

Revenue due in the
worship of God Exod III. 5
Bloomington. Aug. 1842

Exod. III. 5. - Take off thy shoe &c
The law of association innate
in man is that on which the
derivation is founded. "It is like-
ly that all, all the eastern nations
^{says Dr A Clarke}
agreed to perform all the acts of their
religion barefooted. All the Moham-
medans Brahmanes & Parsees do
so still. The Jews, says Livinal did
so. The ancient Greeks did also. Jan-
blinus says it was a maxim ^{of} with
Pythagoras. Solinus says no one
was permitted to enter Diana's
temple in Crete, unless with
the show off. Tertullian says
the worshippers of Jupiter
in time of drought prayed

for rain walking barefoot
The association of things visible
with the idea of God & things
spiritual was strongly man-
ifest in the consecration of per-
sons places times dresses in
the times of the Old Testament

The same principle is intro-
duced into the sacraments &
order of worship under the
New. From Luke III. 16 it seems
that Christ was one of the readers
of the Synagogue the chief of-
ficers of which were

1 The "Angel of the Assembly, He
prayed & preached, & appointed rea-
ders - Episcopos

2. Rosh Eynareth Ruler of the Syn-
agogue. 3 of this class

3 Deacon or almoner. 3 of
this order.

Now with this principle of
Reverence let the order our
our worship be tested.

Common prayer must have
a form. And the question is
whether a written or Spoken is
best.

Will any one presume he can pour
forth a better. The extemporer
has to go through 4 or 5 opera-
tions ^{of the intellect} before he is ready to pray.

He may ^{utter} heterodoxy as to mat-
ter or vile disgusting bombast
as to manner.

He arrogates too much.

There is no joining externally
of the people with him by
responses &c

2 Discourse

The putting off the shoe may justly
be considered as a symbolical action
significant of that putting away

of all improper thoughts - and
even thoughts on other occasions
proper - which might prevent the
Object of divine contemplation from
coming in contact so to speak with
the mind & heart of the worshiper
So that the fewer the objects in the
outward part of the worship itself
which might tend to distract atten-
tion the better. This maxim is prob-
ably what our Saviour meant in his
discourse with the woman of
Samaritan John IV. 23. It may be
applied to camp meetings &c
And it affords an additional argument
in favor of a liturgy, as it tends to
keep the minister more out of sight
Indeed, this is the case in general with

the church service and doctrines
e.g. Tradition - it respects the doctrine
of the whole church - Sects who re-
ject it, set up in place of it a leader
- a pope - This is very remarkable
and shews how "Extremes meet"

2 In worship two extremes; one is
formality which is the danger
into which the church service is
most liable. The other is rant &
incoherence, lightness & indecent
pervers in some, shameful animal-
ity in others.

There are two offences which sprung
from the last of these cant & profan-
ity. The state of England under Crom-
well and the Puritans illustrates
this, the Puritans running into

the one, the Cavaliers by reaction
into the other. & As to formality it
keeps up a show of religion which is
decent, but it is compatible with
pride & worldly mindedness as in the
Pharisee. The same may be the re-
sult of what has been called Theo-
pathy, which is the devil's imita-
tion of godliness or practical piety.
The proper prophylactic against
all such corruptions is to con-
nec^t Reverence with Conscience
especially as it regards the second
Table of the Law.

+ Mr Fordyce writes to Dr Doddridge in 1739
on occasion of the Debate respecting the repeal
of the Test Act, that Mr Danvers said in his
usual jocular way, that it was a ceremony

to take off ones hat upon going into
a church, which nobody, however, scrupled
to comply with; & that he could not com-
prehend why people made any scruple about
eating and drinking with one another, in the
same place, which is just such another
ceremony" Dodd's Correspondence III. 367—

There is a sermon of Stennis, in his
first vol. on the text "It is better to enter
into the house of mourning than into
the house of feasting." which begins
with "That I deny." And Archdeacon
Paley in a sermon, in 1777 after e-
nummerating many of the phrases &
passages of Scripture, which relate to
the new birth & new life of Christians
observes that it has frequently
been asked, what such expressions

mean? And he proceeds in these fatal words: "To which we answer, nothing, that is, to us, nothing to be found or sought for in the present circumstances of Christianity." —

Use of the Sentiment

It is to strengthen the power of conscience. The rule of human law or public opinion insufficient. Witness the many cases in which what would be called justice in business & trade is cruelty in the sight of God. Let us remember that it is not by acts of Pharisaical devotion but by "justice and mercy" among men that our religion will be proved genuine.

Directions — 1 Let prayer on all proper occasions be thoughtfully

and devoutly performed. 2 Be
ware of connecting the idea of
God & acts of worship with what is
low & ludicrous. What would you
think of dressing up in the man-
ner of a harlequin some one to
personate a revered father whether
living or dead? 3 Entertain by
meditation just thoughts of the
adorable perfections of God, omni-
potence, Eternity, Omniscience
holiness, Justice Goodness &
& Shun the scornful. See 1 Psalm
1st verse. 5 Reflect on those dis-
plays of the Majesty of God which
are made in nature - & have
been - & yet to be made in the
course of his moral government

the creation - deluge - final judgment. 6 Consider that the Deity is held in supreme veneration by great & good men on earth & holy angels in heaven. In the universal family of God they are the elder brethren, we little children - let us imitate them. 7 Take into serious consideration your relation to God as his rational dependent and accountable creatures. & 8. Remember that by thus drawing near to God as the S.S. term the exercises here described you will find substantial comfort in all the events of life and so to speak make for yourselves a beaten path to the throne

of grace, the more easily on that
account to be used in the hour
of death