A Skeleton
in the Chambers of the Wicked
1 Peter 5: 14
Preacher on Hockee-Hill
Sabbath Evening Night, Oct. 1, 1835
James A. Pierson
Eph. V. 14. Therefore be watchful, that, as ye have received Christ, so walk ye in Him. And give heed to the light of Christ shall give thee light.

The style of the Holy Scriptures is admirably adapted to every class of the human family. There is a language in the word of God, suited to the rich and the poor, the old and the young, the white and the colored, the learned and the ignorant. This was doubtless wisely intended by the Almighty, that the system of Christianity might be understood and appreciated by every class of mankind; for as all are alike interested in the same common salvation, all are alike interested in the same common salvation wrought out by the atonement of Jesus Christ. In accommodating the style of the scriptures to the human capacity, the sacred writers have employed a great variety of figures and...
me to speak in order to simplify the
great and important doctrines of Chris-
tianity. In the words of our text the
state of the regenerate is repre-
tented under the images of sleep
and death, "Awake them that slee-
p, and arise from the dead and
Christ shall give the light." In these
words we have,
I. A Command. Awake them that
sleep, and arise from the dead.
II. A Promise. And Christ shall
give the light.

In the first place, the condition of
the regenerate are represented as being
asleep. This is true condition of all
mankind by nature: They bring
with them into the world the tele-
by casting effects of sin; The soul as a
Tale of that sinfulness, a thangy,
stupidity, which our first parent
bath entailed upon the whole of
his posterity.

A state of sleep implies a state
of insensibility. The individual
who is asleep is entirely uncon-
scious of his situation; all his
Senses are entirely suspended. If the most lovely objects were presented to him, he could see no beauty in them; if the most delicious spices were exhibited before him he would have no taste to relish them - the most melting sounds of music would possess no charms for his ear.

If an individual walking abroad at the close of day to survey the beauties of Nature should be overcome with toil and decline himself upon some green mount to repose his extremities - if in this situation sleep should exert its soft dominion upon the senses, he would at once become insensible to every surrounding object and danger. The Sun might sink behind the western hills - the shades of night might conceal every surrounding object in darkness - the beasts of the forest might howl around, yet he would still sleep as soundly as when declining on his couch. This is precisely the case with the
sinner who is called by his soul
He is unacquainted with his real
and exposed condition. He never
causes his mind to investigate
outward of religion an dwell up
on serious things. He desires no
hesitation for every moment. Then the
present mind. His enquiring is, what
shall I eat, and what shall I drink,
and wherein that shall I be clothed.
He wanders from place to place in
pursuit of pleasure. He frequents
the places of public entertainment
and the haunts of dissipation to
mirth. He seeks happiness in
the gratification of every sense in
the lust of the flesh, and lust of the
eye and the pride of life. But
at every step he meets with disap-
pointment, and instead of lasting
pleasure every scene is closed with
sadness, every prospect is over-
spread at first with cloud of
gloom, and experience will
teach him, that the pleasures
of the world have only this effect.
to answer the storm of retirement. She for this he needs from God. The same profuse are his blessings. The more dangerous his enemies, and the less probable his deliverance — His lone is interrupted by the treachery of man, his will is becoming more stubborn and unheeding. Nor is it becoming more and more confirmed by long indulgences — he can hear the sound of solemn truths proclaimed without emotion. An awful storm is gathering around him — the lightnings and flashings of the thunders are thundering — an awful precipice is just before him, and its banks are crumbling. Forward and forward. In the fearful condition he is somberly asleep. All his hearing is crossed from beneath to meet him at his coming, and tho' the shut from thence
This is no return but to spend its month to swallow him up. But unless his eyes are unclouded unless his ears are unsealed he will soon be involved in all the ruin of the eternal storm. He will soon be half the sleeky devils of a mouth. He will continue the thousand of his theme which is redening with new scenes against the morgoth. He will come sink into the wide empire of men, whose dup thoughts tip send love our bow, enormous passion be Ravenous calamities our vital fire. And threatening fate this goes to Edowa.

2. The man who is about makes no effort to escape the approach of danger. The house over his head may be all on fire; the flames may be burning around him, his room filling with smoke yet the man who is about remains perfectly composed and as if he were not danger whatever.
just so it is with the thoughts. — He is called upon every day by some agent appointed by the Almighty, to flee the wrath to come, but still he remains indifferent, and unconcerned. He is warned by the Holy Spirit. He is convinced and condemned in practice. The minister of the sanctuary intreats him. He has been told that he must die, and become an inhabitant of the grave. He has been called upon to contemplate the solemnities of the judgment day. He has been reminded of the furnace that burns with fire and brimstone, where there shall be weeping and wailing and gnashing of teeth. But none of these things move him. He is ready to inquire Who is the Almighty that I should serve him and what profit shall I have if I pray unto him?
3. While the man is asleep, his strength is suspended; he is incapable of making any defense and remains exposed to the attack of the most fiendish enemy.

Precisely so, it is with the ungodly man. He is deprived of his strength, and lies in sin by the insatiable of his lusts and appetites. Sin gathers strength by every indulgence, until the man is fettered and bound by the enemy of his soul—until he becomes a complete bond slave of the devil.

4. An individual asleep, repairs dreams of pleasure and amusement and peaceful safety, though he may be exposed to the most imminent danger. This is exactly the condition of many who are asleep in their sins. How many are flattering themselves upon their immortality. How many there are in the Church who are dreaming of bliss while they are just asleep.
The state of the majority is still more forcibly expressed by the image of death, which includes the ideas of impotence and corruption. An inanimate body cannot perform any of the functions of life, and contains the seeds of principle of corruption. The soul also until quickened by the Holy Spirit is incapable of any spiritual action or discernment — its powers and faculties are altogether vitiated, and from it proceed whatever is hate some and offensive to God. But though by nature we sit in the valley and shadow of death bound in chains of darkness, we are not left to grope our way down to eternal night. The Lord of God proclaims deliverance to the captive, recovering of sight to the blind, and the year of our sabbath to the slaves of sin.

Shew O man, O woman, if there art a dinner here, at

...
read in tranquillly and in less
awake them that the dead and
arise from the dead, and Christ
shall give thee light. This led me to consider the
II. The promise contained in
our text.
 Slum and death implies or state
of intellectual darkness, but then
say the command of God shall
receive light. Which implies
1. Knowledge or divine illumina-
tion
2. Holiness
3. Comfort
4. Glory. The Lord Jesus will
not continue to this life.