

Τὸ δοῦν, ἅδε δὲ οἱ ὅσα ἔστιν
ἀληθῆ ὅσα σεμνὰ ὅσα δίκαια
ὅσα ἀγνὰ ὅσα ἀποδοτικῇ
ὅσα εὐφροσύνη εἰς τὴν ἀρετὴν
εἰς τὴν εὐχάριον τῶντα δοῦν
ἔσθι. Φιν. δ. η.

God is perfect. & requires
that man who was created
in his image should also
be perfect. This perfection
unattainable by sinners in
the present life. - Through
the influence of the Spirit
at death the soul may be
made perfect in holiness.
The duty of man is to aim
at perfection. In so doing
he must struggle with sin-
ful propensities. In support
of this position see ss. paper.
Lec. 8th with all the effectors.
Be ye perfect. Be ye holy.
In this passage. The Apostle
recommends the Phil. to keep
prominently before them
the characteristics of a per-
fect man. & to study these.
The perfect man must be
a true man, must be
unpartial, must be just
must be pure, must be amiable

must be active in the promotion
of good. -

1. The things the apostle
recommends as worthy of esteem.
~~Whatsoever things are true~~
2. The manner in which he
urges them to attend to these
things. - If any virtue be.

- If any such things as virtue
involve moral excellence.

1. 1. Whatsoever things are
true. -

Truth the exact correspondence
between what exists, & the represen-
tation of it. The representa-
tion of things as they are.

- In Physical science - the
beauty of truth apparent,

- Though sometimes not
always easy to reach the
truth. -

- We can see too how often
mistake. -

2. In morals. The advantage
not always so evident.

- Truth sometimes the
source of evil. Galileo.

- Deviations from truth, ena-
ble to escape punishment.

- Promote the interests
of individuals & communities.

Beauty of truth - consistent
ultimately results in good.



2. Whatever things are honest,
in ordinary meaning of "honest"
62 pva. ^{venerable} ~~reverend~~, worthy of
veneration. —

— Things —

Institutions — Customs —

Persons. —

Two extremes —

Conservatism + Ven

Radicalism. — Ven

— Propriety —

grave solemn serious.

opposed to levity, inde-
cency. —

4. Just.

agreeable to justice

righteousness —

Duties to God, man & self.

5. Pure. opposed to

Impurity — unchaste thoughts
etc. —

Filthiness. Pollution,

Books Pictures. —

A mind taking no pleasure
in such things is pure —

6. Whatever is lovely —

Amiable. —

a. Soft answer turneth away
wrath. —

Harshness. austerity —

opposed to. $\pi\sigma\sigma\theta\epsilon\iota\alpha$.

Good & profitable & pleasing
to others. —

7. Of good report.

are generally acknowledged
as good —

Charitable institutions.

Honesty, upright walk

Propriety of Conduct.

Close.

II. If there is any such
thing as virtue, moral
excellence —

If there is any thing
Praiseworthy. —

— Think, meditate
Esteem. —

Practice — adorn
the doctrine of God the Father.



I. How then are we come before the Lord? —

The prophet tells us what will prove acceptable. What is truly good in God's sight. To do partly so. Not much formality about this, To have one's heart & mind so regulated as to render to God & man & self their due. To have a fellow feeling for ~~the~~ ^{the} race, a disposition to relieve the distressed to be kind, & to walk humbly with God. —

• We may infer from this that sincerity is required. —

Some have murmured that this is enough, but no, our thinking away to be right does not make it so. — Paul sincere persecutors sincere. — But, we may say that if any one does fully come up to the requisition here, is perfect in his justice, goodness & walk with God, nothing more is necessary. — We

say to those who have doubts about a formal religion. or about ~~themselves~~ ^{themselves}, Who think that sincerity is all — commence immediately to do further to love mercy & walk humbly with God. — They will of the fair trial be made soon feel their need of something from without, — that they are weak, & need strength that their proud hearts need a change before they can walk humbly with their God. —

2. The worship that God requires must be spiritual. God a spiritual infinite — a pure & holy being — not material —

His worship must consist that of the heart & mind ~~as~~ ^{as} a mind to discriminate & judge — a heart to feel & to love what is good & hate evil. — —

3. The worship of God must of necessity be formal for reasons before stated. — God has prescribed his form. —

The church of God, regularly organized & constituted. -

Its prayers praises
Its sacraments, & words,
- Formal worship -

around which it is made
the principal thing in
worship.

- Everyone

When rites and ceremonies are introduced which have no sanction in the word of God.

- Rightly used, when they facilitate & guide our devotion, and when they enable us to unite together as communities in the service of God.

Ends answered by the worship of God, -

- Calls out the finer feelings of human nature
Love, gratitude wonder

- Makes the relation in which man stands to his God constantly felt.

- Presents a living

ocular demonstration of the existence of the church, & its influence on the morals of man.

~~It~~
 Piping over a number of inter-
 esting incidents in Ab's history
 on which it would not be possible
 to multiply to delay. Such
 for example as the inhibition
 of the rite of circumcision,
 the change of Sarah's name
 to Sarah a prince, & the
 promise made to her of offspring,
 & Abraham's intercession for
 Ishmael & ~~Abd~~ God's pro-
 mise, & Abraham's ~~com~~
~~in~~ obedience to the command
 of God, in circumcising Ish.
 from all which we may
 see the development of the
 character of Abraham -
 He laughed in an old age
 hearing that Sarah should be
 the mother of the promised
 son, but not like Sarah
 who also, laughed, "Alas! getting
 Sarah smiling, & went
 with respect to the obedience
 to God's call. Sarah will
 say, his obedience was
 brought self same day,
 2, It was without hesitation,
 no reasons asked,
 3 It was in exact accordance
 with the command,

In the first part of the
 next ch., Abraham's hospi-
 tality is presented for our
 consideration. Here en-
 tertained angels un-
 aware. -- Heb. xiii. 2.
 Arabian hospitality &
 promised made to Sarah
 her laughing &
 pervasion, --
 On the departure of the
 angels from Ab. they
 directed their course
 to Sodom. - The angel
 Ishmael, resolves to in-
 form Ab. of the pur-
 pose of this visit. +
 1. Notice Ishmael's
 conduct. & regard his
 "Shall I hide de."
 2. The grand reason for
 this ~~cond~~ favor - Ishmael
 had determined to make
 a great nation, therefore
 shall he hide this infer-
 mation from him. him
 granted him the greater
 honor will be withheld the
 less.
 3. (2) that it may be
 serviceable to A. in
 preparing on him the in-

importance of training
his family, or better

III. Because God foresaw
that his blessing to
the nations through Ab,
would depend on his com-
mending his household.

IV. Abraham's intercession for Sodom.

Many means are made
use of by God in accomplish-
ing his purposes. —

We learn from this the
importance of family re-
ligion. —

I. Parents are clothed with
authority, power from God.
It is their duty to exercise
it.

It is not simply an advisa-
ry power, such as Eli
exercised, "Nay, my sons
this is no good report I
hear of you;" but authori-
tative. —

It is their duty to rule
make laws, with respect to
conduct, & see that those
whom God has entrusted
to their care, obey them.
"Abraham with Command."
It is true that parental
authority may be abused

& become a tyranny, but

What the family should
be taught.

That God is all are re-
sponsible to God.

That God is to be worshipped,
That religion is distinc-
tive to society —

Responsibility of Parents.

Eli reprimanded, His sons
made themselves vile &
he restrained them not.
Train up the child.

Children owe obedience,
Folly of leaving them to
do as they please. —

Nearly all evils can be trac-
ed to bad training. —

God's forbearance not in-
finite. — Sin. impenitent to God

Not improper to intercede for
evil doers. —

The fervent prayer of the right-
eous availeth much.