Job 15:4.
Yea, thou castest off men, and receivest not the least prayer, before God.
This text is one of a series of accusations made by Elihu against Job, that eminent servant of the Lord. However, innocent he accused in the present instance, the charge falls upon mankind.
Gulf of Plymouth. 12th Nov. 1854.

Quota and M. A. 3:15pm "Penzance."

[Handwritten note]
are unable to
who cannot lay their hands
upon their breast & plead not
 guilty before God.

My object will be to point
out some classes of men upon
whom the charge falls.

There is a something within every
human breast, be it a clairvoyant
or an effect, call it conscience
an inherent property of man
or a concomitant to which he
his faculties are antecedent.

define it as you please, there
is something within every bosom
that beareth the existence of God
in man's individual dependence
Ezr Chapel Canton Aug. 18th 1836.
Feb. 11th 1838

H.M. S. Royal 37. 27. 1. 1840
(Lond. 26° 46' Lon. W. 63° 08'. D. 144)

H. Columbine Aug. 8th 1844. bound to Boston. Great at anchor.

H.M. Mary Ellen July 31, 1842. L.N. 21° 28'. 28°

Mr. J. C. Nicholson Aug. 24, 1846. about 30th north.

H.M. Ship of War L.H. 11th 1844. 28th.

L. Y. bound to Shanghai.

No. 2. Am. Factory Canton
Feb. 7th 1845.

Mrs. W. Turner & Co. March 5, 1847.

From T. Legattino Canton 1. Oct. 1848

J. Sedgley W. Hunter Office back.
upon your last obligation to love, fear and obey your Pastor. It is disregard these dictates of reason and Conscience.

is to "cast off fear before God"

And, in addition, to the light naturally to possess the knowledge of Revelation and all of The King's Attributes, and perfections of Jehovah, to neglect to look daily for preservation and deliverance to him for protection and deliverance, for guidance, protection in midst of the tumult and trouble. I cannot imagine for all the blessings we need both on this and the other side of the grave is to "retain prayer before God."
1. As belonging to the class I am to enumerate, the first I shall mention is the Atheist, whom the Psalmist denominates a fool. The fool hath said in his heart, “no God,” or it may mean at there be no God. This is the practical atheist who denies the divine existence, of which it has been, comparatively small. There is also the practical atheist who, while he is compelled by his reason and the evidence that address his judgment, to admit that all things that exist are not at his free will but their existence is inferred...
to be like the Epicureans, admit the existence of God or the God yet believe the world wrongly. Moreover that the gods neither did, nor could extend their power identical even to the human affairs.
the result of chance, yet look at the thin line no God. This is a more numerous division of every age has furnished more or less of the delineation. Many are included in the class of those determined by him who draw the separating line according to character. Those who consider themselves as belonging to a more constant rank than among professed Christians among thesavedcondition there are some who continue too nearly to the character of the practical atheist, which has implied no charge of the text. That they cast off tooassistant's prayer before God.
Also the Earl of Shaftesbury
I. The in-field, to be rejected. Revelation, says the Lord knowing what is merciful to himself, and so that he is a true sign, not to be altered in his design by any influence of his, had already eaten of bread refused from feasting them according to his pledge, as things which expired without asking of them; he thinks will be refused of tongues - Lord Herbert.

To this class belong these men who held that "all revealed things are given not absolutely inédits by the uncreated wisdom, a radiating light of little or no like, but instead that Christ was influence and directed by clock designs of ambition, and without a far-sight, zeal, and perseverance without."
Lord Bolingbroke

The self-contradicting (man) who held that God is just, that justice required that rewards & punishments be measured to particular cases according to their circumstances in proportion to the merit or demerit of every individual; yet that God does not measure out rewards or punishments; so that if he did, he would subvert human affairs: that he concerned not himself with the affairs of men at all; or if he did, that he regards only collective bodies of men, not individuals at all. The man who entertains such
Feltiments or publish his then, to the world at his own must first have
banished his fear of first God
who has declared the fear that
himself, I shall die. He who
has think left his individual
ity & Friend himself from per
onal responsibility in the
"collective" man, it is not likely
to serve. God be merciful to
me a prisoner.

3. In this enumeration, the scribes
& other persons who continue
courtly declared the name of com-
mand of the maker of the
Fame phriss fls at thought
of quickly "[the name of god]
fls in the hand.

4. Sabbath Breaker. The one instead of
remembering the Sabbath to reck


to read it so. friends, it instead
of pleasure (of drunkenness
wasting & sin blood thirst)
for the time being, at least.
thus cut off the fear of
this maker, a righteous prayer
before god. (and let it be to in
renounce vengeance when his
muster or when his own soul)
all will concede that personal
guilty of (fact) when a flagrant
violation of this day must
blend guilty to the indictment
of our text. But are they the
only sabbaths broken to be
included in the final indi-
crime? Works of meekness
were not authorized by the
great lord of the sabbaths.
does he stay in the morning
But does the man who pursuit his accustomed regular pursuit when that day for no other reasons than that the six days accounts cannot to require a tenth to adjust them, or a favorable opportunity for making a reconciliation may be lost if not attended to immediately, for it be the Sabbath, and that man deliberately enter when the state business of the day remembering, "Then God trust me, for all my enem and will bring me to an in partial account, I remember them first six days I shall then labour and do all their work, but the seventh is the Sabbath of the Lord, in it"
Thou shalt see my labor? the
00 and he not cast off. Fear
of that God—Who ever
Whom he depended to
carry his sickly, frighted head
to their destinated ports to
Preserve them from the don-
gest of the ocean. When
Whom he depended for his health I very good
And what must be the brand
Of such, but he ask God to
Preserve him with his blessing
While deliberately relating
dis trust of our command?
The probability is that if
He custom of affairs to be also
Jest to rain the stronger before
End—
The earthly, the moral, the good
Is not excluding, upon gaining
Such a power can one participate
In temporal, submission, or do
of that glory, honor, and immortality, durable, blessing right connotes, which God himself holds unto as the legitimate object for hope and children seek to inherit.

The spirit of humble (daily) prayer finds no evidence in a heart intoxicated by avarice, or submerged in earthly pleasures. The all-ruling passion for wealth and the keen propensity for sensual delights, rendered keenly indulgent, do not enable the mind to dispose it to seek retirement, when it has not the affection that can go forth to fix upon that which is highest and noblest: whilst the soul would with its adoration render praises and prayer to be like Zebin from whom it emanates.
c. The thoughtless. man. He forgets to pray. He prays without feeling. He feels without as well as without feeling, he cannot pray.

In taking a general view of mankind, we recognize those whom Aristotle seems chiefly to characterize. They live, they reflect not why; they pursued, they consider not what they float along. They are not affected by the concomitant events, nor by all the forces of adversity or advantage; they sink into confusions, but presently their perturbation and their thoughtless, event, their design is forgotten.
Can such men say I have set the Lord always before my face. For he is at my right hand, I shall not be moved?

Such is the object nature of prayer that I regard it the most collect of all eminently authoritative (other things being equal) he is the most thoughtful and consistent man who is the most prayerful and in the list in prayer who is the most in considerate.

7. Another class not less guilty than the preceding is a greater or less degree fall under the influence of the text. I refer to the careless, a backsliding, of prohibition of religion. We cannot say that it fits in an equal degree in every case of prayer before the Lord.
Probably it was in a flight of stairs, 
or came upon part unbuilded, con- 
cumbered of its contents, that 
I first in a flight degree, perhaps 
unconsciously at the moment, 
est of the pillar I remember two of 
His shed, I think omitted at his e. 
customed to extend to add. 
His worker. But the first that 
being taken, the next it really, 
much easy - to the succeeding till 
to a fruitful degree to extend 
to cherish not only (and) flesh of 
the divine instead, of his 
defender, which characterized 
them, who the comfort in the town 
I God, I pray without ceasing.
The second general division of our main text is to consider the guilt of those who cast off from a true inward prayer before God. 

I. They cast off from their hearts the fear of God. Every breath they breathe, every look, every contraction and relaxation of the muscles, every motion, voluntary or involuntary, is at first moments of their dependence upon God. Every thought that vibrates upon their heart, every object of beauty and delight, both in the animate and inanimate worlds, is only one form of real pleasure at which they can drink their health. Their friends, all they possess, all to many obligations due to the King. The essential loss of whom they...
(Glosly guly, they said who cust of the
first fear of the Lord) although from
the high importance given to it we know
that Christward. The fear of the Lord
is shown in brackets at the beginning
of wisdom. The fear of the Lord
prolongeth days. It is a fountain of
life, by it are riches and honor.
This fear is not a servile act. It is
consistent with the most humble
kind of God. It is a sacred
vital act. He who cust of the
fear of the Lord all the day
long, but he who cust of it is
guilty of forfeiting all the
blessings above (just mentioned)
of which this act of the soul,
is a reverencing earth. With back.
They, ... it is not an importun
friend, or enemy, they do not.

They refer the terms prayer.
before him who meditates the
prey or who prays. He born

There is something imprinted in the term re-

they as the thing was a positi-

This Introduced another


The happiest moments on earth are those when the mind rises on the wings of devotion, and to the celestial presence I was absorbed in the spirit of the whole. Festivities, festivities, mean nothing, all the annoyance to which it led subject her.
development of guilt, viz. that they abuse one of the most
honorable & inestimable of
privileges.
In prayer the savior of the dust
is privileged to appear before the
infinite sovereign of the universe
In prayer, man may address
his Maker. In this belief, the
foul may trace to rights to
which nothing else conduces;
with which nothing else can
compete. By this man can flee
all his enemies or gain the
victory over them. In this the
Spirit can hold fellowship
with the perfect establishment
of the upper world, whose high
est bliss is in worshipping the
same object of true, love, &
blessing.
The neglect of a duty which nature dictates, which God has enjoined, is which Christ by his example, in direct contrast. I say neglect of a duty which nature dictates. Prayer (first one) is the only method which nature points out of obtaining blessings from God. By prayer (at this method) we are directly our earliest circumstances in childhood. By asking me originally expect to gain, I actually do obtain all the blessings which are given to us by our parents. What they grant to our petition, common sense directs us to take from
God in contrast to heaven. The, therefore, neglects prayer, disregards the dictates of nature. And what (nature) has in this particular dictated the Scripture, has explicitly enjoined. Pray without ceasing is their injunction, also, being always, with all prayer and supplication, with giving of thanks, for this is good and acceptable in the sight of God our Savior. The one restrains prayer for God, disregards Christ, the great Redeemer, having accomplished the great work of redemption on earth, had gone to speak in the presence of God for us. There at his right hand he sits, our intercessor.
I. Advocate (with the 3rd). But for this circumstance, I think the throne of grace was in due proportion to nephilim. nor is it to neglect that mercy I cast, it is effect casting contempt upon him who acts as our intercessor (let it be shall become our final judge)

By this course of life men are also guilty of quizzing the Holy Spirit, the first object of devotion. It is the Spirit's influence that conterminous man, of his need, I must effectually bring him to his course of prayer and I fully + do like a prayer list life men must first ground the Holy Spirit's influence when their hearts.
They who restrain prayer are guilty of neglecting one of the most important means of grace. In the beautiful expression of another, "It shall be required of the Eternal President and required to be informed, either of our desires.

All our necessities are better known to Him than they are to ourselves; and the most secret thoughts & inclination of the heart, are naked and open before Him. But He has especially appointed the exercise as a mean of communication with Himself, and through which He is pleased to dispense the blessings of His grace. In addition to these considerations, the exercise of prayer is calculated to bring a special & peculiar benefit to ourselves.

In the midst of our ordinary engagements of life, indeed, we may elevate the soul to God; but, surrounded by the distractions of external things, this must be done in a passive and unsatisfactory manner. Our sense of imperfect notions, so much under the influence of the objects of sense, requires
every possible aid, to enable us, to feel the due impression of things of Faith. It requires us to withdraw from external things, and in solitude and silence, and by solemn acts, of devotion, to bring ourselves, as it were, into the immediate presence of God. There is a power in the mind, by which it thus brings down upon itself an influence from the inner sanctuary, a special impression of the perfection of this incomprehensible One, who in thus disclosed to us, as if by his more intimate presence. We realize his Omniscience, and stand in awe under the truth, that He understandeth our thoughts afar off. We feel the impress of his Holiness, and bow beneath the sense of our own depravity and guilt. We feel the influence of his love, and throw ourselves upon his mercy. We commit ourselves, to his grace and supply all our want, out of his fulness, to conduct us in safety through the danger, the difficulties, and trials of life, and to carry us forward in the course which leads to eternal peace. Would we seek to know our own moral condition
and to fix the deep impression of an inquiry of such eternal importance, we cannot use a means of greater efficacy, than putting it into words, in the presence of him, to whom it is better known than it is to ourselves. If there any mental or moral habit which we feel to have acquired a mastery that puts us in peril the safety of the soul, we cannot avert it in a more efficient manner, than by fully confessing it before him who seeth in secret, and asking from him a might which alone is able to rescue us from its power. Such is the province, and such the efficacy of Prayer.

It maintains our intercourse with things which are not seen. It is the life, the strength, and the nourishment of the soul; and it will be diligently cultivated, not as a mere duty to be performed, but as a mean of spiritual life, by every one who feels the deep import of the Truth, that all the graces of the Christian Character, must be found upon and supported by Godliness.
Finally, all things for which we should be thankful must be considered as present. This is the only thing that matters. The only thing that matters is that God will be(holder's) will be. Ask ye, shall receive; seek, ye shall find; knock, it shall be opened to you. It is the only language of Realization relating to this Hebrew Publication for good thoughts. The only condition upon which it can be held. But in entirely new. I find it infinitely able to withstand all that is really good for it. So much as ask, he will.
He will give, from full and ask not, he will withhold. Of course, those who do not pray, will not fulfill (as those who are guilty of neglecting their highest good on our prayer). Then, according to the only ordinance of God with respect to this subject, all our good in every important matter both this time and eternity.*

For eternity, those who in this world neglect to pray, will experience nothing, which is in itself good, but will find that as they refused to ask here, God will not refuse to give forever.

We may indeed actually do, receive many things in this world, really good in themselves, for which we do not ask. But they are not so long as we neglect to pray, will not be good to us.
Application.

This subject addressed itself to us all - to them of us who profess to be the followers of Christ. It addresses a salutary admonition.

There never was a person eminent in Christianity, who was not also eminent for abounding in this duty. All the high-tender servants of the Lord have borne this testimony. All of them have witnessed that Washington is the most animating and useful duty in the Christian's life. What it was the means of, their strength, their perseverance against temptations of the world and the corruptions of their own hearts. Their watchword and their own rule of doctrine and application. Their preservation in these of breathing. When surrounding circumstances made a living thing from God - of the best.
heard of commuting with him and mortifying the remainder of their own lust, which made against their wills. Are any of less complaining, less crimson, less plaintive, than in some former days? Thus let us enter our devout Luther, cherish all holy fear of God in our hearts. I duly examine, cherish a Spirit of humble prayer before God — both for ourselves and the whole world — of you my respectful and most affectionate love. When called, you are not called when to fear a tyrant, or to love. One unworthy of your love, or like the heathen to address a god that cannot have of help, but to cherish in your heart the fear of them who made a motion upon you, a warning, a sound.
that reverence will after this life take you to his presence, a welcome you to the pure joys of his right hand: you are called upon by every consideration that can affect an immortal mind, to perform duty most conscientiously, the duty of prayer, which immediately secures the best of blessings on earth, and eternal bliss in heaven.

I would recommend as a practice worthy to be adopted by every one, to offer up the Lord's Prayer morning and evening. It may be done mentally, in circumstances can prevent it. No bulk reason can need hinder it. Neither the lack nor the forget ever prevent the rising aspirations of the devout mind to God. The pure petitions of the martyr Stephen by the moloty of stones could not interrupt his prayer, as the heaven opened to the conquest on the right hand of God, & Jesus received him.

With inexpressible delight to be reasonably, to him, his child is enrolling, a request to glorify, may God by his abounding mercy give us grace to comply, for his Lord, Jesus. Amen.