20 vary Broklys Bills 1569 NOTE. London

Among my MSS. I have found a copy, from shorthand notes, taken of seventeen Lectures delivered to my congregation in the years 1847 and 1848, at Manchester, on "THE LIFE AND SUFFERINGS OF JESUS CHRIST AS OUR REDEEMER." I have perused them again, not without profit, I hope, and recalled sacred emotions inspired by their delivery. Though prepared before "Ecce Homo" or "Ecce Deus" was published, they may prove useful to readers for whom a less ambitious strain would be welcome, and therefore have I contemplated the project of giving them publicity. The teacher of the Bible class and of the higher classes in Sunday Schools may find them helpful in discharging the duties to which they devote themselves. To others they will revive the recollection of facts and truths very precious to the Christian.

I propose that their publication shall be contingent on the measure of encouragement offered by personal friends. If I can assure myself of subscriptions for 500 copies at Five Shillings a copy, I shall not doubt but that the work will incur no loss. Subscribers of One Sovereign shall be entitled to five copies, if they will favour me by previous communication.

Providential mercies have so filled my cup, that, though a septuagenarian, I am able and gratified when invited to take occasional pulpit duties. I am thankful to him whom I have served as a gracious Master, that, while a loser by uncontrollable reverses, I need not be careful or troubled about the things which perish. A covenant promise has been verified

hitherto, and will continue its assurance so long as I am enabled to abide in "the place of defence," secure among "the munitions of rocks." I do not look to Fate, or any subordinate authorities, as having decreed this case for me. My times are in his hands whom I delight to serve. An active life, diversified by urgent and official duties, to which I have been called in all parts of Great Britain, has made me know and enjoy the recreations of a secluded retreat and a quiet resting-place. I have experienced the pleasures of pastoral life whilst watching for souls as one that must give account; and though the retrospect has its sorrowful shades as well as its gleams of sunshine, the records of the past are not without their attractions and their hallowed memories.

I refer to the extract appended, as exemplifying the style of printing, size of page, and matter of the volume—350 pages.

Jumy Whassic

General Odmis ,

Yet our Lord himself said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." When he was feeding and healing multitudes; when he was commanding the grave to give up its treasures, and could say to the winds, Be still, and to the sea, Be calm; when he could control the monsters of the deep, and could have brought from the fathomless abyss all the wealth that the sea contains and the ocean possesses, he was a poor man. There never was a virtuous man poorer than Jesus Christ. Two of his disciples confess, "Silver and gold have I none;" yet they had lacked nothing. I do not know the man that could apply the words, "Foxes have holes, birds of the

air have nests, but I have not where to lay my head;" but Jesus could in truth say so. If he had pursued his secular work, and had continued to labour as a carpenter, he might have had a home, as well as other carpenters had; if, even as a tradesman, he had availed himself of the natural resources of the country, he might have had a habitation as his portion among the people of Nazareth. But no: he devoted himself to his evangelizing ministrations; and I want this to be contemplated. It is not sufficiently considered. Our Lord was poor because he preached the Gospel; he had not where to lay his head because he worked for our salvation; his poverty arose from the entire devotedness with which he accomplished his mission. "My meat," he says, "is to do the will of him that sent me, and to finish his work." I say that our Lord was poor when he was doing all that work: whether he was feeding the multitude or healing the sick and diseased; whether he was teaching his followers as no man ever taught, or cherishing the most affectionate intercourse with his personal disciples, he still remained a poor man.

But I observe yet further, that, during the performance of such work, he chose to be in a measure dependent upon their good-will. When asked by John's messengers whether he was the Messiah, he answered, "Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." These were the proofs he gave that he was the Messiah. He did not send word to John that he had been invested with power by the Sanhedrim, or clothed with authority by the emperor or his lieutenant; or that by his own miraculous power he could control the collection of the tithes and the appropriation of the revenues of the country for his own advantage; that he was independent in wealth, and rode in his own

chariot; that he dwelt in a magnificent palace, was clothed in purple and fine linen, and fared sumptuously every day. No: "to the poor the Gospel is preached:" that was the crowning evidence that he was the Messiah. And yet he chose to be dependent upon these poor followers for his support. How may we understand or determine this? We answer, his followers had a purse among them. It is said, Judas "had the bag, and bare what was put therein." We do not find his disciples had any employment more than their Master: they were not so regularly occupied, at least, as to provide resources for their support. The bag, or purse, contained something which must have been contributed by some one. It did not come from the Government authorities; we know not that it could have come by right of inheritance; it was not derived by trade or property. It must therefore have been the proceeds of voluntary contributions, and probably the gifts of the poor people jointly. But this contribution, let it be remembered, was no matter of contract. It was not, "I will heal your sick if you pay me so much;" it was not, "I will give you lessons of wisdom if you will give me so high a fee;" but he delivered the counsels of wisdom, he wrought the cures, and when the heart of the recipient was stirred to respond I have no doubt he did not refuse its offering. You do not read in all the Gospels these words, "The Lord leveth a cheerful giver," but you read them in the Apostles; and we know he said, "It is more blessed to give than to receive." Well, then, this must have passed between our Lord and some of his personal disciples, and may have been spoken by him at a time when some return was made, when some gift was received. We conclude he had received it, then doubtless he acknowledged the reception, and said, "Oh, I love to see a cheerful giver: it is more blessed to give than to receive."

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дония раниний вин пиньный данный «Respectfully Jour Obedient Demant P. S. This letter was such by mistake to Philadelphia, and the one intereded for my correspond Euch at that place, was seut to you. Dany 22 " 1869 I. M. Co

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W. No. 63 Vol. 1. 1869. War Department, BUREAU OF REFUGEES, FREEDMEN, AND ABANDONED LANDS, Dear General Washington, Jan 204, 1868. Mr. Otuney has submitted there matters with reguest Not I subsuit them to you for dieisin, 1st Shall he divide the upper Story of this building suto rooms as Jelanned by Mr. Searle! 2. Shall be make another flight of Stairs from the Second floor to the fourth story at a cost of \$5550. 3 I hall a contract be made with Thornton Smith for a Centrete powe ment over the whole cellar floor upceful fromting room - Cost \$887. 25 Nothing of great suportance has occurred suce you lephos.

Your fears are up friend by the Frusters about the Dormitory and I have orchard such action as well make it neure, The family are all well. Amite Meligesment,

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Jeview. Jenney 469

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OFFICE OF 9, 54. 706.1-69 R. H. GILMORE, Attorney and Counsellor at Law, No. 1 Iowa Ave., (Corner of Commercial St.) My drai Brother To day for the first time I haved about when you wented be in Lerra, or any thing in regard to your proposed letturing tour. I am but connected with the Lecture association here except as a common member who mults with them once a year to vate & then let the afficer do the work. I see by a Circular Which Mr. Torbert sent me today that you are appointed to speak at Monticello Tuesday Jany 26 and City the 28th Sind the appointments were made the trains on the Dubugue Road have been changed to arrive here later and on the C & NOV. R.R. They go earlier so that the trace fearer

Montrello where you betwee the 26 the two hours too late to go to ellt. between where you are appromited to speak on the 27th City from Mount Vernon you must leave Mt. benen about 12 oclock at night, come here and from this point go to Lorra City by stage leaving here at 8/2 oclock night moning, bedan tapiels you see is the great connecting point for Central Lorra, one must come here to pass either way. for will puciene from the above that you must either suss your appointment at Montecello or ellt. Veners for you cannot make connections to preak at worth places. Phase Lebgraph one from Dukugue Saturday afternoone which of the altimatives your adept and I well arrange either a rest for you here or a betwee here before the y.M. C. a. either on the eight

OFFICE OF R. H. GILMORE, Attorney and Councellor at Law, No. 1 Iowa Ave., (Corner of Commercial St.) Practice in all the State and Federal Courts within the State. that you are appointed for Monticello or Mt. Vernon - better the latter. You can also send me a letter Monday Monning explaining July you purposes which I will get on monday night. I shall be at Court on Menday, Lueday X Elednesday, and on Fredday or or bedrusday I raile get on the Rame train conveying your, at Marion, and come with you to Cedar Rapids. Marion is one County Seat and I go up in the morning to Court I return in the coming, It seems to me, too, that if you are up all right after lecturing at alt. termen on the 29th your and after going to Lora City by Stage across the Country starting from ledan Rapids at 8/2

o'clock am, and uding five hours one in one of the poorest consequered this country affords you will be made uned who and will not be able to speak at Lorra City on the 28th I think you well conclude not to go to Mt. Vernon and and state as reason the failure of trains to connect, Leligraph me at all events In Saturday and write in flige Monday morning, Rastafis very debucus to see you like & so I upuch are the rest of the Janualy, Should your conclude to Speaklast Mt. Vernon, I will go denn in the night, But you will in the property the right, affection atily your hostin OC. H. Lilmore

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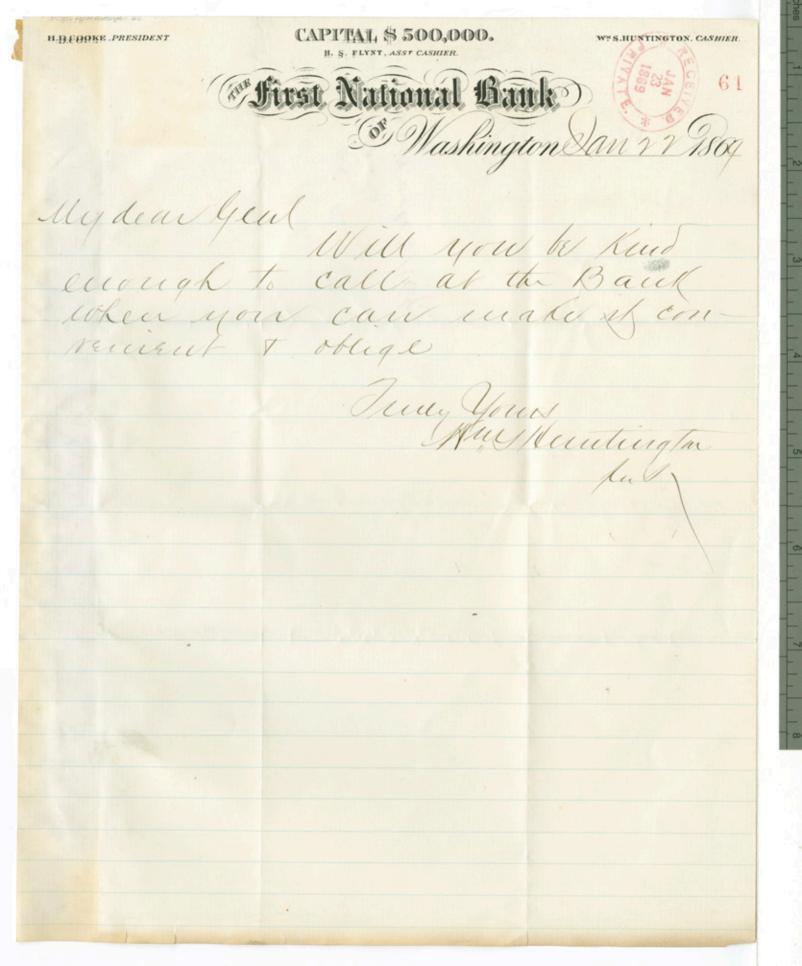
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district of more than how wills - a straight live. Jour down Wint much of the bother We see foto because, where he is staying - It was once a good hour bur is now a diety negletil extatilishment - Galeria seems going bretoword, the R. R. has duested the brade to other centers -Then are two fichers is her. heart's diving rown. on thiram Alexans as a boy training his horse to pase of another Capt. brown drawing a" consider up into his cohunde steeple to fire when hi evens in presser was very good pretures builty gently historic songestion - I have bur when hen. " brown used to trade also his hour - the was and him from 1869 to 61... her . Wrents public had a branch of his histories have but now mally lived hor - I hope you on all with This morning. I am any anxious to hear from you. but to all - pendon a chick in this letter of \$100. on National Park Hank Nurther four Merchants Nat. Bank, Galena, In I hape to hear for deller Charles of Epineel . - wonement

New Touden Vany 25/19 Majo Gent W. W. Thuring I had the honor & pleasure of beceiving your Rive reply to the tother I took The liberty of contino You; I here beg to day, That I'do not exist, that in his multiblicity of your duties & disturbances you would be able to answer me - The very deep interest I feel in fourself & the cause which for has committee to four care, as his faithful deroand, mus he my apology sel looked with interese witherest to the doings & results of the Council Louly, hime been the condensed report in the Undependent which is drawn pather mile Clowards The paston & his party, who have caused all this trouble by a departure from the Arrow tentiments & domitathies Toursely the Sounders I the Church But Vam pleased to see that on Home has stated the augustific theel

the act of himself & the Thurch have had a derech tendency to check & alienate the dempathies of our denomitation & dried up the sounces of justien help & that the Churches & many good much luarner undoublatty participate in the feelings I the menonety on this dulyich ete , But, A still think, that the inscincultions Changes thrown out by the author of That painsplick against Jaurely, of userie your highwere wa department of the government not only to prefuse has Cheene tels parter, but to decure a monumentine to the lice thesidency, ought to have necessary a severe & pointel melicine Much thush & believe for will give you grace I strong to to sive about line down this ball other trials for may home May Cash the care of four to order a Copy of this Report in full & any other papers Connected with it to be suit tome, but high regard & christian restret & affection of an

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Time would admit I have spoken my views in public, I hour token avery comest miterest in Sunday School - Bible Clases, In Benewlent Societies, become heed that that was a part ofmy mission - and I can howelly day, that Deft northing undere to moke the morts of the Sureon effective, If the perfole here are asked, tynhot means have they been must bene fitted NIN the answer will be, Leverel Suchenford and & B. Ashley and the Freedomes Sureau, Hym ask them, who lifted their Children from the scum of Creation They tell you the Sureau Schools, If they are asked any question as touted finer has must in-Annualal in lifting up the moses the asuen is , The Generoment Muyt the agency of the Freedmors Sureaux, Corge Southern cities, where where here been no loud monthed

Coloned mon, bock beting the st= sects of its mission - tak firstooly This may be accounted for, when it is muesally Know here that the Enemises af the ag. ale, - are all - of there to only schilte people, - Ste Baneau. Leus for the first shuteen munster - up to July 4th 1868, been the only flace where the black men and ottain Justice, and protection, Am the time has come. whow the fuesple- fir whom this a gency was created to protect, find fortection in the suice lans - of the State under Republican Genemul, and I comed not, aller the 1st of Jonney 1869 Mpas methods Seriew, invited Ener be firstler, In the Resolutions, introduced In passed on that day in the Jubile meeting. (a capy of which I sent you) testify In Severing my convection such you and the Senew. Juich to say, That. I think you honeatty. from groing me emplaymed

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Boston. Sunday ere's Bowl. O.O. Howard. My dear Brother. I have push Junshed the Services of author Sabth. The Steps of the last worshipper have died away in hall + Silence reigns where pill now was proyer of praise. But what I took my peu for was to congratulate you ore your trumpe at I late Council. When Brother Alden returned, I took pains to See him Thear his statements. topuions. A from that that In see Come

out all repet. The neight of the Decision against Paster, he must feel And the Looner he? tires the better for al no Doubt. , I hope now the Ohle will take a new start as well as a new stand. Will not Some Thing hing you this way in the course of the sho all be glad to Se you as of allow were Trest hard been of fre 1 Service to me. I have Stronger, better in mun the body. Mrs. Wobb als

has peat benefitted. I hope you yours are sujoring Washington together again. When Therman becomes Bent he may Level gon M - I don't Kufow. hope not. Fore pare had your Share of field out out post Thute So, of give you a food place in Washington. for the future. Charlie also I his beautiful the Ababy. My love Present my love to your our true New England Mife & children & believe me as over cortial form Brother 6. 18. 11066.

