No. 126

Advantages of consideration.

11/18/1821
Psalm cxix. 59. - "I thought on my ways, I turned my feet unto thy testimonies."

... It is sel..

We are told of the patriarch Isaac on a certain occasion, that "he went out to meditate in the field at the even tide." And the habit of mind, in this trait of character indicates, is worthy of all imitation; the habit, I mean, of thoughtfulness and consideration. The text mentions both a cause and an effect. To think in our ways is the cause; is the natural effect of this is to turn our feet into the testimonies of truth. If there is any power of the mind, which may be called the crown of man's glory, it is that power by which we are enabled to consider. And to hear the praise of men better on the faculty of reflection, one would suppose that they were not at all sure to estimate its value... We speak...
of ourselves as the lords of this lower creation, because we are endowed with reason. We bear the high rank and
man sustaining among the various orders of being on earth, because we alone possess of the superiority and enjoy
over brute force... And yet the virtue of consideration is certainly not so much in fashion, as you might expect
from hearing its praises so often and so loudly repeated. It is not an every day thing to see a man, who deserves
the path of his feet, pass the gift of reason as the great
lyric designer it should be used. There would not be
so much carelessness, inconsequence of conduct, so much
disregard of each other's feelings, so much Past
ignoring so much of the sumptuousness, of the confusion
of opposing interests, as many would discover in the
society of us. In many cases, the public is perhaps
so much at fault, for more than once, it has
seemed to me, that if all the friends of the public
could agree upon but one way in which we have done, or intend to do. There is a healing balm in consideration
with all the strengths of pertinacity. What would we do
be without_ and be. but by the arrows of the kind
arrows? Each thoroughly is man without the assurance of
consideration, a being without a purpose, vegetated long
part of knowing driven by every storm. God has kindly
adapted one thing to another in this world, our fears
ties to our condition, our responses to our wants. We are
thrown into a state of being, there are many things to agitate our senses, much that gives rise to doubt
and embarassment, many temptations to allure from our
truth, where events and circumstances are no antagonists
in intervowen with each other, that it is for our being an
easy task to separate, a discrimination of values. And the
laws of consideration is adapted to such a state of being.
In the midst of confusion it is to operate as a gentle,
reasonable, a firm; where there are many different
paths through a many region, it directs to the choice of
the right way. And God created an order of beings capable
of consideration, he did not mean that they should turn
away this jewel from their own, trample it under the
feet, that it should shine on the forehead, a
point to the ways of life. It is not once impeding, it
is a crime, it is not once fully, it is guilt. to
give ourselves up to float carelessly down any stream
on any chance may be given to that of moments; use the
powers of self government, which heaven has placed in us and...
"I sought on my way into the desert," I turned my feet unto thy testimonies. This passage opens before us the duty of consideration. Yet our references to this duty must be justly considered, and a part of the advantage of consideration, or else it would be a mere to think on our ways 1. their in force to the testimonies of divine truth... 2. One advantage of consideration is that it will convert from many a little fang of repentance. Humiliation may do much of fully, but years of sorrow cannot atone. One act of thoughtlessness, bring a tinge of blood on water, many colors the whole of life and a stain not to be removed. Thus often is incontinence severely punished by the laws & penalties of remorse. The incontinence to man brings also on himself a share of unhappiness, on some it later be must feel in all its bitterness. So that our eyes open con- sequences will not prevent these consequences. When passion runs riot, 1. as it stirs under the energy of considera- tion, it descends to be less acute, although a calmer tone becomes a humble subject, then it is we have reason to tremble lest when the illusion vanishes a reason to take its place in the exercise of their influence, we shall have power over the folly with we cannot retrieve. Thus it is in the affairs of life. None is so likely to expect of evil before he does than when his plans are broken by being turned 1. The ground, he knows nothing of the danger that has taken, he has liable at every turn to meet with any fire seen. He knows it 8. unexpected discouragements. The conse- quence is that he learns to bitterness of heart, what he has undertaken without due reflection. This too it is in the use of the tongue. In a moment of carelessness we console an occurrence gladly, or even the last cannot. The exertion of feeling is high, the relish of converse then is keen, grasp a happen as eagerly as the walls pass from us, with hot compassion with the remembrance of what they were. Thus likewise it is in matters of religion. Incontinence leads first the disorder is that the contemplation of divine truth. In a host of carelessers, vanishing gay companions, we suffer ourselves to be pleased with mere 1. 2. 3. things, until we learn too. We spend in the temple of the living God, give us heads to add to lists of some out of others, rather than for the humbled themselves gradually the shock of religion, the day of repentance generally comes. There are times, when less
and reason, justice cannot subdue the heart, when it
loves and determines a fixed place, that will not yield
unto true or appointed, when other things fail.
Now let it be an amendment of account;
what has been endured to it's dignity, and will be
come for his benefit, seek it with fear and tears. He will
grant for his sake, when he feels the merits of those before
his fall has taken them. Such is the inaction, that
inconsideration in various ways, almost inevitably leads;
yet it is an evasion from all the bitter potion that may
the main advantage of inconsideration is displayed. Do
not mean, that any person will be differing or desirous
enough to need me repentance. But, surely the inconsiderate
man, who to think of his own, shall his fault tolled
to the treasuries of God, and be less exposed to these intellects
and bring one at last to the destruction of reason. Now
one who is in the business of life in the use of his tongue,
for the concision of reason, objects well before hearts or
speaks, who says a child is at least, him long enough to
see how a man he is to proceed, who weighs the consequences
of the steps he is about to take, if goes on after the mature
decisions of a calm state of mind. If I shall show upon one
who is less likely than this man, to have the respect of

repeance, growing at his heart, to give up by principle
to foolish respect, or not taking riches, to grave over the fact
so take up the lamentation as fully join must always for
a mine over is own mind. The consciences to man thus
after all, be will so much for the will have received
so be sorry, will not have all the probability with human
feeling will omit, of finding, that satisfaction in himself
comparisons with all other every one it is bright of emigration
rife, and that peace of E. W. The soul cannot give, i thanks
be to heaven cannot taste this among

D. And the advantage of inconsideration is, that it will shut
the mine above many of the main faults and guileful hopes
of life, a place in that calm reason where it will not be
be too much shocked by giving, me depressed by defeat. Consid-
eration seems the most disagrement to operation of the mind,
yet makes it like an expansive, sea-like current, it may
the strict state of cleanness of tranquillity, either reflecting
the another images of a dead and tranquil, me understanding sitt
long, and trading here to the varying blasts of passion. To
vice-stricken man, on the contrary, is ease, express to all time
changes of feeling, on the varying events of life are unable
to produce. He throws himself entirely on the mind of some
his known willpower, they may carry them. It may be, he will succeed; if it be within his power, he will probably be extravagant in his constitution, as confident as if he were placed from the reach of misfortune, could never fall. On the other hand, he may not succeed; he may be disappointed in every hope of confidence, but utterly at a loss for himself, if not from the same cause. He shall probably be as extravagant in his grief, as he was before his joy. He has now thrown himself into the habit of reflecting on the uncertainty of things in this life, on the infirmities of fortune, and the variousness of all that relates to outward circumstances consequenly when the blow comes it finds him unprepared, near or at the blues. Having no resources in himself, he becomes the subject of despair. He loses all desire in the less reason, unprepared to the word of Heaven, accosting himself, desponding in the absence of the word of consolation; for it is the word of consolation that gives the mind not to be much surprised at any thing that can happen, or to feel that most of the calamities of life are but circumstances that float on the surface, while the solid mass of good is not less below them, is in a great degree不超过它们。The conductors to men live themselves for the subject of life, and good government, do not the work of chance. He is active and constant. He sees all the means to ensure success in his actions, or know that constant will permit; but after he has done all he has done, he is sure in his expectations of不超过它们的。he also lives, and it is a habit to him to be himself, to be a small thing. He knows, as he constantly bears in mind, that his power is not so great, as you are accustomed to good work in this state of being, therefore be informed too much of his done by the one. All this by the other. In such a habit of reason, constant consolation is placed on such a form of deliverance, of standing, that whether the sky over his head be black with storms of toils and sunshine, he sees equally not at all intents. He trusts in the mystery of peace, I would by no means recommend that eternal apathy, but makes altogether the end of it.
me examine. Further, we should see nothing but deformity. I should turn away with contempt if it is disgust. Now, this consideration alone will enable us to determine the true from the false, to detect the imaginary virtues of life. No one object its past estimation of life. A thing in its present and in the minds of its admirers. They will not attach the same importance to those who have the task with all the advantages of a heart interested in the present. And it seems the moral world. The thoughtless, inconsiderate man will not acquire a knowledge of the real character of objects and events. Any imposing appearance will be enough to deceive him. He will be captivated by the false splendor of the world if it is not his admiration in the most worthless objects. He will always be a child even at an advanced age, too dull to judge a mere infant in the most important things. If it concerns him to know. The sequence is that his conduct becomes as uncertain in the.
out; as the direction of the chalk on the whole mind, it is clear that an aim fixed into the air without strength by the hand of a child, instead of being aimed at its mark by the string of the bowman. Instinctive of that inordinate enhancing the relish of every thing that is good, so that the sensation which discovers the good that might have been unknown, unnoticed, unpossessed, the beginnings, if we may so say, without a purpose or an object. It is only the candidate, thought, that man who dreams truly to distinguish between things that differ, to choose the ablest to reject the mean. To select the sure of death among the fled. He forms a steady eye on the object brought before him, without being dazzled by the glare of false colors; conscious of the power of concentrating a bough through to discover the truth, to distinguish between the counterfeit of the genuine. The consequence is that he walks not in darkness, but in light, of where the immediate would be leading, he takes on in a frightening course. He has the great and principal source of all human nature, the character of man, the tendency to moral objects: he makes all the refinements, thoughts, manners to the improve ment of this nature, at the strength of this good resolution.

But the highest advantage of thinking on an aim

 training is, next to the testimonies of God remains yet to

be mentioned. I mean its tendency to make that peace of

mind, a real and lasting as the mind itself. For it

habitually considers his natures, keeps on from himself a

source of joy, for it refers to any that are derived from things

external, one may almost say without a figure (concering what men usually are), that it is then an over

springing onto to out of a dry weed in furrows, man

falling down a barren desert. If the mind proceeds

the body for its eternal pleasures, they are bound

less as the thoughts that travel through eternity, but

if it descends to be a soil passive, barren, when things

external for its charms, it is then degraded, confined, shorn

low. We may say of the inordinate man, that he is never

less alone, than when alone, for he is now qualified to

emanation with God, is in the mean time stands, the best hope

for the happiest, earthly reputation, as he that desires

an considering his own ways, is most likely to become a

quiet and order, member of society, indeed he can hardly

be the worse, for he has become heavenly minded. But...
from the little mean interests, that renders shallow minds
offering of unsatisfiers, a kind of scandal... The candidate
man becomes the truly mind-mode, humble, simple,
ful, he has arisen from his heart the very last sorts
of strong fiend of sensuality, of enmity, of vengeance, a worldly ambition.
A strong impulsive soul, if necessary, protects him
from the darts of sensuality, every form of sinful indecency
stays aside out of his path, in reverence to the purity of his character. On this side the grave, in all these actions, in all these steps of which we are aware, when religious consideration, when serious renunciation has had its effect, such as upon him, we discern
in him the leading lines of his history, more or less; from him the first hints of the dark, dark, dark
cuts that shall never be blunted, but when even already
begin to be dim, what shall be become when the heavy
days of darkness in this life of darkness, when before
his vision, how at the time of eternity, when he shall at length own his celestial strength, he
take his station of realizing flight to the regions of
the best. He who by thinking on his wrongs turns his
foot to the testimonies of God, becomes sure on that
coldness, humble, charitable, just without regard, gen-
try, sentiments of reproach, yet independent of world, of
heavenly mind, yet cheerful, discharging every earthly

duty - in that, as bright a candidate for heaven, the
the rights, the very predestination of one in person is an ar-

gument in favor of religion, in showing the utmost pure-
or of primitive eloquence, reminding us that there are still
some who are not absorbed in futility who remember for
what they were sent into the world, that they must pass
one another on a permanent earth,

Each thing is a few of the advantages of consideration.

For nothing has motives enough to urge us to truly
consider the reasons in which we must be called
are to hold the balance of the mind encompassing amidst the
disturbances of life. Besides, death as a most pensive
teacher reminds us, that we ought to consider. When we
are standing therefore we may see much, let us not be
stupid, indifferent; let us not spit upon the tomb
into which we must descend. Let us remember with God
of course that peace and pass with all understanding, let
If we think of our ways, we find them beset with the most of all good things. If we have sought the service of Christ, let us turn with as whole hearts to the ways of truth.

As he still in wise consideration greatly entertaining the heart of man, most desperately waiting till the hastie mode of our times. Faith may seem to reach it from us, at the expense of our sovereign anguish. It is largely religious consideration, that releases us from the thraldom of this world, opens our prospects into heaven, and renders us touchers of conversation heavenly. It may in truth be called the mother of all the virtues. And yet Solomon doth tell you of the neglect of experience; I might not taste with my own mouth, but for the example of this world, all bathes but from the specimen, if there be no doubt this itil attracts the general homage of mankind. But I find, as if it were, but form gave you to practice the virtue of consideration; your own hearts will suggest one or other than can be said.

Oh, then, the good of all our concourses, vouchsafe unto us such a measure of thine assistance; that we, the heirs of immortality, and the disciples of thy Son, may at length so call our ways to remembrance, as to bring us obediently to thy testimonies, and accomplish thy gracious designs in sundry love to have and the bee for us.

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Of great high holy, from whom comes down all that is good, we look to thee, that we may be secured from all the evil of sinning, that we may that thoughtful reflecting spirit, that will care as from fully grown. Give us all the grace to think of our ways of turn and feet with thy testimonies, that thus we may acquire enjoying that peace of God with peace of understanding. They use the faculty of dreaming all the powers of thought, as then, the great great designer, thy should be used, to the promotion of our own eternal interests of which they may be saved from all this, unconsiderate temper of mind, don't suffer those in regard less of the pain for his art, we are sent into the world, of the destruction which returns us... May we be order of mortals as these who wait for the coming of our Lord. May the refrain that we love is short, urge us to use that time well. May the wise one shows the us from the grace be full of instruction's knowing.