1. Final Lectures on Heaven.
2. Unbelief, Heb. 3rd 12th.
3. The worth of the Soul.
4. So that every one shall give an account of himself, Rom 14th 12.
5. Ambition.
Heaven. Section 1.

The word Heaven comes from a Sanson word "Heaven" or "sky," and signifies elevation or exalted. It has several derived meanings like so very many other words in our language, and in the Scriptures, it is used to translate different proper ideas, and therefore, the signification in any given case is to be determined by the history of the original section or by aid of the context. For example, we have in Genesis (1:10) "Heaven over you is stayed from dew" and in Luke (18:18) "I have sinned against Heaven and in Gent. 18o passage "The Kingdom of Heaven." is spoken of. It is plain that the heaven which distils the dew differs from the heaven that is in a figure just for God; or else from the heaven whose kingdom is likened to a little leaven or to a grain of mustard seed. The Hebrews are said
Hold to Three Heavens. The first Heaven is Heaven, that is, the air. The firmament, wherein the stars are seen, and the heavens of heavens or third Heaven wherein is the throne of God. Webster says that Heaven among Christians signifies that part of space in which the omnipresent Jehovah is supposed to afford more sensible manifestations of his glory; hence this is called the Habitation of God and is represented as the residence of angels and blessed spirits. We will first consider the word in this sense. My friends, we are capable of material in our idea or constructed in our notion. The heaven, give it eternal length, breadth in our imaginings, suppose a door of entrance, which is ever opened to the righteous & closed to the wicked. Out of these human thoughts or imaginings grow as many beliefs & disbeliefs.
that the world is full of theories of Heaven, of theories respecting the admitted or rejected. Man indeed to learn lessons from the things that are around us. He read, that "the invisible things of God" from the creation of the world are clearly seen, being understood by the things that are made, by the eternal power and Godhead." Our lesson for the commonest transactions of man in everyday life to illustrate his spiritual wisdom. The fruits of the danger like in our short sightedness. Heaven, the kingdom of God, of angels, and of blessed spirits, cannot be measured literally, nor compassed even with the imagination. We do not know and we cannot conceive just how all things will look in Heaven. We do not even know what we shall be. Only that we will be like Jesus. Why do we not know these things? Simply because God has not revealed them. There may
be a faint likeness between the beautiful river that is flowing near us & the same river of the water of life as there is between the Christian and his glorified Saviour. But after all the most vivid imagination can form no perfect conception of heaven. For we are told that “eye hath not seen, ear hath not heard, neither have entered into the heart of man the things God has prepared for them that love the Lord.” My dear friends, we must always be satisfied with Glimpses of Heaven. These Glimpses are fraught with sweet comfort and are often enrapuring—when the soul is quickened & the eye of faith unveiled by the aid of the Holy Spirit. By these Glimpses we ascertain many facts respecting heaven. We get Glimpses of the Character & the employment of its inhabitants, of the Character & work of them who reign as King of Saints.
I learned that the will of God is done there.
That all angels and men are exempted from
sickness, sorrow, pain and death; for there
is no sin there.

In my research on Heaven I shall
assume the truth of the Holy
Scriptures, for the proof of the existence
of that blessed abode rests
completely on their testimony. The
probability of such a place, existing,
is heightened by arguments formed
on human instincts, human
analogy, dependent on
the light of nature. In this way,
all moral truth is corroborated,
but not primarily discovered.
The Book of God continually asserts
the existence of Heaven.
It implies it when it says that
Adam walked with God and walked
for God took him—The Apostle Paul.
assures us in his Epistle on Faith, that by faith Enoch was translated that he should not see death; and was not found because God had translated him, for before his translation he had this testimony that he pleased God. Now the inference is direct that God rewarded his faithful serving by taking him into that place where there are more sensible manifestations of His Glory. The Hebrews called it the Third Heaven, and the Heavens of Heavens. The translation of Enoch also implies a Heavenly world, for the Scripture saith, "He went up by a whirlwind into Heaven." The patriarchs & prophets under the old dispensation seem to have had an abiding conviction of a Heavenly world, as in Psalms, "Israel shall be saved in the Lord with everlasting salvation, and in Heavens." Then shall guide me by the crown and afterward receive me to Glory." — (Job 19:17) "There the
wicked case from troubling, then we are not close;” (Ps 57:7). Speaking of the righteousness, the prophet says, “He shall enter into peace.” From Abraham's promise, Abraham is represented as using three remarkable words, “Torn remember that then in thy lifetime received thy good things and likewise Lazarus evil things, but now he is comforted and thou art tormented. Here then we have Salvation glory, a place of rest, peace and a place of comfort, applied to some region which men were to inhabit after death. When we turn to the New Testament, we find the Carina, the evangelist, and the apostles filled not with the life that now is but with that which is to come. Peter plainly declares that he came down from Heaven and that he should go up again & prepare a place for his followers. The Evangelist testifies that he did go up after his
resurrection, and that two angels stood by in white apparel and ..... 
 His astonished disciples, reminding them of the truths he had already taught them. These are the words of these: 

Ye men of Galilee why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen him go into Heaven.

The apostle Paul, after reasoning upon the Jewish rites and ceremonies and speaking of the Tabernacle that contained the candlestick, table and showbread, called the sanctuary and then of the Tabernacle called the 'Holy of Holies', where was the golden pot of manna, Aaron's rod that budded and the tables of the covenant—where the high priest alone visited once a year—and after declaring these things, to be but a figure of the true things yet to come—

The Raymond
Christ as the great High Priest, who hath entered into the Holy Place.

The blood of bulls and goats, and the ashes of a heifer, water, sawdust, wood, and hyssop were used for sprinkling, almost everything we are told was sprinkled with blood. The reason of all this, St. Paul gives, in these words: It was therefore necessary that the pattern of things in the heavens should be purified with blood, but the heavenly things themselves with better things, than those. For Christ is not entered into holy places made with hands, which are the figures of the true, but into heaven itself. Now to appear in the presence of God for us. The inference, we will now draw from this Scripture are, that there are heavenly things to be patterned. That which holy places make a figure of heaven truly & eternally holy, is heaven itself. That God’s special presence
is there. I have selected only such passages of Scripture as have been suggested to me. The store has not been exhausted and I don't know that I have chosen well, but there seem sufficient to establish the fact that of a blessed place in existence called Heaven, i.e., in the mind of Him who gives evidence to the Holy Writ. I believe the exact locality of Heaven has not been revealed, but this is no argument against the doctrine that there is a distinct and real place where God especially manifests Himself to the Angelic and Redeemed Men. How many hear some casual ask, where is Heaven? Upon rising up, words. He tells you to do the Chinese. You ponder his remark and think Heaven could not be above. This means every suggests no difficulty to conjecture for Heaven might be a place existing.
The entire universe of created worlds.
The atmosphere or aerial heavens
surround and embrace the earth.
Again, the concave arch wherein is
the firmament. The stars are
always above and around us,
and are beyond our reach.
That the third heaven or Heaven
of heavens is an immense
concentric sphere encircling
the whole of creation in its
protecting embrace—this is but
a conjecture, for it is just as
improbable an hypothesis. I much more
seriously, I am inclined to think
that the little tower that raises
its tiny hands to show where
God and Jesus dwell, will one day
be shown to have surpassed in
true wisdom all the

Philosophy of Atheists & Philosophers
But it is perhaps as well for
all of us not to dwell upon
those things, which revelation
has not told us & which we are
aware at a glance cannot be
made known by speculating upon
them for ages. Then say, I go
to prepare a place for you and
if I go to prepare a place for you
I will come again & receive you
unto myself that where I am
there ye may be also. We
know not where that place
is but Jesus is there in the presence
of the Father, and there shall
we be if we belong to the
people of Jesus. It doth not mean
formally & outwardly, but really;
let us then look to the matter
and see if our calling & election
are sure. If we are truly this, it will
be of little avail to know & candid
at those who are.
In the previous discourse on this subject I endeavored to define the word Heaven according to the generally received sense as well as according to the Scripture signification. Then proceeded to establish the fact of the existence of Heaven from Bible testimony. I considered the subject of its locality. Now I desire to inquire a little more closely into the nature of the place. He, speaking in His Inaugural to the Hebrews (81) speaks of the faith of Abraham. How he dwelt in the land of promise and intimates that this land was a type of something more than other strange country. For he says, Abraham “looked for a city which hath foundations, whose maker and builder is God.” Heaven here is called a city with foundations. Nothing on the earth built of that has is permanent. Buildings whose foundation stones were laid with the best material will be consumed.
mate skill crumble and fall, and cities
surpassing even our metropolises in magni-
cificent structure, whose walls were
raised by the hands of men, have been in
ruins for ages. But that blessed city
whose Maker and Builder is God rests upon
a permanent basis. It hath real
impeccable foundations. The chief places
in a country are the cities. Men are
placed the most important buildings and here
congregate the most important men.
Here we find everything human ingenuity
can contrive - here are the results of scientific
research. Here is art. Here is commerce.
Behold the crowded thoroughfares.
Behold the immense buildings that
rise up in lofty grandeur on your
right hand and your left. Will not these
things remain from generation to
generation? No, they all will be leveled
with the ground if time continues -
most certainly.
They will all be consumed with the
earth of which they form a part.
And yet the city, the grand center of human energy, skill, enterprise, is a feeble reflection of Heaven, for it assists the mind to form high conceptions, and when we draw them, the contrasts and say the earthly city shall fade but the heavenly city shall remain—The human skill is limited: the human energy perished, but God is infinite: the heavenly city is eternal—when we speak the former human that despite the most magnificent embodiment of earthly greatness and power remember that Heaven is pure and undefiled. Then our beams dwell with immovable terrors as grand thoughts first formed spring through the mind: Oh! the City, the eternal City, whose maker and builder is the omnipotent God! Am I ever to tread thy streets? Am I a poor, sinful thing to behold all thy glory? Am I, without atoning, deserving to have a mansion prepared for me within thy walls? Such are some
of the questions that rise in the mind, and seek a solution in God's Holy Word. This Heavenly city is called Jerusalem of the New Jerusalem. The same Apostle as above writing to the Galatians says of the Jerusalem that comes, that she is in bondage with her Children: "But Jerusalem which is above is free, which is the mother of us all." Here again we have a beautiful contrast: this principal city of the Jews, wherein was the temple of God, where thousands flocked to worship, was the earthly type of the city of God above. But this type had its blemishes. It nakedly exposed good and corruption and degradation, but The Jerusalem above was free—(Rev. 21:3, 12). We find these words:

"Then I saw a pillar in the temple of My God, and He shall go no more out, and I will write upon the city the name of My God, and the name of the city of My God, which is New Jerusalem." He, and we find similar language elsewhere in Revelation. These are figures to say the least.
to suggest it as that abode of God, angels, and blessed spirits which we have been taught to call Heaven, and may it be said of us as of all regenerate souls: 'God is not ashamed to be called their God, for he hath prepared for them a city.' (Heb. X. 13. 21)

Heaven is represented as a "house." If God calls it his Father's house, as in Matthew, "The king's house are many mansions." In the house we find the family. Different apartments are allotted to its several members so that each has and knows his place. In Heaven, which is called God's house, there is the blessed family of God.

People—Complete order is there preserved. The family household. The family is suggestive of mutual love and happiness. But there are many sources of discord, & many petty grievances to be encountered in the best regulated households. The house itself is not always well located for health & comfort. The divisions are not properly made for convenience. The space allotted to each member of the family is often too
The furnishing is too poor & shabby, the walls too light or too dark. Many hundreds of complaints are made about our houses, and the reasons we are called to occupy are often causes of the feelings of discontent. But nothing of this kind will exist in Heaven. In that house not made with hands eternal in the discourse of glorifying Heavens, each will find his glorious place of abode made ready for him by his beloved Lord. No unpleasant surroundings, no constriction, no exposure, no poverty, no desolation, no darkness; gloom to mark his enjoyment of purity, that full development and exercise of the faculties of his soul.

Our idea of Heaven is not to be limited to the narrow sphere of an earthly house nor to the more extended area of the largest city built by man—nor it is also called a country—a better country, a heavenly. We must run before that the object used as a type is not necessarily represented in every feature, in the thing.
Typical, no letter. The object we wish to suggest some of the principles or prominent properties may have those properties set forth in the type but nothing further. For instance, the place in the temple called the Holiest of All was set apart for the entrance of the high priest alone. It contained the choicest relics and the most sacred emblems. This holy place suggests heaven itself into which Jesus has entered as our intercessor. It suggests also much with regard to the character of the place, as purity, holiness, and preciousness, but there is no implication that heaven is more appurtenant or that it contains a single thing of precisely the same nature as those found in that holy place within the veil of the temple. So it is when heaven is called a country. It does not signify, that there are hills, valleys, rivers, orchards, vineyards, and cultivated lands. But it is suggestive of the spiritual condition of those
Who will be accounted worthy to reach that world, and yet we may draw many useful lessons from the figure itself. There is an almost innumerable variety of localities in this world. Scenery, woman, will every change of position from the grandeur of the lofty mountain ranges to the quiet beauty of the well watered plain. From the wilderness of the lofty mountain home to the peaceful retreat of one a country gentleman - Prometheus varies both in kind & in amount. So that some lands may well be said to flow with milk & honey, while others are completely or comparatively barren. Here you in circumstances to make a choice of your dwelling place, how many things you would consider. How carefully you would consult your taste & how sincerely you would look out for superior advantages - a country that would fill your idea of what would suit you in every respect. Would be selected and your affections would be drawn more towards it. But humanly speaking this
Completeness impossible. The promised land of the Israelites was moreover like their ideal country. Here the faithful patriarch Abraham and his followers were permitted to dwell, but even here they dwelt as pilgrims and strangers, for they were looking for a better country, viz., a Heavenly one.

The inference is fair that Heaven was a completeness in beauty, in grandeur, in perfection in productions for eternity, and in all points essential to discovering and in every sense of earthly places. As to the exact kind of country, and as to the amount of productions in that better land—what matters? They will be just suited to the wants of the inhabitants and doubtless the inhabitants will be prepared for their condition and position. But as this new and better country is confusion in its attractive and substantial features, it argues a corresponding state of thought...
on the part of those who have been, and will be admitted there. "Although
Romans no man shall see the Lord." but we also read, thinketh on the seven
in heart for they shall see God." And we will not yet say so much of the
inhabitants as of the nature of their
mode - Our Saviour when on the
cross said to the penitent thief, "To day shall
then be with me in paradise." This
Paradise is generally believed to be Heaven.
The word signified "promised ineffable
pleasure garden with ponds & other
appendages" This applied to the Garden of
Eden; and derivatively to a place of bliss,
a region of supreme felicity. [Peter]. It may signify the state of
consciousness of the soul as rest in
Grief. This is a delightful thought to the
Child of God, for this Garden of Eden is the
very epitome of our conceptions of abundant
in nature & plentiveness in spirit - so we
may infer that there will have
Fallen asleep in Jesus occupy a place which is typified by a city like Eden, and we may echo the words of that zone from Nevin which says, 'Henceforth the blessed are the dead who die in the Lord; even to build the Temple; for they rest from their labors. The idea that portion is the blessed abode of all the dead who die in Christ--that an additional brightness shall be on our hopes of Heaven itself. If the blessedness of Paradise is figured by the glowing garden of Eden, what is there that can give us the right conception of that blessed country which shall contain the redeemed after this separation? Heaven is called a Kingdom. At the last supper Jesus said, 'I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom.' Generally here the Kingdom of God & the Kingdom of Heaven.
and spoken of in the Scriptures. Reference is
to an organized body of individuals
as J. H. "living Saint of God," who
one communion make" Anglican hosts.
The Holy Ghost, the blessed Spirit of God.
And God, the Father Almighty. Sometimes
These Kingdom of Faith among men
is spoken of—and means the Kingdom of
Christ or the Kingdom of the Messiah
called by our Father last Sabbath. The
Kingdom of Grace—sometimes, the reference
is to the Kingdom above, called by the
Kingdom of Glory. In other places
This Kingdom signifies the reign of God in
the individual soul. But whatever
signification we give to the word, whether
referring it to the ceremonial or to the organized
body of believers of spiritual existence,
we cannot divest ourselves of the feeling that
call will be consummated in space and that
The place occupied will have a glory
corresponding to the glorious occupants.

I do hope my friends in meditating upon
this subject, we have not been inclined to material
conceptions—yes, the body as shall have
will have been changed so that it shall be
no longer flesh and blood, we have no right to infer
that there is any mediocrity in Heaven—
Methuselah's home is more real than earth.
For spirits is more real than matter—then
but this shall all decay. The earth burned
with fire, the elements shall melt with
intense heat. When heaven with its inhabitants
will have just begun its myriads of wandering
notes of praise, then the ever lasting fountain
of joy will have just begun to well forth
its never blessed waters. and the rivers of
peace commenced their gentle & ceaseless
flow. No, yes. When we’ve been there ten
thousand years, bright shining as the Sun.
With no less days to sing God’s praise than
when we first began.”

Now let me inquire, my friends if there are
not important lessons for us to learn from
this subject? Has it nothing more than a
passing interest for us? Suppose a ruthless
invasion into the Hudson Valley with an
invader, should bring a large host of British
White men & Savage Indians, and devastate this
large country, leaving no one free and
unspared. Rape & Murder into every nook & corner
as was the case in our revolution in the
celebrated Valley of Wyoming. And suppose
if York City be guarded that it is
re
The only place of safety for your wives and children, therefore, would every man be to get his own dear ones within the environs of the great metropolis; every boy would be conscripted. The Khans' depots, the roads would be thronged with an impenetrable and terrified multitude, at the first rumor of the coming storm. O New York, New York, how beautiful would be thy lofty dwellings, and thy crowded streets! How registros, how festivals, how joy would fill the multitude as wave after wave, swept past thy noble defenses! My friends, Heaven is our only city of refuge. The Devil is the invader, and insatiable torches are his ruthless helpers. They are already violating this valley. They are poisoning men, women, and children. It will be a wonder if they do not the very next. O bless and the Lord, our protector, for he has extended the environs of Heaven far to our earth. The outer defenses reach every homestead. O Christian, rejoice, for you cannot be
trembled beyond what you can bear; a way of return is ever open before you. Your blessed guardian is never beyond the sound of your voice. Yes, Savior, rejoice with them that fear everlasting joy for God is your reward and deliverance. Yes, Christian, rejoice in the Lord with your whole heart, for he has prepared for you a habitation above a house not made with hands, a heavenly city, a city of great beauty, above this. But sinner, to thee I can say, "out no such beautiful, transporting prospects. There is no city of refuge, no paradisical garden, no blessed home for thee. For we read, "Evil shall slay the wicked and they that hate the righteous shall be abolished." The wicked shall not go unpunished." Even the pouring out of beings that our visit this earth, the Spotted Lamb of God. Herein, the Saviour pronounces the doom of all thy deceitful hopes. When he says, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Repent and forsake thy sin.
he may yet save thee. for he has a heart full of compassion, but know of a certainty that heaven will be a terrible world to thee. after the miracle shall have arisen, and that, the door of entrance. it will not help thee, that others are waiting and mourning for thy help: there will be no comfort in wicked companionship. there will be no trinity to observe the sabbath. no foreordination to relieve. no bodily sleep to hide thee from thyself. the very jewels of thy chosen friends will be turned to enmity and will bear marks of hate. oh how unlike why will ye die? repeat, and believe in years bearing, and there shall be saved. then, the bright scenes and dazzling lustre, and thrilling joys of heaven will be for thee. now dost not deserve it? i know that jesus will give in thee. for he has promised it. "those whom will let him come and partake of the wearis of life freely."
Heaven is the region of eternity where the souls of the righteous dwell. We have been taught to say, "Our Father, which art in Heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in Heaven." This "Our Father" is God. Then God is in Heaven. We know that one of the attributes of God's infinitude is omnipresence. The Psalmist says concerning Him, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into Heaven, there is my throne and mine heart. If I make my bed in Hell, there is there also Thy hand shall lead me and Thy right hand.
shall hold me. If I say truly the darkness shall cover me, even the night shall be light abroad me; yea, the darkness hideeth not from thee but the night shineth as the day: The darkness and the light are both alike to thee. "Yet, God is everywhere present and upholdeth all things by His power, but He is especially present in Heaven. St. John says: "After this I looked and, behold a door was open in Heaven, and the first voice which I heard was as it were of a trumpet talking with me: and he said, Come up hither: I will shew thee things which must be hereafter;" and immediately I was in the Spirit, and, I "saw a throne was set in Heaven and One Sat upon the throne." Before Him "the living creatures" of which we can have no adequate notion. Round it must not die nor might I say. Holy, Holy, Holy, Lord God Almighty, which was is, is
To come, and when they do, living creatures give glory and honor and thanks to Him that sits on the throne, who sits for ever and ever. The four and twenty elders fall down before Him who sits on the throne and worship Him and cry with a loud voice, saying, “Worthy is the One who sits on the throne and to receive glory and honor and power, for He has created all things and for His pleasure they exist and were created.” These words express, however figuratively they may be, intimate to us that He sits on the throne is infinite in majesty and glory. As the same end I would illustrate each Scripture as thus: And He said unto me, Behold, I make all things new... It is done. I am Alpha and Omega, the beginning and the end, who is, and who was, and who is to come, the Almighty. As that everver eternally shall inherit all things and I will be his,.png
God and he shall be my song. And again in the 88 chapter Rev. And I saw a great white throne and him that sat on it from whose face the earth and the heaven fled away and there was no place for them. Also the 381 speaking of the New Jerusalem, the Evangelist says, I saw no temple therein, for the Lord God, Almighty and the Lamb are the temple of it. And the city had no need of the sun neither of the moon, for the glory of the Lord doth light it. The sunshine it is, and the Lamb is the light thereof. Yea, anything exceed their description? And fill us with more wonder and awe? The men reading of the epistles applied to Our Heavenly Father would not fail to impress us deeply and open our minds. Many of the to which he intends to give us of his name and great glory as the Great God, the Mighty God, the God of Peace, the God of Salvation, the Living, the True, the Merciful. The Almighty. The Only One.
The Father, Jebochah, the King of Kings & Lord of Lords, the God of all comfort, the Father of Spirits, the Father of Eternity & the Father of Glory. This is the unconceivable King, whose Name is above every name without beginning or without end, who is infinite in all His attributes. It is He that is in Heaven, where He sits on the Many Myriads, Myriads of Hosts of beings who surround His Throne to proclaim forever & forever & majesty to Him who sits on the Throne forever & ever!

Very slight & intangible are the ideas that we form with respect to the infinite God. When our view is abstract, i.e., when the mind declines to separate Him from the creature & the works of His hands, but on the contrary it would take more than a lifetime
To communicate the abundant streams of ideas that flow unto us from
when we view them in connection
with the common Book and the
other works of this author. While our
eyes are permitted to be dazzled. Take
a simple view. We say "Our Father." He
once, we think of a family. Complete in all
its parts & in all potential to happiness.
We think of the head - the father - he
loves his children. But that is not all in
the Heavenly Father, love & no check to its
covering. The earthly father, tender - the Heavenly
is tenderest itself without a shadow of turning.
The earthly father's for him. The Heavenly
never slumber, nor sleepeth, nor a spear
falleth to the ground without his notice.
He stirreth clean through a thousand & thousand of
giving broken hearts & binding the hungry
or bruised lambes that wandereth to him
seemly wrapped in the mantle of his care.
The Heavenly father governs his family by good
sense & wholesome rules - but his perfection & patience
mark nearly every day. Proceedings. The father
loeks knowledge of his children. He looks in
judgment with regard to the time of approval or disapproval, he is liable to punish too much or too little; to talk to them at the wrong time or with the wrong motion. But Our Heavenly Father will write His laws upon the tablets of our hearts. If we will let Him, He will guide us by His counsel and afterward receive us into the midst of His Heavenly Glory.

When we think of "Our Father as in Heaven," we think of the only begotten Son of His right hand, we think of His ministering spirits, the Holy Angels, we think of the glorified. The redeemed souls that have fallen asleep in the Arms of the Son of God—and when we ponder upon these things—we exclaim to ourselves, how glorious is that family in Heaven! There is no wonder at the prolonged acclamations of joy and gladness. No wonder at the spontaneity of shoutings of gratitude and sound of praise to the Father of Love. But we will not proceed further with this view for it makes more anticipations.
already spoken of the Kingdom of God. If we confine it to our attention to the kingdom above, we may denominate it the Kingdom of Glory. An Author has truly remarked that, "all Glory is so proper & solely God's that none can belong to any other, and whatsoever creature, man or angel, attains any to itself in so doing discovers the nature & falls into the condemnation of the devil." Heaven is the kingdom of Glory, the place of a pure & clear vision of the eternal Source of that Glory. While here below we have a connection with the outward world through our senses. We behold the sun emerging from a golden cloud & we exclaim glorious! We hear the sounds of sweet music & we exclaim glorious! We perceive the odor of a lovely flower garden, taste the fruits of a delicious orchard, or feel a warm hand upon a cherry pillow. We sing in harmony, should we be glorious! But suppose the medium
of the body removed as the body is change
of quickened as to the no obstruction
of theMAKE fast bet of the soul.
Then place the soul where mine is harmony, where the beautiful is
beauty, where the Priest is from the
for glory, where the incense is purity
and the touch of the foot upon
the pure hall of the of the
streets of the city is electric with life.

Then might not one will be said to
to be in the sea of glory - God is there in
himself is the Father and the King of
Glory. St. Paul says how we in writing of
glass darkly, but then face to face. This
points out a strong contrast between
the Christians as presences of God the
Heaven in this life and in the next.
But since we understand nothing of the
manner of communication I receiving
knowledge amongst the Heavenly inhabitants
and can only conjecture from analogies
drawn from the things that we do know
here below; it is impossible to say just what is meant by seeing in
Heaven. We are told that "the face in which
shall see God," and in Job: "Though after
my skin worms destroy this body, yet
in my flesh shall I see God." When
I shall see for myself and mine eyes shall behold and not another." This may be
rather a vivid realization of his wish for
and loved presence as it may mean
that God would be seen in that enshrinement
of Himself. The beloved Son, the Lamb of
God. For in these words of Jesus to the
officer (John 19:27) "He that believeth on the
Father" (12:46) again he that seeth me seeth him that sent me, and
also "I and my Father are one." Hence, when in
body we are present in Heaven, we shall
see Jesus in His body, present in Heaven, and
in seeing Him will have an apprehension
of God who has, as mystically to us mortals, so
embodied himself in him. The Son, not seeing
as I said, may have a very differing.
Signification then... We believe without question the omnipotence of God; and in proportion to God's grace assisting us, we more or less appreciate the power of that power, of that love to think, when we lie down to sleep, when we rise up and when we are threading our thousands of decision pathways. "Then upon God cast me." And yet when we probe the attributes of God, may we not ask in the words of God: "Have there eyes of flesh, or sees there a man's heart?"

The eye is but a glass; finished in a true with a degree of perfection beyond the human. It is a glass, a medium of connecting the soul with the outward world. Whether the same will be the medium of receiving knowledge in heaven is but a matter of speculation. What matters is? The knowledge gained is the important question. The actual seeing is in the soul, not in the fleshy medium. So when I say "Then God cast me," I have no regard to any medium, but to his presence and complete knowledge of me, which is
in a figure of speech, accustomed to the
knowledge a man gets of an object before
his eye. Something of this kind may be
the fact, when we shall "see as we are seen
I knew as we are known".
The Psalmist says, "Make thy face to shine
upon thy servant." We are so prone to
evil that we are continually shutting
ourselves out from the gracious influences
that God sends forth to his creatures.
but when we turn to him in faith, the
pillar is with a sense of his Being
more or less strong according to our own
vapour capacity - Then he maketh his
face to shine upon us - Best he is the
brightness of his countenance and his face
everdiminisheth upon his servants, giving to
them the sight of the sun's" The words is the voice that
they said so that with every particle
they send they salt reflect back something,
of the effulgence of his glory - that as
we can remember, that he is a good thing
to you, sink into the soul and to sing
praises unto thy name O, Most High."
"O pray the Lord ye angels of his eye that
exalted strength - O pray the Lord all ye angels of his sight and the strength of his
soul - O praise God of the Lord, all ye his works in all
places of his dominion, praise the Lord. O my
son - for he is the eternal King of Israel!"
I will present a few words of application & then close. To the followers of Christ, it should be a source of inexpressible joy that God dwelleth upon the throne of heaven. For he is such a Being as will call for to all thy powers of affection & praise. Upon capacity may expand till equal to that of the mightiest archangel of heaven, still the Lord will exercise it all. Your love & appreciation of the God of long suffering & goodness & mercy & truth, may never cease to thrive & expand, till the soul is burst full of joy & thanksgiving. Still you know but enter upon your delightful privilege of searching out new & unfailing sources of bliss. Oh Christian, O the Lord He is God; and He is thy God: then shall not want—(Then shall be one day) before the throne of God & shall serve him day & night in his temple; & He that sitteth on the throne shall dwell (migh thee). Then shall
neither shall the Sun set upon it no more, neither shall the Sun's light shine upon it no more, for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Take heart, Christian. The eye of God is upon thee. Have patience under trial. He will preserve thee. A few more cold winters, a few more scorching summers, a few more scoffs, a little more scorn and evil speaking, a few more heart-breaking shots at the tombs of departed loved ones— and a little more inspired tenderness and love shining from thy face, and God will call thee—Come, my friend. "Well done good and faithful servant. Enter thou into the joy of thy Lord."

O, Sinner. What can I say to thee? Can I not smooth my face and speak soft words? Shall I say, 'God is on the throne, He loves thee, Sinner. He calleth thee. When he calls, turn from..."
him, for He is God and is able to forgive; trust him with base ingratitude, He will uphold thee & support thee & defend thee, for He is infinite in compassion. Live a life of sensual pleasures, poison the body & soul, deliver what men & women & children to the bondage of corrupt desires. cause all the sorrow & misery there can be. Then creep stealthily to thy death-bed. Very oh. Merciful God forgive me 7 years into eternity. O. No Christian friend. Say you, God will not cast one off. He will not mock when my fear cometh. Or by degrees. I never knew you. Ah. My sinful friend be wise. There is mercy with God. He is better than you can conceive, and yet his words are true. He has no place in heaven for the sinner rebuke in his sins. It were a hell to the sinner even be forced into That blessed abode of the Holy. There is one friend, who can yet take thee by the hand & lead thee through the portals into the City of Life & that one.
There is one who can remove all their filthy covering to clothe them in garments of beauty, but they will not know him. He is too much, too humble, his followers too sober, too despised among men, and yet I tell thee, there is no other who can do so, for God has proclaimed it abroad, and the truth has proceeded from the rising of the Sun, to its setting, from the northernmost portion of Earth, to the southernmost isle of the Ocean. There is now another name, Heaven given among men whereby we can be saved! Oh, flee to him, the blessed Lamb of God! flee to him, poor and needy, flee ye lukewarm. Flee ye cold dead, incorruptible in the burning streets of indifference. This is the Lamb, that the infinite God, who sitteth on his throne has prepared to take away all your stains. Go now, and you may find salvation.
Heaven

In the last lecture we were speaking especially of the inhabitants of Heaven. The presence of Jesus there will occupy us for a short time this evening. During the years of ministry here below, Jesus often alluded to his departure. His disciples seemed near to have fully understood him on this point. But he did not cease to tell them or intimate to them this truth. He says, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Thus alluding to his death. And the manner of it. A strange time when his disciples murmured and doubted his words. He asks, "is this offensive to you? What if I should tell the Son of man must ascend up where he was before? Then he plainly intimates that he was going to Heaven— for he had plainly said to the disciples that he came down from Heaven. Afterward, Jesus says, more..."
herself, "Yet a little while I am with you and then I go unto him that sent me, and again, "Peace! I lay down my life that I might take it again. I have power to lay it down and I have power to take it again." Behold how earnestly He addresses His disciples toward the last hours of His life. "Little children, yet a little while I am with you; ye shall seek me, and as I said unto the Jews, Where I go, ye cannot come." He tells them that He is going to His Father, going to prepare a place for them. Going because it was expedient for them that He might send the Comforter to them.

Then He prays—Oh Father, glorify Thou me with them even as I also glorify Thee with the glory which I had with Thee before the world was. He is conceived of on high—He comes forth from the grave—then He sends words by Mary to his brethren, "I ascend unto my Father and your father to My God and your God." This prediction was fulfilled.
His disciples beheld him as he ascended and was removed from their sight. Since that time Jesus has been in heaven for 1800 years upwards. He is there now at the right hand of God. This fact is attested by the apostle. After showing how uncle Jesus was alone among the angels, how in the song he was the brightness of the Father's glory and the express image of his person, how he was addressed by the Father as God whose throne had no end, as having laid the foundations of the earth and made the heavens—and as the one who should have in subject the world to come—after contrasting the priesthoods with the imperfect and exalted by the sons of Levi & showing him as the Captain of salvation—St. Paul says, "Now of the things which he has spoken this is the sum: We have such a High priest who is set on the right hand of the throne of the Majesty in the heavens; a minister
of the Sanctuary (in things) "of the
true Jehovah which God pitched
not

Then we notice that
Jesus is in heaven—His relation to the
Father is that of a beloved Son—where
the Father loveth, as Jesus loveth,
whose dominion He has placed all
things—His relation to us is that of
a Priest—and an everlasting, unchangeable
one. The significance of Priest was
in the olden time one who offered sacrifices on the
altar—among the Hebrews there were
three orders: the high priest, the priest
of the Levites—But Jesus Priesthood
is differing—the offering sacrifices;
He gave His life—and is now entered
into heaven, there to intercede for man.

His work was the salvation of souls
when here—Here he began the work of
a Mediator. For He came and entered
into our nature fully. "He bore our
sins and carried our sorrows" He had
a body and soul affected as ours is.
17. Let's & watch & come & grieving
7. simply is not to know as that in come, but that we might know him & live him, trust him & follow him. Then after this part was done his work of mediation was to be finished in Heaven. He goes to God to the bosom of the Father & receives Majesty, Power, & great Glory and yet is even mindful of the work for his people constantly and for Sacrifice, his merits against the infinite justice of Heaven. He sends forth the Holy Spirit to every heart of every living man & heals & rejuvenates & constrainsthe living. He comforts the sorrowing & establish a line of communication with himself so that instantly the moment would come up before him. We may family worship, & grace in Heaven by the Sun & its system in the outer heavens. The Sun sends its rays infinitely in
Remember. They go forth in continuous streams to carry light and warmth unto planets, moons, and satellites. All created living things, all insects, birds, fishes, all intelligences and instinct, receive their motion and just the portion they need individually to enable them perform their allotted duties, or go through with their appointed changes. So Jesus in the theme of heaven is the Son of the Spirit word, the all glorious and effulgent Son of righteousness. Like the sun the limits continues says infinite numbe and they penetrate into every nook and corner where there is a human soul. As the windows of the soul are open on what a flood of peaceful, invigorating bright comes in. But if they are shut, or shut contained by by superstition bigotry narrow aim and uncertain the light, how cold the heart is. And still worse it is when the soul leaves, or a few clouds persists...
open to their rags; when every avenue has been cut off and blocked up by arrows of sin. What are denominated rags, constitute what is commonly called in the Scriptures, 1 by divers. “The grace of Our Lord Jesus Christ.”

He let us notice a complete affection to the family. Behold the kind and loving father. He provides for all the necessities of his children, he guards them against dangers, he leads them carefully through new places and obscure ways. He stands ready to advise with them and to instruct them. Now he is called by his Government to leave them. How much less is his absence felt if he can write to them together or severally. And what a privilege it is for them to apply to him still for instruction and assistance by the means through all of communication, to have their wants answered.

Jesus is such a Father, yes a better one - He has gone away from the earth, but he has established a direct channel of
communication. We did care for
his disciples while here below, but it
is much better for us to have him there
in Heaven. By prayer we can present every
want to him. His loving tender heart
is always responsive to every call.
Come unto me, ye sick, sorrowing, blind
dumb. Come all who have a burdened
body or soul. Come and I will refresh you.
He instantly sends the balm and comfort to
every sinners believing soul that applies
to Him. The prayer of the righteous availeth much, because
Jesus hears in Heaven. It is affected by it. It
became he answers it. My friends, know
the Lamb of God. Behold him on the right
hand of infinite Majesty, standing between
God and us. The image of God, the embodiment
of all the attributes of God, and yet so beautifully
and completely linked to us! Why not love Him?
Why not worship Him? Oh, why Groan away
continually & rebellion the Spirit & thus
render the Church, that bind us to Him?
We do so.
The reason is as plain as it is unnatural.
In the words of Scripture we have it, "Light is come into the world & men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the Light, lest his deeds should be reproved." But my friends however clearly we may think our eyes, even if we put them out altogether, still the Sun is in the Heaven and the Light is myf unto us all around us. Jesus, the glorified Son of man & Son of God is there in Heaven and the word of the blessed influence of his Spirit are all around us it might unto us. Let us not refuse him that do speaketh from Heaven.

Let us now turn to another aspect of this subject, the resurrection of Jesus to the dead. Just before Stephen departed this life, he, being full of the Holy Ghost, looked up steadfastly into Heaven and saw the glory of God & Jesus.
standing on the right hand of God and said, "Behold I see the heavens opened and the Son of Man standing on the right hand of God." After this he fell asleep. Jesus did receive his spirit. So that, he fell asleep and slept not in Jesus. It is told that in the ascension God will bring with Jesus those who sleep in him. Now whether this sleep or rest refers to the body or to the soul, we learn that Jesus has the care of those who have died and hope and have their trust in him. Now is not this a blessed thought that Christ is watching over his entire flock, and so soon as any member of it, even the weakest lamb is drawn into the valley of the shadow of death, he opens to the windows of Heaven.
there is bliss, there is bliss, at the
foot of the throne,
see the spirits all purified blend;
and it beams with delight, since it
joins alone
on the face of a father, a friend!
Then it joins in the anthems joiner that rise;
and its facility or folly forgives,
it is dead to the earth, and new-born to
the skies;
and this is the portion of heaven!
72. So that

"The love that seems forsaken
When friends in death depart,
In heaven again shall water
And irrigate the heart.

And the Spirit can sing
"The streams of heaven'sstead are mine"

I'll sit the glad sun wall,—
Jesus who pressed before me
And God the judge of all."

But I am not worthily told as with might.
and furnished him with the truce
light of his glory, and ever stands
ready to welcome him to the Heavenly shore. Jesus has the care of
all his friends on earth, and of all his friends
in Heaven. He is represented as the
the Elders' brother, the great Shepherd
and the closest friend. He was all
of this while here on the earth to his
Elders. And the chers not clear from
this relationship in Heaven. For a
part of his work was to represent
a place for them that loved him, and not only for them, but
for all them who should believe in
his name. Then, an account of what
Jesus has done or is doing for us. We know
that if our earthly homes of this tabernacle
were dissolved we have a building of
God, a house not made with hands,
visible in the heavens."

The conclusion I would ask, is there not
something attractive in that wonderful
Being, who is to be a priest—a high priest forever, who stands as mediator between us & God. Who is mighty in power, & yet a friend of the weak. Who is preeminent in glory & majesty, & yet a brother of the poor. The pilgrim of the earth?

Is there no beauty in him now

What we should desire him within the exceeding brightness now in the covenants of his counsels?

How would he be to us without Jesus? There would be no consciousness of sin forgiven; for it was by the shedding of his blood for us that our sins are remitted; and it is by his sustaining grace that we are kept in his fold. We owe all to him. So that we may rejoice to forget the well of Christ, and could we not find him? Would it be known?

But Jesus is there! So that if we are his, we will find us to lead us unto living, eternal fountains of waters.
My friends. Of what interest is this matter to you? Jesus Christ is at the right hand of God, clothed in majesty, power and great glory. How does this concern you? Suppose one of you should rise up and say, “We are all bound for that lovely country, Heaven, and we need a pilot there, an intercessor, one who will shield us from just indignation from the. Who could say amen! There are many here tonight who do not wear the marks of the Lord Jesus, who do not love Him, who do not serve Him. Who do not love this people. Some who will openly declare they are not the followers of Christ. There is no beauty in this subject to them! Listen to this episode in the life of a
had been endowed to
profane swear, which
by some evil companion
Universal Salvation. He was at
work in a powder mill when an
explosion took place; the building
planted and the young man was
tossed through the opening, into the
air and fell at a distance into a
mill pond. "When he was brought
to the shore which a pitiful sight
a few words from what they were before
minutes before. O Mr. Coen,
a dead man! May for my soul"

Quick as possible he was carried
home to a physician brought. On
account of his distress the suffering
man could not lie down. The
strength of frame & voice was exhausted
as the sat on the bedside, black as a
coke, the skin from his face & arms
stripped away, all except two cotton
bunches hanging from the fingers of
his hands. And yet he spoke not a


word of his bodily sufferings. It was
the agency of the immortal Spirit
which absorbed his thoughts, his
feelings, and his prayer. Setting there
his dark features distended with
intensity of pain, and his head
extended he spoke to his fellow
sufferers and especially to those
whose wrong principles had poisoned
his mind. "See me, I am going
away, and Oh, it is a lie! That there
is no punishment after death. I
know it, I see it, I feel it already.
God have mercy on me! Oh, that
I believe these things! I tried to believe
them, Oh! They have deceived me.
Don't, don't believe them, there is
no punishment." Oh, yes, there is a hell! I was afraid
they would prove false; and Oh! They
have betrayed me." Such preaching
melted all. Even his profane com-
patrons were moved to tremble. He
then looked on the Minister with such
an imploring look, it went to the
poor soul. To another person
who was seating he said, "Oh,
Dear God, pray to God to have mercy
on me. Oh, may that God will
forgive me. Oh, God. Oh Jesus
have mercy, have mercy."
Then the mighty shadows fell
upon the poor sufferer and
poor human - with a groan
entered the dark valley of the
eternal life. Yes, - what a
preparation!" And Jesus stood up
to him.
The portals of heaven to open
up within. Will now your faithful
servant enter them into the joy of
My Lord? Oh, if any soul who
shall sin, let him turn away
from Me, for I have declared:
"The wicked shall not go unpunished." Even
the blessed Jesus shall become the judge
and all of you who forget Christ's
word shall be turned into hell.
While the redeemed are called away into
life eternal.
This is not impossible since Jesus said to the penitent thief this day shall these be with me in Paradise.

But oh! if any man who hears me expects to enter Heaven this side Jesus at his Heavenly banquet without his being fitted robes—without repentance, without forgiveness, without faith—let him cast aside every such deception. It is a refuge of lies. The plain Word of God is against it. Even the Blessed Jesus shall become your judge—and all of you who persevere to reject every invitation of mercy, must hear him pronounce the awful word, 

“Depart from me, ye cursed, into everlasting fire.”

But my brother if you already love Jesus your friend if the channel of communication is already open between your heart and his by real prayer, how happy is your present lot. Nothing need disturb you but your own sins. What are
your corner but "fountains of joy" - what
all your trials but the bending of a silent
heart under the yoke of love - rich
or poor, bond or free, aged & decrepit.
Feeling on with painful steps to the
grave - or young & active, climbing with
ever so swift, & lightly, up
the activity of life - what matter
that Jesus the Son of Righteousness is
in them in heaven & his rays of blessed
joy & peace have reached you & lighted
you up - it is thus he is dwelling
with you & in you - and then sueh
hope as you have for the future:
al so cented in that Christ - Jesus
bith - therefore you shall live.
He hath eternal gifts: therefore
you shall receive them. Ah. Ye.
the reigns. Therefore he can say to
you. "Come ye blessed of my Father.
Inherit the kingdom prepared
for you from the foundation of the
Earth."
This lecture will concern these inhabitants of heaven called the Holy Angels. All we know about the angels is drawn from the Word of God. Seven times first require without explanation tenets. In upwards of forty passages in the Old Testament and in the New, we have the word angels or angels. The word embraces two classes. The angels that have sinned and those that have not (2 Pet. 2:4) or the angels that have kept their first estate, and those that have. In brief, the Holy Angels and the fallen angels. It is seen from the 2nd Epistle of St. Peter. That God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment. In different words we have the same remarkable truth set forth in the 6th verse of Jude. The fallen
Angels are then excluded from those who inhabit Heaven. He Matnach, Jacob says, "The Angel which redeemed me from all evil, bless the lad." The Angel of the Lord God, here spoken of is believed to refer to the Messiah, and there are other passages of Scripture where "the Angel" is believed by Christians to refer to Christ, and with very good reason, for these attributes forever are imparted to him which belong to the Godhead alone. An instance of this is where the Angel of the Lord appeared unto the sorrowing Rachel and promised so great blessings to her and her descendants. She named the Angel "My God shall be with me." It would be interesting to turn to study such passages as these and thus learn the manner in which God revealed, blessed, and prepared the Messiah in whom God pleased. The appearance of one loved before Christ by that same Messenger of Emmanuel, the Head and Eternal Son, who afterwards so revealed himself in the form of man.
as that all might know the way of peace.

But we have already spoken of peace in

Heaven and will therefore converse

ourselves to those who are more

strictly speaking, the Angels of God.

The word Angel comes from a Greek word


tóonán in the first place what we

can learn from the Bible respecting the

nature of an Angel. The word

Angel comes from a Greek word (ángelos)

signifying a messenger. Hence the

Angel is literally a messenger, one

who is employed to communicate news

from one person to another at a distance,

but more appropriately, a Spirit, or

a Spiritual intelligent being, employed by

God to communicate His Will to man.

Hence Angels are called Ministrers of God

and Ministering Spirits. When Daniel

was cast into the den of lions, we are

told that God sent his Angel sitting

the Lion's mouth. That they are Spirits

we learn from the 104 of Psalm - which
The Psalms is speaking of the mighty power of God, "Who maketh his angels spirits, and his ministers a flaming fire." From other parts of the Scripture we find that the angels have power given them for they are called mighty - that they are of a higher nature than man, for he is said to be the last of the lower than the angels. That they are less than God for Genesis has told us of something that the angels knew not of but the Father only. They belong to God for they are called the Angels of God and are generally represented as his servants. They are dedicated truly for they are called the holy angels. We read that those of men who obtain that world of the resurrection from the dead are neither marry nor are given in marriage but are equal to the angels in heaven. From these we may infer something with reference to the nature of the angels for the highest state of man who are
from the dead and rather heaven is negatively set forth by a freedom from sorrow, pain, corruption, sin, and death; and positively by the possession of rest, glory, salvation, everlasting life, and the like. So that we may consider the angels, which are declared to be "great in power and might," there not as free from those disabilities and oppressive burdens that appertain to us in this life and (if not more than we) possessing many of these Reel Spiritual advantages unto which the denial in Jesus is hoping to attain.

Their home, their dwelling place is heaven—"for they are designated the angels in heaven" and "the angels of God in heaven." Now let us see what we can draw from the Bible with regard to their work. We find them in early times sent to communicate and execute the will of God on the earth. When Abraham called his servant to him and gave him a
commission to go into a distant land to his labors and ask for a wife for his son Isaac. He said, "He shall send his angel before thee." Here the angel was sent to serve the servant of Abraham, and may suppose, to guide his footsteps and prepare Rebecca and her family for his remarkable errand.

When Daniel was cast into the den of lions, "God sent his angel and shut the lions’ mouth. Here it was to execute the will of God in protecting his fearless and faithful servant, sundering him from his merciless enemies.

Again in Exodus the 23rd chapter, God promised to his people individually to send his angel with them. Here are the words: "Behold, I send an angel before thee to keep thee in the way and bring thee into the place which I have prepared. Beware of him and obey his voice; provoke him not, for he will not pardon your transgressions for my name is in him. But if thou shalt indeed
Obedec your voice and do all that I speak, and ye shall be an enemy unto them that enemize, and an adversary unto them that adversenize (or I will afflic{t} them that offend thee).” In this place the angel was to guide them and to guard them. He had knowledge and authority given him, but he was not to yield to their whims or vagaries. Nor pardon any breach of his directions. He may suppose that he had not the power to do so, or if he had, he could not exercise it; for “God’s Name was in him and his will was to do God’s will.”

Now if we turn to the 4th Chapter of Matthew, we read that Angels came and ministered unto our Saviour. They undoubtedly brought him good water and undoubtfully comforted his body after the trials that he had just undergone through the temptation of the arch enemy of souls.

As the Angels are the Messengers of the Will of God the Father so they are also the Messengers of the
purposes of his blessed Son. When Jesus interpreted the parable of the
ears & wheat. He says, the good seed are the children of the Kingdom,
but the tares are the children of the wicked one. The enemy that sowed
them is the Devil: the harvest is the end of the world, and the reapers are
the angels." ... "The Son of Man shall send forth his angels and they shall
gather out of his Kingdom all things that offend and them which do iniquity.
and shall cast them into a furnace of fire." And again we find these
words: "The angels shall come forth and sever the wicked from among the just
and shall cast them into the furnace of fire:" We learn then that angels not
only on errands of mercy, but are sent
to execute the commands of Wrath
upon till the children of disobedience.
When Peter chideth Peter for cutting off
the ear of the Servant of the High Priest,
He said, "Hasten them, that I may now pour to my posterity and the
shall presently give me more than twelve legions of angels. But now how
shall the scripture be fulfilled that
It is must be?" This also goes to
show how the angels were in
readiness to do his bequests. The same
truth is made evident in the places
where the reference is to the day of
judgment. "And he shall send his angels
with a great sound of a trumpet and they
shall gather together his elect from
the four winds, from one end of heaven
to the other." And again, when
the Son of Man shall come in his glory
and all the holy angels with him, then
shall he sit upon the throne of his
glory." In the first of the above passage
Jesus is thought to refer to the destruction
of Jerusalem, and by his angels are
intended his apostles and ministers, who
worn to proclaim the Gospel truth to every people; and by his elect those who should believe. It may be that a direct reference to events then so soon to transpire and still also a further reference to the great judgment day which is aptly portrayed in the Second of the above quotations. However this may be, we have reason to conjecture that a glorious assembly of angels, 

hovers in a bright galaxy around the throne of the Blest and King of Glory and Grace, forever constant

ready to carry his message of peace and love and warning to wherever it is to condescension, this will, in the infinite Spiritual

Universe now under his care and governance. If we turn to the book of Revelation now, we shall be enabled to learn much that the Angels of God are doing now to do. One we find proclaiming the everlasting Gospel to every nation and kindred and people, saying with a loud voice
Fear God and give glory to him for the fear of his judgment is come: and worship him that made heaven and earth and the fountain of waters.

Another angel was seen standing by the sun, crying, "Now art thou restored to life, O queen of nations, which hast been dead; arise, for thy judgment cometh, that thou mayest be judged according to thy works."

And there was a voice which cried, "Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. Amen."

And I saw as it were a sea of glass mingled with fire: and they that had got the victory over the beast, and over his image and over his mark and over the number of his name, stood before the throne, and worshiped God, singing, "Amen! Praise, honor, glory, power, and might be unto our God for ever and ever. Amen."

And one of the elders saith unto me, "Write: These are the words of the everlasting gospel."

And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
Which as might have inferred above since they are the swift messengers of Jesus who even gave himself to a long restless vigil in prayer for us. Those who understand and embrace the Gospel & reach the heavenly Jerusalem will find an innumerable company of Angels, for their blessed associates - The Angel that St. Sherwood of John those wonder of Heaven called himself his fellow servant & fellow servant of his future Vex. prophets & St. Paul denominates all the Angels as ministering spirits sent to minister to them that are heirs of salvation. May not we then expect their remarkable truths as among some of our clerical privileges brought only by the blessed Jesus? Are the Angels indeed our fellow servants & better still, can they really work to secure our eternal glory? This may we believe if we credit the Word of God.

There is one more passage of Scripture referring to Angels that I wish to mention. It is found in Matt 15:10.
It is this: "I am glad that ye despise not one of these little ones; for I say unto you, Their angels do always behold the face of My Father which is in heaven." As Adam Clarke remarks on this passage as follows: "Our Lord not only alludes to but in My opinion establishes the fiction received by almost all nations, viz. that every person has a Guardian Angel; and that these always now except to God to receive orders relative to the management of their charge." At any rate, my friends, the fact that those called little ones by Christ have such a Guardian Angel in the presence of God, is plain enough. Now very intimate then is the relation between the Angel Spirit, and the regenerate soul, however weak and broken that soul may be in view of guilt sin and ingratitude.

Now let me say a few words of application & I am done. One
Now any useful lesson that we may learn from this subject!

Oftentimes it is that the conviction must force itself upon the mind of every important man - that while commercial agents are but a lower of death, its source to me, for I am constantly turning their focus from me. Unless I reply they will bear no saving message of peace & comfort. They will never come - their empty moving beneath to tear my spirit home to Heaven. Oh! my God! may they with belief, my doom too from hated God & hellish iniquity.

Oh! my friends, would that you might hear my voice might be so preserved as to the voice of the angels of God who are to gather his children from the four winds of Heaven, & to hear it with deep unpolluted gladness. Of Soul! Would that all ye
Who are gathered here might all be gathered to that blessed shore of the Holy Angels who worshipped God. O open the soul to the influence of the Holy Spirit. Whom your companions will be known the Angels of light and truth. Therefore the same will be your companion in the glad reception of power and house and majesty to God, Jehovah, the Father, Son, and Holy Ghost. If we are only right with God, if in only approaching the Scripture, “The blood of Jesus Christ his Son cleanseth from all sin” as a personal message to each of us, then can we say therefore that: Angels wherever we go attend our steps. What’s in butide, with watchful care their charge defend and evil from aside.
Myriads of bright cherubim bands
Sent by the King of kings
Rejoice to draw us in their bands
And shade us with their wings.

Glorious chariots surround
The ministerial choir
to encamp, where'er his heirs are found,
And form a wall of fire.
Ten thousand offices unseen
For us they gladly do,
Deliver in the furnace keen,
And safe escort us through.

But shrouding round with tender love
They guard the dying shades,
The looking friends for oft removed
And sing our souls to rest.

And when our spirits are weary
On outstretched wings they bear,
And lodge us in the courts divine,
And come we ever there.
unbelief?

Some men think there is no sin in unbelief. They will admit to you that stealing, lying, murder, coveting, idolatry, Sabbath-breaking, witchcraft, and
sins, but if they endeavor to abstain from these, and at the
same time doubt, or dispute

the cardinal doctrines of God's
Holy Word, their consciences do
not accuse them of any wrong.

The wise, according to this world's
estimate of wisdom, rather come
it marvel, to criticize this
truth, to deny the Lord that
bought them by the price of his own
blood, to make a count of corruption
regeneration; and to laugh at the
fond delusion of those who declare
that they have passed from death unto
life I have become thy sons, daughters, and by adoption into the fold of Christ. And others do not pretend to take upon such grounds against God and the Bible. Yet pres in secret in their bosoms the deep root of unbelief. We know it because no man would dare remain quietly in a house already in flames, unless his body or his mind had become paralyzed. So the sinner would not remain quiet by sleeping away his precious moments, if unbelief did not whisper, "The wicked and those that forget God shall go unto punished." "The lake that burneth with fire and brimstone which is the second death." This is only a figure of speech. It does not really mean that the limpid and unbelieving shall have part and parcel with the murderer, whoremonger, sorcerer, adulterer, liar! It cannot be supposed
that one generally so well disposed any
care is to be accorded by our Lord after
such a fashion as this. Depart from me
ye cursed into everlasting punishment,
prepared for the Devil and his angels!
My friends
Who, in his own estimation, is bad
enough for such a crown? Belief is
faith. Throughout the Scriptures is accorded
the essential thing. The only avenue to Salvation.
'For God so loved the world that he gave
his only begotten Son to die that whose-
ever believeth in him should not perish
but have everlasting life.' Again it is
declared: 'that he that believeth on the
Son of God hath everlasting life.' 'The
just shall live by faith.' It is the very
substance, evidence of things hoped
for in the future world. On the con-
trary we are told that without faith
it is impossible to please God.
This sin so terrible in its consequences under-
lies every other sin. It raises a barrier
between man and his God. The Lord is hidden.
from his spiritual sight. So he thinks that there is no God. That he is free to do as he pleases, or if his spiritual nature is but very extinct, he says, God humbles himself for such a man, whereas there is no difference between God & nature. I will gratify myself while I can, for I don't believe there will be any difference between the man with brute hereafter. All sorts of sophistries grow out of incredulity.

When a denies God, he denies everything but human convenience, so that there is no restraining but human laws to keep a man from the commission of every conceivable crime. He must be an idolater, and very likely he worships himself. He will come, to show his contempt of the Christians God. His very thoughts upon God violate his name. He breaks the sabbath, most probably either directly or spiritually violates every commandment of the Deacon.

When the unbeliever confines himself to disputing the Word of God, you will generally find in him a complete moral void. Why should he not break the commandments, since he believes them to be a forgery, a
Has the Almighty Father a right to command men to observe his will as he has written these words on tablets of stone, unless a direct and palpable human punishment is before them? His greatest crime then is human laws in connection with self-interest. How can he be trusted beyond the end of his selfish nature? But until the common lawer rules, it does not deny but admits. Great intellects see design in things about us. in this beautiful harmonious universe, I admit the Maker though. The commandments reveal to bear internal practical evidence that they are from God. But parts of the Scriptures are denied. A grand, high-sounding, but false, deceitful principle is laid down: It is this, "Never believe what you cannot understand." It is the peculiar sophistry of unbelief. And the one that catches the infant, so soon as he has forgotten the thim me
words that his mother taught him; "Truly, 
Truly I say unto thee, except a man 
be born again he cannot see the kingdom 
of God." They are wise. They are teachers 
of truth, they shake the head at the profan
ers simplicity, and say how can a man 
be born when he is old? or if not just then 
they endeavor to explain away the Truth 
by telling you our blessed Lord merely 
signified that a man should reflect 
a form of himself. Strong resolutions to 
lead a good life. The preacher asserts
by thousands upon thousands who have already conquered death, having wound their robes and made them white in the blood of the Lamb. Hardly a day passes over that a new witness doesn't rise up and declare, "I have been plucked as a brand from the burning. I am a new man. All things are new. Bless the Lord, O my soul. All that is within me bless his holy name. Still all this flood of light—all this combined testimony is met and evoked by the strongly unbeliever. It is all nonsense, all delusion to him. He cannot understand it. He cannot believe it? If any poor wiser that scorns me is portfolio by this sophistry, let me ask him to go and stand by the side of the telegraph operator in Portland. A man comes in and says the No. A of New York City, I will be at the Alaska house two days hence to meet him at twelve M. A few ticks and heard a little louder, faster than the old corner clock. When the operator says, the message has been received & delivered. Now my friend do you believe all that? Why New York is 3,500 miles distant, and can
A man in his senses say you can't communicate & get a reply in less than five minutes? I cannot understand this, you say, and therefore will not believe it. How this man who says the message you know, you know him a man of truth, he goes to N.Y. first, tells you the N.Y. friend got his message there, he will go at the appointed time and place. You are still doubtful. The thing is done again & again, tell thousands of honest men attest the fact. You would at once show yourself a thorough fraud & swindler that no man could so communicate because you did not understand how lightning could course along wires for 300 miles & convey intelligence. Not less so is the man who desires the real truth. As he can go to N.Y. & telegraph himself so he can go to Jesus and obtain the living water, "whoever will let him come & partake of the water of life freely." A great deal of fruit is found.
Nowadays with professed followers of Christ in fact, this has always been the case; the religion of Christ has been, is and always will be in conflict with the world—Christ and the world. So let the Christian remember the words of Christ: "These are ye which shall stand with you and persecute you and say all manner of evil against you falsely for your sake befouled in your service their prophets that were before you! rejoice and be exceeding glad, for great is your reward in heaven if the Best to give those who feed on the facts of Christ and a hearing—They say you know it. Pray us to become Christians breathe with the breath of Christ's Church in our midst. Really we cannot for those who belong to it are not good men. They are full of gross sin! Let me admit that some of them are even worse than you repentant. This is no excuse for you; I do not touch your case. Jesus was the Christ, the Son of the Living God, though Judas betrayed him, Peter denied him, all
his disciples ran away from him during those scenes of terrible danger at Gethsemani and Calvary. This is the Church of Christ through which many a false spirit has crept into it. Go then complaining one, believe in Christ, repenting of your sins, be baptized and cast in your lot with those who are trying to do God's holy will. Why do you hesitate! Why hold back! Are you not true-hearted? This is the Church and not the Church of Christian men that attains you. If the Church was as pure as justified faith by God you would not join or regain it, you would find some excuse—probably you would say I am not good enough. I wish I was. Then again it is unbelieving. For Jesus has declared that because he came not to call the righteous but sinners to repentance,” so just as you are to wait and not to cleanse your soul from one dark spot. You will find a solution to pardon cleanse, believe ready to wash your more than half away. Written
Your goodness, which makes faulty members of Christ, Church unfit associates for you, nor your badness which debar you from communion with the people of God, will answer your turn. When Christ comes again with the Holy Angels to separate between those who love Him in Him and those who do not. Oh! What a different turn a man manifesteth, so soon as God's Spirit has shown him that he is an ungodly man, the chiefest of sinners, when he is brought to cry to God for mercy. You have no more of the shortcomings of others. It is, what shall I do to be saved? Did you ever think how God hardened Pharaoh's heart? The history tells you plainly. He wrought miracles by the hand of Moses, performed wonders beyond all the astrologers, magicians, wise men of Egypt. It was plain enough that it was the living God who did all this, but Pharaoh and all those plain facts flatly with unbelief. The very abundance of evidence made them doubting. Moreover, we must infer else suppose that Pharaoh was of a sanguine temper, and though he could carry on an open rebellion against...
The most high. Pharaoh's case is example. His name would never be known in this room. The Great Light of Gospel Truth. The plain, simple message of God's Ministers and the abundance of testimony of God's people, combine to harden the heart. Because, though so explain that simplicity might not err. The truth is not by unbelief. Do you suppose that all the citizens in this place who sit from time to time under the sound of the Gospel, could be so quiet, calm, and self-sufficient if they believed themselves really traversing the Bridge of Eternity, where travelers after millions of years have dropped through into the eternal gulf? But such is the fact. Do you suppose that firm, flinty, young heart would not yield tremble, if it knew that shortly it must appear at the judgment seat of Christ and then give an account of the deeds done in the body? Ah! My friends, if any of us do not believe in God, the Father Almighty, Maker of Heaven and earth, and in Jesus Christ his Son, who was crucified, dead.
and buried, and who rise again, and sit on high, high shall sit the right hand of God. And that she shall come again to judge the quick and dead.

Many do not believe in the resurrection of the body or in the life everlasting. I mean not that we would not gain a formal consignment to those things. But we have no living faith in them. They are spoken of as much as the facts that Alexander is emperor of Russia, & Napoleon III of France. However, if we really had faith in Jesus, we would go on step by step to do his will. Instead of constant

stupidity, we would take the front ranks like good soldiers to fight the battles of the Lord, or at least we would be tremblingly anxious to be enrolled in his army.

Unbelief amongst Christians, suggests to me a body of troops arming themselves with clubs, to meet the musketry of the enemy; they might make some
Stand, but would be terribly rusticated. Christians, we have enemies to meet on every hand and we must have on the whole armor of God. Unteach will paralyze every effort and prayer. If we want to pray, unbelief will prevent. Now his Spirit will be given in answer to a faithful prayer. Men ought always to pray, not to faint. Jesus has instructed us to perseverance in prayer, but remember that belief must accompany the prayer—especially a belief in God's ability willingness to answer prayer.—Personal growth in grace is impossible without faith. Unbelief frets a man's spirit and draws him down. We must and ask God to increase our capacity for grace and our measure of it. How is it possible but by believing unwaveringly in Him on whom we call to attain to anything. We must live day by day, be ministered by faith on the Son of God. O.K. My dear Christian friends, let us endeavor to clear our shirts.
of unbelief — leaving behind every weighs of setting Sin & clearing unto Jesus. Then can we do something, then can we
bear much fruit. Thus show that we are Jesus' disciples. The Church of
Church of Christ gets gathered up there is nobody to proclaim the glad tidings
of Salvation. The young men & the
young women go off after the bubbles
of worldly pleasure, nobody minds them
and warns them to flee to the open
Gate. One after another the old men
drop into the grave, their places
are unfilled. The house after house
where the voice of prayer has ascended
morning & evening for years you hear it
no more for the aged disciples leave
from home. Some young men take
hold. Soon off sinning. Take hold
of the Christian's work, fill the broken
slots in the house of God. Prepare
like strong stone men, for life, for
death & for Eternity.
The worth of the soul.

We live in a society where everything is valued; sometimes by the cost we estimate an article, sometimes by what it will fetch us in the market, and sometimes peculiar associations lend it a fictitious value far beyond the real. Gems and pearls are of great value on account of their rarity; an old watch is precious because a father wore it. Now I wish to discuss to you for a short time on the value of the human soul. Let us see in what ways we can come at a fair appreciation of it.

First let us look at its characteristics. In Joel 2:28 God created man in his own image. In Ephesians, "And thou art in the image of God," after God is created in righteousness and true holiness. Since God is a Spirit we suffer from these passions. God fashioned our spirit, or souls, like himself, and thus though by rebellion...
and sin we have defaced the original; still
God has and will renew the souls of men
and make them like Himself abode in
righteousness and true holiness. Then man
was, that is the soul for the soul, constitute
man was made God-like, and afterwards
plucked from the perilous corruption he
formed to itself and reconstructed so
that it shall be God-like again. As there
are no other created beings in the earth
nor in the broad universe of whom we
have heard, which can claim such
close alliance to God, as men wonder throug
we cannot estimate the dignity and worth of
his likeness to God. But he has exalted in an
earthly tabernacle.
Its attributes are like those of its Maker—
its immortal. The soul never dies; it may
sleep, it may rest, but we understand that
actual annihilation cannot be predicated of
God in the whole of glorification upon the
underlying elements of the soul. It is to live for
and our Father in form of it, the soul
And high mountains, which facilitated my fall for a great ascent, or for a great change of place. I felt, and the compassionate Jehovah, the loving Father, left it not without a planted ladder for reaching the heights of right reason and true holiness. What a startling fact is this! I am immortal! I shall live after this earth is burned up and another sun has ceased to shine! A body like unto this shall be provided, which shall be a glorious, changeless temple for the choicest precious jewel within me! O God, if this be so prepare me to be like Jesus in body and soul, that I may dwell with thee in Heaven!

The soul is invisible, for this reason its being exists has been doubted. Herein is a likeness to God. His invisible, yet that His presence is felt. The sun turns in its place, the planets remain apart forever in their orbits, and systems of worlds are so arranged and governed that the harmony of the whole is ever undisturbed. He also operates upon and governs His living
creations. He draws forth their love and
adoration. It is only a few pleasant spirits
which alone, free from world and other
miseries, human souls who plant their
eyes to the truth. It is those alone who will
tell their love in their worship from God.
In a measure the soul makes itself
felt, as we see everywhere we open our
eyes. The practical (useful) and the
ornamental works of man, are so abundant
that it is true to speak of them. And the
millions of moral and intellectual
productions are visible upon every
theory that would make out the soul
bare a lump of clay.
If we enter into the chambers of the soul
and study it as best we can, seen in its
whole, we shall find elements of greatness
true to divine that substantiate the truth
of scripture. That is once stamped
with the divine image. If we view in
by the aid of revealed truth & in the
light of God's Holy Spirit, we must be
struck with trembling wonder at the
vision, which, the movement, soul
figures, and with admiring joy to see the
apparent beauty the human soul receiv-
S. M. T. H.
Thus the last notion of the infinite value
of the human soul can be preserved from
pondering upon the price paid for its 5
redemption. I one went into a large
establishment where they sold imported
jewelry; I was shown many watches, colored
stones, pearls, &c. &c. and told their prices.
I saw one set of crystals more sparkling than
the rest, though not more so than the icicles
on your trees in winter. I asked the value. The
answer was sixteen hundred dollars. This
impression colored my idea
what price was paid for the soul.

This answer astonished me, but I learned that
a jewel should be estimated according to the
price that had to be paid for it. Now what
price, my friend, was paid for your soul?
Your body has many wants, and as the
resurrection of the body is a glorious doctrine
maintained by the Christian Church, I am not
disposed to lessen its dignity & importance. It
is a temple for the Holy Ghost. It should be
a member of Christ, but it cannot be compared
with the soul, no more than a house with an
intellectual resident. It
supply the wants of the body, minister to its own
peace, and suffering is too great. What are you willing
to undergo for the soul? Is there anything so hard that you would not do it, any thing so dreadful that you would not suffer it, if you might be sure after the small moment of this life is past that you were to dwell in a new and better world than this? No nothing to save the soul you would trample on, or go to Jerusalem of Judea, you would wear garments of torture, you would be broken on the rack, burned in the fire. There is nothing too high that you would not attempt, nor too low that you would not stoop to, if you yourself could only prescribe the means of salvation. But be not so silly as to think that, thank God, He has not left us in darkness. From our infant years we know that salvation is not gotten by God personal toil, by voluntary suffering, nor by any way of manoeuvring, which is forbidden, with the Scripture, as ye know. Forasmuch as it is written, as ye know, that ye were not redeemed with corruptible things as silver and gold— but with the precious blood of Christ as of a Lamb without blemish and without spot, who only was foreordained before the foundation of the world, but was manifest in these days, to be the Saviour of sinners, through the grace of God.
in these last times for you & for your own.

Paul the apostle, in the Epistles, says:

Be as wise as the serpent, and as harmless as the dove.

The wise man will understand the purpose of God, and the harmless man will do as he is bidden.

Go to the Garden and behold the signs of agony. His body is bruised upon the cross of suffering. See the drops of blood start from his forehead, course down his cheek, fall to the earth as if to remove the page of war. Then behold the childlike submission: "Not that I will, but what Thou wilt!" There was the conflict. From the human body to the human soul of Jesus, subjected to governed by the Divine. Then while voluntary the union of God & Man, so that mystical union, which men have today. Have you seen a person suffering with some acute disease? Have you seen the face distorted with pain & the body writhing? Have you noticed the desolation of the willingness, the haggard countenance of the sufferer. Have you seen him with his eyes closed, with clasped hands, moving his head, with his hands clasped together, with his mouth open. Now
can I bear this any longer? God, that nearly died the price for this pain! I cannot live so.

Oh, how you compassionate, that man! How quickly you would relieve him! Now could you stand by and see this if you had bought it all upon him, or if he was enduring it for you? You think not. Yet since God has suffered more than this in the Garden of Gethsemane, do we swear great drops of blood, and we did it for you. Then was no other way. It was absolutely, eternally necessary, for it was The Will of God. Pray we seldom have, in fact, we cannot a lively appreciation of human suffering like we have suffered. I have sat beside the sick in hospitals, and witnessed the ravages of disease. I have seen them attacked with the malignant cancer, who could scarcely creep from a constant诊疗 room. I have looked on aged men, who seemed the posterity of a consuming Malady. I have watched and restrained a man bent on self-murder. Who would trust his breast this mark of horror on the soul as the awful image of his own brain? But never have I seen the blood oozing from the pores of the face because of the agony of outward body or soul. This surpassing Measure of agony was given to the blessed Lamb of God, to indicate the redemption of your lost soul. But was this all? No. Was he not led as a lamb to the slaughter? Did
He bore our sins in his own body on the tree? Buffeted. This figure, jesus, made to drink the wormwood gall. His brow cut & bleeding with thorns nailed to a wooden cross which he had .

Behold, the Lamb of God! The Mighty Prince
who could fill the air with a host of angels.
Behold, Him! Suffering, dying, for what?

Has he not offended the King of Kings? To be not an enemy of God, not even leading astray those souls that God has made in his own image? (Oh! it is not so. The justice of God is immutable. It cannot break. Sin cannot go unpunished. And would God still bear his Son, his beloved only begotten Son to die the just for the unjust - Yes for your sin. Jesus was given to agony, contradiction & death for you. It is hard to believe, I know, but every book of the Old Testament proclaims it. The patriarchs announce the fact - every ancient poet & story for told it. The prophets heralded the truth & in such detail as to make it sure that the Holy Ghost had instructed them. And for 1800 years this truth has
born cahow & r. david from hilltop mount.  

to mountain and from valley to valley.  
the dead must be the sav that has not  
hend. & blind the eye that has not seen the  
glorious proclamation. "god .he that the  
world that he gave his only begotten son  
52 die that whosoever believeth in him should  
not perish but have everlasting life."  
the plan of salvation would be imperfect  
if we stop with the death of jesus. this  
suffering & death winces the boundless love  
of our infinite father for us; but not less so  
is the resurrection. jesus is risen. the grave  
could not hold him. he arose out of sleep  
& laid his garments aside. he came  
forth and shewed. conversed with. i com-  
forted his disciples. soon after, the believers  
may know that god will not leave his  
son in the plan of separated spirits forever  
or permit him to live bodiless through  
the age of eternity. for years in the first  
ages. god did not leave his soul apart, but  
suffered his holy one to be corruption. jesus
has come forth with his body. This soul, of the record of the fact will defy the caviling philosophy of unbelievers. This also is done for your soul, sinner, to give you a sure hope that your immortal spirit should have an incorruptible mansion to dwell in.

Moreover for you oh wicked man, has Jesus ascended. It is common to doubt the existence of a real Heaven. The Spirits of Washington, Daniel Webster & others have been recently called up to testify in vast English to many curious facts; and amongst them I believe the good old Christian doctrine that there is a real locality where the redeemed shall live, mingle together in mutual love & the worshipping of God, has been rejected. The sinner, be not deceived by this, nor by any other device of Satan; for Jesus was seen. His body was handled, after the rose from the dead; and his disciples beheld him as he ascended from the top of the Mount of the close of the forty days, till the cloud removed him out of their sight. And
The two angels standing by often Jesus ascension testified: that Jesus should also come in like manner as they saw him go up—so that as Jesus body was real as well as those of Elijah and Moses, we have a good right to believe him to occupy as well as our hope for ourselves, if we believe in Jesus, to occupy an actual place of abode and that he has really gone as he said he should go—when he began thus: "Let not your heart be troubled. Believe in God, believe also in me."—In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also."

Jesus sateth on the right hand of God, intercedeth at the throne of grace, for your first soul, Simon. He pleadeth with you by his truth, by his ministry, by his people by the constant stirrings of his Spirit. All his court ministry, this heavenly concurrence shows the worth of the soul, shows how it is esteemed by the Father of Spirits of the
And to the Sacred Saviour! Now, I have been trying to indicate the something of the real worth of the soul by the price God has set upon its redemption. Now, my friends, let us see what instruction we may draw from this view. My Christian friend, can you thank God with all your heart, that He has exhibited such undeserved love for you.

Such long suffering, in brief, that He counted your soul worth so much? How high do you value your soul? I trust you do not stagger with God's grace. That you do not find it a heavy burden to bear your cross. I hope the God of this world is not your friend. So that fiddler of grain, honies, buns, gold, business and pleasure fill up your whole time of your whole heart; so that five minutes a day are regarded to your Bible. I surely a little corner of the soul is left for the praises of God's Spirit. Oh, if so, may you not be weighted in the balance? Found wanting? May not your talent be found unrewarded and taken away from you? I given to
him that death too? May not the blood of these young men and women, who are rising up without God in the world, be required at your hands? Think of the worth of your soul, and also think of the worth of other souls that you (every day) influence by association. 'Fellow after righteousness, as with the upright, kindling, faith, love, patience, meekness.' 'Keep close to the Savior and he will show you how properly to return the immortal germ within you.'

Of the imminent I would inquire. At what do you value your soul? God's eye is upon you, from the early morning till late in the evening during every moment does he uphold you. Raise the eye! In which he has put you ever, open the ear, unto thee. He sends to discovery that grants you, raise your hand, the cool breeze fans your forehead. Look within you. What busy machinery do you find there? Mark the wings of intelligence as from God, and yet the is not in all your thoughts. You may sometimes think of death.

...
+ The soul; but at such times how little do you
prize it. You wonder so may be at that mean
pulpit, Walter Finne who betrayed his Master.
Saluting his soul at 30 pieces of silver, but you
My friend, make it of less account— for you
are willing to risk an eternal separation from
God for the sake of a little sinful pleasure.
You know better; you know it is mean to
turn from so kind a Master every time
just as long as you can. You know he stands
at the door & knock me & keep calling you
away from danger. You know he has got
but few real friends in your community—
but few also even up to the help of the Lord
against the adversary, and yet you join your
sins to his enemies. Why, because you consider
your soul of little value! There is not
half the thoughts bestowed on it than is on
your汶汶, your sinfully possessions.
Why because you regard it of no importance?
Again when the Holy Ghost sends powerful
convictions, drop your spirit. Why do you hesitate or
kang back? Why not even just your sins to
Man also is faithful, first to forgive you? Because you are afraid of the opinion of men, setting the opinions of wicked men off against the eternal welfare of the soul. Why when you have learned that Jesus does forgive and answer prayer, why do you not go forward to be baptized? Thus confuse Jesus before men. Because you are afraid you shall fall away as others have done. Oh, a reproach! This is the same as to say you think your soul is not worth enough for Jesus to keep it though you give it into his charge.

OH awake out of sleep & look on him who returns you of worth & value. So much of you is beast that even your hairs are numbered. Can to reverse the works of God. Soul & Spirit are first before him. Repent & be baptized before you are cast down to the pit for as soon as there is a world of light there is a world of darkness. And though you may have tasted misery yet you know not to measure the capacity of your soul for suffering. Oh! do not hide thy soul from God. For he loves it & Jesus has bought it by the untold price of his blood.
So then everyone of us shall give an account of himself unto God.

Romans 14:12

Let us inquire in the first place into the nature of this account. The account is sometimes limited to the statement of facts, either verbal or written. This would include the bookkeeper's account of money transactions, the records of events that have transpired, and the dealings between man and man. But the expression to give an account is not only to mean to give a statement of the facts, but to assign the reasons for them. The meaning of the generally attached to this expression in the Scriptures can be drawn from the Lord's parable of the unjust steward. “There was a certain man that had a steward, and the same was accused unto him.
that he had wasted his goods. And he called him and said unto him, how is it that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward." In this case, the steward had in charge his Lord's property, especially during his Lord's absence; and it was his duty to do the business of the estate, employing labour, managing the farm, paying the Master debts, and receiving debts. Of all these transactions he must keep a faithful record to lay before his Lord when he demanded it. He also gave a careful explanation of everything, so that there might be a clear and definite understanding between himself, those he employed, and his Master. In the unjust steward, having been complained of, he called to give an account, guilt is very clearly implied, but this is not necessarily the case in the account we must give to God.

The nature of this account will appear
further from a consideration of the
items embraced in it. God is our
Master, Lord, to the fullest extent. He demands
that we shall give account our reasons
for all our thoughts, words and
works. To help our conceptions, we
may imagine that each human
being has a large blank book in the
hands of a recording Angel, and
that every particle of his history is written.
The millions of the thoughts, imaginings
of his heart are instantly transcribed his
words, whenever they are spoken at once
flow from the Angel's pen in indelible
unmistakable characters, and his
acts are described with absolute
Clearness of Truthfulness.

Let us see how plainly the Holy Scriptures
substantiate this view of the nature of
the thoughts, extent of man's account to God. The
Psalmist says: "Thou understandest my
thoughts after all." "The Lord knoweth
the thoughts of man," again. "Search
me. O, God! I know my heart. Try me and know my thoughts. These passages show us that God takes cognizance of a man's thoughts and tries him by them.

In the same passage more is in Hebrew 4:12. For the word of God is quick and powerful and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, for all things are made to be opened unto the eyes of him with whom we have to do. Then they see how important a part our thoughts will form of the account we are to render to God. My friend, have you well considered this? Every thought you have had since you entered this house is known to God and will never pass from his knowledge. You have forgotten these thoughts, but he has not. Have you been thinking of business? He knows it, and knows the law. He is because your
heart is not right, because you have not given your whole heart to Jesus. Out of the (evil) heart proceed evil thoughts.

But the good man out of the good treasure of his heart brings forth that which is good, yes, he continually sends forth good pure thoughts. Now, what one of you would turn, if I should be enabled by the Spirit of God to actually read out in plain English in order the thoughts that have passed before that poor mind in the last half hour?

Here you could leave the room. Strand the preacher as false or wicked—but you cannot escape the most rigid truthful rehearsal at the judgment seat of Christ!

2. Let us consider the words that enter into our account. Words are thoughts embodied. Every day you have done before rising up from the earth, and probably know that a great deal is around us which we inhale at very breath which we cannot see.
When we see them they are partially
condensed. As soon as they are mini
condensed the atmosphere gets over
loaded they return to the earth in liquid
drops or white flakes. The thought is
like the invisible vapor. The word
is to the thought what the cloud or
the rain on the snow is to this
paper. It contains the thought. A
word without a thought is it is like a
dead body, it is lifeless. Our words
then receive their whole character
from our thoughts. If our thoughts the
only our words will be holy. If
our thoughts are impure, our words
to the Divine Mind will be impure.

Listen to the Words of the Lord Jesus,
who tells us directly and plainly about
this account. A generation of Vipers
how can ye being evil speak good
things, for out of the abundance of
the heart, the mouth speaks. But I say unto you, that every idea
Word that men shall speak, they shall give an account thereof in the day of judgment. For by their words they shall be justified, or by their words they shall be condemned. Nothing can be plainer than these declarations. Every truth, every falsehood, every lie, every word of expression, every expression of joy or hate, every lie, every slander, every term of reproach and of anger, are held against you and you will have to own every one & give your reasons for them, or you will be in your plea, 'Why you should not suffer the penalty of a violated law.' On the other hand, without question, you will have the satisfaction of hearing pronounced every good word you have uttered. The kind word that you spoke to that little child in the street, the word of comfort to sick & the sorrowful, the noble appeal you made to the astray; the pleasing answer you spoke to the angry. The word
of encouragement you gave to their answering, and the wood is seen
you made for the broken-hearted since.
They are all known to God. All need you will have them. While you are
blessed. Not the Blessed Savior is
good that can be praised for enabling
me to write such things. But all
more of self-satisfaction. Does you
let your hopes of Heaven stand upon
it? Balanced account? You considered
all the good words that you have ever
spoken and the bad are like stolen
provisions which you have consumed
for which you have nothing to
pray. One single wicked word ruins
them in enough to render justification
by this rule. Never them as long as you
live dare to claim Eternal life on
the ground of Good words.
Now let us take up the words that
which will be set forth as our
final account. As soon as you woke
This morning, your thoughts and mental process tend to center themselves, and sentences were formed such as these: "It is light. I must get up and do..." And perhaps before you were absorbed in the whole plan of the day, you may have said, "On Saturday, I must..." How prayer, during morning work, prep. for church? So now a sudden illness of yourself or one of your family, would immediately change the whole programme of your purposes, and so you would make in your mind different arrangements to carry them out. Would you acting according to your first plan, your acts or works would have been the first consequence of those thoughts. Words that you had on awakening, but as it happened, those thoughts and words, had no consequent consequent works, but the others had. Thus all intentional works are directly or indirectly the fruit of the thoughts. But all thoughts...
do not measure I ♠. ♠. ♠. ♠. ♠. ♠. ♠. ♠. ♠. ♠. ♠. ♠. ♠. ♠. ♠. ♠.

from these reflections, we may conclude that our works will have just the character of our thoughts. But we could not certainly conclude that if many works were good that all his thoughts were good.

This truth is exemplified by the self-righteous, who are thorough enough to conceal their self-righteousness from others. While they make well-sounding prayers, are constant at Church, to give occasionally something to the poor — their apparent works are without blame, unless you get at the intent of the heart, that dictated them.

'V suffer their condemnation of the accursed.' St. Peter's sixth. "Not everyone that calleth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, which is in heaven. Many will say to me, in that day, 'Lord, Lord,

...
Have we not prophesied in the name and in thy name have cast out devils? And in thy name have done many wonderful works. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

No matter then how many good works we have done or get the end for with them: they will be of no avail. They will have no real goodness in them, unless the thoughts of the heart were right. Then we will always understand the Scriptures when speaking of our being judged by our works by the deeds done in the body. These deeds are so truthfully set down, so indiscriminately connected with their causes, in the intentions of the soul, that from God's mind they are good when the soul is good and corrupt when the soul is corrupt.

Now we have dwelt upon the character of different works. Let us see what...
Authority there is for believing them embroiled in our believing with God. 1 Th. 5:10 we must for we must all appear before the judgment seats of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 1 Th.

Paul also in Romans, that God will render to every man according to his deeds, and that there is no respect of persons with God. He finds in this connection here that conduct continues to will doing, seeking for glory, honor and immortality, and adherence to the truth are accounted good works, and that their reward is eternal life. But we find contradition, disobedience of the truth, of obedience of righteousness, and hardness of unbelief in verses 13. Set down as evil working, and their reward, indignation, wrath, tribulation, and anguish.

Under which heading, my friend, would you prefer to have your works set down in the Books of Eternal Reward? Setting heart right?
Whom God? Are all thy works works of love? Oh, the fearful catenage of guilty deeds that must be set down against each one of us! Can we not escape the hearing of them read? Must we indeed beneath our deep guilt the shadowed hill of our base ingratitude.

There is no escape, "for every one of us shall give an account of himself unto God." That each one shall give an account of himself is an important fact. We are very prone in common conversation to hold up our neighbors to the judgment of criticism. We are very free in speaking of their faults, their formalism, their superstition and they in return accuse us of irreligion, irascibility, extravagance, fanaticism. This was just the case among those to whom St. Paul wrote the words we are considering. The Jewish Christians adhered
to many old ceremonies and unprofitable old forms. Hence Church festivals are
sacred, stated occasions, far removed from the site of circumcision and other
observances. They conformed the conduct of the Gentile converts who
would do none of these things. And
there seems to have arisen expectations of strife amongst these brethren.
St. Paul checks them. Shows how
unimportant are the matters in
dispute, how wicked it is for one
man to judge another. It is for these
reasons that he reminds them all
of their individual accountability.
Every one shall give an account of himself to the Lord, to be
stood or fall. Would that Christians
now in the age realized more fully their
individual accountability to God! What
a tendency such realization would have
to keep us out of sight the many trivial
matters that now disturb the peace and abode
The time of the Christian Church!

We will now briefly direct our attention to how to return the account to be rendered. This is to God. Every one of us shall give an account of himself unto God. God is the Judge. The Lord He has left us in charge of certain things committed to us certain talents. For these we must render account.

God is the judge and His judgment will be justice itself. O then there is the hope of final salvation for any human. Will not every mouth be stopped, when Christ shall come to judgment, when the dead small and great stand before God and the book (are) opened, and the dead are judged out of those things which are written in the book according to their works?

How is it? My Christian brother, what can you say why you should not be a "cast away"? Will you point to the balance in your favor of God's thought?
words, words, words. O, cry, I pray, and
I have
salvation. Is heaven as my right?
O, me, not so! You will look into
the face coming with love, it cry.
"Thus has redeemed me by the precious
blood, to thee, to thee alone blessed
Jesus can I look for salvation!"
How is it, my impatient friend,
When your turn comes what will you
do? Call to mind all your goodness
Cry out, Lord, Lord, have I not
done wonderful works? Ah, then I
think you will rather be calling
on the rocks and caves to hide you
from the glory of Christ—then you
will stop your ears so as not to hear
The terrible summons to judgment.
Would God you might escape
that day? But the text doth all such
voluntary helpers to the earth at a blow.
"For every one of us shall give
an account of himself to God"
This subject is brought home to us indeed strongly in the recent dealings of Divine Providence with us. To the Sabbath School scholars, for the Lord has shown him with how little provision, he may have to his need with his finite account. Our young & fair, fresh, opening into life, with the bud & blooming flower, is suddenly called away. The basket that once contained the precious, priceless jewel, was scarcely less beautiful when we enclosed it in the coffin, and it away in the grave, than when it was well animated with life & radiant with virtue. She was cut off almost by a blow. To day well, with us, loving & loved - to morrow she is no more. Let the sudden departure of our lovely scholar call to us to be ready for a back an hour as we think not, the Son of man will come. Let the blessing to which she belonged, each one the
question to herself, Am I ready for my final account with God? Have I laid to heart what I have learned at the Sabbath School? Have I given my whole heart to Christ? This dear girl did pray in the midst of her bodily pain in plain accents, she called upon the Lord whose infinite mind is never cloudy, whose love is never cold. But would you, whose God is warning and calling to repentance by this visitation of affliction, would you now resist Him and wait for that painful opportunity which the same God may now afford you?

Before another Sunday, your own bright eyes may have lost their luster, and your heart ceased to beat. And again we might sing, "Dear Sister, her heart has left us;" and again bend our way to the cemetery to lay your poor body beside her who has gone. Be ready then, for your turn has come to give an account of yourself.
unto God. This providence is speaking to humanity. Your example, your words,
your unconscious influence, growing out of the thoughts of your heart—how much
they been! Every sceptic of your duty
to your child is known to God. Be true,
give counsel, live rightly before your
child, for God will not allow you time
to repair your lost moments. He may
take your daughter or your Son suddenly
away from your care; and leave you with
but sorrow & regrets to feed upon. Much the
less is it, for you & your children will all
give an account of yourselves unto God.

Again are we called to mourn, for
tender hearts are breaking. God has called to
us again. A little one, too long & precious
for earth, is taken away by Him who said
"suffer little children to come unto Me &
forbid them not for of such is the
Kingdom of Heaven". What for? Just to give
you food parents? Oh, no, but to lift your eyes.
from earth to heaven. Were you 

crossing an unknown region, part of 
which were full of hidden snares and 
pitfalls. Were you carefully instructed 
by an honest guide to keep in view a 
certain landmark, in order to avoid danger 
and secure safety. What could befall you 
more than to forget your instructions, 
while turning from your path, to 
pluck a lovely flower, or listen to 
the song of a skittering bird whose lovely 
plumage delighted your eye? Better 
that the flower grew at the base of 
that bird perched upon the top of the 
landmark of the honest guide — so is 

in better, when it is God's holy will. Better 

for us, that He planted our sweet buds of 
promise in that Garden above. That 
the eye of faith may not turn from 
green, the beacon light of heaven. Beware 
of complaint, beware of rebellion, for these 

things too well enter into your final 
account. Take not, what was sent in 
mercy as if sent in hatred — for God is love 

and the adon't right.
Ambition

The word ambition, by popular use, has come to have an extended application. The original Latin word "ambitio" is from a verb signifying to go about, and, we are told, had its origin in the practice of the Roman candidates for office, who went about the city to solicit votes.

The practice of these ancient politicians may be still in vogue in some parts of the world, but the word itself has been transferred from the act of such men to the desire; so that whoever desires office, power, wealth or renown with any degree of intensity is styled ambitious.

We find ambition distinguished by differences in degree and by differences in kind. Lord Bacon makes the distinction in degree when he compares it to "Choler, which is a humor..."
That maketh men active, cannot
full of alacrity & stirring, if it
be not stopped; but if it be stopped
and cannot have its way, it becom-
eth dastard [in hot fury] and thereby
malign & venomous. Such epithets as proper & improper
noble & ignoble, generous & mean
applied to ambition, imply a
distinction in kind.

In the lower degrees of its exercise
ambition is but the natural desire
to excel; but when indulged and
fed, and then too late restrained, it
exhibits the perturbation & preciosity
of a passion. Now since office, position
wealth & pleasure throw their offerings into
the cup of power, and since power
is permitted attended and aided by
one or all of these satelites, we may
with propriety consider power to be the
ultimate object of the ambition of men.

As a simple desire, a gift of nature,
Ambition is capable of regulation and direction. Let us then contemplate this subject in this light and endeavor to trace this desire of power in its incipient and its less disguised operations in childhood and youth.

In the nursery we will find the smallest children aiming at the mastery, they are trying to out-climb, out-run, and out-jump each other. They cannot bear to complain, appeal to parents, and often use deceit to gain little accessions to power. Rosy cheeked boys exhibit this desire at their play-parties and street gatherings. You catch such remarks as, 'My father knows best. He has the best horse, the best dog, wagon, shoe, or other article of use.' You hear them pertinaciously setting forth their own acquirements and possessions as 'mine the best at all.' The wisest runner, the quickest scholar, or 'I have the nearest putting, the largest marbles, the prettiest coat or the prettiest hat.' The desire of their little hearts is actually to have the things as they represent.
And it is but a step further to fancy that they have them, or strive to obtain what will gratify the desire. This desire, in one way or another, is quite often cherished in the child by parents and teachers. He is taught to emulate this in advance of him. He is told to notice the desirable smoothness and good behavior of some exemplary playmate. He is solicited with presents and praise. Physically he is brought by inward and outward impulses to gain power over his muscles, his organs of speech, his playthings, his pets. Animals. He soon goes on to desire the more important subjection and control of his companions. In fact, he drives them two by two all horse. He organizes his little companies and exercises them in discipline and drill.

As the mind and body grow, this desire grows too and promotes with more or less energy to the subjugation of the minds of others. In a Christian land this desire is very much modified by a strong influence of contrasting motives and in a non-Christian, there are natural qualities operating such as affection, benevolence and
friendship, which hinder the
pleasure from becoming a strong passion.
In the mere desire of power I can see
nothing virtuous.
But suppose a boy finds that he can
command his mind with comparative
ease, and seldom fails to equal or surpass
his school-companions in the various
measurements of intellectual strength
in which the master engages them;
and then on the larger scale of
college studies, he never ceases to gain
the mastery; he is quick in letters, accu-
crate in accounts, a ready writer.

A commanding speaker; Again,
suppose, with untiring energy, he
enters upon the study of his profession
and even here maintains his
cascendency: What would you counsel
him? Would you advise him to cease
forever from such extraordinary efforts;
satisfied with modest attainments, set
repetent and never look beyond
a comfortable livelihood or a moderate
position of respectability! I should say not so. Say to him: God has given you the elements of greatness; use them. Your desire for power is not wrong, unless the wrong motive is at work stimulating and pampering that desire. When you have plenty of good seed to sow you need a large field to sow it in. When the power you gain over mind through mind over matter is to rebound to the welfare of man and to the glory of your Maker and when such is the wish of your heart and to the candid observer is apparent in your exertions, the philanthropist and the Christian will bid you Godspeed.

If the uppermost motive of the soul is perhaps, I shall better say the underlying motive is to bless man and honor God, the man owning such a soul will
can seldom make a complete failure. For if the responsible and
arduous position of commanding
a large army in array against the
hosts of Satan is denied him, he
still will have and be contented with
a subordinate place. If there is, no
even a little band for him to march
all as Colonel, Captain, Lieutenant or
Sergeant; still there is abundant service
for him in the capacity of a private,
for he ever has the a wonderful, a
momentous conflict to engage him,
viz. that of discovering, overcoming and
expelling every spiritual enemy
from his strongholds of his own
heart. It is a matter of experience
that he makes the best General who
understands by practical knowledge
the duties of the private soldier; so is he
the best fitted to lead in every work
of enobling man by honoring his God, who
brought has been himself, into subjection thence
into intimate knowledge of the truth he desires to extend.

But we know that all men are not gifted like the example cited above. What would you counsel us, we who can lay claim to nothing extraordinary, for it is of such material that the bulk of mankind is made up? Shall we keep our eyes on the ground and not aim above mediocrity? By no means. It is a cheering fact that gifts are variously distributed. The leader of an army might fail in trade. The Great General, lose his wits and make his friends blush in political affairs - he is his own master in military ways. He lacks adaptation to all the niceties of detail, no pulling strategy of the campaign. The Orator and the poet may be unfit for the mechanic arts, which they praise or possibly affect to despise. The extensive merchant with all his business cunning is wonderful.
Scripture

Gospel. We are taught to "en-\n
nounce thy gifts," to aim on provid-

tion, and the same principle applies to other

than the sending things intended, it

applies to the whole sum of life's

chastises and labors. Our motto should

be: "Go forward."

Up and onward! toward the east,

where the green oasis thou shalt find —

streams that run from higher sources

than the pool thou hast left behind.

Life has much more inspiring

than the fame of our youth.

It has hopes as high as heaven,

It has labor, It has truth;

It has wrongs that may be clean,

It's great battles are unfought,

It's great triumphs are unknown.

Personal. Our great source of

unhappiness does not lie in the estimation

of the soul for higher things — but we

are apt to make the great mistake

of putting after small things, honor, wealth,

greatness as an end in themselves; whereas
in the great economy of the universe they are only intended as a means to
the end. I believe the true object of every being with a soul should be to
give glory to him to his Maker, but this does not hinder, but on the contrary
directly promotes his disposition to excel where Providence has placed him.
I mean if a man has chosen that
cause he should be a thorough
counsel if his ministry to him find the field he can able to cultivate and
let him seek to extend it according
to his ability and the grace given him.
If he is a merchant let him be a good
merchand and if possible a great one; only he should never forget that
his proper object is to be useful, grant
him, first to his family, then to his
neighbor, then to his country, then the
world, to his generation and to
his
The imprints of eternity, and therein
influence
his actions may be of short term, they will
be for the praise of God. If he is a
sheep farmer, let him make the best
sheep. If a farmer, let him by labor
care & calculation procure the best
grains, groats & vegetables. In all these
things no rights are infringed and
there need be no clashes of tongues or
of interests, but a healthful, pleasant
competition. This desire of prowess or
of superiority, which, if it please, may
be styled ambition is often intensely
misrule in its results. This is true even
when it is paralyzing the moral
character of the individual. It weakens
strength in the child; It presumes growth
with elastic vigor; feeds the life of man's
and props up the tottering tenements of
old age - It energizes communities, foster
commerce, peoples new countries -
It multiplies the conveniences & comforts
of this life. Ambition seems to be a
great principle working in individuals
in masses for the progress of man.
And where really good results are
arrived at
Notwithstanding the majority of men are selfish and the impelling motive is interest. But how much more, a thousand gold, might be accomplished, if men had the true aim? Such, I fear, will never be the case till the millennium, but we have many a noble example of men whom much has improved while their minds were pure and uncorrupted.

If we may believe history and trust the living tradition, George Washington was a man who kept the true welfare of his countrymen and the fear of God ever in the forefront of his mind and heart. Moderately retiring as he was, he always aimed to excel. He was not satisfied with mediocrity, neither in physical nor mental training, in civil or military exercises, in private or public duties. Perhaps no man could better illustrate my idea of a candidate ambition. Would that more of our captains, majors, colonels, generals and presidents had had or might have an ambition like
Not of Washington, whose desire for renown
was always subordinate to his sense of
unity, then, might we have reached a
better state of things; then might we
at the least, have approximated that
degree of glory & permanency, of
which our forefathers have so
long & so constantly boasted.

We now have another choice example; a man
who has just left the beautiful "green-side," for
a residence close by the bank of the Water of
Life.
Place to take other. He will verify the curious
paradox: "He is dead and yet alive." We
read from a prophet scarcely more than a
month ago, the following: The irascible
and illustrious, Irving, the most distinguished
of American Authors. The gifted, gifted
glorious old Groffy Brown, has taken aside
his pen and sleeps with his fathers.
"Washington was one of the most amiable
graders of men; a man of exceeding modesty,
ever willing to set forth his own pretensions,
leave leaving to the public the care
of his literary reputation. Here is a picture for us. What author ever had a higher aim than Washington Irving? And who ever more devotedly devoted a lifetime to his fellow men? If his early or later impulses may be called ambition, it was an ambition to do well. And he has met with a deserved success. He has charmed thousands into the circle of his influence and helped them with his genial spirit. I know of no two names that are more appropriately coupled than Washington and Irving. May we not hereafter in the same breath point our children to them both as exemplifying a proper, a noble ambition.

Now let us turn to the other aspect of this subject, our great lexicographer says: "Ambition denotes more commonly an inordinate desire of power or influence often accompanied with the use of illegal means to obtain the object." All persons who are pursuing power merely for its own sake, merely to
gratify the desire that is urging them on are ambitions in the true sense. If they are curbed and checked by laws and social usages from the use of "illegal means" to gain their ends, they become uncomfortable and self-torturing, and, like an impatient mule, are putting "frustrating against the conservative spirit of their master. This sort of ambition spirit often confines itself to wishes of producing a word on the so-called "Black Legend," which is illustrated:

A man in his carriage was riding along.
A daily dressed wife by his side,
In satin and lace she looked like a queen,
And he like a king in his pride.

A wood Sawyer stood on the street as they passed,
The carriages! I could see him work,
And said as he worked with his saw on a log—
"I wish I was rich and could ride."
The man in the carriage remarked to his wife—
"One thing I would give if I could—
I'd give all my wealth for the strength and health of the man who sawed the wood."

A pretty young maid with a bundle of work
Whose face at the morning was fair
With tripping along with a smile of delight
While humining a love-straining air.

She looked at the carriage, the lady she saw,
Tired in appearance to fine,
And said in a whisper, "I wish from my heart
Those satin and lace were mine."

The lady looked out on the maid with her work
So fair in her calico dress.
And said, "I'd relinquish profession, wealth,
Her beauty & youth to possess."

Thus in this world, whatever our lot,
Our mind & our time we employ
In longings & sighing for what we have not,
Resigning for what we enjoy."
But in the main, inordinate ambition does not confine itself to mere pulpitations and longings after something out of reach. It is as deceptive to the young man as a bank of quicksand to the inexperienced. Manner. For it is by slow, sure degrees that he sinks; till his conscience is obscured by it, and his morals overwhelmed. The warm-hearted, clever boy becomes the pale, sceptical youth, afterwards the smooth-tongued and polite middle-aged man and then the head-headed, hard-hearted old man. Or if a keen self-punisher initiates a penwiper policy, the boy begins to long for elevation; to work for it; to study for it. His desire, of course, grows by what is fed on. As a youth he strives unceasingly for the first place among his companions. He encounters and surmounts every obstacle. He defies all scoffings and ridicule. He has to meet surging rivals; withstand secret enemies. Through trial and disappointment, and all sorts of bone-aching, heart-aching...
bed, toiling trials, he mounts the ladder of ambition to secure an avenue, or a head-men's place. Into subsequent life he carries the same restless spirit, and is unhappy if there is a Mordecai in his neighborhood who does not bend the knee to him, or if there is a competitor in his profession or trade who is considered greater or richer than he.

What an author has said of the poor man's son may be extended to a host of others who might be offended at the common prejudice to a moral story: viz. "of poor but honest parent. The poor man's son, whose heart in its anger has visited with ambition, when he begins to look around him, admires the condition of the rich. He finds the cottage of his father too small for his accommodation, and fancies he should be lodged more at his ease in a palace. He is displeased with being obliged to walk abroad, or to endure the fatigue of riding on horseback. He sees his superiors carried about in machines,
and imagines that in one of them he could travel with less inconvenience. He feels himself naturally indolent and willing to serve himself with his own hands as little as possible; and judges that a numerous retinue of servants would save him from a great deal of trouble. He thinks, if he had attained all these, he would sit still contentedly, and be quiet, enjoying in the thought of the happiness and tranquility of his situation. He is enchanted with the distant idea of this felicity. It appears in his fancy, like the life of some superior order of beings; and in order to arrive at it, he devotes himself forever to the pursuit of wealth and greatness. To obtain the conveniences which these afford, he submits in the first year, may in the first month of his application, to more fatigue of body and to more weariness of mind, than he could have suffered through the whole of his life, from the want of them. He studies to distinguish himself in some laborious profession. With the most unremitting industry
he labors night and day to acquire talents superior to all his competitors. The endeavor next to bring those talents into public view; and with equal assiduity solicits every opportunity of employment. For this purpose he makes his vows to all mankind; through the whole of his life he pursues the idea of a certain elegant and artificial repose, which he may never arrive at; for which he sacrifices a real tranquility that is at all times in his power; and which - if in the extremity of old age he should at last attain to it - he will find to be in no respect preferable to that humble security & contentment, which he had abandoned for it. It is then in the last days of life, his body wasted with toil and diseases, his mind galled and ruffled by the memory of a thousand injuries and disappointments, which he imagines he has met with from the injustice of his enemies, or from the perfidy and ingratitude of his friends, that he begins at last to find...
that wealth and greatness are mere
trinkets of frivolous utility...... In his
heart he curses ambition and vainly
right the ease and indolence of youth.
pleasures which are fled forever and which
he has foolishly sacrificed for what
when he has got it can afford him
no real satisfaction. Power and riches
appear them to be what they are, enormous
and opususe machines, which must be
kept in order with the most anxious attention
and while, in spite of all our care, are
ready at every moment to bar into
pieces, and to crush in their ruins their
unfortunate possessor. They are immense
fabrics, which it requires the labor of a
life to raise, which threaten every moment
to overwhelm the person that dwells in
them, and which while they stand, though
they may save him from some of the smaller
inconveniences, can protect him from none
of the severer inclemencies of the season.
They keep off the summer shower, not the
Winter station, but leave them always as much and sometimes more exposed than before to anxiety, to fear and to sorrow, to diseases, to dangers and to death." Poets and scholars, moral and religious teachers, and the voice of a world wide experience delivered to generation to generation, have constantly affirmed the madness of ambition, as a dominant passion, and yet today under its influence millions are struggling up some previous steep, and each one is hoping to reach some summit a little that refreshing, indefinable flood of comfort which a selfish fancy has dimly pictured. And their toil, care and anxiety are not the worst pictures of the struggle. Each seems to bear some secret spite or avowed grudge against his neighbor, and tries to hurl him back from every promising point and goal. As that neighbor a statesman, with learning energy and political wisdom, what an outcry is heard. The "villain, a hypocrite, a doughface, an
arch-deceiver, an enemy to his country, a traitor, a political renegade and what not? Is he a clergyman who dares fearlessly to proclaim the truth? He is styled a heretic, a calumniator, a meddler, an incendiary an egotist. Is he prominent, infirmus that encounters the immediately成果转化 their designs ambitious? They hasten to arouse the vices and the prejudices against him and beat upon the most scathing denunciations. Such are some of the fruits of this unreasonable passion. There is nothing too mean for it; no species of fraud too base for it to stoop to. Notice some of our elections in the cities. What lying, cheating, anger, cursing, cavilling, murder, the great promoter of all this is a party-loving, spoil-seeking ambition. This brings a man into the field of demagogy and puts him, in angry debate, against his fellow. His stars up the hot blood of
over the ground. Such results as demon-
cular, calamity, snare, hatred & guard
with words & with weapons, may be
difficult to express all order to make
a bridle of society, but they are
not so terrible as the proper ravages
of this inextinguishable passion.

When the Roman Empire was rising
in wealth & power, cities were swept
away by her victorious men, women &
children taken in war, were given to
the sword or sold into helpless slavery.

Cruelties, excesses & horrors are plentifully
depicted over the page of her history.
We have the blood of enemies, the
blood of friends, the blood of traitors & the
blood of Christians mingled together.
While there is never a trace of mercy,
these things came from resistance to the will of a conquering
ambition. United ambition led the
van as Rome ascended: divided
ambition invited the terrific storm
which swept her from the earth.
Ambition was at work during the French Revo-
lation. It raised Napoleon to the throne; and
afterwards sent millions of men
with mad haste into eternity.
What else but the same ruling passion
places the crown upon the head of his
namesake, who but a few years ago
walked the streets of our great city, as the
noted as you are? The greatness of
men, which he has attained, should
not make him more impertinent or
conceited. But may we not with propriety
call in question his ultimate design? If the man,
he is forced to Employ to sustain himself.
France is separated from us by a
wide ocean; he amid the festal
scenes and the toady'ng praises, the
brilliant reviews, and all the pomp
and glory of imperial display, then
might come to our ears the low complaining
mourns of crushed & bleeding hearts. Mothers
wresting for their children because they
are not. Behold the desolate homes, the
vacant seats at the board & the fireside.
The father, the brother & the son have not
returned. Let the mother & the sister & the
daughter call for them, they will not answer. They may wait for them, but they will not appear. The places [gaps]
that knew them here, shall know them no more; this is the grave. Oh, what can equal the multiplied woe of the
progeny of plundered and despoiled multitude? This is a monster ambition—
the ruthless ambition of the monarch of the open wounds, which it cannot heal. Tales of late
have told—
Every breath of news from Mexico tells a similar tale of horror. War, anarchy, civil discord. Massacres, robberies constitute this a gloomy picture.
A new leader rises to the surface of the surging society, only to be strangled by another, who is himself struggling for mere place and power, without love of
man, country or love of country. All this terrible shipwreck of a government is constantly lost in
the unceasing licentiousness of a lawless ambition.
Now if we turn to our own country, we can trace the fearful work of the
subsisting compacts or misguided
passions. Behold the wrangling and the
crashing of interests. Behold the struggles
for office. Behold the accumulating
instances of a want of sound principle
in our great men; and the small
villainy of some prominent small men.

The Capitol rings with the cries of
corruption, impeachment, and recrimination.
Blows with fists and canes proceed from
the House of Legislation. Murder, dueling
and adultery disgrace the hotels,
street and beverage of Washington. And
then are committed by men who are
there to represent the people. This is
because our times demand agitators are
filling successfully for power and
bribe ingeniously applied to elevate them.

A little temporary relief is now and then
obtained by a vigilance committee
over-stirring the bounds of law and established
order, but the accelerating sorts that are
sapping the strength from our social
and governmental fabric, are
only momentarily stanch-flow.
In view of a growing disorder, pervading
our entire system of government. I fear
our nation will fall, as Greece Rome
and Mexico have fallen, fall either directly
or indirectly, a prey to a selfish, scandalous,
Godless ambition.
There is however a ray of hope—The
remedy lies in the change of the individual
heart. This heart must be enabled more
fully to receive and act on the principle
"Love thy neighbor as thyself." This is
being done—but good men reformed
men have to a dangerous extent shrunk
from offices of public trust & suffered a
breed of unprincipled to prevail. No
Good or the virtuous should strive for
power and by concerted energy for the
weaker of forming God and blessing man.
They should seek every opportunity to
disseminate the seeds of truth. They should
bear a steady giro front against every abuse
of trust and stand afresh on every place
ever platform where they can gain a footing
for their convictions of truth and duty. If they
are thus ambitious in this good sense, the
scales will soon be turned. Deceitously, public
poverty & ambition will disappear. While honesty,
public security & wholesome law will be established.
For there is Christianity enough—courage enough—patriotism enough in our country to wrestle with our public opinion and secure to ourselves and our children in the words of our declaration of independence “life, liberty and the pursuit of happiness.” Let abuse, self-seeking party-colored ambition to adhere to, and civil strife and discord will rend the country in twain—but on the contrary, if a fearless, high-toned, patriotic spirit prevail, every lowering cloud will be swept from our political sky, and we shall continue our onward march under the full blaze of national prosperity.
Prayer

Since there are dangers to be met and blessings to be secured through the channel of prayer, and through this channel alone, I will invite your attention this afternoon to its brief consideration. First, in order to understand each other, let us unite upon the generally received and acknowledged meaning among Christians of the word prayer. A good authority defines it to be "an offering up of our desires to God, for things lawful and needful, with an humble confidence of obtaining them, through the mediation of Christ alone, to the praise of the mercy, truth and power of God. This either mental or vocal, silent or occasional, either private or public, for ourselves or others, for the preserving of God's things or the preventing of things evil." Accepting this definition, let us regard prayer in the first place as a duty. It is a duty because
Christ enjoins. In his exhortations, he requires his disciples to pray, and by his unchangeable and unalterable example he enforces this duty. If words of slander were raised against them, if their good name was assailed, and they were subjected to relentless persecution, the words of Jesus were, "Pray for them that despitefully use you. I persecute you." This same language is to you, my Christian friends. You are not commanded thus: "When slander is spoken against you, take no revenge, or give as good as is sent. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you."

Again: when warning his disciples against the false, seduced, and hypocritical prayers, he does not say pray not at all, but, enter into thy closet and when there hast thou to thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." When Jesus cautions his disciples
against vain repetitions and assure them they will not be heard for their much speaking. Instituting the manner of the heathen; he does not say pray not at all; but he goes on to tell them how they should pray. Then he gave them that blessed epistle of supplications. When ye pray say, Our Father. He commonly called our Lord's prayer. Not that they were to use these words always, and others, but from them they might catch the true spirit of prayer. The Gospel account of Jesus aboundeth with instances of his own praying. Do you not remember how at Bethaneane He was exceedingly sorrowful almost unto death; how he separated himself from his disciples a little space. I fell on my face and prayed that it were possible that that hour of extreme agony might pass from them—when he said, "Father, all things are possible unto thee. take away this cup from me, nevertheless not what I will but what thou wilt.\[Christ's prayer of\]
our Master and Lord, who was in all points tempted like his followers as far as his human organism was concerned, just declaring upon the
intensest of human suffering. By this act may
and
draw the duty, the manner, may know the
privilege of prayer under the weightiest
burdens of life — then the times that were
to beg his humble followers were soon to
commence. He would betray him. One would
deny him with cursings, and all would
in their terror abandon his person. Yet for
their lies, listen to his words as he
returns to those who were still near him:

"Watch ye, pray, lest ye enter into temptation.
Your disciples"

These were not yet aware of their
true position & danger. They seem to have
hung with deep
been tired and weary. They could not enter
into understand the heart of their Master
nor drink of the cup of sorrow that he had
already begun to taste. But he knew they
was to come upon them and while he
warned over them with his deep soul
he gave them their safeguards: watch
ye and pray, lest ye enter into temptation.
My friends we too must brood these words:
When our spirits are dull and we are
yielding the illusive thought that everything
danger.
will be tomorrow as it is today. Prey say watch ye & pray. When the cloud begin to gather and the heart is hushed in sorrowful expectancy of coming trials, then watch ye & pray.

Call to mind also, my friends, that wonderful prayer of Jesus in behalf of his disciples, when he said, "Pray not that these should be taken out of the world but that they should be kept from the evil ..." Sanctify them through thy truth: thy word is truth. That prayer is a duty, may be understood from the precepts and examples of thy followers. 

After the death of Judas, his apostleship was vacant. The chief & other friends of Jesus had gathered in a private room in the city of Jerusalem. What is their business in that solemn assembly? It is not for eating & drinking, nor for learning & setting through their hearts, and indeed they have met to talk with one another & to pray for they were agreed to keep together in continual prayer and supplication. And after Peter had expounded the scriptures to them concerning the resurrection, Judas, and after they had shown two
men who had been with Jesus from the baptism of John till his final ascension then they prayed saying then Lord while thou knowest the heart of all men, shew whether of these thou hast chosen.

Again Simon the leaftrog was commanded to pray God if perhaps the thought of his heart might be forgiven him, for he desired to purchase the power of the Holy Ghost with money. After that he was afraid and brought the apostles to pray for him that a just punishment might not come upon him. Moreover we read that the apostle Peter went upon the housetop to pray.

And speak of what Christians should pray for now a woman should pray, now a minister of Christ should pray and the himself, like his blessed Master prayed without ceasing against the coming evil, for the advancing of love amongst the brothers and the will, that men should pray everywhere and always. If we search the Scripture diligently my friends, we shall find that the
people of God. Those who were really his faithful servants, were often found in prayer. They prayed in sorrow and in joy, in prosperity and in the midst of adversity. And now, at this present day, show me a man of true humble and prayerful spirit and I will show you a man of genuine religion a man ready to every good work. Show me a man who never prays or one who is false in prayer and I will show you a man who knows nothing of the goodness of his heavenly Father who knows nothing of that heartfelt gladness that lightens the trials of life and is a foretaste of that joy which is to come.

Prayer is a necessity. It springs spontaneously from the heart as the very approach of real danger. In troubled times the fearful contrive their efforts always to resist it. It is true that all do not worship the one and true God; but go where you will you can find no nation on the earth where there is not prayer; no language that is penned or spoken (I will venture to say) where a sound designating prayer is not existing. All of which goes to show...
that all propertyless men are warring against
a law of God. In illustration I will tell you
an anecdote given by Mr. Horst Guthe
of the Scottish Church. "There was a celebrated
Poet who was an Atheist or at least professed
to be. According to him there was no God.

Very strange (inflation) indeed... yet the man
believed (if it is possible to think so) that
Nature's magnificent temple was built
without an Architect; her flowers of glorious
beauty were colored without a painter,
and her intricate, complicated machinery
constructed without an intelligent mind!

According to him there was no God. The
belief in a God was a delusion, prayers a
base superstition and religion but the
iron fetters of a repugnance foolishness. So
he believed when (at one time) he was
sailing over the waters of the Sagan sea
upon an unrelieved surface. But (shortly)
the scene changed and with the scene
his mind. The heavens began to scowl over
him and the deep without an angry voice
and as if in astonishment at the God-denying
man, "lifted up his hands in high". The
Storm increased until the ship became
unmanageable. She drifted before the
tempest. The terrible cry Death! Death!
soon heard. How they trembled to see
Death seated on the broad reef waiting
for his prey! A few moments more and
the crash comes! With their shrieks in
the drowning sea. No. They were saved
by a singular providence. Like the
suppressed evils which the Christian
experience proves to be blessings. The wave
which flung them forward on the
broad reef came on in such mountain
volume as to float them over into the
safety of deep and ample sea-room.

But in that unexpected, a companion
of the Atheist, who sat on the poop had
been taking his last regretful look of human
Earth, Sea, Sky, turned his eyes down upon
the deck and there, among them that
with their heads bowed to the Virgin, he saw
the Atheist prostrated with fear. The tempest
had blown away his fine hair. Speeds...
tions, like so many others, and he was on his knees imploring God for mercy. In that hour, in that terrible extremity, nature rose in her might, asserted her supremacy; vindicated the claims of religion; snuffed down infidelity by a stroke and blazed the stubborn knees of atheism in lowliest prayer. It may be that some pious soul who feels himself quite the opposite of the atheist, and who will ask me to show the use of prayer. Pray in there, no use in obeying God simply because God commands. No man can obey the precepts of the following example of Christ. He will might the sinner refuse to go aloft when ordered, because he didn't see the use of pulling the sail; as well might the soldier refuse to obey the martial field, because he did not confederate the service of the monarch. He was sent to execute Moses' first duties, to keep God's commandments. God says God know my wants before asking. Why ask? Your God is the God of justice. Yes, Heed and Heed, and these shall pass. Why may I ask do you not.
fold your arms and close your eyes, for does not God know what you have need of? He sends the gentle rain, gives the proper light, causes the germ to make the living plant. Why not trust Him for the rest also? Why not trust Him to plant the seed? Because He has not so appointed you answer. Every time He commands us to pray; He blesses when we pray, He gives things when we pray in earnest, and the things we ask for. The same do not come when we cease to pray. You may ask me what I have got by prayer—I have got one thing in answer to prayer and that is a different beast from what I had when I used to hold grudges against my fellow men. Why, my friends, I have known great and in having him I have eternal life. I wish to tell another anecdote to show that we were sufficiently alive to our real situation. We would not stop to ask the case of prayer. The Author says, I knew one who while wandering along a lovely and rocky shore at the end of the tide slipped his feet into a rocky crevice. He could not withdraw his imprisoned limb. Then he salt his
back to the shore and his face to the sea. Above
his head seawards and shells being upon the
crag, the too sure signers that when the tide
comes in it will rise an inch by inch
till it rises over his head. Did he cry for help?

Does any man dream of asking such a question?

Now heard him. But oh how he shrieked
to the distant boat how his heart sank as
he yards lowering round and she went off
on another tack! How his cries sounded high
above the roar of the Breakers; how she sailed
the white seabirds won wing, as wondering at
this intruder on her line domain. She sailed above
his head and shrieked back his shriek! How
hopeless of help from man he turned up his face
to Heaven provide land long to look! All Art
her is known to God alone, but as sure as
there was a terrific struggle, so sure while
she watched the waters rising inch by inch, these
cries never ceased till the waves swelled up
washing the dying languor from his lips. broke on
his head with a melancholy moan."

As for us may friends, let us remember, though
salvation may have bound us hand and foot T. D. W
shall not, like that unfortunate man, cry for help in vain; for though our sins be as scarlet, they can be made white as snow. Though they be like crimson they may be like wool: we must pray, we must cry unto the Lord, and he will hear and answer us, he will send help from above to deliver us.

Now it occurred to me the subject of prayer a new privilege. Should the President of the United States send me a document signed and sealed, informing me that the Government had entrusted me with an important command if I would notify him officially of my acceptance of the same. It would be my duty to reply at once; but considering the nature of the communication, it would be my privilege to acknowledge the receipt of the same. My acceptance of the command tendered. Then, then we have an instance where duty is a privilege. Now, suppose you are an impotent sinner; suppose you are resting in the arms of the brok'enemy; suppose
his chains begin to chafe you, and you
are already looking about you anxiously for
a way of escape. You have been trying hard
but in vain to get away from him. He is too
powerful for you to contend with. He enters with
wine and strong drinks, you have it power to resist.

The sinews of your passions to fury and you
cannot restrain them. He leads you to licentious
thoughts, feelings, open living, keeping. He puts
you up to calling down curses and God on your
associates. He turns silent prayers into your bosom
and crashes your cherished resolutions. You
find yourself worthless, profligate, sinking
down down to lower and still lower depths of
iniquity. Now, on a sudden, a message reaches
you from Heaven. "Whoever shall call
upon the name of the Lord shall be delivered
to make answer. Would you call it a duty or a privilege
to call on the name of the Lord? If your
voice did not cling to the root of your mouth
would you not cry like the poor publican
"God be merciful to me a sinner!" or like the
blind man given the son of David, hear.
The Psalmist regarded it as an ordinary privilege to pray. When he says, “I will call upon the Lord who is worthy to be praised,” so shall I be saved from my enemies: evening and morning and at noon will I pray and cry aloud and He shall hear my voice! Then Lord art good and ready to forgive and to save the sons of men with all them that call upon Thee. In the day of my trouble I shall call upon Thee for Thou wilt answer me. The Lord is righteous unto all them that call upon Thee. To all them that call upon Thee in truth. New since these delightful things are indeed true, would You stay away from the throne of grace? I say it is a privilege to pray, Nay, more proper, a multiplicity of privileges. When a sinner and an impenitent pray, He hears me, prayed and in one way or another imparts to me that knowledge of it. I ask Him and He gives me a new heart & a new spirit. I know no place for light. He helps
me alry sin, and send me the comforting & enlightening presence of his Holy Spirit to cheer and guide me in the way of truth. I go astray, yet out of the truth, yet my head full of doubts and my heart full of fears.

Look up to Christ, say forgive, forgive me for these alone cannot help me!

He is faithful to his promises. Let us cast down fear and sorrow and be filled with a fullness of heart with up within me.

Sometimes my soul languishes for joy and weep for joy and weep for joy and weep for joy.

Lord, have mercy on me, for I am a stranger, a stranger, a stranger.

Bless this God, this God, this God, this God.

That I may cry all that is within me and all that is without me.

May I be made weak and wanting, and that my heart may become strong. May my Christian hope in faint. I plead for evidence of my acceptance with God, and my hope becomes sure and steadfast. I rest.

I pray for charity, for that love which Christ manifests to dwell in the soul, a profound mystery to all but the man who has turned to God. That big trust in him, my friend, friend, friend.
Love towards God & Love towards my neighbors - The belief will subdue sinners.

Spirit, the sanctifying Spirit, the proud Spirit and to cultivate the generous, the
concealing the humble. And all this comes in answer to prayer - Is it not then a chance
privilege to pray? Oh. My friend, surely indeed is the communion of the heart with Christ.

Don't trust to anybody or anything that points away from time. And it is by
prayer that you can approach Him, on your knees, in your chair, in your bed, at your
breath; when in the crowd or when alone.

...in another part...the words:

My Saviour! and it is a prayer! Cry to
the one from the heart and it is a
prayer - Say: Guide me by Thy counsel & after
work release me to Glory. How could you
pray better? When God is your friend.
I mean when you realize it, you will delight to
go to him as the child delights to go to a
teacher or to a kind father with his little events.

...some events of the cloud:

...some events of the cloud:

...some events of the cloud:
get the heart to Jesus for relief. Jesus said,

"Suffer little children to come unto me.
Set me them for little children in these things,
and receive the sealed words in all
Simplicity of faith when he declares:

And all things, whatsoever I shall ask
in prayer believing ye shall receive.

"Ask and ye shall receive that your joy
may be full."

Let me urge you my friends to be specific
in your prayers; to think over the things
you most want and when in your
Great Heart you pray ask for them. Trusting,
Do you desire the salvation of a dear friend?
Go to the Lord with that continually. Hear
wrong? If an opportunity occurs to speak a
word of persuasion or comfort do that.

If you are a simple childlike seeker and
just listen, every touch warms or cools
from unbelieving friends.

"Help; remember you suffering Lord. How
I love the contradiction of sinners, I know
that he brings about good by your
Struggle with him, as the seed by his own
When you are ready to give up in despair this blessing has begun even then.

Is dissipated. Moses having the cloud, the light of righteousness, with this pale St. Lawrence, standing in it. The light, though in eighty enough if in Christ to yield the brightness of the day of the soul will not come.

Vocally to the throne of grace in prayer.

There is sublimity in prayer especially...

At the gate of death—Jesus said, "When they forgive them, they know not what they do." When there was a stone calling upon God saying, "Lord, Jesus receive my spirit. And he kneeled down and cried with a loud voice, "Lord, do not charge them to their charge, and when he had said this, he fell asleep.

Livingston (now at the same gateway) had not merely turned himself, he had risen to pray. He still rested on his knees, his hands were clasped under his head. When they approached him, he seemed to live. He had not fallen to right or left, when he rendered up his
his spirit to God. Death seemed no change of limb or position—
was merely the gentle settling forwards of the frame, swaying by
pain—for the Traveler's perfect
rest had come. Will not time
show that men were so easily
wrong when they thought "We yet
speaketh", age perhaps for more
clearly to us than she could have
done by word as often as any
other means." The last was probably
the oft repeated frequent repetition of
"Break down the Oppressor—salve
of the Land." All know appropriate Miss. to medical
men. The entrance to everlasting peace

1. See Crowned = How great
reach, reach heights to their fullest hour.
Woe Alas! a Time, etc. will move
the answer, "If God be, well move
good and faithful servant, enter
there into the joy of thy Lord!"

may sound and seem and no better this.

now faint and weak and no better this.