed Jesus said unto him when he heard the servants report her death, fear not believe only and she shall be made whole. We now come in the 2<sup>d</sup> place to consider how the ruler's faith operated. He was in this trying moment enabled to depend with confidence upon the blessed Jesus. It was his faith that first led him to Jesus for help, nor now when his case seemed desperate, his daughter being dead and his friends requesting him to trouble our Lord no more about her, as she was now (departed) ~~dead~~ and could not be recalled to life. Yet he did not give up all hope. It is very ~~probbe~~ probable that our Lord perceived some rising apprehensions in his mind, when he remarked to him, fear not only believe. Tho the ruler did not seem to doubt the report of her death, yet he had such reliance upon Jesus that he left the matter to him

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4. and waited with anxious hope to see her live. When our Lord and the ruler arrived at the house they found all the attendants waiting and weeping for the death of the child. Jesus said unto them weep not for she is not dead but sleepeth. Then they laughed him to scorn, knowing that she was actually dead. How must the ruler of the synagogue have been agitated when he beheld his daughter a breathless corpse? and heard the declarations of his sympathising friends. His faith must now have been tried to the uttermost yet he relies upon Jesus. He depends upon his power and goodness, and as long as Jesus continues to give him any assurance that his daughter shall live, he continues to hope in him. This ruler possesst (*sic*) the precious faith that Abraham did, who against hope, believed in hope that he might become the father of many nations according to that which was spoken, so shall thy seed be. He staggered not at the promise of God thro unbelief, but was strong in faith giving ~~God~~ glory to God,

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being fully persuaded that what he had promised he was able to perform. All who possess faith must have their faith tried, and it is in a full reliance upon God that faith will always shew itself. It will most assuredly lead the soul to Jesus for relief. It will make us humble and importunate in our supplications to him. We shall not run from him because our trials and difficulties increase but we shall rather say with Job in his afflictions tho he slay me yet will I trust in him. Unbelief will have the same effect upon our minds as it had upon the minds of the friends of the ruler of the synagogue. When we cannot comprehend how the divine promises are to be fulfilled, was are ready to deried (*sic*) all who shall assert that they must have their accomplishment, while true faith will make us ~~aequese~~ acquiesce in God's declarations tho we cannot fully comprehend them.

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5. When God promised Abraham that Sarah his wife being ninety (*sic*) years old should have a son Abraham knew that this was contrary to the common order of nature, yet he did not say it was impossible, but relied upon the divine promise knowing that all things were possible with God. Upon another occasion when he was leading his son Isaac to Mount Moria to offer sacrifices and had taken to [*unclear*] when Isaac inquired where is the lamb for a burnt offering. Abraham replied, God will provide himself a lamb for a burnt offering, and so he did. Jairus in the present case believed that Jesus was able to raise his daughter and to restore her to health again, and Jesus highly honoured the faith that honoured him. We come now to consider how his faith was rewarded. St. Luke tells us that the ruler came to Jesus and fell down at his feet, and besought him that he would come into his house, for he had one only daughter, and she lay a dying.

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Jesus answered the ruler's petition to the utmost of his wishes. He immediately accompanied him to his house and reproofed the excessive lamentations of the people, and encouraged them to expect the restoration of the child, he (*sic*) saying she is not dead but sleepeth. What he said had little or no effect upon all present. They did not believe him and his assertion only rendered an object of their unbelief and scorn. Tho he was fully determined to restore the ruler's daughter to life and health, yet he would not suffer them who had derided him to be spectators of the miracle. At the same time he took sufficient persons to attest the truth of it. We are told by St. Luke that Jesus suffered none therefore to enter the room where the ruler's daughter lay dead, but Peter and John and the believing parents of the child. These were all eyewitnesses of the miracle which Jesus did when he raised her from the dead by taking her by the hand, and saying, maid arise, and her spirit came again and she rose straightway, to the joy and astonishment of her parents. For their further conviction he desired food to be

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given unto her which was done. What a rich reward was this to the believing parents. How was their faith honoured. Both the father and mother of the child seem to have had the same confidence in Jesus. What happiness must they have experienced when their only daughter (who) had been dead and was (now) alive again. How precious must Jesus have been to their souls in a spiritual sense also? They must now believe that he was the Son of David, the promised messiah, the Lord of life and glory, the King of Israel, that prophet that should come into the world. They not only received the greatest temporal blessings from him but no doubt eternal also. How must the people who had just laughed Jesus to scorn have been confounded and ashamed when they saw the ruler's daughter alive and well. What reproof was this for their unbelief and contempt? Jesus was always ready to administer relief both of body and mind to all who applied to him.

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Nor shall any at the present day who asks in faith be disappointed. He is the same Lord and the same compassionate Saviour that he was in the days of his flesh, and is equally acquainted with the distresses and afflictions of all that call upon him. Time and distance makes no change in Jesus. He is the same yesterday today & forever but when in the day of trouble we come to him we are commanded to ask in faith for what we want. What things soever says he, ye desire when ye pray, believe that ye receive them & ye shall have them and fully assured as that petition so offered up shall be answered by him. All things whatsoever says Jesus, ye shall ask in prayer ~~ye sh~~ believing, ye shall receive. Things the most impossible to man, shall if they will conduce to our good and God's honor and glory, be effected by the prayer of faith. This our Lord himself declared to the poor man who brought his afflicted to (*sic*) son to Jesus, and said if thou canst do anything for us

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have compassion upon us and help us. If thou canst believe all things is possible to him that believeth. Crimes the most atrocious that ever were committed shall be pardoned by applying to Jesus thro faith, by him, that is by Jesus, all that believe are justified from all things, from which they could not be justified by the law of Moses. All manner of sins and blasphemies shall be forgiven unto men who believe in Jesus. Lusts the most inveterate that ever enslaved a soul, shall be subdued by faith in him. When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him. Satan will often come in like a flood upon the humble penitent soul, and would bear it quite away if it was not for the Spirit of the Lord who opposes his powerful influence. This every real Christian knows by painful experience. It is the shield of faith alone that can quench all the fiery darts of Satan and that can enable the believing soul to stand in the day of trial.

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If we have faith our faith must be tried while here below to the uttermost, and hereafter it will be gloriously rewarded with eternal life. We have seen how the faith of the ruler of the synagogue was tried. His daughter was at the very point of death when he applied to Jesus and tho Jesus immediately attended to his application yet she died before they reached his house. So that when they came they found her dead. This was a great trial of his faith. When Jesus exhorted him not to fear but only believe and assured him that she was only asleep, all present derided Jesus. Knowing she was dead this must have increased the trial of his faith as the conduct of those his nearest friends was likely to have some effect upon him but his faith was precious. He believed on Jesus, and according to his faith it was done unto him. He had his reward all that he longed for. His only daughter restored to him again not by the aid of a common physician, but by Lord of angels and men.

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This is the faith we want also while in this world of trial and temptation.

We shall now endeavour to apply what has been said. Every man must expect trouble in this vale of tears. For man is born etc. The nearest and dearest friends must look forward to a day

of separation, for that day will most surely come. Death will break in upon our real or promised (*sic*) happiness and blast it like withered leaf. Let every trouble drive us to the compassionate Jesus. He is nigh at hand at all times and not afar off. Let all our wants be spread before him in prayer. In everything by prayer and supplication with thanksgivings let your request be made known unto God. May God says he will supply all your wants. We are not indeed to expect miraculous interpositions in our favor, nor out (*sic*) we to ask for temporal blessings in an unqualified manner, but we should commit the concerns of this life to his all wise disposal, and say

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with one of old, give me neither poverty nor riches, but feed me with food convenient for me. But for spiritual blessings we cannot be too importunate. We cannot ask too much nor expect too much. For God will give unto us in this respect far more than we can ask or think. He will refuse us no spiritual blessings that we want if we call upon him. Ask that your joy may be full. Believers ought to have a fullness of joy now. God would bestow it upon them, but they neither expect it nor pray for it with that fervor (*sic*) they ought. We cannot have too strong faith in the divine promises. We never read of any of the Old Testament saints being blamed for having too great faith in God. The more faith they possess (*sic*) the more they honoured him, and the more faith we possess and the more we shall honour him also.

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What Jesus said unto Martha he still says unto us, if thou wilt believe thou shalt see the God of God. The advice of Jehosaphat is the best direction we can follow. When he and his people were in great distress as a powerful enemy was ~~coming~~ coming down upon them. The king stood up and said he me O Judah and ye inhabitants of Jerusalem, believe in the Lord your God so shall ye be established. Believe his prophets so shall ye prosper. There is no comfort like that which flows from faith in God. In the day of trouble when we can apply his divine promises to our own souls, when we are assured that he rules over all, and that he is a faithful God and will make all things work together for our good and his own glory, we are easily reconciled to the severest trials. We ~~fix~~ fix our faith in heaven. We look for our happiness in that eternal world of glory, and know that here is not our rest

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and that we must go thro great tribulation to the kingdom of God. O my brethren, let us pray for divine illumination, that we may know in what relation we stand to God, and what hopes we have of a better world. Let us pray for faith and that we may be lead by the divine Spirit to the knowledge of Jesus the Saviour of all them that believe, that we may thro him obtain a right and title to the kingdom of God, and in the end when we are called to leave this present scene and the curtain of that glorious ~~kingdom~~ kingdom (inheritance) which God hath prepared for all that love him.

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## Sermon 70

This sermon uses Simeon's outline and is the same as Sermon 86 (with variations).

Isaiah 55.6. Seek ye the Lord etc.

There is scarcely a more striking proof of our insensibility ~~than~~ with respect to eternal things than the unconcern we generally show even when death is cutting off many of our fellow creatures. If our neighbour's house was on fire we should think then of securing our own from the flames, or to save our property. Yet we can hear of the deaths of others, and confess that we ourselves are also dying creatures, and yet delay our preparation for death as much as if we were exempt from the common danger. But we are all exposed to the shafts of death every moment and we cannot tell what a day may bring forth. Every instance of mortality is a voice from God to the living and speaks to all in the very language of our text. Seek ye the Lord etc. We need not give a formal distribution of these words as it is our intention only to

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ground upon them a general exhortation to see the Lord. In order that you may comprehend as clearly as possible this exhortation I (shall) arrange my remarks under the following observations. 1. There is reason to fear that God is absent from the most of us, that we (live) ~~have~~ as if we (had) lost him. It is well know[n] that many in this assembly live in the habitual commission of open and known sins. Nay many glory in their shame or what ought to be their shame. Some live in drunkenness & ludeness (*sic*), others in falsehood & dishonesty, others in pride & envy, and other in malice and revenge and under the influence of every sinful passion. And do not these sins shew that such persons are far from God and strangers to his presence, and his fear is not before their eyes. All such characters shew to whom they belong. His servants ye are to whom ye obey, and those who live in open sins are the servants of sin and consequently far from God.

Again, but where the external deportment is blameless, and the form of godliness is

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maintained, how little is there for the most part of its power. Many read the Bible and find it a sealed book. They attend the ordinances of religion, but feel no delight in them, and they may pray in secret, yet find no benefit to their souls. They are not spiritually alive to the exercises of religion to divine worship. God is a Spirit and those who worship him in an acceptable manner must worship him in spirit and in truth. Whence comes it to pass that men do attempt to worship God in a mere formal way, is it not because God is absent from them? If God was with them his word would be Spirit and life to their souls. Their communion with him would be sweet. Their communications with him would defuse a glory round their countenances. When ~~Moses~~ Moses held communication with God in the wilderness the children of Israel

could not behold his face, for the glory that surrounded it, so that Moses was obliged to cover his face with a vail (*sic*) when he

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talked with them. The true exercises of religion tho not always alike spiritual, will upon the whole lead the soul more and more to God, and be followed with progressive sanctification. Such alas, however is that state of the generality of mankind, that they seem totally indifferent to all the joy of heaven or miseries of hell, and God is widely absent from them for God is far from the wicked. He face is set against them that do evil to cut them off from the land of the living.

2<sup>ly</sup> we cannot hope to find God if we do not seek him. Seek the Lord etc. We know that in the ordinary course of providence neither the husbandman can fill his barns without much previous toil. The student cannot acquire knowledge without much patient investigation, nor can men be fitted for the various situations in society without personal application for the attainments of the necessary qualifications. Hoe then can it be supposed that we should attain the knowledge of God

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and the enjoyment of his favor without seeking him in the appointed way? God has indeed sometimes been found of ~~him~~ (them) that sought him not and made known to them that inquired not after him, but this must no more be expected by us than that the sea should open a passage for our feet, or the sun stand still to lengthen our day. God has said he will be enquired of by us, and that we must ask if we would have , we must seek if we would find, we must knock at the door of mercy if we would have it opened unto us. Nor is it in a cold indifferent manner that we must seek God. We must strive as persons in earnest, agonize to enter into the strait gate, and if once we gain excess (*sic*) to God, we must detain him as it were by force. Jacob held God, we are told and said he would not let him go. Our Lord says the kingdom of heaven suffers violence and the violent take it by force. This shows that great exertions are to be made, that all our powers are to be called forth to obtain the divine favor, that this object is to be the grand pursuit of our lives.

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It is for want of this holy zeal, this fervor of piety that so many seek God all their lives, and never obtain any saving acquaintance with him. When we do seek after God, we must always seek him in and thro Christ for no man can come unto the Father (but) by him. He is the way, the truth, & the life. We have now shewn that we cannot hope to find God is we do not seek him, and shall now observe in the third place that there is a time coming that tho we should

seek him, he will not be found of us. This awful truth is strongly intimated in our text. Nor ought it to be concealed from our view. Seek the Lord etc. This implies that a time is coming when the Lord will not be found. We all know that at the time of death our opportunities of seeking God will be forever closed. There is no work devise [*unclear*] etc. However earnestly we may implore the divine favor then all will be over, the night cometh then when no man can work.

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We should remember our Lord's parable of the foolish virgins. Suddenly at midnight there was a cry made behold the bridegroom cometh go ye forth to meet him. All that were ready went unto the marriage, and the door was shut. Afterwards came the foolish virgins, and said Lord, Lord, open unto us. But he answered and said unto them, verily I say unto you, I know you not. In another place our Lord speaking upon this important subject of men neglecting the care of their souls till it is too late for them to pray, says many will say to me in that day, the day of judgement, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works, and then will I profess unto them, I never knew you. Depart from me ye that work iniquity. Whoever now neglects the salvation of his soul, will be denominated in the day of judgement a worker of iniquity. Consider this now ye that forget God. Your day is coming apace and will soon overtake you.

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At the last day not the smallest expression of the divine favor will be extended unto the wicked, however earnestly implored. The rich man mentioned in the gospel of St. Luke, was very earnest with Abraham, that he would send Lazarus that he might dip the tip etc. But this small request was refused him. We should recollect that our day of grace may be terminated on this side of the grave. We may be given up of God to a reprobate mind. He may leave us to ourselves, and then what shall we do. This was the case with the Jews in the wilderness. My people says God would not hearken to my voice, and Israel would none of me. So I gave them up to their own hearts' lusts and they walked in their own counsels, and I swore in my wrath that they should not enter into my rest. This was also the case with the Jews in our Lord's day when they rejected him. He told them I go my way and ye shall seek me, and shall die in your sins, and ~~with~~ whither I go ye

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ye cannot come. Our Lord tells the Jews plainly that they were already in a state of guilt and condemnation, and that their final destruction was sure, that there was no room for repentance, that as they had rejected him as their Saviour God would finally reject them and that they should never enter into the kingdom of heaven. This was an awful declaration. At the time our Lord made this denunciation against them, the Jews were in health and the enjoyment of God's Sabbaths and ordinances as much as we are this day. Have not we great reason to fear the same judgements if we ~~per~~ persist in slighting God's warnings and neglecting the care



of our souls. The same salvation is offered to you that was offered to the Jews who perished. Your (*sic*) are exhorted to believe in the same Jesus. You are called upon to renounce sin by the same almighty God. But if you act as they did, you must meet with the same judgements in the end. God may swear the next year, nay the next month, nay the next week,

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nay he may swear tomorrow that you shall never enter into his rest, if you reject the warnings that are given to you this day. If you continue one day more in a course of sin, you may forever seal your damnation. Tho you should live many years to come, yet God may never hearken to your prayers more. I have called but ye have refused etc. How earnestly should we improve the present hour, if we considered this, how anxious should we be to make our peace with God. We should then surely take the advice of the prophet and seek the Lord etc.

We would observe in the 4<sup>th</sup> place. If we would seek him now he would be found of all of us. This is the accepted time. This is the day of salvation. Now the gospel triumphant is sounding in your ears. The Son of Man is now commanded to prophesy upon your dry bones, and to say oh ye dry bones hear the word of the Lord. God is near to us at present both in his word and ordinances, and he is willing to be found of every sincere worshiper.

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If indeed we have ~~determinedly~~ determinately set ourselves against him and resisted all the motions of his Spirit till he hath ceased to strive (with) us, it is possible we may be already given up to final obduracy. My Spirit shall not etc. If we believe this declaration God does leave wicked men to themselves to fill up the measure of their wickedness. When this is the case, all hope of mercy is gone, forever gone. But if we feel any desire after God, any wish to acquaint ourselves with him and to be at peace, then we may be sure he has not cast us off. He is still waiting to be gracious, he is still knocking at the door of our hearts. He is still inviting us to come to him and to accept his pardon & mercy. God will not quench the smoking flame, nor break the bruised reed. The smallest desire after him is acceptable to him, he will hear the prayer of the humble seeking soul. He will impart

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his salvation to who call upon him faithfully. Seek the Lord then while etc.

We have now considered this subject, and observed that there is reason to fear that God is absent from the most of us, that we cannot hope to find him if we do not seek him, that there is a time coming, that tho we should seek him he will not be found of us, and that if we now seek him, we shall find him. We shall now conclude this address with a particular application to different persons. 1. to the young. To you God has given an express promise that you shall not seek his face in vain. I love them that love me etc. Seek then to resemble those whose names are recorded in the Bible for your encouragement as having obtained mercy in their earliest years, Samuel, Josiah, Obadiah, Timothy and John the Baptist. All those were highly distinguished amongst the saints upon earth, and are now glorified with them in heaven.

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Let not those years which are so favourable which are so favourable for divine impressions be waisted in the service of sin & Satan. Train up a child says Solomon in the way he should go, and when he is old he will not depart from it. It is good for a man to bear the yoke in his youth. Men never repent that they feared God when they were young. Religion will always secure to its possession comfort and happiness under all circumstances and will fortify the human mind against all adversity, against all the attacks of Satan, and against the power of sin, and fear of death. 2<sup>ly</sup> I would address those who are afflicted. Affliction is often the voice of God. Hear ye the rod and who hath appointed it says the prophet Micah. It is intended to awaken us to a sense of

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of our duty, or to bring us to God after we have wandered from him. You who are afflicted in any (way), if you have wisdom to improve by your afflictions, you have a special promise that you shall find favor with the Lord. Call upon me in the day of trouble etc. Afflictions do not spring out of the dust. They are wisely ordained for our good, and are frequently sent as blessings in disguise. But if we are afflicted and our afflictions do not bring us to repentance, and to seek after God they will only tend to harden our hearts more and as they did the heart of Pharaoh and his servants, till at length the anger of the Lord will be kindled against us, and he will cut us off in his hot displeasure, and there will be none to deliver us out of his hands.

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Consider this all ye who are under any affliction at present, and pray to God that you may not harden your hearts more & more against God, les but that he would now give you his special grace, and sanctify all your afflictions to the eternal good of your souls.

Lastly I would apply the words of our text to those who are advanced in life, whose sun is now going down. You above all are called upon to seek the Lord because your day of grace cannot be continued long. The shadows of the evening are now coming upon you, and enclosing you on every side. It is however no small comfort to reflect that you may obtain mercy at the eleventh hour. You must acknowledge that you have lost much time already, that you have lived to little good purpose, that you have only been increasing the number of your sins to this day.

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Surely it now becomes you to wake unto righteousness and to sin no more. Study then to redeem the few days you may be spared upon earth. Prepare not to meet your God, and let go the world and all its trifles. You are upon the very virge of eternity. The curtain (of time) will soon drop. All the important realities of the invisible world will soon be opened to your view. Oh then be now entreated to seek the Lord while he may be found etc.

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## **Sermon 71**

This sermon uses Simeon's outline.

Job 34. V 29<sup>th</sup>. When he giveth quietness, who can make trouble? and when he hideth his face who can behold him?

God orders and appoints all things throughout the universe. Nations are not so powerful as not to need his superintending care, for all are upheld by him, nor are any individuals so insignificant as not to be regarded by him, as all in him live, and move and have their being. The words immediately following the text shew that the text itself is equally applicable to nations or individuals. It is the same thing whether God is acting against a nation or a man only. The history of the Jews is a striking comment upon them in the former view. How long did God prosper and protect them and made them the glory of all lands, while they were obedient to his commands. And the experience of every man attests the truth of them in the latter view. When he hideth his face

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When God afflicts any man in any way whatever, he cannot deliver himself. From the words of our text we will observe

1<sup>th</sup> none can trouble those whom God comforts

2<sup>ly</sup> none can comfort those whom he troubles

1<sup>th</sup> God is pleased to bestow peculiar quietness upon his own people. He has chosen them for himself, and separated them from a world that lieth in wickedness. He sprinkles their souls with the blood of his own dear Son. The apostle addressing the Hebrews says, let us draw with a true heart in full assurance of faith having our hearts etc. etc. Hence they enjoy peace with God, and in their own consciences. Being justified by faith etc. His Holy Spirit shed abroad his love in them. And again in the same chapter the apostle tells us, that the Christian's hope maketh not ashamed because the love etc. Hence his people maintain a filial confidence towards him, having received the spirit of adoption by which they cry Abba, Father. God own them as his children

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and they acknowledge him as their Father. Moreover he convinces them of his continual care over them. We know says the apostle that all things work together for good etc. Hence their minds are established under the most trying circumstances, and they are convinced that he does not allow them to be afflicted in any way willingly, but for their own profit. This persuasion made Job say, tho he slay me etc. This inward peace and quietness is ~~is~~ widely different from the false peace enjoyed by the world. There is a kind of peace possessed (*sic*) even by the ungodly. When the strong man armed keepeth his palace, his good[s] are in peace. When a (man's) mind is so blinded by sin and Satan, that he is unconcerned about his future

state, he may be said to be in peace. (He is not) ~~His~~ disturbed about his soul's salvation from the influence of Satan maintains over him. But this peace flows only from ignorance & inconsiderateness.

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Hence it vanishes as soon as light and *[unclear]* break in upon the soul. God hath said there is no peace to the wicked etc. If there was one wicked man in the universe who enjoyed peace, the scriptures would be broken. But they cannot be broken. The peace of God's people consists in resignation to his divine will, affiance in his promises, assurance of his love, and an expectation of his glory. St. Paul writing to the Philippians tell[s] them that the peace of God which etc. He valued that peace above all other considerations because he knew it was a treasure the believing soul could never be robbed of to all eternity. The eternal glory was connected with the peace of God. If God gives his people this peace, none (can) take it from them, none (can) trouble them. Job asks (*sic*) the question, who can trouble them? This is stronger than any affirmation he could make.

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It is a triumphant challenge to the whole world. It is not said here that none will endeavour to trouble them, but it is certain that both Satan and the world will exert all their influence to trouble them. In the world they shall have tribulation, and that it is through much tribulation etc and in a certain sense they are greatly troubled and tried many ways. They are as liable as all other mortals to sundry diseases and all the common calamities of life. But it is affirmed of them that none shall materially trouble them, because their God will be with them, and will not suffer them to be troubled more than they are able to bear, and will at all time[s] make a way for their escape. So that the Christian shall be able to say, I will rejoice in the Lord I will joy in the God of my salvation. Nor will they be discouraged by the persecutions of men, or the temptations of Satan. St. Paul when severely tried, prayed unto his God, who said to him my grace

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is sufficient for thee, for my strength is made perfect in weakness, most gladly etc and he adds, therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong. The apostle asks, what shall we say then to these things, if God be for us, who can be against us? The real Christian may adopt the language of the prophet. The Lord God will help me, therefore shall I not be confounded, therefore shall I set my face like a flint, and I know that I shall not be ashamed. Thus we see, none can trouble the believing soul, whom God comforts. The consolations of his Holy Spirit with faith in the divine promises can cause him to rejoice ever more, to pray without ceasing, and in everything to give thank[s] unto God. Happy then are the people who are in such a case, yea blessed etc.

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As God will most assuredly bless and save his people, on the other hand, his determinations are irresistible also with respect to his enemies, so that none can comfort them whom he troubles which was the 2<sup>d</sup> head[ing] to be considered. Tho God + does not leave it in the power of his creatures to trouble his people, he does not see fit to exempt them altogether from trouble. He sometimes for wise and good reasons hides his face from them. David had frequent occasion to lament the loss of God's presence. Thou didst hide thy face and I was troubled, and again in the 13<sup>th</sup> Psalm, How long wilt thou forget me O, Lord forever, how long wilt thou hide thy face from me? It was the complaint of the church of old, but Zion said, the Lord hath forsaken me, and my Lord hath forgotten me, but how soon was the promise of remembrance (*sic*) renewed? Can a woman says God forget her sucking child etc. This promise had administered consolation to many a pious Christian in time of trial.

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Even our blessed Lord cried (*sic*) out when upon the cross (from dereliction) my God etc. There is therefore an awful propriety in the prophet's address to God, verily thou art a God that hidest thyself, O God of Israel the Saviour. Nor can any comfort them at such seasons but their God. The prayer of God's people at such times is lift up the light of thy countenance (upon us) and we shall be whole. ~~When~~ David was in a depressed state of mind when he penned the 102 Psalm. His feelings are expressed in the following words from 1<sup>st</sup> -11 verse. Hear my prayer O Lord. Many have experienced sinister anguish of mind, under the hidings of God's countenance. And all the children of God have experienced this more or less in their pilgrimage thro life. + The wicked are however more awfully exposed to these tokens of God's displeasure. They are now indeed for the most part insensible of his absence from them, and they desire not the knowledge of his wages. But in the hour of death which comes upon all for it is appointed for man once to die

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they will feel the awful weight of his indignation. It is then says St. Paul, that tribulation and anguish, indignation and wrath will come upon all that do evil, both Jew and Gentile. To see a sinner upon his deathbed is one of the most distressing scenes in the world, for God most assuredly hideth his face from him. When the wicked dieth all his hopes perish, he is undone for ever. Who can comfort sinners when they are on the brink of the grave? If at all sensible of their sin, and danger they are inconsolable and their dearest friends can afford them no relief. God then maketh trouble for them. He lays his heavy wrath upon them, and they sink and perish beneath his awful frown. God will then bid them depart from him. Depart ye cursed etc. In the eternal world God will afford them no comfort because they will be banished from his presence & the glory of his power with everlasting destruction. The angels will certainly administer no comfort to them any more than an executioner can administer comfort to a condemned criminal, because we are

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told by our Lord, who will be the judge of quick and dead, that the angels will be the executioners of his ~~wr~~ righteous will. Then shall he send forth his angels, and they shall gather out of his kingdom all things that offend & them that do iniquity. This is an awful declaration, and ought to alarm the conscience of every wicked person, for all such must fall under this condemnation ere long unless they speedily (*sic*) repent and turn to God. Nor can their fellow creatures help them in the least. Their wicked companions will only increase their misery which ~~the~~ may fairly be inferred from the solicitude which the rich man mentioned by St. Luke manifested, respecting the probable condemnation of his five brethren. We are there told that when the rich ~~man~~ man he lifted up his eyes in hell, and prayed Abraham etc. And the righteous glory will not afford them so much as a single drop of water to etc. They will find no comfort in reflection. Every mispent (*sic*) hour, day and year ~~will~~, will on remembrance, fill them with [*unclear*] anguish.

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The mercies they have abused, the warning they have neglected. The Sabbaths they have profaned and the blasphemies and oath which they have uttered against the God of heaven will all add to the bitter cup of divine wrath which they will be doomed to drink for ever & ever. As they can derive no comfort from what is past, so they can derive none from the prospect before them, for nothing will now remain for them but lamentation etc for ever and ever. Oh think on these things now, ye that forget God, ere it be too late, for the day will come when you will find all that has been told you too true. We have now shewn that none can comfort those whom God troubles (neither in this world, nor in that which is to come). We will now apply what has been said. First to those who are seeking rest & quietness in in (*sic*) the world. How poor a port is the world in comparison of God. Should anyone ask, if the world comfort me who can trouble me, we answer without fear of contradiction, conscience, if awakened by God may trouble you. What did Cain feel when he said my burden is greater than I can bear

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under ~~conscience~~ conscious guilt. And what do many now feel under similar convictions. Some from the anguish of their minds prefer death to life and become their own destroyers. God departs from them and they (are) ruined. Pain and sickness may trouble you. From these you cannot free yourselves. And how much are man's afflictions increased when they have no God to go to in the hour of pain and sickness. The prospect of death may also appal them. Balaam was alarmed at this prospect. When it was near he exclaimed Let me die etc. No doubt, but there are many who utter this prayer when on the verge of the grave. And above the wrath of God will trouble ~~them~~ (the wicked) for ~~the~~ ever.

Lastly let me address those who enjoy quietness in God (tho their number be few). How inexpressibly great is your privilege. But your peace can only be maintained in a way of holiness. The prophet tells us the work of righteousness is peace and the effect of righteousness is quietness and assurance forever. Sin indulged will immediately cause God to

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to hide his face from us. Sin is the thing which his soul abhors, and nothing but sin will cause God to withdraw the consolations of his grace and Spirit from us. This was the case with God's people in former times. When God hid his face from his people of old, the prophet told them, your iniquities have separated between you & your God, and your sins have hid his face from you, that he will not hear. If we as Christians expect to enjoy the light of his countenance, we must depart from all evil. Great peace have they who love thy law, and nothing shall offend them. Let us then watch unto prayer. Let us keep our hearts with all diligence. If we incline our heart in any way to evil, the Lord will not hear our prayer. Our present comfort depends upon our holy conversation. We cannot grow in grace, and in the knowledge of our Lord and Saviour unless we live in communion and fellowship with him. If we honour God, in our lives, he will honour us at all times, and he will be with us in times of

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trial when we most need his aid. Should we be cast upon a bed of sickness, he will put underneath us his everlasting arm. Should death approach us, he will strengthen us to overcome the fear of death, and enable us to say, tho I walk through etc. How did Stephen the martyr die. He beheld the gates of heaven thrown wide open ~~before he~~ for his glorious entrance before his soul quitted its earthly tabernacle. St. Paul was also ready for glory when death approached him, and desired to be dissolved and to be with Christ. Paul had been determined to win Christ for many years. He had sacrificed everything to gain this grand object, and he was not disappointed in the end. Happy will it be for us my brethren if death comes to us without a sting. Come he will in one shape or other. We must meet him. We must die. There is no discharge in this warfare. Blessed, and only blessed are they who die in the Lord. Examine yourselves then this day and know what preparation you have made for his coming, that death may not come

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as an unwelcome guest. God's people are waiting for him. God, old Jacob exclaimed upon his dying bed, I have waited etc. St. John cried, come Lord Jesus, come quickly. When the Christian's earthly sun sets his heavenly sun rises to set no more. Then he finds that blessed promise fulfilled, thy sun shall no more go down etc. It is her intimated that the day of his morning will not be ended until that period. We must not expect our heaven here. We must look for it above. Here the Christian's mind is often clouded, and his soul is in heaviness thro manifold temptations. Was he only to keep in view by the eye of faith the glory reserved for him, and how soon it it (*sic*) will be revealed, he would encourage himself in the Lord his God, and wait patiently until his change came. This made the apostle exhort all Christians to have their conversation in heaven, and that while they were passing through the things that are seen to have an eye to those things which are not seen. If they were to do this, how often would they rejoice in hope of the glory of God when they go mourning now.

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Study then to live up to your high privileges. Bear in mind that you are sons of God and if sons then heirs of his kingdom, which he as your heavenly (Father) is reserving for you, and

which he will put you in full possession (of) in the glorious day of his appearing, when he will come to be admired on all them that believe. Cleave then unto your Saviour now with full purpose of heart. Devote yourselves to his service and study to honour him by an holy life and conversation. He will then own you for his people when he shall come to judge the world in righteousness. He (will) place you on his right hand. You will hear him say, come ye blessed children etc. Thus shall they be blessed who fear the Lord and be happy in his presence for ever and ever. With this prospect in view, labour to forget the things which are behind. Look not back upon the world you have bid adieu to, like Lot's wife, but fear her awful end in remembrance (*sic*), agreeably to our Lord's injunctions, and escape for your life. You will be safe when you get to heaven, as Lot was when he entered Zoar. But never think yourselves secure until then.

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## **Sermon 72**

This sermon uses Simeon's outline.

Phil. 3. Chap. V. 10 That I may know him & the power of his resurrection & the fellowship of his sufferings being made conformed.

Many are ready to imagine that religion is not the effect of choice, but of constraint, that none would willingly devote themselves to God & religion. hence unconverted men [are] ready to tell the righteous that their strictness is altogether unnecessary. But these persons are ignorant of the genuine spirit of Christianity. True Christians do not regard God as an hard master. On the contrary his service is perfect freedom. The attainment of the divine image is their desire. They ardently long to be holy because God is holy. St. P[aul] could not be satisfied merely with winning Christ but desired with equal earnestness to know him in the power of his resurrection. In teaching upon this subject we will first consider what is meant by the power of Christ's resurrection.

2. Shew that it is desirable to know that power.

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The different parts of Christ's work of man's redemption cannot strictly speaking be separated, because the combination of them all is necessary to give efficacy to any part. Yet in conformity with scripture language we may treat of them distinctly. Hence we are at liberty to speak separately of the resurrection of Christ. First I would observe the resurrection of Christ has a powerful influence in our justification. Tho the death of Christ was our ransom from sin & hell as our Lord informs us. The Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many. Yet the death of Christ itself could avail nothing. Had he remained in the grave we had all been undone. Thus the apostle argues. If Christ be not raised your faith is vain, ye are yet in your sins. Then they also who have fallen asleep in Christ have perished. Upon this supposition that Christ was not raised from the dead, all who trusted in him were undone and perished forever.

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The resurrection of Christ was absolutely necessary to complete his great work, the salvation of a lost world. The Jewish high priest who typified Christ our great high priest, was first to offer the sacrifice and then to carry the blood within the veil. It was necessary that Christ should also after he had offered himself a sacrifice for our sins to enter within the veil into the holy of holies, and there appear with his own blood before his Father's mercy's seat to make an atonement for our transgressions. Hence our justification or pardon before God is ascribed to his resurrection. St. P[aul] speaking upon this important subject says he was delivered for our offences and raised again for our justification. There is even greater stress laid upon his resurrection that even his death. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh

intercession for us. It was the resurrection of Christ that ~~filled~~ inspired his disciples with so much boldness & assurance. They saw him and conversed with him after his resurrection for the space of 40 days. In their presence he

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ascended up to heaven. Hence they spoke of him as their great high priest over the house of God. They represented him to poor lost sinners as a prince & Saviour exalted at God's right hand to give rep[entance] & remission of sin. Satan, that prince of darkness, no doubt flattered himself when he had instigated the Jews to put him to death that his holy religion and followers would fall to the ground, and that God's purpose towards fallen man would be entirely defeated but God had promised he would not suffer his holy one to see corruption. He therefore burst the bonds of death asunder, and lead death in triumph at his chariot wheels. This was a glorious triumph for fallen man. His greatest enemy, viz death, was now conquered by the great Redeemer. God would now be just and the justifier of all them that believe in his Son.

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Further, the resurrection of Christ has a powerful influence not only in our justification, but also in our sanctification. The Holy Spirit would not have been given unto man if Christ had not risen. Hence our Lord told his disciple before his death that it was expedient for them that he went away from them into heaven. For if I go not away the Comforter will not come unto you but if I depart I will send him. It is only be (*sic*) the influences of this blessed Spirit that our dead souls can be quickened and made alive unto God. This is a divine gift which our Saviour purchased for us, and ascended up into heaven to receive on our account, and to bestow upon us here below in order to fit and prepare us for his kingdom and glory. The Psalmist informs us by the voice of prophecy, that he ascended up on high and received gifts for men, yea for the rebellious also that the Lord God might dwell amongst them. God dwells by his Spirit in the hearts of his people and their bodies become the temples of the Holy Ghost.

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Many are the blessings which the godly derive in this life from the resurrection of Christ and their future exaltation to glory may be attributed to this also. There would have been no resurrection of the body if Christ had not risen. For since by man, says the apostle, came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. He the Lord of life & glory in rising from the dead has assured a resurrection to us. For is we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. He directed his disciples before his sufferings to look for and expect a resurrection of the dead. They were in this world poor and despised, had little worldly happiness or comfort. Our Lord to comfort them and to encourage their faith & patience told them

plainly, in my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place

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for you. And if I go and prepare a place for you I will come again, and receive you unto myself, that where I am there ye may be also. He endeavoured to direct their attention to eternal joy to convince them that tho he was about to be torn from them by cruel murderers, that all this was necessary for their future happiness, that then he should be absent from them, he would be occupied in preparing the most glorious and eternal mansions for them, and that at the end of time when the number of his people should be completed he would visit them again & take them to himself into his Father's kingdom and there they should eternally remain with him. Such were the objects our Lord held out to his poor afflicted followers. He taught them not to expect their heaven below. Nay he plainly told them that in the world they should have tribulation that it would not be possible to avoid this, and therefore they were to prepare their minds for trials and sufferings, and patiently wait till the resurrection of the just for their reward.

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Christians may regard Christ as their forerunner who is entered into heaven for them, to make ready for their gracious reception into the same glory. In this light he should be always viewed in order to animate our hopes and invigorate our souls. Such are the blessed effects of Christ's resurrection to the people of God. Their justification from sin and the condemnation of the Law, their sanctification, and their exaltation, we shall as was proposed shew that it is desirable to know this (power) of Christ's resurrection.

To know in the scripture language is to experience. To experience the power of Christ is to be fully persuaded we shall be accepted, sanctified and saved thro him as our exalted redeemer. Surely the experience of the power in our own hearts & consciences is very desirable if we wish to be saved as having a tendency to confirm our faith. The resurrection of Christ demonstrates ~~the truth of~~ this heavenly mission into this world of ours and the truth of all his doctrines which

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he taught. Had he been an imposition God would not have raised him from the dead, and given such incontestable testimony to his resurrection as he did. The apostle saw this clearly, and felt the comfort of it in his own soul. He saw the resurrection of Christ to be a very important doctrine, and the necessity of having it impressed upon the mind. Hence he wrote the 15 chapter of the 1<sup>st</sup> of Corinthians wholly (*sic*) upon this subject, and grounds all the Christian's hopes upon this foundation (and contends) that there would be no religion (in this world), no salvation in that which is to come without the resurrection of Christ. The experience of the power of his resurrection

upon our own souls establishes our faith with respect to Christ's resurrection, and also with respect to the truth of his doctrine, and what can be more desirable to a poor sinful mortal than an unshaken confidence in God. None knows this happiness than the real follower of Jesus. The resurrection of Christ creates in the Christian's breast an hope full of glory. Blessed by<sup>167</sup> the God & Father of our Lord Jesus Christ who hath begotten us again unto

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unto a lively hope thro the resurrection of Jesus Christ from the dead. He glories in his resurrection. He clearly sees that all his salvation is complete, that the great work of his redemption is finished, and that he shall shortly enter into the joy of his Lord. He longs to be prepared for his coming, and with the most fervent wish does he look forward to that glorious period when he shall finish his warfare her below. To know and feel the power of Christ's resurrection is the greatest of all blessings. This naturally tends to animate the Christian's hope, to confirm his faith, and to purify his heart. Certainly nothing can be more desirable than to know this. Permit me by way of application to put a few questions to you my brethren, or rather I would ask request you to put them to your own souls. Do you did you at any time petition God that you might know his Son, and that power of his resurrection.

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You have not less need of this knowledge than<sup>168</sup> St. Paul himself who prayed so ardently for it. But perhaps you have never seriously considered the import of Christ's resurrection and the infinite interest you have in it. You have heard of his resurrection and publickly (*sic*) profess to believe it, but what is all this to religion? Or can your bare belief of this doctrine be an adequate substitute for real godliness? Faith without works is dead. It is easy for you to repeat once a week I believe in the resurrection of the dead. You may do this and have no real piety. You may make a profession & be nominal Christians without any real godliness. True religion is always productive of a holy and godly life. St. P[aul] was not satisfied with knowing Christ even as his Saviour but he laboured to after greater attainments in holiness & virtue. He wanted to have that same mind in him which was in

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Christ Jesus to be weaned from the world and to live a life of faith upon the Son of God. This is the ardent wish of every real Christian. As Christ was in the world so do they his followers wish to be. They wish to imitate his holy example. Let all such as are desirous of knowing Christ & the power of his resurrection press after this knowledge like St. P[aul]. God the Spirit will assist all your inquiries after the Saviour and will enable you to make greater advances in divine knowledge daily. Have we not everything to encourage our application to a throne of grace. Our friend, our brother,

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<sup>167</sup> "be".

<sup>168</sup> "than"

our Saviour fills the throne of God. He continually appears before the mercy seat on our behalf, presenting our prayers up before his Father with the incense of his own merits and obtaining all needful supplies of grace for his +. He has also instituted & appointed divine ordinances for the strengthening and refreshing of our souls

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and particularly the Holy Communion of his body & blood. H has commanded us to celebrate this ordinance in remembrance (*sic*) of him, in remembrance (*sic*) of what he has done and suffered for us. This is a royal banquet provided for the poor, the maimed, the halt and the blind by the King of Kings. And he has commanded his servants, his ministers to go out and compell (*sic*) the distressed to come in that his house may be filled. Alas what contempt is cast upon the bounty of heaven when men turn their backs upon the provision which is made for the nourishment of their souls. When you turn your backs upon God's ordinances you act like the Jews of old who rejected the Son of God and judge themselves unworthy of eternal life. Those who are unprepared to partake of the Holy Communion here below, are surely unprepared to partake of it in heaven. ~~When men deliberately~~ Tho they voluntarily exclude themselves here, they they (*sic*) would not wish for God to exclude them from heaven. Be assured he will treat us in that great day when all his saints shall meet in heaven to celebrate that feast which this only typifies answerable to our neglect or contempt

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of his ordinance now.<sup>169</sup> If we turn from his ordinances he will turn from us, and that justly. Alas what will you do who now think light of Christ and his gospel when the midnight cry is made behold the bridegroom cometh go ye forth to meet him. You will then see the righteous joyfully receive to the marriage supper, while you will begin to knock at the door of mercy crying Lord, Lord open unto us to whom he will answer depart from me ye workers of iniquity I never knew you. Let me exhort you to realize this solemn this awful scene to yourselves. It will as surely come as this day. You may not consider religion now worthy your attention, but will it not appear of importance then? What can compensate for the loss of your souls. Be assured it is a serious thing to trifle with Jehovah. Tho he may apparently take no notice of your present neglect and contempt of him and his Son, yet the hour is not far distant when he will bring you to a very strict account. God now pities you. His Son pities you and their

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angels and all the saints pray for you. But this will avail you nothing, so long as you are devoted to sin, and folly. O that God would be graciously pleased this day to cause his light to illuminate your benighted souls, and as this day is kept in commemoration of the resurrection of Christ from the dead, so you may have cause to celebrate this

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<sup>169</sup> Marsden uses this idea in a number of sermons. i.e. If you exclude yourself from Holy Communion you can't expect God to include you in the Heavenly Banquet.

day to the latest moment of your existence in consequence of being raised from a death in sin to a new life in righteousness. If it should please God to work such an happy change as this in your souls, you will then celebrate all the ordinance with a true spirit of devotion. You will commemorate the d[eath] and sufferings of Christ with soul felt satisfaction. You will do this in remembrance (*sic*) of him, ~~till you~~ by which your faith will be strengthened, your hope confirmed, (&) your love inflamed till you are called to join the church triumphant above, where you will thro the countless age of eternity bless and praise the Lamb that was slain, and redeemed you to God by his blood. May God grant this may be the lot and parting of all assembled here this day for his name sake.

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<sup>170</sup> This date is written in a hand other than Marsden's.

## Sermon 73

This sermon is based on Simeon's outline. The subject is pride and humility.

Hosea 5 C. V. 5

The pride of Israel doth testify to

All profess to hate pride, yet all men are more or less infected with it. The very best of men are not wholly free from its influence and it very often pollutes their best services. The psalmist knew this when he prayed let not the fool [*unclear*] of pride come against me. But in the unregenerate, pride is the governing principle of all their actions. It was one of the most distinguishing features in the character of the inhabitants of Sodom. When God complains by his prophet Ezekiel of the wickedness of the Israelites his own chosen people, he tells them that they were like Sodom. Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her. The professing people of God were lead captive by this sin

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and were brought thereby under God's just and heavy displeasure. According to the words of our text, the pride of Israel doth testify to his [*unclear*], therefore Israel and Ephraim shall fall in their iniquity. Judah shall also fall with them. In considering these words we shall 1. point out the sin of Israel. 2<sup>d</sup> The judgments denounced against them. 1. The State of Israel was not peculiar to that nation. Human nature is in all ages the same, nor does pride (and disregard for God) manifest ~~itself~~ (themselves) more strongly anywhere than amongst ourselves. The careless sinner manifests his pride. What determined opposition is there in the hearts of many to the authority of God. God is not regarded by them. They will not submit to his light and easy yoke. If called upon to obey the divine laws, they object to the command

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[it] is too sever and impracticable. There is not one single command that they are willing to observe. If urged to receive the gospel salvation they deride it as foolishness. The whole plan of man's redemption appears foolishness to them. The language of their hearts is who is ~~the~~ Lord over us. We know not the Lord neither will (we) ~~be~~ obey his voice. When they profane the name of God, and are reprov'd, they will reply like the ungodly in the days of David who said our lips are our own, who is Lord over us? That this conduct proceeds from pride there can be no doubt. God himself traces such behavior to its proper source and principle in the 10 Psalm. The wicked thro the pride of his countenance will not seek after God. God is not in all his thoughts. His ways are always grievous. Thy judgments are far out of his sight. This declaration is of universal application

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and attacks to all mankind. It applies forceably (*sic*) to many amongst us. Nay I would ask is not this the conduct which almost universally obtains. Yea are not we sensible that it too justly describes either our present or former state? It describes the state of all unconverted

men. All careless sinners thro the pride of their [*unclear*] will not seek after God. God is not in all their thoughts. Is not this the state of many in this assembly? Are not many of you void of all becoming thoughts of God, and live as if your were not accountable to him for your present actions. Again not only the careless sinner thro the pride of his heart will not seek after God but the self righteous formalist is under the influence of the same principle of pride. Persons of this description may have kept themselves free from all

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enormities, or perhaps have reformed their external conduct after having given the reins to all their vicious appetites. But their pride rises in proportion to their fancied attainments. They look with contemps (*sic*) upon others who are openly immoral, and say like those of old stand off I am more holy than thou, and bless themselves that they are not like other men. No adulterers, no extortioners, no fornicators, no drunkards, no Sabbath breakers, while at the same time they feel not the plague of their own hearts, which are like whitened sepulchres [*unclear*], that are full of rottenness and dead men's bones. They deny the representation which the scripture gives of their fallen state. They know not that they are poor and wretched etc. Whatever the scriptures say, they cannot think themselves deserving of God's wrath, as they imagine they have god hearts, and many good intentions, and perform many acts

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kindness and charity. Relying upon a false foundation they will not submit to the righteousness of God. Like the Jews of old whom the apostle mentions, being ignorant of God's righteousness, and going about to establish their own, they have not submitted themselves to the righteousness of God. Whence does all this originate, whence does it spring. Surely pride and self exaltation are properly pointed out as the source from which it flows? this is the same spirit that the Pharisee of old went up with into the Temple to pray. He thanked God that he was not like other men, extortioners, unjust, adulterers etc. Nor even said he like this ~~poor~~ publican who was praying at the same time in the Temple, but with a different spirit, with an humble & contrite heart. What was the issue of that address to heaven our Lord tells us that the publican ~~when~~ went

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down to his house justified rather than the Pharisee for this reason. Every one that exalteth himself shall be abased, and he that humbleth etc. This disposition of the Pharisee is very common in the world, and most lamentably prevails. Are there none amongst ourselves who trust to their own wisdom, or strength, or righteousness instead of flying to Christ as poor blind helpless & hopeless creatures. Some who are too proud to accept of salvation or the fooling of publicans & harlot? Yea some who will rather perish in their sins than seek to have them purged away in the redeemer's blood. How awful is the state of all such persons, when we consider the solemn warning & declaration of our Lord upon this point. Except your righteousness etc. Again there are another class of persons who are hypocritical professors. None are more puffed



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up with pride than some who would be thought followers of the lowly Jesus. They are conceited of their knowledge, and will bear with none who may happen to differ with them in some controverted points of religion. Such persons will profess indeed to believe that their hearts are deceitful and desperately wicked, yet they are never humbled under this conviction or confession, nor will they listen to instruction or reproof, nor can they be persuaded to deny their own will in any thing for the good of others. None are more ready than such men to set up themselves in opposition to all constituted authorities. St. Jude speaks of them as murmurers and complainers, as despising dominion and speaking evil of dignities, nor are

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there any people under heaven to whom Solomon's description of the proud may be applied (with more propriety). There are says the wise man a generation that ~~are~~ (are is) pure in their own eyes and yet is not washed from their filthiness. There is a generation O how lofty are their eyes and their eyes lids are lifted up. Are there none of this character amongst ourselves? Let us examine our own hearts and lives. Let us see how (far) we are implicated in the sin of the Jews, in the pride which they testified openly? If we have followed the sins of Israel what can we expect but to participate in the judgements denounced against them which was the 2<sup>d</sup> thing to be considered. Israel fell by their iniquities. To fall in scripture language must

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certainly impart some heavy judgement. This threatening was not fully accomplished but in the utter destruction of the Jewish nation after our Lord's death. Nor can we expect to escape while we harbour in our hearts an evil that is so offensive to God. It was by pride that the angels fell. The proud will most generally fall in this world and after in a day that they looked not for, and from circumstances that appeared mean and beneath their notice. In their own conceit they think their mountain standeth so strong that they shall never be moved at any time, and therefore they bid defiance to every assault. Like the psalmist, tho not upon the same ground they are ready to exclaim thou has made my mountain so strong I shall never be moved. This the king of Babylon thought when he had

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completed that great city & all its particulars he said is not this great Babylon which I have built? But how soon ~~who~~ was his proud heart humbled. He was driven from his throne and took up his abode amongst the wild beasts of the field till he was taught that the Lord reigneth etc. His grandson followed his proud example, and was soon parted from his throne. Daniel told him the reason why the divine judgements came so heavy upon him. Thou knewest says the prophet all the judgements that came upon thy father, and thou his son has not humbled ~~thyself~~ thine heart. Therefore thy kingdom is divided and given to the Medes and Persians, and in that same night was Belshazzar slain. How speedily have the most powerful

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empires been brought to desolation when the divine judgements have been awakened against them. Son of Man says God, say unto the prince of Tyrus, thus says the Lord God, because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God in the midst of the seas, yet thou art a man and not God tho thou set thine heart as the heart of God. Therefore thus saith the Lord God because thou hast set thine heart as the heart of God, the shall bring thee down to the pit, and thou shalt die the death of them that are slain.

The prophet Isaiah speaking of the proud king of Babylon uses the following language. How art thou fallen from heaven O Lucifer. Son of the morning how art thou cut down to the ground

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which did weaken the nations, for thou hast said in thine heart I will ascend into heaven. I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds. I will be like the most high. Yet thou shalt be brought down to hell. This will be the final end of all the proud, whether they ~~command~~ (rule over) empires, command armies or sit at the helm of state, or are ever poor [*unclear*] with respect to this world. Pride wherever found will be ruinous to the souls of men. How instaneously (*sic*) hath the judgements of God often marked sin. God will punish it ~~wherever~~ even in his most favourite children. We are told that Hezekiah after God had restored him from his bed of sickness at the time he was

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at the point of death, that Hezekiah rendered not again according to the benefit done unto him for his heart was lifted up. Therefore there was wrath upon him, and upon Judah and Jerusalem. King Herod also was cut off in a moment for the pride of his heart, and in the most public manner. Herod upon a public day was making an oration to the people, and the people flatter the king's vanity, gave a shout of approbation and said it is the voice of a god and not of a man, and immediately the angel of the Lord smote him because he gave not God the glory, and he was eaten of worms and gave up the ghost. How awful was this judgement and it is left upon record in order that we may take warning, and not sin thro the pride of our hearts.

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If the proud are exalted for a time they are almost invariably brought down at the last. The psalmist speaking of such characters says, therefore pride compasseth them as with a chain, violence covereth them as a garment, they set their mouths against the heavens and their tongue walketh thro the earth. Surely thou didst set them on slippery places, thou castest them down into destruction. As a dream when one awaketh so O Lord when thou awakest thou shalt despise their image. Their destruction is sure to come for they at all times stand in slippery places, and are sure to fall in due time. Hence the proud are in constant danger of being humbled and brought very low, even to the dust. Tho they should be permitted to enjoy

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their pride here, and not be humbled, which seldom happens, they are sure to fall in the eternal world. If indeed they repented of their sins they would find mercy with God. A broken and contrite heart he will at no time despise, and tho he will always resist the proud, yet will he give praise to the humble. But nothing can ever reconcile God to the man that walketh in pride. He will surely abase the proud. He has irreversibly decreed their destruction. Behold the day cometh that shall burn as an oven etc. Nor shall the whole universe combined prevent the execution of his vengeance or one single individual amongst everyone that is proud in heart is

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an abomination to the Lord says Solomon and then he adds, tho hand join in hand he shall not be unpunished. The proud may keep each other in countenance at the present day, but the time will come when they can administer no relief to each other. They all must like Israel of old fall in the end. The observance of religious duties will never compensate for the want of humility. Judah retained the forms of religion, which Israel and Ephraim had cast off. Yet because Judah resembled Israel in pride, they are to be involved in Israel's calamity and punishment. Thus must all however zealous and ~~exam~~ exemplary in other respects, be brought down & confounded before God.

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The lofty looks of man shall be humbled & the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day, for the day of the Lord of Hosts shall be upon every one that is proud, and lofty, and upon every one that is lifted up, and he shall be brought low. Hence we may see what a dangerous sin pride is, and how sure it will bring down the divine judgements upon all who harbour it in their hearts, upon the careless sinner, upon the self-righteous formalist, upon the hypocritical professor and if these judgements do not overtake the proud in this life, which they generally do, they most assuredly will in the next involve all who are under its influence in eternal ruin.

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We shall now conclude this subject with 2 inferences from what hath been said. how excellent is the gospel of Christ. Nothing but the gospel ever did or ever can humble the soul before God. The law of God with all its awful sanctions and threatenings may alarm the conscience, may excite the greatest terrors in the human mind, may drive a man to despair but it is the gospel alone that melts the frozen, cold heart into humble contrition, that removes the heart of stone and gives an heart of flesh. The gospel no sooner reaches the heart than it brings down all our high looks, and vain imaginations. It lays at once the axe to the root of our pride. It compels us to

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fall with the deepest humility before the throne of grace and to acknowledge and bewail our sins. It was the gospel that humbled the murderers of our Lord, that pricked them to the heart, that made them cry men and brethren what shall we do. And thus it still operates upon all

who receive it in sincerity. It operated thus upon Saul of Tarsus. When the gospel reached his heart, when delivered by Jesus himself, he said with trembling Lord what wilt thou have me to do? The same was the case with jailor at Philippi. Sirs what must I do to be saved. His pride was humbled. His soul was in the dust. He cried with a broken heart for pardon and obtained his request.

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[Let] us then receive the gospel of a crucified Jesus. Let us listen to it with delight, and let us pray that it may have due effect upon us, that we thro faith may behold a crucified Jesus and mourn as one that mourneth for the loss of his only son. If ever we hope to be saved it must [be] by the gospel and nothing else. Men hear these glad tidings from year to year with unconcern. They do not feel interested in the ~~truths~~ truths of God's word. Sin has blinded their understandings to that degree, that they see no necessity for the atonement of Jesus, not for his righteousness. Hence many hear the gospel all their days, and die at last in ignorance and unbelief.

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Lastly what need have we all to watch and pray. There are none who are out of the reach of the malignant principle of pride. St. Paul after all his experience, after all his deep humility and repentance and self abasement, after all the divine revelations the were made to him, after he had been carried up to the third heavens, was endanger of being overwhelmed with this spirit of pride. A thorn in the flesh was given him, a messenger of Satan was sent to him, to buffit (*sic*) him lest he should be exalted above measure. Who amongst us, who has the least knowledge of his own heart does not find that pride is ready at all

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[times] to puff him up. Let us remember that this ruined the very angels in heaven and that it must be mortified in us if ever we expect to obtain mercy at the last day. Let us guard against the first risings of it in our hearts. Let us pray against this sin. Let us learn of Jesus that we may be meek and lowly in heart. The holy Jesus has set us an example of humility that exceeds almost belief. Tho he was rich, (yet for our sakes he became poor &) ~~yet~~ he made himself of no reputation, and humbled himself, and became obedient to death, even the death of the cross, in order that he might exalt us to his glory in heaven. Let us pray that the same mind may be in us that

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was in him. Let us pray that we may [be] clothed with humility, and adorned [with] a meek and quiet spirit which is of great price in the sight of God. Then [*unclear*] we may have a well grounded hope of a glorious immortality, so that at the last when our eyes are closed in death, we shall be welcomed into eternal life.

<sup>171</sup>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

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<sup>171</sup> The following is written upside down on this last page.

## **Sermon 74**

This sermon uses Simeon's outline.

Hebrews 10. V<sup>s</sup>. 19-22. Having therefore brethren etc.

Man by the Fall lost that intercourse with God which he had maintained in his state of innocence. The intent of Christianity is to restore him to the enjoyment of this privilege. Hence the inspired writers urge the great doctrines of the gospel not merely as truths which are to be believed, but as motives which are to animate and direct our conduct. The author of the epistle has set forth at large the correspondence between our blessed Lord & the typical representations which were given of him under the Mosaic law. He now proceed to the practical improvement of the subject.

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In the words before us he opens, 1 the grounds of access to God. 2. The manner in which we should approach unto him. 1. They who are ignorant of their own guilt and helplessness imagine that they can come to God without any mediation, but the scriptures uniformly declare that the way of access to him is 1. thro the atonement. The original way of access to God by the covenant of works was shut up forever upon the first transgression. The first sin brought death into the world and all our woes, ruined the whole race of mankind, and rendered all obnoxious to the wrath of God. God in mere mercy provided a redemption for us, and when we could not

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be saved by the covenant of works, thro types and shadows of the ceremonial law directed the humble penitents to the Saviour previous to his advent into the world but since the coming of Christ this typical way under the ceremonial law continues no longer. There is a new way now opened unto to us thro the veil. The veil of the Temple which separated the holy of holies from the body of the Temple represented the human nature of Christ. The Jewish High Priest when he went upon the great day of atonement to offer sacrifices for the sins of the nation had to pass thro the veil into the holy of holies, which was a representation of heaven. At the very instant that Christ's body expired upon the cross, the vail (*sic*) of the Temple was rent in twain from the top to the bottom.

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This was done at the exact time of the evening sacrifice, so that all the worshippers in the Temple had a view of the holy of holies, which they had never seen before. Thus an intimation was given to them that by the rending of Christ's body, the way into the most holy place was opened indiscriminately to all. As the High Priest went into the typical sanctuary with the with the (*sic*) blood of the sacrifice, so might all from hence forth go into the very heaven of heavens, as it were, with the blood of Jesus. This new way was now consecrated for them by Jesus himself. It was a new way, not only because it was different from that which had existed before but because it should never ware old or vanish as the other had done,

but should continue the only way to glory to the end of time. The apostle tells us this was a living way

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because the (*sic*) while the former way prohibited access to all except the High Priest under the penalty of immediate death, this imparts life to all who come to God in it. All are sure of salvation who come to God thro Jesus Christ for the way of access to God is thro the intercession of Christ. the church of God which is composed of all believers in every nation under heaven, is that house which the Temple of Solomon prefigured. In his church God dwells in a more immediate manner than he ever did by his the symbol of his glory over the mercy seat in the holy of holies. Christ as the great High Priest presides over this church. He is gone with his own blood into the holy of holies. This the apostle to the Hebrews declares, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place

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having obtained eternal redemption for us. Christ is now before the mercy seat in heaven which he sprinkles with his own blood for us in the presence of his Father. There he offers the incense of his continual intercession for us. Under the law the hopes of the Israelites were founded upon the intercession of their High Priest with God. In vain was the sacrifice killed if the blood was not carried within the vail (*sic*) by the High Priest, for none other could do this and in vain would it be carried thither if it were not sprinkled before the mercy seat, and accompanied with the clouds of incense. Thus not even the death of Christ is of itself a sufficient warrant for us to draw nigh to God, but his intercession added to it gives us boldness and access with confidence.

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We may go to God upon this ground as a reconciled Father. Nor need any sinner whatever deem himself unwilling to approach his throne. All are invited and all are welcome that come to him with a broken and contrite heart. All who bring the blood of Christ with them and rely upon his prevailing intercession shall surely find acceptance with him. He will send no hungry soul away empty. Tho sinners find access to God thro the atonement & intercession of Christ, there is however some thing further to which the worshipper of God must attend to, which was the 2<sup>d</sup> thing to be considered, viz. the manner in which we should approach unto God when we make known our requests to him. Christians are not to go to God with a rude and inconsiderate

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familiarity. They should consider the majesty of him before whom they come, and should draw near to him with a sincere heart. To go before God and to declare things which we neither feel nor believe is to mock him. For example if we say at the end of every commandment with our church Lord be merciful unto us and incline our hearts to keep this law when our hearts are bent on sin, when we have no sincere desire to keep God's law, then

we mock God, and instead of our prayer being acceptable to him, they are the greatest abomination. If a man or woman who is living in adultery, and on hearing the 7 commandment read in the church thou shalt not commit adultery, and joins with the congregation in saying Lord have mercy upon us us (*sic*) etc. Such only mock God

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because they express with their lips what they do not feel with their hearts. If our supplications are without sincerely (*sic*), our confessions without humility, our petitions without fervor, and our thanksgivings without gratitude, how is it possible that God should hear us. He knoweth the very secrets of the heart, and will not approve of any worship where the heart is not engaged. He complained by his prophet of the Israelites in this respect. This people draw near to me with their mouths and honour me with their lips while their hearts are far from me. Therefore in vain do they worship me. If our notions of religion be ever so correct, yet this will not constitute us Christians in the sight of God. God requires truth in the inward parts. The heart must be given to God. He will be satisfied with nothing less than this, for all that worship him must worship him in Spirit & in truth.

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We should not only draw near to God with a sincere heart, but an assured faith. When we go to God in prayer we should not doubt whether he be willing or not to accept us. We should be fully persuaded that Christ is the way, the truth & the life, and that all who come to God thro him shall be heard and saved. We should have the fullest belief of the sufficiency of his atonement, and intercession. We should be fully persuaded that he hath made full satisfaction for our sins, and that him the Father hearth always when presenting the petitions of poor sinners before his mercy seat. We may feel our sins to be great and our unworthiness of his mercy may and ought to be sensibly felt by us. At the same time we should not

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limit his power and grace for they are infinite. To present our petitions to him with a doubtful mind is to cast a reflection upon him at the very time we are imploring his favor. We are warned of God that such wavering petitions shall never prevail. God commands us to ask in faith noting wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed, for let not that man think that he shall receive any thing at the hand of the Lord. Such a one's petitions will never succeed. We must not only come to God with a sincere heart and an assured faith, but with a good conscience. The conscience of every man has been more or less defiled by sin. Nor could all the offerings made by the ceremonial law purge perfect a man with respect to his

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conscience. The apostle to the Hebrews when speaking upon this very point, observes that the gifts and sacrifices which were offered in the Temple, could not make him that did the service perfect as pertaining to the conscience. They could not reach the disease. But the atoning blood of the Lamb of God will cleanse the conscience from all defilement. This is



also strongly asserted by the apostle, that the blood of Christ who thro the eternal Spirit offered himself without spot to God purge th would purge men's consciences from dead works to serve the (true &) living God. When our consciences are (is) once purged and we endeavour to keep it void of offence in future, we shall then enjoy the testimony of a good conscience. Our rejoicing is this says St. Paul the testimony of our conscience, that in simplicity and godly sincerity

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not with fleshly wisdom but by the grace of God we have had our conversation in the world. By conversation the apostle means the whole manner of his life and conduct, his whole communication with the world. If we live in the neglect of any duty or in the commission of any known sin we shall have an evil accusing conscience. It is necessary therefore that our hearts be purged from the guilt of sin by the sprinkling if the blood of Jesus and from the love and practice of it by his Spirit. Without this we can never approach to God in comfort or acceptance. We shall stand self condemned as hypocrites and every petition we offer will appear a solemn mockery of God. We must therefore labour to have our hearts purified from from from (*sic*) all habitual and allowed sin

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and if we have not this we can have no hope of any answer of peace unto our souls. He that turneth away his ear from hearing the law, his prayer shall be abomination. Thus we have shown the manner in which we are to draw near to God. We must come with a sincere heart, with (an) assured faith, and with a good conscience if we wish to approach him with acceptance. We must also maintain an holy conversation. As our inward principle must be pure, so must also our outward practice. We must be holy in all manner of conversation and not suffer our good to be evil spoken of. We must labour to attain unto greater meetness for heaven daily, and consider that this id not our lasting abode, that

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that we cannot continue here long and that the Canaan to which we are travelling is an holy land and that there we shall join the church triumphant, that innumerable company of saints and angels and dwell in the presence of our God forever and ever.

Let us now apply what hath been said. Some may be ready to ask what shall I do, seeing I do not possess the requisites necessary justifications for drawing near to God with acceptance. I feel I have not a sincere heart. I feel I have not an assured faith in God. I feel I have not a good conscience. This may be the case with some

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of you here present. You may know, feel and lament the miserable state that you are in by sin, and think it would be presumption in you to attempt to draw near to God from the deep sense you have of your guilt and defilement. You may be ready to ask shall I stay away from the throne of grace entirely and give up all prayer. I answer no. Whatever your state may be you

must not do this, as this would be attended with certain ruin. If you cannot come to God as you ought you must come to him as you can whatever your state may be you cannot mend yourselves.

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I will admit you are sick and diseased that there is no soundness in you wither in body or mind. But then where are you to go for relief? Who can find a cure for all your moral diseases? None but God above. You must then bring with you all your sin, your desceitful (*sic*) heart, your unbelief, your defiled conscience, and say heal me O Lord and I shall be healed. Save me and I shall be saved, for thou art the Lord my God. God will assist us if we endeavour to serve him aright and will impart unto us those holy dispositions that shall qualify us for the reception of his richest blessings. Let then none keep back from him, but let us all thankfully improve the liberty he

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hath afforded us. We may draw near to him now. We are commanded to come boldly to the throne of grace. We see the vail (*sic*) now rent asunder and behold our God upon his mercy seat. Jesus appears as our advocate as our great high priest. He puts the highest value upon our souls. He reedem redeemed us to God, not with silver or gold, for all the silver and gold in the universe would have been too small a price for a single soul, but with his own precious blood. Will he then neglect to secure what he hath purchased with his own life. Behold his address to every one of us is, draw nigh to me & I will draw nigh to you.

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Cleanse your hands ye sinners and purify your hearts ye double minded. In obedience to his commandment let us surround his throne with our supplications. Let us call upon him for grace and strength to help us. (Yea) let the weary and heavy laden call upon him for rest, the guilty for pardon, the defiled for the sanctification of his Spirit, the feeble for support. Let the blind pray to have their sight restored, and those oppressed with unbelief that he would increase their faith. We may rest assured that he will answer all our petitions if we call upon him faithfully and the humble timid soul need not fear for his salvation is near at hand, and he will

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he will not forsake them that fear him. Tho there may be some who are saying with the prophet where with shall I come before the Lord and bow myself before the most high God. Yet I fear. Many of you never think of coming to God at all. You live without a prayer from day to day and are totally unconcerned about your eternal interest. All that Christ has done is nothing to you. You would have been no more devoted to sin and the gratification of your own lusts if God had never given his Son to die for you or proclaimed his gospel in your ears. Be assured that your sins are extremely great, that they will find you out in a short time and remember that all your

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sins you have committed or may hereafter commit are comparatively small to the sin of despising the Son of God and neglecting his gospel, and these sins you commit every day, nay every hour, while you neglect to draw near to God in prayer. You may imagine that omissions (*sic*) of duties are no sins, but in the day of judgement they will be found to be the greatest of all sins as appears from our Lord's own words in the 25 chapter of Saint Matthew, where he tells the wicked that in consequence of their neglecting to feed the hungry clothe the naked that they shall go away into everlasting punishment for omission (*sic*) of duties.

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Let me then entreat you as you value your own souls that you will to neglect prayer no longer, but begin to arise and call upon your God that ye perish not. None ever sought his face in vain, and none this should be great encouragement to you. You should now call upon him while he is near. You should seek him while he may be found.

<sup>172</sup>Remember all who are now in glory were once exposed to the same snares & temptations that you are surrounded with. They spring from the same corrupt fountain from the same original. They had to contend with all the corrupt affections of the human heart with every latent evil propensity

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of depraved nature, and with Satan the great adversary of the soul. They were never completely free from fear and from the effects of unbelief till they entered the celestial city and joined the general assembly of the saints. It was then they received the end of their faith, even the salvation of their soul. We You who have received the grace of God in truth, who (have) embraced the gospel know in whom you have believed, must expect to go weeping to the very borders of the Promised Land. There was no rest promised to the Israelites while they were sojourners in the wilderness. The rest was promised to them when they had entered the land of Canaan a land flowing etc. You are still in the wilderness. The rest remaineth for you, for there remaineth therefore a rest etc. But you would be much more happy if you were to bear in mind that the eternal God is your refuge, and underneath are his everlasting arms and he will thrust out ...<sup>173</sup> before you

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by little and little. What Moses said to the Israelites before they crossed the River Jordan, I may say to all the them that believe on Jesus. Happy art thou O Israel, who is like unto thee, a people saved by the Lord. When Moes Moses thus addressed the Israelites, when he called them happy and saved by the Lord, they had not gained so much of the Promised Land as to set their foot upon. Moses relied upon the divine promise. He knew that God would do as he had said, and finally put the Israelites in possession of the land of Canaan. He has promised

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<sup>172</sup> The writing style changes at this point. Considering the crossings out above, this may indicate Marsden has used a sermon he had preached before and expanded it.

<sup>173</sup> The page is torn at this point.

the heavenly Canaan to the believing soul. Rely with humble confidence upon his promise, believe his word, and your heart shall be established, and in the end from the top of Pisgah you shall not only view all the land of Canaan, the eternal [*unclear*] of all the tribes of Israel & all Abraham's spiritual seed ...<sup>174</sup>

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God has spread a table for you in this wilderness on which he spreads (places) the richest spiritual food for your souls. At his table you are to remember his dying love, and you are to receive his holy sacrament to your great and endless comfort. It was for you his body was broken. It was for you his blood was shed. It is for you he now appears this day in the holy of holies as your great high priest to make intercession for you before his Father's mercy seat, and he never pleads for any in vain for him the Father heareth always. There is no sacrifice so acceptable to God as a broken and a contrite heart. Let then the humble penitent come with boldness to the throne of grace, and he shall obtain mercy. None perish at the

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foot of the cross, and none are excluded from divine mercy, but those who exclude themselves by their sin and unbelief. Many are afraid of coming to the holy sacrament lest they should kindle God's wrath against (*sic*) them (from a consciousness of their own guilt) but they are not afraid of the sin of neglecting this holy ordinance or of committing any other sin, but they are ready to imagine that if they were to receive the sacrament they could not sin with that ease of conscience which they can do whilst they neglect it, but sin of every kind is ruinous to the soul and if any of you ever hope to be saved, you must break off your sins by righteousness. There [is] no going to heaven without holiness. Deceive not yourselves then any longer. Trifle no longer

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with your precious souls. Time is short. Death is near. You have urgent [*unclear*] work to do. Our Lord has commanded us to work while it is day etc. Be assured, that all those who neglect God's holy ordinances, and turn their backs upon them, will find God will neglect them in the time of trouble, and turn his back upon ~~them~~ (all such). He is under no promise (Parramatta 29<sup>th</sup> Feb<sup>y</sup> 182)<sup>175</sup> to bless and save you if you despise him, and disobey his commandments, but he is bound by his oath to punish you. Oh then be entreated to examine the ~~sate~~ state of your souls, the awful precipice upon which you stand, whilst unprepared to meet your God, and awake from you spiritual sloth, and careless[ness], and call upon God while he may hear your prayer, lest sudden destruction come upon you

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<sup>174</sup> The page is torn at this point and two lines are missing.

<sup>175</sup> This date is written sideways down the page, clearly before the following lines were written. It is in Marsden's hand. It appears he has written 28<sup>th</sup> and then over written the 8 with a 9. Unfortunately the year is not completed. Of the three leap years in the 1820's, 29<sup>th</sup> February fell on a Sunday (the most likely day for Marsden to preach) in 1824.

like a wirld (*sic*) wind, and you are driven away in the very midst of your sins, and perish everlasting.

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## Sermon 75

Simeon does not have an outline on this text.

Exodus 20. C. Thou shalt not steal.

It is the character of the blessed man and the way of blessedness to delight in the law of God. An ungodly man cannot take the least pleasure in the divine law. It lays too great a restraint upon his inclinations & passions. The sanctions of this law are sufficient to make those who do not yield obedience to its precepts secretly wish it did not exist. All good men without exception see into the excellency of the moral law & not only approve of it, but meditate therein day & night. The moral law, as it is a transcript of the divine image was first written in the heart of man by God's own hand. The first transgression greatly darkened & obscured its characters, tho not wholly (*sic*) obliterated them. There are some traces (remaining), some consciousness of what is right & what is wrong even amongst the heathens, as well as amongst ourselves who have been favoured with the knowledge of divine revelations. If man had continued in a state of innocency (*sic*) there would have been no necessity for the supreme being to have made a renewal of that to the Israelites in the manner in which he did. But man, forgetting his relation to God & his duty to his fellow creatures, and having broken every bound which the dictates of reason would prescribe, it pleased the Almighty to publish his law commonly called the 10 Commandments

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by a most solemn delivery with an audible voice in the hearing of all the Israelitish camp and then by writing it on tables of stone, in order that it might be transmitted down to all succeeding ages, and prove a standing rule or criterion by which men of all nations might judge & regulate their conduct by. This law is perfection itself. Its beauty & excellency appears in its being so short & yet so perfect. None of it hath been repeated, not no (new) additions made to it since its first promulgation. Were mankind disposed to yield implicit obedience to its precepts, this obedience would be productive of universal happiness & peace. It is the transgressing the law that is the cause of all the real evil that exists at this moment in the world, and of all the misery that men have to dread in that which is to come. The eight commandment contains but one single sentence, thou shalt not steal, and yet transgressing this single sentence brings ruin & destruction upon the heads of thousands.

In treating upon these words we will

1. Shew what this command prohibits & enjoins.
2. ~~What~~ Shew what are the chief causes of men transgressing this command.

God is a God of order and not of confusion. It is He that hath authorized & appointed different possession unto men, ~~all also~~ (and all) society and commerce amongst them for

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their mutual good, and makes one man in what he possesses useful & helpful to another, and hath given this precept of his law to regulate them in these things, to be the rule of that which we call equity, ~~or~~ (and) justice towards our neighbour in what concerns his goods or proper possessions. This then been (*sic*) the scope of the commandment all manner of injustice and wrong done to our neighbour in his estates (is forbidden) whether by violence or by slight of hand, by force or fraud, yea if ~~be~~ (it be) but so much as in affection or desire, for the law is spiritual, and takes cognizance of our thoughts intentions, as well as our actions, and binds not only our hands, but our hearts. So then, not only robberies & thefts are forbidden, but all oppression and extortion in superiors, all purloining & unfaithfulness in inferiors. This commandment is broken by cheating in buying & selling, by borrowing or otherwise contracting debts which they are not able, or never intend to pay, which is nothing else but stealing. This commandment is broken also when men aid, advise, encourage & countenance other in any of the above crimes, when they receive, buy or conceal what they know to have been stolen, practices too common in this place. There are other vices forbidden in this commandment & may fairly be reduced to it.

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Such as prodigality. In a man spending his estate and beggaring his family, engaging for others beyond what we are able to pay, in (2) taking (of) usury, or an unlawful increase of any, but especially (of) the poor man. In living upon the vices & extravagancies of mankind and by attempting to accumulate riches by unlawful means. All such crimes as these are prohibited in the commandment. And he who lives in the practice of thefts and robberies, of oppression & extortion, of purloining & unfaithfulness, of receiving, buying, and concealing stolen goods, and of advising & encouraging others to pursue the same line of conduct, shall bear his judgement whomsoever he be. God the righteous judge who hath said thou shalt not steal will sooner or later bring all such into judgement. Then their secret sins which they now hide with so much caution, and when detected, deny with so much assurance will be known to all the world. That great day of accounts will set all things right. The innocent will then be no longer wrongfully accused, nor the guilty acquitted. Men fondly hope when they commit a crime without immediate detection, that they shall hear no more of it, that the Almighty thinks as little of their sins as they do themselves

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but this is a most dreadful mistake, for he will not come at the last day to judge merely men's actions but the apostle informs to judge the secrets of men's hearts & if he takes notice of their thoughts he must of their words and actions. Therefore let it be remembered we shall ere long be brought to strict account for what we do ~~and~~ (at) present, and if we are so fortunate to pass with impunity here, yet none who die impenitent pass with impunity in the eternal world. This commandment, thou shalt not steal, not only prohibits the commission of the crimes we have mentioned, but enjoins the practise of several Christian virtues. It requires uprightness & equity in all our dealings one with another, to do unto others as we would they should do unto us, that no man says the apostle, over reach or defraud his brother in any matter, and he adds a very forcible reason, because the Lord is the avenger of all such. It enjoins us not to

take advantage of the ignorance & simplicity of our neighbour but to act always as in the presence of God who abhors every species of wickedness. I have set the Lord says the psalmist, always before me. He considered him with whom he had to do and the fear of the Lord caused him to depart from iniquity. Having shewn what this command prohibits & enjoins we now proceed to the second head which was to shew what are the chief causes of the sin of stealing.

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One cause of this sin is diffidence, or distrust of divine providence. When a man doth not fully trust God with providing for him, and blessing him in just & lawful means of supporting himself & family, but apprehends want & poverty coming upon him unless he takes some unjustifiable way to increase his substance, this makes him step now & then out of the path of equity, to catch at unjust gain by fraud, & overreaching, or some other iniquitous ways or means. In order to avoid this snare of the Devil, we ought to labour for a fixed belief of the wisdom & goodness of the Almighty that he is able & willing to provide for all them that put their trust in him, and then the greatest straits & wants will not drive us to any improper or indirect ways such as injure society, bring guilt upon our consciences & ruin upon our souls.

Covetousness is also the cause of this sin. The love of money says St. Paul is the root of all evil & our Lord says, love not the world nor the things of the world. Whosoever loveth the world is an enemy of God. Too great attachment to worldly riches, if it does not instigate men to direct theft and robbery, it puts them upon unjust ways of gaining. If they can but just escape the lash of the civil law, it is all they wish.

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They are totally regardless whom they injure, or whom they oppress, provided they can only succeed in their schemes & increase the possessions answerable to their covetous expectations. How few are there that have hearts so weaned from the world as in all things to prefer the smallest point of equity to the greatest temptation of gain? and that in their affairs & concerns are universally careful to deal with an even hand, and even heart. It is impossible for a covetous man to do this, his affections been (*sic*) wholly (*sic*) set upon earthly objects, and his desires all bounded on this side [of] the grave. He is not guided in his dealings with mankind by the dictates of conscience, and the word of God, but by his avaritious (*sic*) principles. ~~Darkness~~ & prodigality are causes of this sin. When men spend their substance with ~~high~~ riotous & profuse living in a continual round of irregularity & dissipation, they often break the eighth commandment in order to support themselves in that style & character which they are anxious to maintain in the world. There are many thousands who had neither inclination nor temptation to become thieves or robbers till their licentiousness and prodigality had reduced them to shame & poverty. Then they felt the first temptation to break the bounds of honesty

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and to commit a crime which they would have recoiled back at the idea of when they were in better circumstances. Thus one sin paves the way for another, and hurries a man (on) to his own destruction. Gaming is also a great cause of this sin. Many there are probably in this Colony who would never have openly violated this command, thou shalt not steal, if they had not been addicted to this vice of gaming. By this they were ruined in their characters and fortunes and often drove in a fit of desperation (*sic*) to some desperate measures with a view to relieve themselves from poverty & disgrace. Men seldom succeed in extercating (*sic*) themselves from those difficult circumstances which one crime hath involved them in by the commission of another. They only safe way of retreating from danger and distress into which our folly hath plunged us, is by repentance & amendment of conduct. None miscarry who persue (*sic*) this mode of acting because this is the way which infinite wisdom hath pointed out. Let the wicked man forsake his ways says God etc.

It appears strange that mankind should be so infatuated with the love of sin as to continue in

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practice of those crimes which have ever cloathed (*sic*) them with shame & disgrace. I doubt not but there are many in this Colony who may date the beginning of their misfortunes from their love of gaming, & yet notwithstanding all the punishment they have suffered in consequence of (it) even banishment from their country & friends besides many other unknown calamities which they would never have experienced are yet as fond of this vice as they were the very first day they committed it, and are not yet convinced of its evil tendency. Nothing can demonstrate more strongly how blind we are to our real interest than the general conduct of mankind. No punishments are equal to bring them to reflection nor even the sanctions of the divine law, which are eternal rewards & punishments sufficient to deter them from vice. There is scar[c]e any of the commandments so commonly broken as this we are speaking of and whereof the breach is so little observed and therefore so seldom repented of. Many think stealing to be a little crime, and yet look upon murder in the most horrid light, and would tremble at the idea of committing it. Yet he who hath said thou shalt do no murder, [h]as also said thou shalt not steal.

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There is another cause of this sin which may be considered as the lief, and that is idleness. Industry was enjoined upon our first parents even in their state of innocence. We are informed by the sacred historian that Lord God took the man, and put him into the Garden of Eden to dress it. If industry was ~~necessary~~ ~~was~~ needful before mans fall, surely it hath been much more since, for we have many wants which we should never have known if sin had not entered into the world. He that will not work says the apostle shall not eat. And again those that provide not for themselves & especially those of their own households have denied the faith and are worse than infidels. The scriptures everywhere enjoin that a man be diligent in that particular calling and situation in which divine providence hath placed him. Idleness is a continual cause of misery not only to the person who lives (in) it but even to the whole society where such a man resides. Every idle man let his circumstances be what they may is a

pest to society. All ou[gh]t to be anxious by one means or another to promote the common good. In all countrys (*sic*) the poor must labor.

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A man who hath nothing but his own labour to depend upon for his maintainence (*sic*), if he neglects that, he must of necessity live by theft & depradations (*sic*) upon the public, he must transgress this commandment thou shalt not steal. In every country men have temptations to commit this sin, but perhaps there is no country in the known world where they have so little temptation as in this Colony. There is no real want possibly existing amongst us. Every person may be easy and comfortable in his situation provided he ~~only be~~ (is) industrious. Every person may abound in plenty without extreme labour and toil. It requires no more than a bare moderate industry to live well here. This you must all be convinced of. (+) You must know that industry & a little frugality would render you all happy in your different situation, and this is much more than what many of you who have been sent here as a punishment for your crimes had reason to expect. (+) God hath enjoined upon man to labour for his bread, with the sweat of thy face etc.

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There is many an honest man both in England, Ireland & Scotland at this moment who find a very difficult matter to procure a scanty pittance for himself and family tho he rise up early and late take rest. There can be no real temptation in this settlement to stealing, because as I have already mentioned there is no real want existing amongst us. I will venture to say that this is not the case in any part of the world besides. In all manufacturing countries they are continually subject to change and fluctuation when trade and commerce are affected. The poor labouring people are affected immediately. When trade flourishes the common people can then only live, but when a stop is put to or even a check for a few weeks thro any national affairs, many thousands are generally turned out of employ and reduced to the greatest want and necessity. Amongst these poor people we may naturally suppose there are strong temptations to steal, and they may have poverty.

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Yet we find that there are hundreds in this Colony who cannot be induced to labour for their own support either by the express command of God or their own present happiness and comfort, but will choose rather to starve and steal (and if opposed in their acts of robbery will murder rather) than submit to live by honest industry. Hence they are continually breaking this commandment, thou shalt not steal untill (*sic*) they fill up the measures of their iniquities, and fall a sacrifice to the injured laws of their [society], before they have lived out half their days. This is a fact that none will (attempt today). There are often two causes which induce men to break this commandment thou shalt etc, viz. drunkenness and whoredom. These two crimes keep the Colony in a constant state of torment and alarm.

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These crimes find constant employment for the different benches of magistrates thro the Colony and our Court of Criminal Jurisdiction. They lead to every kind of robberies, (&) perjuries and murders. They bring the utmost ruin and distress upon families, destroy the prospects of the rising generation, and fill the Colony with poor distressed orphans, or children forsaken by one or both their parents. There is scarcely a week passes ~~but~~ but some man or woman falls a sacrifice to the sin of drunkenness or ~~whoredom~~, with respect to drunkenness there is scarcely a street a lane a highway, ~~or even a prison~~ (in the Colony) in which some drunkard has not breathed

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his last breath in a state of intoxication. Yet the living lay it not to heart. These awful deaths are so common that they are thought no more of than a ~~butch~~ butcher slaughtering an ox or a sheep. So little value is put upon human life, and what is of more infinite value, the never dying soul. We are assured by St. Paul that the unrighteous shall not inherit the kingdom of God, neither fornicators, nor adulterers, nor drunkards, nor thieves. These he par[t]icularly specifies as excluded from everlasting life. If a drunkard or whoremonger is not cut off ~~by the hand of the murderer in~~ by excess of drinking in some awful manner, ~~he~~ such characters are

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generally hurried on by their vicious propensities to the commission of some capital crime which brings them (speedily) to the gallos (*sic*).

Examples of this nature we have continually before our eyes. ~~Two~~ (It appears that 8) culprits (are to) suffered the awful sentence of the law ~~last Monday and two are to die~~ tomorrow, one man and one woman. The end of sin is death. What would these miserable objects now give could their live be given them as a prey. They have now seen the last Sabbath morning that they will ever enjoy. They are now literally standing on the very bring of the

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two worlds and will quickly pass the awful gulf ~~of time~~ that separates between this world and that which is to come. What prospect can such miserable objects ~~of~~ who have lied (in) a life of crime, of appearing before their God and judge with acceptance. We can form no conception of their miserable state. No human imagination can tell what that misery is, in being banished from God's presence and yet forbid to die. It is not a few tears or a few progeny excited by the fears of death and judgement that can ~~atton~~ atone for their crimes, and satisfy the justice of an holy and righteous God, who has repeatedly told us that he will by no means etc. We are apt to say when a criminal is brought to the scaffold and suffers a public execution

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if he expresses the least signs of sorrow from whatever cause that sorrow proceeds, that the man did very penitence, and conclude he is gone to heaven and think no more of his death.

But this is a conclusion we are no where warranted in drawing from the scripture. Cursed says God is every one that hangeth upon a tree. Public executions were ordered by God (for public crimes) that all Israel might hear and fear and do no more so wickedly. They were not ordered that they might be forgiven, but that they might produce a salutary effect upon the living, and if they do not produce that they ~~are~~ will be attended with little good. Let me therefore exhort you who have hitherto sold yourselves to work wickedness (& have escaped a public execution) to stop before it be

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too late. (The very next crime you commit may be fatal to you.) You who are addicted to whoredoms, (to) drunkenness, to perjury, to robberies, to Sabbath breaking and profane swearing (cannot pass long with impunity and) you cannot tell how soon you may fill up the measure of your iniquities, if you continue in sin. A life spent in sin must end after in some awful way (in this world) for the wicked etc but if it should not (end awfully) here it will end in eternal death here after. Nothing is more certain than that the wicked shall be turned into hell. Take warning then from what you see continually happening to others. (Be thankful that justice has not overtaken you.) Some of your acquaintance are cut off in the midst of their sins by the hand of the murderer, from jealousy, others by drunkenness, others in brawls and quarrels, others by the hand of the public executioner,

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so that they go down to the dark chambers of eternal death with all their sins upon them, and ~~what~~ you will find in the day of judgement to be the greatest sin you have ever committed is ~~the~~ your present neglect of the gospel, is your rejection of salvation thro a crucified Saviour. Men think little of this sin because they do not see into its malignity, but murder is a small offence compared to the sin of rejecting the offers of pardon. Examine your state this day. See what is your future prospect, what preparation you have made to meet your God. After all your warnings and invitations to repentance, if you still continue to do wickedly, your sins will be found upon your own heads (~~yet we find that neither the command of God.~~)<sup>176</sup> -and you will here long hear the judge of quick & dead say depart from me into everlasting

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<sup>177</sup> to plead for an excuse but here every person may find employment and need [not] to suffer for want of labour. This sin of stealing is often punished in this life.

There are two very sufficient reasons to be assigned in this country why none ought to break this commandment. One we have already mentioned none are oppressed with want, and the other is a man cannot long pass without detection. If any one give himself up to pilfering and stealing here, it requires no great degree of foresight to prognosticate his end. He is almost here in the end to be brought to the gollos (*sic*). Witness the many awful examples we have had in this country. You that have been addicted to this vice for years past, beware lest you

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<sup>176</sup> These words in parentheses have been written upside down.

<sup>177</sup> This sentence does not follow from the previous page.

trifle with this dangerous sin too long. Little is the advantage you can derive from stealing. An<sup>178</sup> idle pilfering character

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is a mean despicable object. His very countenance betrays the dishonesty of his heart, and his sin carries its present punishment along with it. Such a one is always held in contempt and disgrace even by persons of his own discipline. (shivering with cold and hunger, suffering every hardship that can be rather than labor for an honest subsistence). If men would only use moderate industry, none would be brought to the gallos (*sic*) here for breaking this commandment. How wretched depraved & corrupted are the minds of those men who rather chose to withdraw themselves from all civil society than eat the bread of honest industry. What hardened feelings must those (~~men~~) have, who have fled the (*Unclear*) of men and taken up their habitation with the wild beasts of the field and the fowls of the air. (How astonishing it is that) men who have once tasted the sweets of civil society should forget the dignity of their natures so much as to associate with the wild beasts of the woods, (to shelter themselves under a (*Unclear*) trees, or (*Unclear*) of rock from the (*Unclear*)). Yet such is the wretched state of many individuals in this settlement. They enure themselves to principles of idleness & dishonesty till they acquire such a rooted aversion to labor that they will suffer ten thousand deaths before they will submit to do what is right. The consequence is civil society becomes odious to them, they immediately withdraw

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themselves from it, and being void of all fear of God (and every principle of nature) or love to mankind, they become like beasts of savage prey, wild desolate and ferocious, and a terror to themselves and all good men. In such a wild savage and wicked state they at the instigation of the devil form the most diabolical and murderous plans to invaid (*sic*) the lives and property of their fellow creatures. How wretched, how miserable must such men spend their lives. ~~Every shaking leaf~~ They are neither fit to live, nor fit to die. They have no prospect either in this world or in that which is to come but lamentation & mourning & woe. They are the most avowed enemies to themselves, to their God and to mankind, and it seldom happens that they long escape that punishment which their obnoxious crimes justly merit. (They either perish in the woods, and their bodies become a prey for the beasts of the fields, or fall by the hand of the common executioner.) In such a wild & desperate state they are open to all the temptations of the devil. All crimes become equal to them, Murder as well as robbery they are prepared to commit. From this we may see what an evil thing sin is. Those men who at the risque (*sic*) of their lives run off into the woods ~~and~~ are not the only desperate

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characters. Those who in any way or manner aid and assist the wood rangers are worse if possible than them. These men often reap the advantages of that unlawful plunder without the risque (*sic*) of being hung, while those poor infatuated wretches are sure to atone for their

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<sup>178</sup> Marsden has written "and".

crimes with the forfeiture of their lives. Such as do advise and assist them will sooner or later fall by their iniquities themselves. God the supreme judge see all their wickedness and will requite it upon their own heads. Therefore it becomes you, you (who) know yourselves guilty of this horrid sin, to break of yourselves by righteousness and turn unto the Lord. Are there none here who have been companions, (or who still remain in the woods or in prison) with that poor unhappy wretch who suffered ~~yesterday~~ lately? [Are there] None who by their advice & counsel paved the way for his ruin, and lead him to swift destruction. If there are any such O tremble for yourselves. Your iniquities will find you out. His blood like the blood of Abel will cry to God for vengeance against you, tho he fell by the sword of public *[unclear]* Yet all who have advised him to evil are virtually concerned in his death. Let such beware lest they come into the same state of condemnation. & Let me warn you all against idleness & dissipation (these are the sins you are right to dread.) Flee the society of the wicked. Avoid them as the plague. Let those that are known to have sold themselves to work wickedness be held in universal detestation till by a sober honest and *[unclear]* conduct they have retrieved their characters and rendered themselves usfull (*sic*) to society.

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## **Sermon 76**

Transcription note. This sermon consists of eight pages sown together. Like Sermon Seven the microfilm appears to have started in the middle of the sermon. In this transcription I have ordered the text in the most logical way. The scriptural reference appears to be Galatians 4:4.

This does not appear to be based on a Simeon outline.

Tho Christ was God equal with the Father, yet in his mediatorial capacity he acted as his Father's messenger or servant. The Father sent his Son as our text expresses it.

Ich made of woman. This expression would have been superfluous if applied to any mere man, but as applied to the Lord Jesus it is of great importance. Our adorable Saviour was not born like other men but was formed in the womb of a pure virgin by the operation of the Holy Ghost and this was necessary on many accounts. If Christ had been born in the ordinary way of generation he would have been comprehended in Adam's natural prosperity (*sic*) and would therefore have been involved in the same curse as all other men are on account of the first transgression.

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In Adam all died and thro his disobedience all were made sinners, even all who were represented by him as their covenant head. Moreover he would have been corrupt for who can etc. But not deriving his existence from man he could not be reached among the sons of Adam and being formed by the immediate agency of the Holy Ghost he was perfectly holy without spot.

This miraculous (mode) of conception and birth was further necessary in order to fulfil the prophecies for in the very first promise that intimated God's gracious intervention to the world it was said the seed of etc. It had afterwards been more plainly declared that a virgin should conceive etc. Hence the expression in the text marks at once that (Christ) was fitted for

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this mediatorial office, and that he is the very person foreordained before the foundation of the world to sustain, and execute this office. Again Christ was made under the law. Not being represented by Adam, and not inheriting his defilement, Christ was not under the curse of the law: but being born of a Jewish parent he was under the authority of the law, as well the ceremonial as moral. The law was to him as it was to Adam in that sense a covenant of life and death. The covenant made with Adam was for himself and all his natural posterity. That covenant that was made with Christ was for himself and all his

spiritual seed. Now Adam by violating his covenant had {?} etc. To remedy this evil two things were to be done. The curse

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was to be endured and a new claim to heaven was to be established for us. For these two purposes Christ was fitted when he was sent into the world. He was sent, made of the woman only, that not being himself obnoxious to the curse of the law, he might bear the curse for us, and that fulfilling all the demands of the law he might bring in an everlasting righteousness which should be imputed to us and placed to our account. If we attend to the various circumstances of his life and death, we shall find that he actually fulfilled the law in every particular. He fulfilled the ceremonial law both actively and passively by submitting to circumcision, ~~by attending~~ by attending the stated feasts as laid down in the law of Moses.

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I need not inform you of how many of our poor fellow creatures in ~~our~~ our harbour were (*sic*) they hoped for safety and protection from the stormy wind and tempest have been overwhelmed (*sic*) the great deep as in a moment. It is not in our power to administer in the smallest degree to their relief. Their state is now unalterably fixed. Their surviving companions, who lost all but their lives, solicit our aid to relieve their temporal wants. Christians of every denomination are called upon at all times to relieve the distressed. Our Saviour who will be the judge of quick and dead at the great day of judgement (hath told) the notice he will take of the

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smallest act of kindness shewn to one of his followers. Even a cup of cold water given to one of his servants in his name shall not lose its reward. He will record all such acts in his book of remembrance, and take public notice of them before assembled worlds. We shall be all present when he shall address those ~~upon his~~ whom he has placed upon his right hand in the following words – Come ye blessed of my Father etc.

Nay as Christians we are called to do good to all men etc. whatever their character or situation might be. The believer in Jesus will be rewarded for all acts of kindness that he has shewn

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<sup>179</sup>to his fellow creatures. For the judge of all will reward every man according to his works, and the motives from which they proceeded.

Our Saviour hath also told us what sentence he will pass upon the careless, impenitent and ungodly. Depart ye cursed into everlasting fire etc.

You see here unnumbered multitudes will be banished from God, and the glory, ~~not only~~ of his power, for omissions of duty as well as the commissions of sin. Hence our duty is plainly pointed out unto us. You are all acquainted with the circumstances of the survivors belonging to the late ship Sir Edward

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Lome<sup>180</sup> and therefore it is not needful for me to state them nor to urge upon you to administer to them relief.

In conclusion I would impress upon your minds the infinite importance of preparing to meet your God for you neither know the day etc. Little did those who perished in the harbour think a short time before that death was so near. And as little did D W the last Sabbath day at this hour anticipate his awful fate. In an instant in the twinkling of an eye the murderer fired his shot and opened the way for the vital spark to escape from the body and instantly it bled into the etc.

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<sup>179</sup> This is the point at which the microfilm begins this sermon.

<sup>180</sup> The ship *Edward Lombe* was wrecked on Middle Head on 25 August 1834. Ref: Charles Bateson. *Australian shipwrecks, including vessels wrecked en route to or from Australia and some strandings. Vol. 1: 1622 – 1850.* (Sydney. Reed. 1972.)

## **Sermon 77**

This sermon uses Simeon's outline.

Luke 1. Chapter. V<sup>s</sup> 67-75. And his father

Considering the depth of humiliation to which the Son of God was about to submit, in taking upon him our nature, and appearing as our form it was necessary that his birth should be attended with such circumstances as should impress the minds of man with a conviction of his real character. Accordingly we find that previous to his birth there was ample testimony given to him as an extraordinary personage such as the world had never seen before. A person was sent to prepare [h]is way before him according to the voice of prophecy behold I send etc. and this very forerunner was himself distinguished by a preternatural birth. The father of the messenger was informed by an angel from heaven that his aged, and hitherto barren wife should conceive and bear a son, who should be called John. On his expressing some doubts of the angel's veracity, he was struck dumb

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for his unbelief, and continued in that state until the birth and naming of the promised child, and then on his confirming the appointment of his wife respecting the naming of the child, his tongue was loosed again, and he break forth into this prophetic hymn of praise in which he blesses God for the advent of the messiah as he now clearly saw the gracious designs of God in giving his Son for the redemption of a ruined world.

He praises God 1<sup>th</sup> for the fulfilment of prophecy. As God had spoken by the mouth of all his prophets since the world began to send mankind a Saviour.

2. As a means of spiritual blessings.

1<sup>th</sup> The incarnation of the Son of God had been told from the beginning of the world. It was announced to Adam immediately after the fall. The seed of the woman etc.

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2. To Abraham it had been promised with an oath by myself have I sworn saith the Lord, that because thou hast done this thing, and hast not withheld. The same promise was confirmed to David by an everlasting covenant from whose loins messiah was to spring. I have made a covenant with my chosen. I have sworn unto David my servant says God, thy seed will I establish for ever, and build up thy throne to all generations. My covenant will I not break nor alter the thing that hath gone out of my mouth. His seed shall endure for ever & his throne before me. In a more particular manner it had been foretold that Christ should visit and redeem his people. The state of the Israelites in Egypt and their redemption from thence had been foretold from the beginning in order to typify this wonderful event. Abraham was warned of the afflictions that his posterity should endure there, and of the wonderful deliverance they would experience

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at a remote period after they had been in bondage 400 years. Joseph also foresaw the miseries that the sons of Jacob would have to suffer when he was dead from the Egyptians, and on his dying bed he assured his brethren that God would visit them, and bring out thence. And Moses was in due time sent upon this errand<sup>181</sup> when the time drew near for God to fulfil his promise to Abraham. Moses was commissioned to inform his wretched countrymen, that the God of their fathers was come at last to visit and deliver them. Go said God to Moses into Egypt, and gather the elders of Israel together and say unto them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob appeared unto me. I have surely visited you, and seen what is done to you in Egypt and I have said I will surely bring you out of the afflictions which you suffer in Egypt and will give you the land of

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3. of Canaan, a land flowing with milk & honey. Now in the text there is a reference, not to the event merely, but to the very terms in which that very event was predicted, from which event the typical application of that history to the incarnation of Christ is clearly warranted and confirmed, that as the Israelites were delivered by the infinite mercy of God from the oppressions of the Egyptians so should mankind be delivered from the bondage of sin, and as God brought the Israelites afterwards into the land of Canaan, so would he thro the Messiah bring his spiritual Israel into the heavenly Canaan. From the accomplishment of this glorious event this holy man blessed and adored God. The prospect of this had excited a lively joy in the heart of Abraham two thousand years before, when he saw the advent of the Messiah by faith, and all the people of God in the intermediate space who had successively believed the promises, had

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lived and died in the pleasing expectation that the happiness denied to them should be granted to their posterity. For many kings and prophets our Lord tells us descend to see his advent who had not that pleasure but they died all in the faith. They all believed he would come, and were fully persuaded that that God would fulfil his promises & confessed when the time of the Saviour's advent actually drew nigh, the expectation of him became more general, more joyful, more assured. Many there were at that time in Jerusalem who were looking for redemption in Israel. What wonder then that Zacharias (*sic*) on the sight of his forerunner should burst forth in the triumphant strains contained in our text. What wonder then that he in the confidence and full assurance of faith should speak of the Messiah as already arrived. Yea and of the work of redemption as already

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<sup>181</sup> Simeon's text has, "errand".

Tho there were as yet several months to elapse before he could be born into the world, no doubt but Elizabeth had communicated to Zacharias (*sic*) what had passed between her and the Virgin Mary when they had their last joyful meeting, and the Virgin was to be honoured mother of the Redeemer of lost man. He might well praise and bless God for the infinite mercies that had been bestowed upon him, as been (*sic*) the father of that messenger who should go before the face of the Lord to prepare a way before him. Having now shewn that the incarnation of the Son of God had been foretold from the foundation of the world and that his advent was an accomplishment of the prophecies, we come in the 2<sup>d</sup> place to shew that his incarnation excited the praises of Zacharias (*sic*) as a means of spiritual blessing to him, and the church of God. Here the reference to the deliverance of Israel is more manifest than before.

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The requisition made by Moses to Pharaoh was that the Israelites should go into the wilderness to serve the Lord. This was the ground of the contest between them. Pharaoh objected to comply with the request of Moses, and said who is the Lord etc. At length God by his terrible judgement decided the point. After that the Israelites were brought forth to the borders of the Red Sea. They were menaced with utter destruction by Pharaoh and his hosts. The overwhelming (*sic*) Pharaoh and his army in the sea completed their deliverance so that they could from that moment serve the Lord without any fear of the ancient oppressors. The great redemption wrought by Christ is in perfect correspondence with this. By his advent we obtain 1<sup>th</sup> deliverance from our spiritual enemies. We are in the hand of enemies more cruel, more tyrannical and oppressive than those of Egypt. We are in bondage to sin & Satan, to death & hell.

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From these our blessed Lord delivers us, by the blood of his cross, he expiates sin, overcomes Satan, (delivers us from the jaws of) death & hell. He is an horn of salvation to his people, a mighty and irresistible Saviour who will push down all his enemies. None can detain us any longer in bondage when he comes to set us free. If he makes us free, then we are free indeed. We are then said to be brought into the glorious liberty of the sons of God. This is one of the greatest blessings we can enjoy in the world. To be freed from the power & dominion of sin is a work which none but Christ can accomplish. By his advent we obtain liberty to serve God. Deliverance from the punishment of sin would hardly be worthy of a deliverance if it were not accompanied with a restoration to the divine favour and a thorough renovation of heart and life. In this the happiness of the believer consists, for as long as we are destitute of holiness we must be of necessity strangers to happiness.

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Heaven itself would be no heaven to an unholy soul but Jesus redeems us from all iniquity etc. He causes us to delight in him as our God and to serve him without fear. When we are in this state we find the service of God to be perfect freedom. His will is our will. His law is our delight and we are ready to bless the Lord at all times, and to have his praise continually on our lips. We then say with the psalmist my lips shall be fair when I sing etc. The privileges we enjoy under the gospel far exceed all that the Old Testament saints enjoyed who lived under the Jewish dispensation for they were kept at a distance from God and the very services they rendered to him tended to generate in them a servile fear. St. Paul when reciting to the Hebrews the superior privileges they know (*sic*) enjoyed thro the coming (*sic*) of the Messiah tells them, ye are not ~~coming~~ come unto

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mount that might be touched æ (and) that burned with fire, nor unto the blackness, and darkness, and tempest, and to the sound of a trumpet and to the voice of words, which they that heard entreated that the word should not be spoken to (them) any more. The apostle alludes to the delivery of the law upon Mount Sinai, which awful sight filled the trembling Israelites with the utmost fear. But the gospel dispensation is free from all these, and fills the soul with very different sensations. We have not says the apostle received the spirit of bondage etc. Can it be doubted whether these things deserve our grateful acknowledgements? Ought we (to) not bless and praise our God with unfeigned lives for the unspeakable gift of his Son, who at this time became incarnate for us men and for our salvation.

Let us now apply what has been said. Let us bless God for the incarnation of our Lord & only Saviour. His birth was proclaimed

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by the angel as gladd (*sic*) tidings, and the heavenly hosts began a new song in heaven, Glory to God in the highest. The Virgin who bore him must have rejoiced with exceeding joy when she beheld her new born son, and was informed what honors were paid him by the angels, and what glory and happiness would accrue to man thro him for the tidings of his birth were to be tidings of great joy to all people and they have been tidings of great joy to all who have believed on him since his advent. The old patriarch Simeon who was waiting for him with strong faith and hope, and Hannah the prophetess who spake of him unto all that looked for redemption thro him rejoiced exceedingly as his advent drew near, tho they (had only) such imperfect views of his character. Shall we not then my brethren rejoice, we who have had his character and office so clearly revealed unto us. We know he was born in Bethlehem. We know that he was a man of sorrow and acquainted with grief. We know that he suffered on Calvary. We know that

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that he was dead and buried. We know that he rose from the dead. This is a fact established beyond all contradiction. We know that he ascended up to heaven, that all these wonderful events took place to deliver us from eternal death (and that we might have strong *[unclear]*). These things are so plainly revealed that none of you will attempt to question the facts. Should not we to whom so much is given join with Zacharias (*sic*) with heart and voice saying blessed, yes blessed be his name for visiting and redeeming our souls, and blessed be his glorious name for ever and ever.

Lastly let us seek to participate in the blessings accruing from his incarnation.

Tho we may not be affected with our spiritual bondage, because we are in love with our sins, and insensible of our danger, yet it is far more terrible than any to which our bodies can be subject. Now we are all well assured, that if heavy tasks were daily imposed upon us, and we were constantly beaten for not performing, what is was not in our

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power to do, we should not unfrequently cry unto God, and pour out our complaints unto him to avenge our cause. This was the case with the Israelites in Egypt, as we find recorded in the 5 chapter of Exodus. We are there told that the officers of the children of Israel which Pharaoh's task masters had set over them were beaten and demanded, wherefore have ye not fulfilled you (task) in making brick, both yesterday & today as heretofore. Then the officers of the children of Israel came & cried unto Ispar wherefore dealeth then thus with thy servants. There is no straw given unto thy servants and they say unto us make brick, and behold, thy servants are beaten, but the fault is in thine own people. This was the state of the Israelites before they were delivered from their bondage. Our bondage in a spiritual sense is far more lamentable than their were. Yet we do not cry for deliverance, nor embrace it when it is offered unto us. The bondage of the Israelites would end with their lives but our spiritual bondage, unless we are freed from it, will never terminate through all eternity.

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Christ came to proclaim liberty to the captive and the opening of prison to them that were bound, or as our text expresses it, to deliver us out of the hands of our enemies that we might serve him without fear all the days of our lives in holiness and righteousness. God my brethren has been very gracious unto us in giving us such a clear revelation of his will. In shewing us our miserable state by sin as described in his holy word, and in directing us where we may fly to for eternal safety. If we perish, we perish with life in vies. Our condemnation will (be) inconceivably great if we still continue in impenitence & unbelief after all our superior advantages. Consider this all you who have withstood the imitations (*sic*) of divine love to this very hour, who have never attended to the voice of conscience, who have (never) been awed by the denunciations of the divine law, but are still living in the same careless impenitent state you always have done following the common cause of the world and running

with the multitude to do evil. One might be lead to infer from the general conduct of mankind that the more God manifested his love to save

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the more they were determined not to be saved but to defeat all his glorious extentions (*sic*) by their determined continuance in sin. The approaching festival, which once brought the angels from heaven to express their joy to the inhabitants of the earth and to congratulate man for the birth of the incarnate God, is generally converted into scenes of riot drunkenness & dissipation. This is offering the greatest indignity to the supreme being that God of law [*unclear*] and crucifying the Saviour afresh. Men cannot more effectually kindle God's wrath against them than by such sinful conduct. We ought ~~to be~~ during this solemn season to humble ourselves in the dust before God, and with unfeigned lips sing ~~gory~~ glory to God in the highest. Our hearts out (*sic*) to overflow with gratitude for the gift of his (Son). We ought to renew our covenant with him in the most solemn manner and (to) dedicate our souls to him anew. It was for our sakes he became an infant of days. That almighty being who upholdeth all things by the word of his power, and inhabiteth eternity was laid in a manger. Go into Bethlehem said the angel (*sic*) to the shepherds. There shall ye see him lying in a manger.

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## Sermon 78

This sermon uses Simeon's outline.

Matthew 21. 28- 31 V<sup>s</sup>. But what think ye etc.

Inveterate prejudice is scarcely ever to be overcome by the plainest arguments. There is no action however praiseworthy which it will not condemn nor any reasoning however conclusive which it will not obstinately ~~condemn~~ resist. The best way to conquer prejudice is by secret and indirect ~~means~~ attacks. This method our Lord frequently adopted when every other had been tried in vain. The Pharisees unconvinced by all our Lord's miracles, demanded by what authority he had presumed to purge the Temple. Our Lord offered to satisfy their demand, if they would first inform him, from whence John had derived his authority to administer baptism. They were immediately aware of the drift of his question and that in replying to it they must condemn

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themselves. They therefore declined to give him any direct answer. Our Lord seeing their perverseness (*sic*) changed his mode of dealing with them and drew from then an involuntary acknowledgement of their guilt by means of a (*sic*) less obvious, but well adjusted parable. In opening this parable we shall 1. compare the conduct of the two sons.

2<sup>ly</sup> make some observations resulting from that comparison.

1. The 1. of them represented the state of them to whom John had preached. His father, says our Lord, had ordered him to go and work in his vineyard. This command he peremptorily refused to comply with, but upon further consideration, he repented and went. Thus many of the hearers of John the Baptist were of a wicked and abandoned character. They by their wicked lives had shewen an utter

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contempt for God, but by the preaching of John they were soon brought to a sense of their undone condition and thankfully embraced the mercy which that faithful preacher, that burning and shining light, announced to them and submitted to the ordinance of baptism in token of their unfeigned contrition, and true repentance. These repenting sinners are ment (*sic*) by the first son in this parable. The second son represented the Pharisees whom our Lord was then addressing. The second son promised a ready and unreserved obedience to his father's will but never truly engaged in the work assigned him. Thus the Pharisees outwardly professed much respect and reverence for God. They wished to be thought his dutiful and obedient children but they would not ~~really~~ (truly) devote

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themselves to his service. What might suit their own inclination and redound (*sic*) to their own credit they would do, but they would not enter into the vineyard he required them to cultivate. They would not submit to the humiliating doctrines which John had preached. He directed



them the way to heaven. He told them that the Kingdom of Heaven was at hand, and to bring forth fruit meet for repentance. He pointed out to them the Lamb of God who was come to take away the sins of the world but they would not repent, nor would they accept that salvation that was offered to them by Christ himself when he entered upon his public ministry. Our Lord laboured hard amongst the Jews to convince them of their sins, and to bring them

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to God, but with little effect. At the feast of the Passover he wrought many miracles at the Temple to convince them that he was the true Messiah, but in vain. St. John tells us that in the last day, that great day of the feast, Jesus stood and cried, saying if any man thirst let him come unto me and drink, he that believeth on me as the scripture hath said out of his belly shall flow rivers of living water. But his preaching was little regarded, for both his person and his doctrines were held in sovereign contempt. Hence we find the Pharisees asking the question, have any of the rulers believed on him. They judged of the soundness of his doctrines upon the worst ground. They expected that if he was the

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Messiah, the rulers of this world would be the first to honour him by believing in him. But there was too much of human policy in this to accord with the gospel of our blessed Saviour. The rulers of this world have not in any age been the first to receive the gospel, but on the contrary the first to oppose both by their example and influence the belief of it. It is to be feared if we never believe in Jesus Christ till the great men of this world set us an example. We shall perish in unbelief and be forever undone. The two sons in this parable are just emblems of many living characters at the present day.

There are many who have lived in the violation of all God's commandments.

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The constant language of their hearts ~~have been~~ has been that of rebellion against him. Like those of old, they have said, with our tongues will we prevail. Our lips are our own. Who is Lord over us. But by the grace of God they have been convinced of their sins. They have deeply bewailed their former iniquities, and have sought for mercy through the sacrifice of the Lord Jesus and have shewn the truth of their repentance by the renovation of their lives. Such now love God. They study to keep his commandments with the whole heart. They are willing to labour in his vineyard, and to do all that he now commandeth them. His service is perfect freedom to them. They delight to do his will, and their willing services are accepted by him.

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Other characters there are who have been sober and moral in their conduct. They profess to respect all the commandments of their heavenly Father. But these rest in the mere form while they are destitute of the power of godliness. They neglect the necessary duties of repentance towards God and faith in our Lord Jesus Christ. They will not be prevailed upon to look to

Christ for all their righteousness and strength. In short they are whole and need no ~~physician~~ physician. Hence tho amiable in themselves they are enemies to the cross of our Lord Jesus Christ. They have no humbling views of the Saviour. They never felt the need of his atoning blood, and their righteousness have never exceeded

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the righteousness of the Scribes and Pharisees. On this account they can never enter into the Kingdom of God. On a comparison of the two characters mentioned in our text, the one who said he would not go work in his father's vineyard, and afterwards repented and went, and the other who promised to go but did not. It is manifest that he who repented and went was decidedly the better character. It is true that ~~the~~ he who refused to go when his father commanded him at first manifested the greatest impiety and rebellion, and might justly have been dismissed for ever from his father's house for his disobedience. But his subsequent repentance altogether attended his character, and his obedience arising from it proved him

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to have ~~to have~~ attained a becoming sense of his duty and to have returned sincerely to it.

On the other hand the son who said I go sir, and went not, as an hypocrite in heart. All his fair promises only added up to his guilt of disobedience, and his continued violation of them constituted him a most worthless character. Our Lord having drawn a comparison between these two sons, refers to the Pharisees to decide their comparative merits, to tell him who had done the will of his father. The Pharisees instantly gave their testimony in favor of him who repented and went to work in the vineyard, nor could the strongest prejudice itself withhold (*sic*) its assent in so clear a case.

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Having now determined the conduct of the two sons mentioned in this parable, and shewn which of them did the will of his father we shall proceed in imitation of our Lord in the

2<sup>d</sup> place to make some observations resulting from this comparison. The Pharisees did not immediately see for what end our Lord put to them the question, but by the answer they gave many important (truth[s]) are established. We would remark in the first place, that it is not always the most specious character that is most likely to go to heaven. Far be it from us to plead for wickedness of any kind. God cannot endure sin. It is an abomination in his sight wherever it is found, and therefore it is certainly better to be morale (*sic*)

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and sober, than immoral and profane. It is better to be a decent Pharisees than to be numbered with publicans and harlots. But it is no less certain that moral persons are apt to pride themselves in their virtue, and to think of themselves more highly than they ought to think. Such persons cannot endure to be told that they deserve the divine displeasure and that if they ~~they~~ should go to heaven, they must be as much indebted to divine grace as the vilest sinner.

They think that they may place some dependence at least on their own works, that they are not as other men are, extortioners (*sic*), unjust, adulterers, or as bad as the publicans, and therefore they have some good thing to recommend them to the divine favor. Hence they will not submit to take Christ for their all. They have no objections to a little of his assistance, should

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they want it, but they cannot be convinced that they will want him for their wisdom etc. On this account it is the salvation offered by the gospel is rejected by such persons, as they wish to obtain heaven and eternal life by ~~their~~ the deeds of the law. On the other hand more notorious sinners are more easily convinced of sin. They see at once that they can have no righteousness of their own, that they are altogether vile and wicked and abominable, and give up at once all hope of salvation by their own works. Thus when humbled for their iniquities they will gladly embrace the gospel salvation. Thus it was with the different hearers of John the Baptist. St. Luke informs us that all the people heard John and the publicans justified God being baptized with the baptism of John.

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of John, but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Thus the humble penitents thankfully accepted the gospel salvation that was offered to the by John the Baptist while the self righteous Pharisees rejected it. The former believed to the saving of their souls, while the latter ~~rejected the counsel of God~~ perished in unbelief. This assertion is confirmed by Saint ~~Luk~~ Matthew, when speaking to the Pharisees on this subject, John came unto you in the way of righteousness, and ye believed him not, but the publicans and harlots believed him, and ye, when ye had seen it, when ye had seen men of the most abandoned characters reformed by the preaching of John

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and turned from their wicked ways, ye repented not afterwards that ye might ~~be saved~~ believe him. Thus it was in the apostolic, and all succeeding ages. St. Paul when writing to the Romans where he speaks of the conduct of the unbelieving Jews says, what shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness even the righteousness which is of faith but Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore because they sought it not by ~~the~~ faith, but as it were by the works of the law, for they stumbled at that stumbling stone. Let us then bear in mind the caution of Solomon. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

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And let us thankfully accept of the mercy offered unto us freely in the gospel without money and without price.

We may further observe that the character of men will not be determined by their words but by their actions. In some sense indeed it is true that by your words ye shall be condemned or justified but God will not be deceived by any fair promises of repentance and amendment, or any momentary intentions of turning from sin to him. We may say, I go sir, but he will enquire strictly whether we (really) go. Nor will he regard our professions of love and service if in works we deny him. It is the true penitent and obedient, not the hypocritical (*sic*) and deceitful son that he will accept.

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Let none the rest secure in mere confessions of faith or promises of amendment and obedience. Let every one ask himself am I now working for God in his appointed way. Let us not ask am I doing as much as others, but what do I more than others? Am I more humble, more meek, more dead to the world, more holy in my life and conversation, more in secret prayer, more devoted to God in the whole of my life than others. This is the test by which God will judge us at the last day. Let us then examine ourselves. Let us try ourselves by this rules, that we may know our real character nor let anyone think that he is now right because he was once earnest in doing the Lord's will. Let us remember that plain declaration of God concerning us. Not every one that saith unto me Lord, Lord etc.

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Let us hear what the prophet Ezekiel saith. If the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live. He shall not die, and all the transgressions that he hath committed they shall not be mentioned unto him. In the righteousness that he hath done he shall live. But when the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth shall he live. All the righteousness that he hath done shall not be mentioned. In the trespass that he hath trespassed, and in the sin that he hath committed in them shall he die. These are God's own declarations. They apply to every man's reason and conscience. All can understand them

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for they speak in plain language to every man's heart. Let us then expect reward or punishment according to the verdict of God's word and our own consciences. St. John tells us if our heart condemn us & if our heart condemn us not then have we confidence towards God.

Lastly. The most declared rebel if he truly repent, shall be accepted of God. This is a most delightful and encouraging truth to a sincere penitent, to one who is inquiring what he must do to be saved. It is [*unclear*] and salvation to such a soul. This truth is ascertained beyond a doubt from the parable before us. It hath been exemplified in numberless instances. Witness Manasseh. [*unclear*] [*unclear*] [*unclear*] [*unclear*]

And it is realized at this day to all truly desire it. However open, heinous, or deliberate our sins may

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they shall be forgiven on our returning to God with a broken penitent heart. Come and let us reason together etc. The vineyard is yet open and the command of God is still go ye work in it. Let publicans and harlots, and sinners of every character hear the kind invitation and command of our common Father. Let them be assured that their iniquities shall be no more remembered. I will be merciful says God to their unrighteousness and their sins and their iniquities will I remember no more. None who now believe in Christ and engage heartily in his service need to fear, while the unbelieving Pharisees shall be rejected and cast off, they shall find favor in his sight. O that these blessed tidings might be welcomed as they deserve by all who are here this day.

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All are equally concerned in them. Therefore all should feel their vast importance. Let not any here say, tomorrow I will regard my Father's commands. Tomorrow I will repent and go work in his vineyard. His voice to everyone is go work today in my vineyard. Tomorrow may be forever too late, for none of us can tell what may be on tomorrow. Many will be in eternity tomorrow who are in health and strength today. Let none then presume to defer this very important this necessary work. This is the one thing needful. Let all attend to it with care. God himself most solemnly cautions us against delay. Hear his word, exhort one another daily while it is called today

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lest any of you be hindered thro the deceitfulness of sin, while it is said today, if ye will hear his voice, harden not your hearts. You have been warned, you have been exhorted this day to turn from your evil ways whether you will hear, or whether you will for bear. Life and death have been set before you and you must all here long answer for your present conduct at the peril of your souls. If you refuse to go work in God's vineyard, you must perish, or in other words, if you continue in sin, you must perish. There is nothing remaining for you but tribulation and anguish. Determine then this important point with yourselves this day. Make up your minds either to meet the wrath of heaven, or immediately

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to turn from your evil ways. Turn ye. Turn ye. For why will ye die O house of Israel.

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## **Sermon 79**

This sermon uses Simeon's outline.

Ecclesiastes 7. C. V. 16. Be not righteous etc.

This passage has been the sheet anchor of ungodly men ever since the days of Solomon. They hate to see a true zeal for God & therefore labour to suppress it by contending that too much religion is an evil to be dreaded & avoided. This arises from the same enmity against godliness that instigated Cain to slay his brother Abel. From that time to the present, they who have been born after the flesh etc, and when they find that neither contempt nor threatenings will avail anything, they will venture, as Satan before them did to draw their weapons from the very armoury of God, the sacred scriptures. Satan when he tempted our Lord to cast himself down from the pinnacle of the temple quoted a passage out of the Psalms which he thought would answer his purpose, and said unto Jesus, he shall give his angels charge etc. It must be confessed that the words

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do not appear very obvious at first sight & commentators have differed in their opinion as to the real meaning of them. Some men have thought them to contain the speech of an infidel recommending Solomon is his observation in the preceding verse to avoid an excess either in religion or vice, and not to run into extremes on either side for says he there is a just man that perisheth in his righteousness, & there is a wicked man that longeth his life in his wickedness. But if we attend to the context it will appear that the words of our text contain a serious admonition given by Solomon himself to all men. He cautions both the righteous & the wicked in the 16. V. be not righteous over much neither make thyself over wise. Why should thou destroy thyself & in the 17. V. be not over much wicked, neither be thou foolish why shouldst thou die before thy time. The righteous should be careful not to bring trouble on themselves by an injudicious

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way of manifesting their religion or to suffer as evil doers, and the wicked not presume upon always escaping with impunity for that justice will sooner or later surely overtake them. He then recommends to both of them to pay strict attention to the advice given to them and to cultivate the true fear of God as the best preservative against wickedness on the one hand & indiscretion on the other. In the society in which we live the admonition of Solomon does not very well apply to in the former part of our text. There is little danger that we shall be righteous over much, as there are very few who give themselves any concern whatever about religion, but the latter part of the admonition applies more to us as a body of people than to any other upon earth. Neither be thou too much wicked. Why should thou die before thy time. We see men continually giving themselves up to work wickedness till justice overtakes them and they ~~do not~~ die before their time. Nay many amongst us have not lived out

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half their days according to the common course of things before they have been cut off by the sword of public justice. Hence we see the (the form &) propriety of Solomon's caution. The righteous are to conduct themselves becoming their profession & the wicked are not to sin in hopes of passing with impunity. This being the meaning of the whole passage we proceed to the consideration of the text in illustrating which we shall 1. explain (the caution) & 2<sup>ly</sup> subjoin some advice to induce you to attend to the caution. 1<sup>th</sup> The mis-construction often put upon the text renders it necessary to explain to what the caution does not extend. Solomon surely never intended to caution us against loving God too much, seeing that we are commanded to love him with all etc. Nor would he mean to caution us against serving the Lord Jesus Christ too much since he died for us that we might live to him. We should be willing to give up all to be [*unclear*] and to die for his sake like the great St. Paul, for we are called upon to purify ourselves from all filthiness of flesh & spirit

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that we may serve him in righteousness & in true holiness all our days. Yea to purify ourselves even as he is pure. Nor would he mean to caution us against too much deadness to the world for provided we conscientiously (*sic*) fulfil our station in the world & discharge the duties connected with it we cannot be too much crucified to the world not have our affections too much weaned from it. Love not the world etc. We should no more be of the world than Christ himself was not of the world. He told his disciples the cause why they were hated & despised in the world because you are not of the world etc. Nor did Solomon intend to caution us against exercising too much compassion for souls, provided our mode of manifesting that compassion was discreet. It would be well if our head were watery etc. We cannot be too warm (In the cause of religion) too righteous, too zealous provided our zeal be according to knowledge.

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These indeed are things in which the world does not wish to see us too much occupied. They would rather see us put our light under a bushel, but we cannot let our light shine too much before men, and the inspired writers can never caution us against excess in any of these things. There is nothing in trues religion, either in principle or practice that can give any just cause of offence to the world but there is a zeal without knowledge that sometimes is manifest amongst professors of religion which is very offensive to common sense, & disgusting to the human mind. In a word Solomon does not mean to caution us against too much (real) zeal, too much righteousness, too much holiness of life, but against all indiscretion, against all improprieties in our general conduct, against casting our pearls before swine, and exposing ourselves & religion

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unnecessarily to the contempt of the world, to men of no religion, that he cautions us against suffering our good to be evil spoken of. We have now explained the caution be not righteous etc and shall now point out to what it does extend. 1<sup>th</sup> an intemperate zeal seems to be the principal thing against which our text is levelled. Too high an opinion of our own wisdom

and too strong and hasty ~~opinion~~ a persuasion that we are right, and an indiscreet method of discharging (what we suppose to be) our duty, may be found in persons who mean well. We find in the evangelist that two of our Lord's apostles from zeal for their master, would have called fire from heaven to have consumed a village & its inhabitants that had refused him admission. Our Lord told them they knew not what manner of spirit etc. And Peter defended his master with the sword in the garden of Gethsemane by which he endangered his own life and those that were with him & exposed to dishonour

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the cause he had espoused, and shewed how much he wanted at that moment the exercise of that patience which his Lord & master had taught. Thus have men in every age contended the cause of religion in private in an unbecoming spirit and have gone forth to propagate it in public to the neglect of their proper duty, and to the great injury of the cause of religion, while at the same time they have maintained that they were acting right, while the most ignorant could perceive that they were in ~~an~~ error. Religion never instigates men to actions contrary to common sense or reason but on the contrary wisdom & discretion are evident wherever true religion has it[s] proper effect upon the mind. Ignorance, folly & indiscretion have nothing to do with religion. Again a blind superstition (*sic*) may be properly comprehended in the

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caution, be not righteous etc. This obtained in a great degree amongst the judaizing Christians and the same spirit still prevails over a great part of the Christian world and I would to God we could exempt protestants from this charge. How often do we see the most rigorous ~~rights~~ ~~right~~ regard paid to rites that are wholly of human invention, while the true spirit of Christianity is neglected, viz. love to God & man, which is the sum of all religion. What jealousies what fatal contentions, what hatred have often arisen from mere superstition. From this dangerous source both civil & savage nations have been laid waste. There is a needless scrupulosity also which some men shew that ought to be carefully avoided. What schisms has this spirit accessioned in the church of Christ when upon one or two nonessential things men would split and rend asunder one from another, and live in continual war, and contention. What injury have men often done to their bodies

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by penances of mans devices. What troubles & distress have men also brought upon themselves by rash vows which have rendered their future existence wretched & miserable, and Solomon's caution against the same will be useful in every age & place no doubt but he saw the same spirit in his day. A self-justifying dependence on our own works is nearly allied to the foregoing evils, and is thought by some to be more immediately the object of Solomon's censure. Such a spirit as appeared amongst the Jews in the prophet's time, when they said stand by I am more holy than thou. The Pharisee shewed the same spirit when he despised the publican etc. Every person is prone to this, & the most humble & upright have



need to be cautioned against this natural evil disposition. It is a disposition that is very offensive both to God & man, and often shews itself when the person who

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is under its influences is not aware. This spirit has a natural tendency to destroy the benefits of the death of Christ and to make it of none effect to us. Christ becomes of none effect to all those who seek to be justified by the law, and there are many who profess to seek salvation thro Christ alone, while at the same time they secretly hanker after justification by their own works. The caution then in our text extends to all intemperate zeal, to an unbecoming spirit either in private or public, in matters of religion, to all needless scrupulosity, to a self-justifying dependence, and to every act under the pretence of religion that is contrary to sound sense, and the common opinion of mankind. Having now explained the import of the caution be not etc we shall in the second place subjoin some advice.

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I would first remark that however great occasion there may be to caution sincere people against erroneous methods of exercising their religion, there is far more occasion to exhort the world in general to pay some attention to their duty, as religion is almost lost in the mass of iniquity that abounds amongst us of one kind and another. My first advice therefore is, be truly righteous. They who are the most ready on all occasions to quote our text, "be not", are for the most part those who are averse to the exercise of all religion, and are offended with it in any shape, and when they exclaim be not righteous over much, their meaning is, be not righteous at all. They would be far better pleased to see all walking with them in the broad road that leadeth to destruction, than to be put to

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shame by those who are walking in the narrow way. But we should let no scoffs keep us from being righteous, from the performance of our duty to God. If the world in general, as the world in general will, set themselves against religion that should not deter us. Our Lord has taught us even to expect that our greatest foes will be those of our own household. Our nearest & dearest friends and relatives will often be our bitterest enemies if we become religious. They will accuse us of madness, of hypocrisy, and of every bad intention. Parents will rise up against their children & children against their parents, mothers against their daughters & daughters against their mothers, wives against their husbands & husbands against their wives. Religion will produce these effects from the latent enmity of the human heart against God. Let none be discouraged if they find it so, but let your inquiry be what is your duty.

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What does God require from you, and having learned the path of duty let nothing turn you aside from it. We must not be satisfied with that degree of righteousness which the world approves. If we are we shall be content without any righteousness at all. Let (us) search the scriptures. Let us see how the saints of old lived, how they served God. Joshua said before all

Israel, as for me & my house we will serve the Lord. I know Abraham says God, that he will command his children & his household after him etc. We read of some who feared the Lord greatly, of others who walked in his commandments with all their hearts, such as Noah, Moses, David, Daniel and many others recorded in holy writ. Let us study to imitate their example, and to do the will of God on earth as it is done in heaven. This is a conduct that will end in our final salvation

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and as the Old Testament saints died in the faith, if we walk in their footsteps we shall die in the faith also. He that doeth righteousness is righteous. Let us then see in the first place that we are righteous. Let us begin here. Let us know that we have this foundation laid, and then let us be wisely righteous. It is good says the apostle to be always zealously affected in a good thing, and to maintain a conscience void of offence against God and man. But we are far from recommending a wild inconsiderate regard for religion. We ought to exercise a sound judgement in all things. I, wisdom, says Solomon, dwell with prudence. We may so reprove a fault as to harden whom we endeavour to reclaim and by casting our pearls before swine we may cause them to turn again and rend us. We may exercise our Christian liberty

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so as not to cast a stumbling block before others, but religion does not warrant us in reproving others with rudeness, or in season when our reproofs would be likely to have no effect. We should do this in meekness and in love. In this duty we should be as wise as serpents etc. Many things may be lawful for us to do but not expedient. We should therefore consult times, and persons, and places and thing, and walk in wisdom towards them that are without. Our determination should be I will behave myself wisely in a perfect way, and our prayer should be O give me understanding in the way of godliness. We cannot be wisely righteous without much divine assistance and this assistance we continually want. In every part of our conduct we should be

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circumspect, that being blameless & harmless we should be the sons of God in the midst of a crooked etc. And in so doing we should both adorn our holy profession, and put to silence the ignorance of foolish men. ~~We~~ (If) the world saw us wise & prudent, and circumspect in all our conduct, they would be induced to believe that religion had its proper influence upon us. We should not only be truly and wisely righteous but we should be righteous enough. When Solomon says be not righteous over much, he intends we should be righteous enough. There (is) much more danger of defect than excess in this pursuit. Indeed wherein we are truly righteous it is not possible to be righteous over much. We re to walk as Christ also walked. We are to be perfect as etc. Have you attained much knowledge & experience

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of religion? Be thankful for it, but do not stop. Go forward. If you were as holy as St. Paul you must not think that you are already perfect, but like him you must forget the things that

are behind etc. The higher you are in grace the richer will you be in glory in the end. Begin then to run the race set before you, the prize is worth all your care. Lose it not for want of due exertion but lay aside every weight etc. Endeavour every step you (take) ~~walk~~ to walk in the fear of God. This is the advice of Solomon himself in the 18 verse of this chapter. Nor can there be any better preservative against ~~the~~ extremes than the fear of God. It is by the fear of the Lord that men depart from evil. It is this that makes men wise and prudent.

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By this Christians are enabled to maintain their conversation in the world with simplicity & godly sincerity. Cultivate this and the path of duty will be clear and you will never lose the promised reward. Lastly I would warn you who have been ~~æus~~ accustomed to make a profane use of this passage of holy writ to be careful you do not carry your tests too far and by perverting the scriptures bring swift destruction upon yourselves. Solomon's caution be not righteous over much, will be no pleas for your unrighteousness. He does not give the least countenance to sin or to men neglecting the care of their souls. His object is to correct the errors that persons who are seeking after righteousness are liable to fall into.

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I would ask who amongst you have yet begun to make religion their study. Who have begun to depart from evil. Alas but (very) few. But on the contrary many are over much wicked, and on that account many fall into the snare that Solomon warns them of. They may die before their time. A more awful consideration cannot enter into the mind of man than this, that justice should overtake a man and cut him off from society and all the means of grace I n the very midst of life. Man at death will then all meet their reward but when they die by the visitation of God in the common course of nature the scene is not so affecting, but when divine justice overtakes a man in the midst of health and strength, and he is cut

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of (*sic*) for his public crimes against his fellow creatures the very reflection upon the eternal state of such a person is awful, far beyond conception to all who seriously weigh the consequences of such a death, and such deaths are not uncommon amongst us. Beware then, you whose hearts are fully set in you to do evil lest you die before your time. What has happened to others may happen to you. If you follow their fool steps, you may justly expect this end. You are warned and exhorted to break off your sins by righteousness. There may yet be room for your repentance. God may yet be entreated for you tho you have again and again forfeighted (*sic*) your lives to justice. He waits for your repentance. Let his longsuffering lead you to serious reflection and prayer.

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Now is your only time to look unto him that you may be saved. He will not always be entreated. The day of grace will not always continue. It will soon come to an end with respect to all here present. Be entreated to redeem the time. If you never thought seriously of the value of your souls, think of them now. Think what you (will) ~~ean~~ do in the hour of death &

judgement if God is not your friend. How will you escape his wrath which burneth to the lowest hell. That day will come and you know it must. ~~Not~~ (None) but fools and man men neglect to prepare to meet their God. Be wise then in time. Embrace the offered mercy and seek after God with all your hearts and you shall live and not die.

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## Sermon 80

This sermon uses Simeon's outline.

John 1. Ch. V. 18<sup>th</sup>. No man hath seen God at any time.

The knowledge of God is the great **and only** source of blessedness to mankind. **It is life eternal to know him.** The heathen world were altogether ignorant of him. **Hence they worshiped the works of their own hands, even wood & stone.** Nor were the Jews themselves fully instructed concerning him, **tho the only nation upon earth for many ages to whom any revelation was made from heaven. They had men divinely inspired to teach them from time to time some knowledge of the supreme being for God at sundry times & in diverse manners God spake unto the fathers by the prophets. But** to make a full revelation of God to the world was reserved for Christ himself. **God in the fullness of time spake unto man by his Son. Christ when he came into the world he performed the office of which was**

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which was assigned unto him, namely that of revealing the father to the unspeakable comfort of his church and people, not only to those who saw him, and conversed with him, but to all who shall believe on his name to the end of the world. John the Baptist bore witness of Christ and pointed him out as the Son of God and unites his testimony with the Evangelist in confirmation of this important truth. No man says he hath seen God at any time etc. In understanding these words we shall 1. enquire what Christ hath declared of the Father. 2<sup>ly</sup> how he declared him. 1<sup>st</sup> God himself is invisible to the eye of sense. He dwelleth in light says the apostle which no man can approach unto, whom no man hath seen nor can see. Even Moses who was with him upon the mount was only permitted to see his back parts

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God spake unto Moses and said, it shall come to pass while my glory passeth by, that I will put thee in the cleft of the rock and will cover thee with mine hand while I pass by, and then shalt thou see my back parts but my face shall not be seen (*sic*). But Christ had a peculiar relation to the Father as his only begotten Son, and a most intimate acquaintance with him, as being from all eternity in his bosom. He enjoyed the heavenly glory with God before the world was. When he came down from heaven and took our nature upon him, he made known the Father to us, and declared 1. his nature. Mankind had universally gross conception of the deity, as some material being they thought him altogether such an one as themselves, but Christ has assured us of his perfect spirituality. God is a spirit and they that worship him must etc, said our Lord to the woman of Samaria. Nor was the unity of ~~spir~~ God, clearly ascertained amongst

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the Gentiles. The multiplicity of their Gods were very great, and the Israelites were often induced to imitate their idolatry. But Christ has left us ~~to~~ (no) room to doubt of the unity of God. In answer to one of the scribes who wished to know which was the first commandment

Jesus said the 1<sup>st</sup> of all the commandments is, hear O Israel the Lord our God is one Lord. He has moreover revealed unto us a Trinity of persons in the godhead. He hath affirmed in the plainest terms his own oneness with the Father. He told the Jews in the temple I and my Father are one. He has spoken of the Holy Ghost as everlasting with himself & with the Father. He told his disciples in order to comfort them under the heavy affliction which his death would naturally occasion, and which they were at that time little prepared to bear, when the Comforter is come whom I will send unto you from the Father, even the

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Spirit of Truth, which proceedeth from the Father he shall testify of me. From this declaration it is evident that the Spirit of Truth co-exists with the Father & Him. As his Father and he are one, and the Spirit proceeds from the Father he has joined the three together as equal in authority & honor. When he gave his last commission to his disciples just before he returned to glory, he said unto them go ye into all the world & preach the gospel to every creature etc. All who were to be admitted into the Christian church were to receive the outward sign in the name of the holy Trinity, to the equal honor of the Father, (& of) the Son and (of) the Holy Ghost. Thus hath he declared unto us the nature of God, and enabled (us) to see him who is invisible. Christ hath not only declared the nature of God, but also his perfections. God had long before declared his own nature to Moses. We are informed by the sacred historian that the Lord

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passed before Moses, and made this ~~declaration~~ proclamation, The Lord, the Lord God, merciful & gracious, longsuffering & abundant (*sic*) in goodness & truth, keeping mercy for thousands, forgiving iniquity, transgression & sin, and that will by no means clear the guilty. This was the character which God gave of himself to Moses, but Christ has afforded us more abundant (*sic*) discoveries of all his attributes. He has clearly shewn us that his goodness is unbounded, that his sovereignty is uncontrolled as appears from our Lord's own words after he had been reproving the Jews for their unbelief in rejecting him and his gospel. He said I thank thee O Father Lord of heaven and earth because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so Father for so it seemed good in thy sight. Tho the Jewish nation as a body rejected him yet there were a few poor ignorant

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individuals, unto whom God the Father reveals Christ, and who believed on him. This was an act of sovereign power, as the disciples and followers of Christ being ignorant in a comparative sense to the learned doctors & scribes amongst the Jews, who rejected him. He not only shewed God's sovereignty but his irresistible power. ~~When he stood at the bar of Pontius Pilate~~ when in the Jews were about to apprehend him, and Peter drew his sword to protect Jesus, he told him to return his sword into its place, and said thinkest thou that I cannot (now) pray unto my Father, and he shall presently give me more than 12 legions of angels. He also shewed that the justice of God was inflexible. When in the Garden of

Gethsemane in his bitter agony, he prayed O my Father, if this cup may not pass by me except I drink it, thy will be done.

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No tears, no cries, no agonies could avert the sword of divine justice from his sacred head, as he had engaged on our account to satisfy all its demands, nothing less than full satisfaction must be made. Justice will not yield in the smallest degree. Christ shewed that tho the justice of God was inflexible, yet his mercy was infinite, for God so loved the world etc. His mercy was not only unbounded, but is truth declared inviolable. He told the Pharisees that it was easier for heaven and earth to pass away than one tittle of the word of God to fail. The scriptures could not be broken. There is not anything relating to the Father, the knowledge of which would be serviceable to us, that he has not revealed. He told his disciples all things that I have heard of my Father I have made known unto

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you. Thus we see that Christ declared the nature of God, his spirituality, his unity, and the Trinity of persons in the godhead, and also his perfections, his goodness, his sovereignty, his power, his justice, his mercy, his truth. He did not merely utter these things like the prophets of old. We shall therefore shew in the 2<sup>d</sup> place how he declared God. No man hath seen God at any time. The only begotten Son, which is in the bosom etc. Christ had primarily spoken of God in and by the prophets. This Saint Peter declares when speaking upon this subject, that the prophets of old when they spake of the salvation which Christ was to accomplish for a ruined world, that they searched diligently to ascertain the time, when the prophecies would be fulfilled which they spake by the Spirit of Christ that was now in them, which Spirit testified

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before hand the sufferings of Christ & the glory that should follow. The prophets collected a knowledge of God and his gracious intentions toward man, as they were moved by the Holy Ghost. But Christ now declared the Father in a very different manner. 1. by exhibiting in his own person a perfect pattern of him. The only begotten Son was himself an exact resemblance of the Father. He says the apostle to the Hebrews, the brightness of his Father's glory etc, and in his conduct he exhibited every perfection of the deity. He told the Jews, he that sent me is with me. The Father hath not left me alone, for I do always those things that please him. The whole of his conduct was perfectly holy and acceptable to his Father and all the perfections of the deity shone forth in him. Hence a sight of him

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was in fact a sight of the Father. He told his disciples when speaking to them upon this subject, if ye had known me, ye should have known my Father also, for he that hath seen me, hath seen the Father. He declared the Father not only by exhibiting a perfect pattern of him in his own person but also by making known his counsels. Much of the Father's counsels had been hid from the foundation of the world or had been very imperfectly known till the coming

of Christ. But Christ when he came and entered upon his public ministry, brought life and immortality to light, and opened the divine counsels as his hearers were able to bear them. In his last conversation with his disciples previous to his crucifixion he told them, I have many things to say unto you, but you can not hear them now.

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Their minds were not sufficiently enlightened nor had they sufficient experience to enable them to receive all the information which he intended to communicate to them. Times and circumstances would (gradually) prepare them ~~minds~~ for receiving a fuller revelation of the divine will. He made known to them God's intention to admit ~~them in~~ the gentiles into his church, and to make them partakers of his grace and mercy. Many shall come from the east etc. He assured us that the most abandoned of mankind should be cordially received the very instant they returned to God. This is evident from the parable of the prodigal son and he rose and came to his father but when he was a great way etc. He also declared that none of whatever character they might be could be

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saved, unless they sought acceptance with God thro his mediation. I am the way etc. Thus by these declarations he hath enabled us to attain a more perfect knowledge of the Father's mind and will. We would observe further that no man could know the Father but by Christ exerting a secret energy upon his mind, as well as outwardly by the word. All things says Christ are delivered unto me by my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son and he to whom soever the Son will reveal him. Our Lord's disciples continually attended his ministry. They had constant opportunities of private conversation with him. They saw his miracles and heard him often declare who and what he was, but yet they were very ignorant

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of the nature of his Kingdom, and of the end and design of his coming into the world and in this ignorance they remained till after his resurrection, when he took them we are told and opened their understandings etc, and beginning at Moses. Nor can we attain to the knowledge of God in any other way than this, we must have our understandings opened before we can understand the scripture. The word must come to us in power & in the Holy Ghost, or it will come in vain, but when applied to us by the Spirit it shall teach us plainly of the Father. We have now shewn what Christ has declared of the Father viz. his nature & his perfections, and also how he hath declared him by making known his counsels, and by

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exhibiting a perfect pattern of him to the world. We shall now conclude with 3 in<sup>s</sup> from the whole. 1. How glorious a person must Christ be. The description given of him shews his superiority over every created being. He is not the Son of God by creation as the angels are, nor by regeneration and adoption as men, but he is his only begotten Son, which is in the bosom of his Father as well in his incarnate state as in his pre-existent state. Nor was any



other able or worthy to reveal the Father unto us and to make him known. Let us then entertain just conceptions of his worth & dignity, and manifest our delight in him as the saints in heaven do, who sing a new song unto him saying thou art worthy to take the

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book, i.e. the sacred volume the inspired writings, and to open the seals thereof for thou wast slain and hast redeemed us to God by thy blood out of every. 2. How precious ought the scriptures be to us. They are they which testify of Christ. These are the records we should search. In these we have eternal life. In these the way to heaven and glory is laid down so plain that he who runneth may read. All are equally interested in their contents. Job and David had but a small portion in their hands. In the age in which they lived but little of the scriptures were then written. Yet did they value them above everything in this world. Job declares, I have esteemed the

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words of thy mouth more than my necessary food, and David exclaimed the law of thy mouth is better to me than thousands of gold and silver. How much more should we value the scriptures, who possess them now entire, and perfect. In these is recorded everything that Christ has declared, his own sermons, his precepts, his example and his holy doctrines. By these we may be made wise unto Salvation. Let us then not neglect our Bibles. Let us examine these sacred oracles daily like the Boreans of old, to see whether these things are so. Should we not examine our title to a large estate, if we were assured by the highest authority that one had been bequeathed unto us? And shall we neglect to examine our

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out title to heaven. Let not a day pass without our meditating upon the scriptures, without our labouring to understand them, and improve in our acquaintance with them. It is from this source alone we can derive all true wisdom. If we neglect the scriptures we shall live ignorant of God all our days, and at length in unbelief and impenitence.

Lastly, how inexcusable (are they) who are ignorant of God. Some men says St. Paul to the Corinthians have not the knowledge of God and then he adds I speak this to your shame. When he thus addressed the Corinthians they were just emerging from the darkness of heathenism.

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but what would the apostle say to us, who have been born in very full meridian of gospel light, who have has every means, every opportunity to acquaint ourselves with God and to learn his ways. What excuse can we offer for our ignorance in this respect, what plea for the extenuation of our guilt. Did not Christ come down from heaven to declare the Father in order that we might know him? And is not he willing now to reveal him to us. Has he not long been knocking at the door of our hearts for admittance. Some doubtless are more guilty in proportion to the means they have possest (*sic*) of instruction but all will find the

consequences of their ignorance most tremendous. If we continue in ignorance the time will soon come

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when he who made us will have no mercy upon us etc. Consider this ye who forget God. Lay it to heart now. Tomorrow may be too late. This is the day of salvation. You cannot assure yourselves that you will live till tomorrow. Many will not, who expect death as little as you do. As you have the means of instruction within your reach the word of life is put into your hand. Begin now to search the scriptures for they testify of Christ. Cry after wisdom and lift up your voice for understanding. Then shall you know the fear of the Lord and find the knowledge of God. You will then experience (to your everlasting joy) that it is life eternal to know the only true God ~~and he is rev~~ (as he) declared

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by the Son, and Jesus Christ whom he has sent. Without this knowledge, we must one and all without doubt, perish everlasting.

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## Sermon 81

Simeon has an outline on this passage but this sermon does not seem to be based on 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.

Hebrews 11. Ch. V.19<sup>th</sup>

These all died in the faith etc.

In this chapter which by some is stiled (*sic*) the little book of martirs (*sic*), honourable mention is made by the inspired penman of many of the ancient worthies, their lives & conduct are recorded as ensamples for our imitation. Here we see men living in different ages acting under the influences & direction of one Spirit. They experienced the sweetness of pure & undefiled religion before God and thro the power of faith obtained victory over the world. The persons here recorded by the apostle were not ignorant and illiterate but men who in generall (*sic*) cut a great figure in the political world in their day and were esteemed for their wisdom in human affairs as well as in divine matters. We have a great cloud of witnesses before us consisting of believers in all ages before Christ’s incarnation.

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Whatever state & condition we may be in while in this world we have a lively forerunner leading us the way to heaven in the compass of this cloud of witnesses. There is David a king amidst all his earthly grandeur & dignity devoted to the fear of the Lord, and making religion the only foundation for permanent happiness. The good old patriarch declared upon his dying bed that faith in the promises Massias was all his salvation and all his desire. There is also Moses brought up in the wisdom & priviledge (*sic*) of the Egyptians, and in the midst of all this external pomp, while in Pharaoh’s palace, and all his superior learning & wisdom he is stiled (*sic*) the meekest man upon earth. He saw so much into the excellency of real godliness, that he esteemed the reproaches of Christ greater riches than all the treasures of Egypt and chose (rather) to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season. We have Josiah

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also mentioned in this chapter as a great military man, and yet a pious Christian. In the midst of all the sin of war and a continued scene of spoil & victory he followed the Lord with all his heart. While he was Commander in Chief of the armies of Israel he not only looked for aid and assistance (in the day of [*unclear*]) to that God who had brought them out of the land of Egypt, but directed his soldiers to do the same. At his request the sun stood still in order that he might be avenged on his enemies. Here is a king, a courtier and a soldier all living a life of faith upon the Son of God. Their high and exalted stations did not interrupt piety and zeal for God and religion. We have some here mentioned by the apostle living in honor peace and plenty, others in want sickness & persecution, yet all had their conversation in heaven. All were equally affected with the importance of eternal things. So that whatever our situation

may be on earth whether we act in an exalted sphere, or are destined to spend our days in obscurity, if we walk by faith, we have some faithful

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witness to go before us whose footsteps we are directed to follow. Those Old Testament saints who died in the faith, are as guides and way marks for pilgrims in all ages. All these says St. Paul, viz, Abel, Enoch, Noah, Abraham, Sarah, (Isaac), Jacob, Joseph, Moses, Rahab died in the faith. After he has mentioned some of the particular transactions of the lives of these holy men & women, what they had done thro the power of faith, he seems to be lost in so grand a subject, and says what shall I say more, for the time would fail me to speak of Gideon, of Barach, of Samson, & of [unclear], of David and of Samuel, & the prophets. I cannot enter minutely into every single circumstance relative to their shining Christian character, but the Holy Ghost witnesses that they were men in all the variety of their situations full of heaven, and full of God, that they were pilgrims, and strangers upon earth, and sought after a better country & this an heavenly one, and at last all died in the faith, not having etc.

In treating from these words

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we will first endeavour to shew that these prophets & patriarchs received not the promises but saw them afar off.

2. They believed them
3. They received them thankfully, or embraced them
4. They confessed themselves pilgrims & strangers upon earth.
1. We will endeavour.

In the literal sense these words are applicable to all mentioned in the former part of this chapter, Enoch excepted, who on account of his holy life and walking with God was translated that he should not taste death. But Abel & Noah died in the faith i.e. in the full assurance that the promises made unto them should be fulfilled in God's time and way. Two promises were principally made unto them. 1. eternal salvation by the Massias, and the other was the possession of the land of Canaan. Our first parents after their fall from God, and their banishment from paradise had only one promise to consol their afflicted minds, which was that the seed of the woman should bruise the serpent's head. This single promise was the only foundation of their faith. In this their only hope of redemption was [unclear] They did not receive the accomplishment of that first promise, as the seed of the woman [unclear]

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did not actually bruise the serpent's head but Christ is said to be the Lamb of God slain from the foundation of the world, that is intentionally. Therefore Adam, Abel, Enoch & others who

lived before the flood dying in the faith of this first promise would obtain everlasting life. The Massias was promised to them but they never saw his advent. They saw the fulfilment of that promise afar off. They would only perceive the dark dawn of the gospel day when Christ would bring life and immortality to light. (To) Abraham the father of the faithful ~~he saw~~ Christ was also promised. In his seed all the kingdoms of the earth would be blessed. Our Saviour himself informs us that Abraham saw his day and was glad. In consequence of his faith in the divine promises (was willing) to offer up his only son Isaac as a type of the great antitype of the Son of God. Our Lord told his disciples that many kings & prophets had desired to see his day but had died without the sight. The prophets seem to have had the fullest persuasion that God would send them a Saviour and that a mighty one. But all the knowledge they had was conveyed unto them by types & shadows. But with the little gospel light they had, they found their way to heaven. They made sincere inquiries

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after God their maker. Their faith in the promises respecting the Massias was to them the substance of things hoped for & the evidence of things not seen. Abraham never saw Christ but afar off by faith, yet he believed in him, and lived a life of faith upon him. He loved the Saviour, he kept his commandments, he lived and died in the faith. What a contrast between the situation of the Old Testament Saints & ours. We live in the full blaze of gospel day, they before the morning star had risen. God at sundry times and in diverse manners spoke in time past unto the fathers, but he hath spoken unto us by his Son. Holy men of old had but a faint glimmering of the coming of the Messiah and the glory that should follow, while Christ hath been set forth as crucified amongst us. God promised unto the prophets that he should redeem the world and bear the sins of many. We know he hath actually died, the just for the unjust. We know that he hath not only died for our sins, but rose again for our justification, and that he ever liveth at God's right hand to intercede for transgressors. Our knowledge of God and his gracious design is not founded upon one single promise, or various promises given to different prophets at different periods under dark shadows

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and obscure representations. We do not see the promises afar off, but we have as full a revelation of the divine will as God will ever give. We have an exact account of the life, death, resurrection and ascension (*sic*) of the Son of God transmitted unto us by those who were eye witnesses of all he did and said. The principles of our holy religion is clearly laid down by our Lord himself, and its nature defined by the Gospels. We have not only what the prophets said of the mind & will of God but what the Son of God hath said. He hath also given us clearer views of the immortality of the soul, and its state of reward and punishment than what we can obtain from the ~~writings~~ writings of the ~~old~~ prophets. If our Saviour told the Jews that if they believed not Moses & the prophets, neither would they be persuaded tho one should rise from the dead. It may (more) justly be said of us, if we believe not Moses nor the prophets, nor yet Christ & his disciples, we shall never be prevailed upon to embrace the gospel but must perish in unbelief & impenitency. There remaineth no more sacrifice for sin

unto us. But let us examine ourselves now. What do we believe this day of the Christian religion. What real advantage have we derived from our superior knowledge, and

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clearer revelation of the mind & will of God. Will not Abel, and Enoch rise up in judgement and condemn us? They found their way to heaven by the faint glimmering light of a single promise. They lived and died in the faith while we have the full fruition of God's promises and yet continue in sin and unbelief. Abraham, Isaac & Jacob will stand in judgement against us to our condemnation for they never received the accomplishment of God's (promises) and yet they believed. We see them all fulfilled in every point in the life, death & resurrection of Jesus and still continue unconcerned. Do we ever remember our Saviour's declaration where much is given much will be required. Much is given unto us, nay all that God can give. Therefore much will be required at our hands. The little knowledge Abraham had made him a good man. He feared God with all his house, so that his religion lived in his son, and grandson when he was dead. But the great knowledge we have or might have, of divine things have little effect upon us to make us vie with the patriarchs in holiness & virtue. On the contrary, it is to be feared with respect to many of us, that our superior knowledge

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only serves to enable us to cast greater contempt upon God & religion. Many here would not be men of such wicked and abandoned characters if they had no more knowledge of men and things, no more knowledge of the supreme being than the ignorant natives of this Colony. At the last day our sin will be aggravated and our punishment adjusted in proportion to the advantages and opportunities we have had of knowing and doing the will of our maker. We have every means, every advantage put into our power for promoting the salvation of our souls. God will not work miracles to save us from sin & hell against our own wills. If we are determined to persist in a course of sin he will not prevent us, only we must stand to the fatal consequence, which will be the loss of our immortal soul. Let us today while it is called today imitate the example of the prophets, and as we have the accomplishment of the promises of the gospel, which they only saw afar off, let us conform our lives to the precepts

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of the gospel and live in the faith in order that we may die in it also. We shall now proceed to the second thing proposed, which was to shew that the prophets believed the promises they saw afar off. Our text says they were persuaded of them. We are not to understand here so much the act of faith, as the growth and increase of it. They acquired daily a clearer knowledge of the promises. Their minds were continually more established & confirmed in a full persuasion that God would fulfil what he had promised. These prophets grew in grace and in the exercise of the types and shadows which they used according to divine appointment. They grew also in the knowledge of our Lord & Saviour, Jesus Christ. He was precious to many of their souls. Abraham met with the Lord on Mount Moria when he was about to offer up his son as a burnt offering and no doubt (*sic*) he had a glorious view of Christ as that time, and rejoiced in the blessed experience of communion with God. Probably he

went up the mount with his son in his hand weeping at the idea of parting with his Isaac to[o] soon, his only son Isaac. How must his heart have rejoiced when God commanded him not to slay his son, and pointed out to him the

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Lamb of God who was to take away the sin of the world. Then he believed that in his seed all nations should be blessed. God also met with Jacob at Bethel, a solatory (*sic*) place where Jacob laid down to rest when weary both in body and mind, at the time he fled from Esau. He was so happy in his soul, in that divine vision, that in a transport of holy joy he said this is no other than the house of God and the gate of heaven. His faith was so established and confirmed by this divine visit as to make him happy in future amidst all his troubles. Job could say I know that my Redeemer liveth and David whom have I in heaven but the[e], and there is none upon earth I desire in comparison of the[e], when my heart and my strength faileth thou art the strength of my heart and my portion forever. The Patriarchs were persuaded of the truth of the promises. Their minds were confirmed in (*sic*) established in the belief of them. By what means did they attain unto this persuasion, by what means did they increase and grow in grace?

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1. God imparted his promises unto them and gave them some knowledge of himself. He renewed his covenant with Abraham sundry times while he lived, and when he was dead he renewed the same with Isaac and Jacob. The Lord to make and renew his promises to them in particular must have contributed very much to increase their faith. Another means by which their faith was increased was their holy conversation one with another. They spake of those great things which God had done and promised to do for them. This kindled their love towards God. The fathers with pleasure communicated as far as possible to their children the knowledge they had attained of the Deity. They studied to bring up their children in the nurture and admonition of the Lord, by which means they not only imparted the fear of the Lord and his promises in the minds of their children, but were themselves confirmed in the same. God bears this honourable testimony of Abraham saying I know him, that he will command his sons and his household after him that they keep the way of the Lord

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to do righteousness and judgement. No doubt but Isaac brought up Jacob in the same pious manner Abraham brought him up. And Jacob instructed his sons also. Another means by which they were confirmed in the faith of the promises was holy meditation and prayer. Their minds were big with the grand subject of man's redemption and the views they had of the heavenly state. I fear we have few Abrahams amongst us. Few that make it their study to train up their children in the way they should go. But few children are blessed with pious parents. It was always on grand object with the Israelites to instruct their children in the duties of religion and morality, and this they did by the express command of God. They were to converse of the things of God with their children when they sat by the fire, when they walked by the way. In short they were commanded to embrace every

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opportunity to instil into the minds of the then rising generation reverential thoughts of God and his sacred worship. They were to be taught the wonders of creation, the beauty and harmony of the universe. They were also to be told of the providences of God, the deliverances he had wrought out for their forefathers, particularly their freedom from Egypt. The children were also taught not to profane the name of God. Profane swearing & blasphemy was punished by death. Children were taught likewise to respect their parents and guardians (*sic*). If any dared to rebel against their parents they were stoned to death by order of the civil magistrate. These might appear severe laws, yet they were pregnant with mercy. They would not be imperfect, they must have been holy just and good because infinite wisdom proscribed them. Do we see any parents amongst ourselves take pains to instruct them in their duty. On the contrary they seem rather

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to study to corrupt their infant minds with everything that can render them obnoxious to ~~society~~ God and society, and bring themselves to shame (&) ruin. There are few children here but have acquired a great degree of knowledge how to do evil. They are ripe in iniquity. You who are parents ought to abstain from many scandalous vices in which you live out of pity to your own children. Few of you would wish your children to be situated as you are or have been. You would not wish them to be brought to that public disgrace which your vices have brought you to. If you would not wish them to tread in your steps take care they imbibe not your bad and vicious habits. Shew them a good example by living like a Christian and a rational being yourself. This will be the likeliest method to prevent their ruin. Endeavour to get a clear and strong persuasion of the reality of the Christian religion, the necessity of becoming acquainted with God here, before you can be entitled to the enjoyment

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of him in the eternal world. Then you will need no exhortation to bring up your children in the admonition of the Lord. The prophets were persuaded of the truth of the doctrines they believed and practiced and transmitted them down to posterity with the greatest care. They not only were persuaded of them but embraced them says our text which was the third thing proposed. They thankfully received the knowledge of salvation by the promised Messiah (*sic*). They not only believed the promises of God as true but experienced them to be great and precious (*sic*) promises. They were deeply affected within, their hearts were filled with you (*sic*) joy by the knowledge of them, their lives were influenced by them and their happiness interested in them. The same promises that the Lord made to the Patriarchs, hath he continued down unto us, only we have them in their accomplishment. We see the same verified more evidently and plainly than the prophets did. Therefore we ought much more thankfully to embrace them at God's hands. We ought to be more affected with them than they were and our lives and conversations more holy and

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and heavenly than them as we have the full meridian of gospel day to walk in. But this is not the case with us. We can hear of these exceeding great and precious promises which so much rejoiced the hearts of holy men of old, with the utmost indifference. We seem as if we had nothing to do with either the promises or denunciations of God. We can bear to be told of both without any concern. We do not, we cannot reflect that our eternal happiness depends upon our acquaintance with God and his word, and yet be so stupid about our real interest. May God awaken us by his Spirit to a sense of our danger, and excite us to seek him while he may be found, and to call upon him while he is near. They prophets not only thankfully embraced the promises, but in consequence of their faith in him confessed they were pilgrims and strangers upon earth. These holy men made an open profession to the world what they were, not only amongst themselves but also amongst the heathen, their and God's enemies.

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Abraham told the people of Canaan that that (*sic*) he was a stranger amongst them. Jacob when he was brought into the presence of Pharaoh king of Egypt & the king inquired how old he was, he answered the days of the years of my pilgrimage are an hundred & thirty. Few & evil have the days of the years of my life been and have not attained unto the days of the years of my fathers in their pilgrimage. David declared I am a stranger and sojourner with thee as all my fathers were. It would be unnecessary to cite a num[b]er of passages to the same effect. The very spirit and conduct of the Old Testament Saints plainly declare that they sought a better country, i.e. an heavenly country. The same views of heavenly things have in all ages produced the same effect. Those who are made partakers of like precious faith have

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have invariably confessed themselves pilgrims & strangers upon earth. To conclude, you have seen how the prophets lived, and how they died, what effect the promises of the gospel had upon them , even in the early dawn of gospel light. If they were so much impressed with a sense of the goodness of God in promising them a deliverer, how much more ought we to be, who have seen the whole counsel of God revealed. May God grant that our great light may not enhance our guilt and condemnation, but that we may know the joyful sound while it is published in our ears (*sic*), to embrace the gospel salvation now while it is offered and experience its transforming & influential (*sic*) effect upon our hearts

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and cause us all to confess ourselves pilgrims & strangers upon earth. For happy are the people who are in such a case, yea blessed are the people who have the Lord for their God.

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## Sermon 82

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.

1 Peter 1<sup>st</sup> C. V. 3-5. Blessed etc.

The ungodly may be patient but are seldom joyful under afflictions, but frequently complain with Cain, my burden is greater than I can bear. Their happiness depends entirely upon outward circumstance. When their corn, their wine & their oil abound and all their worldly prospects and labours succeed to their wish, then they are almost ready to say to their souls, soul, eat, drink & be merry for thou hast goods laid up for many years, but when the hand of God touches them, and they

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are afflicted in body or circumstances, then they are like a wild bull in a net, become impatient, fretful and out of humour with all around them. They see their gods are [*unclear*] and they have nothing more. But the regenerate have sources of joy peculiar to themselves. They have bread to eat which the world knoweth not of, nor can they be in any state, but wherein they have abundant (*sic*) cause to bless God. Paul & Silas sung praises to God in the gaol at Philippi (*sic*) at midnight tho they had been unjustly scourged the proceeding (*sic*) evening and were

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smarting under the lashes which had been inflicted upon them. The persons to whom St. Peter wrote were scattered abroad into different parts of the world and in a state of persecution. They were pilgrims. They had no certain dwelling place. They had suffered the spoiling of their goods, had forsaken fathers and mothers, wives and children, houses & lands for the gospel's sake, and some of them were imprisoned, and others wandered about being destitute, afflicted, tormented. They they (*sic*) were in this state of persecution yet he begins his epistle to them not in pity and condolence, not in reminding

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them of the privations they suffered, of the cruelty of their (persecuting) enemies and of the danger to which they were continually exposed. No, no. But he writes to them in a different style, ~~he~~ in terms of praise & thanksgiving. Blessed be the God etc. as much as if he had said my dear fellow Christians, my companions in tribulation, what sources of consolation do you possess within yourselves. Only consider what you are heirs to, what honour God hath put upon you in calling you to glory, in preparing you for the inheritan[ce] ie of the Saints in light, and in keeping you now amidst

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all your persecutions and trials from falling, and filling you with an hope fully of glory, & enabling you to take up your cross and to follow the Lord Jesus. You are heirs to an

inheritance incorruptible and undefiled & that fadeth not away. In treating from the words of our text we shall 1. consider the causes of regeneration. 2<sup>ly</sup> The security of the regenerate. 1. The causes etc. Regeneration is a spiritual and supernatural change of heart, but the text requires us to consider it not so much in its nature as in its causes. God under the Old Testament dispensation was the God of Abraham. He was distinguished from all the gods of the heathen by this name.

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God called himself by this name and wished to be known under this term. I am the God of Abraham. But under the gospel dispensation he appears under the more endearing title, and is called by the apostle, the God & Father of our Lord Jesus Christ. Blessed by (sic:be) the God etc. He is our God & Father also in and thro Christ Jesus. I mean the God and Father of all true believers, of all those who are begotten again to a lively hope by the resurrection of Jesus Christ from the dead. He is not in the apostle's sense the God and Father of the ungodly. We must not mistake in this point. We must not comfort ourselves with the idea that God is our God & Father if we are unregenerate. Regeneration

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brings us into this (blessed) relation to him. God is the efficient cause of our regeneration. We are begotten again by his (word &) Spirit. ~~It is his Spirit that works this change in men, and it is effected by his word & Spirit these~~ in their cooperation in the heart of man produces what is called in scripture a new creation. Various terms are used in scripture (word of God) to point out the nature of regeneration. It is called a new birth, a turning from darkness to light, a translator out of the kingdom of Satan into the kingdom of God's dear Son, and when a man is regenerate, he is called a new creature in Christ Jesus. The efficient cause of this change in (sic:is) God ~~and~~ as

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we have already stated, and the moving cause of it is his mercy. God when he manifests his love to us does not do this on account of any merit or goodness in us. We possess nothing by nature or practice that can recommend us to God. We are all together as an unclean thing & our righteousnesses are etc & our iniquities like the wind have carried us away. This moral defilement is universal and has affected all the sons & daughters of Adam to the present time. When we examine the characters of the Old Testament Saints ~~we find them~~ those to whom God revealed himself in a

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wonderful manner and extended his divine mercy to them, we find there was nothing in them that could merit his regard, that they were fallen, corrupted creatures like ourselves, and many of them fell into open gross sins. If we come to the New Testament Saints we shall find them similar character. What had Saul of Tarsus to recommend him to the divine mercy? He made havoc of the church of Christ. He hailed men & women to prison and compelled them to blaspheme and when they were condemned (to death) he gave his voice against them. Yet

he tells us himself that he as the chief of sinners obtained mercy. The gaoler at Philippi (*sic*) ~~the~~. Zacheas the publican

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and the murderers of our Lord & Saviour will anyone contend that there was any goodness or merit in any of these characters that could recommend them to God or entitle them to his ~~mercy~~ favor? Surely not. The only reason that can be assigned is that God had mercy on them because he would have mercy. This was a sovereign act of goodness flowing from divine compassion independent of any fitness in man or merit. The same arguments that will apply to the Old Testament Saints, to Saul of Tarsus, etc will apply to us. We are not better than they. There is no more goodness or merit in us than there was in them. Hence if we obtain pardon

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and forgiveness and become regenerate it must be thro the abundant (*sic*) mercy of God, and the conversion of our souls, whenever that conversion takes place is a marvellous display of divine sovereign grace & mercy. As the moving cause of our regeneration is the mercy of God, so the procuring cause is the Lord Jesus Christ. Blessed be the God & Father etc. Christ is the procurer of every blessing whether of grace or glory. Our blessing are generally represented as obtained thro his death. But in the passage before us they are ascribed to his resurrection, who hath begotten us again to a lively hope etc. His resurrection enabled him both to

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interced (*sic*) for us at his Father's right hand and to send the Spirit to us from heaven. He ascended up on high to receive gifts for man. By his death he purchased every blessing we would want for time and for eternity, and when he sat down at the right hand of the majesty on high he then received all the gifts for men, and has continued daily to bestow them upon all them that call upon him to the present time. The final cause of our regeneration is our present and eternal happiness. God would have his people enjoy a lively hope. Here he would have [us] enjoy religion

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even now. He would have them to be happy in his favour ~~now~~ at the present. It is no honor to God or religion, that they who serve him should go mourning all the day. They should now possess a lively hope, that would swallow up all lower cares, and rejoice every (*sic:ever*) more. God hath prepared for them also an inheritance hereafter. This inheritance is unspeakably glorious, not corruptible as earthly treasures are, which moth & rust will destroy, not defiled like the earthly Canaan ~~with~~ by wicked inhabitants, no fading away by use, age or enjoyment like the

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pleasures of sense, for this inheritance is incorruptible, undefiled and fadeth not away. All who have been begotten again to a lively hope, who have experienced this change we are speaking of are sure to possess at last the benefits connected with it. ~~which~~ Having now considered the causes of regeneration, that God is the efficient cause, that his mercy is the moving cause & Christ Jesus the procuring cause and the present and eternal happiness of all who are regenerated the final cause we come in the 2<sup>d</sup> place to consider the security of the regenerate.

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The apostle tells us such are kept by the power of God thro faith unto salvation. It is not uncommon for some who are regenerate to doubt whether God will bestow on them the inheritance they hope for. They fear that they shall fall short of it thro their own frailty, or the temptations of Satan. They do not feel themselves secure. They feel so many things within them and distress them and see so many without that their minds are often cast down. But whatever may be the doubts and fears of those who are begotten again to a lively hope, or who are regenerate, God has secured to them the full and everlasting enjoyment of this inheritance mentioned in our text. This inheritance is

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reserved for them. Earthly inheritances may be taken away by fraud or violence. Not even Crowns and kingdoms can boast of any permanent security. But the saints' inheritance is in heaven. There it is out of the reach of all enemies. God himself keeps it for his people as their unalienable right. His word of promise secures it for them and he keeps them for it. The inheritance is reserved for them and they are reserved for the inheritance. As God himself is the gardian (*sic*) for both, both are safe. The regenerate, tho we live amongst them, tho we converse with them, tho they are probably our relatives

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and friends, and see little difference between them and others, they have many infirmities and weaknesses as other men. They labour and toil like other men. They earn their bread with the sweat of their face like other men, and there is nothing peculiar in their external appearance and circumstances from their neighbours. Yet being regenerate, their real state is infinitely different from all others. They have a lively hope which they carry in their breasts, in which their thoughts continually soar to the ~~real~~ realms of glory, so that while they are passing thro the things that are seen, they have etc.

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They are aware that they are surrounded with an host of spiritual enemies, against whom they are called continually to watch and pray, but they commit themselves to God by faith. In so doing they interest the power of God in their behalf. God keeps them according to his promise, thou wilt keep him in perfect peace whose mind is stayed in thee. God will keep them unto full salvation. This is a precious promise. It contains all that we can want or desire, as it secures to them their final happiness.

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We have now shew[n] the security of the regenerate. Their inheritance is reserved for them and they are kept by the power of God for it. We shall now conclude with 2 inferences from what hath been said. 1. How happy are God's people ~~now~~ (here). They are now begotten again to a lively hope. The change they have experienced in regeneration is truly blessed. The present prospects they enjoy are bright & glorious. They know their near relation to God, that he is their Father in Christ Jesus reconciled unto them, and has prepared for them a kingdom. The security that the blessing they now enjoy, and are

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promise to them hereafter cannot be taken from them. This security greatly enhances their value to them at present. What then need they regard this world. What is there in it that can excite in them either fear or desire. Are they in tribulations. In the midst of these they should rejoice. What were the trials and afflictions of the primitive Christians to whom the apostle wrote this epistle? many of them had to resist even unto blood, but their trials were so small if compared with the glory that was soon to be revealed that the apostle takes m\o notice of

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them, but his soul is swallowed up with the views he had of the (certain eternal) blessings attendant in regeneration, blessed be the God etc. This hope is as the anchor of the soul sure & steadfast. The winds may blow, the storms arise, the billows swell, yet the Christian's anchor will not break, his lively hope will never forsake him till it is lost in full enjoyment. Hence the (people of God) are happy now. They are blessed now. They are secure now.

Lastly how much more happy will they soon be. Their inheritance, tho at a distance is a consolation to them

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the very hope of it fills them with unspeakable joy. It will do this even under the heaviest afflictions. The Christian often extends his views into the eternal world when encompassed with difficulties and afflictions, and consoles himself with the thought that they will all soon be over. Hence he learns to glory in tribulations also, knowing that tribulation etc. If he is so consoled with the very distant prospect of his inheritance of which he only knows in part what sensations will the full enjoyment of it excite, what joy will he feel when he enters upon his incorruptible inheritance without any

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alloy of sin or sorrow. Let Christians remember that this salvation is ready to be revealed. We know not how soon the day may come when we shall take possession. Let all those who are begotten again unto a lively hope meditate upon their heavenly inheritance. Let ~~your~~ (their) thoughts be continually dwelling upon this interesting subject. Let them, like the saints of old

speake often one to another upon it, and so much the more as the time drawes near for the final consummation of their blessing when ~~there~~ he who hath procured their inheritance

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shall say come ye blessed of my Father etc.

I am unwilling to leave this subject without giving you a caution who ~~still~~ have not been begotten again to a lively hope. Remember there is no blessed inheritance prepared for you in the world to come. There is no promise of rest for you after death. How awful is the state of many in this congregation. You are now without hope and without God in the world. You are as miserable now in body and mind as sin

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can almost render you this side of the grave. You spend your days in wretchedness, misery & sin, and are enslaved to every vile lust and passion. If you look to the life that now is your prospect as dark and dreary from your degraded state and from being tied and bound with the chains of your sins, and if you extend your views into the world to come, all is doubt and uncertainty there. You have no title to any inheritance ~~there~~ (beyond the grave.) Oh now begin to pray to God that he may beget you again to a lively hope,

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that he may form your hearts anew, that he may deliver you from that power of sin, that you may become new creatures in Christ Jesus. Your eternal happiness can never be secure till this change is wrought in you, till you are regenerated. At present the wrath of God abideth upon you. You are exposed every moment to eternal death. You know not how soon or by what means you may be called to the

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bar of God's judgement and then if you are found wanting, how awful will your state be. There will then remain no more sacrifice for sin. Your hopes will be swept away like a spider's web and the wrath of God will abide upon you for ever. Oh that ye were wise, that ye understood these things, that you would consider your latter end. If you knew of the evil of sin and the value of your souls you would need no intreats (*sic*) of mine to convince you

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to call upon God. You would give him no rest day or night till he had mercy upon you. But alas you know not your danger. You will not turn and fear God.

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## Sermon 83

This sermon uses Simeon's outline.

Luke 11. 21-22. when ~~the~~ a strong man etc. The miracles wrought by our Lord were too manifest to be denied even by his most inveterate enemies. Some however endeavoured to evade the force of them by ascribing them to a confederacy with Satan and alledged (*sic*) that he cast out devils thro Belzebul the prince of the devils. Our Lord shewed them the absurdity of such an idea. It was contrary even to common sense, for the very expelling of evil spirits by our Lord's ~~doctrine~~ was a condemnation (*sic*) of his divine mission and consequently his doctrines tended to the destruction

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of Satan's kingdom and the establishment of his own. This Satan could not but be aware of. He must know well what effects had been produced upon the hearts and lives of many of our Lord's hearers, and how he lost his power whenever Jesus said to any trembling sinner, thy sins are forgiven thee etc. Hence it appeared that the power which Jesus exercised over the evil spirits was not only without the concurrence of Satan, but in spite of his utmost exertions to withstand it. To illustrate the truth of this doctrine our Lord spake the parable

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before us, when a strong man armed etc. Extreme caution should be used in explaining the parables, that we may not refine upon them to[o] much or give to any part a sense which it was not designed to bear. But some parables were intended to be minutely applied in all their parts. As for example the parable of the sower was of this kind, Hear ye therefore the parable of the sower 13 C. Matthew V<sup>s</sup>. 18 – 22. The tares & the wheat, 36 -40. Then Jesus sent the multitude away etc. That which is now before us is also of this nature. We shall therefore explain it in a familiar way that you may understand its meaning. Satan is fitly compared to a strong man armed.

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The strength & power of Satan are frequently mentioned in scriptures. He is called the god of this world which expression intimates his great power and shews how he extends his influence over the hearts of men. He is said to work in the hearts of the children of disobedience, and to lead them captive at his will. These are very strong expressions. As an angel he excelled in strength before his fall by sin. Nor, tho he has lost his holiness & purity have we any reason from scripture to infer that he has lost any of his native energy & strength. He is rendered more formidable too by his armour. Alas

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what fiery darts has he in his quiver. With what inconceivable subtlety doe he plan his seasons & methods of attack. The apostle St. Paul guarded the Corinthians against him when he said, I fear least (*sic*) by any means (as) the serpent beguiled Eve thro his subtlety, so your minds should be corrupted from the simplicity that is in Christ nor can he have engaged in



this warfare for nearly 6,000 years without learning much by his experience. He viewed the first man & woman, and used all his power & malice to destroy with everlasting destruction all their prosperity (*sic*). None are free from his influence, no not one. Our text says when a

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strong man armed keepeth his palace his goods are in peace. Our Lord meant to say here that the hearts of unregenerate men are his palace in which he resides by his spirit. He has the most intimate access to the hearts of men. He entered into the heart of Judas the very evening he kept the Passover with our Lord. He had possession before no doubt but upon this occasion he took full possession, when he instigated him to betray his Lord & master. By the same invisible agency he urged he urged ~~Anias~~ Ananias & Sapphira to lie unto the Holy Ghost, by which they brought swift destruction

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upon themselves. In the same manner he stimulates all his vassals to the commission of sin. He instigates men to lie, to blaspheme that holy name the Lord their God and to commit all manner of sin. He rules within them as a sovereign. He is the prince of the power of the air, and lords his authority over them with the most despotic sway. He takes them captive at his will. Every apartment (*sic*) is occupied by his attendants. The understanding, the will, the affections, the memory and the conscience are all under his control. Since Satan has such dominion over men's minds, and such possession of them, it is no wonder that the world is full of crime &

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punishment, of woe and misery. Men little think when they run headlong into the commission of sin that they are wholly under the control of Satan, that he is their lord & master & that they are servile unto him. He has his palace in the hearts of the poor and the rich, in men of all ranks and stations. We express our astonishment very often at the crimes which men commit who appear to us to have no temptation to them. We see men who abound with wealth and honor ~~commit~~ & [*unclear*] and all that this ~~world~~ (present life) can give, commit self murder. Others again who have plenty of this world's goods [are] guilty of theft and various crimes.

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Nay we see men commit public offences when they themselves cannot assign any reason for their own conduct, while at the same time they never suspect under whose influence they act, but often attribute their sins to ~~the~~ secondary causes, while they look over the grand cause of all, the power that Satan has obtained over them. This strong man armed keeps his palace. While Satan thus maintains his dominion over men, his goods are said to be in peace. One would think that a soul possest by him should be filled (with) horror, but he contrives to divert the thoughts of men from all their spiritual concerns. He blinds their minds so that they cannot

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see into their real state. Tho sometimes conscience may speak and be alarmed, yet these alarms of conscience which are occasionally excited are soon removed by presumptuous hopes that they shall do well enough in the end. This was Ahab's case when he sent to consult Micaiah whether he should go to war with the Syrians or not. The prophet told him he was not to go, for if he did he would be slain. Ahab had a self confidence that he should be safe when he had consulted other lying prophets, and went where he met his fate. And the same is the case with all presumptuous sinners to the present day. Satan persuades them that no evil

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will happen unto them tho they walk after the imaginations of their hearts and follow sin with greediness. Satan persuades men either that the Bible is not true or if it is God is too merciful to put his threatenings in execution. He will never punish men with everlasting punishment for the crimes which they commit at present. He is too good, too gracious, too kind a being. They persuade themselves that all apprehensions of divine wrath are the mere effects of superstition or enthusiasm. If at any time their minds are ~~uppress~~ impressed with the word of God when it is preached, then cometh Satan and stealeth

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the word out of their hearts lest they should believe & be converted and saved. Thus he continually deceives his vassals, lulls them asleep in the most fatal security till death & judgement overtake them & then all is lost. Thousands amongst ourselves are in this state, are wholly under his influence, and under that influence they commit their dreadful crimes which brings ruin upon them in this world & also in that which is to come. It is an awful state to be in, far more so than the human imagination can conceive. We have no power in ourselves to cast him out, but there is one who can dispossess him. Jesus is stronger than he. Satan is indeed the roaring lion etc but Jesus is the lion of the tribe

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of Judah. Satan is the serpent that bruised the heel of Jesus but Jesus is the woman's seed that effectually bruised his head. Jesus vanquished him in repeated combats when he tempted our Lord as he had done our first parents. He commanded Satan with sovereign authority saying get thee behind me Satan etc. He triumphed gloriously over him in his cross, for on the cross says the apostle, he spoiled principalities and power and made a shew of them openly. Satan could have no idea of the happy consequences to man which would follow from the death of Christ when he ~~instigate~~ he entered into Judas and moved him to betray him and excited the rulers of the Jews to put him to death. He did not then think

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that his kingdom would be shaken to its very centre, that when Christ would be lifted up he would draw all nations unto him, that the command would be given look unto me & be saved

etc. He not only conquered Satan when he died but when heroes from the dead & ascended up on high, he then led Satan captive as it were at his chariot wheels. He showed to the visible & invisible worlds that he had destroyed death and him that had the power of death, and made an end of sin and brought in an everlasting righteousness for transgressors. Nor can Satan any longer retain his hold when Jesus comes to cast him out. So long as Satan has dominion over a sinner he is said to keep his palace

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and there are many things that prove serviceable to that wicked fiend in retaining his possession. The sinners wisdom, riches honour, influence are all pressed into the service of Satan and aid his cause. All are used to strengthen his power and to undermine (*sic*) the authority of Christ, but when Jesus has taken possession of a soul, he immediately secures all his powers. What the sinner counted gain to him, his riches, his wisdom, his honours, his power and influence are now his loss. He puts no value on these things now. His affections are torn from him. He lets them go as dross and dung. This is a fatal stroke to Satan's power for what he possest before, and was

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of service to Satan's interest, is now turned against Satan. His wisdom and learning he now employs in spreading and defending the faith that was once delivered to the saints, his riches in feeding the hungry and clothing the naked, his influence in countenancing the cause of religion and supporting it in the world. By this means Satan is driven from his strongholds. He can no-longer keep his palace. His goods are no longer at peace. From this parable thus explained we may learn what true conversion is. Conversion does not consist merely in a change of sentiment. Satan must be cast out of his palace. Conversion supposes that our false peace has been broken,

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that we no-longer cry peace, peace when there is no peace. It supposes that Satan has been made to yield to the victorious grace of Jesus, that as Satan had formerly sole possession of our hearts and regulated all our passions as he pleased leading us captive at his will, now Jesus is sole monarch of our hearts, and reigns in and rules over us with a sovereign [*unclear*]. That he dwelleth in us by his Spirit which he hath given us, and that our bodies are now become the temples of the Holy Ghost, that we are cordially serving him with all our powers. Let us examine ourselves this day by this touchstone. What power has Satan over

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us, and what dominion has Jesus obtained. We are under one or other of these authorities. Jesus & Satan divide the world between them. Every man is servant to one or other of them. His servants we are whom we obey. No proposition can be more clear than this. Whom then do we obey? Are the (*sic:we*) servants of Satan or Jesus? Let our conduct determine this question. Jesus when he drives out Satan, makes an entire change within. The man is no-longer under the control of ungovernable lusts and passions, ~~and~~ but he is made free from

these. Sin no longer has the dominion over him because he is no longer under the law but grace.

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Whence is it that any are converted. Men are by nature the willing slaves of Satan. He is a master whom they serve, and have no wish to change his service, and so far from desiring deliverance from his slavery, they fight against their deliverance. Most assuredly they are not the authors of their own conversion. It was not Adam after he sinned that sought God, but God that sought Adam. Adam did not want to have any communication with him, and when he heard his voice in the garden he ran away from God and hid himself as he supposed amongst the trees of the garden where he lay concealed till God called out. The application to ourselves is easy. We all have acted or are acting the same part to this day.

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We have all sinned and guilt makes us all afraid and not only afraid but has corrupted our nature and given us the most rooted aversion against God. It is Jesus alone then who seeks us wanderers from God and brings us back again. We should never make any attempt to disturb Satan from dwelling in our hearts if Jesus did not, but he begins the good work and he carries it on within us. To him therefore must every redeemed soul ascribe the glory of his salvation. None can boast as tho they had cast out Satan by their own power, and freed themselves from his tyranny over them. Nor need any despair (as) tho their bonds were such as could never be broken. Jesus can bind the strong man.

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To every one who wishes to be made free there is abundant (*sic*) encouragement in the scriptures. There are many great and precious promises to excite us to come unto Jesus assuring us that he has power to save all that come to him. You then who feel your bondage, who know that you are tied and bound with the chain of your sins, who are groaning for deliverance, come to Jesus. Look to him and if the Son shall ~~set~~ (make) you free ye shall be free indeed. He never sends any needy soul away. He will repuke (*sic*) Satan till he bruise him under your feet and give you final victory over him. But what shall I say to you who are his willing slaves, who are wholly led by him, who obey his commands.

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He bids you come and you come, go & you go, do this and you do it. No state in this world can be more awful than this, to be under the sole dominion of Satan. Yet alas this is the common state of mankind. We need only appeal to men's conduct to determine whose servants they are. Should a strict scrutiny be made this day thro the whole of this congregation to ascertain how many of the servants of the Lord were amongst us, I would ask where would they be found? Let every man put the question to his own soul, am I a servant of Christ's or Satan's. Whom do I yield obedience to? Whom do I most honor by my conduct? Let us all bear in mind whatsoever a man soweth that shall he also reap and as we live in this world

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we must expect to die. If we live without God we must expect to die without him. We must expect to be banished from his presence and the glory of his power into everlasting darkness and despair. Consider this you who are the servants of sin in whose hearts Satan has set up his palace, and in which he dwells. All may be peace with you at present, but by and by the scene will be changed when once you pass the verge of time and enter on the shores of immortality.

Lastly what is the duty if those who are converted to God, in whose hearts the kingdom of Christ has been set up? As Satan never leaves a soul without reluctance, never till he is cast out by a stronger than himself, so does he ever

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watch for an opportunity to return to it. Nor will he fail of accomplishing his purpose if our hearts are not guarded by the Lord Jesus. Let none then be satisfied with only purging out some grosser sins. Jesus must dwell in the believer's heart. He must keep possession or the enemy ~~must~~ (will) return. How should we then pray that we may be kept from evil? How should we flee from every oppression of evil. How should we cleave to the Lord & how should we watch & pray that [*unclear*]. How careful should we be not to grieve the Spirit of God but to cherish all his godly motions till he finish his work within us and we are safely landed in the haven of everlasting rest.

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## **Sermon 84**

This sermon uses Simeon's outline.

Mark Ch. 10. V<sup>s</sup> 49 – 50. And they call the blind man etc.

Our Lord like the sun in the firmament prosecuted without intermission the great ends of his ministry diffusing innumerable blessings wheresoever he bent his course. The miracle which he performed at Jerico, tho similar in many respects to some others which are recorded has some circumstances peculiar to itself which deserve to be attentively considered. The other evangelists mention two persons who were point petitioners on this occasion but St. Mark confines his

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narration to blind Bartimaeus alone as the more noted of the two and as the chief speaker. To comprehend the most important incidents in this history we shall consider 1<sup>st</sup> The state of the person whom Jesus called. 2. The encouragement which the call of Jesus afforded him. 3. The effect it produced upon him.

1 Bartimeus was both blind and necessitated to subsist upon the precarious bounty of those who might pass him on the highway. Who would have thought that God would suffer one, towards whom he had designs of love and mercy to be reduced to so low a state of poverty and wretchedness.

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Yet such is his sovereign appointment in many instances, his own children are not unfrequently lying at the rich man's gate, full of sires, while his enemies are fairing sumptuously every day. Hearing that Jesus passed by this blind man earnestly importuned his aid. He would not lose the opportunity which now occurred, no[r] ceased from his cried till he had obtained his request. His language was expressive of an assured faith in Jesus the promised Messiah, at the time (that) the rulers and Pharisees almost unanimously rejected him. This is frequently found at this day that those things which are hid from the wise and prudent, are revealed unto babes, not many wise men etc.

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Afflictive as this condition of this poor man was yet how it afforded to him a pleasant and hopeful prospect. Distress of any kind cannot but be an object of commiseration, but none is so much to be deprecated as the blindness of the mind. The loss of eyesight is no more (worthy) to be compared with this than the body with the soul or time with eternity. Miserable beyond description are they whose understandings have never been enlightened to behold the wonderful things of God's law, because the blindness of the understanding must end in eternal ruin. This will keep a man from God. It will keep him from repentance and will enslave

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him to the world more and more. All the scenes of wickedness which we daily behold committed daily proceed from the blindness of the human understanding. Men would no[t] spend their time and strength in the service of sin & Satan in following the multitude to do evil if they saw where such conduct would eventually end, but the god of this world that is Satan has blinded the minds of them that believe not lest they should repent & be saved. The evil of sin is not seen, and the certain destruction attending upon it is not believed and this is the reason why thousands are living [in] riot drunkenness and dissipation.

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Blessed be God there are at all time a few whose minds are divinely enlightened to see the glory of the Lord in the face of Jesus Christ. These are called the salt of the earth. If it was not for these the world would soon be at an end. It is for the sake of these that it now exists. Are any of you sensible of your spiritual blindness, are you calling upon Jesus as the appointed and alsufficient (*sic*) Saviour. If so he will hear you. He will invite you to him. He will bless you. Many forbad blind Bartimeus to call upon Jesus, desired him to hold his tongue, be (*sic*) he paid no attention

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to the commands of the unfeeling multitude, but cried so much the more, Jesus thou Son of David have mercy on me. He was determined to lift up his voice that Jesus might hear him. Tho he would not as yet see Jesus he was persuaded that he was able to open his eyes and this faith urged him to cry aloud till the blessed Jesus desired him to come to him, that he might know what his wants were, and grant his request. May [we] imitate the example of this poor blind man, seek as earnestly for spiritual light as he sought to have his eyes opened, and we shall receive that greatest

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of all blessings, wisdom from above. The blind man prayed till he received an invitation to come unto Jesus which brings us to consider in the 2<sup>d</sup> place the encouragement which the call of Jesus afforded him. The command which Jesus gave was announced to Bartimeus with joyful congratulations. Jesus had declined for some time to notice his cries but at last commanded him to be brought to him. What a gleam of hope must instantly have pervaded the mind of this poor begger (*sic*). He had suffered the rebukes of the multitude, they had commanded him to hold his peace but when they see Jesus ready to notice him, they change their conduct towards him, and bid

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him be of good comfort, and to arise and come to Jesus for he called him. What joy must now fill his heart. He immediately cast away his garment, and rose and came to

Jesus. He was eager to obtain his blessing. Jesus said unto him, what wouldest thou that I should do unto thee. Lord that I may receive my sight. I am a poor blind man. I sit here by the wayside begging for my support. I know that ~~thoug~~ thou canst give me sight, and I humbly pray thee to grant me this blessing. The blessed Jesus immediately gave him sight, and he followed Jesus in the way rejoicing. This poor blind man attended to the call of Jesus immediately. He came to him the instant he was desired

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and are not the calls of Jesus a ground of encouragement to all who feel their need of mercy. He does not, it is true, call any of us by name, but the minute descriptions given of those whom he does invite are far more satisfactory to the soul than the most express mention of our names could be. It is sinners who are invited to come to him, for he came to seek & to save that which was lost. Who can doubt but that he is a sinner? And that he stands in need of a Saviour. He hath told us himself, I came not to call the righteous but sinners to repentance. Sinners may come and welcome to Jesus Christ every one that thirsteth come to him.

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Am I blind I may come to him for spiritual sight. Am I guilty I may come to him for pardon. Am I unholy. I may come to him for his sanctifying grace. Am I enslaved to sin, I may come to him and he will set me free. Am I weary and heavy laden. I may come to him for rest. Am I tempted he can succour me. Am I afflicted. He can comfort me. In short he is made of God unto poor returning sinners wisdom etc. In him they find all they want for time and eternity. Let then the humble soul treasure up in his mind the exceeding great and precious promises of his word, and he will never

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cause to despond, but shall feel the most consolatory assurance that he shall in the end obtain the full desires of his soul and shall be eternally happy in the bosom of his Lord. We shall now in the 3<sup>d</sup> place consider the effect which the call of Jesus had upon the blind man. The blind man was intent upon one point of infinite importance to his happiness which was the recovery of his sight. Such an opportunity had never presented itself to him before of obtaining this object. He was determined if possible not to lose this. When he was called, he cast

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away his garment fearing that it would retard his motion, and hastened with all speed to Jesus. When he came to our Lord he did not ask any pecuniary aid. He knew that any honourable person could administer to his bodily wants, but that none but ~~the~~ Jesus the Son of David could open his eyes. He came with a right fram[e] of mind, full of joy, faith ~~and~~ hope and humility. He had the most exalted opinion of the benevolence of Jesus. He was persuaded if he could only once state his case to him,



that the compassionate Saviour would grant him relief. His faith and prayer were fully rewarded. His sight was restored and he beheld Jesus

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the Son of David, and glorified him. Should (such) be the effects which the calls of Jesus should produce upon us, we should not hesitate one moment to comply with his gracious invitations. Everything that is dear to us is at stake. No worldly concerns ought to occupy our thoughts when a prospect of mercy presents itself to our view. We should cast off[f] everything however dear and necessary it may be to us rather to suffer it to retard our spiritual good. We should lay aside every weight etc. We are commanded to seek the kingdom of God and his righteousness first. When we do this, all our desires relative to this world will then be regulated.

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We shall then put such a value upon things not seen as will enable us rightly to estimate those things that are seen \, A man may live in the world and yet above the world. He may have treasure upon earth, but his heart may be fired upon his treasure in heaven. But till we come humbly to Jesus we shall know nothing of what can promote our real peace and happiness in time and in eternity. When we come to Jesus we should spread all our wants before him. We should plead our blindness, our guilt, and our misery. Lord open mine eyes forgive my sins, renew my soul, and deliver me from

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this present evil world. If we come to him in this way, with this frame of mind he will give us a gracious reception. He will say unto each of our souls, I am thy salvation. We have now considered the state of the person whom Jesus called to him. He was a blind miserable beggar, the encouragement the call of Jesus afforded to him and the effect it produced upon him. We shall now conclude with recommending to your imitation the conduct of this blind beggar. You should imitate his humility. It is scarcely possible for words to express deeper humility than that manifested by this poor man. He sought nothing but mercy

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for mercy's sake. Mercy was more precious to him than rubies. He had no plea to engage the attention of Jesus but his mercy. The import of his petition was to our Lord, let me the poorest, the meanest and most necessitous of mankind obtain thy mercy, and be made a monument of thy power and love. Such exactly is the spirit and temper with which we must approach the Lord. We must come deeply sensible of our misery, deeply humbled for all our sins and willing to part with all for mercy with God. True genuine repentance will most assuredly cure all,

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will humble our pride, we shall be little in our own eyes and consider ourselves less than the least of all God's mercies. My brethren have you ever come to Jesus with the humility of this poor blind man? I need not ask you if you have been ~~in-vited~~ invited to come to him for this you all have again & again. He hath called you by judgements and by mercies by his word, his ministers, and his Spirit. But who amongst you have obeyed the call. Whether you will believe it or no you are spiritually poor and wretched, and miserable and blind and naked.

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Neither is this the case with one or two individuals, but with all men by nature. As there was none but Jesus that could open the eyes of blind Bartimeus, so there is none but Jesus that can deliver you from spiritual blindness none in heaven above nor in the earth beneath. Without him you cannot be saved. You must perish and that eternally. But alas few of you will believe this report and all that believe not must perish. Some of you may be ready to say, these things may be true, but it is time enough yet for me to think of repentance and reformation. I must put off these duties to a more

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convenient season. I cannot fair (*sic*) worse than my neighbours who are living equally as bad lives as I am, and are as guilty of as many crimes. To reason this way is pleading for sin. It is the highest presumption. It is the certain road to eternal ruin. Men who argue this way seldom or ever repent. A convenient season never come[s] to them. Sin hardens their heart more and more daily, and blinds their understandings till they become given up to a ~~reperabate~~ reprobate mind, and at last perish everlasting.

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This is the case with thousands and it will be the case with all of you who are determined upon a course of sin. You know not how soon God's Spirit may cease to strive with you. He has given you warning that his Spirit shall not always ~~eea~~ strive with men. We cannot doubt but there are many men who live for years in this world after God hath left them to themselves. They are lest to fill up the measure of their iniquities. God is righteous in all his ways, and he will recompense upon the wicked

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the works of their own hands. Tho there is no hope for those who are procrastinating their repentance from day to day yet, this subject affords the greatest encouragement to all who like blind Bartimeus wish (*sic*) to see Jesus. Be assured all ye who seek the Lord that he is more ready to hear your prayer than you are to pray. He will not send you empty away. Thousands and tens of thousands have applied to have all their spiritual maladies healed, and have obtained relief. all the saints in glory once came to God

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with a broken & contrite heart. They all used one language, God be merciful to me a sinner. We find all the prophets in the Old Testament lamenting their spiritual state before God pleading for his pardoning mercy. And all the saints mentioned in the New Testament felt the same. They all were constrained to weep before the footstool of divine mercy and to supplicate for mercy thro the all stoning blood of the Lamb.

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## Sermon 85

Simeon does not have an outline on this passage.

Psalm 42. V. 5. Why art thou cast down O my soul etc.

God hath promised summer & winter, seed time & harvest shall not fail. We often see a change of weather suddenly take place. Sometimes the sun rises in the morning bright and clear and promises fair for a pleasant day, yet ere he sets he is overcast with clouds & darkness, and little more of his glorious chearishing (*sic*) rays are to be seen than if he had never risen at all. Thus it is with the Christian while in a state of probation here. He is and must be subject to changes as long as he is constrained to dwell in this earthly tabernacle. Sometimes the good man finds his mind easy comfortable and lively. His views of the gospel bright and clear, and not so much as one dark cloud remains upon his

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soul and he can triumph in the God of his salvation, tho he may be surrounded with many severe temptations. At one time he is exhalting (*sic*) in the following language “thou hast made my mountain so strong I shall never be moved. At another time he complains ‘God hath forgotten me his mercy is clean gone. At the time he vented his soul in the words of our text, why art thou cast down etc the royal psalmist was in deep distress. He had been driven from his throne by his beloved son Absalom, was in a destitute and forlorn situation when compared with his former glory and happiness, when he went with the multitude of his subjects to the house of God, and joined with them in the solemn acts of devotion. But now he felt the weight of majesty in distress. Nay he not only experienced now in his old age the pain which the loss of his throne occasioned, and the

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of the loss of his kingdom also, but he felt as a parent for the unnatural rebellion of his beloved son and as a Christian for the loss of the means of grace. Yet he would find no consolation in the trying hour but by turning his eyes to the God of Israel, & encouraging himself to hope in Jehovah, why art thou cast down O my soul. As every Christian must expect more or less to experience of the psalmist disquieting we will endeavour from this subject to point out 1. Sources of this disquietness. 2. Remedy.

1. The sources of a Christian’s disquietness. Sometimes temporal concerns are causes of a Christian’s distress. There are many in the world who labour with great diligence and care to maintain their families and to provide things, honest before all men, who nevertheless see poverty coming upon them like an armed man

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& they are not able to escape. Their most sanguine hopes are frequently disappointed, and themselves and families are brought to the deepest distress. When this happens to be the case with any of God’s people Satan generally takes occasion from their temporal calamities to arrass (*sic*) and perplex them. He endeavours to suggest that if such were really (*sic*) what

they profess to be the Lord would not suffer them to be so involved in their worldly circumstances, and the earth is the Lord's and the fullness thereof he would supply their wants and prosper their undertakings if they were in reality sons of God and heirs of eternal life according to the promise. When our Saviour was an hungered, Satan assailed him with this very temptation, if thou be the Son of God command that these stones be made bread. The servant in this as well

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as in other respects is not greater than his Lord. thousands of God's dearest children it is very probable, are at this moment saying why art thou so cast down O my soul & why art thou so disquieted wither me, on account of their suffering all the hardships of want and poverty. This has always been a great source of disquietness to the righteous in all ages. Further the loss of a dear friend or relation is sometimes the source of much distress to the Christian. Religion does not take men's passions from [them] and convert them into stoicks (*sic*). It only regulates them and (helps) retrains them within due bounds. A Christian tho he be a new creature he is not a new man. He is still possess of the same tender natural feelings he was prior to his conversion and the grace of God may have made them in some respects much more tender. David when he lost Absalom

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was inconsolable tho he had been the occasion of all the distress the psalmist (*sic*) suffered when he pend the psalm before us, yet he could not suppress either his natural or religious feelings, but broke forth into that bitter lamentation O Absalom my son, my son Absalom. I would to God I had died for thee. O Absalom. Absalom my son, my son. If a Christian lose an husband, a wife or child his distress on that account may bring him into the greatest darkness. Jacob when he had lost Joseph and Simeon he seems to have forgot all the singular mercies he had formerly received. The God of Bethen was not in all his thoughts. His mind was very differently affected from what it was when he exclaimed O God of my father Abraham & of my father Isaac, the Lord which said unto me return unto thy country and to thy kindred, and I will deal well with thee. I am not worthy of the least of all the mercies and all the

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truth which thou hast shewed unto thy servant for with my staff I passed over this Jordan and now I am become two bands. He felt the wetness of divine mercies & his heart overflowed with gratitude, but alas now, unless he can enjoy Joseph and Simeon & Benjamin, he cannot live at all. There are many who like Jacob have met with God at Bethel. They have felt so much of the divine presence as to conceive themselves at the very gate of heaven. If God at such gracious moments should command them to offer up their only son Isaac the command would instantly be obeyed. But the son of righteousness does not always shine upon us any more than the sun of the creation. We are not always at the gate of heaven. And when we are left to feel our own weakness the smallest trial is too much for us to bear. The loss of a child

will sometimes be felt by the disconsolate parent for a long period. This is strongly expressed by the prophet where he is describing the inward

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sensations of a true penitent. They shall look on him says the prophet, whom they have pierced and mourn as on that mourns etc. When it pleases God to take unto himself the children of the Christian he cannot always (with Job) say the Lord gave and the Lord hath taken away blessed be the name of the Lord, but on the contrary he is tempted to arraign the supreme governor of the world and to say with Rachel give me children or I die. By thus repining against the divine dispensations he robs his own soul of much spiritual comfort, and after walks in darkness and distress. We may grieve moderately for the loss of our near friends and relatives but if our grief become excessive it then becomes sinful, and for which we cannot pass without chastisement, for whom the Lord loveth he chasteneth. Another source (*sic*) of disquietness is bodily pain & affliction. These may be the cause of a Christian's distress. They may bring him to doubt God's love to

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him. When he feels himself oppressed under heavy bodily afflictions, ~~the he loves~~ and his neighbours around him enjoying every blessing of life, he is ready to cry my God, my God why hast thou forsaken me, and why art thou so far from the voice of my prayer? Tho it is thro the furnace of affliction that many of the brightest saints pass to glory, yet there are few who are reconciled to undergo the fiery trial. The most think the Lord might lead them some easier way to Canaan than thro such a thorny wilderness as they have to pass. Such are often like the Israelites of old discouraged because of the way. Sometimes it happens that great poverty, the loss of a dear friend or relative and bodily afflictions all come upon a Christian together. No wonder if at such trying seasons he [is] overwhelmed (*sic*) with darkness and distress and constrained to cry in the bitterness of his soul why art thou cast down O my soul. Lastly spiritual concerns are often the source of much disquietness to the soul.

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There are some, truly sincere, yet poor disquieted souls, bitterly lamenting that they are not Christians. Such complain of the hardness and unbelief of their hearts of the strength of their lusts and corruptions. Their love to God is so cold and languid that sometimes they scarcely feel a desire after him. They frequently lament that they cannot pray with that warmth of devotion they wish, with that fervency and zeal they ought. They have long been striving against their lusts & still continue to strive, but alas it is all in vain. Sin [h]as still the dominion over them. The good that they would they do not, and the evil they would not that they do. They are often led to think that their hearts are more full of evil than ever, and less disposed to relish what is good. However, whatever inferences a pious Christian may draw from the knowledge he has of his own evil heart, and the devices of Satan, and how strongly soever he may write bitter

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things against himself, this does not change his state of grace into a state of sin. It is both our duty & priviledge (*sic*) as Christians to endeavour to gain as true and just a knowledge as we can of our spiritual state, to know exactly ~~has~~ how far we have advanced in the divine life. It will not [be] an (*sic*) tribute to the honor of God or our growth in grace to complain and be disquieted unless there is just cause. & when there is cause of complaint, to us in general belongeth shame and confusion of face for we have sinned against the Lord. Self examination is a duty much enjoined, yet little attended to by most professing Christians. The Christian would not have so much cause of disquietness if he was to examine more narrowly his own heart and endeavour by prayer and searching the scriptures to come at a true knowledge of his spiritual concerns. Search me & try my thoughts O God & see if there be any way of wickedness in me and le[a]d me in the way.

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Thus I have shewn what are generally sources of disquietness to the Christian. Want & poverty notwithstanding all his best endeavours. Loss of a wife and husband, child or friend. Bodily afflictions and spiritual concerns. Guilt, darkness and unbelief.

Before I conclude this head one question might be asked. If those who are governed soley (*sic*) by sin, and willingly follow without restraint their own vicious lusts and passions, and delight only in sensual gratifications are the children of the devil surely those who are resisting sin & praying & striving against its power, are the children of God. A dead fish swims with the stream, but a living one against it. We shall now proceed in the 2<sup>d</sup> place to point out a remedy.

Faith is the only remedy God has provided against disquietness, and it is a most effectual one.

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The Christians under the Old Testament dispensation had much more cause of disquietness than what we have. With respect to the massiah (*sic*) they could only see the promises afar off. We have seen them all fulfilled. They had many and violent persecutions to sustain for the word of God and the testimony which they held. But we can quietly sit under our own vines & under our own fig trees and none dares to make us afraid. Some of them were mocked and scourged, had trial of [*unclear*] & imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheep skins & goat skins, be destitute afflicted torments. Yet never the less they triumphed gloriously over all opposition thro faith, and obtained a good report. They even subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Such a cloud of (honourable) witnesses as these compass us about. With such ~~witnesses~~ glorious spectators around who have all run and fought for the prize of eternal life

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(how) ought we to lay aside every weight etc. Am I a Christian oppressed with indigence & want. Let me call in the aid of faith and God's conduct towards the faithful. (Elijah was driven) by the violence of his persecuting enemies from the society of mankind. He sat down

in this distressed situation in the wilderness by a brook and there requested that he might die but the Lord commanded the ravens to feed him there & they brought him bread and flesh in the morning & in the evening. The poor widow's barrel of meal and cruse of oil did not fail as long as the prophet at another time required food. Surely when we reflect how he fed his people in the wilderness with manna for the space of 40 years, for we are told they did eat angels food, and has also give (us) an exceeding great & precious promise, thy bread shall be given thee etc. Surly there is sufficient hold for faith to rest upon. Our Saviour himself did not forget to andminister (*sic*) consolation to the poor believers. Consider says he the raven for they neither sow nor reap, which neither have storehouse or barn & God feedeth them. How much better are ye than the fowls if God feed the ravens when they cry, and cause the lillies (*sic*) to grow, & cloath (*sic*) the grass of the field

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how much more will he feed his people, O ye of little faith. ~~Again are any~~ Follow then David's example in out text. Check every murmuring thought. Say why art thou cast down O my soul. (Again) are any afflicted for the loss of an husband, a wife a child or friend. Your trial is such as is common to men, and nothing but faith can prove a sufficient remedy to mitigate your grief. When Job lost all his sons & daughters at a stroke, he only (said) the Lord gave & the Lord hath taken etc. Nay in all his afflictions Job sinned not nor charged God foolishly. Here is a pattern for Christians to imitate. David when one of his children lay sick, fasted & wept, for I said who can tell whether God will be gracious to me, that the child may live, but now he is dead wherefore should I fast. Can I bring him back again. I shall go to him, but he shall not return to me. These examples are written for our instruction. The judge of all the earth will do right. When he is pleased to bereave parents of their children & to take them away from the evil to come, it is their duty to acknowledge he is God. This nether world would be a greater mass of confusion than it (even) is now, if only the

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immoderate desires of the truly righteous were granted. Happy for us that our God is a jealous God and will suffer no interference in the government of the world. Let then such as are mourning for the loss of any relative, beware lest they indulge their secret grief & discontent till they sin against the Lord and provoke to inflict them with a much severer stroke, but rather let them exercise their faith in an alsufficient (*sic*) God and say why art thou etc.

Further those who are labouring under bodily infirmities and affliction should consider that their heavenly Father does not grieve or afflict the children of me willingly, but for their own profit, and tho no chastening for the present seems joyous but grievous etc. The afflicted Christian is under the care of the most scillful (*sic*) of physicians. He cannot err in any of his presumptions. Faith is peculiarly wanted in the hour of affliction. Job would say, tho thou slay me yet will I trust in thee, & the psalmist ~~tho my~~ when my heart and flesh faileth etc. At another time he breaks out into the following song. Tho my house be not so with God, and an apostle would say thro the power of faith, our light afflictions etc.



Lastly let those who are cast down on account of their spiritual concerns, read the precious promises of God's word. Who is among you says the prophet that feareth the Lord, that obeyeth the voice of his servant that walketh in darkness. We have not an high priest which cannot be touched. He is our advocate with the Father. Whatever may occasion my *[unclear]* distress let me commit my way unto the Lord. I *[unclear]* follow the *[unclear]* *[unclear]* *[unclear]* *[unclear]*

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## **Sermon 86**

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

Isaiah Ch. 55. v 6. Seek the Lord while he may be found etc.

There is scarcely any more stressing proof of our insensibility with respect to eternal things than the unconcern we shew whilst death is calling of those around us. If our neighbour's house were on fire, we should then think of securing our own habitations from the flames or to save our property. Yet we can hear of the deaths of others and confess that ourselves are dying mortals and must soon become [*unclear*] with worms in the grave & yet delay our preparation for death as if we were exempt from the common danger & were certain from some revelation from heaven

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2.

that we were secure. But every fresh instance of mortality is the voice of God to the survivors & speaks to them the very language of our text. We need not give any formal distribution of our text, as it is our intention only to ground upon it a general exhortation to seek the Lord. We shall therefore arrange our thoughts under the following observations. 1. here is reason to believe that God is absent from most of us. 2. We cannot hop to find him if we do not seek him. 3. There is a time coming tho we should seek God he will not be found of us. 4<sup>th</sup> If we would seek him now he would be found of all of us. 1. There is reason to believe &

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3.

It is not improbable that ~~many~~ (some) of us live in occasional sins, and many amongst us in the habitual commission of known (open) sins. In many will be found drunkenness & lewdness, in others falsehood & dishonesty, in some pride & envy, in others hard heartedness & cruelty, in some malice & revenge, and are not these manifest tokens that men are far from God who are in such a state. Not only the lives of such men are an abomination to God but even the prayers of the wicked are so likewise, but where the eternal deparment is blameless, and the form of religion is in some degree maintained how little is there for the most part of its power. How little love to God and our neighbour.

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How little taking up our cross and following the Lord. How little self denial. How little heavenly mindedness. Many read the Bible & find it a sealed book. It is never precious to them. They feel no lively interest in the promises, nor do the precepts of God's word influence their general conduct. It is true they attend the ordinances of

religion but feel no real ~~delight~~ (pleasure) in them when they come to the house of God. They do not like the saints of old sit under God's shadow with great delight, nor is the fruit of his word sweet to their taste. Such persons may ever pray in secret (if mere formal devotions can be called prayer)<sup>182</sup> and find no delight in this duty or benefit to their souls. We would ask whence is all this, because God is absent from them.

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4.

If God were with them his word would be Spirit & life unto them. Their communion with him would be sweet and refreshing to their souls. Their communications from him would defuse a glory round their souls, that would be visible in their countenances. Moses when he (had) conversed with God and come to speak to the Israelites, they could not look upon his face, for the glory that surrounded his countenance so that he was compelled to put a veil upon his face before he spoke to them. And the true exercises of religion, viz. communion and fellowship with God in them, tho not always alike spiritual, would on the whole be accompanied with vital energy, and be followed with progressive sanctification. When we want<sup>183</sup> spiritual life in

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the discharge of our religious duties, holy affections, the going forth of the soul after God, this arises from the absence of God. God is not with us. We feel not his influence. We worship him not in Spirit and in truth, therefore in vain do we worship him. Such alas is the state of the generality of mankind. Tho they may occasionally have felt some terror of conscience, some alarm about their souls, some fear of the deity, yet they do not seek God with all their hearts. Therefore he is absent from them. We come 2<sup>ly</sup> to shew that we cannot expect to find God if we do not seek him. We know that in the ordinary course of providence neither the husbandman can fill his barn without much previous toil, nor the student acquire knowledge without

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much patient investigation. How then can it be supposed that we can attain unto the knowledge & enjoyment of God without seeking him in his appointed means. We have no promise that we shall find God if we do not seek him, any more than the husbandman has a promise that he shall receive a crop of grain from the ground that he neither ploughs nor sows. You know it would be madness for the husbandman to expect a crop in harvest if he in seed time he sew no grain. We admit God does

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<sup>182</sup> These parentheses are Marsden's own and here do not represent words written above the line.

<sup>183</sup> "want" in the sense of "lack".

sometimes shew his sovereign grace & power. He is sometimes found of them that sought him not and made known to them that inquired not after him

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but we might as well expect God to feed our bodies with manna from heaven, when he has given us the ordinary means of support. Also look for him to give us his divine blessings. If we do not seek after them God hath indeed promised that he will do this and the other for us but he hath said at the same time for all these things I will be inquired of you. And we must ask if we would have. We must seek if we would find. We must knock if we expect the door of mercy to be opened unto us. Nor is it in a cold indifferent manner that we must seek God. We must strive as persons in earnest. Strive to enter etc. I will not let thee go unless thou bless me. We must be like the poor widow with the unjust judge.

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6.

If we once gain access to God we must cleave unto him with full purpose of heart. We must be determined to take the kingdom of heaven by storm. The kingdom of heaven suffereth violence etc. It is for want of this holy zeal in our endeavours, this pious exertion that so many seek God all their lives and never attain unto any comfortable assurance of his love, never any saving acquaintance with him. When we seek God we must seek him in & thro Christ. He is the way etc. No man can come to the Father but thro him. He is the only mediator between God and man. If we neglect him in our approaches to God, we shall never find access

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to the Father. He is our only advocate, our only propitiation for sin and it is only thro him that God can be just and pardon our guilty lives. Hence we shall never find the Lord unless we seek him in a proper manner, and now, for now is the accepted time etc. We come now in the 3<sup>d</sup> place to shew, there is a time coming when, tho we should seek him he will not be found of us. This awful truth is strongly intimated at in our text. Nor ought it to be concealed from our view. We all know that at the time of death our opportunities of seeking God will then be forever closed, for there is no work nor knowledge etc. Death will deprive us of all the means of grace we now enjoy. We can then hear no more the

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joyful sound of the gospel of peace. Jesus will then be no longer set before our eyes as crucified. We shall no more be exhorted to look unto him, and be saved. We can no more bow our knee before the throne of grace and lift up our eyes to the everlasting hills from whence our help is to come. All will then be over with us. However earnestly we may then implore the divine favor, the night will then have come upon

us in which no man can work. We may then like the foolish virgins when the door is shut, cry Lord, Lord open unto us. But we know what the answer would be to such a petition however strongly urged. Verily I say unto you I know you not.

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Many says our Lord will say to me in that day, in the day of trouble not a few says he will make the request, but many. Lord, Lord have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works and then will I profess unto them, I knew you not, depart from me ye that work iniquity. Our Lord is not here speaking of open careless sinners but of persons who made some pretensions (*sic*) to religion, to men who had declared that they were on his side, by prophesying or preaching in his name when their

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hearts were not right with him. There never is any doubt expressed in scripture what will be the fate of the openly wicked. Their doom is written as clear as a sunbeam. But many who attend upon God's house will be found wrong in the end. In short all workers of iniquity whether their sins are open or secret will be shut out of the kingdom of God. It will be of no moment what characters they might sustain while on earth amongst their fellow creatures. If they were workers of iniquity in the sight of God they will be numbered with those who shall be cast into ~~utter~~ utter (*sic*) darkness at that day. There will not be the smallest expression of mercy shewn unto us if once we pass the verge of time in

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our unpardoned sins. The rich man in hell is left upon record by our Lord as an awful warning what we have to expect in hell. The rich man when he lift up his eyes in hell he only craved that Lazarus might dip the tip of his finger in water and cool his tongue, but this favor was denied him. We shall also ask in vain should we come into the same place of torment. But I would caution you that your day of grace may be terminated on this side of the grave, and long before death overtakes you. This we may learn from many parts both of the Old & New Testament. The Jews in the wilderness are an awful proof of this. Hear what the psalmist says of them, my people would not hearken to my voice

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and Israel would [have] none of me, so I gave them up to their own hearts' lusts, and they walked in their own counsels, and I sware in my wrath that they should not enter into my rest. This was the case with the Jews who rejected our Lord. After he had been preaching unto them, and they repented not, nor believed his word, Jesus said unto them I go my way, and ye shall seek me and shall die in your sins. Whither I go ye cannot come. At the time of his death the greatest part of the Jewish nation rejected him to their everlasting damnation, as God gave them up to a reprobate mind. We are

informed by St. Luke that when Jesus came near to the city Jerusalem previous to his death, he beheld the city

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and wept over it, and said, if thou hadst known, even thou at least in this thy day etc. From this declaration of scripture we see the Jews were given up to final impenitence and hardness of heart, even while they continued in the full enjoyment of health and worldly prosperity & the outward ordinances of religion. These people, the inhabitants of Jerusalem over whom our Lord wept, and who were now left to fill up the measure of their iniquities enjoyed God's Sabbaths, attended at his holy temple, offered up their accustomed sacrifices and never once suspected that they were in danger of everlasting death, till the flood of the divine wrath came and swept them away one after another.

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So it is with men at the present day. God gives up men at the present day when they have abused his mercies to their own hearts' lusts and they are filled with their own devices. This is the most dreadful of all states to be in on this side of hell. And have not many here reason to fear the same awful judgement if they continue fighting against God's warnings and deferring their repentance. He that hath been often reproved & hardeneth his neck shall suddenly be cut off and that without remedy. I have called and ye refused says God. I have stretched out mine hand and no man regarded. I also will laugh at your calamity and mark when your fear cometh. When your fear cometh as a desolation and your destruction as a

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whirlwind, when distress and anguish cometh upon you then shall ye call upon me etc. If we were to judge from the general character and conduct of the inhabitants of this Colony, we should be ready to infer that God had in his righteous displeasure given many up to their own heart's lusts. We cannot account for the wicked and unreasonable conduct or many but upon this principle. All the members of their bodies are the servants of sin. Their eyes are full of adultery, their feet are swift to shed blood. With their tongue they have used deceit (*sic*) & the poison of asps are under their ~~tongue~~ (lips). Their hands are full of picking and stealing & destruction and misery are in all their ways.

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The very thoughts and imagination of their hearts are evil and only evil continually, and to sum up their character, the fear of God is not before their eyes. This is not the awful state of one here and there but of the whole body. The whole head is sick etc. How dreadful is the thought, that men should tire the patience of heaven, that they should provoke the God of love to swear in his wrath that they shall never enter into his rest. Let every wicked person in this assembly examine themselves this day and

see what dreadful effects sin hath produced upon their bodies and their minds and let them earnestly call upon God not to give them up

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finally to a reprobate mind. If once this is done, all is over. There will then be found no place for repentance though you may seek it carefully with tears, tho you should in the day of your calamity like Esau cry unto God, hast thou not one blessing for me. Bless me, even me Oh my father.

That day will come when you will what (*sic*) the divine blessing whether you can obtain it or not.

We come now to shew in the 4<sup>th</sup> place that if we would seek the Lord now he would be found of all of us. This is the accepted time says St. Paul. This is the day of salvation. God is near unto us at present, both in his word and in his ordinances and he is willing to be found of every sincere worshipper.

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If indeed we have determinately set ourselves against him, and resisted all the motions of his Spirit till he has ceased to strive with us, it is possible that we may be already given up to final obduracy, my Spirit shall not always etc. This is an awful warn[ing] cry to the wicked. It will strive for a time, till men are left without excuse, but then it will depart from them to return no more. If we this day feel a desire after God, if we feel a praying spirit, a secret desire to know the way of life and salvation, or wish to be made free from the dominion and guilt of sin, to love the Saviour & serve him, we may conclude that the Lord is still waiting to be gracious unto us, that he will not take his mercy from us, that we may yet obtain

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forgiveness at his hands. Only let us now cherish this latent spark. Let us carefully attend to the voice of God within us. Let us not resist the Spirit's motions, but let us yield to all his guidance, to follow his godly motions within us, and to pray that the Spirit may continue to lead us in the right way. If we put our souls under the direction of this heavenly guide we can [*unclear*] he will direct us in the way we should walk, he will lead our souls to Jesus. He will enable us to believe on him. He will enable us to seek the Lord while he may be found and to call upon him while he is near.

We will now conclude this subject with a short application.

1. to the young.

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To you God hath given an express promise. I love them that love me etc. You have many examples in holy writ to encourage you. If you devote your youth to God, how

comfortable will your future be, and with what divine consolation will you meet death. A life of piety will end in a glorious death. What good may you not do to the church of God. You may be the means of saving many souls by your example and your advice. They that turn many to righteousness etc. All your time is now before you. Give yourselves up to God, body and soul, and remember your Creator etc. You will find wisdom's ways etc. The fruits of righteousness is peace etc. 2. To the afflicted. Affliction is the voice of God and if you have wisdom to improve your

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affliction you also have a special promise that you shall find favor of God. Call upon me in the day of trouble. Beg of God to sanctify your afflictions that they may work your good. Without this they only tend to harden the human mind. Pharaoh's heart was hardened by afflictions and so are all men's who are not benefited by them. Lastly to the old. You above all should now set yourselves in earnest to seek the Lord. Your day of grace cannot be long. Your lamp will soon be extinguished. The almond tree flourishes upon your head. The hand of time has drawn the deep furrows in your countenances. Death has marked you for his speedy prey, and you must soon fall like a weathered leaf in autumn (*sic*). It is some consolation that you may obtain mercy at the 11 hour.

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## **Sermon 87**

This sermon uses Simeon's outline.

Hebrews 4. 9<sup>th</sup> V. There remaineth therefore a rest for the people of God.

The servants of God possess many distinguished privileges (above others). Their state in this world is far happier than that of the ungodly, but there is an infinitely richer portion reserved for them hereafter. To this David had respect in that awful denunciation, unto whom I swore in my wrath that they should not enter into my rest. Whence it appears that tho prefigured by other rests it remaineth yet to be enjoyed. The Sabbath is typical of this rest. The Promised Land of Canaan where the Israelites were to rest from their (temporal) bondage and misery also refigured this rest which shall be

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hereafter enjoyed by the people of God. In understanding this subject we will first point out who are the people of God.

2 what is the rest that remaineth for them, there remaineth therefore etc.

1. This title cannot belong to all indiscriminately. None are so ignorant as to imagine this, nay thousands there are even in a Christian country whose consciences tell them that they are not the people of God. Were we merely to examine this small congregation, how many are there even here whose wicked lives plainly prove to whom they belong. His servants says the apostle (ye are) to whom ye obey. Impiety and profaneness abound in every place.

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3.

If men's outward conduct is to be the criterion by which we are to judge of their religious state there can be little difficulty in determining this important point especially as it respects those who are living in open and avowed sin. (Men are not better than they appear to be.) The tree is known by its fruits. Broad is the road, and wide is the gate that leadeth to destruction and many there be that go in there at. This was the state of the world in our Lord's day, and it still continues so. The lust of the flesh, the lust of the eye, and the pride of life occupy the time and attention of the greatest part of the world. Nor do all who profess godliness (really) (*sic*) belong to God for he is not a Jew which is one outwardly.

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Neither is the circumcision which is outward in the flesh, but he is a Jew that is one inwardly, and circumcision is that of the heart, in the Spirit & not in the letter, whose praise is not of men, but of God. There are many who deceive themselves and others, and who have a name to live while they are dead. They profess the religion of Jesus, but but (*sic*) their hearts are not well with him, and therefore shall never enter into his rest. (The wheat & tares still grow

together. Judas was one of the 12.) Those who alone have a right to it are described by God himself. We are the circumcision which worship God in the Spirit and rejoice in Christ Jesus & have no confidence in the flesh. The people of God worship him in the Spirit.

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5

Those who worship God must worship him in Spirit & in truth for he seeketh such to worship him. It is the character of God's enemies that they neglect prayer. They do not call upon God. Pour out thy wrath says the psalmist upon the heathen that know not, and upon the families that call not upon thy name. Nor will formal services prove us to be God's people. Our Saviour speaking of the Jews of old says this people draweth nigh unto me with their lips, but their heart is far from me, but in vain they do worship me. No worship is acceptable to God but that which is spiritual. Those who worship God must worship him in Spirit and in truth for he seeketh such

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[to] worship him. The heart, the affections, the whole soul must be engaged in spiritual worship, and all those who do serve God acceptably are importunate at a throne of grace. Their sins, their wants and necessities bring them to the footstool of divine mercy in order that they may obtain mercy and find grace to help them in time of need. They also rejoice in Christ Jesus. They do not merely acknowledge him to be their Saviour and believe that God sent him into the world to save sinners, but they make daily application unto him as the ground of all their hopes of future happiness. They view him as ever living at God's right hand to make intercessions for them.

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In this light Jesus is exceeding precious to the people of God. They read with peculiar pleasure what the apostle declares, if any man sin we have an advocate etc. This endears Christ to their souls because on him alone as the foundation of all their hopes of a glorious immortality they depend and have no confidence in the flesh because they are deeply convinced that in them dwelleth no good thing. Christ is set before them in the gospel as an all sufficient Saviour, and God has clearly revealed for what purpose he hath sent him into the world. They fully believe the record that God hath given of his Son, and that believing in him they have life thro his name, for he that hath the Son

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hath life, and he that hath not the Son hath not life. To all such as do believe in Christ and manifest that they are the people of God by keeping his commandments, belong many distinguished privileges, which brings us to consider in the 2<sup>d</sup> place what is the rest which remaineth for them. The people of God have already in some respects entered into rest. They are now freed from the terrors of a guilty conscience. Let us draw near says St. Paul to God with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. None can tell the happiness and joy that flow from

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from having the heart sprinkled from an evil conscience but those who experience this (divine) blessing. The people of God feel now a great delight in the divine ordinances and Sabbaths. I had rather spend a day in the house of my God than dwell in the tents of ungodliness forever etc.

Their minds (are) fully satisfied with the gospel salvation. They do not cavil against God's word, nor call in question the veracity of the scriptures, because they know that they are able to make them wise unto salvation. (The word of God is a *[unclear]* to their feet etc.) The word of God is a precious book and the promises contained there in are full of consolation to their minds.

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They experience again & again the truth of our Lord's promise come unto me all ye that are weary etc. But the rest that awaits them is far superior to that which they now possess. In heaven they will enjoy a freedom from all labours & sorrows, for there the wicked cease from troubling etc. So long as they are in this world they are constrained to labour. Their whole life resembles a race or a warfare. They can obtain nothing without strenuous exertions. Heaven must be taken by violence. The kingdom of heaven suffereth violence & the violent take it by force. They must also of necessity be encompassed with many sorrows

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for it is thro much tribulation that the people of God in every age enter the kingdom. But in heaven they will cease from all their labors. I heard a voice from heaven etc. Nor will their happiness have any intermission or alloy, for their sun shall no more go down etc. The people of God will then be exempt from all influence of sin or temptation. Sin now defiles their best services and distresses their minds in all their approaches to God. Satan is also unwearied in his endeavours to corrupt them. He tries every means and that constantly to beguile them as he beguiled<sup>184</sup>, and to ruin their souls. Thou hast thrust sore

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<sup>184</sup> Marsden has probably meant to insert "Adam" here.

at me etc. There are sources of much pain to them at present but the souls of all who are in heaven are made perfect. The apostle when speaking of the final happiness of God's people he tells them that they are coming to the general assembly and church of the first born which are written in heaven and to God the judge of all, and to the spirits of just men made perfect. Here they will be eternally happy for nothing that is unclean can enter in to defile them. Hence their triumph shall be complete & everlasting, for they shall come to Zion with everlasting joy upon their head and all sorrow and sighing shall

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flee away. The people of God will then dwell in his immediate presence. Their capacity of enjoying him will be wonderfully enlarged. They will then behold him not darkly as now, but face to face. The Saviour's glory will be the object of their devoutest admiration. Father I will that those whom thou hast given me etc. Their delight in him will far surpass their present conceptions for in his presence there is fullness of joy, and at his right hand there are pleasure[s] for ever more. They shall then know fully that their happiness will be eternal, for as St. John says there shall be no more curse

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but the throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face and his name shall be in their foreheads, and there shall be no more night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever. Then will every wish, every desire of their hearts be fulfilled, for they shall awake up after God's likeness and shall be satisfied with it. This is the promised rest that remaineth for the people of God. Men of all nations, kindreds, tongues and people shall enter into it.

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For I beheld says St. John and saw a great multitude which no man could number etc.

We have now shewn who are the people of God and what is the rest that remaineth for them and shall conclude with 2 inferences from the whole. How desirable is it to be numbered amongst God's people. The rest described in the scriptures is the portion of them alone. God himself declares that the wicked shall have no part in it, but on the contrary, upon the wicked he shall rain snares, fire & brimstone, and an horrible tempest. This shall be the portion of their cup

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and the duration of their punishment shall be endless. For St. John tells us that the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night. This will most assuredly be the final end of the wicked, however unconcerned they may be now about their eternal state. Who then would not wish to be numbered amongst the saints to have his name written heaven? Who does not desire to participate in that glory which eye hath not yet

seen, nor ear heard? Who does not wish to sit down with Abraham, Isaac & Jacob and all the children of God in heaven

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to be free from a world of grief, (of) pain and sin, out of the reach of Satan's temptations, and from unreasonable and wicked men. In order to our admission into heaven we must renounce all sin, we must believe in the name of the Son of God. It was unbelief that excluded the Israelites from the land of Canaan. They perished in the wilderness thro unbelief, and never entered that goodly land, a land flowing with milk & honey. Let us fear lest the same principle of unbelief rob us of the heavenly rest. Men in general would not live as they do if it was not for the powerful influence

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of unbelief. But they will not believe that God will do as he hath said, and therefore they continue in sin in open defiance against all that God hath denounced against it, and flatter themselves that they shall pass with impunity in the end. Thus they go carelessly on till death overtakes them, and they find when it is too late that he who made them will have no mercy on them, and he who formed them will shew them no favor. Lastly with what delight may God's people look forward to death? The hour of death

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is often an object of terror even to the godly. But it should be welcomed by them as a season of joy. Does not the husbandman rejoice when he reaps the rich harvest of all his toils, the mariner when he has safely reached his desired haven, and the soldier in the spoils of victory? Much more should the Christian rejoice in entering the rest that remaineth for him. Let us then long after it like the great apostle and earnestly desire to be dissolved (*sic*) that we may be with Christ which is far better. Our happiness will not, cannot be complete till we enter the joy of our Lord.

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We must cross the river Jordan before we enter the land of Canaan. Then God will wipe away all our tears and will receive us with well done good and faithful servants enter ye into the joy of your Lord. Dr. Watts when speaking of the final happiness of God's people when they have entered that rest that now remaineth for them, observes there on a green and flowing mount etc. Here the happiness of the saints will be complete. Their joy will be eternal. The noble army of martyrs, the goodly fellowship of the prophets will be their companions. There will then be no discord, no wars, no public or private calamities, but all the saints shall then be kings & priests unto God, and shall dwell with him for ever and ever. Thus shall all those be blessed that fear the Lord.

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## **Sermon 88**

Simeon does not have an outline on this verse alone. The sermon seems to be independent of Simeon. It addresses local issues directly.

6 Chapter 1 Corinthians Ver. 11<sup>th</sup>.

Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus & by the Spirit of our God.

The apostle's (St. Paul) grand object in all his epistles seems to have been, to make his converts humble by impressing and repeatedly inculcating upon their minds a proper sense of the divine favours which had been conferred upon them thro the preaching of the gospel. Corinth was a famous city of Achaia, both for trade and learning, was exceeding rich and populous, abounded with merchants, orators & philosophers. Its great wealth and numerous inhabitants rendered it a place of pride and luxury. This city was infamous also for idolatry uncleanness and every kind of vice. In this great and populous city chiefly consisting of heathen the great apostle of the Gentiles preached the gospel.

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God was with him, and prospered his undertaking so that many of the Corinthians were turned from the darkness of heathen superstition to the light of the gospel, and from the worship of dumb idols to serve the true and living God. He continued in this city about two years in which space of time many believed and formed a gospel church. Before the apostle visited them, they were licentious and profane to a proverb, and after they were converted to Christianity, and the apostle had departed from them warm religious contentions arose amongst them. One contended for Judaism, another for Christianity, and the greatest part contemned the gospel salvation, and despised the apostle's plain way of preaching. In consequence of these contentions amongst them the apostle found it necessary to write them this epistle and the second also. In the first epistle to them he reprehends their conduct very much, sets before them the sin and danger of such proceedings & in order to bring them back again [to] the simplicity of the gospel,

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and to convince them of the impropriety of their present conduct he reminds them of their former state of sin and ignorance in the verses preceding our text. Know ye not says he that the unrighteous shall not inherit the kingdom of God etc etc.

And such were some of your etc.

In treating from this subject we will 1. shew in what state the Corinthians were in before they received the gospel. 2. point out the change produced amongst them by the preaching of the gospel. And lastly contrast our state with theirs. 1. Then we are to shew in what state etc. Such were some of you, such were your general characters as I have described in the 9 & 10 verses. The apostle was a plain preacher. He was not afraid to declare the whole council of God. He did not want men's favor or money, but the salvation of their souls. Know ye not

says he that the unrighteous shall not inherit the kingdom of God? Are you not convinced of this very plain and important truth. We the apostles have repeatedly told you that God hath

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a kingdom for them who love him. You have believed our doctrine. We have further told you who those persons were who should be counted worthy to inherit this kingdom. Be not deceived says he. Do not flatter yourselves that all will be well with you in the end, tho you do indulge yourselves in some unlawful pleasures. Remember I have told you that neither fornicators shall enter the kingdom of God a sin to which many of you are shamefully addicted. Nor idolaters, nor adulterers shall enter into the kingdom of God nor those who are guilty of that most unnatural detestable sin for which the men of Sodom were destroyed by fire from heaven. Such abominable characters do exclude themselves wholly (*sic*) from any part of the happiness of God's people. Nor thieves, those who invade other people's property by

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open force, or private stealth & fraud. They shall not inherit the kingdom of God. For my own part I think ~~speal~~ stealing is a sin of all others the least calculated to give satisfaction to the human mind, and yet is a crime that hath always and does at this day prevail much both amongst barbarous and civilized nations. Thou shalt not steal is a very short commandment, and yet we see the greatest propensity in human nature to transgress it. Tho stealing can yield little pleasure to any person who lives in the habitual practice of it, and must be the parent of ten thousand fears and alarms, yet nothing can restrain mankind from this sinful act. Few crimes are more awful in their present and future consequences than this. A thief after he hath run his course which sometimes is very short, must either be banished from his country and friends or cut off by the stroke of justice

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probably in the midst of his days, and what is more melancholy when he enters the eternal world shall not inherit the kingdom of God. This was a crime to which many of the Corinthians were much addicted, therefore the apostle wishes to state its malignity to them in a proper light. He goes on enumerating the characters of such as should not be admitted into heaven at last, nor covetous, nor drunkards, nor revilers, nor extortioners. This was the state of the people at large in the city of Corinth before the apostle St. Paul preached the gospel amongst them. They live in fornication, in idolatry, in adultery, in sodomy. Some of them were thieves, others were covetous some were drunkards and others made it their study to blast the reputation of their neighbours, and others were unjust oppressors of their fellow creatures, exacting from them more than what was justly due. This was their diabolical character, How offensive both to

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God and man. Yet it is to be lamented that the character drawn here by the inspired penman of the ignorant heathens too nearly resembles the character of those at the present day who

call themselves Christians. Tho it is upwards of seventeen hundred years since the great apostle of the gentiles gave this account of the Corinthians, yet had he been sent at the present day ~~he would have~~ to preach the gospel in this Colony, he would have found it necessary to have addressed too many of us in the same language he addressed the heathens in this passage. Know ye not, are ye not fully convinced of, and do ye never reflect upon this so plain and solemn a truth, that the unrighteous shall not inherit the kingdom of God. It matters nothing what their professions be, if they are unrighteous they shall not share in the blessings of God's people. Methinks this awful passage is enough to make the stoutest amongst you tremble.

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It is unpleasant, and disagreeable for me to repeat, and I would to God there were not a character in this assembly to whom this declaration would not apply. Bear with me, if I speak to you in the language of an apostle and count me not your enemy because I tell you the truth. Be not deceived neither fornicators nor idolaters etc. etc. You may be ready to reply, we know already what you tell us at present. These things we have often heard, but may I ask you do you believe them heartily. Does the fornicator amongst you believe that he shall not inherit the kingdom of God? Does he live in daily expectation of going to hell? And is he satisfied and content with the prospect before him? Do the adulterer and adulteress (believe) that they also shall go to hell together to receive the just punishment of their unlawful connexions? Do they believe that dreadful denunciation written in the 20 Chapter of Leviticus V. 10.

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“The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death”. This curse not only extends to temporal death but eternal. Does the sodomite also believe that the vengeance of almighty God will overtake him on account of his abominable unnatural lusts as sure as it once fell upon the city of Sodom and that that vengeance will pursue his guilty soul down to the regions (*sic*) of endless despair? Does the thief believe that he is walking the broad road that leads to destruction while he is committing depredations (*sic*) upon his neighbours? And that his present conduct will bring him in the end to eternal woe? He ~~are~~ hardly believes that he shall be brought to the gallows. Nay after sentence of death is past upon a thief it is a difficult matter to persuade him that he is a dying man, tho there is no possibility for his to escape the sentence of the law. Sin hardens and stupefies the human mind to such a great degree of insensibility.

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Again does the covetous man believe that covetousness will ruin his soul? No. He cannot be convinced that his inordinate thirst after money can be any crime. tho God gives him ~~all things~~ all things richly to enjoy yet he is never satisfied with what he possesses. I grant that covetousness does not appear to the eye of the world in that odious light which some other sins do yet it is equally ruinous to men's souls because the apostle positively asserts here that



the covetous shall not inherit the kingdom of God. Does the drunkard believe that he shall soon lift up his eye in torments requesting a drop of water to cool his tongue in vain? Some of you who are accustomed to be intoxicated at every opportunity what do you think in your serious sober moments. Do you ever think that you shall not inherit the kingdom of God? You must some time or other think of death, tho probably but seldom. At those moments you must have some thoughts about your future state and those thoughts must be unpleasant to you. You need neither me nor

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any other person to inform you that your state is bad. Provided you reflect sufficiently your own reason as reasonable creatures will convince you of this.

Does the extortioner believe that his oppression will in the end bring such complicated ruin and destruction upon his head? Does he believe that awful declaration is denounced against him in the 5 chapter of St. James an 5 first V<sup>s</sup>. "Go to now ye rich men weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are morth (*sic*) eaten etc. etc. Not one of these characters above mentioned can be admitted into the kingdom of God. Should death this day take out of our little assembly every person who have lived in one or more of the above sins or are living now in any of them, and have not repented how many of us would be spared alive. I appeal to you. I know many of you would not be in doubt whether death upon this supposition ~~should~~ would summons you away (or no) as our Lord's disciples were when he told them that one of them should betray him.

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Each said unto him Lord is it I. But your consciences declare unto you as Nathan did unto David, that thou are the man. Your daily conduct proves to a demonstration the miserable state of your souls. It is my duty to declare unto you your sins, and to warn & exhort you to flee from the wrath to come. I can say nothing to you bust what you know, nothing but what you have often heard. But while you continue to be infatuated with the pleasures of sin and totally regardless of your future happiness those unpleasant those solemn truth must be repeated again and again. Till your consciences are awakened and your hearts impressed with what you hear, you will continue to proceed in one uniform course of sin and rebellion against God tho you know and believe in a speculative that the end of these things is death. You have frequently heard your state described and have been admonished

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of your danger, but what effect hath this produced? Has the unclean person become chaste, the drunkard sober, the thief honest and the covetous liberal? If a change like this hath been wrought amongst you then the blessed end of preaching the gospel hath been answered in your conversion. And I may address you in the words of our text, that such were some of you were once fornicators idolaters etc. but ye are washed, but ye are sanctified but ye are justified in the name of our Lord Jesus and the Spirit of our God.

We have shewn the state the Corinthians were in viz, given up to all kinds of wickedness before the apostle visited them. We come in the second place to shew the change produced amongst them by the preaching of the gospel.

Permit me to remind you says the apostle for your humbling and caution and for exciting your admiration and praise of free sovereign and distinguishing grace that most of you while

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estranged from Christ and buried in heathenism were given up to the practice of those odious crimes, and were such monsters of wickedness. But O rich and astonishing mercy! O wonderful (*sic*) and amazing love! Ye are now washed, ye are now sanctified, ye are justified. The Corinthians were once unholy and unclean, but now were washed in the blood of Jesus. Their natures were sanctified by powerful operations and influences of the Holy Spirit. The guilt of sin were purged from their consciences, they experienced peace of mind, they felt ease and rest in the atoning blood. The power of those lusts and passions which were formerly predominant in their breasts were now subdued and conquered by the power of almighty grace. They felt sin had lost its dominion over them and that they were made free from sin and become the servants of God and had their fruit unto holiness and the blessed prospect that their

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end would be everlasting life. Justification in this passage is more than a bare pardon which consists only in a discharge from guilt & condemnation without giving a title to the blessedness of eternal life. A subject under sentence of death may be pardoned by his Sovereign yet never admitted into his royal favor. But the Corinthians whom the apostle declares to be justified, were in consequence of their justification received into favor and close communion with God. This is evident from what the same apostle says in the 8 Chapter of Romans. Those whom he hath called to the knowledge of his Son, them he also justified, and whom he justified them he also glorified. Therefore it follows, every person that is now justified freely by the grace of God from the guilt of sin, and the condemnation of the law, shall most assuredly be glorified in heaven. The righteousness of Christ is imputed to every believing soul in order to justification, and the Holy Ghost is sent down from heaven to sanctify his nature and to render him meet for the

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blessed inheritance. Without holiness no man shall see the Lord. Hence appears the necessity for been (*sic*) washed & sanctified. How the Corinthians must have been affected with their state and that happy change which had passed upon them. Such were some of you, but ye are washed, ye are sanctified, ye are justified. A little while ago ye were buried in darkness, superstition & idolatry. Now ye are brought into the light and knowledge of the gospel. Ye were slaves to Satan and the most beastly lusts, but now are brought into the liberty of the sons of God. Once you were ignorant of the immortality of the soul and would form no conceptions what would become of it after its departure out of the body. But now ye rejoice

in a clear knowledge of its immortality and the happiness & rest that await both body & soul in the eternal world. Once your consciences were defiled with crimes of the blackest nature, but now are they washed and purged. Once the wrath of God and eternal woe hung over your guilty heads, but now ye are justified and acquitted. For Christ is made of God

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unto you wisdom & righteousness & sanctification and redemption. O ye Corinthians learn to adore that divine goodness which hath made you to differ from the nations around you who still continue in the same heathen darkness that you have been graciously delivered from. What have ye that ye have not received. That wisdom which maketh you to excel comes from above from the Father of light. Therefore be humble and lowly. Learn to loath yourselves in your own sight for all your abominations, since God is now pacified towards you. Admire the love of Jesus. Never forget what he hath done to redeem and save you and let his love influence all your actions, and cause you to depart from all iniquity. You have the most glorious prize before (you) therefore so run that ye may obtain it. A crown of righteousness that faideth not away is promised to all them that are looking for the glorious appearing of the great God and Saviour the Lord Jesus Christ. Do you live in a continual expectation of his coming to call you away from (a) world that lyeth in wickedness that you may be alway ready to depart.

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You cannot but love him who hath so love you, ad hath redeemed you to God by his blood, and is ever living to make intercession for you. Follow his steps, imitate his example, and as you are here made partakers of his grace and the knowledge of his love, you shall also hereafter be counted worthy to enter his kingdom and share in his glory. Thus I have shewn you what change was produced by the preaching of the gospel amongst the Corinthians. They were delivered from heathenism, from the guilt of sin, from the condemnation of the law and from the dominion and influence of the most detestable lusts and passions and brought to delight in the service and friendship of God and to enjoy the prospect of a blessed immortality. We shall now proceed as was proposed in the third place to contrast the character and state of the Corinthians with our own. You must be already convinced that the contrast between (character ~~state~~ of) the people of Corinth ~~in their~~ before their conversion to Christianity and our present character is very

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striking, tho it must be admitted we are professed Christians. There is scarcely a single sin which the apostle hath specified by name, and to which the heathens were addicted but what is most flagrant amongst us. I appeal to you if the character which St. Paul hath drawn of the inhabitants of Corinth will not exactly apply to the character of the people in general of this Colony, I grant there is a material difference with respect to our privileges. We have been favoured with the light of divine revelation, and instructed in the knowledge of the only true God while they were left wholly (*sic*) to their own reason and the dictates of conscience. But this does not render our character better than theirs, but only serves to enhance our guilt and

condemnation. The people of Corinth were addicted to the sin of fornication and are not we guilty of this abominable sin as much as the most ignorant heathens? Perhaps there never was so small a society as we are

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so much given up to the commission of this sin. They were idolaters also and worshiped images. We do not do this it is true but does this argue that our state is better than their by no means. For the generality of us will not be at the trouble to attend seriously to any kind of religious worship whatsoever. Therefore if we do not worship images we do not worship the true God and consequently have no religion. They were also guilty of adultery (*sic*) and are not we equally guilty. How many (married) men and women are there amongst us who have forsaken their own husbands and wives and gone after others, and are at this moment living with them. Tho these men (married) and women did faithfully promise before God the angels and their fellow creatures in the most solemn and religious manner in the name of the Father and of the Son and of the

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Holy Ghost that they never would be guilty of this offence. And yet they are living in the habitual commission of adultery (*sic*) notwithstanding their solemn vows and promises. Surely these people can never believe that their (*sic*) is a God that taketh vengeance. If they did they would sooner suffer strangling and death than act in this very way.

The Corinthians were also charged with sodomy. And I would to God this sin has no existence amongst us, but this sin is too black and shocking for me to dwell upon here. Only let such persons know that they shall not inherit the kingdom of God. The inhabitants of Corinth were also guilty of stealing. I need not tell you that crime is too prevalent amongst ourselves. The constant depredations (*sic*) that are committed upon the public are a sufficient proof. The two young men belonging to this place who are now under

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sentence of death at Sydney are an awful testimony of the commission of this sin amongst us.

The Corinthians were also accused of drunkenness. And may not many of us be charged with the same beastly crime. It is become so common a practice amongst us that its malignity does not appear. Some of us have been taught to look upon it as the flood gate to all manner of sins. A drunkard exposes himself to all the temptations and instigations of the devil and is often hurried on to commit those crime while in a state of intoxication which leave no room for repentance. I scarcely know a vice which mankind should be more afraid of. It is attended frequently even in this life with want, shame, and misery both mental and bodily. And here the apostle asserts that a drunkard shall not inherit eternal life.

The Corinthians were guilty of reviling one another. Are we free from this sin? many of us study to slander our neighbour and injure his character and reputation in the world.

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Nothing declares a man to be of an infernal disposition more than detraction. It is as opposite to the principles of Christ as light is to darkness. Tho men are not easily convinced of the sin of reviling their fellow mortals, yet this sin is of such a nature as totally to exclude those who live in [it] from all share in the kingdom of heaven. The Corinthians were also guilty of extortion. Are not we also justly chargeable with this crime? I must confess that ~~this~~ extortion is become so common amongst us, that we seem to have forgot that there is such a sin in the world. I believe that extortion was never committed with more agravating (*sic*) circumstances attending it than what it hath been here. Many seem to think that they may, without extortion, without any injustice to their buier (*sic*), take any price for the articles they may have for sail (*sic*), their avarice craves. But surely whenever we transgress that moral precept of our Lord, do unto others as ye would they should do unto you, we in this instance are guilty of extortion, and come under the character of extortioners

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and consequently shall not inherit the kingdom of God. Thus I have gone thro the different characters in this passage and you may easily see how the contrast between the character and state of the Corinthians agrees and corresponds with our own. They were guilty of fornication. So are we. They were guilty of idolatry, we of total neglect of all religious worship. They were guilty of adultery (*sic*). So are many of us.

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## **Sermon 89**

This sermon uses Simeon's outline. Note that it is a fragment sown together with another sermon on Luke 16:8.

Matthew 18 V<sup>s</sup> 32-35. Then his Lord after he had called him etc.

Men in general think themselves sufficiently instructed in morality but for the most part their views of it are very partial & defective. The duty of forgiving injuries is universally acknowledged, but few are aware to what an extent it is required of them. Peter tho a good man needed much instruction on this head. He wanted to know how often his brother should sin against him and he should forgive him. He imagined that he was not called upon to exercise the spirit of love &

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forgiveness upon all occasions towards his brother, but our Lord rectified his judgment by an explicit declaration, and pointed out the grounds of his duty in an instructive parable. The kingdom of heaven says our Lord is likened to a certain king which would take account of his servants and when he had begun to reckon one was brought unto him which owed him 10,000 talents, but as he had nothing to pay, and was apparently in deep distress, the king had compassion on him and forgave him the debt. But the very same man who had just received a remission of all his debt, met a fellow servant who was indebted to him only one hundred pence, and laid

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hold of him, and demanded payment with the utmost rigour. The poor debtor begged for a little time and he would pay him the debt, but he would not allow him the smallest indulgence, but cast him into prison till he should pay the debt. The favor he had himself received had made no good impression upon his mind. As he had received a remission of a very great debt it was his duty in gratitude to his benefactor to have forgiven his fellow servant a very small debt. His conduct however did not pass unnoticed by the king for when he was informed what he had done, he called him and said unto him, thou wicked servant. I forgave thee all the

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<sup>185</sup>c from the words before us we are led to consider the extent. 2<sup>d</sup> the reasonableness. 3. the necessity of Christian forgiveness.

1. Then we are to consider the extent. Christian forgiveness does not interfere with human laws. It does not forbid governors and magistrates to execute them since they are appointed of God on purpose to enforce them. For rulers says the apostle are not a terror to good works but to the evil. They are the ministers of God to thee for good, revengers to execute wrath upon

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<sup>185</sup> This appears disjoined from the preceding page but Marsden may have just left the reference on page three unfinished.

them that do evil. Nor ~~do they~~ does Christian forgiveness prohibit the (just) exercise of authority in parents and masters but it must extend to all offences however numerous, however heinous. We are called upon to forgive one another, seventy time seven

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says our Lord in one day. He here uses a definite for an indefinite member in order to impress our minds with the full extent of Christian forgiveness. Christian forgiveness must be more than in word. We are not, says Solomon, to say to anyone who injures or offends us, I will do to him as he hath done to me. I will render to the man according to his work.

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Luke 16 Chapter V<sup>s</sup> 8. & the Lord etc.

This sermon uses Simeon's outline.

The parables of our Lord were never intended to bear the same point in every particular. Some admit of a fuller and some of a more particular application. Some are to be interpreted solely in reference to the principal idea contained in them. It is of great importance that we should read them under this impression. If we endeavour to accommodate all the parts of the parables of our Lord to the main scope, mar their beauty and deduce from them the most fatal errors. This observation is to be particularly attended to in considering the parable before us. It will instantly remove all the cavils that have been raised against our Saviour as the minister of sin

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and it will enable us to collect much useful instruction from [this] valuable portion of God's word, and the Lord commended the unjust steward etc.

In treating from this passage we shall first consider the wisdom of the unjust steward. 2<sup>ly</sup> the comparative folly of God's children.

1. The unjust steward had frequently betrayed the trust reposed in him by his lord and master and was now accused of wasting his lord's goods, and in consequence of which he was now about to be discharged from his stewardship. It is in vain for persons however cunning and wise to do evil, to expect always to escape without detection. Dishonesty may be practiced for a while, but it will

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generally defeat its own ends. This, thousands have found to be true. Thousands have acted with dishonesty & have betrayed their trust, but at last their sins have found them out. This steward had hoped to derive pleasure or profit from his stewardship, or from his unfaithfulness to (in) the discharge of his duty. But in the issue his unfaithful conduct involved him in the greatest disgrace, poverty & distress. No sooner was his guilt discovered than it exposed him to shame. It excited his master's indignation. He called him and said unto

him, how is it I hear this of thee, give and account of thy stewardship for thou mayest be no longer a steward. What must he have felt at the moment he was informed of this, and was convinced

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that his lord was acquainted with his [*unclear*] and conduct. Instead of being truly penitent and endeavouring to obtain a reconciliation with his lord he contrived in a measure to remedy the evil he had brought upon himself by adding one wicked act to another. As soon as he had received warning to settle his accounts and to quit his place he began to say what shall I do? How shall I get a living and support my character in the world. I am not able to work. I have never been accustomed to it, and to beg I am ashamed after living in the manner I have done. He never ceased to inquire what he should do till his inventive mind had suggested a plan. Having now lost the favor of his present lord he would have no hopes of obtaining another situation of trust and confidence.

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He saw it probable therefore that he might soon feel the pressure of want and distress. In this trying situation which his dishonest conduct had brought him into, and artful plan for supplying his future wants speedily struck his mind. He determined to make all who were indebted to his master accomplices in his iniquity. He therefore called all his masters debtors one after another to him, settled all their respective accounts by remitting to everyone a considerable portion of what they owed, and by this cunning contrivance [*unclear*] defrauded his lord at last and secured the friendship and future recommendations of the persons whose debts he very unjustly forgave. These debtors would not dare to oppose him, lest their own

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dishonesty should be revealed by him. He would be able afterwards to make them accede to any of his proposals having once made them partners with him in his guilt. He cared not how many he corrupted and ruined. His object was to secure an home till he was provided for. He was aware that his lord's debtors allowed him to settle their respective accounts without giving his master credit for what was due to him. They must provide for him when he lost his place and was turned out of his stewardship. This contrivance was well adapted to the ~~thing~~ (end) proposed. this device was commended by our Lord. St. Luke tells us the lord commended the unjust steward because he had

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had done wisely, for the children etc. Christ himself seems to be the person who gave the commendation. It was not the disobedient act that he commends but the great iniquity and artful fraud that he commended which this unjust steward manifested at this time. The very epithet which he gave the steward, when he called him an unjust steward, marked his disapprobation of the act. The text itself explains the ground of our lord's applause. He had done wisely, not honestly. He had in the most artful way made a provision for himself against



the time when he should be in need. The conduct of the unjust steward admirably illustrates what our Lord intended to

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shew by it. viz. the comparative folly of God's own children which was the 2<sup>d</sup> thing to be considered. The children of this world, says he, are wiser than the children of light. They are indefatigable in prosecuting their temporal interests, but the children of light ought to be more earnest in pursuing their spiritual interest, as the things of time bear no proportion to those of eternity. Real Christians are called children of light because they are enlightened by God's word & Spirit. They have been brought out of spiritual darkness into the marvellous light of the gospel. Ye were some times darkness etc. They see the vanity of all things that are merely temporal and visible, and the vast importance of those that are invisible and eternal.

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The things that are seen are temporal etc. they know what a strict account they must shortly give of their stewardship to the great Lord and judge of all men and the necessity there is for the most strenuous exertions to improve every hour in securing an everlasting habitation. they know how much more important are their interests, more honourable their work, more certain their success, and more glorious their reward. They are seeking an house not made with hands, a city whose maker & builder is God, a kingdom that cannot be moved, and a crown of righteousness that faideth (*sic*) not away. They should therefore surely be more concerned about their souls than others are about their bodies, and labour more for the meat that endureth to everlasting life,

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than others for the meat that perisheth. It must be owned however that the children of this world discover more wisdom in the prosecution of their interests than the children of light. They seek them more earnestly. What amazing quickness in conceiving, eagerness maturing, and promptness in executing his plans did the unjust steward manifest when his lord told him that he was to be dismissed from his situation. His first inquiry is what shall I do. He immediately says, I am resolved what to do. I have made up my mind how to act. I have settled my plan, that when I am put out of my stewardship they may receive me into their houses. So he called every one of his lord's debtors to him

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the whole of them, and submits to them his dishonest plan for benefiting himself and them and defrauding his master. He asks them one by one how much they are indebted to his master. they all give in their accounts. One owed £50, another £80, another £100. He desires them to sit down quickly and all of them to write down that they were much less in debt than they really (*sic*) were to his master and the money that they agreed to defraud his master of, they would divide amongst them or at least they would provide for this steward when he lost his place. To this they all agreed. Thus worldly men in generally (*sic*) find it easy to put forth the whole energy of their souls when they come to be

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pressed with difficulties. But where is the Christian that displays such wisdom and adoration (*sic*) in his pursuits of heavenly things. How rarely can the spiritual man thus engage heartily in his work. Alas what backwardness to duty, what languor in performing it, and what readiness to disengage himself from it does he often feel. Happy indeed would that Christian be who could equal in zeal, labor & diligence for obtaining the glories of heaven, that the men of this world shew to obtain the things of this life. But there are few who do this. Christians have to oppose the tide of corrupt nature, while others have only to commit themselves to its impetuous current. The best of men are possessed of like passions

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with others, and when they advance towards heaven it is by opposing corrupt nature by taking up their cross and following Christ. The kingdom of God suffereth violence and the violent take by force, says our Lord.

Again the men of this world not only ~~excel~~ excel the children of light in seeking temporal things more earnestly, but in following them more uniformly. They have at all times an eye to their own advantage. To this their minds are continually alive. Tho their thoughts may not at all times be about business yet they can instantaneously turn them into that channel. Wherever a prospect of any advantage arise to their view. But it is not so with real Christians. They should have at all times the prize in view. They should be at all

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times alive to their best interests but they are often wholly (*sic*) indisposed for spiritual exercises, for the flesh in them lusteth against the Spirit etc. ~~De~~ (How) often to they find occasion to adopt the language of St. Paul, when I do good etc. For the good that I would I do not, but the evil I would not that I do. Worldly men also contrive more ingeniously to obtain temporal things than the real Christian to obtain eternal things. If the a of the world has a prospect of advantage he will devise a thousand means to obtain his end and will not give it up till he has accomplished his object if possible, and if he has reason to fear a loss, he will try every expedient to avert, to mitigate or to remedy the evil altogether.

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He will rarely lose anything which his cunning will enable him to secure. But this is not the case with the Christian. How often does he suffer loss thro his own folly. How often does he see infallible means of spiritual gain and yet neglect to use them and also infallible means of injury to his soul which he is not careful to shun. Many times is he forced to adopt the most humiliating language and to confess with the psalmist, so foolish was I and ignorant I was as a beast before thee, or with the writer of the Proverbs, Surely I am more brutish than any man and have not the understanding of a man. Thus we see the contrast between

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the children of this world & the children of light, and much wiser the former ~~is~~ (are) than the latter. As they use more means, are more diligent, have more ingenuity, more forecast to obtain the things of this life than the children of light manifest to obtain the things of the next. We would also here beg leave to subjoin a word of caution to those who are disposed to do evil and to imitate the example of the unjust steward. Let not anyone suppose that one fraud may safely be committed to prevent the consequences of another. This is too often practiced, but it is sure in the end to plunge the offender into greater guilt, shame and misery. God hath warned us in his holy word in many places that he will ~~not~~<sup>pu</sup> punish the guilty.

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Know ye not, says St. Paul to the Corinthians that the unrighteous shall not inherit the kingdom of God. It is impossible that those who defraud an earthly master can be acceptable to God. This is contrary to the whole revealed will of the supreme governor of the world. However the ingenuity of the wicked may be admired it will prove folly in the end. Should the dishonest be so fortunate to escape detection at the present, yet the day is coming when God will bring every work into judgement whether it be good or bad, as all things are naked and open to him to whom we have to do. So he will most assuredly bring to light the hidden things of dishonesty in order that every man may receive from him according to his works. For the judge of all

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the earth will do right.

We shall now conclude this subject with suitable advice. Choose God for your Lord & master. If ye be Christians indeed Christ is the master you serve. Let this parable be a daily lesson to you. See how diligent worldly (men) are in the service of their master. Strive to surpass them in zeal & diligence. You have more to gain etc. You know not how soon he may say to you, give up an account of thy stewardship. What a joyful word will this be to all who are ready, who have every account settled and prepared to meet their Lord. He will then give them the true riches. He will call them to inherit a kingdom. He will then say, well done good and faithful etc. But what will you do who have not improved your talents, who are not rich towards God. All your cunning & ingenuity to escape detection and consequent shame & punishment will avail you nothing in the hour of death and day of judgement.

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You will have no friend then to provide for you. You have all your portion in this world. All the wealth of the creation can do nothing for you at the period we are now speaking of. You must settle your accounts with God. For every man must give an account unto him Have you as yet made any preparation for his coming. Have you begun to repent and to believe the gospel. These duties you will readily admit ought to be performed, that they are both reasonable and necessary. But have you begun them, or have you determined upon the period when you will begin. You know not how soon God may call each of you to give up your stewardship. If you should not be found ready it will then be too late to begin to settle your

accounts. Be wise in time. Now prepare without delay to meet your God and [do not] put your repentance and reformation to linger to ~~a more~~ a more convenient season.

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## Sermon 90

This sermon uses Simeon's outline.

1 Chapter of Romans V<sup>s</sup> 20-21.

Here the plan of Paul's epistle to the Romans begins to be developed. He intended to prove that there was but one way of salvation for the whole of mankind and begins by shewing that the Gentile world were altogether guilty before God and were lying under a just sentence of condemnation. In the next chapter he shews the same respecting the Jews and in the third he confirms, from the scriptures of truth, all that he had spoken respecting both Jews and Gentiles, and from thence draws the general conclusion that they are all shut up unto the faith of Christ, and must seek salvation by him alone. In this present discourse we shall have to consider the state of the Gentiles against whom universally the judgements of God are

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are denounced. The wrath of God being revealed from and especially against those who hold the truth in unrighteousness, which the Gentiles have done in all ages of the world. But that we may bring the matter home to ourselves we shall shew 1<sup>st</sup> How inexcusable they are for their conduct towards God.

2<sup>ly</sup> How much more inexcusable we are if we resemble the heathens in our conduct.

1<sup>st</sup>. The Gentiles have in every age had sufficient opportunities of attaining the knowledge of (God). The things of God, which are exclusively<sup>186</sup> made known to us in the book of divine revelation was not vouchersafe unto them, but the book of creation was open to them and equally made known to all, and hence they might have acquired a considerable knowledge of God's nature and attributes and benefactions. In beholding the heavenly bodies all

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all moving in their orbits, and the earth so abundantly (*sic*) furnished with everything for the use of man, and man himself the most noble of all God's works, his body so curiously wrought, and his soul so richly endowed. In beholding these things he could not but know that there was some superior being had formed them all. They could not look upon any work of art at home or abroad, an house or a watch or any other thing that required skill but their minds must of necessity be lead to contemplate the maker of it and a similar necessity was imposed upon them by all the works of creation. Having traced up everything to a first cause, they must see that he was the cause of everything that existed besides himself. There could be nothing to give existence to him, and consequently he must be self existent and eternal.

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<sup>186</sup> Two words are crossed out here. "Exclusively" comes from Simeon.

Moreover they must see from the greatness and excellency of all his works that there can be no limit to his wisdom or his power or to his goodness so that these perfections of his must be infinite. That these deductions were open (to) them we (are) sure because some of their more enlightened philosophers ~~were~~ have actually made these discoveries, yet certainly with less clearness than we by divine revelation are enabled to do. But God himself affirms in the words before us that the things concerning him which were invisible to human eye were never the less to be clearly seen and understood by his ~~visible~~ visible works, even his eternal power and godhead. Saint Paul when addressing the

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when addressing the heathens quotes to them their own poets to shew that in the representation which they foolishly made of the supreme being, they did in fact violate the law that was in their own minds, and acted contrary to the light that was in them for says the apostle, in him we live and move & have our being, as some of your own poets have said, for we are also his offspring. This their philosophers acknowledge, for as much then as we are the offspring of God, we ought not to think that the godhead is like unto gold or silver or stone graven by art and man's device. But the heathens did not improve the means they enjoyed of knowing God aright, but entertained most unworthy conceptions of the deity. Instead of regarding him as a spirit who

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who pervaded all space, they made images of him like unto corruptible man. and to birds and fourfooted (*sic*) beasts and creeping things, and then bowed down to the works of their own hands, and said to the image which they had made, deliver me for thou art my god. What could be more insulting to the divine being than such conduct as this. Moreover they expressed no gratitude to him for all the benefits that he had bestowed upon them. Innumerable benefits he conferred upon them in continual succession. He did them good, says the apostle, giving them rain, and fruitful seasons, filling their hearts with food and gladness. Notwithstanding all his goodness, they were unthankful and abused his gifts instead of taking occasion

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from his bounty to love and serve him. The heathens sought not to please him, and cared not how much they displeased him by their sins and ingratitude. The abominations they committed cannot be thought of but with horror and amazement. A full account of their abominations is given by the prophet Isiah (*sic*) in the 44 chapter where he says, they that make a graven images are all of them vanity. A deceived heart hath turned them aside that they cannot deliver their own souls nor say, is their (*sic*) not a ~~line~~ lie in my right hand. And while they were thus bent on ~~idolatry~~ idolatry (*sic*) and the gratification of every sinful lust and passion, and purposely cast out of their minds, all those

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notices of a supreme being which were from time to time some check upon their excesses, they were given up to every hateful dissipation that could assimilate them to the god of this world, whose willing servants they were. What an assemblage of evils was there accumulated in their character. In consequence of their worshiping images and the creature more than their creation, who is blessed for ever. ~~God gave~~ From this cause God gave them up to vile affections, so that they committed unnatural crimes. And as they did not like to retain God in their knowledge God gave them up to a reprobate mind. Hence when all restraints were removed

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the apostle tells, they were filled with all unrighteousness, fornication, wickedness, maliciousness, covetousness, envy, murder, deceit (*sic*), and malignity, and to sum up their dreadful characters, they were haters of God, and filled with all manner of sin and wickedness. Yet was this representation of them by no means overcharged. Their own historians and philosophers have confirmed every word that the apostle has spoken concerning them. From the glorious works of creation with which they were continual surrounded, and the infinite bounties which the supreme governor was daily pouring out upon them, it will appear how inexcusable their wickedness was, and how justly they were sentenced to eternal condemnation.

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Had the heathens been able to ~~plead~~ plead ignorance, they would have had some king of excuse, but they could not do this. For when they knew God, which they really (*sic*) did, they glorified him not as God but became vain in their imaginations and did not choose to detain him in their knowledge. And so far were they from having this plea, to extenuate their crimes that the light which they resisted constitutes the great aggravation (*sic*) of their (*sic*) guilt. This was their condemnation that they loved darkness etc. Again if they could not plead as an excuse their ignorance of God, neither could they plead necessity, for they were under no necessity to dishonour God in their ways from without or from within. Their lives were voluntary, wholly their own acts.

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Tho they could not, nor any child of man, fulfil the divine will, or of themselves do anything spiritually good, yet they had power to abstain from many things which they did amiss, such as worshiping idols which their own hands had made. They might have abstained from lying and stealing, from fornication and blasphemy and unnumbered other sins in which they lived, by which God was dishonoured and his laws violated. Such was the state of sin, guilt and condemnation of the heathen world when the apostle entered upon his mission to them. And all that has been said of them in reference to former days, is still applicable to them at this

time, and therefore they are without excuse for their sin and ignorance. But that we may bring this matter home to ourselves

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let us consider in the 2<sup>d</sup> place how much more inexcusable we are than the heathens if we resemble them. We have opportunities of knowing God far beyond any that the heathens enjoyed. Even in reading the book of creation we, by means of our superior advantages, are enabled to see much that was hidden from them, or at least to discover what comparatively greater clearness the perfections of God, which they could but faintly, and doubtingly discern. But we have a divine revelation in which God hath proclaimed his own name. The Lord, the Lord God, merciful & gracious, long suffering and abundant (*sic*) in goodness and truth, keeping mercy for thousands, forgiving iniquities etc and that will by no means clear the guilty. We have also yet a greater revelation in the

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person who is the image of the invisible God, the brightness of his Father etc. Nor is it from words only that we discover his character but from actions also. We behold our God incarnate. We behold his glory veiled, so that without being blinded with the overwellming (*sic*) splendour of his majesty we may contemplate him with his glorious perfections. In this the most ignorant of us excels (*sic*) the most renowned philosophers of the heathen world. In our Lord Jesus Christ we behold the attribute of mercy, how mercy and truth can meet etc. And hence we see how God can be just and yet justify the ungodly. In a word all the wonders of redeeming love are set before us in words so

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so plain that he who suns may read them. But how have we improved these supreme advantages? Have (we) glorified God as God and his Son as the only hope of a ruined world. Alas if we take a survey of our own spirit and conduct through life we shall find that there has been but little difference as far as concerning God and true religion between us and the heathens. Consider our ~~deffe~~ defects. We have not glorified God as God. Neither have we been thankful. What might justly have been expected from persons privileged as we have been, might it not have been reasonably expected that persons redeemed from sin, death & hell, by the blood of God's only Son

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should have been continually pouring out their acknowledgements with grateful adoration and dedication to his service ~~their grateful adoration~~ all their time, and all the powers of their souls. But have our hearts been thus exercised? Has it thus been our delight to anticipate the joys of heaven? Have we like St. Paul earnestly desired to be desolved (*sic*) that we might be with Christ our redeemer. Or on the contrary, have not the [*unclear*] of redeeming love have less influence on our minds than the things of time and sense. Yea have they not for the most part been passed away as a cunningly devised fable in which we had little or no interest. Let us also consider our error. We have not, it is true, transformed our God



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into an idol, as the heathens, but we have scarcely had more worldly conceptions of him than if he had been an idol. In theory we have ascribed to him the different perfections of his nature, but in practice we have denied them all, his omniscience, his holiness, his justice and his truth, by vainly imagining that he did not behold, or that he would not punish our iniquities. We, as God tells us himself, thought him to be ever such an one as ourselves. Whilst excelling in our mind his attributes of mercy, we have in fact divested him of all that belongs to him as the governor of the universe: a god all mercy is a god unjust.

Consider yet further our excesses. These as to the over[t] act do not proceed to

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such extremes as were common amongst amongst (*sic*) the Gentiles. But the abomination we commit sufficiently shew that we are not restrained by any respect to God so much as by public laws and public opinions. Christianity having raised our general tone of morals, those horrid crimes that were so frequently practiced amongst the Gentiles are scarcely as much as thought of amongst us, but in all that we can do consistent with the laws of society, we are not a wit superior to the heathens themselves. Take us as a people and say whether we are not filled with all unrighteousness, fornication, wickedness, covetousness, envy: yea whether we are not filled with murder, debate, deceit (*sic*), malignity, proud

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boasters of evil things, haters of God, disobedient to parents, covenant breakers, impracable (*sic*), unmerciful, and say whether (notwithstanding) we know the evil of these things we do not practice them ourselves and choose for our friends and companions those who are guilty of the like practices. Who I would ask are the favourites of the world. The godly who fear God and love and serve their Saviour? No, but the ungodly, who, by their conduct and example sanction all the corruption of the human heart.

How inexcusable then must we be. ~~yea~~ the men of Nivenah (*sic*) will rise up in judgement against us. Yea the Gentiles throughout the world will rise up in judgment and condemn us because of the

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extent to which we have imitated their evils and abused our infinitely superior advantages. The gospel which we enjoy, if it prevail not with us to put away our sins, it will greatly aggravate (*sic*) our guilt and condemnation at last. Where much is given much will be required. If Christ had not come and spoken to us by his gospel we had not sinned, but now we have no cloak for our sins. Let us weigh this important subject well. Our privileges as professing

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<sup>187</sup> Page 16 is blank.

Christians are great. We enjoy a full and clear revelation of the mind and will of God concerning us. And if after all we perish it must be with life in view [*unclear*].

With the blessings we enjoy we should aspire after the highest attainment of

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love and gratitude, of purity and holiness. We should study to glorify God as God and Christ as Christ. Let us contemplate the redeemer in all his offices as prophet etc. Let us not be contented with a theoretical view of his character, but let us search into it and ruminate upon it, and get our souls surely impressed with it. Search the scriptures. The holy scriptures will gie us all the information we can require of him for our consolation in this life, and for our salvation in the next. To them that believe Jesus is now precious. He ~~will~~ wells in their hearts by faith. O my brethren. Never think that your salvation is secure untill (*sic*) you come to Christ and cast all your cares upon him, until you know in whom you have believed and are

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and are persuaded that he will keep that you have committed unto him until his second coming to receive you to himself. Set then your trust in him. Be simple, your fellowship with him intimate, your confidence in him assured, your obedience to him uniform, your devotion to him ardent, and the surrender of yourselves unto him unreserved. Then you will be always ready to enter into the joy of your Lord. Death will have no terrors for you because the moment you rest from from (*sic*) your labours you will fall asleep in Jesus and be forever blessed.

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## **Sermon 91**

This sermon uses Simeon's outline. A lot of it is almost word for word.

See comments on page six about British law. See page 17 on grace.

1 Kings C. 21. V. 20. and Ahab said unto Elijah has thou found me etc.

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. If indeed the people to whom we carry the message of salvation were willing to repent & put away their sins, and embrace the offered mercy there would comparatively be little difficulty in discharging our duty, but men are averse to receive the gospel. They love darkness rather than light etc. and would rather extinguish it than be convinced of the evil of their ways. Hence those ministers who are faithful in declaring the whole counsel of God are universally accounted the troublers of Israel, as the prophet was & the very enemies of those whom they labour to convert. They must go with their lives in their hands if they will approve

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themselves to God & their own consciences if they are determined to be clear from the blood of all men. The justice of this observation is manifest from the address of Ahab to the prophet Elijah, Hast thou found me etc. In these words we see first how greedily men commit sin.

2. How indignantly they take reproach

3. How certainly they ruin their own souls.

1. Horrible beyond measure was the conduct of Ahab which is here recorded. We blame not his wish to be accommodated with Naboth's vineyard, nor the equitable offer (which) he made to obtain it. Both these might be innocent but we blame his inordinate desire for so trifling an object and the vexation which the disappointment occasioned him. This shewed how much he was under the dominion of his passions and is a very striking proof of the misery which unsubdued lusts create. A king possess of large dominions and all that this world calls good & great is dejected and sick at heart

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because he cannot obtain a little spot of ground adjoining to his palace merely for a garden of herbs, a spot of ground which the owner could not locate from his family consistent with the command of God. Ahab was so vexed and mortified that he took to his bed and would eat no bread. Jezebel his wife a proud [h]aughty wicked woman, indignant that a powerful monarch like him should be apposed in his desires, undertakes that they shall not long be ungratified. She sets her wicked invention to work regardless of every principle of justice, truth & honour

in order to be revenged upon Naboth who had done no wrong. He had only told the king he would not sell the plot of ground because it was entailed. Jezebel in order to effect her diabolical purpose takes the king's seals, and gives orders in his name, that the elders of Israel should proclaim a fast as if some great iniquity which threatened the safety of the state had been committed, and then they should

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arrest Naboth as the guilty person, and should suborn false witnesses who should accuse him of blaspheming God & the king which were capital offences, and after conviction they should immediately execute Naboth by stoning him to death. We see here that perjury is no new crime, tho one of the most dreadful in its present effects and future consequences. It is a crime that has risen to the most dreadful heights amongst ourselves and instances are not wanting in this Colony where the innocent have been condemned and executed on the evidence of perjured persons. Let all perjured persons take warning, for there is a God that judgeth in the earth and will one day or other requite their iniquity upon their own head. We see in Jezebel what human nature is capable of doing. Jezebel knew the unbounded influence she had over the king. She ventures to write letters in the king's name, and to seal them with the king's seal, and sends them to the magistrates, instructs them

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to hire false witnesses ~~ag~~ to swear against Naboth. She knew what a corrupt set of men the magistrates & judges were, ~~that~~ that they would do any act however unjust to meet the wishes of the king and therefore she was in no danger of exposing either himself or the king to the odium of the people. Shocking as this act of injustice was, its ~~in~~ enormity was small in comparison of the impious mocking of religion with which it was cloaked. We may see here what must have been the state of that nation, where such an order could be given either by the king or queen, and executed with such readiness by the magistrates. Truly we can never be sufficiently thankful for the security we enjoy both for our lives & property under the protection of the laws of our country. Persons in inferior situations may form conspiracys (*sic*)

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to affect the lives of their fellow creatures and by art and perjury deceive the magistrates & judges, but it would hardly be possible under British laws to induce the magistrates and judges to join in a conspiracy to cut off the life of an innocent person. So much have we to be grateful for.

With respect to Jezebel she made sure of carr[y]ing her point. The magistrates obeyed her royal command and Naboth was stoned to death. The tidings of Naboth's death being

announced by Jezebel to Ahab, he immediately proceeds to take possession of Naboth's vineyard, manifesting his full approbation of all that Jezebel had done. Conscious of his cordial ~~approbation~~ participation in the crime of his wife he could make no reply to the prophet's accusation.

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Hast thou killed and also taken possession. Ahab could only say hast thou found me. His own conscience now testified against him. His guilty fears were alarmed the very moment he expected to obtain the full gratification of his wishes. The very sight of the prophet was quite enough to make him miserable. Dreadful as this was, and far surpassing what is commonly found in the British nation, it is in many respects imitated by many amongst us. It is surely no uncommon thing for men at this day to covet what does not belong to them and so inordinately to desire it as to use unlawful (& dishonest) means of obtaining it. Nor is it uncommon for men to feel a disappointment so acutely as to lose the enjoyment of everything they possess thro vexation about some thing unpossessed. And so are the consciences of some men formed that they will

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connive a wickedness which they themselves would not commit, and avail themselves of the advantages which the wickedness of others have procured for them. Jezebel's wickedness procured Naboth's vineyard for Ahab, yet Ahab connived at her conduct, and at the conduct of the magistrates & judges whom he ought to have punished for putting to death an innocent man. Let valuable articles be offered for sale, tho the possessor has obtained them by dishonest means, how few will turn them away. If they can only protect themselves from the lap of the law, they give themselves no further concern, but will connive at the (conduct of) [the] common (thief) and suborn to conceal his thefts if they can only gain anything by so doing. Alas the world is full of characters whose hearts are set on covetous practices, and when they are likely to be detected and brought to justice will deliberately perjure themselves on all

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occasions with the utmost unconcern, as if this was no crime. If we presume to remonstrate with such persons we shall soon see how indignantly they take reproof tho conscious of their guilt. They labour to substitute impudence & assurance for innocence and integrity. Great was the indignation which Ahab felt and expressed against Elijah. Probably there might be some surprise expressed in that question hast thou found me O mine enemy, such as a thief feels when he is unexpectedly detected in the commission of his thefts. Certain it is he would not have gone down to Naboth's vineyard at that time if he had expected to have met Elijah,

but would have taken another opportunity. Ahab manifested very angry feelings towards the prophet in his address to him. As much as if he had asked him with great wrath, what business hast thou here? What doest thou mean by presuming to interfere with me

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in my retirement? Thou didst receive no orders to come into my royal presence. Art thou privy to what has been done, are thou come to gratify thy spleen as in past times by denouncing judgements against me. Hast thou found me O my enemy? Elijah replied without intimidation, I have found thee. Much of accusation were implied in the prophet's words. Ahab felt them. Never was any human being so odious in Ahab's eyes as Elijah was at this moment. He was full of wrath & indignation against the holy prophet, and yet could not injure him. The conduct of Ahab serves to shew what is in the heart of all wicked men against the faithful ministers of the Lord. They are sent as God's monitors to shew the house of Jacob their sins. But who welcomes them in that character? Let them go to any company or to any individual that is violating the laws of God and let them

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testify against the evil that is committed. 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.** When king Amaziah had conquered the Edomites he took their gods to be his god in preference to the true God. And when God sent him a prophet to remonstrate with him on the folly and impiety of his conduct, instead of yielding to his reproof the king threatened to put him to death instantly if he did not forbear. Men shew the same disposition if God himself becomes the reprover. When Cain had

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murdered his brother Abel, God came unto him and asked him where is thy brother Abel, to which the impious reply was made, I know not. Am I my brother's keeper. The truth is men think themselves at liberty to commit what sins they please against God and no one is to presume to stand up for God, and to vindicate his laws. The plain language of their hearts is, who is lord over us? It would be well too for the cause of religion and morality if this presumptuous spirit was confined to the open and avowed enemies of God, but it is not unfrequently found amongst professors of religion. It was to such characters the apostle addressed himself when he said, am I become your enemy because I tell you the truth? Let professors of religion be

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upon their guard against this great evil, for in proportion as it prevails, it gives reason to fear that such are deceiving themselves and their religion will do them no good when they want it in the hour of death & day of judgement. **It is always a bad sign when professors of religion cannot bear reproof. Their resentment against those who admonish them is increased from their own conscious guilt. In many cases it is quite enough for a good man to know the wickedness of another, to make the wicked his enemy. Elijah had done nothing to offend king Ahab. Ahab thought the prophet was acquainted with his secret wickedness. That made the king his enemy and caused him to turn upon Elijah and to call Elijah his enemy. The enemy lay not in the prophet, but in the king. The king was the aggressor and yet he wanted to charge the prophet with the very offence which he was guilty of himself.**

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Yet however boldly the ungodly may defend themselves and reply against God and their own consciences, we may see in the answer of Elijah in the 3<sup>d</sup> place how certainly they ruin their own souls. The fearless prophet soon taught the murderous ~~prophet~~ (king) what he was to expect. Hast thou found me O my enemy. I have found thee & God has found thee & his judgements will ere long find thee too. Agreeable to the prediction of the prophet the judgement was for a time deferred, yet the dogs licked the blood of Ahab on the very spot where they licked the blood of Naboth. And the dogs eat Jezebel on the very spot where Naboth had been destroyed by the command of Jezebel, and not long after the same magistrate and judges who had unjustly condemned Naboth to [death]

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slew all the sons of Ahab in one single night at the command of Jehu, so exactly were the judgements of Elijah executed upon Ahab and all his family. In like manner will the judgements of God overtake all who continue obstinately in a course of sin. He that hath been often reproofed etc. Men hope that they shall escape for their wickedness, but God beholds it and will call them to account for it in due time. Be assured your sins will etc. There is no place where the wicked Adam, after his fall, hoped to hide himself etc. Where the sins of men remain concealed or unpunished in this world, they shall not escape unpunished in the world to come. God will bring every secret thought etc.

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This subject speaks powerfully to different characters. To wilful and impenitent transgressors, you may now glory in your success and boast as many of you do of your crimes but your sins will here long meet you as they did Ahab, to your sorrow & confusion. Yea every sin you have ever committed shall meet you at the bar of judgement. When you see them stand in array against you, you will be then ready to exclaim, has thou found me O mine enemy. I have found thee. Your sins will find you. Remember your judgement lingereth not, nor your damnation slumbereth not. Awake then now to righteousness and sin no more.

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This subject speaks also powerfully to those who are messengers of God to a guilty world. It is at the peril of a minister's own soul if throw (*sic*) cowardice or sloth he neglect to warn men of their danger. They must like Elijah put themselves in the way of sinners and bear testimony for God against them. There is a duty laid upon them that is not imposed upon any other men in the world. O Son of Man says God. ~~of the~~ I have set thee as a watchmen to the house of Israel and thou shalt warn them from me. If thou warn not the wicked, that he turn from his evil ways, the wicked man shall die in his iniquities but his blood will I require at thy hand.

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Suffer then my brethren the word of exhortation. Say not when a minister draws your sins before you, points out their dreadful consequences, [h]as thou found me O my enemy, but labour to lay to heart what you hear, and pray to God that you may be turned from the evil of your doings. The hour will come if you do not repent when your sins will appear in the most dreadful colours. You know you cannot resist the stroke of death. You cannot oppose the divine power. You have not an arm like God that you can contend with your maker. Be wise then now [t]he times

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look forward into the eternal world. Think what will become of you if you die unprepared, how you will appear ~~for~~ (before) that God who is a consuming fire, and will by no means clear the guilty. You are yet within the reach of mercy but you will not always be so. You cannot tell what a day may bring forth. Tomorrow your lot may be cast. It may be out of your power to repent and turn to God. This will be the case with thousands and it may be so with you. Oh that you were wise, that you understood these things that you would consider your latter end. By and by death will set upon your eyelids. Your

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countenance will be changed. Your tongue will falter, your pulse will cease to beat and your spirit will take its flight to worlds unknown. When a wicked man dieth all his hopes perish. He is then forever undone. Lamentation and mourning and woe will be his portion for ever. Be thou entreated while it [is] today to call upon God. You who have never begun to pray, begin this day. When you retire from this house commune with your own hearts, examine how matters stand between God and your soul. See what foundation you have built your hopes upon for another world. Reflection will beget remorse, remorse repentance

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reformation. However if you are bent upon destruction the sin will lie at your own door. You will only have yourselves to condemn. You have been warned. You have been admonished. You have been exhorted to come to Jesus for pardon and salvation. If you still refuse to obey the voice of God's word and choose death rather than life you must in the end eat of the fruit of your own ways and be filled with your own devices. If you will not repent and come to



Christ for pardon and salvation when he is set before you as the only Saviour, you act like the Jews of old who judged themselves unworthy of eternal life and perished

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in unbelief. We would gladly persuade you. We would beseech you in Christ's stead to be reconciled to God. But we can do nothing if you will not hear and believe the record we bring to you. Our words are only wind, and all we advance will be only like water spilt upon the ground if you will not make a practical application of what you hear to your own souls. We cannot repent for you. We cannot believe for you. Religion is a personal thing. Individuals must possess it or perish everlasting. May God in his infinite mercy impress these solemn truths upon your hearts that you may lead a new life and have a lively faith in God's mercy

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and be saved in the great day of the Lord.

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## Sermon 92

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

1 John 3 Chapter V. 5. We know that he was manifested to take away our sin & in him is no sin.

Amongst the numberless advantages which the light of divine revelation has conferred upon us, one of particular importance is the strength of the motives which it suggests to us for the mortification of sin. An heathen could devise no argument beyond (what related) to our own welfare and (that of) society at large. But Christianity discovers unto us wonders of which unassisted reason could form no conception. It declares to us that almighty God himself assumed our nature for the express purpose of counteracting the dreadful effects of sin, and of

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2.

destroying its power. To those persons therefore who have embraced Christianity here is an argument that is wholly irresistible if once it be admitted into the mind and suffered to have its due operation upon the soul. St. John avails himself of it in the passage before us. He is labouring to shew to the Christian world that they must aspire after universal holiness and purify themselves even as their Lord & master is pure and the more effectually to enforce this exhortation he makes this unanswerable (appeal) to all Christians without exception. Ye know that he was manifested to take away our sins and him is no sin. The destruction of sin being the great end and design of our ministry also

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we will first open unto you St. John's appeal and 2<sup>ly</sup> found upon it a particular address. 1<sup>st</sup> we are etc. The great end of our Saviour's incarnation was to take away sin. For this purpose was the Son of God etc. Sin had separated man from God & God from man, and it was impossible that they should be reunited in mutual love and amity unless this evil was removed. For God complains your sins and your iniquities have separated between you and me but removed it could not be, as to its guilt and power, by any efforts of man. Man was in himself rendered helpless and hopeless by his transgression. As man could not deliver himself (either from the guilt or dominion of sin *per se*) nor from eternal ruin, neither could the highest archangel help him,

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his case was too desperate. God therefore of his own free love and mercy laid help upon one that was mighty, even upon his co-equal, his co-eternal Son whom he sent into the world on this benevolent purpose to put away our sins by the sacrifice of himself. For God sent not his Son into the world to condemn the world etc. The prophet ~~mich~~ Micah had a clear view of the

benefits which we should derive from the Son of God becoming incarnate when he said he, (meaning the Lord of Life etc)<sup>188</sup> will have compassion upon us. He will subdue our iniquities and wilt cast all our sins into the depths of the sea so that when they were sought for they should not be found. For this gracious and merciful

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purpose the Lord Jesus Christ was well fitted by reason of his own spotless character. This idea I conceive is particularly intimated at in our text, for in him was no sin. We admit that the connexion between the two clauses of the text does not at first light appear. But we apprehend that the mention of his spotless character is intended to convey this idea, namely that being himself without sin he was fitted for the work assigned him, and could present an offering unto God such as our necessities required. He was able to do and suffer all that the ends of God's injured law & justice ~~required~~ (demanded). Under the Mosaic law it was especially appointed that the sacrifices should be without spot or blemish. The Pascal Lamb

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was set apart four days before it was offered on purpose that it might be closely examined and thus be proved fit for its destined use. The Lord Jesus too went up to Jerusalem 4 days before his crucifixion and underwent the strictest examination at different tribunals and was declared innocent by Pilate his judge who openly previous to his condemnation publicly (*sic*) avowed that he found no fault in him, neither had king Herod to whom he had sent him. The thief upon the cross declared that Jesus suffered innocently. The centurion who attended upon his execution said, surely this was an innocent man. Thus all his bitterest enemies unwittingly attested that he

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was ~~an~~ indeed a Lamb without blemish and without spot and that being just himself he was in every way fitted to suffer for us who were unjust. This made the apostle say, God hath made him etc. In another view also his spotless character serves the great end of his mission, for being without guile himself he has set us a perfect example, and the best possible way of avoiding sin to imitate his example and to tread in his steps. Ye know, says the apostle, that he was etc. No one who believed in Christ was ignorant of the end for which he came into the world. The whole scripture bore testimony to this. All the types of the Mosaic law showed it forth. They all pointed to the Redeemer. The law was given by Moses etc.

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All the prophecies from the beginning of the world attested this. It was in this way that the seed of the woman etc. It was in this way that he was to finish transgression etc. this was to

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<sup>188</sup> These parentheses are Marsden's own.

be the work that should distinguish his reign. A ~~sep~~ scepture (*sic*) of righteousness etc. The very name that was given to him before he was born imparts this. Thou shalt call his name Jesus etc. said the angel etc. The work he was to do was well known to all the prophets, to all who believed on him previous to his incarnation. All the faithful saw the promises afar off etc. The believers in the apostolic age, they knew well that he was manifested to take away (their sins). Many of them saw him suffer and bear the sins of the world in his own body on the tree.

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This truth is acknowledged by all who profess to believe that Christian religion at the present day. We shall therefore make the same appeal to you, and in the 2<sup>d</sup> place found upon it a particular address.

As Christians you all know that Christ came to deliver you from sin, but we would ask, do you all consider it as you ought. 1. I would address you who live in wilful & habitual sin. Do you ever seriously consider what has been done to resque (*sic*) you from bondage? (Do) you consider that the Son of the living God, Jehovah's fellow, the great Creator of the universe, for by him all things were made, came down from heaven and assumed your nature and died upon the cross for ~~our~~ (your) redemption. Ask yourselves then whether he would have done this

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if sin had been so small an evil as you think it to be? Can you think that such means would have been used for your recovery if the state to which sin had brought you was not beyond measure terrible? Had no misery awaited you, or a misery only that was light and transient, do you suppose that God would have had recourse to such methods of delivering you from it? Or that after he has used such means to take away (your) sin, you incur no danger by holding it fast? You may make a mock at sin if you please now. You may roll it as a sweet morsel under your tongue, but you will not

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think so lightly of it when you come to stand in the presence of your judge. When the Lord Jesus shall remind you of what he endured for you to deliver you from sin, what will you say to him? Will you then make the foolish excuses you know (*sic*) do? No verily, your mouth will then be stopt. You will then be amazed and confounded at your present folly and impiety, and it will be no consolation to you, no mitigation of your anguish, that ~~you~~ there are so many thousands and millions in the same condemnation with yourself. The antediluvian scoffers thought it impossible thought it impossible that such a judgement should be effected when warned of the impending deluge.

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Notwithstanding their unbelief the flood came and swept them all away. No doubt but many amongst them consoled themselves (with) the idea while the ark was preparing, that they would be in no worse situation then their neighbours. But I would ask, did they find when the flood came their situation less appalling, or their sufferings less acute because others suffered also. Nor will ye, who now forget God, find his wrath less tolerable because multitudes are in the same condemnation. Had the Saviour never come you would have had to endure the wrath of God, but since he has come and you have despised him, your sin is greatly aggravated, and you (will) have to bear the wrath of the Lamb

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even the Lamb whom you crucified afresh. St. Paul mentions in the 6 chapter of Hebrews the awful state of all such persons as crucify the Son of God afresh. The very remembrance (*sic*) of the means that infinite mercy has used to save you from sin and eternal death, which you now despise will make hell tenfold more terrible. Nay, the punishment of Sodom & Gomorrha (*sic*) will be light in comparison of yours who disbelieve the gospel. This our Saviour has told us. Oh that you were wise and would consider this ere it be too late. You know not how soon you may be placed beyond the hope of redemption. There is but a step between you and death at any time. A flash of lightening may strike you dead in the twinkling of an eye or the bite of a serpent may close your eyes in death.

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You who are living in open and wilful sin or in any known secret sin are trifling with your own eternal happiness. Awake to righteousness then and sin not. The night is far spent with many of you, and the day of eternity is at hand. Be entreated then to cast off the works of darkness. We would not only address those who are living in wilful and habitual sin but all those also who are placing their hopes of eternal happiness in their own righteousness and vainly imagine that by their own endeavours they can get to heaven. You know from the word of God that Christ was manifested to take away our sins. How then can you presume to imagine that you can remove them by any efforts of your own. Do you imagine that there is any such virtue in your tears and prayers and alms deeds that you

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will rely upon them rather than in the atoning blood of Christ or is there any such strength in your own resolutions that you will trust in them for the subduing of sin rather than to the grace of our Lord Jesus Christ. Does it never strike you that whilst you are entertaining such proud thoughts as these you are endeavouring to remove the Lord Jesus Christ from his office and virtually declaring that whatever he may be to others, he shall not be your Saviour. Why will you thus presume to set aside the very ends for which he came into the world. Be assured, he never came to make you your own saviours but to offer you a free and full salvation without money. Neglect this salvation then no-longer. It is not by works of righteousness you have done or can do that you are to be saved but by the divine mercy thro Jesus Christ, for by the deeds of the law no flesh can be saved.

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Be assured that if you continue to trust in your own righteousness you must everlastingly perish, for there is no name given etc. I would also address a few words to you who whilst you profess to believe in Christ are walking unworthy of your profession. I call on you also to consider this subject. You profess that the Lord Jesus Christ has born your sins and that you therefore expect that no condemnation will come upon you. But I would ask, do you think that Christ will be satisfied with performing half his office? Do you suppose that he will take away your sins as far as relates to their guilt and leave them unmortified as it respects their power. This he never will do and he declares that he never will. Only hear how strongly St. John speaks on this subject in the words following our text. Whosoever abideth in Christ (and you profess to do so)<sup>189</sup> sinneth not.

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Whosoever sinneth hath not seen him, neither known him. Little children let no man deceive you, he that doeth righteousness is etc. What now will you say who profess to belong to Christ and who are still under the dominion of pride, envy, malice, wrath, ~~covetness~~ covetousness, and whose conduct in your families, instead of exhibiting the image of the Lord Jesus, instead of being humble and meek and lovely, and constraining all to admire the excellency of vital godliness, you make all within your influence to despise religion, because it produces no good in you. What will you say, whose hearts are secretly full of lewdness and whose tongues are full of deceit (*sic*). Will you profess to belong to Christ? Be assured he will never know such characters in the last day. There are also others who profess to know Christ who are ~~avarious~~ avarice and grasping and will take every advantage.

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of the ignorance and necessities of those who have any concern with them so that the world at large would rather deal with men who make no profession of religion than with such as you. Such conduct brings the greatest disgrace upon religion and will be attended with the heaviest judgments. Such characters may boast as they will about the freeness and fullness of God's salvation but they shall never taste it. They shall have no part in it. If ye love me, says our Saviour, keep my commandments. He that saith that he loveth me & keepeth not etc. This is the great criterion by which every individual may be judged and his case decided upon. He that doeth righteousness etc. Having now addressed those who are living in wilful and habitual sin, those who found their hopes of mercy upon their own righteousness, and those who profess to believe in Christ while sin has dominion over them

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I shall conclude this subject with a few words to those who are bowed down with desponding tears and then I think all in this congregation will find themselves amongst the number of some of those characters I have mentioned. All I have yet described are going down to destruction, tho on different roads. Those who are living in wilful sin, those who are trusting

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<sup>189</sup> These parentheses are Marsden's own.

to their own righteousness and those who profess to know Christ but in works deny him. Examine then yourselves and see whether or not you may not be found amongst one or other of these classes. Deal faithfully with your own souls as in the sight of God and judge yourselves that you may not be judged, while you have an opportunity to return into the right way and to obtain mercy.

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Blessed be God that while the world at large live without him there are always a few humble penitent souls to be met with here and there. If there be any such desponding characters here this day I would not overlook you because you are the excellent ones of the earth. It is for you that the very creation itself exists. You are the salt of the earth however little you may think of yourselves or the world at large may think of you. From the deep sense you have of the exceeding sinfulness of sin you are ready to say, my sins are too great to be forgiven, or my lusts are too strong to be subdued. But I would ask, is Christ unable to effect the work he has undertaken. We he manifested to take away your sins and has he proved incompetent to the task? Are we not told that the blood of Jesus etc. & that his grace is

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sufficient for all who trust in him? What reason then have you to be afraid? What is there in your case that renders you an exception? Have you sinned worse than a Noah, a Lot, a David, a Peter and a Saul of Tarsus? All these we know obtained mercy, and many more such characters mention in holy writ. Then you surely have no cause to despond. As the heavens ~~is~~ (are) high above the earth so is God's mercy towards them that fear him. Would God have given you a desire to flee from the wrath to come if he had not intended to impart unto you his salvation. Would he have given you a spirit of grace and supplication if he had not intended to bestow his pardoning mercy upon you? All holy desires proceed from him. Do not dishonour your onlt Lord & Saviour by doubting his love & power to save

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you. Know that his blood is a sufficient propitiation not only for your sins but for the sins of the whole world. It is not the greatness or the number of men's sins that ruin them but their own rejection of the means which infinite wisdom has provided for their redemption. Put away then your unbelieving fear and look to him to accomplish in you all the good pleasure of his will. You shall find that he is not only able to pardon all your iniquities but that he is able also to give you dominion over sin. He will strengthen you with might in the inner man so that you will die daily unto sin and live more unto God. Then you will have your conversation in heaven. You will then walk by faith and in the light as he is in the light. You will follow on to know the Lord

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that is to know more of him, and the more you know and the more precious he will be to your souls. What you now want to remove your tears is faith. This is his gift. Come to him for it and he will bestow it upon you. The more you believe in him the more you honour him.

Remember the afflicted woman who said within herself, if I may but touch the hem etc. She touched and was made whole. You may rejoice at the *[unclear]* of your incarnate God. Are you waiting like Simeon for the consolation of Israel. He may meet you in this temple this day. This day you may by faith see his salvation and be ready to say, Lord now lettest thou thy servant depart in peace. All who taste that the Lord is gracious desire

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in their best moments to be desolved (*sic*) and to be with Christ. To you that believe he is precious. Bear continually in mind for what the Price of Life came into this world, for what he took our nature upon him, for what and for whom he laid down his life. Consider his infinite love and this will have a tendency to quiet all unbelieving fears and to establish the soul in the faith and hope of the gospel. If we can only be fully persuaded that he hath loved us and given himself for us, we shall then count all things but loss and dung for the excellency of his knowledge. Doubt not but that he will soon appear unto all of you who are looking for him without sin unto salvation and you will see him as he is and awake up after his likeness and be forever with the Lord.

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## Sermon 93

This sermon uses Simeon's outline.

Leviticus 25. Chapter. V<sup>s</sup> 9-10 Then shalt thou cause the trumpet etc. In order that our Lord's descent from Judah & David should be clear and acknowledged it was necessary that the various tribes and families should be kept distinct. With this view many ordinances were appointed for the continuing of every man's inheritance in his own family. This seems to have been the primary intent of that ordinance mentioned in the text. A variety of circumstances in the length of time might produce alienations of property and if this had been suffered to continue a confusion of families and tribes would have speedily ensued. To prevent this therefore God commanded that in every fiftieth year every inheritance should revert to its original possession. This season was called the Jubilee, which while it answered many other important purposes served in a very eminent manner

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to typify the gospel. We may observe a very strict agreement between the Jubilee & the gospel. 1. In the manner of their proclamation.

2<sup>ly</sup>. In the blessing conveyed by them.

1. In the manner etc. The Jubilee was proclaimed with the sound of trumpets. The natural tendency of great reverses of fortune is in many instances at least a torpor of mind, and a stupefied indifference to things we once highly valued. Hence it was but too probable that they how had alienated their inheritance, and reduced themselves to the lowest ebb of misery might sink into such a state of ignorance or indolence as to let the period appointed for their restoration pass unnoticed. To prevent this God commanded the trumpets to be sounded throughout all their land that so the attention of all being awakened and their spirits exhilarated every individual might be stirred up to claim the privileges to which he was entitled. The precise time on which this sacred year commenced was the Day of Atonement.

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The Day of Atonement was the most solemn season of the whole year. The people were required to afflict their souls for sin and peculiar sacrifices were to be offered for the sins of the whole nation. It should seem at first sight that this was an unfit season for the proclamation of such joyful tidings, but it was indeed the fittest season in the whole year, for when could masters and creditors be so properly called upon to exercise mercy as when they themselves had been obtaining mercy at the hands of a reconciled God? Or when could debtors and slaves so reasonably be expected to receive their liberties with gratitude, and improve them with care as when they had been bewailing the sins by which, in all probability, they had been deprived of them.

The gospel also is to be publicly (*sic*) proclaimed in every place. One would have imagined that it would have been quite sufficient for God once to make known the way in which he would pardon sinners, and that from that time every sinner

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would of his own accord exert himself to obtain the proffered mercy. But experience proves that our bereavements of heaven is not felt as an evil. Our bondage to sin is not at all lamented, and if no means were use[d] to awaken men (attending) to their misery, and to stir them up to embrace the blessings of salvation, the greater part of mankind would rest satisfied with their state till the opportunity for ~~revoking~~ improving it was irrevocably lost. God therefore sends forth his servants to preach the gospel to every creature and commands them to lift up their voice as a trumpet. This too has its origin in the great atonement. If as some contend the year of our Lord's death was the year of Jubilee the coincidence was indeed very singular and important. But, however this might be, certain it is that without shedding of blood there could be no remission, nor till the Lord Jesus had expiated the sins of the whole world

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could the gospel be universally proclaimed. But no sooner was his sacrifice offered than God was reconciled to his guilty creatures, and from that time must the commission to his apostles be dated. A very days had elapsed when they boldly sounded the gospel trumpet in the ears of those very people who had taken and crucified the Lord of Lords & Glory, and had the happiness to find that thousands at a time were brought from the bondage of corruption into the glorious liberty of the children of God. Thus clearly was the connexion (*sic*) marked between the atoning sacrifice of Christ, and the deliverance of sinners that were purchased by it. But the agreement between the two is still more manifest in the blessings conveyed by them which was the 2<sup>d</sup> thing proposed. The privileges imparted by the Jubilee were many and of great value. There was in the first place an universal

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exemption from every kind of ~~man~~ agricultural labor. None were either to reap the produce of the last year, or to sow their land with a view to a future crop, but all were to gather from day to day what had grown spontaneously and every person had an equal right to all the fruits of the earth. This appears from V<sup>s</sup> 4-7, 11. A better mode for improving their time was provided for them. Public instruction was to be given to all men, women and children in order that none, however their education might have been neglected, might remain ignorant of God and the law. Deuteronomy Chapter 31 V<sup>s</sup> 10-13. At this period also debts in whatever way they had been contracted and to whatever amount were to be freely remitted. Deuteronomy 15. V<sup>s</sup>. 1-2. But besides these privileges which were common to other sabbatical years, there were others peculiar to the year of Jubilee. If any persons had by their own voluntary act, or by the

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inexorable severity of some creditor, been sold they were to receive their liberty and to be restored to their families as soon as even the appointed trumpet should sound. If thy brother, says Moses, that dwelleth by thee be waxen poor and be sold unto thee thou shall not compell (*sic*) him to serve as a bondservant but as an hired servant and as a sojourner he shall be with

thee and shall serve thee unto the year of Jubilee, and then shall he depart from thee both he and his children with him and shall return unto his own family and to the possession of his fathers shall he return. So that in a moment they reverted to their former condition with all the advantage of their dear bought experience. The blessings of the year of Jubilee which were proclaimed by the trumpet were universal

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and extended to all the poor Israelites however miserable their state of poverty and bondage might have been.

Analogous to these are the blessings imparted by the gospel. Var[y]ing their order we shall first mention the forgiveness of sins. Tho the debt we owe to God exceeds all possible calculation it is all freely and forever remitted as soon as even the gospel trumpet is heard and the glad tidings are welcomed to the soul. This is evident from St. Peter's first sermon preached unto the Gentiles wherein he tells them that to Jesus gave all the prophets witness etc. Our bondage to sin & Satan is reversed so that nothing shall ever lead us captive provided we assert our liberty and claim our privilege. St. Paul tells that sin shall not have the dominion over the true believer because he is not under the law but under

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grace. Being made free by Christ we shall be free indeed. If the Son shall make you free says St. John then shall ye be free indeed. We are restored again to our Father's house. We are brought again into the family of saints and angels and with out title to heaven have our enjoyment of it renewed. The apostle St. Paul speaking of the happy state of those who were converted to God by the sound of the gospel trumpet, says unto all such, now therefore ye are no more strangers and foreigners but of the household of God. Like the Israelites also we are commanded to rest from all the works of the flesh and everyone of us to subsist from day to day on the bounty of divine grace. It is by this we are to be supported

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and fed. To all these blessings is added that of divine instruction. We are taught how to improve our leisure hours. God gives us eyes to see and ears to hear & hearts to understand the great things of his law, and hence forth it is to be our daily labour to grow in grace and in the knowledge of our Lord Jesus Christ, to add to our faith virtue etc. Such are the blessings bestowed by the gospel. Nor can any unworthiness in us deprive us of them, provided we thankfully accept them as the purchase of Christ's blood and the gift of his grace. All are freely delivered who attend to the sound of the gospel trumpet and immediately return to God. All are welcomed to the footstool of divine mercy. The vilest of the vile will find acceptance there.

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Should not this make our hearts rejoice and our tongues sing the divine praises. Blessed are the people that know the joyful sound. We shall now conclude this subject by three inferences

from the whole. 1<sup>st</sup> In what way it is that sinners are to be converted to God. The (Jewish) priest might have expostulated that the Jewish debtors or bondmen on the folly of their past conduct, but it was the sound of the trumpet of Jubilee alone that could bring them liberty and restore them to their lost or mortgaged inheritances. So ministers may now represent to sinners the evil of their past lives, point out to them their present misery and wretchedness and denounce against them the judgments threatened in the word of God, but it is the sweet captivating voice of the gospel alone that will enable them to renounce their sins and through (*sic*) off the yoke of Satan

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and lead them to the enjoyment of eternal glory. This is told us by the prophet, who speaking of the conversion of the world in the latter days, says, in that day the great trumpet shall be blown (*sic*) and they shall come who were ready to perish and shall worship the Lord in the holy mount at Jerusalem. It is not to preach a scanty morality that we are called, but to publish the glad tidings of a free and full salvation to a lost world, to sinners of all characters, a salvation founded in the blood of Christ purchased by the price of that blood, and exactly suited to those who are weeping for their sins. Behold then this is the accepted time this is the day of salvation. Now the trumpet sounds in our ears. Let us arise and bless our deliverer

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and improve the privileges so richly bestowed upon us. Then when the last trumpet shall sound and the time which God has fixed for the redemption of his purchased possession shall be fully come, we shall be claimed by him as his property, his portion, his inheritance for ever. 2. In. How solicitous ~~to~~ is God to counteract the wickedness and folly of man. A subordinate end of the Jubilee was to counteract the avarice of some and the prodigality of others. But it is a very principal end of the gospel to remedy the miseries which men have entailed upon themselves. ~~When~~ Well might God have said to the whole human race ye have sown the wind and ye shall reap the whirlwind. But instead of that he says, ye have sold yourselves for naught, and ye shall be redeemed without

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money. I have no pleasure in the death of a sinner. Turn ye, turn ye. Why will ye die. Let not then these gracious declarations reach our ears in vain. Behold the year of the Lord's redemption is come. The perfect law of liberty is now proclaimed. The Lord himself now preaches deliverance to the captives, and the opening of prison to them that are bound. He says to the prisoners of sin, go forth and shew yourselves. The Lord grant that none here present may this day put from them the words of life or hear the sound of the gospel trumpet in vain because they who neglect to obey now will find in a short time their day of grace and mercy gone for ever, gone, and will only have their own unbelief and impenitence to blame when they come at last to be banished from God's presence.

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Lastly how blessed are they who embrace the glad tidings of the gospel. We can easily conceive the blessedness of one who is instantly restored from poverty and cruel bondage to the possession of liberty and affluence. But who can estimate aright the happiness of those who are freed from the curses of the law, the fears of death, the bondage of sin and the damnation of hell? Who can fully appreciate the joy of a trembling and condemned sinner, who by the sound of the gospel is enabled to call God Father and heaven his rightful inheritance. ~~Wh~~ Well might the psalmist say, happy are the people that are in such a case. You blessed are the people who have the Lord for their God. They have nothing to fear. Their names are written in heaven. They are entitled thro their redemption to

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an inheritance incorruptible, undefiled and that fadeth not away. They have cause to rejoice ever more because they will have done with pain and sin and sorrow and will be admitted into the fullness of joy at God's right hand when they once leave this mortal state. Then they will rest from their labors and be for ever with the Lord.

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## **Sermon 94**

This sermon uses Simeon's outline.

Isaiah 45 Chapter. V<sup>s</sup> 23-25. I have sworn.

To those who know the infinite importance of the doctrine of Christ it is very gratifying to see the irresistible evidence of it in the Old Testament as well as the New. His character is spoken of in all the sacred writings and he is both by the prophets as well as the writers of the New Testament represented as a divine person. To him gave all the prophets witness, who is it that in the two preceding verses says, I am the Lord. I am God, a just God & a Saviour. There is no God else beside me. There is none beside me. There is none else. Is this a creature that uses this strong language? Who is it that in the text presumes to swear by himself, that arrogates to himself universal

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dominion, and that so frequently appropriate to himself, the incommunicable name Jehovah. Is this a creature? Who is it that can fulfil the promise here made to his friends, or execute the judgements here denounced against his enemies? Will any one presume to assert that this is a mere creature. No person who is not blinded by the prejudice, or warped by controversy can doubt one moment but that it is the supreme God that is speaking thro out the whole passage, yet this very passage does St. Paul apply to Christ affirming that it was a prediction of his final victory over sin, death & hell and of the appearance of the whole human race at his tribunal. Why doest thou judge thy brother, or why doest thou set at naught thy brother.

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For we shall all stand before the judgement seat of Christ for it is written as I live saith the Lord every knee shall bow to me & every tongue shall confess to God. In the words of our text we find a solemn oath sworn by God himself, and for the further illustration of them we shall consider 1. The subject matter of the oath. 2<sup>ly</sup> Its accomplishment. 1. To comprehend this aright we shall notice particularly those very opposite circumstances which are appointed to take place before the predictions in our text were to receive their accomplishment. Christ was to be insulted by his whole nation and his claims of messiahship were to be made the subject of profane ridicule. He was not only to be rejected but to be crucified as a malefactor, and to die as one unable to save himself.

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His enemies were to enjoy a momentary triumph and his followers to be dejected, confounded and disappointed. But that these things should not be a stumbling block to any, it was here pretold that all these circumstances should be speedily (*sic*) reversed. In this view the oath relates to the four following things viz. to the exaltation of Christ, to the advancement of his kingdom, to the confusion of his enemies, and the final salvation of his people. 1. To the exaltation of Christ. Christ as king of kings & Lord of lords had an undoubted right to

universal empire. Every creature was bound to render him an unlimited and unreserved obedience, but it was preseen that instead of submitting to him his creatures would

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rise up in rebellion against him, and cry out with one voice, we will not have this man to reign over us. Christ however laughed them to scorn and held them in derision and told them by his prophet many hundred years ~~ago~~ before that every knee should bow to him, and every tongue should take an oath of allegiance to him as the only sovereign upon earth. At least if they did not do this willingly as an expression of their unfeigned subjection to him, they should do it in effect against their will by suffering the punishment due tot their rebellion. We must love, serve and obey him as our king or he will take vengeance upon us for our disobedience, and there is none that can deliver us out of his hand for there is none that can oppose his

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his will. The oath in our text not only relates to the ~~advancement~~ (exaltation) of Christ but also to the advancement of his kingdom. While here upon earth he was to be considered as vile, yea the vilest ~~upon earth~~ of mankind, and to appear weak as other men, he was to be despised and rejected of men says the prophet. But in due time he was to be regarded not only as righteous and powerful but as the only source of righteousness and ~~this~~ strength to al his creatures. This is the name by which he shall be called, the Lord our righteousness. In themselves all men are ungodly, and without strength, feeling therefore their guilt, and helplessness, they are to come to

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him and to depend upon him for all they want. They are to receive him as their wisdom etc. The oath hath not only respect to the advancement of Christ's kingdom but also to the confession of all his enemies, notwithstanding his unspotted innocence ~~he was~~ and unbounded kindness he was to be an object of abhorrence to his whole nation. He was to come to his own but his own was not to receive him. But their triumph over him was to be of short duration. The time was soon to come when they should see him whom they had pierced and mourn. Behold he cometh with clouds says St. John, and every eye shall see him etc.

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Their violence was soon to be recompensed upon their own heads, unless by previous repentance & faith in his blood they obtained the remission of their sins. At all events they should be ashamed & confounded, whether penitent and pardoned or impenitent and condemned. Every soul of man must sooner or latter be convinced of the evil of sin. It will be attended with great distress of mind either in this world or in that which is to come. Men must either be brought to confess with Paul that they have been blasphemous, injurious persecutors, nay the chief of sinners, or acknowledge the justice of that sentence that consigns them over to everlasting darkness and despair. What a serious reflection is this to think that all men

without one exception must be brought to this dreadful state of punishment unless by timely repentance they obtain a

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pardon. But it is not likely that those men should obtain a pardon while [they] feel no inclination after God, who are not afraid of his judgements nor esteem his mercy. For all who do obtain mercy, seek it earnestly and with all their hearts. As God has sworn with an oath to destroy the wicked, to overwhelm (*sic*) them with confusion so has he sworn that he will save them that fear him. His enemies are the seed of profane Esau. But his friends are the seed of Israel his chosen, whose prayers prevailed with God and whose example they imitate. These were for a time as men to be disappointed of their hopes, but ere long their expectations founded upon the word of Christ, were to be abundantly (*sic*) justified in the sight of men and their persons too were to be justified in the sight of God so that before both God & man they should have reason to glory in the name of Jesus. In the Lord shall the seed of Israel be justified and shall glory.

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What a great promise is this for all of the spiritual seed of Jacob. The glory here spoken of in our text is not a transient glory, a joy that may continue for a day. But it is everlasting glory, it is everlasting joy. Thus shall all be blessed that fear God. They shall all triumph in Christ as the rock of their salvation. The oath of God in our text had respect to the exaltation of Christ as a prince and Saviour, the advancement of his kingdom, the confusion of all his enemies, and the salvation of his people, in confirmation of which we proceed to state in the 2<sup>d</sup> place the certainty of its accomplishment. If God had simply asserted these things it would not fail but that they should come to pass, for God is not a man that he should lie etc. The counsel of the Lord shall stand and the thoughts of his heart from generation to generation

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but for our fuller conviction he hath sworn and because he could swear by no greater he hath sworn by himself. His word is gone forth in righteousness & truth, nor shall it return till every jot or tittle of it be fulfilled. But it has already been fulfilled in part. At the hour of Christ's death his enemies thought they had gained their end. They wagged their heads at him in great derision and said he saved others himself he cannot save. He whom they had arrayed in mock majesty and crowned with thornes (*sic*) and before whom they had bowed the knee in derision and contempt, crying Hail, king of the Jews, had expired on the accursed tree an object of universal execration and abhorrence, and his followers were scattered as sheep that had no shepherd. The leader being destroyed, it seemed as if this infant sect like others that had

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preceded it were crushed and brought to nought. His enemies were so fully convinced that they would hear no more of Jesus and his doctrines now he was dead, that they seem to take no notice of his sorrowful disciples who stood by his cross weeping. How very much alive



were the public resentment against our Lord's disciples a few hours before. Peter was accused three times with being one of his disciples, and was in danger of being apprehended on that account, while all the other disciples had forsaken Christ and fled for safety. But now they are in no danger they may look upon him while hanging upon the cross. They may wring their hands & weep and make lamentation over him, and none regard them. None felt for their affliction and none were under the smallest apprehension that they

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should any more be troubled with the doctrines which Jesus had taught. He was now dead. Pilate had complied with their request and had delivered him over to be crucified. It now only remained that Jesus should be proved an impostor by watching his tomb for three days, and then their victory would be complete. They said unto Pilate, we remember what this impostor said, that in three days he would rise again. Jesus was laid in the sepulchre (*sic*), the stone is rolled to the door, the seal is put, and the guard is set to watch the sepulchre (*sic*). But in vain were the stone, the seal, the watch. At the appointed hour he burst the bonds of death asunder and rose triumphant over the grave, and the affrighted guards fled into the city to relate the wonderful event. Now began the glorious exaltation of Jesus which speedily (*sic*) reversed the scenes that had

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been exhibited. He had now died once for all and death had now no more dominion over him. His bitterest enemies the chief priests and rulers already stood confounded and know not what now to do. The fact was clear that he was risen from the dead. They were alarmed lest this fact should come to the knowledge of the people. They had no alternative but to propagate a falshood (*sic*) to conceal their guilt and shame and therefore suborned the guard with large sums of money to say that his disciples came and stole him away while they slept. However his disconsolate people soon found to their inconceivable joy that their Lord was risen indeed. He appeared unto them again and again. He eat and drank with them. He conversed with them in the most loving

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and tender manner, revealed to them the meaning of the different prophecies and taught them the nature of his spiritual kingdom. They also saw him ascend up into heaven and then returned to Jerusalem with great joy. The city where all these wonderful events had taken place, in which the eternal happiness of millions then unborn, was involved. It was but a few days after his ascension (*sic*) when according to his promise he sent down the Holy Ghost, and thereby completed the confusion of his enemies and the triumph of his friends. Instantly not less than 3000 of his most inveterate enemies bowed the knee unto him and swore an oath as it were of allegiance to him as their rightful sovereign, tho they had just before seen him crucified thro weakness and aided in his death. Yet now

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now they came to him that they might obtain righteousness, life and strength thro him. What confusion now sieged the rulers of the Jews who still retained their enmity to him. They knew not what to do. They saw thousands of their countrymen believing on him as the Saviour of the world and even many of the priests became obedient to the fact. All their efforts were now in vain. The more fierce their opposition was the more the word prevailed, so that in a little time not only Jerusalem, but all Judea, yea the whole Roman Empire were filled with the converts to the cause of Christ. Now the disciples triumphed in their turn. It is true they had no civil authority. They did not subdue

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by carnal weapons, but they used the sword of the Spirit which is the word of God and by this all powerful weapon they subdued the nations to the obedience of faith, and from that period to the present time thousands in every place have been justified by his blood, and have gloried in his righteousness.

God's oath shall be more fully accomplished in the day of judgement. It is in reference to this period in particular that the apostle cites the passage before us. (We must all appear before the judgement seat of Christ.) As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Then indeed it will be verified to the utmost. The submission of his people will be more entire, their acknowledgements more grateful and their glorying more divine

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than they could be in this world, while the subjugation of his enemies and their confession before him will be complete when he shall say to them, as to those of old, many good works did I for you. For which of them did you hate me. For you I left my glory and veiled myself in human flesh. For you I sojourned upon earth and died upon the cross for you. I sent my messengers in my name and to beseech you to accept my mercy but you would not. You refused to have me to reign over you. How will the wicked in that day be ashamed and confounded when they stand before his judgement seat, when they behold him who once gave himself a ransom for poor sinners.

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This day my brethren will surely come. We shall all most assuredly stand at the judgement seat of Christ. This will be an awful & a trying day. We may conceive the deity now in order to stand forth before the assembled universe, and with hand lifted up to heaven, swear, as sure as I am God thus and thus shall it be with my friends and enemies. Must not then sinners be more deaf than adders, and more obdurate than rocks if they do nor hear and relent at the voice of their God. Oh that men would no longer trifle with their eternal interests. We may argue as we please against the word of God but we cannot invalidate its tremendous declarations and curses. Our unbelief and contempt will not alter the truth

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of God's word, nor remove from us one curse. Whatever God says he will do and when he tells us the wicked shall be turned into hell and all the people that forget him. They day will come when this shall actually take place. Consider these things then all ye who are living without God, who now despise his mercy and neglect his salvation. Your day of reckoning is coming. You will soon be called upon to make up your accounts to shew before an holy, just and righteous God, how you have lived here. And what can you answer him for living in the open violation of all his commandments. This consideration may make little impression upon your minds now. The love of sin may carry you away, and you

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have made up your mind to walk after the sight of your eye, and after the desires of your hearts, totally regardless of a future judgement. But that God with whom you have to do is angry with you every day and will soon command you to be cut down as cumberrers (*sic*) of the ground and then what will you do. If you have no reconciled God to go to in the stormy night of death, you must then sink to rise no more into that pit of destruction where the smock (*sic*) of your laments will ascend up for ever and ever.

Lastly let every subject of the Redeemer's kingdom rejoice. The same oath that confirms the eternal destruction of the wicked secures the eternal salvation of them that fear God.

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God would not swear with an oath id it was not to comfort his people and establish their faith in his promises. They have the surest foundation to rest upon. He will be always mindful of them and in death and in judgement he will be with them and will finally complete all his promises and confirm his oath when he shall command them to enter into the joy of their Lord.

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Let the righteous then rejoice at the prospect before them, a prospect of eternal blessings and glory. Let them bear patiently their present trials and temptations for they will not be long. In a little time they will reach the heavenly Canaan where the justified cease from etc. Then all their troubles will end, as in a moment. Their sun shall then no more go down. Remember you will soon come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angles, to the general assembly and church of the first born which are written in heaven and to God the judge of all, and to the spirit of just men made perfect and Jesus the mediator of

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whom you once enter this glorious society and sit down with Abraham & Isaac and Jacob in the kingdom of God. There as Dr. Watts beautifully observes, you may bath your weary souls in seas of heavenly rest.

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## Sermon 95

This sermon covers the topics of: The Spirit and prayer. Teaching on the Trinity. The necessity of the atonement.

The sermon uses Simeon's outline.

Ephesians 2 Chapter V. 18. Thro him we have access by one Spirit unto the Father.

As there is no question more important so there is none more beyond the reach of unassisted reason than that which Balak put to Balaam, wherewith shall I come before the most high God. Many have been the expedients which have been devised for obtaining acceptance with God but there has been only one true way from the beginning, viz. thro the sacrifice of Christ. This has been gradually revealed to man with increasing clearness but was never fully manifested till the days of the apostles. The sacrifices of the mosaic law threw considerable light upon this interesting subject, yet while they revealed they tended to obscure it, for the Gentiles were forbidden to enter into the sanctuary and had a court assigned to them called the court of the Gentiles. If they became proselytes to the Jewish religion they were to gather with the received into the sanctuary or outward

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court of the temple. The priests & Levites were admitted into the inner court & the high priest into the holy of holies, but that only on one day in the year. Now the apostle tells us that by these distinctions the way into the holy of holies was not yet made manifest, but in due time Christ himself appeared and by his death both fulfilled & abrogated the ceremonial law, since which period the difference between Jew & Gentile has no longer subsisted. The partition wall which was thrown down & the vail (*sic*) of the temple was rent in twain in token that all, whether Jews or Gentiles were henceforth to have an equal access to God thro Jesus Christ. It is our present intention to shew 1. the way of access to the Father. 2<sup>ly</sup> The excellency of this way. The text continues a brief summary of all that God has revealed upon this subject. It informs us that the way to the Father is thro the ~~Spirit~~<sup>190</sup>

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The high priest under the law was the mediator thro whom the people drew near to God & by his typical mediation we see how we are to approach our God. He entered into the holy place with the blood of sacrifices & afterwards burnt incense before the mercy seat, representing by the former the sacrifice of Christ & by the latter his prevailing intercession. Without the blood of Christ offered in sacrifice for us, no mn could ever have found acceptance with God nor would that have availed if he had not also gone within the vail (*sic*) to be our advocate with the Father as well as the propitiation for our sins. Even if we had been pardoned in consideration of his death, our reconciliation with God would not have continued long. We should soon have renewed our transgressions and have provoked God utterly to destroy us.

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<sup>190</sup> The page is torn at this point and the replacement word is missing. Simeon has, "through the Son".

But by this twofold mediation of Christ divine justice is satisfied for the offences we have already committed and the peace that has been effected is maintained inviolable.

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Now our Lord declares that there is no other way to the Father but this, I am the way, the truth & the life. No man can come unto the Father but by me. & St. Paul assures us that in this way we may all draw nigh (*sic*) to God with boldness & confidence. Having therefore brethren Hebrews 10 Chapter V<sup>s</sup>. 19-22. Tho we come to the Father thro the Son, yet we must come by the Spirit. Thro him we have access by one Spirit & we know not how to pray to God aright, unless the Holy Spirit help our infirmities. Romans 8. V. 26. We have no will to approach unto him unless the Holy Spirit incline our hearts. Draw us & we will run after thee was the the (*sic*) prayer of the saints of old. I will run the way of thy commandments etc. Even in those who truly fear and serve God there still remains so strong a disinclination to prayer that unless the operations of the Spirit of God are powerfully felt they find an almost insuperable difficulty to perform this duty. Moreover if we have no power to exercise spiritual

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affections at a throne of grace unless the Spirit as a Spirit of grace & supplication give us a broken and a contrite heart. I will pour out upon the house of David etc. Without [th]is aid we are only like a ship whose sails are spread in vain unless there is a wind to fill them. Even St. Paul, it should seem, had never prayed till his real conversion to God, behold he prayeth etc. Lastly without the Spirit we have no confidence to address the majesty of heaven, we are deterred by a sense of guilt and are ready to think that it would be presumption in us to ask any things at the hands of God. The Holy Spirit must be in us as a Spirit of adoption before we can cry Abba Father. Thus there is a necessity for the mediation of Christ to remove our guilt so is there also of the Spirit's influence on account of our weakness, since without his assistance we have no real knowledge of our wants, nor any confidence

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to plead with God in faith and earnestness. The way to God being now clearly pointed out to us, namely thro the Son of God & by the Spirit we come in the 2<sup>d</sup> place to consider the excellency of this way. In the first place this way gives us a wonderful discovery of God himself. What an astonishing view does this give us of the divine nature. Here we see manifestly the existence of three persons in the godhead. Here we see the Father to whom we are to draw nigh together with the Son, thro whom, & with the Spirit, by whom, we are to approach to him. These are evidently distinct tho subsisting in one undivided essence. Moreover the offices of the three persons ~~in the persons~~ in the Trinity are so necessary, and suitable for us poor sinners, we cannot speak of them but with the most heartfelt joy, nor can we confound their different offices, but receive them as they are stated in the holy scriptures.

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The Father is the original fountain of the deity, of all glory and mercy & truth. Christ is the mediation between God & man, and the blessed Spirit is the agent ~~thro-who~~ by whom we are enabled to approach unto him. That each of these divine persons is God is as plainly revealed as that there is a God, tho we are unable to explain the mystery of the holy Trinity. It becomes us poor finite ignorant, sinful ~~beings~~ mortals to adore with humility and gratitude the plan of infinite wisdom for our redemption, and not to cavil against the ways and word, and works of God, lest he leaves us to wander and perish. While we are lead to view God as he exists in himself we cannot but contemplate his goodness to us. What greater proof can possibly be given than that the sacred three should so interest themselves in our salvation, that the Father should devise such a way of our

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acceptance with him, that the Son should open such a way by his meritorious death, and his prevailing intercession for us, and that the Holy Spirit should condescend to guide us in it and to keep us in it unto the end. How wonderful how mysterious is all this love. How little known to the generality of mankind and how little reguarded (*sic*). Few there are who feel any gratitude in there (*sic*) hearts to God for his so loving the world. Few esteem the Saviour for redeeming the world with his own precious blood and few ever thing (*sic*) of the blessed Spirit's operations. However these things are calculated to produce the most salutary effects upon the minds of all who receive them what consideration can be more awakening to the human mind than this subject opens unto us. We might ask, was such a dispensation necessary in order to our restoration to the divine favor.

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Must the Father send his only Son to die for us? Must the Son atone and intercede for us. Must the Holy Spirit ~~deceend~~ descend from heaven and dwell in our hearts? Can none of us be saved from eternal death in any other way than this? How deep then mus[t] have been our fall, how great our guilt? How desperate our condition, and how inconceivably ~~great~~ dreadful must our state be if we neglect so great salvation? On the other hand what can be more encouraging than to see what abundant (*sic*) provision has been made for us by a God of love. What clearer evidence can we have of his willingness to save us. What firmer ground of confidence can we desire than than (*sic*) the sacrifice and intercession of the Lord Jesus Christ. What further

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aid can we want than the Holy Spirit to guide us. Let us think upon these important subjects. What God the Father hath planed (*sic*) for our salvation. What God the Son hath executed, & what God the Holy Spirit hath revealed and is able and willing to reveal unto all that come to God by him. We shall now conclude this subject with an address to three descriptions of persons, 1. to those who never seek access to God in prayer. Our Lord told the Jews if he had not come and spoken unto them they had not had sin, but that now they had no cloke (*sic*) for their sin. How true may this be said of all those who refuse to come to God in the way

pointed out for them. Surely they must be without excuse, and if they continue *se* (in sin) without hope also, for in no other way than

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this can we draw nigh to God, nor will he draw nigh to us. Ye will not come unto me said our Saviour to the Jews that ye may have life. So he now says of all here present who neglect his salvation. Ye will not come unto him. The love of sin keeps you from the blessed Jesus and in a short time if you continue in it will separate you from him for ever. Now is the accepted time, now is the day of salvation. Now God is ready to pardon and absolve you from all your sins. Jesus. He lives to plead for you before the mercy seat. The Holy Spirit is ready to help you to pray to repent, and to believe. Oh sin not any longer against the love of God by neglecting his offered mercy. Count not the blood of the

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everlasting covenant an unholy thing and do not despise to the Spirit of grace. God has blessed you with his gospel. To you and your children is the word of this salvation sent. Repent therefore and turn unto the Lord and receive the benefits of his death and intercession. One would think the joys of heaven, the glories of the upper world, the favour and love of God, and the eternal happiness which he promises to all them who obey him, would be sufficient to draw all men to Jesus, that all would run to obtain this blessed prize of eternal life as soon as they were told that they might enjoy it. But alas, few believe the report. Few think it worth while to pay any attention to the concerns of their

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souls. What shall we eat, what shall we drink etc. occupy the thoughts of the greatest part of mankind. The lust of the eye, the lust of the flesh & the pride of life carry men headlong to destruction. For these mere trifles they sacrifice the eternal interests of their souls and dround (*sic*) themselves in perdition. While this subject affords no hope to those who never seek access to God in prayer, it is a certain ground of rejoicing to all who do attempt to draw near to God. Let the fearful soul take encouragement. Consider what God has done to save you. Your sins may alarm your consciences, but believe God is ready to pardon. Come boldly to the throne. Lastly. Let those who have come to God

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thro the Son, and by the Spirit, rejoice. You have already tasted that the Lord is gracious. (You have Christ in you the hope of glory.) Continue steadfast in prayer and supplication. Let your fellowship be with the Father & with his Son Jesus Christ. Walk in him, and put on the Lord Jesus (& ye shall not fulfil the lusts of the flesh). Imitate his holy example and consider what cause you have for thankfulness and gratitude to God. You have nothing that is good, but what you have received from above, for every good and every perfect gift cometh down from the Father. Consider who hath made you differ (from a world that lieth in wickedness), and bless God for his grace, and Holy Spirit that hath been so effectual in you as to deliver you from the power of the prince



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of darkness, and to translate you into the kingdom of his dear Son. Walk in the light as he is in the light, and let your yea be yea, and your nay be nay. Study to be holy in all manner of conversation, and the God of peace shall keep you blameless unto the coming of our Lord Jesus Christ. How infinitely happy will you then be when you shall behold the lamb that was slain and shall be welcomed into his presence with, come ye blessed of my Father, inherit etc.<sup>191</sup> Eye hath not seen etc. Now are we the sons of God saith St. John but it doeth not yet appear etc. What a sure ground of rejoicing have the believing souls. What certain hope of eternal glory? The world may frown upon them, may cast out their name as evil, may hate and persecute them, but great is their reward in heaven. Noting that the world can do can rob them of their incorruptible inheritance which is reserved for them in heaven. All weapons formed against them shall fail, for who shall separate them from the

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love of Christ. St. Paul was persuaded that neither ~~life~~ death nor life etc. This was a blessed persuasion and caused him to glory in tribulations because he knew that vain were all the attempts of earth & hell to prevent his final salvation. He knew that God had called him by his grace, had revealed his Son in him, had filled him with an hope full of immortality and ~~had~~ that he would not leave him to perish but that he would most assuredly bring him to his holy hill, to Mount Zion, to the city of the living God, the heavenly Jerusalem, that he should there sit down with an innumerable company of angels, with the general assembly and church of the first born, and with Jesus the mediator of the New Covenant, and be for ever with him. We may safely add that such honor shall all the saints have at last. They shall all with open face behold the glory of their redeemer's kingdom and shall be sharers with him, who hath loved them & washed them from their sins in his own blood. You who have believed on Jesus look forward to the day of his appearing. He will come quickly and take you to his holy habitation, whatever your present feelings and distresses may be ~~you shall~~ however great your fears and temptations. Yet you shall finally overcome thro him that hath loved you and called you with an holy calling.

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<sup>191</sup> The style of writing changes at this point from a thick pen stroke to a thin one. It may be Marsden has simply changed pens or he may have added what follows at a later time.

## Sermon 96

This sermon fragment (eight pages) uses Simeon's outline on the passage Luke 18:6-8.

no compassion would possibly move his heart. He could behold the tears of the poor injured widow without any feeling, without any emotion of mind. Such is the nature of sin when it obtains dominion over men's consciences. They become hardened and seared. At last he acknowledges that he was overcome by her importunity. She teased him till he was compelled to hear her complaint. Our Lord tells us that he would not for a while hear her, but afterward he said within himself, tho I fear not God nor regard man, yet because this widow troubleth me I will avenge her lest by her continual coming she weary me. From his own language this man gloried in his contempt of all laws, human and divine. He neither feared God nor regarded man. At the same time he could not bear the constant intreaties (*sic*) of this poor widow. He was afraid of being wearied or even stunned by her cries.

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He therefore to save himself trouble without the smallest wish to do justice to the poor widow, but merely to get rid of her, interposed on her behalf, and did that for his own case which he ought to have done for the principles of justice & humanity. Thus he proclaimed his own shame & guilt, but by his conduct declared in a most striking manner the ~~effae~~ efficacy of importunity, or prayer. His conduct bad as it was may impart instruction to our souls. While we consider in the 2<sup>d</sup> place the improvement suggested by our Lord. Our Lord makes a twofold application of the subject. 1. In a way of instruction we all in a spiritual & religious sense resemble this helpless widow. We are beset with enemies, both within & without. Our conflicts with indwelling corruption are great & manifold. We have, moreover, to contend with all the

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powers of darkness for we wrestle not says the apostle against flesh & blood but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places. Nor have we in ourselves any strength to resist our adversaries. Without me you can do nothing said Christ to his disciples but God the judge of all will help us if we call upon him. God has promised to hear the supplications of his people. Ask and it shall be given etc. He hath declared that he will cast out none that come unto him. He may indeed for wise reasons delay his answer to the prayers of those who call upon him. No doubt Daniel prayed to be delivered from the ~~af~~ hands of his enemies long before he was cast into the den of lions (*sic*). And God could have saved him before as well as after. A greater than Daniel we find prayed

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and that earnestly with strong crying & tears, and did not receive an answer to his petition for what he prayed. Oh Father, said the blessed Jesus, if it be possible let this cup pass from me etc. Enlarge upon this. God may even bear long with us so as to make us think that he will not

hear, but we may rest assured that he will not fail to help us in due time. John do (*sic*) doubt cried unto the Lord before he was cast into the sea, but the Lord only answered his prayer in the whale's belly. This may be strongly deduced from the parable before us. The widow was a stranger not at all related to the judge, but real Christians are God's elect, his favoured, and peculiar people. The unjust judge was not interested in granting her petition but God's honor is concerned in relieving the wants of his people. His oath & promise are both given for them. We may even address him in the language of holy David.

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Arise O God. Plead thine (*sic*) our cause. Remember how the foolish man reproacheth thee daily. This poor widow must have known the character of the judge to whom she applied, and that she had little hope of prevailing with such a merciless and unfeeling magistrate to have her complaint attended to. But this is not the case with us. We have a loving and compassionate Father, who is called the Father of all mercies & God of all consolation. Therefore we may come boldly unto him, and obtain mercy and grace to help us in time of need. The poor widow apparently had none to intercede for her with the unjust judge. She had no advocate to plead her cause and state her case. But we have a righteous and all prevailing advocate who ever lives at God's right hand to intercede for us. Him the Father heareth always. Hence what

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encouragement have we to come to God. Our complaints are sure to be heard and attended to. ~~She was~~ The poor widow was in danger of irritating the judge by her intreaties (*sic*). ~~He~~ Such a man might have accused her of insolence and contempt and cast her into prison in consequence of her continual application to him, as she would not take any denial. But the more we intricate God, the more he is pleased with us. We cannot offend him by calling upon him. Nay his positive command is call upon me in the day of trouble etc. The prayer of the upright is God's delight. Unto that man will I look, that is poor etc. We cannot call upon him too much. The eyes of the Lord are over the righteous & his ears are open to their prayers. Notwithstanding all the difficulties this poor widow had to encounter

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she obtained her request. How much more shall we, who in lieu of her difficulties have such abundant (*sic*) encouragements. Surly the inference is as consoling to the human mind, as it is plain and obvious and our Lord with peculiar earnestness confirms it in verse 7-8, "shall not God avenge etc. Nor can that be considered too late that comes in the fullest season. Having now opened this parable by way of instruction, we will make a few remarks by way of reproof. There is but little of such importunity to be met with amongst men in their addresses to God, as this poor widow manifested to the unjust judge. Nor is this to be wondered at since there is so little faith on earth. Few believe God's word. Few are convinced of the miserable state they are in by sin. Faith is the principle from whence earnest prayer proceeds. If we believe the declarations of God respecting us we must

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we must feel ourselves weak and helpless. If we credit his promises we shall acknowledge his readiness to assist us. They that come to God etc. If we believe the reality & importance of eternal things we shall most earnestly seek help from God, nor shall we be willing to wait till he see fit to answer us, but shall cry, again and again unto him till he hear our prayer, and send us relief from his holy habitation. I waited patiently for the Lord said David etc. And again, I had verily fainted unless I had believed to see the goodness of the Lord in the land of the living. Hence he could say to all such mourning souls (as himself), wait on the Lord, and he shall strengthen your heart. But how little is there such faith in the world. Faith that that (*sic*) convinces me that I am lost, and that God can & will save me. Nay there are very few that are faithful to their own convictions, that act according to them and will pray to God for what they know they want.

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## **Sermon 97**

Simeon does not have an outline on this passage.

This sermon is important in that it seems Marsden has developed his ideas of the value of secular discipline to change behaviour, as opposed to conversion to Christ changing a person's life.

1 Peter Chapter 4. V<sup>s</sup>. 4 & 5.

Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you, who shall give account to him that is ready to judge the quick & the dead.

The grace of God which bringeth salvation, when it is manifested in the conversion of a sinner makes such a wonderful change in the person upon whom it is bestowed as astonishes the world. Parents wonder at the alteration in their children & children are surprised (*sic*) at the change wrought in their parents. The Spirit of Christianity & the spirit of the world are always diametrically opposite to each other. Woe unto you says our Lord when all men speak well of you.

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He knew the more holy & righteous a man was the more he would be contemned and despised by the world and that it was impossible for a good man not to have enemies. As our Lord had endeavoured to fortify the minds of ~~the~~ his disciples against the variety of trials thro which they had to pass, they also endeavoured to prepare their followers for similar sufferings. Sometimes they spake of the sufferings of the prophets & the end of the Lord with them, how holily they lived, and how gloriously they died with a view of strengthening the minds of the Christians and establishing them in the faith of the gospel. They also dwelt much upon the sufferings of Christ and held him forth as a pattern of patience & humility, & exhorted their hearers to follow his

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example. The apostle Peter begins this chapter out of which our text is taken with putting the believers in mind of what their Saviour had done for them. For as much then, says he, as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind. Let this consideration fortify you against impatience & faintings under your trials for his sake. Then he shews how a Christian ought to live, what care & attention he ought to pay to his walk & conversation. That the past time of his life ought to suffice him to have wrought the will of the Gentiles, when he lived before his conversion, in the gratification of every sinful lust & passion, in excess of wine, revellings, banquetings and abominable idolatry. This was your former miserable condition O ye Christians, before the glad tidings of the gospel reached your ears and the grace of God had affected your hearts.

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But now you have cast off all these your former lusts, you have turned from your wicked ways to serve the true & living God, and are now devoted to his service. Since this change hath (taken place) in you, your companions and friends look upon you with coolness & indifference and think it strange that ye run not with them etc.

In the words of our text three things offer themselves to our consideration. 1. The Christian's opposite course to the world. 2. Their opposite thoughts and speeches of this course. 3. The supreme & final judgment of both.

1. The Christian's opposite course to the men of the world. The latter run to excess of riot. The former runs not with them. Tho all natural men are not in the grossest manner guilty of running to excess of riot

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yet they are all some way or other lavishing away their time & strength in the pleasures of sin, each according to his (own) natural inclination. They are all departed from God, are all bent upon folly, all living contrary to the express command of the Almighty. Some are literally spending their days in rioting & drunkenness, in every kind of uncleanness & licentiousness. Others are drunk with the cares of this life. Take heed to yourselves says our Lord least at any time your hearts be overcharged with surfeiting & drunkenness & the cares of this life, what ever it is that draws away the heart from God, however plausible and reasonable it may appear ruins and destroys our souls. The wicked run to excess of riot. They are carried swiftly along

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like a river by the impetuosity & violence of their own lusts & passions. It is not easy to stop a swift running river, yet this may be much easier done than to stop a sinner in his mad career of sin. The one may be done by created, but the other can only be performed by an uncreated power. And if one sinner, taken a part, be so unconvertible, by all created power, how much more hard a task is it a public reformation, and turning a land from its wickedness. Outward restraints are good, but can avail but little towards inward conversion. How lamentable [it] is to behold the whole race of mankind like sheep going astray each pursuing a course of sin which must end in ruin & destruction. And this is the true state of all unconverted

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men. they are all gone astray, they are all together become abominable, there is none that doeth good, no not so much as one. Are not many of you running to excess of riot. Are you not spending your money for that which is not bread & your labor for that which profiteth not. You are squandering away your golden moments which God hath given you for the best of purposes, moments that can never be redeemed, for that which cannot give you the smallest satisfaction etc.

This is the course the unconverted part of mankind run, but ye run not with them says the apostle. The righteous are pursuing a different course. They are running counter to the grand

current of the world. There is a spirit within them whence their contrary motions flow. The believer sets the example of his

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Saviour against the example of the world and the Spirit of Christ against the spirit of the world. By the Spirit of Christ within him he is enabled to overcome the spirit of the world. Looking unto Jesus the great captain of his salvation he holds on his way against all opposition. His Lord is set down on the right hand of God and he is determined to obtain the same honor and glory. This is the prize of his high calling which he had in view. Enlarge upon this.

the Spirit of Christ shews the believer the baseness of the ways of sin, & the wretched measure of their end. He is sweetly drawn with the cords of God's love in the path of his comm[ission]. We come in the second place to speak of their opposite thoughts and speeches of each other. The Christian and the carnal man are wonderful to each other. The carnal man wonders to

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see the Christian living such a life of self denial, and the Christian wonders to see unconverted men so much bewitched with the trifles & vanities of the world. He wonders that the delights of sin can so long entertain and please men so as to cause them wholly (*sic*) to neglect Christ and his great salvation. They are wise and provident in laying up a few earthly things but have no concern about laying up any treasure in heaven. The Christian knows by experience the depravity of mankind, yet he is astonished to see the blindness & stupidity that madness & frenzy which mark the course of a carnal man. There is so much unreasonableness in his conduct, such a total stagnation of all true concern about his only interest, the salvation of his soul. The Christian pities the men of the world. He mourns over them and prays for them

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and would gladly be the means of plucking them from the jaws of eternal death. On the other hand, the carnal man seeing no beauty in religion having no relish for God's common wonders that a Christian can spend so much time in the duties of religion, why secret prayer should afford him so much pleasure. The penitent when seeking after communion with God experiences more pleasure & enjoyment than all the gratification which the world can give. The bitterest exercise of true repentance fills the soul with holy joy, the very tears which he shed for his sins are sweet. When he has once tasted that the Lord is gracious (*sic*), he from that moment loses all his relish for sin and sinful pleasures.

Carnal men when any of their companions happen to be converted

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wonder how it comes to pass that they can part with the pleasures of sin so easily. They think it impossible. Hence they speak evil of them.

We come now to the third thing proposed. The supreme and final judgment of both. They shall give account unto him who is ready to judge the

Tho the wicked readily (*sic*) forget their scoffs and reproaches which they cast out against the righteous, and the righteous are ready to pardon and forgive them, yet they will not pass so. They are all registered and the great day shall call them to an account for their riot & excess, for their evil speaking and persecution of the righteous. It is many (*sic*) be remarked that in the Colony there is little persecution for righteousness sake.

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What is the reason of this. Because there is little righteousness among us. There is nothing to excite persecution. I would to God there were. We should be a more happy, a more prosperous people than what we are, because we should have more righteous persons amongst us. It is no mark of our good condition that there is no persecution, but the reverse. If we are not persecutors we ~~are~~ run to excess in riot. This you must allow. We each of us must give an account unto him who is ready to judge the quick and dead. What account are many of you likely to give? Some of you have lived 20 others 30 others 40 years. What have you been doing all this time. Remember all your actions and words

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are carefully registered in God's book of remembrance (*sic*). The common conversation of many of you is nothing but obscene and impure language. Your throats are like an open sepulchre. The language of Sodom and Gomorrah is the language which many of you speak. You can hardly open your mouths without belohing (*sic*) out oaths, curses & blasphemes. To hear the cries and the infernal imprecations and speeches which proceed from running to excess in riot would make one sometimes imagine that hell was removed from beneath. Our crying sins are greater than those of Sodom, and have entered in to the ears of the Lord of Sabbaoth.

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O tremble ye blasphemers, for your day is coming. The Lord will be avenged upon such as you. My duty calls loudly upon me to warn you of your danger, and to exhort you to fly from the wrath to come. Many of you are guilty of uttering the most diabolical speeches in the most open and public manner, such as decency forbids me to mention in this place. Let your own consciences point them out to you. Your conduct in this respect not only calls upon me as a minister to warn you but also upon the civil the civil (*sic*) power to exercise its authority to restrain your licentious and obscene speeches. With respect to many of you I fear you are now pass (*sic*) all

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reformation. You have sold yourselves to work iniquity and will be guilty of as many crimes while you live as God & the society in which you are will allow you, but it is necessary that you should be checked and restrained for the good and well being of the rising generation, lest they should imitate your spirit & manners and follow you in the road to ruin & destruction. To see women rowling (*sic*) drunk in the streets and to hear them belching out the most horrid oaths [and] curses has ever been considered as the greatest disgrace to any society. Yet is it not common amongst us. Women have lost all regard for God, their sex and society & are only fit fuel for hell.

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There is no hope for many of you. You will not repent, nor turn from your evil ways. You will still continue to do wickedly till the awful hour of death arrests you and then where, oh where will you flee for safety. To God you cannot turn. He will be to you a consuming fire in the day of his indignation and wrath. You cannot withstand his power, nor can you ward off his judgement. You must sink beneath his vengeance into everlasting burnings. He who made you will have no mercy & your day of grace and mercy will then be forever over and nothing will remain for you but weeping and

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wailing and gnashing of teeth. O consider this ye careless thoughtless sinners. Your day is near at hand. You cannot run long to excess ~~of~~ in riot. You cannot long hide your sins and your shame. God the righteous judge will bring you into judgement. He will punish you with everlasting destruction from [*unclear*]. It will then be too late to pray. No pardon will be given you then. You will have none to pray for (you or) with you, but you will be tormented with the rich man in hell. There you will lift up your despairing eyes, there you will see heaven afar off and all the saints of God in glory

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but none of them will ~~and~~ administer so much as one single drop of ~~wha~~ water to cool your inflamed tongue.

However let the saints, who now run the heavenly race rejoice. They shall soon be out of the reach of the tongue of slander, and malice. All their enemies shall soon cease speaking evil of them. They shall stand in the day of judgement with great boldness before the face of all them that accused them, for the Lord will not condemn them when they are judged but will give the command to his angels to gather his saints together unto him. Those that had

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made a covenant with him by [*unclear*] what triumph will fill all the saints in that day when they shall return to Zion with songs and everlasting joy upon their heads.

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## **Sermon 98**

This sermon uses Simeon's outline. The subject of this sermon is prayer.

Matthew 15. C. 28. V. Jesus answered & said unto her, O woman etc. Retirement is necessary for all. All should commune with their own hearts in their closets & be still. But on certain occasions retirement must be sacrificed to the pressing calls of duty. Our blessed Lord had at this time retire[d] to the country near Tyre & Sidon on purpose that he might be alone & enjoy the comforts of privacy. But this Canaanitess woman, having heard of him, and being in great distress went to importune him on behalf of her afflicted daughter as she had heard of his fame for healing all manner of diseases. The moment she saw Jesus she cried unto him saying have [mercy on me]

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O Lord thou son of David. Jesus at first seemed not to notice her. His disciples were offended with her importunity and wished to get rid of her, and besought Jesus to send her away for she crieth after us. Jesus then told the woman that he was not sent but unto the lost ~~house~~ sheep of the house of Israel, that he was not come to call the Canaanites, that she was of another nation & had no claim to his attentions. Our Lord's answer only increased her importunity. She was resolved to take no denial and instead of going away at our Lord's (disciples) telling her that he was sent to the lost sheep of the house of Israel, she immediately (advanced) to our Lord and fell at his feet & worshiped him, saying Lord help me. Jesus still (apparently) rebuked her by saying that

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it was not meet to take the children's bread & give it to the dogs, intimating to her that the blessings which he had to impart were intended for the Israelites who were in a peculiar sense the children of God and not for the heathen nations around them of whom she was one. She admitted the truth of our Lord's observation and considered herself in the most humble light and was not offended with our Lord comparing her nation to dogs, but told him that the dogs were permitted to eat the crumbs that fell from their master's table, and if she was not entitled to eat the children's bread she would be satisfied with the crumbs. A blessing she wanted and a blessing she must have. Her daughter was at the point of death. She believed Jesus was able to heal her in a moment and none other could.

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When Jesus saw that she would take no denial, & that her faith in his power & benevolence could not be shaken, and that she was truly humble, and distressed, he was moved with the tenderest compassion towards her & said, O woman great is thy faith etc. In considering this subject we shall take occasion to notice 1. the disposition and conduct of this distressed heathen, for we must bear in mind that she was not of the house of Israel. 2. The behaviour of Jesus towards her. 1. The commendation which our Lord himself bestowed upon her naturally leads us to a minute investigation of her character. We will 1. consider her love. This poor distressed Canaanitess considered her daughter's affliction

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her own and when imploring relief for her child, she cried, Lord have mercy upon me. None but tender mother can enter into the feelings of this poor woman. Her daughter lay at the point of death. Her own happiness was bound up in the life of her beloved daughter and all the powers of nature were now struggling for relief. She [k]new Jesus was able to administer the relief which she & her daughter wanted. She therefore sought him out diligently and when she found him she applied to him with importunity and would take no denial. Neither the apparent inattention of Jesus nor the unfeeling conduct of his disciples could prevent her from pursuing the object she had come to Jesus for, namely relief for her daughter.

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We too like her may be deeply afflicted with the bodily disorders of our children and may make application to physicians on their behalf. But tho we know the power of Jesus to heal all disorders and the utter inefficacy of all human means without his blessing, how rarely do we spread our wants before him in fervent prayer and say with this poor heathen, have mercy upon me O lord. My son or my daughter is grievously afflicted. We are prone to put too much confidence in human aid without relying with humble confidence upon the Lord who has the issue of life & death in his hand, for he has the keys of death and openeth and no man shutteth. Yea when we see the souls of our relatives

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possesst by Satan, and are assured that none but Jesus can deliver them, we profess perhaps to pity them but find no disposition to intercede for them at a throne of grace. When we see our children or our relatives and friends destroying themselves by their iniquities when do we lay their wretched state before God. When do we call upon him to turn them from their evil ways to heal their souls in order that they may be delivered from the bitter pains of eternal death? Or if we occasionally put up a petition to God for them we shew by the coldness of our prayers how little regard we have for their eternal interest. We do not feel as we ought for their [*unclear*] dying souls, we are not

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affected as we should be with their awful state. Alas that an heathen woman should have so much greater concern for the bodily welfare of her daughter, than we fell for the souls of those who are most nearly related to us. We have enjoyed from our infancy the blessings of divine revelations and we know from God's word that it is a serious thing to die, and yet we are indifferent to the eternal interests of those (to) whom we stand in the nearest ties of nature. If we showed the same love & anxiety for the spiritual & eternal welfare of those with whom we are connected as this poor woman shewed for her daughter how many poor souls would be healed who are now perishing in their sin & unbelief.

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This woman's love was not only great but her humility also. Nothing would express more humility than the conduct of this woman upon this occasion. She addressed our Lord in terms of the most profound respect and prostrated herself before him with the deepest reverence. And when Jesus, in order to try her to the utmost, compared her to a dog, she instead of deeming it an insult and turning from him in a rage, acquiesced (*sic*) in what he said, and with an ingenuity and quickness which nothing but the most unfeigned humility could have dictated, turned into a plea the name which seemed to convey nothing but (*sic:but*) discouragement. Truth Lord, I am a dog, yet as the dogs eat of the crumbs that fall [from] the master's table, without being

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considered as robbing the children, so if thou grant me this one favor and heal my daughter, it need not be any diminution of the mercy which thou hast treasured up for the Jews, in comparison of whom I may justly be compared to a dog. She had the most humble views of herself and of her rank in the world and judged herself unworthy of any notice from Jesus and claimed his healing power on the bare plea of his own mercy and not in her own fitness, goodness or prayers. Have mercy upon me O Lord, was her cry. Thus should we also conduct ourselves in all our addresses to the throne of grace. Our posture should be humble, we should come as supplicants, our

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spirits contrite. The sacrifices of God. Without this we shall find no access at the throne of grace, our prayers will be an abomination to the Lord. We should loth (*sic*) ourselves in our own sight for all our abominations and come humble to the door of mercy. Not only her love & humility are great, but also her faith in Jesus. This as being the root of all our Lord more especially commanded. Indeed her faith was exceeding great. When she saw Jesus she beheld him as the Lord, the Son of David, the true Messiah. She believed him able to effect a cure, when it far surpassed all human power. No doubt but she had already used all the means ~~in~~ ~~her~~ within her reach

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to have her daughter restored before Jesus came into her country. When she heard of him, how must her hopes have revived. Tho she was not belonging to the lost sheep of the house of Israel, yet she was fully persuaded that Jesus would heal her daughter. She neither doubted his power or his willingness, and when she came to Jesus she entertained the fullest assurance that her request would be granted. Her faith was so strong that nothing could check her ardour to obtain healing for her daughter. She believed that it was not necessary that Jesus should see her daughter, that he should examine into the nature of her complaint and proscribe

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medicine according to the common custom of physicians, but that a single word from Jesus was sufficient to effect a cure. O woman great is thy faith, be it unto thee even as thou wilt.

This was all she wanted. Her only request was that Jesus should say her daughter should be healed and then she was sure her life would be spared. When Jesus told her that he has granted her request she departed and her daughter was healed from that very hour. How wonderfully is the love & power of Jesus displayed in healing this poor woman's daughter, and how great was the faith of this poor heathen in him as the Son of David, the promised Messiah

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and how richly was her faith rewarded in having the desire of her heart restored to her. What love would she bear for Jesus. What a grateful sense would she entertain of his mercy to the latest moment of her life? We may conclude that her interviews with Jesus did not end here, but that the same precious faith which Jesus' commended so much, would also be productive of her eternal salvation and that she and her daughter are now rejoicing with him in the mansion of glory. What an example of faith has this woman set us who are called Christians? In the manner this woman approached Christ we should approach him. In the time of heavy afflictions we should neither doubt his power

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or his willingness to save us and when we hear his gracious promises we should ~~we sh~~ trust in them with the fullest assurance that they shall be accomplished in us. We may also observe her patience as well as her faith. When she made her first application to our Lord, he took no notice of her. He appeared deaf to all her cries. When she followed him with her intreaties (*sic*), in so much that his disciples were tired with hearing her cries, and anxious to get rid of her, as they considered her extremely troublesome, they became her advocates and wished him to give her an answer and send her away about her business that neither he nor themselves might any longer be troubled with

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so tiresome a beggar. Jesus refused to hear their intercession for her and told them that he was not sent to administer relief to the Canaanites but to the Israelites. This answered appeared to them quite satisfactory and for that reason this woman ought not to continue her cries. When she heard what past (*sic*) between our Lord and his disciples respecting her, instead of being discouraged, she urged her pleas with greater earnestness. Our Lord then addressed himself to her and told her plainly that it was not meet to take the children's bread and give it to the dogs. This was a very severe repulse. The terms were reproachful and injurious, and such as she in her present distressed state of

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mind was not likely to support, for persons in heavy affliction and labouring under bitter anguish of mind, are susceptible in a peculiar manner of any marked neglect and much more of any insult and more especially from those of whom they had entertained an high opinion, and from whom they expected a very different treatment. But this woman's patience was so great that she bore quietly all the repulses she met with with meet submission and deep

humility and was determined to persevere till she obtained the object of her request. Nothing should shake her confidence in the power and mercy of Jesus, what even apparent difficulties might stand in her way. In this respect we should follow the example of this poor woman. When answers

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to our prayers are delayed we should continue urging our petitions saying, I will not let thee go etc. Nor should any affliction however severe induce us to entertain hard thoughts of God or to murmur at his dispensations towards us, seeing that we deserve nothing at his hands but shame & contempt. Infinite wisdom cannot err, and tho the clouds of divine providence may gather thick around us at times, and our souls may be ready to faint within us, yet we must not charge God foolishly. He ordereth all things well for them that fear him and tho many are the afflictions of the righteous yet they are never forsaken.

We have now considered this poor woman's love, her humility, her faith & patience, and while we admire the whole of her conduct let us also contemplate

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the behaviour of Jesus towards her. For some time as we have already hinted Jesus seemed to act unworthy of himself. Towards all others he shewed himself kind & condescending and ready to administer the relief they solicited. Yea he frequently almost obtruded himself upon the notice of men, and urged them as it were to ask for blessings at his hands. Even to the abandoned of all characters he displayed his readiness to impart his mercy. This we see in his conduct to the woman ~~whom he~~ of Samaria whom he met at Jacob's well. This woman was an abandoned character and was living in avowed prostitution. This Jesus knew when he entered into conversation with her, yet he told her

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if she knew the gift God, that is if she knew him, she would have asked of him & he would have given her living water. He also shewed great attention to Mary Magdalene, Zacheus (*sic*) etc. But towards this distressed suppliant he seemed destitute of all sympathy and compassion. He had reasons indeed abundant (*sic*) to justify his conduct. He chose to draw forth the grace that was in her heart to shew her real character, to make it appear how far she had advanced in religion, how clear and strong her faith was and what correct views she had of his character and mission, and thereby to prove that there were others who

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were not the children of Abraham after the flesh who never the less were possessors of Abraham and were the children of God. He shewed to his disciples by this woman's conduct that they are not to pride themselves in being the only people of God in a religious sense and exclude all other nations from the benefits of salvation, for the whole of the conduct of this woman proved in the clearest light that she believed in Jesus and that her faith was of a the (*sic*) right kind. By delaying for a time to answer her petition he rendered the benefit more

acceptable to her and taught her not upon any future occasion to be cast down of her prayers were not immediately answered but to persevere and the answer would come.

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In a similar way, & for similar reasons he sometimes hides his face from us & turns as it were a deaf ear to our complaints, and if we listened to the dictates of impatience & unbelief we should be ready to exclaim, what profit is there that we should call upon him. Tho Jesus for a long time took not (*sic*) notice of the prayers of this woman, yet at length he answered her most sanguine expectations and bare publick (*sic*) testimony to the greatness of her faith. When Jesus said unto her, O woman etc. what must she have felt in the ecstasy [*unclear*] of the moment. And how had he shown to us that there may be great faith in him whence we suppose there is little or none at all. And when we are humbled and feel ourselves poor etc. he approves and administers the [*unclear*] that we exercise. With this condescension (*sic*) in his manner of showing mercy

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he manifests the greatest liberality in the favour he conferred. He made her own wishes the measure of his gifts. Whatever blessing she desired for herself etc. Nor will he shew less kindness to us if we call upon him with our whole hearts. What will ye that I should do unto you. He is not changed. He is the same Jesus today & equally accessible by prayer. When we have with unfeigned hearts made our requests unto him, he will say to each, be it unto thee even as thou wilt. With respect to temporal mercies he will give or withhold as he foresees will be best for us, but with respect to spiritual blessings we can never ask too much, and he would do for us far more abundantly (*sic*) above all we can ask or think. We may learn from this subject that there is no respect of persons with God, that as he has made of blood etc. so is God loving to every man. All nations are the workmanship of his hands & all nations are capable of receiving

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his blessings. There is no man of any nation, or any character who shall not find favor with God if he seek it earnestly thro the Lord Jesus Christ. No man can justly say God will not hear me, for he hath commanded all men persevering in prayer will & must prevail. Never was there an instance since the world began where the prayer of faith failed of success. It brought manna from heaven & water from the flinty rock. In the days of Elijah it brought the holy fire from heaven & consumed the burnt sacrifice on Mount Carmel. It also opened the wi[n]dows of heaven & brought rain. It restrained the Deity. Let me alone etc. Let us then pray & not faint. Let us then call upon the Lord & give him no rest till he arise & have mercy upon us. The throne of grace is always accessable (*sic*). To Jesus the mediator of the New Covenant we can at all time apply & the answer of faith will be, be it unto thee even as thou wilt.

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## Soil Notes

Middleton has numbered this as number 1 in the Moore College Collection. It is some notes on soil and a comment on the nature of 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.

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. It is a rich dark brown loamy soil or mother earth. It does not require the same degree of moisture as the brush land, being very strong and of a clayey bottom, it retains any wet much longer than the lighter sands. This last season we had little rain from seed time to harvest and some months without so much as a (single) shower, yet not withstanding this ground produced pretty fair crops much better than any other in the settlement. There is great abundance of this kind of soil not yet in a state of cultivation near the (different) settlements<sup>192</sup>

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This soil apparently will be much more durable than the brush sands in consequence of its natural strength & depth. It is well calculated to answer every purpose (of the husbandman) ~~a farmer may want~~. There is a third soil very different from the above, found near such rivers as overflow their banks at the times of heavy rains, such as (settlement on) the banks of the Hawkesbury. This soil is (composed of) a mixture of fresh water sand and what the floods wash down from the high adjacent mountains. The depth of this mud on compost (on the banks of the river) cannot be ascertained. It may be ten feet or more. The last flood which happened this season left upon many farms upon several parts of the cultivated lands mud 2 or 3 foot deep

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so that the soil becomes like a bed of manure. This land produces the heaviest crops of wheat and maize that perhaps were ever seen in England. If the season happens to be any way favourable under proper cultivation it will produce from 35 to 40 bushels linear measure of wheat & from 60 to 70 ditto of maize per acre.

Not withstanding the fertility of the soil at the settlement on the banks of the Hawkesbury I am persuaded that the farmer runs a much greater risque in cropping his ground there than what he does in any other part of the settlement. If the season proves wet in consequence of the richness of the soil ~~the~~

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~~soil~~ the crops of wheat becomes so rank and strong that ~~it is~~ (they are) liable either to rot on the ground or to be very light in the ear. If the season proves dry by reason of the great

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<sup>192</sup> Page two of the microfilm is the same as page one.



quantity of land united with the compost left by the floods which absorbs the heat of the sun the crops then must also fail as they are in this case burnt up at their very roots. The farmer also runs some risk from the floods as they do not return at any stated periods, and therefore might overflow his grounds in, or a little before harvest which would totally destroy his crops. (Notwithstanding he) ~~The farmer~~ has ~~one~~ (some) great advantages in this land. It is thin of timber so that it can be easily

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plowed. It works remarkably well and requires little seed, one bushel and a peck being sufficient to sow an acre.

There is a fourth kind of soil at present in cultivation. This is composed of sand and clay. Where the sand predominates the land is easy to work produces great crops of ~~India~~ maize but does not answer well for wheat the soil being too dry & hot. It is good for potatoes, ~~and~~ especially with a little manure. ~~In~~ The land where the clay predominates is hard and difficult to work and in (a) wet season very heavy and sticks to the tools. Neither does it produce any kind of grain remarkably well.

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It is found to answer well for a kiching (*sic*)<sup>193</sup> garden where a little manure can be given it and wrought with the spade.

~~The above kinds are mostly in cultivation.~~

The above kinds of land are found to be the most valuable for cultivation tho there are many hundred acres cleared where the soil is thin & stoney, which for want of manure and good cultivation bear but light crops & will scarcely pay the expense of working them as the price of labor is very high in every part of the settlement.

These few scattered hints respecting the soil (which are neither so

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copious nor (so) accurate as I would wish them)<sup>194</sup> I submit to your inspection. Make what use of them you judge proper. Had I turned my attention to them sooner, or my time had not been so much occupied with other things, they might have been better arranged than what they are.

## **Manner of Cultivation**

Unfortunately for this Colony there never was any professional husbandman sent out by government to this day to superintend the cultivation of the ground and to point out the best

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<sup>193</sup> Does he mean “kitchen”? But the first letter looks more like his usual “R” which would read “riching”, but what does he mean by that?

<sup>194</sup> This set of parentheses is Marsden’s own in the body of the text and does not indicate words written above the line except for the word “so” which has been transcribed with its own set of parentheses indicating it was inserted above the line in the original.

mode for carrying on the concerns of agriculture. The whole of this important science upon (the precepts of) which the riches and poverty of a nation depend has been managed hitherto

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either by persons who had no knowledge of farming on their arrival in the Colony, or if any officer happened to ~~have~~ know any thing of agriculture he had other concerns to attend to in the line of his profession, which prevented him from giving up his time & attention to these studies. 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 &

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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. Can it be expected then that men of such principles & character, can ever become good and useful members of the community, and promote the prosperity of the Colony? Surely not.

There is another urgent objection against many of the prisoners becoming settlers when the time of their servitude expires, which is their total ignorance of agriculture. When they have obtained a grant of land they

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are at a loss how to proceed to its cultivation. Many of them have been known to sow their lands with wheat without so much as previously breaking up the ground, it being in its original state, not so much as an hoe or spade put into it. After the wheat is sown they have just chopped the ground over two or three inches deep and left it to take its chance. This method they have adopted partly thro ignorance & partly thro idleness. But surely the husbandman cannot reasonably expect a crop if the ground is not properly tilled. ~~If there happens to be in a district an industrious man who is anxious to get forward in the becom~~ attain a competence

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If there happens in a district to be a labourious (*sic*) industrious man ~~in a district~~ who is anxious to obtain a competence (for himself and family) and to live comfortably he is sure to be plundered of his grain & stock ~~constantly~~ by his idle licentious neighbours. This is a dreadful evil and puts the severest check upon the industry even of the well disposed. A man and his family may labour but they are never certain of enjoying the fruits of it. If they possess anything they run a risque not only of losing their property but their lives if they dare to defend it. Such is the miserable state of the farming interest in this Colony the idle worthless

settler will not cultivate his land he cannot endure to labour, or if he does he soon squanders it away

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(in dissipation) and the industrious dares not lest he should be robbed or murdered (if his land should bring forth a plentiful crop.) This will even be the case so long as the general mass of the people ~~are~~ is composed of the dregs of the three kingdoms.

At present there can be no comparison between the number of the ~~idle~~ ignorant idle & profligate (land holders) ~~settlers~~ and the experienced industrious & sober, who have been allowed to become settlers. The number of the former so far exceeds the latter.

From the above sad circumstances it (is obvious) that ~~reasonably be expected that any~~ (no) accurate and just idea founded upon experiment can be given of what the land in this Colony is really capable of producing. If a settler or officer has got a tolerable good farm and pays a little attention to its concerns it will amply repay.