Galatians 6:7.

Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that sowed to the Spirit, shall of the Spirit reap life everlasting.

How diversified are the ways in which the Bible addressed man to secure his eternal good! At one time one beheld the Sovereign of worlds as it were a sovereign bestowing him to be happy.
turn ye, for why will ye die! At another
we view the Prince of Life, weeping ove-
running over the devoted city in Strains
that well might melt a heart of ad-
cent. O Gentlemen, for in tarnation
which killed the prophet, and stone to them
And I ent unto thee, how often would
I have gathered my children together as a
hen doth gather her brood under her wings
ye would not! Again and again
in the most warming manner. Fugitive, Come
unto me all ye that labor and are heavy laden,
and I will give you rest. Take my yoke upon
you, and learn of me; for I am meek and lowly
in heart, and ye shall find rest for your soul.
At other times these milder tones features
give place to the fiercer expressions of
of divine majesty and inflexibility. He
who had waited upon the transgressor
till his locks were wet with the dew of the
morning— he who had appealed in vain
to every tender susceptibility, now adopts
the language of remonstrance. It takes
stands in the manner of path like the
General who would suffer his soldiers
to join the enemies ranks only by train-
ting upon their leader's neck.) In terms
most unequivocal as to warn him
of his destiny.
Of these remarks we have an exemp-
tication in the passage before us (This
epistle was addressed by the inspired
Apostle to the Church of Galatia, who
under the influence of Judeaizing
leaders had began to apostatize from
the true Gospel. It is impossible to give
the letter a candid perusal and not be im-
nitted with the manner in which Paul
blends the greatest tenderness with the ut-
most decision, the earliest declaration of
the truth. Having wished them Grace
and Peace from God our Lord Jesus Christ
he exclaims: I marvel that ye are so
soon removed from him that called you
unto the grace of Christ, unto anothe
gospel: which is not another; but then
be some that trouble you, I would preserve
the gospel of Christ. But the we or
an angel from heaven preach any other
gospel unto you than that which we have
preached unto you, let him be accursed.
Again (v. 19, 20) he says: "My little children
of whom I travail in birth again unto
Christ be formed in you. I desire to be
present with you now, to change my
voice; for I stand in doubt of you. And
in the chapter, from which our text is selected,
he addresses them by the endearing ap-
pellation of brother, yet charges them
not to be deceived; for God is not mocked.
for what no man wrought that shall
be also read.

The text is one of very obvious import
and contains the following sentiment, viz.
Caution against deception: the reason
for it: founded upon the immoveable, or the least that
endeavoring to exhibit the instruct-
ion contained in our text. I propose
it to show by illustrations. Some of the
ways in which men practice self-deception.

I. To show why men should not practice self-deception.

The injunction be not deceived ad

mit comprehensive meaning that

I have given it I may include the

admonition elsewhere where enjoined in

the Bible of watching against the reduc-

tion of others. Take heed, said our Father,

that no man deceive you, for many shall

come in my name saying I am Christ,

I shall deceive many. "Let no man deceive

you with vain words," says Paul; and again,

"Let no man deceive you by any means."

I said to John. Let the children be

no man deceive you. But I have chosen

in the present discourse to dwell upon

the all important duty of guarding

against self-deception. They all in

portant, for surely the frequency of urging

with which it is inculcated justifies the

end that, (Jer. 37:7) "Thus saith the Lord: Deceit

not your relents, saying the Chaldeans shall
Surely depart from us: for they shall not depart. Let no man decry himself. Said the Apostle to the Corinthians: Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not decryed unto adultness, nor ignorant, nor unlearned, nor unrighteous, nor unclean, nor drunkards, nor revilers, nor extortioners. He shall inherit the Kingdom of God. Be not decryed and communications corrupt good manners.

1. The first example I shall mention is that of the Apostle in the context: If a man think himself to be something when he is nothing, he decryeth himself, by which he would have the Gallatians understand that, if any man should look upon his brother who had fallen into sin, with a feeling of self-complexion, e.g., as the (his own mountain flood)

2. There was no change of his falling. He decryeth himself, for he was as liable to fall as the former. So it is now with the man whose defense is not upon an almighty arm,
When he looks upon a fellow sinner, who has sunk to a degree of degradation far more below himself, he presumes he will make him like himself, deceiving himself, for he also is under the dominion of sin, of cruel tyrant, whom you must obey while in his service. The only way to be free of not being led by him to the last degree of wretchedness is to leave his service at once, and lift up one's head under the banner of the Redeemer (by being born again).

2. Men deceive themselves when they presume upon long life and depend upon future opportunities to repent and make their peace with God. Do you require proof of this? I refer you to the history of man. Go peruse the page of his mortality. If you will find it written man also knew the tide of his time; as the fishes that are taken in an evil net, as the birds that are caught in the snare; so are the sons of men snared in an evil time, when...
it palls on suddenly upon them. Surely they declare themselves who depend on such an uncertainty. As to future repentance, go ask the man whose locks have been blest by the fruits of three severe winters ten, to be like the solitary oak which hunt there may be seen in an extensive forest towering above them that spring from acorns that fell from others that once stood by its sides have been nourished by the remains of the parent tree, now remaining a relic of a generation already expired. Ask him reflecting future repentance, he is not an insensible man. He relates his history as follows. When I was young, the adult man told me if I would get rich he should be happy. There will be time enough to attend to religion. Good bye. I believe him. I Procured I got what I wrote in the bread of carefulness. I have amassed
wealth, but I am not happy. She has lied to me. I am now sensible that I am or never I need forgive.

But the decline says to me now it is too late, my opportunity is put.

The old man adds, I pray daily

often every day + try to repent, but feel no sense of burden. This is not an imaginary case. Distinct is the recollection of his slander from his silver locks, his furrowed cheeks + quivering tongue + flowing tears with which he uttered in the presence of several witnesses, what has now been related without exaggeration. Say there is not the deceiving himself who trusts to a future free

Pentemc?

9. Then declare themselves when they think that God is a flexible being I + true to his word, + like man stockle in his prayers.

Could we read the secret thoughts of
in their hearts or might be judge of their sentiments by their conduct not small. We should conclude, the number of this description. The process by which they come to this conclusion is not difficult to explain. They are very correctly how deplorably their condition while they remain in godly but they feel no inclinations to become holy to live a life of piety. They begin to wish that God were not quite so strict in his requirements. They may even wish him to permit them to indulge in sin with impunity. What they of first desire imperceptibly may become a part of their belief. But unto the wicked God says with a firm thought that I was altogether, free on one as yourself but I will reproach thee for thy sins in order before thine eyes. Psalms. "How consider things that"
forgod, lest I tear you in pieces
and there be none to deliver.

When he says the word that winnet is
shall die, they set his words behind
their backs) I presume that their patrons
in heaven is too merciful to punish
them eternally for the sins of a shorter
life! Be not deceived. God will not
be mocked. Both the mocker and shall be
not do it? What if some do not believe
shall all their unbelief make the faith of
God without effect? God forbid, you let God be true "thus it convinces men
of falsehood.

4. Men deceive themselves in estimating
their characters by the maxims of
the world, or the imperfect standard
of their corrupt hearts. Nor by the
standard of God's word.

This is a very deceitful source of error.

Men, in their naturally state are
How to believe that sin, the transgressions
vices of the holy law of God, is of such
enormity as to require for its expiation the shedding of the blood of Christ. It that if they do not repent they determine to lay down in everlasting burnings. How many make out a favorable character for themselves by comparing their lives with multitudes that they may deem worse than themselves. Some have found an oblique for their conscience by saying, if I am to be lost than surely a very great portion of my fellow men must perish. I think I shall not believe. Or they may judge that they are nearly as good as some professors of religion. This may be true, and with them professors, they may have their part in outer darkness. Theirs may deem their characters very fair because they are punctual in the observance of some external duties. It may be they are innocent and are not profane, but careless.
society in which they live will not tolerate it, nor refrain from their flagrant vices will secure them the rest of their fellow men to promote their worldly interests. Such men deceive themselves, disregarding the declarations of the Bible, he that kept the whole law was also subjected to one point, that is, he who can deliberately violate one command of God, betrays a heart that would perish sooner if the temptation should present to break any other of the divine precepts. Their erroneous opinions take the place of facts. The death and suffering of Christ and the solemn declarations of Him, who cannot lie are virtually treated as idle tales.

3. Finally they practice self-delusion who admitting the reality of their own ennumeration hope to avoid their fate, but will continue to live as they have lived.
all their resolutions, resolving in the strength of Joshua, to make sure of eternal life.

In the language of the inspired authors,

The foolish children of men, miserably delude themselves in their own wisdom, in confidence in their own strong trust, wisdom; they trust to nothing but a shadow. The greater part of those who hitherto have lived under the name of grace, are now dead, are undoubtedly gone to hell; it was not because they were not as wise as those who are now alive; it was not because they did not lay out matters as well for themselves to secure their own escape. If we could ask with them, & inquire of them, one by one, whether they expected when alive, & when they used to hear about hell, ever to be the subjects of that misery; we doubtless will hear one another reply, "So I read intended to come here; I had laid our matters otherwise in my mind; I thought I would continue well for myself." I thought my schemes good. I intended to take effectual care; but it came upon me unexpectedly. I did not look for it at that time; it is that manner, it came as a thief. Death did not witness me; God's wrath was too quick for...
me. Oh, my cursed foolishness! I was flattering myself, I was
with vain dreams of what I would do thereafter, & when I was saying,
Peace & safety, this sudden destruction came upon me. "Miserable beings!"
I pray God that none of you my
dear hearers, may be thus deceived!

But are we unchangeable! or do we
exceed the bounds of probability, if now
do not of necessity) when judging that
some one or more of this assembly will
do the same that millions have done
from the found of the world which this
day is preached in your ears, godown to
the chambers of death eternal? O did
we know which of you, how we would
entreat you not to deceive yourselves.
Thus ruin your souls. If it is true, then
less fruit in all your lives. O that I knew the ac-
semblers to his conscience, I would entreat
with the demands of the holy laws of God
which he has broken by which he is
already condemned. Did I know the
arguments by which he would be
persuaded. I would urge them with
call the affection of a brother, with
the earnestness of one who at times
realizes your danger. Or is it some
one who has attained to riper years?

guard a little, we entreat you, in
the solitude of your own bosom
think of these things. 

1. We are next to these, why we should
not practice self-deception.

The reasons I shall assign are those of
the apostle in our text. I shall mention
them in the order in which they here occur.

1. God is not mocked. He will not
be trifled with. He cannot be deceived. He
is a God of truth. He will never swerve
from the course he has marked out in his holy word. He will not de-

ommodate himself to the wishes or
delusive opinions of men. Many are
the devices of man's heart, but the
counsel of the Lord shall stand; and
I said, the great Jehovah, having approved
The Jews for their folly in deceiving themselves by substituting idols for the living true God. "Remember the former things of old, for I am God, there is none else; I am God, and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, My coun-

Let stand, and I will do all my pleasure. We are under the government of Jehovah. We have to do with the God of the Avatard! And him concentrate every adorable perfection. He is a compassionate and merciful God. He remembers our frame that we are dust, and as a father pitieth his children so he piticheth them that are his. Yet he is that God who says to the wicked, (Deut. 32: 22.) A fire is kindled in my anger, it shall burn to the lowest hell. I will denounce many other judgments when I have ended, Oh! that they were
That they understand this, that they would consider their latter end. That he will not be mocked with impunity is more apparent. He cannot be deceived for he knows all things. (Psal. 139:1-4) O Lord, Thou hast searched me, I am known. And Thou knowest my down sitting, Thy understanding my thoughts afar off. Thou comtest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue but, O Lord, Thou knowest it altogether. Thy carnal arm is omnipresent. The throne of judgment is also, and he has appointed One by whom he will another day, judge the secrets of men's hearts according to the Gospel. The eyes that now see will one day be closed and the ears that now hear will be deaf to hear. For we shall hear the trump of God. Then, every ear shall hear, "Ye shall come to judgment." It is an authoritative call.

The grave relieves its overwhelming burden, and the ten years took her in carceral.
millions) to be judged. Does this exceed the faith of yours? If we believe not, yet he abideth faithful: he can not deny himself. Of this he has furnished conclusive evidence in the history of the antichristian world, and of Sodom and Gomorrah.

1. The second reason given by the Apostles, is that, Moreover a man forgets that he shall be also reapeth. The man forgets to his flesh, half of the flesh, reason but the that forgeteth in the Spirit the half of the Spirit. This is half of the Spirit. The Spirit is everlasting.

God has established laws in the kingdom of grace as immutable as the laws of nature (which regulate the earth, quakes, the tornadoes and volcanoes). When people, the earth quakes, the heavens tremble, the clouds are driven before the whirlwind, and no human power can withstand the heaving of the boiling law.

The Apostle here recognizes the uniform
city & stability of the laws, that oblige those in God's moral kingdom to differ or alter them, by whose an also great in nature. The that forgot to hear shall be as the fame; the that forgot the task are made for his pains. (Do men rather yeas or nos of Morris or fugs of Thistle?) So is an moral tendency, that forgot as it were the field of his own prosperity shall reach the natural & appropriate fruit of true heed, destruction (for men is the sense of corruption in this place) who that devotes himself to seeking, cherishing & promoting that better spirit, he as the fruit of much labors shall reap eternal felicity. Or in the words of another: he, who uses his temporal enjoyments, to more his time & strength, with selfish & corrupt views shall have for his reward, punishing things were eternal destruction, hereafter. But he who through the power of God's grace and in his heart employs his substance & talents for promoting spiritual purposes, in subordination to the word & designs of the Holy Ghost, shall reap glorious fruits of holiness in this world, the life as the free gifts of God through Christ in the next.
In the preceding chapter, the Apostle has

discussed as more particularly what are the

fruit of the flesh, and what of the Spirit.

Now the works of the flesh are these:

Deceit, manifest, which are these. Adultery,

chicanery, uncleanness, covetousness,

idolatry, witchcraft, hatred, variances,

emulations, wrath, strife, seditions, heresies,

and every kind of evil work. Of which I tell you before,

that you may not be ignorant, as I have told you in time past, that they

which do such things shall not inherit

the kingdom of God.

But the fruit of the Spirit is love, joy,

peace, long-suffering, gentleness, good

ness, faith, meekness, temperance,

against wrath there is no less.

The apostle plainly teaches us that in

this world we are under a dispensation

of mercy, that this life is inter-

mingling to another, which is one of

retribution, of reward and punishment.

Both God and will not be trifled

with rules such as I that to them who

\[\text{(Handwritten text continued...)}\]
will avoid themselves of the provisions of his mercy and grace in Jesus Christ. He will restore the reward of cheerful. Whilst those that know not God, or acknowledge him not, obey not the Gospel, shall be punished with everlasting destruction from the presence of the Lord, from the glory of his power. And however men may decide themselves, they cannot deceive, nor bind with whom they have to do. What ever may be their errors, or their false hopes, the truth of God shall stand and the disclosing of the enemy shall expose their folly and all their false refuges shall be made away. O be not deceived. God is not mocked. This is our need time and what we now we now shall be. Work we now and we shall inherit. What we now will quickly yield some fruit, but life is so brief that we cannot try to gather but a part of it. Our time of sable harvest will be gathered in eternity! The good man, Pinckes Street on
earth, wisdom ways are ways of pleasantness & the paths are peace.

The has more or less of the clusters that overhang the walls of Paradise & the nearer he rises to that world, while in this the more of its fruit in our reach, his heartake.

While he recieves those clusters, he is transformed with the thoughts that they are but faint counterparts of the last final counterpart of the eternal banquet which shall for ever feast his soul.

On the other hand, the way of the worm, on the other hand, the way of the worm, & the greater is hard, in this world, & the corroding of conscience which defiles his soul of peace, may be the beginning of the pruning of the growing worm. The bitter foretaste of the cup of wrath which is full of mixture, the opposite of which all the wickedness of the earth shall pour out to drink, whilst he is occasional disturbed with the forebodings of the second death.
Reflections.

I shall close this discourse with a few brief reflections.

1. We see the folly of self-deception; we are in the hands of a Merciful, not inflexible God. Our delusion will be unavailing & cannot screen us from the just punishment of our first. It will not extenuate our guilt before God. It is to no purpose we trust our eyes to learn from the preachers. The full will be as great & the consequences as serious & fatal as tho our eyes were open. Men may see as they continued to fear & the ministers of Christ. They may not believe their message, tho they lead the place in the Bible where it is recorded; & tho they may be open & if they are told the truth they are in no respect may oppose their opinions to truth of God, they may say that hell is in eternity & death is endless. But if the truth has been set forth in this discourse, their unbelief will
not annihilate hell. The rest of the future awake from that sleep which they supposed could not be disturbed.

If then they may find the token of God to have been kind to doubt and why they thought him laugh contemptible the representations of God's word to be true.

2. How affecting the thought that we may set our own influence for evil while on earth, which may roll on and on when we are dead. An influence which may flow forth increasing as it advances till the angel shall announce that time when I no longer (O, what would the aged Voltaire give, could they return and to the earth, tinge up all the cities? They are their inspired books which have sent no money to be theirs, nor ventures foreseen willingly. Would they not lay themselves upon the fire that should burn them all? I deem even this a blissful. The men

(To be continued, as was written from their present miseries.)
B. We see the wisdom of acting in full view of all the circumstances of our being, as in the presence of the wise, merciful and immutable God in whose hands we are, in constant reference to the rewards he has promised to such as pursue the course he has marked out.

But I must not dwell upon this reflection. I shudder to consider it, and I am about to transport you to a thought of commencing and laying influences while we live that shall flow on when we are dead, which like the river from the spring in the mountain become a mighty river, shall flow on and widening into the Ocean of God.

What ordinances to their joys are the perfected Saints and Martyrs in glory, receiving as they look down a witness to the pride of that celestial in adoration of which they laid down their lives. Could we hear the sound of their emotions, as they look around when the happy crowd they have been instrumental in prevailing, at first new to the influence of their example and animating from youth to morn on earth.
to emulate their love for his great soul for what reparation should we find them! Doubtless they bless God for their existence, and the grace bestowed upon them (I have selected illustrious examples) but there are others whose names on earth were more circumscribed & capacities more limited, yet their measures of bliss are also full (in another world). The widow who gave two mites commended an in-tervenor for good that will continue & wherever the Gospel shall be preached will influence the church & affect the treasury of the Lord. There is a crown which the highest earthly monarch might count.

Finally, my dear heart! immortal men as it respects your goods! How often do I wish you with me in my bosom? Broken hearted? for give me to have been in-plain! It has been from love to your souls I have been earnest! I must meet you at the bar of Christ (I would not be found with your blood upon my mind). My heart is still full but I must close entreating you not to be deceived God is not mocked ye.)
Ceremonies by Lent, Mother Ambron, at Mr. Moore's, 21st & 22nd, 1848.

To relative to Mr. L. B. 56. 0. 0.

At Mr. Moore's at Mears, 7th May, 1848.

(Prent 25 + Emile Theodore

Son of Mr. Carvalho, and baptized on the occasion)

W. L. Contris, 25, May 1848.

12, junior.