

1843, June 4
[New York; New York]

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And Behold, I Send the Promise of My Father
Upon You

6915

2250

1. White Sunday June 4. 1843

2. " " 1845 at New York M. M. G.

3. " May 31. 1846 " " M. M. G.

Luke 24. Ch. 49. V.

Ms. C. 400

And behold, I send the promise of my Father upon
you.

One of the saddest most immediate consequences of
that primal sin in Eden, which brought death into the
world and all our woe; was the loss of former purity, self-dependence,
strength, with which God had ~~bestowed~~ ^{granted} the spirit of
man. Previous to that event, the blessed beings who
habited that almost heavenly region; found no hindrance
in the exercise of their spiritual powers. In all freedom
delight their souls could hold mutual intercourse
— join in glad converse with the celestial visitants who
with angel song and rapt tone, came down from the skies
— or even venture to sweet talk
with the great God himself.

To them, the airy heights of peace and love
were not difficult to attain. To soar aloft ~~to~~ ^{to}
the pure heavens of ~~experience~~ ^{truth} and sanctity;
was as natural as to tread the pleasure grounds, or
recline in the shady alcoves of their own blest home.
The fleetest flying creature in Eden, was not as
loose & heedless, as ~~was~~ ^{were} their hearts prompt, to the clear tones
of duty. And to breathe the ^{fine, free} atmosphere of purity

was as long as ^{to their spirits} as to inhale the sweet scents and the
balmy breezes of their own delightful Paradise.

But the beauty ^{of this fair scene}, and the pure beauty of
this holy life, was soon changed. Man sinned. — and the
glory of creation is departed, the noblest work of God —
man in the image of his maker — is no more! That
pure fire spirit, that unfettered soul soaring whither it
will in ^{the} glorious universe of God, among things visible,
and among objects far above the range of sense, hath now
become destitute and barren!

It is difficult to rightly state the nature of the fall of
Man, in its influence upon the Spirit. So high & sublime
was his former estate, so low and abject is his present con-
dition. Thus much however can be clearly stated. The
Spirit of man has lost the sustainment in union with
God formerly imparted to it. In its loneliness now it re-
ceives no cheering from those principles & that light, which
are ever proceeding from the heart and face of the
mighty. Separate from God, it has no light, for God is
light, & where God is not, there all is darkness. That
will which formerly was swallowed up in the divine
will, is in abject slavery; and what deepens &
tortures this servitude, is, that it hath become en-
slaved to itself, by its own corrupt volitions. Fur-
thermore, the mind which heretofore, delighted it-
self in things pure beautiful and lovely, now
is fast itself in the offerings of time, the create

"know" - says the Almighty "Let them know, that if they are captious and stout hearted - if they refuse to listen to my Prophets - if they ~~despise~~ disregard my precepts and trample upon my commandments; - they cannot affect me. I will sit as firm as ever upon my throne. My Kingdom is an everlasting Kingdom, and my dominion forever and ever. They cannot exasperate me! They cannot jar the concord of my purposes nor the harmony of my plans - I sit upon my throne, the Mighty ruler of the Universe, grasping my sceptre with unlimited power and boundless wisdom. No they provoke themselves to the confusion of their own purposes" - the effects of their sinful conduct will come like a thunder bolt from heaven - like the scathing lightning, will it destroy them."

We have in this an epitome of God's Government. He makes all sin bear with it, its own pointed condemnation; and visits with severe inflictions, the fruits of evil-doing upon the heads of transgressors. In his Court, wicked men have occasions to be deceived and misled. In the gratification of their passions and appetites; He allows them to deprive themselves of their peace, as the legitimate results. In their "With all crimes", transgression, He wraps up the appropriate punish-

ment. In the desperate opposition and defiance of the wicked against God; He suffers their ill conceived spleen to destroy their own heads.

With these general remarks, we proceed to announce the following statement, which the text substantiates, for serious consideration:—

"The means bold, impious, heave^d daring boasts
guesses employ, to exasperate the Almighty; yolk with
fearful weight upon their own heads."

In the first place they starve their souls.

That sin which the text contemplates, which is deep in its repugnance, and earnest and malignant in its developments, generally assumes the form of sensual gratification.

The matter of offense to those who commit it, is that God is a spirit; that his government is spiritual in its nature and essence; and that it requires a subordinate estimation of the offerings of time, and the objects adapted to the senses. To the unrenewed heart, this is esteemed a just cause of unbelief and violence. With me utterly alienate from spiritual desires and aspires

—every thought — all looks,
Beyond the temporal destiny of the kind
Is deemed superfluous:—

Nor only so; but is regarded as deserving contempt and
 execration. In the manifestation of such feeling bold and shame-
 less sinners devote themselves. They think they can frame
 better laws, and produce wiser principles, for the govern-
 -ment and direction of men. And to show their repugnance
 to the divine will, and at the same time, their earnestness
 of their own hate, they present their own crude notions, and
 follow their ill-digested conceits, to obtain blessedness
 and fulfil the ends of existence. The flesh and its desires
 engross all their thought; because the Gov^t of God requires
 a superior estimation of the Spirit and its wants. The senses
 and their gratification occupy their minds; because the
~~re~~ pleading fruits are immediate, and sin is a deli-
 -light to their souls. And thus thoughtless and unwise they
 run not in iniquity, and rush into sin.

The folly and ruin connected with such a course
 is plain and evident. For the obtainment of full and
 complete happiness, an equal and proportionate devel-
 -opment of all our powers is required; and not the
 exercise of a portion of them, to the neglect of others. If the
 physical desires are all met and gratified, and the
 spiritual disregarded; disorder and irregularity
 and disease, must inevitably ensue. and the proper
 fruits

Man is preeminently a spiritual being. In things
~~things~~ adapted to his nature, as such a being, ~~can~~
 does he find the blessedness of his existence. The Spi-
 -rit of man goes upward, and can alone find it, peace
 in God. On this account God sends the invitation —
 "My son, give me thy heart": And thus He manifests
 His love to us, because He knows that we can find
 a resting place for our disturbed souls nowhere
 else in the universe. The bosom of God is the home of man.

But instead of doing as God enjoins, men de-
 -voted themselves to sensual gratifications. As we are
 -in part beings of sense, the objects adapted to the pe-
 -culiarity of our nature are good to a certain extent.
 The claims of our bodies must be supplied. But in
 comparison with our higher — our spiritual nature,
 they are as nothing! The sentiment is a true one

Man wants but little here below,

Nor wants that little long"

And hence, as soon as men have more than their
 temporal necessities require, and devote themselves to
 the gratification of their senses and appetites; the ten-
 -dency is destruction and ruin.

And God has thus ordained it. In His moral govern-
 -ment all results are made to resemble their causes. "What
 -soever a man soweth that shall he also reap — He that

You may not deceive yourself with the vain
 belief that all the warning and denunciations of
 make another blood of the crucified Saviour were
 for a selfish end and purpose - that God cannot
 do without your obedience and salvation - that he is so
 anxious for your salvation that you ~~cannot~~ ^{can} vex his
 heart and thwart his design by resisting ^{it} - The
 fallacy and delusion of such an opinion has been ^{repeatedly}
 pointed to you; - nay the ^{same} ~~same~~ ^{truth} ~~truth~~ ^{has} ~~has~~ ^{been}
 been unfolded to your observation. Fellow dinner ^{meals}
 have discovered to your view and endeavored to make
 you conscious - how "hard it is to kick against the
 pricks" that meet you on every side ⁱⁿ the broad
 road to eternal death - That road is clogged with the
 blood of thousands who have there been wounded in
 the same course you are now pursuing - Yea the torn
 and lacerated forms of many such are around you;
 and their deep groans are falling upon your ears, every ac-
 cent telling you, how hard is the way of the div-
 = ner. And ~~God~~ ^{He} - ~~He~~ ^{He} and his blood interpose -
 And Hell lends up its warning flames - Why will
 you die? Why not be wise and rational - Awake
 to newness of life. Embrace the proffered terms of

sweth to his flesh, shall of the flesh reap corruption—
 And thus wicked men, who in their endeavors to exalte
 rate God, run on in a career of vice or impurity; reap
 to themselves a harvest of chaff and nothingness— of
 mental want and spiritual death.

It is only by the constant intercourse of our own spir-
 its, with the great source of all spiritual life; that we can
 live in sympathy and union with all goodness and
 love; and drink in ^{from} those streams of excellence, unpar-
 tled by the Spirit, that flow continually from the throne
 of God. It is only by union with God that the soul can
 be filled with living truth— its proper food, its living
 vital sustenance and nourishment. And it is only thus
 that our souls can be fed and nourished. It is vain and
 idle to depend upon the stores of knowledge and the treasure
 of wisdom of which learning may possess us. After the expe-
 rience of ages, man has found, that the mind might be dis-
 -tiated with the profuse carpets, of science and Philosophy,
 and yet the soul alienated from God, he ~~is~~ starving and
 dying for want of food.

Tell me not of the delight and blessing ~~of~~ supplies
 thro the senses! It is one of the most destructive errors
 Satan ever devised for the ruin of our most all souls.—

And again by the mouth of St Paul: — "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power: — "Destruction!" — "Everlasting destruction!" — There is such a painfulness of significance, such an intensity of meaning in these words, as cannot fail striking upon the heart and ringing in the ears of every listening mortal.

We pause here. There is no further need of grouping passages from the Scriptures with reference to the future rewards of iniquity. If the Lord had announced no others in his word, methinks there w^d have been sufficient to start every conscious being into deep solicitude and ceaseless exertion for the salvation of his deathless soul.

A few remarks may be ventured in conclusion — The train of thought that has been presented sh^d come home to the heart of every man, with fearfulness and solemnity. You see what are the effects of sin upon the soul. You are aware that God cannot be affected by your stubborn determination in the course of wickedness.

What good is derived from devotion to the world — what are the fruits of sensual gratification? — fullness of soul — largeness of heart, — purity of the affections — generosity of the sympathies? — are they — a longing and panting after goodness truth and purity — clear conceptions of the beauty of holiness and the blessedness and joys of grace, and communion with the Holy Spirit? — do they afford us the presence of God within us, and the constant flowing of his peculiar blessings for the comfort and edification of our souls? —

The experience of all men prompts a ready and decided negative. They are all vanity & nothingness; & they eat themselves and die their fruits. They pretend to be capable of supplying the wants and necessities of the rational soul.

But the evils wh follow opposition to God, are not deprivation alone. They assume a positive form - a substantial appearance; wh leads us to remark -

gradly

that the violence of sinners, brings upon them no mere temporal punishments.

In God's Gov^t, happiness and blessing are connected with obedience to His laws; while alienation and distance from Him are associated with ~~it~~ and suffering and punishment. We do not pretend to say that all human ill is to be regarded as penal inflictions. Doubtless oftentimes, pain ^{and distress} are the expression of the truth - that whom the Lord loveth he chasteneth.

The rods wh God inflicts upon His own is often disciplinary. His visitations are to be regarded oftentimes as merely corrective.

But it is entirely different with determined and incorrigible sinners. Their sufferings are the wrathful visitations of God. The woes that are poured upon their heads are the flows of His vengeance. Thus the distress and anguish endured by them in death are to be regarded as retributive. And oh how severe and unmitigated is it, in the case of violent transgressors.

-sons! For the wide spread and universal deprav-
 -ity of the Antediluvians, the Lord opened the win-
 -dows of heaven, and swept a whole world from His
 presence, into an eternity of wretchedness and woe.
 For the monstrous corruption of the Sodom and Gomorrah,
 the Almighty showered upon their guilty inhabitants, mix-
 -ed fire and brimstone; and gave them their portion a-
 -mid the deep darkness and the bitter anguish of the
 world of interminable wrath. And so the annals of Na-
 -tion, continually reveal to us the severe judgments in-
 -flicted upon the depraved and sensual, by famine, pesti-
 -lence and war, and all the other innumerable forms of
 evil which have afflicted the human race, and ^{who} after pro-
 -tracted ~~human~~ earthly suffering, swept them from
 existence.

And what are the teachings of God's providences -
 what the continual unfoldings of His moral gov't -
 in the course of things around us? - Wherever we turn,
 the deep and low dittop of sinners, stares us in the
 face. Those who make haste to sin, - who are anxious to
 transgress; receive the early fruitful harvest in their
 own persons. Sowing the wind, they are sure to reap
 to the whirlwind, a bitter and tormenting whirlwind.

What few complainant... what lounge describe the misery of the wretched individual, who has made his body a receptacle for poison. We have but to look around us in society, (alas for us! not infrequently in our own families,) to see such, whose inordinate and violent disregard of the divine command has brought upon them severe judgments. Men of talent and genius and intellect, fitted to shine with brilliancy in commanding situations, mentally & physically prostrated and ruined. Instead of affecting their monstrous ^{deeds} purpose, of disarranging the divine purposes, they themselves are writhing and are tortured beneath the deep burdens of their own iniquity.

Who can tell the still more awful agonies of him who has sold his body a slave to impurity; in whom "lust hath conceived and brought forth sin"; in whom "sin hath conceived" and brought forth death. The enemies of daily walk present such cases. They crowd upon us amid the haunts of common life: always presenting the monstrous spectacle of a being, fitted for high and exalted disclosures - for celestial revelations - with a nature so corrupt perverted, as to make his body a house of death, and whose

tormented body & mind is filled with the flitting images of perdition.

Oh no! The execrable violence of human reprobation to the divine will, cannot affect God. The harm and injury, Robert, deeply and slowly, upon the head of the wretched Linnes. Witness the enfeebled body and the distorted mind, of the guilty ruined sensualist! Witness the deep wails and the sore anguish agonizings, that come up from the abodes of human want a misery one every hand! Witness the newly turned sod and the fresh graves of the dead — cut off in the midst of their wild career

"Do they provoke me to anger? saith the Lord? do they not provoke themselves to the confusion of their own faces?!"

But without further dwelling upon this topic we remark
as the —

3rd place: That, instead of asperating the Almighty,
bold and impious sinners bring upon themselves eternal
punishments.

We know nothing so solemn and awful, as are the
declarations of everlasting condemnation proclaimed
the voice of God. We know of no language so terrific
as the eternal destruction ^{announced} ~~declared~~ upon the heads
of determined sinners. The end of bold and daring
sin is not the torturing the heart of God, is not the
grieving the divine mind; but it is shame and con-
fusion and the deep wails and the bitter gnashing
the teeth of transgressors.

Listen to the determinations of God! Hear the
travelling words of St. — "The hour is coming in the which
all that are in their graves shall hear the voice of the son
of God and shall come forth; they that have done good
unto the resurrection of life; and they that have done
evil unto the resurrection of damnation."

Speaking of the scenes of the Judgment day and
he announces the language to be addressed to those
— "Depart from me ye cursed into everlasting fire
prepared for the devil and his angels"

Ms. C. 400
15 pp