Lectures

Resurrection of the Dead.
Grace.
The Confessing of Christ. John 12. 1129123
The Christian's hope.
Prayer.
If ye continue in my Word. John 8. 31-32.
Again the Kingdom of Heaven is likened. Matt. 13. 45-46.
Repentance. Ezek. 18. 30.
My friends, the subject of this lecture, the Resurrection of the Dead. I will endeavor to state simply and connectedly what the Scripture teacheth with reference to this matter, but for the most part in my own language, on account of the variety of views rising from each point. We will begin a step before the Resurrection. The general voice of mankind, as well as the Bible, show us to be composed of two essential nature, the spiritual and the physical. As far as this world is concerned soul and body go together and constitute man. Death comes upon every man; the soul departs, the useless body is laid in the grave. Now, the Resurrection of the dead simply means that the bodies of men shall be raised to unite to their souls again. Every human being is thus to rise from the dead and commence a second bodily existence. A line of demarcation is to be drawn a portion to be embraced among the saved and the rest among those not saved. In truth, then, the Scriptures teach that you and I, after we die and are laid in the ground, will through the power of the Almighty, that there will be an actual plan prepared for us. What we shall actually inhabit is now I propose to consider this subject with a view to our mutual profit. We will assume the Bible to be true. Perhaps some one will say then you assume the question I don't think one can. For I do not believe the Bible and I cannot believe because it don't look reasonable. I will not argue at all only but merely say that God sometime gave us a Bible if our
reason need not be confusing if we expect to find something in the Bible beyond reason. Beyond all that the combined reason of men could make appear. Now if there is to be a New Heaven and a New Earth, we could not know it unless God told us so. If there is to be a resurrection of human beings at the end of the world, we could not possibly know it except our Heavenly Father revealed it to us. He has revealed this to us and made it perfectly plain by bringing forth our Saviour from the grave, and He has rendered it very reasonable to all who do not hate the truth, for out of all sorts of dead and decaying matter the quickening things into life. I presume you know the doctrine we believe that, if we have the illustrations of it every day. They tell me why it is when you take a little seed and put it in some earth in a vessel and place the vessel where it can have light and air, it will grow and come forth; the old suck will decay, the shoots put forth leaves. The leaves and finally bear such precisely like the old one that you plant in the ground. There is not an iota of mystery in the resurrection beyond what God will hint in the simple process of vegetation. Listen to St. Paul on the very point: "But some will say here are the dead raised up with what body do they come? Now just that which thine ancestor is not quickened except it die. Again then since the Resurrection is in no wise contrary to reason and experience. Let us accept it as the Truth. Now, what are some of the results that must flow directly from a belief in the resurrection of the dead. You believe you will die, you believe that your will rise again.
with faithful, flesh incumbent by the clouds. Emerging
through it comes, but with a spiritual body without
corruption or mortality. Springing from this mass
of death & pains as the form of the new plant comes first
to the sun light from the old in decay. As Christ’s body
was quickened & animated by the living Spirit, so you
believe that you will live again. The direct results
from a belief in the resurrection are either hope or
despair. The savior said, “the hour is coming, & in
the which all that are in the graves shall hear his
voice; and shall come forth: they that have done
good unto the resurrection of life, & they that have done
cvil unto the resurrection of damnation. And this is
the will of him that sent me, that every one that
believe the Son shall have life.”
But if you have a hope it should be well grounded
else it will give you little comfort. What do you hope
for my friends? Why, for final salvation certainly, or
in other words that Christ will reveal to us at the last
day. How strong is that hope of yours? Is it clear & steady
like an anchor to the soul, or is it just floating, uncertainly?
Let us be plain & practical. What do we hang our hopes upon?
The good we have done, the wrongs we have rectified, the
belt we have established? Say you! I have helped the poor from
my youth to age. Have I failed? asked I. Answer, if you are
really blameless before the searchers of hearts, you are among
those who in the words of Christ are accounted worthy to hear
that world and the resurrection from the dead. But let me
just run over two questions to you. Do you love God with all your
soul? Are your neighbors as yourself? Do you know the
virtues of the Spirit of the living God? That you are one of his
children? You must have these things if you have
kept his commandments. And if you have them you
can not be hanging your hopes of salvation on your
own good or great deeds. We are ready to explain, we
are after all but unprofitable servants. Self-righteous
is sin in itself, and one may as well clothe himself in
jealousy to try to make himself a champion by
relying himself in it. So you hang your hopes
professing in Christ’s name? Saying, I am sure
more than my neighbor, who read his Bible Verses.
I hope the thing I can not or likely to be saved as he;
for he oppress the poor, is close in his dealings it is
ungenerous in conduct, and unsympathizing in sickness;
I am sure what you do, and what does it prove.
Why, that the professing Christian is a wonderer from
just as a hypocrite plain at heart. How does this help
you? You say if he is saved so shall I be. The Bible
gives this response: “except ye repent, ye shall all
likewise perish.” But if he is a follower of Christ, though
an erring one, be careful how you judge him. For he
may have an advocate with the father, even Jesus
Christ, the righteous. This answer are at the best a
few words of hope and not the appointed means
of reconciling your heart to the will of God so as to
give you a place among the resurrection of the just.
Do you rely upon upon a death-bed repentance? Have you ever been sick high unto death? If some of you have undoubtedly, you have those few hours, hours, peculiarly so for the commencement. If we are to believe it is the faculty, can be controlled, wrapped up in sorrow, meaning to complain, to complain or the near prospect of death. How unlikely we are to have a genuine repentance. How much more likely to be bewildered by pain and suffering. So you desire to aggravate your bodily miseries in the dying hours of death by all that agonies of a corrupt body? You may be expecting a long and quick sickness to terminate this life. Let us exercise a little common sense. In the first instance we have little reason to expect such a sickness. It is the very idea of one who is permitted to have such a weakness. Nobody can convince us as it is the last. Oh! You should show a little longer. Provided again we had all this in our own way. I know a comfortable sickness is well fitted for, and as would lead us to repentance! What our present language is in the highest degree wrongly. Humility, when we say, "we will begin to be servants of God in the last moments of life." There are our friends whom we influence by our example. Know we well. What every action has a tendency for good or for bad, and that our conduct may occasion inestimable wrong in others with whom we have to do? Would you help lead others to the brink of the precipice? Would you ever desert yourself? Perhaps in case of an enemy your heart is hard enough not to care. But the stranger misses your friends. If you are a wicked father you are leading your children astray. They will appear as you
addressee in this resurrection. One moment, reflection will show us the folly of putting our hopes in a deceitful repentance, and a little consideration will show us the
memories of selfishness of only seeking the fame of salvation after the close of a wicked life. After we have turned a lifetime of poring over things to find our friends for the impossible
persons—hence the leavetaking.
Do you keep your hopes of Salvation upon a jest of
experience? And when asked by the grounds of your assurance
as you answer, I tell the mercy, goodness, and love of God less an
twenty years ago? We are taught that we must grow in
grace and in the knowledge of our Lord and Saviour Jesus
Christ. We are instructed to pressed forward toward
the prize of our high calling. When we think we
shall not stand the word will break us down. We cannot
lay aside continually any weight or sin that
doth us guilty. Cast us off to turn with steadfast
heart toward, looking only to please the author and
finisher of our faith.
My Christian friends, we should trust the Lord daily.
The more we keep the commandments and gain the blessing
of Christ the more we are now made of him.

"But, of the righteous scarcely be heard," where we see
the end of the sinners appears. We sometimes think the
Bible untrue, and that God will give us all a clean heart to
right spirits. Some think there is no God but that the world
matters itself. That Christ was born of a woman calling,
and declared
That Clay can think or move or act like redeemed, when
it has by Chance been fashioned into bodies like ours. That
translation is the end. All such nonsense is to get rid of the resurrection.
On their own heart, they claim salvation, but are unwilling to
accept it as the power of humility to child-like submission
in truth.
I will now try to communicate all the delusion that fantasizes politics, infallibilities & dogmas that ingenious men have **attached their hopes to.** Could not it all be wrong? But my friends, I wish you look above you! I wish you stand. In the Scriptures are these words like these: Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame & everlasting contempt. Men tell that there are accounts worthy to obtain that world, cannot die anymore, for they are equal to the Angels. **Behold I show you a mystery; we shall not all sleep, but we shall all be changed; for in a moment, in the twinkling of an eye, at the last trump; and the dead shall be raised incorruptible; we shall be changed.** Then the arm of the Lord is revealed in full beauty, in the trying hour, just as we are to meet Jesus face to face, our hearts may fail us, then the cry strikes upon our ears, come forth! When the trumpet is sounding myriad of beings are crowding around the Blessed Samb of God all our false theories vain imaginings will fall to the ground. If He does not recognize us as His children. He must live in forever & forever with only Him, unblest & unblessing, unloved & unloving. If He does then recognize us as His friends. We will begin to see as we are seen & known as we are known, but will begin to realize what is missing by the fulness of joy.
We will begin to participate in real, substantial soul-stirring happiness, that will be like a well-spring of things for the forever hereafter. That shall we do to be numbered among the children? May God your trust in Christ, trust him as your father or mother. Put your trust in him, in his money, and your love for him, will grow as your knowledge grows, as well as your deeper faith. It will soon be refreshing. This love for you, will fill you, will render you gentle with its quiet current, will become dearer to you than money and from precious than gold or pearls.

Are there any living men who believe in the Resurrection and despair? That is, are there any entirely without hope of salvation? I trust not. It would be a terrible thought, that you were already dead, given over beyond recovery. It would produce unto the mind in the heart a state of blank despair. Very many from such, forever lost. If one ever seeks would such let us join to the Cross and say to them, Behold the Lamb of God! These are many men who think they believe in the Day of Judgment yet to come. In the Resurrection— but they do not act as if they so believed. Yet in fact there are very indefinite notions upon this subject. They little think they will come forth from the grave to be dealt with according to their conduct in this life. If the actual facts come upon them without force, would they not ask, What...
A Word. Do ye believe? Believe ye this: The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: And the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.

My friends, it will be a blessed, a happy day to those who know the mark of our Lord apart from their friendships. It will be a dreadful day to those who have no interest in the kingdom of Christ. Oh! Mary, we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens!

Go on, if you prefer it, in sin & rebellion against a warning & enthralling command. Yield to appetite & passion. Make merriment in your hearts, with the names & actions of humble followers of Christ. Let your friends & companions into vicious indulgences, laugh as the Almighty hates the name of your beneficent father in vain, and take your delight in a fulness of wickedness, but do not find solace, for the Lord and God has told you—"We must all appear before the judgment seat 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."
Grace.

This term in the Scriptures has many significations according to the different connections where it is found. Sometimes it means the love of God fully exercised towards men. Sometimes it means the love of God fully exercised towards those who follow the Spirit of God, or who are led by grace. Sometimes it means the love of God fully exercised towards those who are called upon to receive spiritual instruction, eternal life, final salvation, favor, pardon, etc. In the 5th chapter of Ephesians, we have: "For by grace are ye saved through faith; and that not of yourselves." In the 1st chapter I wish to meditate upon the subject of the grace of God as understood in this connection. Here something is procured by the use of grace as an instrument or medium of obtaining salvation. I would say I did not procure any office myself, I was appointed by the favor of the Lord. So the something. This salvation is something more of our own getting, but is obtained through the favor and influence of God acting by His Spirit. In brief then we may say that grace in the connection we are considering is, means simply, the aid of the Holy Spirit. Let us just consider the nature of this aid, so as to see if we can recognize it in its operations, or in its effects. 

You just the smallest of seeds, the mustard, in the earth. Although small, after a while it begins to grow larger, rises higher, branches come out, and some leaves and blossoms and seeds in abundance appear. Your faith in the God of nature led you to sow the seed, and God afforded the necessary aid to make the plant grow and bear fruit. You might have watched the seed closely, found it first softened in moisture, expanded by heat, cleaving t
Then a little sprout appearing you could not see or feel it.

The presence of the intelligent agent who was working these
ideas, you could not perceive the effects and you
will try in vain to account for them except on the hypothesis
of an active invisible agent who aids in the
growth of the little plant, as truly as the sun in
regulating their motions. Now salvation from sin requires
us to do something; it is like tending or striving to turn to face the
sun when we desire a good measure of its light. This
beautifully figured by the children of Israel who were bitten
by the serpents and had become almost as quite helpless. Tending
their flocks again the serpent of brass that Moses had set up in
the wilderness. It is first of all as a matter of course absolutely necessary
for us to perceive that we are under condemnation. It was necessary to
realize the fact that God requires the seed to be planted in good soil
under proper conditions, depth of earth, moisture, light, warmth.
It was necessary for the children of Israel who had been bitten to
understand God’s conditions. Thus
much then must we learn that we are under condemnation
and that there is no salvation, and we must learn the conditions
on which God offers us salvation. Now he aids us in discovering
our state of condemnation, indirectly by the Scriptures, by preaching
by good books by holy men convicting us of sin by their precepts.
And he aids us directly by a positive influence operating
through the conscience dissuading us from the wrong
and compelling us to the right thoughts, words, actions. Suppose
by this influence, this grace, we discover our depraved
condition, and by numerous failure attempts, learn
the sheer folly of striving to secure peace of mind in
This is our own way. We look about us and find a true friend of infinite goodness above, who will help us if we will apply to him: how comes our feet again to apply. The friend is Jesus and the way to apply is by prayer. By asking for what we need, there we have the marked appearance of God's Spirit. Inspiring peace to the soul. The Spirit's presence is signified by the effects. From darkness we come into light. From sorrow we emerge into joy. From the love of the earth to the things of the earth we have been enabled to set our affection to hope on Christ, on God, on Heaven. God aids by his Spirit in repentance. He not only helps us as revealed above in seeing our hopeless condition if left to ourselves, but he enables us through Christ to get glimpses of his hatred of sin, of his proper holiness, so that we become ourselves not by only a few solemn assertions, but that we are sinners against infinite love, get glimpses of that love, that great love, that led him while we were yet sinners to give up his own Son to all possible price of body, soul, and spirit, for our sake, to take away the curse of a just law. Similarly comes to strengthen and establish our faith. If we cry from the heart, “Help thou mine unbelief,” some doubts vanish, truth dawns brighter. The reality of the Spiritual becomes more and more established and the darts of the lengthen areiang, shunted, or we are so well establit in Christ, righteousness, that these darts cannot touch a vital point.

Let us take up a sinner such as I was before from apprized of my danger, and accompany him for a short time.
Along the journey of life, and set down as we perceive them some of the effects of God's gracious assistance. But let us always, in mind that a system fashioned from one man's experience would in fact be no system; neither would it be a certain, well-organized system that was founded on a hundred men's experience or that of a thousand, or of one generation of men even. Our Heavenly Father may continue to deal with us in much the same way, but we cannot infer from this that he may not, or may not, open to other souls other avenues of his infinite mercy and goodness.

Let us suppose a young man who has received the ordinary early instruction, with fair capacity and a fair moral character. He is sent from his home to lay the foundation at college as an apprentice or as a clerk. He soon finds that he is green, unsophisticated, and the ways of the young world wherein is his principal companionship. He learns to be social, to drink, to smoke, to be witty, to be licentious. He is careless, thoughtless. He goes to bed at night very little troubled in mind or awakenings to his pursuits. He pleasures, with comparative equanimity, himself, his own successes in life, his friends, the events of the day, the fortunes of the crowd. Probably, theoretical religion fills his thoughts when his studies do not occupy his attention. Occasionally, however, the feeling for it is more a feeling than a thought. It enters his brain, so that he is immortal. A word dropped by a serious companion, a book, a sermon, a prayer offered in his presence, the whistling of the wind, the fluttering of the rain, the bark of a dog, the croaking of frogs, may be the occasion of starting into life a sense of his spiritual nature. Middle Earth Strength & light and

rapidity after the conciliation of his wants, of his undeveloped
being fully of his soul. He is a sinner, a prodigal, and it is well for him if he fully open himself to his silent sentinel; takes his morning, and rises again to his father. But no, he tells a companion: I felt law spirit last night, I am afraid I am too bad. What you two turning methodizes? You only had a touch of the blues from dyspepsia, come let us take a drink by the happy He yields to the kind solicitation becomes more merry full of vitality than before. His faults are more frequent and more flagrant, his stories more enthralling to the vicious, and his general conduct that he is growing to be decidedly a man of the world. But does the gentle messenger now with more never more humble him? Oh, no, he were lost if it were so, for he has lost, or never has had, the normal condition of his spiritual nature, and every accessible sin ports is farther. For one of his power to regain even the pleasing corporeal innocence from which he started. The normal condition of the man's soul is to be permanently by the Spirit of Him who gave birth to it. Rebellion, transgression, have darkened our spirits so that they do not respond to God's spirit. The young man finishes his course of preparatory studies, enters upon the to study all important duties of his profession. He pursues wealth and poorly, he is ambition of distinction; other outstrip him! He seeks for happiness in social pleasures; even they fall on the toils of reformation, breaks off some of the proofs of his bad habits; some he attempts a religion of his own, gets up a spiritual system, differing from that which is beyond any tainting because it is from God. "If a Christian man is to justice & love mercy,
I saw atoms for the first time; I will go to church & go through the
forms in order to be respectable and to set a good example to
my children." His religion, theoretically & practically varies with
circumstances, & sudden misfortune befalls him. His theories are
swept away at a blow. His dear friends are cut down, poor
Job is in his unrelenting. Now has God's grace been
suspended during all this time? no. In those ways unknown
to himself he has been guided on, either will be a recipient of
the indwelling Spirit, or become a godly man, warning to others.

He has learned these lessons, I cannot get, acting alone, or with any
assistance this world can afford, I cannot get permanent peace.
Nothing really gives me satisfaction. I cannot reform as I
once thought I could. I cannot get rid of enmity, I cannot love
an enemy. I cannot even fulfill my own standard of what a
good man should be. And if I would acknowledge the real
state of my heart, I am exceedingly unhappy. The Spirit
of God shapers these convictions, and depend by the application
of the clear light of truth, the belief of his utter inability to
obtain salvation from sin without aid. Then it is he is led
to apply to Jesus. If he goes to him with "God be merciful
to me a sinner," as if he inquires in good earnest, "What shall
I do to be saved," at this crisis in his life appears the marked
influence of God's Spirit. If he goes further, a new man (I will
be not?) his soul has come back partially at least to its normal
state. Light like a flood has rushed into it. Thought answers to divine
thought, the essence of the soul has not changed, but it has been electrified
into the occupant of a divine, heavenly Spirit. Under this new
light, with the burden of old sins removed, the man's soul feeds
on truth, and goes on to add strength to strength, knowledge to
To knowledge. This light that enlightens, this beacon that guides, varies its rays, changes its mode according to the souls necessity. The sincere Christian may always be assured that God gives, withholds, or varies his assistance, with a perfect adaptation to the wants of the soul. But I think it is a common error to suppose that one sudden state of elevation or depression in feeling are the cause, due to God giving or withholding his Spirit. This we, thus, are fickler and changeable. When we get glimpses of God's love for us, we may yearn for a heart to love Him more; but when we try to contemplate ourselves, we may lose this strong desire, but the Love of God does not change.

The Paul's conversion is a prominent example of the power of God operating upon the heart of a wicked, sighted persecutor of the followers of Jesus. The light shines upon those around Him while on his way to the great mischp. He is called to the earthly and a voice is heard, 'Saul, Saul, why persecutest thou me?' It is worse for thee to kick against the pricks. Behold St. Paul, a blind leader of the blind: he does not seem of more dignity or importance than any other of the fanatic multitude. Who are present at the stoning of Stephen, except what comes from the reflex of his subsequent career. Behold him after his conversion. What eloquence, what dignity, what eloquence, what spirit of endurance! Everything that can center in a man to enable him was embodied in St. Paul. But for the grace of God he had continued his blind and carnal. By that grace the fox and light & knowledge on the Gentile world, that
This same Spirit of the Lord, which influences us in childhood, seeks us in youth, pursues us as after a lost soulish exercise of our wanderings. Helps us in repentance and in faith will continue with us to the end, unless we give away the heavenly guest. It will sanctify us, in which we truly help us to bend the statute will to the will of God. Helps us to continue the warfare against Satan, against the world, against the law of our member. It will sustain the cup of sorrow, enable to bear pain, and in fact, endure us with wisdom true wisdom, so that we can rejoice in God the like a tower of strength. Whose will will come upon us.

I visited an aged disciple the other day apparently on the very verge of the grave, and I could not tell you how blessed was his spirit. He told me that Jesus was good. Oh how good! Do you think he had not been communicating with Him? Oh he had. He said, "I have waiting to hear, waiting to hear." "The Grace of God is the measure of God's Holy Spirit is with him, and his soul leans with delight on view of what is coming.

My friends, why do you persuade to resist the Grace of God? Do you think it manly, belonging only to the weak-minded, to be filled by the Spirit of God? Do you think is evidence of wisdom to try to walk along all alone, unaided?
Oh, how misguidedly deceitful is the human heart! The full power of the soul can never be attained, except by the presence and possession of the divine light. So you show me a great man, who was a slave to his passions—his intellec tendon might have been more expressive if he had opened it fully to the God of truth—I tell you the immovable sinner, who is saved by grace through faith is for greater than Saint Peter, showing eminently of wickedness who has ever walked the earth and afterwards lifted up his eyes being in torment—For the former will never cease to increase in the power of enjoyment and will never fail of the same. While the latter cannot cease to cry, Nor! nor! is one. What a fool I have been! I had a little earthly distinction. My name is still known among living men; as a man of great power & great views, but what avails all this to me? I prefer that which is but for a moment to that which is eternal. I resist the call & admonitions of God to the death. I connected forth into Thy self, so all unprepared. Where now is my greatness? Where my wisdom? What petty things I gave in exchange for the salvation of my soul?

My friends, I beseech you take heed to your ways and be wise. Truth is certain: your choice lies between life or spiritual death; between salvation or condemnation, between heaven or hell. Choose now your abode. Jesus awaits to be gracious.
Nevertheless among the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." John XII, 42-43.

The subject to which I wish to call your attention is the confessing of Christ.

I. What is meant by confessing Christ?

When an inquiry of this kind is made, the proper place to look for the facts is in the Word of God. This is a good general rule. If we turn to 1st Kings VIII, 33. We read: "When they people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee and confess the name of the Lord and make supplication unto thee toward this house, then hear thou in heaven and forgive the sin of thy people Israel." Here certainly an open acknowledgment of the Lord God was demanded. Now if we turn to Romans X, 9 we read: "That if thou confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, then shalt thou be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For man shall not by all wise that he must say in words that He also was born in Bethlehem, suffered and died; nor was buried; nor rose again the third day during the time of Pontius Pilate was the Christ, which Ishmael of Nazareth is the Messiah of God."
If we now consider Matthew we have the words of Christ: “If anyone hears My words and does them, I will confess his name before My Father who is in heaven. But whoever disconfesses Me before men, I will also disconfess him before My Father who is in heaven.” This Gospel letter is in the connection where we find it, explains the conclusion of this confession. It is to be before men. This is to be a sincere acknowledgment of Christ as a personal Saviour. He says, “What shall I tell you in darkness, that speaks your right, and what you hear in the ear that proclaims upon the housetops?” Thus signifying that his disciples should not only not sin, but also that truth must be taught. Within find this confession to mean an acknowledgment of Christ as the Mediator of God, whose character, atonement and mission appear in the Scriptures, an open, public profession of faith in him as a personal Saviour, and an unceasing proclamation of his teachings to the “men.” From this text, we infer that this confession was not demanded of the 12 Apostles only, but of the Bishops also and of all believers. For it is “whosoever shall confess Me they shall be saved.”

II. Let us now examine the different ways in which we may fulfill this duty. A large body of men, women, and children is to be found called “professed believers in Christ.” These constitute the visible Church of Christ. There are different gifts and callings amongst them. They have different characters also. They are as many different shades of opinion as there are different names and different faces. But as they openly profess to believe in Christ, He has

Also, the text mentions the works of Christ: “If anyone hears My words and does them, I will confess his name before My Father who is in heaven. But whoever disconfesses Me before men, I will also disconfess him before My Father who is in heaven.” This Gospel letter is in the connection where we find it, explains the conclusion of this confession. It is to be before men. This is to be a sincere acknowledgment of Christ as a personal Saviour. He says, “What shall I tell you in darkness, that speaks your right, and what you hear in the ear that proclaims upon the housetops?” Thus signifying that his disciples should not only not sin, but also that truth must be taught. Within find this confession to mean an acknowledgment of Christ as the Mediator of God, whose character, atonement and mission appear in the Scriptures, an open, public profession of faith in him as a personal Saviour, and an unceasing proclamation of his teachings to the “men.” From this text, we infer that this confession was not demanded of the 12 Apostles only, but of the Bishops also and of all believers. For it is “whosoever shall confess Me they shall be saved.”

II. Let us now examine the different ways in which we may fulfill this duty. A large body of men, women, and children is to be found called “professed believers in Christ.” These constitute the visible Church of Christ. There are different gifts and callings amongst them. They have different characters also. They are as many different shades of opinion as there are different names and different faces. But as they openly profess to believe in Christ, He has
The same Gospel or this rule of faith we can do no less than own them Christians, the constituent part of Christ's visible Church. This is the Church that has grown out of the root Christ Jesus. Christ gave Apostles and Teachers, He established ordinances. For example, the Gospel was to be preached. Men were to be baptized and the Lord's Supper was to be administered. These are essential rites it has been pointed out nearly all who call themselves Christians. And now suppose there is a man in this place who like the meaning of the chief pillars in the text believes in what is says. What is his plain duty? I should say make an open confession of that belief, in this very place, where common sense would lead him to make it, in the Church of Christ. In one sense his baptism of unbaptized would be a confession. It would be a public acknowledgment. In another sign that he was enrolled among the followers of the Lord Jesus. By going constantly to the Lord's table the Christian confesses his faith in Christ who was crucified. But I do not understand that this is to be the limit of a man's confession.

For a man is often placed where there is no Christian fellowship. No Church, no ordinances. The officer or soldier on the frontier, the man that follows the sea, the traveler in heathen lands are examples. Here he must confess Christ. In almost every little town or village we visit, or in which we are called to labor, we would
be likely to find. The majority across to Gospel truths. Here too we must confess Christ. We may by a work of charity, a sermon kindly administered, a solemn and heavy assentation of our belief in Christ. We may do it by a cordial and hearty approval of the truth, and a settled but decided effort from every infidel sentiment that the pious head of a companion may dictate. It is a common thing nowadays to cry down, or make down by wise looks of disapprobation the outward character of the heart. To tell to brethren and friends what Jesus has done and is doing for the soul is very little commanded among large bodies of Christians, and I think the result has been a diminution in spirituality and an increase in formalities among others. And it should be so as pressing demands are open and continued. Childlike confession of His Name and His work. And doubtless nearly every man who thinks himself a believer avoids the confession of Christ, before men is actually by actions similar to those of the chief rulers: “They, because of this persuasion, did not confess him, lest they should be put out of the synagogue.” They feared the Pharisees, their power, and their jealousy. The secret believer fears his companions, fears for his reputation among men. For if he openly and ingenuously confesses Christ according to the dictates of God Spirit, His own conscience, will they not call him foolish, a fanatic, an enthusiast? Will they not join to other Christians?—See: There are good men who keep their religion to themselves. Have none of your cant, of state, sententia thronos,
They are not always securing our religion. I
declare as a general rule that the Christian should
be conscientious, but he should never forget that a
twinkle is going down to death to gain ourselves
words of warning. Above all let him beware of laying
himself liable to the charge of loving the praise of men
more than the praise of God.

There is a danger. My brethren, that we should be careful
to avoid, and that is, while we remember to meet often
together & talk to each other what Jesus has done for
us & for others, while we are ready to help the
weak & encourage the despairing, we should avoid
a tendency to exaggeration or deprivation of the
experience of the needy. It would be better not to
open our mouths than to open them for the
proclamation of what is not true.

One of the best occasions for expressing Christ is
when alone with a companion, who has not yet
found him precious to his soul. There is then
no hearing
more of slander & truth fulness. There is
where
he is with others & systems. And you are less disposed
to be actuated by the love of praise. When two are
 altogether, they can assume themselves to each other, tell
their thoughts, feelings, hopes, fears & plans of life.

From very many & the golden opportunities are lost
from the fear of offending, or fear of introducing
something distasteful to a companion. It is
therefore Christian virtue shines through the fruit of
grace of a man before the praise of God.

Let us look at some of the Scripture examples of...
individuals ... confessing Christ before men. Acts the chemical
confessed Christ when told that he was beguiling or
that multitude, some going after him. He separated
his own witness, he says, that he was not
the Christ but that he could not before him. Both
with the bride is the bridegroom, but the friend of
the bridegroom which standeth beside him
strongly because of the bridegroom’s voice; this
very joy therefore is fulfilled. His closing testimony
we should never forget, the Father believeth the son
and giveth him all things into his hand. He
that believeth on the son believeth everlasting life, he
that believeth not the son shall not see life;
but the wrath of God abideth on him.

The woman of Samaria confessed Christ. When
she left her waterpot at the well and ran into the
city and said to the men, “Come, see a man which
told me all things that ever I did, is this the
Christ?”

The nobleman confessed Christ when he speedily
sent for him and called him to come and heal his son who
was at the point of death.

The important man confessed him when he told the
Jews who had freed him from his diseases of thirty
eight years standing.

They confessed him before men. The Lpher who said
said if Thine wit, thy canst make men clean. The
Gentile, who obtained his health, said, “Then
spake the word only and my servant shall be
The few women who had the grace of God for 12 years, who first touched Jesus, gave up secretly. She owned them when she said, 'What touched me?' For gaining of trembling, knowing that we were close to him (the son) fell down before him. And who is all the village.

Peter confessed this to be done in a remarkable manner of suffused health for it. When they showed him, he continued in confession, praying as though we may be able to pray in our last hours. Lord Jesus, receive my Spirit— the company of this testing of Jesus. Where the Holy God, say not the sin to their charge.

Peter & the other Apostles continually, from then, the day of Pentecost confess, him boldly & openly before the world, by speaking, by praying, by exulting, by writing, on the sea, in the land. Before king, before princes & before the court, in freedom, and in bondage when broken. And in the hour of death; constrained by the love of Christ, they speak forth in his might & proclaimed from the throne of the heights of the sovereign men.

Let us next consider specifically some of the hindrances to this confession.

1. Unbelief is a positive & insurmountable hindrance. If we disbelieve the Lord, a confession would be vain by reason. We must first believe that Jesus is the Lord, and that he is the reward of them that diligently seek him. One who believes can confess him sincerely.

The exclusion of God's Spirit from the soul, by resisting him, or by grieving it away, is also a great hindrance. For we read: 'That no man can say that Jesus is the Lord but by the Holy...
Great. We can see from this that the mere saying that I believe in Jesus is not enough, but we must have a clear apprehension of Christ as our own personal Saviour, which apprehension can be induced in us only by opening the soul to the enlightening influence of the Holy Ghost.

The text intimates circumstances to this confession. The fear of men is the first. How often could the heart of each imparted believer sing to his minister, almost with the assurance to be a Christian. But which will my companions think of me? What will they say of me if I fall in such a simple manner? These and other like suggestions, Satan keeps whispering into the ear of the convicted soul.

Unsound views of the Doctrines of Holy Writ keep men from confessing Christ. These can be removed, as intimated concerning those who will fully accept the admonitions of God's Spirit, by opening the heart to a grateful reception of the truth by letting the Holy Spirit come in and have a complete and thorough work.

All backsliding are hindrances to this confession. Duty is known, doubts multiply. Jesus and his claims are your greatest friends and everything as you go from him. You can hardly take his name on your lips. It is unpleasantly, distasteful. You prefer other things to think about and talk about. Your desire to prefer other things of your society than that of his followers. Your former friends love you. You must see the use or the sense of talking so constantly about a loving Saviour this religion.
On this state of mind you do not confess him before The kingdom, you know the Christian influence with them.
Your cure points to no one brought to Christ by your Instrumentality. Because God made a way to bring you into the life of Christ. And are broken off, cast into the fire to be burned.

Like warmers is a hindrance to confessing Christ. Pursues from a self-righteous complacency, which can say: I am rich and increased with goods and have need of nothing. Pursues also from cherishing worldly language, neglecting self-inspection, prayer & the close consideration of God's Word.

All hindrances may be summed up in the word sin. The soul for sin is put by the blood of Christ and occupied by the indwelling of God's Holy Comforter, is zealous to own Christ before his church & confess him constantly before a lost world.

Now we will inquire of the confession of Christ is necessary? The necessity is absolute. For we read that, with the mouth confession is made to salvation. It is a principal part of the duty of the believer. Christ has declared that there is no neutral ground between his friends and his enemies. There is a line t. Every man is on the one side or on the other. Then it follows that he who does not in some way confess Christ, gives him a palpable denial. And Jesus himself has declared in plain words that "whosoever denies me before men, him will I deny before my Father in heaven. Hence election, the unmerited interest of the near-dying soul, acceptably this confession.
The Christian life itself must have an outward manifestation. It is a man born again. Died unto sin and born unto righteousness. It must become known. He cannot help exhibiting his feelings, nor indeed some things too frighten others. By words or even by some act the blind man suddenly restored to sight to conceal his emotions of pleasure and preserve an unchangeable countenance and the same outward expression of a man that he had been accustomed to. As to expect the sinner just relieved from his burden of guilt to restrain every emotion, to keep his tongue and face from speaking of Christ. It is as natural to the spirit fought with holy desire is filled with love to show it by outward signs, as it is for the body in a healthy state to give outward evidence of good circulation of the blood or vigorous muscular action.

About these. They cannot be the effect of trying to conceal the action of God's Spirit upon you within you? Such attempts are the suggestions of a heart still clinging to the things of this life. They are aided or arrested by the Enemy of souls. Keep your religion to yourself! You cannot. The thing is impossible if it be the religion of Christ. Should you desire to do so? If you desire to shut up spiritual life. You only demonstrate a dreadful truth. You have no vital religion. The true sentiments of the Christian soul should be. I know not the righteousness within my heart! I have declared thy faithfulness, O thy
Selection: I have not concealed my loving-kindness, and the truth from the great congregation. The love thought of giving a scent, lovely Christian is mean and selfish. It springs from a lurking desire to serve God and man, and desire to be just so much of a friend of Christ as to escape salvation from sin and sin more. Does this content the spirit emanate from a heart that loves the Lord God supremely? the neighbor as one self? Wisdom, innate modesty, timidity by nature a lack of confidence in mental ability are alleged as reasons for trying to live a quiet and unknown Christian life. Why my dear friends, the power of God is made perfect in weakness. Confess Christ, the confession is Jesus Christ, the receiving you. Bring all your weakness and timidity to him, he is just the one to impart strength.

O. My friends, whatever may oppose you, whatever may try you, and make your soul shrink from temptation and intrusion, seek to lean upon Jesus Christ. He will change you. He will strengthen and comfort you. And if he does so, you will not, you cannot slip from the companionship of those who love him and try to serve him. Among them you will lift up your thankful eyes and testify to the conquering love of Jesus. And may not the language of your heart be, bless the Lord O. my soul. All that is within me bless his holy name.
The Christian’s hope.

Almost every man has some kind of a hope that he will go to Heaven. Some men promulgate the theory that the Bible teaches that all men will be finally made pure and holy and find an entrance into the Kingdom of God. Some declare that if a man will spend his time in good works, that he may all earth lie down with a peace conscience, and say, ‘I have depended on man, I have loved many, and always acted uprightly, and I shall surely not be denied the portals of Heaven.’ Others think the Word of God teaches that a man must believe on the Son of God with his heart, confess him with his mouth, and that Christ will come again but every time the approacheth Christ, they shrink back so practically say, ‘Not yet, Oh, not yet.’ I would rather be associated with the friends of the Devil as long as I can with safety than with the friends of God. Others still are united to the Church of God, claim an interest in Christ’s respect final salvation, though they constantly violate the most cherished principles of the Christian faith.

But a few, who have this hope in their purity, themselves and demonstrate, to others at least by their daily walk, their sincerity. These say, ‘I hope I shall go to Heaven;’ and not entirely on the merits of Christ,

Now everybody will grant me that this is an importantly matter to inquire what are the grounds of the Christian’s hope. It is a useless subject to them.
Who earns not for salvation, but to the person who dares to escape condemnation and dwell forever among the children of light, how could any question be of more intense interest. Is there such a thing as reconciling a corrupt, impure, mortal like me, to an incomparable, holy God? If there is, how can it be done? And if it is done, do I know anything about it? Are there any tests by which I may feel sure that I have the right substance, are there any guideposts by which I may ascertain if I am tracking the right road? Yes indeed. Reconciliation to God is possible, after which it seems to me a well grounded hope of heaven should spring up spontaneously in the soul.

There are the words of Jesus Christ, Son of God: "Except a man be born again he cannot see the kingdom of God." The birth comes first in order in our inquiry—am I born again? This birth is a spiritual birth—our Savour has given us a clear intimation of its nature.

The wind blows; you hear the sound, but you know little else about it. So with the Spirit of God that begets the new birth. You cannot see it, you cannot regulate it, govern its movements; you cannot see it with the eye of sense, but you can perceive its effect. From its genial impulse to its most tempestuous manifestations of the will of the soul, its effects may be perceived. I repeat the question—am I born again? Yes. If I love God. Well then, how can I tell if I do love God? I love my mother; my feelings are kindly towards her. Try to save her from pain or...
grief on my account and try to conduct myself in such a way as will give her pleasure. I love my family and consequently have warm & lively emotions directed toward the members of it. They to provide for them everything I can for their comfort and welfare - I love my friend. I take pleasure in his society, I enjoy doing him a kindness, and will deny myself for his good. But how shall I test my love to God? Why in much the same way. My feelings are full of kindness towards tempers with reverence & filial fear. I turn with allowance from those things that I know to be repugnant to his nature and I try to do those things that will please him. He has revealed certain sure and unalterable laws for my government & I try to keep them. He loved me and his only begotten son into the world to die for me, that I might not perish but have life eternal and he requires me to believe on that Son - first that he is the Son of God and next that he strives for my sins, washes them all away and stands ever ready as my Counselor & Advocate at the bar of God. Again I strive to obey the lusts of that something in me that prompts me to love God's creatures & be useful to them - I do not think it a difficult problem to solve whether a man loves God or not - and it is wise to try to make something good out of it that so often deceives themselves & others. If a man truly loves his Maker he must love him differently. The chief object of his affection cannot then be his
family, his money. His appreciation for any other
-quality thing is pitiful. But perhaps one of the best tests
of our love to God is our hatred of sin. God is pure and
the pure in heart only can dwell with him. It is written,
“without holiness no man shall see the Lord.” It must
be impossible for an impure heart that is enamored
of the most magnificent conception of the
depths of God’s abhorrence of sin. Then if we love God
we must loathe vileness, all moral deformities, especially
as we find them in ourselves and we must long
to be purged and long to have other throw off the
other burdens they are bearing. Feeling under-
If we love God we shall love his word. The Bible is to us
a precious, a sacred book. It will never grow old, nor stale.
It is a curious fact, that the man who loves to walk
a piousity never hates the Bible and this may make the
Christian feel afraid that bad men never composed
its. But as far as my experience goes, he that shows other
marks of love to God loves the Bible also.

Again if I love God, I will love his people. Theirs society
is pleasing to me. I will enjoy communion and fellowship
with them. and on the contrary I will not enjoy the com-
Fellowship with the ungodly. I do not mean that I could
not spend a pleasant hour in scientific research, in
discussing on literary topics, or be associated with them
in a business capacity. I do not mean that I should
avoid their society because I never could find any profit
or enjoyment among them. No, if I love God I shall love
even the ungodly, and study to do them good, study to unloose
every shackle Satan with which Satan is binding them. He
tends to point them in the way of safety & truth. But I
shall query you seeingly about all departure in
their ungodly doings.

In the 8th of Romans St. Paul says, The Spirit bears testimony with our spirit, that we are the children of God and if
children, then heirs, heirs of God and joint-heirs with
Christ." This as I understand it, means, that the truth
as it is in Christ is so commanded to our understanding
& takes such fast hold of our affections, by the aid
of God's Spirit, that we cease to doubt; that we come
fully to believe that Jesus has forgiven us and we
considering the adopted children: and by heirs & having
heirs in means, that we have a secure & unfailling
source of permanent good, real blessings, far more
delightsome than the most delicate multitude of human
things can form any conception of. That these things
are promised us by God, who cannot lie. And in
This answer Jesus when we must there love intensely
will mingle with us as a partner.

"How fast, are I born again?" My answer is yes, if I love
love, supremely. And to recapitulate: the tests of this love
are: a fixed purpose to keep his commandments; a hatred
of what he hates and a love for what he loves; a deep
abhorrence of all that is vile, and deep love for abiding
love, his people & his Gospel.

But I find myself without sin before I can assure
myself of this verity. No: St. Peter says. Be that which
Who shall despise us from the time of Ahasuerus? Shall tribulation or destruction or persecution or famine or nakedness or sword?

May it all these things we are more than conquerors through him that loved us—according to the power of him that raised us up from the dead, who is also the head over all things, for Christ gave us.
This hope in him justifies himself. How can he do it, by breaking off every habitual sin, and looking unto Jesus continually by prayer and supplication. This hope then proceeds or may proceed a state of perfect holiness. I don't think a man begins to know how much unclean sin there is in him till after he has been born again. And after the Spirit of God has taken him under its controlling and instructing influence.

Now the question arises, is my hope of Heaven a good one, a sure one? I am certain that I have once passed from darkness to light, i.e. that I have once died unto sin and been born unto righteousness.

My friends, there are some pretty strong passages to give us the hope, that Jesus will not let us be lost, if we have been truly born again, as, "He also drinketh of the water that cometh from him shall never thirst."

But we may well tremble if we feel certain that we have been born of water and of the Spirit, and instead of loving God we love the enemies of God — instead of loving holiness, we love wickedness — and instead of finding a fixed, determined purpose, penitently and constantly to renounce the world, the flesh and the devil — we find ourselves led about with lusts and are weak, fickle, and unstable in mind and conduct. They may well tremble, for we cannot give a good measure of the hope that is in us. The newborn, the real or fancied, will prove but a flower of earth unto
health to us, which be worse than nothing, unless we
hasten to repent and do the first works—unless we
find our own poverty and richness, and go to ashes
and beg of them gold tried in the fire and swallowed
vanish. What may have been a man’s first life,
however deep his emotions, however gladsome elevating
his reputation, we can tell, if a man have not the
spirit of Christ. He is none of his. If we say that
we have fellowship with God, walk in darkness we
lie who not the truth. And again, if a truth be in
the light and hate his brother in darkness even until
now.” So, if we believe we have been born again: if
such is the testimony of the Spirit of God to our understand
which ourselves take
ings, or not: then, those of God we must with Christ of
an inheritance yet to come. It must then seek the right
kind of remuneration, as it was by grace through faith
that we were born into Christ’s kingdom. So is that we
must live by faith on the Son of God. And the
evidences of the new birth are also the evidences of the
new and continuous life. In brief, if we are having sin,
that loving God and keeping his commandments, it is good
and proper evidence that we are alive as Christians.
So that he that believeth is is believing on the Son of God
shall never die, and no one is able to pluck him out of
the hands of his Redeemer, for he draws his spiritual
every from a lively faith to stilly Redeemer. This faith
must be an active principle, one that encourages a
man to close constant intercession with Christ in prayer.
One that makes him conform his will to his will—one that

Makes him imitate Christ in going about doing good as
the first opportunity, one that enables him to bear a cheerful
front to the storms and trials of this life; but one especially that
gives a bright hope of one day occupying a mansion that
Christ has prepared for him in heaven. This hope which
springs into being as soon as I was born again grows brighter
and brighter, and ever newer, the longer I live, thereby in
acting with my own blessed Saviour.

St. Peter says, "Blind as I was, God and Father of our Lord Jesus
Christ, who, according to His abundant mercy, was
called in again unto a lively hope by the resurrection
of Jesus Christ from the dead, to an inheritance incorruptible
and undefiled and that fadeth not away, reserved in
Heaven for you, who are kept by the power of God through
faith unto salvation ready to be revealed in the
last time." Wherein ye greatly rejoice, though now
for a season (if so be) ye are in heaviness through
manifestations of God, that the trial of your faith
being much more precious than of gold that perisheth
though it be tried with fire, might be found unto praise
and honor and glory at the appearing of Jesus Christ; whom
having not seen ye love; in whom, though now ye
see him not, yet believing, ye rejoice with joy unspeakable
and full of glory, receiving the end of your faith, even the
salvation of your souls." (1 Thessalonians 1:10, 12)

This is to be brought unto you at the revelation of Jesus Christ.
By this we learn that Christ's resurrection for Adam's own that our hope - our Christian hope - is an essential principle implanted in us by the fall of God's Spirit that is looked forward to a real substantial salvation which is already prepared and held ready for those who have this hope. That final salvation, from sin and its miseries, comes through the power of God acting in giving sustaining our faith - that it is our privilege to appropriate Jesus to him ever, though we have not done him but that a heavy heart is no certain sign that we are not in the way of salvation, for, with a view to our future good, and to the praise, honor, glory of our Heavenly Master, we are subject to manifold temptations. Herein again, is a good test of our disciple's faith, if we endure these trials, as good soldiers, without murmuring. Such endurance speaks to conscience of that Christ has done something for us, that he is ready for them.

I have heard some contrasted Happy with distress and will speak little upon this subject, for I have no idea that any person in this community was already prepared upon that utter misery of soul denominated despair. Though I believe that very many have good reason to despair of salvation, unless they hearken to the voice which is continually calling them to repentance: which is a hope good for foundered on a human heart of what solace is a hope in God's mercy. Repentance when we love & cherish the enemies of, and love the things God hates, and perseveringly reject all less offers & alle.
all his reproofs. What hope has the sinner in the mercy of God? What does he mean by dying & going to Jesus for forgiving his sins? What hope has the profane sinner in the mercy of God while he continues to take the holy name of God in vain? What hope has the child of God in the mercy of God while day after day he continues to escape the evils of the demon around him and turns not to the cross of Christ for help?

What possible hope can the self-righteous man have whose self-satisfaction complacency saith God is not as other men are?

What hope for the man who is trying to earn his way to heaven on his own way, subscribing the terms & conditions of his own salvation? Oh! What hope is there for any man who has no hope worth the having, which does not rest on the merits of Christ and which does not centre itself in love to God, love to man?

My friends, have we the Christian hope in us? Is it sure & strong like an anchor to the soul? If our minds think to answer yes, happy are we. If the hope is hickering, let us give diligence to make one calling. With sincerity, by strengthening our faith, by adding to it virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, the brotherly kindness Christ for the...
Scripture answer us if we have these things we shall never fall.

If you are not without hope, with the active help of the true Christian, then I entreat you not to delay, but to go to work at once to lay the foundation of it. Learn at once how to love God and keep His commandment. Now is the time, begin at once. Go to Christ in prayer, say, "Jesus, I am without one plea, but that the blood was shed for me! Lamb of God, I come!"

Believe there is nothing more profitable to the Christian than a clear knowledge of his sonship by adoption, i.e., that he has actually been received and enrolled among the children of light. So use then my dear friends, in the midst of all our faintness and weakness, raise the eye of faith and fix it on Jesus, and set us from day to day highly the test of discipleship, that we may have a more well-defined hope of Heaven within us. Then burning shall we bear much fruit.
The subject of this lecture is prayer. I have already delivered several sisters discourses on other topics.

Prayer, having assumed the form of the character, has, the necessity, urgency duty, or prayer. But as there are frequently many doubts and misgivings on this subject, I shall now direct the thoughts and blessings to be secured through this channel. This alone I will invite your attention. This evening to its brief consideration.

First in order to understand each other let us consider upon the generally received & acknowledged meaning of prayer the word prayer. Grundy's definition is: prayer is "the expression, of our desires, to God, for things lawful & needful, with an humble confidence, is obtaineth through the alone mediation of Christ, to the presence of the Father, with the power of God, in either secret or vocal, ejaculatory, or occasional, either private or public, for ourselves, or others, for the preventing of good things, or preventing of things evil." Accepting such as the meaning of this expression, this regard it first as a duty. It is a duty, because our Lord & Saviour express it as such. In his exhortations & precepts he requires this discipline to pray & in his practice he enforces the precepts by an imitable example. If words of slander are raised against you, if your good name is aspired to, and you are falsely accused, if you are wronged and persecuted, listen to the words of the Blessed Redeemer: "Pray for them that despitefully use you & persecute you. You are not commanded thus. Return slander for slander, revenge for revenge or give as good as in kind, & thy enemy love your enemies. Bless them that curse you, do good to them"
Next take you and pray for them which despite unto you ye persecute you. When overworking his disciples against the adversaries Hypocritical prayers he does say pray not at all but enter into the closet and when they shut their doors pray to the Father which is in secret. Again when he continueth against vain repetitions & tell them they will not be heard for their much speaking for this is the manner of the Heathens. He does not do pray not at all but he goes often to hid on to tell them the manner they should pray not that they come to our these remote always but that they empty catch the true spirit of prayer. So you understand remember how Jesus at Gethsemane was exceeding sorrowful almost unto death, how he separated himself from his disciples a little space & fell on the ground and prayed. a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed. a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed. a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed a little space & fell on the ground and prayed.
and the church had charge of his estate, for he was a man of much wealth. He also gave an example of humility, for he did not consider himself above the other Christians. You remember that he was not unique in this, that he was subsequently cured of a disease and walked again.

The church of Jerusalem was also active. They remembered Christ's teachings on love and forgiveness. They met together in a certain room in Jerusalem. What did they do? They ate and drank and were merry. They were fasting and mourning for Christ. They were commencing with each other. But principally, they would judge for communion with God, for they were gathered together in constant prayer and supplication. They read the Scriptures to them, showing them how that God should act, that he was to be the good shepherd, that another should take his bishopric. So they decided to address another in his place. What did they do? They chose two men who had been with Jesus from his baptism by John the Baptist. One of these men was called Matthias. Then they prayed, saying, 'Thou, Lord, which knowest the hearts of all men, shew whether of these thou hast chosen.' Again Simon the astrologer was commanded to pray. And perhaps the thought of his heart he forgave them, for he desired to purchase the power of the Holy Ghost with money. After that, he was afraid, though the apostles did pray. The Lord was pleased with the prayer. The apostles did pray for, for a woman about the prayer, for a minister of Christ should pray. He himself continually prays for others. He prays against the coming of evil, that there may be abroad.
4

ays the pray always for you. He wills that men should pray every where & always. If we search the Scriptures, my friends, we shall find that the people of God, those that were really truly the faithful servants, were often found in prayer. They prayed in joy & in sorrow, in prosperity & in the midst of adversity. And now at this present day show us a man of an humble, pious, prayerful spirit, and I will show you a man who is ready to every good work. Nor work these the religion of liberty undeterred. Shew me a man who never prays or who is taken in prayer. I will show you a man whose child thou art. A man who knows little of the goodness of the Heavenly Father. Who understands little of the beauty, grandeur, greatness that lighteth the "Street of Life."

Prayer is a necessity. Noises almost involuntarily from the heart as the approach of evil changes and is the true weapon of every man who lives in peaceful times and troublous times. This is pain that all do not understand the true & true God. But thou when thou wilt, thou wilt find no Nation on the earth where prayer is not common. The language that is present in English, I will continue to say, when a word of its operation is not need. I need will give you an assurance given by the Rev. Dr. Goodwin. There was a celebrated poet who was an Actuary, or at least prepared to be so. According to him there was no God. Very strange (informatio) indeed! Yet this man believed (if it is possible to believe) that Britain's Magnificent Temple was built without an architect, his flowers of glorious beauty never
Words without a painter, and the intellect.

Machinery constructed without an intelligent mind. According to some, there was no God — the belief in a God was a delusion, a farseeing superstition, and religion but the sheer foolishness of a imaginative priesthood. So he (believed) when (at certain) hour sailing across the stormy surface of the Atlantic Sea. But the scene changed, and with the scene his doubt. The waves began to break upon him, and the deep with their angry noise and as if to astound him at the God-destroying man, "lifted up his hands to high." The storm increased until the ship became unmanageable she drifted before the tempest, the terrible largo broke ahead! was born here; how they trembled to see death destined on the broken reef waiting for the poor! A few moments more and the coast came. They all landed in the desolating sea. No, they were saved by a singular providence. Like the opportunist. Players which in the Christian's experience prove to be blessings. The arrow which flying forward on the horn broke came on a Such Mountain volume as to float them over into the safety of deep and safe ground. But the man jumped a companion of the other one who stood in the prow had been taking his last vigorous look of heaven forth. They turned his eyes down upon the deck. By and among (three) who talked their birds of prey and the Virgin. He saw the atheist prostrated with fear. The tempest had blown away his fine calm speculation. Like so many others, and he was on his knees imploring God for mercy. In that hour, in that terrible storm, Nature
now in her might - an act of her superhumanstored
the claims of religion. I know it to be 
with the South Sea Islands - a life that I am feeling 
myself quite the opposite, quite good, with ask
me to show him the use of prayer - He can no use in 
Acquiring God because God is omnipotent, we are in following 
of evincing Christ's way of seeking not living - but hence 
God knows what we have need of before we ask
him. Why ask? To your God the God of Nature? Yes -
The. Only plant - you know that, you know yes. Why any
ask do you not fold your arms & clear your labor
for does not God know what you have need of. He
tells the gentle rain - your lights, walks & sandbarm the
living plant. Can you not trust in him to plant also?
The command to pray. He blesses us when we pray
things come to us when we ask in earnest & in sincerity
things which we prayed for. The same he will come
when we cease to pray - I wish to tell another
anecdote - When we sufficiently answer to our real
danger we would not stop to ask. We use of prayer
The author says I know one who while wandering along
a lonely rocky shore - stepped as fast into a rocky
crevise. He could not withdraw his imprisoned limbs -
There he set his back to the shore, face to the sea. Above his
head seaweed & shells lying before the deep. I too came
saying that when the returning tide comes in it will raise
him inch by inch, till it rears over his head. Seize up for
help? I desire mean stream of asking such question? Some
help? Does any man dream of asking such question? Some
heard them. But Oh! now we elevated to the distant coast
now his sturdy body as his yards swung round
she sent off on the other side! Now Victory sounded
 high above the roar of the breakers! Now he learned
With the standpoint there living, as wondering at this
introduced on her lone domain. She turned her head 4
shrieked back his thirst! Now, negotiations of help
from men returned up his face to heaven and cried
pity to God! All this is known to God above, but as
seen as there was a terrific struggle, so seen while he
wrote that the waters rising inch by inch, these ones
were last, till the womb swelled up to washing the dying
prayer from his lips. Both over his head with a
smiling-though-mourn. That is for us my friends let us
remember though Satan may have bound us hand
and foot, we will not later that poor man cry for help
in vain. For though we sin he or5 shall they can
be made while we know, though they be like criminals
they may be made like wood. We must pray and we
pray until the Lord He will answer us and send help
from above, help us.

Now let us consider the subject of prayer for a few
moments at our privacy. Should the Secretary of
War, send a letter or who are holding a document
sealed and signed informing us that the Government had
determined tocourts us with an important
command if we would notify him of the acceptance
of the same. It would be in the first place be our
duty to reply at once, but considering the nature
of the communication, it would be our high
privilege to acknowledge the receipt some days
before the command is delivered. Here then as have
so many instances, where duty is a privilege. Now,
suppose you are a sinner, you are meeting in the arms of this
A. This enemy—Suppose this chain begins to weigh you down. You begin to look about you earnestly for a way of escape. You have been trying in vain. It may be to get away from here. But he is too powerful for you to contend with. He entices you with his false strong words, urging you to increase your power to resist him. He stems up your passion to fury and you can't restrain them. He leads you to evil thoughts and feelings. You can't help it. The husband your call comes from your God upon your fellow and your moment resolutions fail you. You find yourself powerless going down down to the hosts of wickedness without being able to cling to anything. Just now a message reaches you from Heaven. "Howsoever shall call upon the name of the Lord shall be delivered?" Whether you call in a duty or a privilege to call upon the name of the Lord if you could still see your tongue would not your lips be like the reed. God has made to run a stream? or like the blind man, has those sons of Deuce been found on me? The blind? The Lord, says first have heart and the grace of the humble. Their daily prepare their hearts. They will come thine ear. The God will hear. I will call upon the Lord. He is worthy to hear and stand. The Lord is over much enemies. Loosing a morning & at noon will I sing a lull about the Lord. Hear my voice. It is good for me to draw near to God. Thou Lord art good & ready to forgive transgressions in many unto old things that call upon thee. In the day of trouble I will call upon thee for thee.
I will answer me—The Lord is righteous to all them that call upon him. He will hear them in truth. How shall all these delightful things come true? Would you stay away from the throne of Grace? It is a privilege to pray. May Heaven or earth

a multiplicity of privileges. When a sinner repents,

I go to Christ, trust myself in his feet and pray—He hears me and forgives. I ask him. He gives me a new heart and a right spirit. I forsake my place as I try to obey him. The suns and the light of his holy Spirit to guide me. I go astray, get out of the path. I look up to Christ. He forgives me. Now set my path. He is faithful and just of forgiving me. I ask for joy when I am cast down. AMultiplier of heart wells up in my soul

laughs to joyous within me. My faith is much

preserving. I ask for more and it becomes stronger. My hope of finally reading the immortal theme of being

embraced by my Redeemer grow sweet. I pray for

more. My heart mounts up to the Aaron's strength.

I pray for charity. Yes, the love that Christ impresses

to dwell in the soul. A ministry to all. Not

this man who will turn to God and pity this fellow in

true. My Saviour gives it me. He helps me, sustains

me with infinite patience. Lord thy neighbours I can

my enemies and all on answer to forgive. It is

not them a privilege to pray? Oh! my friends,

sweet indite in the communication of the heart with

Christ. First, truly to anybody or anything truly

piercing away from him. And it is by forges that

you can approach him—By your love, in your bid
as your work. When in the crowd or alone, if a
mother calls, hear the words. My Saviour! and it
is a prayer. Lord, Lord, have mercy on me, the needy one; it
is a prayer. Thy kingdom be come. My Redeemer wrought
receive me to glory. Now can your prayer be heard-
when Christ is your friend, you will delight to
be near as a child delights to go to his
father with his little wants, sins & troubles.
Jesus took not suffer little children to come unto him
& forbid them but, for of such is the kingdom
of heaven. Let us then receive in all simplicity
the words of our Lord. And all things whatsoever
you shall ask in prayer believing ye shall
receive. Ask ye shall receive that your joy may
be full.
Let me urge you my friends to be specific in prayer, to
think upon the things you most want before you enter
your closet, and ask for them trustingly. To you desire
the salvation of a dear friend, go to the Lord and ask
continually until your answer. If the opportunity offers
to speak a word of persuasion or comfort do that. If
you are a single & childlike sister, and feel lonely,
everyReach hunt or cold decline remember your support
sent. & know that the brings about good by your struggle
pleads as he did by his own. Often when you are
ready to give up in despair, his blessing has already
commenced.
John VIII 31 and 32. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

I. The Word of Jesus. By his word to understand the whole doctrine he came to teach. This doctrine is sometimes enunciated in a single sentence and sometimes expanded to embrace the rich store of specific precepts and precepts, which are for our instruction and encouragement. In the very chapter Jesus says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Had his hearers fully understood this brief sentence, he would not have said to them, "Why do ye not understand my speech? Even because ye cannot hear my word." Jesus' mission was salvation. His very name signifies salvation, so that when he spoke to the woman of Samaria, he said, "I that speak to thee am the Saviour." He comprehended this word in the one sentence: the very essence of the revelation he had to make. Thereafter thought that single chapter in the New Testament contained the whole plan of redemption. Then of light is so true that to teach of the Bible, or small portion in a tract may be sufficient to bring a enlightened soul to the knowledge of the
We can trace upon the work of Jesus as applying to the great truth enunciated in his own name, or to the many simple declarations he made of himself. But more perfectly in the connection or on considering it should doctrine we extend it to the whole gospel of Christ. This embraces when believers now living are addressed, all that they are required to believe and to practice, which rests upon divine authority. There is another injunction of our Saviour to his followers much like the text in sentiment: "continue ye in my love." This injunction Jesus explains or rather he shows how it can be kept in the next verse: "if ye keep my commandments ye shall abide in my love; verily as I have kept my Father's commandments, I abide in his love." Now if we can obey the commandments of Christ we shall continue in his love, both because if we continue in his love we shall not fail to learn and keep his whole entire word; so that to continue in his word, to continue in his love amount to the same thing in practice.

If ye continue, this implies something for the believer to do. He was obliged to exercise trust when he came to the knowledge of the truth. Now he must continue that trust. He may think while his heart is being warmed from the influence of a new love, that his heart will fail to heart that the One who has given him so much.
joy. But experience shows us that the more he is guilty of
the sin of unbelief, the more he will doubt God's work. Particularly if he
has come to a resolution to do it, and is not seen to fulfill it, he will
be likely at times to doubt God's work in his own behalf, and
in the outset, especially so if he had a wrong idea of the nature of Christ's
work. For example, suppose a man thought the religion of
Christ to consist of continual ecstatic joy. At the close of
the first months of his new life, he finds he has no great
realization of joy. But perhaps a kind of languor has seized upon
him. He is unable, by the remotest exertion in public worship or
in his closet to regain his early feelings. He will surely doubt
the work of God; perhaps the very reality of the religion of
Christ. Nor does this mean that joy is a fruit of religion, and if a
man continues in Christ's love, his joy will remain in him. This joy
will be full—but or will not just the fruit of the tree, but the tree
itself—for the tree may exist, and may be bearing fruit though
not in such abundance as was anticipated. It may need cleansing
from various insects, wild vines may have entered every limb,
may be trouble by the branches. Or read that the fruit of the Spirit is
love, joy, peace, long-suffering, gentleness, goodness, kindness, temperance,
so that it would not be a fair test to apply, but one of these
determines when we can resort to so many. In fact if a man did
not show for anything but for joy, and neglected to exhibit
the other legitimate fruits of the Spirit, it will be no wonder
that he comes to doubt the work of God in his own heart.
How then says one, can I guard against unbelief? My answer
is by continuing in the word of Christ. As was intimated, this
requires you to do something. Should a man be called by the
President to execute an important commission, he would
first seek to understand what rules were to govern him. To
what was left to his discretion. So the servant of Christ
must studiously ascertain what are subject or not the
requirements of his Master. Now this is not the task of an
hour or a day or a year, but if you press through a
man’s entire probation. There are specific commands
that call for instant obedience, as the commandments of
the Decalogue which continue in force, though
they are less burdensome to us who are enabled to keep
them by the help of Christ; and by the baptism by water. These
the young Christian will learn to try to keep; he will not stop
here, but will study the Word of God, prayerfully to understand
its spiritual import. He will take the ten commandments and
examine them in the light that his Saviour丟《upon
them. They will prove to be as keen oracles of outward obedience
will
also
put into the innermost thoughts of the heart. The Christian
must be diligent with his Bible if he wishes to continue
in Christ’s word. He must continue to learn its lessons of wisdom
as long as he lives.
Again, he must never cease to pray. Our Saviour says, men ought
always to pray, not to faint. The Bible is full of examples of praying men and of promises most precious in answer to prayer. It is the only way to a proper understanding of the Holy Scriptures to come to them with the light of Christ by prayer. Now to continue in Christ's word demands a constancy in prayer. Few may have an erroneous notion of prayer. He may think it consists in the formal repetition or regular occasions of a formula which affects his practice about as much as the whispering of the wind. Or he may think he can never pray unless he is on his knees or in some regular attitude of devotion. Formal prayer must be habitually observed. Three times a day let him fall on his knees like Daniel, but to continue in Christ's word, prayer must be as constant as his breath.

A young convert told me not long since that in answer to a curse from an associate a curse was hurled back. Then came the sorrow, the doubt of God's work perhaps, to the suspicions of other Christians that the individual had been playing a part. Now had the correct continuance in Christ's word, the answer to the curse would have been a prayer.
something like this: "Oh God, strengthen me to govern myself and bring
my enemy to the knowledge of the truth." The blessed Word
days for our instruction, "Rather forgive them they know
not what they do." The martyr Stephen prayed in the
very face of his murderers, Lord, "lay not this sin to their
charge." If we strive to continue in the work we must have
prayer and not despair, but be ready for every trial.

Another young convert told me that he was struck in the
face and told that he was a church member, this was he
dared to fight. He was doubted only once, but he turned
it away without reply. In so doing he imitated his
Blessed Master, who was opposed and afflicted yet he opened-not
his mouth. This convert had learned these words of Christ: "Love
your enemies, bless them that curse you, do good to them
that hate you, pray for them that despitefully use you and
persecute you, that ye may be the children of your Father
which is in Heaven; for he maketh his sun to rise on the
righteous and the good, and sendeth rain on the just and
on the unrighteous." I have noticed two little children at play, where
one hurt the other. The latter would immediately run to his
mother for sympathy. So should the Christian resort to
Christ instantly, in the face of every enemy.
or from within? To continue in Christ's work demands growth in grace and in knowledge. The sources of knowledge are God and the Scriptures. Experience, prayer, and the source of grace is the living God and the channel wherein it comes to us in prayer. So that I would give these practical rules for continuance in the way I search the Scriptures, I seek aid in constant prayer and stand up to your conviction of truth in practice.

"Then are ye my disciples indeed." A disciple is a learner. In the case before us Christ is the teacher; the Christian is the learner. The scholar seeks his teacher. But when he finds him he does not go away satisfied. Proclaiming the fact that he has found the teacher, he continues with his teacher and learns lessons from him. So to be Christ's disciple indeed we must sit down at his feet (i.e., with an humble spirit) and listen to his teachings. This teachable spirit is a good mark of the true disciple. The pretender will assume to know much; his assertions will be dogmatic in the extreme. But the true disciple will ever be unassuming in regard to his own attainments, and while confiding in his teacher he will be distrustful of self. I do not
mean that he will have his positive ideas of God.
For whatever of promise or duty, God has made
known to him - that knowledge is his. It may be
clearly set forth, but every recreation display is
infitting a true disciple of him, who said, "Come
and learn of me for I am meek and lowly of heart."

"He who shall know the truth."  

Since Christ is the embodiment of all truth, it is the
teacher. It follows that the disciple will know
the truth for Christ will reveal it to him - in
what way? The Bible is already in his hands - it
contains the revealed will of God. Prayer is always
at his command. It will ever bring the illuminating
power of the Holy Spirit to assist in opening the
mind thereby to understand and apply that revealed
will - so that we may answer the question in what
way? By the Bible and prayer Christ's truth is made
known - not by occasional or spasmodic use of these
means, but by continuing in the word.

"And the truth shall make you free."  

It is one of the many deceptions of the unregenerate heart, to
look upon the religion of Christ as a bondage - grievous to
be borne. Many arguments are used constantly by disciples to
show the contrary but the sinner is never convinced
of the real freedom of the true disciple, till the burden
of his own sins has been removed. There are several
Causes of this error. The sinner is accustomed to self-indulgence. When he attempts to break loose from one bad habit or vice to grove himself in his indulgence, it costs him strong and sometimes painful efforts. It is said that very few drunkards ever so thoroughly reform as not to return to their cups sooner or later. Every partial reformation is hard. The logical mind then expects of partial reformation in time how much more difficult must be a complete reformation of sin. The answer to this is plain to the faith, "by faith are ye saved! What else do you see? it is the gift of God." The favor of God granting you a living faith in Christ accomplishes what is absolutely impossible to you in your unaided strength. I met a young man who told me he could not break off from a bad habit of long standing. I told him I did not doubt the truth of what he said, but if he would seek the aid of God's Spirit first, he would be enabled to break up every old habit.

As the apparent life of the true disciple is one of great self-denial. In the sinner he seems to forgo every thing that makes this life endurable. The answer is that in proper self-denial is found "joy" and "enjoyment." By alliance with Christ all earthly sensual pleasures have become distinctive and their places have been filled up with
innocent recreation. A further false impression prevails, because of the sad look and sudden doings of the professing followers of Christ. If one was going to walk from Savannah to New York and instead of following the road he turned aside to climb the fences, walls, 9 often fought his way through the thick woods, he would be likely to present a sad appearance. Such is the lamentable course of too many who are journeying towards the heavenly country. They suffer themselves to lose the straight and sure way and are therefore won away with struggling through the thicket of sin. But a sad look is not always to be attributed to such causes as I have named. A Christian may be greatly burdened with other sins, for example, the mother who is yearning for the return of a prodigal son; the husband with a wife far from God; the wife with an ungodly husband; the pastor with souls dependent on him for guidance, one half or more having no thought of or care for eternal life. He will hear sights from them. Wbole them in deep thought with a sad expression of countenance 9 often in tears. They may have something of the feelings of their Master when he said to Jerusalem: Jerusalem, Jerusalem, Jerusalem, How that Killeth the Prophet, and Destroys them that are sent unto thee, how often would I have
gathered, stay children together, even as a hen gathers her chickens under her wing and yet would not. Behind your house is left unto you dedicate. The summer cannot understand this, because he cannot understand the effect of Christ's restraining love. The coal may be an abiding peace, yet deeply yearn for the salvation of others. Children of young persons whose hearts are gay. When one's sorrow has made an impression look upon tears as the indication of grief, but they tears are often the expression of the deepest tenderest emotions. When your mother weeps at your return, it is like the gentle shower before the general sunny smile of joy. When the true disciple weeps it is often for love than for sorrow.

But provided the Christian did not have so pleasantly a life then know in the same line, still the blessed promise holds good to him if he continues in Christ's word. The truth shall make him free. Free from the bondage of sin; for he will sooner or later gain the victory over his near certainty when he gets to the promised land. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away...
overcome: To shall inherit all things; and I will be his God. He shall be my son. No man can be free until his own will has been brought to move in unison with the divine will. At first you may say let me be free from the control of God’s Spirit & I can do as I please, but to be free from God’s control is to be completely subservient to Satan. There is no middle ground. There is no way to throw off Satan, but to put on Christ. Under God your soul will expand & you will be a blessing to yourself, to your family & to your people, but under Satan your opinions will grow narrow, till you will become a curse to yourself & to all others who are not warned & repelled by your suicidal course.

Your preacher has long been a witness to the truth of the words of the one - the Lord & God. Christ be understood by everyone.

1. He loved an alluring trust
2. Love - long suffering, gentleness, goodness, temperance
3. He wrought always prayer
4. He was a discipline under
5. He came to a clear knowledge of the truth
6. The truth has made him free
Math. 13: 45-46. Again the kingdom of heaven is like unto a merchantman seeking goodly pearls; who when he had found one pearl of great price went and sold all that he had and bought it."

The kingdom of heaven in this parable is specific, referring to the kingdom of grace in the individual soul. When the Pharisees asked where the kingdom of God should come, Jesus answered, "The kingdom of God cometh not with观察：Neither shall they say to me, lo, Lord, here is the kingdom of God: for behold the kingdom of God is within you." I understand the kingdom of heaven in the parable to have the same signification. VII. The spiritual activities in operation in a soul inquiring after God, wisdom or salvation, (i.e. to satisfy in some rational way an inherent longing for true wisdom, knowledge, love and much the same meaning with directions). Then activities are figured by the merchantman seeking goodly pearls. The soul in the end finds a pearl of great price and makes every sacrifice to obtain it. When the pearl of great price, which our Savior so emphatically values above other pearls, is the child of God very well understands. It is called in Scripture the living water of which a man that drinks
Shall see no thirst. It is the bread sent from Heaven of which if a man eat he shall live forever. It is gold that has been tried in the fire by every suffering disciple of Jesus. In the precious purchased gift bestowed on every believing soul - with these remarks in explanation of the parable and its application to the soul let us dwell upon it in detail with a view to see its adaptation to our personal events.

1st It is applicable to a sinner out of strictest. The merchantman is seeking goodly pearls. So are many sinners. Knowledge in any of the departments of science is a goodly pearl; he that loves to develop and train his intellect in order to understand the laws of mind or of matter has undertaken a good work. The physician who studies the human frame work in order to alleviate human suffering or to a blessing to his fellow man - the artist who studies to portray the beauties of nature to depict action life manners of the instruction, enjoyment and destruction of property, the historian, the poet, the philosopher, all these and various others may be seeking for goodly pearls - they are doing so if they are sincerely trying to do duty and are aiming to secure those things which will benefit their families, their friends, their neighbors, their country or the world. Surely knowledge with system is not goodly, nor is...
In the land with constancy, for they that will be rich, fall
into a temptation and a snare. Yet money is the instrument of
good, and those who seek for it or seek for it with a view
to do good with it, are seeking for God's needs. But
besides them the soul that is true to its instincts, feels the
voice of God within will seek to fill a deepest void
that is within - this man will search even in the darkest
and gloom of a sinful heart for rest, for peace, for
wisdom. All sinners do not thus aim upwards, for
in the parable of the hidden treasure. The kingdom of heaven
is likened to a man who finds a treasure in the field without
the mention of his seeking. He seems to have come upon it
spontaneous, as if by accident. This occasioned his joy. Those who seek
Christ and those who find him without seeking and rejoice in
their unexpected blessing seem to embrace all sinners who
come to a saving knowledge of the truth. I think a sincere
person may find Christ without seeking, efforts in his part to do good
or get good. But there is the encouragement in the parable
to those who seek. Many a sinner awaits with his fast
deep in the mine of sin, waits for some extraordinary
or miraculous interposition of God in his behalf, he may
chance have salvation descend upon him like the dew, but?
In our condition in paradise in this extremity—let him seek goodly pearl. The will be more likely to find the pearl of great price. Above all seek for that pearl directly for you are hidden to seek first the kingdom of God this righteousness.

1. Let us again advert to the pearl of great price. The ancients regarded the pearl of immense value. The pearl of great price is above all the rest in value. Its value must be determined by what it cost, for the man spent and sold all that he had and bought it. Learn from this thoughtful lesson, that you must be ready to give up all things for Christ. You must bring your house, your lands, your money, your wife and children. You must hold back nothing. This pearl is worth them all. So you ask if I must desert my home and all. Yes if your home and all stand between you and Christ. Depend upon it after you are his he will give you a stewardship. He will not let you be idle. Many a man’s proud head stood between him and Christ. Hundreds times from obtaining the pearl of great price. Every earthly good is made use of by the adversary of souls to entangle them.
from God. He promised wealth, honor, power to his followers and endeavored to convince them that every thing worth the having is derived from this source. But remember you can not buy the Pearl of Great Price and other pearls which are good in themselves, become worse than worthless if preserved in State to him. But when upon the rich, rich everything. even life itself if need be for Christ. You will not secure the pearl if you offer but half your heart. Should you be permitted to find the pearl, its richness will so affect you that you will count all things but loss for Christ's gift. Its glorious beauty will call forth the warmest love of your heart. You will sing a love Hallel - you will be free yet effectually constrained to a holy purpose - a purpose to keep the gift, a purpose never to forfeit your little to it.

3 When in seeking for the salvation of their souls have misunderstood the purchase of the Pearl of Great Price. They have undervalued it. They have tried to see it by rigid feelings, great visions, self-inflicted punishments. They have tried to see it with money given to the poor, or in founding asylums or by personal labor and suffering. Regarding what they have given as equal if not even greater in value than this.
Mark. No true that it costs a willing sacrifice of every thing for Christ, but how seldom does demands an actual transfer of things good in themselves from the hands of his newly adopted child to other hands. Sometimes it is so if you prize a child to him he may take it to himself. If you become enamored of wealth too many may remove it; if you are in such power for self the will bring you low. Because whom he loves he chastens with sorrow every son be receive it. And yet he only brings to comfort others. He makes us poor to make him rich. He humbles thee only to exalt.

This the selfish title to all our possess which we have to give up. Perhaps I had better say a false title. For what do we hold that is not the Lord's. Everything in his temple included. This yielding up our false selfish claim, that we can hold things in opposition to God, is the title we must bring make.

The actual purchase money for the pearl of great price is then nothing. The prophet Isaiah shows us how to buy of Christ (Isa. 1). "No, every one that thirsteth, come ye to the water, and he that hath no money, come ye buy and sell; yea, come buy wine and milk without money and without price."
A man unacquainted with the Gospel plan of salvation might think the hid treasure or the pearl of great price was very cheaply obtained; but the humblest follower of Jesus can point to Calvary and say, there behold the purchase money. Jesus bought salvation for me by the price of the precious blood. Indeed there is just the interpretation of the parable on record, that the pearl signifies the heavenly blessings that the believer attains. The merchantman is Christ; who that he might secure that blessing to us and make it ours, though he was so rich, yet made himself poor, buying that pearl of great price not indeed for himself but for us. Though the may not in the natural teaching of the parable tell it suggests to the followers of Christ that other Scripture confirms, viz. that he should never plead his own merit, never count his own sacrifices or sufferings as weighing anything in the scale. Whether the rock, the pearl or stumbling stone the hid treasure the bless aren't figured only becomes his own by the gift of God through Christ our Lord.

Let us consider the preservation of the pearl of great price. It is natural for men to set great store by those things that cost them much; particularly when the costs in great labor or suffering
The man who has for many long years endured hardship to accumulate a fortune values it much more than he who inherits the same amount from a wealthy parent.

And he shows his estimation by the care he takes to preserve what he has got. Spendthrifts and prodigals are usually the sons of wealth. Now the value of the pearl how is obtained by us so cheaply through Ready finding & keeping by seeking for gems & pearls, are we not liable to undervalue what we get? I fear Christians do undervalue it. They do

so when they are unwilling to part with things that disgrace it such as uncleanness, impure thoughts & desires, keeping ignorance through vileness or idleness, intemperance in drinking, eating or speaking, impatience, censorial, unfriendliness, and a want of brotherly feeling towards brethren in Christ nor of care for souls and meekness in addressing which prevents the giving of money or personal labor or words to others.

It is not wonderful that the precious pearl becomes tarnished when bought up with all these infections & corroding substances.

They undervalue it when they try to hide it. You may seek some men often know them quite well & yet never suspect that they have a pearl of great price. They like such great pains to conceal it. They do not speak of it to their most intimate friends.
not learn to their wives or to their children. In the presence of others who express more joy at its possession they receive a disguised and sometimes a censorious silence. They do not urge the possibility of its procurement upon any who are without it. The fair conclusion is that it is ashamed of it or they are not such persons as chose of it. It may be that he has a mistaken opinion about the way of preserving their treasure as the man who received ten talents and when the Lord told him Lord’s money in the earth and certainly he undervalued his precious gift.

The consequence of undervaluing the pearl of great price is not confined to the delinquent Christian who does so. By his example of influence he leads others to do so. The fellow sinners. The sinner must of necessity undervalue the pearl, but the inconsistency and misconception of those who profess it makes him despise it. The consequence is fatal. For he will not seek it or will reject it if offered to him. Let me then urge a higher appreciation of this precious gift of Christ upon those who have the glorious privilege of holding it. Add to the love that contains it knowledge, patience, temperance, godliness, meekness, charity. These will not tarnish that blessing which is the pearl of great price; they will brighten it, they will beautify it, so that the possessor need never be ashamed of his gift. He will not
seek to hide it from his wife or his children. From his fellow
Christians, nor from his fellow-sinners. On the contrary the
Teaching of Christ will be plain to him, where he says, "Ye are
the light of the world. A city that is set on a hill cannot be hid.
Neither do men light a candle and put it under a barrel, but on a
candlestick; and it giveth light unto all that are in the house.
Set your light before men, that they may see your good works,
and glorify your Father which is in Heaven."

"He was before us of
With the heat that Jesus bought for us by His death.
The pearl of great price. We can better appreciate its value, and
be better able to recommend it to the acceptance of Kim."

Even things intrinsically of little value become very precious from
appreciation. A book given by a mother now deceased, a watch worn
by a father now in the Spirit world, a portrait of a beloved
child own in Heaven. Such things are more than a trifle
sanctity in the heart of love. It enhances their value to dwell
upon the choice characteristics of the departed giver. This
principle is especially true with regard to the Great Gift of the
precious pearl. This from him who is at the right hand of God
Who look upon himself as humanity, who knew each one of us
and considered all our wants, who loved us with more tenderness
know, who procured for us, this indescribable, priceless pearl of salvation, at a terrible cost, beyond our understanding. How strange then may the principle of association operate upon us. How very precious every gift she has left us should be. If it cost you little, it cost Him that loved you an infinite price. Cherish it for his sake all ye that love Him.

Be assured, my friends, you who are unyielding in heart and mind that there is a j earl of great price. You may attain it by willing your heart to a testimony of God in his word, of seeing in his works and of the Spirit in his mission to you. Of the blindness of the pearl of great price, and every true child of Christ is ready to bear witness to it also. It is a safeguard here, an indispensable provision at the bar of God. May your friends, to commence the search. The words of Christ are, "Seek ye, and ye shall find."
Ezek. 18:30 - Repent, turn yourselves from all your transgressions.

My dear friends, my desire has been, in all my addresses on religious topics, to make them as practical as possible; and it is my strong constant wish, that many souls in this vicinity, which are inclined to practical religion, may become reconciled to God through Christ; it is my prayer that God will call to himself a people from amongst us and say hope, that many a one "within his heart of hearts," has felt the burden of sin and a longing man or less intense, to be free from the load.

Every man and woman who really desires salvation now, is ready to ask, is asking, the question of utmost moment: "What shall I do to be saved?"

Now remember when Paul and Silas were arrested how the prison-keeper fell down before them, after he found the prison doors open, and cried out: "Brothers, what must I do to be saved?" And you can also call to mind, how the people who were pricked in the heart during the discourse of Peter after our Lord's ascension, said unto him: "The rest of the apostles say, "Men and brethren, what shall we do?" The apostle's reply was direct and pointed: "Repent and be baptized everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and your children even as many as the Lord our God shall call." My friends, that reply of the apostle Peter is on record for us. Every immortal soul that
is. is to be, or can be, redeemed, must have fell, or must at some time fell, the solemn, the all important inquiry pressing upon it. "What must I do?" The immediate such the unanswerable answer to every inquiry is. Repeat: Let us then dwell for a little time on this word. Repeat. Eternal life and Eternal death brings upon the world. How pressing then is the necessity that the innumerable individual sinner we should understand its true meaning! What does it mean?

When I was at the Academy, I once violated an important regulation, was seen by an officer, and reported. After the first publication of the misdemeanor, you may well believe I was uneasy enough. I knew the severe penalty I was sorry. I had done what I did, really, heartily sorry for it. This was an instance of repentance, and in one sense it was genuine. But it was no more so than that of Judas, after he had betrayed innocent blood. He repented, was deeply afflicted and wished he had not done the vile deed. He would have made amends if he could, for the full misery of his position was upon him. For a petty sum, a few pieces of silver he had sold the Son of God to his murderers. He had a foretaste of punishment to come. Seen by those who had used him as a tool, jarred through through with an overwhelming sense of his guilt, without a ray of hope, he hastened to his doom, to fill up his cup of woe to the brim. In Judas' case and in every other such case, we have
I am in the midst of trying to understand the complexities of this situation. It seems that the principal factors are...
Sorrow for the wrong, and undoubtedly a desire for justification. The sense of sinfulness may be greater than in true repentance. The confession of guilt may be made and a willingness to inflict upon oneself with bodily suffering any penalty even the extreme in this life; and yet such repentance be unevangelical, even a favor of death unto death.

Such was not the Apostle's meaning, when he referred to repentance for the remission of sins. This repentance is pregnant with a sorrow that is on the threshold of remorse. It is like unto that burning worm that creeps into a man's heart sometimes and makes him misery restless, poisonous bitter, full of envy and hate. This is not that repentance unto salvation nor to be repented.

This latter, true repentance unto salvation, is what concerns us. My friends, it is a work, sometimes gradual and sometimes sudden and overwhelming. The trembling, shrinking fear of the soul when it first gets glimpses of its own guiltiness, and begins to taste the bitterness of coming war, is true repentance.

Though it may be its commencement or the introduction therto. The blanched cheek, the pale face, the tremulous lips give evidence that danger is recognized. That the wrath of the Lamb of God is feared, apprehended danger, this use the soul in its depths. It startles the sleeper, and the slumber. It makes the bold set their teeth more closely and the petrified tremble. Then is when real danger is near and real fear upon the heart. Then we are ready to look for help wherever we can find it. To call upon friends, in simplicity to ask, 'What shall
we do. Day after day we find ourselves violating our own sense of right—our own hearts we find deep roots of bitterness. We are conscious of uncleanness. We see the reflection of our base courses all around us; our examples and our erroneous precepts are mirrored in our children and our neighbors. We have cherished hatred; we have justified; we have been guilty of profaning God's name; and God's holy Sabbath; we have retailed scandal and been embittered with every ill.

What have we not done, Oh God, in direct violation of Thy holy law! We have disobeyed Thee; we have turned aside from rectitude and descended to Thy reproofs! When we come to realize this state of things, to get a just view of our soul and a real sense of our sin; to see that long suffering may have an end and that mercy so freely offered may soon be extended no more forever. We have reached the turning point. Now harden your heart, raise the banner of Truth, and you can soon laugh the hypocrites, heartless laugh, you can soon mock, and scoff as religion, and pity the illusions of human weakness. You may soon draw around you companions in plenty, for you are joining the hosts of Satan; friends!

But suppose this view of danger and if what befalls you there, begets a deepening sorrow, makes you hate yourself almost and begin to mourn for a misspent life, for opportunities for good deeds forever lost. Suppose you begin to perceive somewhat of heavenly mercy, hesitate
a glimpse of heavenly love. In the distance, suppose a desire to lay aside old things altogether and begin the new life is gaining upon you. My friend, the work of repentance is fairly begun; carry it a little further; become more and more sensible of your own unworthiness before a holy God; study carefully the character and mission of Christ, and Godly sorrow will be revolutionizing your soul. Link by link you will lose your self-confidence and be led to feel how perfectly sinless are your unfruitful efforts to get peace of mind. And then you can appreciate the sentiment concerning sin, "The more I strove against its power and felt its weight, and felt the more, till last I heard my Savior say henceforth I am the way." Let me now briefly present my view of repentance, practically considered.

1st. You are smitten in the heart and you feel pain or sorrow because of yourselves.

2nd. You get a glimpse of God through his attributes of mercy and love and you feel abjection at heart because you have offended Him.

3rd. You change your course of life, turning away from sin and turning unto God.

The prodigal son was so reduced as to feed upon the swine's food. He began to see his folly and regret his wrong course, on account of the consequences upon himself, which were already grievous. Night came.
be more than he could bear. The next thought of his 
father, whom he had deserted, and then, turned his face 
homewards to seek him.

Suppose now some one fails to apprehend me, and 
says, tell me plainly, just how to remedy, just what 
I do. I should very much reflect upon your ways. Think 
carefully; notice how the least sin is enough to condemn 
you, to render impossible your companionship with 
perfect purity, try to behold the Lamb of God who can 
wash away your sins, think how you have resisted, abused 
and grieved him. Hearken to his call and commence 
immediately to keep his sayings.

I presume it would be hard to find a person, who 
had not often been sorry for the omission of known 
duties, who had not been punished at times for having 
done some positive wrong or neglected some special 
requirements. But was he sorry because he had 
offended his Heavenly Master, or did his sorrow 
stem from the contemplated suffering done to 
his misdeeds? Has he abhorred sin, because it 
led him to return ingratitude for favor shown? And 
was he resolved to lead a new life if God will spare 
him. Have seen the adequate strength? If so, he is 
in the right path.

I trust my friends that repentance is not unknown 
amongst us and that many of us can understand the 
opposite when he speaks of that truly sorrow that 
worketh repentance unto salvation not to be repented.
[Handwritten text in a paragraph format that is not legible due to the quality of the image.]
I

but fear the number of the iniquities far exceeds
the other and that Satan has many strong adherents
in our midst.

Should we ask, of what use is Repentance? Why
call up the unpleasant past? Why give our help
to much pain? Let me answer by an inquiry—
If you had chanced to fall into a deep well, from
which it would be impossible to extricate yourself with¬
out assistance; Why those piercing cries? Why did you
afflict yourself so seriously? Your answer is, I feared
I should be left there to die; I wanted somebody to
help me to throw me a rope or ladder. My kind
Calls were the only means likely to procure me
relief. So repentance is the only means likely, may more
the only effectual means to bring you relief from
the dire penalty of sin, and prepare you for the
reception of the rich gifts of God. This I say because
Repentance is demanded in the outward. This what
our Saviour requires, what an unbiased judgment
formed upon our everyday experience would
accept to. For, suppose you make a law for
your children. If any one of them breaks it, he shall
leave the paternal roof and not return. One
obstinate boy has become guilty of the violation I
been punished. Suppose he has aggravated his wrong,
regretted continually on his parents, and murdered
such extremely vicious course as to dishonor his
his friends crept from under the breach. Now suppose he is arrested by some severe accident and confined in fear of a fatal termination. He begins to review the past in his mind, and to feel intense grief on account of his unnatural conduct. He is likely penitent. He writes you and speaks like the prodigal: "I have sinned. I am no more worthy to be called your son." To forgive me and let me come once more under your roof. I cannot rest till I am forgiven! How ready you would be to pardon: how quickly you would be reconciled with him! You would call him home as soon as possible, tend his wounds, and throw the arms of affection around him.

I know of nothing but repentance which can heal such breaches, or rather which have the way to such complete restoration of love and confidence. Such is the case between man and man. Between man and God, it is the means that opens the channel to salvation, the very means provided and what nature by necessity requires.

First let us assume that we all understand enough of the laws of God, to know that we are violating them. It has been doing so for years; also that we understand enough of the condition we place ourselves in, to admit without question the necessity of repentance; suppose the desire of escaping the just punishment due to our evil and common gratitude to God for his infinite goodness and mercy were sufficient motives to induce us to repent.
Suppose we have repeated in all humility: What results may we look for? Notice that in the whole work of repentance we do not deny the work of the Spirit of God. Without the grace of God, that is, the aid of His Holy Spirit, in every stage, this work would be simply impossible.

Various are the influences brought to bear upon the human soul to lead it to a genuine repentance and manifest the motions, but we shall find in the heart in the union of self-altering and sovereign, a desire for relief for forgiveness. If you meet a friend whose heart is burdened, who feels almost utterly lost, who returns over a bad past life and is ready to cry out, “God be merciful to me a sinner.” You can perceive at once. The desire for pardon is uppermost. It is strong in the bosom. My friend. The first result is this desire is acceded to; his sins are remitted; the pressure upon him is removed. He is free and hope begins to dawn. He has been a subject of God’s grace, but now so he is, if possible, more than ever.

If his longings and thirsts after righteousness he will be filled. He is now at the threshold of an open door. He can enter. His path is plain before him. He can go on.

God confers the grace to the broken heart. God will adapt his mercies and his gifts to all his needs.

The new necessities. Now willing now he is to do his duty how conscious to obey his Heavenly Master. He will gladly obey every expression. He not in the visible Church of Christ already, he will seek to be baptized and go on to unite with the people of God. We will with gladness be ready to
go to the table of our Lord and partake of the sacrament
in remembrance of him. He will not omit to ask forgiveness
for omissions & commissions in regard to duty. The
Holy Spirit will be a rich, a precious gift to him. It
will be a witness to him that he is a child of God. It will
yield these fruits, which are the gracious benefits in
those in whom the Spirit streweth and worketh, and
cause good proper acts to flow from them as naturally
as the true fruit doth its fruit. The fruits you remember on
love, joy, peace, long-suffering, gentleness, goodness, faith,
meekness and temperance.

In Ephesians, the apostle comprehends the fruits of the
unifying Spirit in these three things, goodness,
might, wisdom, and truth. Let us return to our theme.
You ask are such graces the fruits of repentance?
I should say no, but repentance is the gate to the
venerable or rather more properly the key to the gate. To
repose ourselves let us turn to some of the blessed
promises touching on the subject of repentance: If
my people which are called by my name, shall humble
themselves and pray and seek my face, and turn from
their wicked ways; then will I hear from Heaven and
will forgive their sin." The Lord your God is gracious
and merciful and will not turn away his face from
you, if ye return unto him." Turn ye at my reproach;
behold, I will pour out my Spirit upon you, I will make
known my words unto you. Let the wicked forsake his
Way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon." "Have I any pleasure at all that the wicked should die, saith the Lord, God, and not that he should return from his ways and live?" Repent and return. So iniquity shall not proceed from your midst. Cast away from you all your transgressions, yourselves from all your unrighteousness. Whereby ye have transgressed and make you a new heart and a new spirit, for why will ye die? again, turn ye even to me with all your heart and with fasting and with weeping and with mourning, and rend your hearts and not your garments and turn unto the Lord your God, for he is gracious and merciful, slow to anger and of great kindness." The passages I have quoted are from the prophecies of Jeremiah, Ezekiel, and Joel. Now let us turn for a moment to the New Testament. The apostle says, "Awake thou that sleepest and arise from the dead and Christ shall give thee light." Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." It is enough: A. How many of us already understand what is meant by repentance and what is the necessity thereof. Christ has opened the door, so he is calling us. "Come all ye that labor and are heavy laden and I will give you rest." Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls; for my yoke is easy and my burden is light.
All need repentance. The professing Christian is not exempt, he especially needs to repent, for he stands before the world as the follower of Christ, and the world judges the blessed religion of Christ by him. Oh! repent, my Christian brother. Think of the by ways and side stalls into which you have carelessly wandered, away from the Beloved. Think how great have been the riches of his grace and how poor, how cold have been your returns. Christlotheth the lowly and the contrite heart. Renew your covenant day by day. Turn unto him with all your heart, and he will bless you.

O sinner repent, repent, before the master passeth not through the door, before it is forever too late. Your Redeemer desireth not your never ending death. He art welcome Jerusalem. May be weeping over you, the cry is to you, why wilt ye die? O turn, turn and live. Refraction and meditation are promotion of repentance; but the sincere prayer. The Spirit grieving to be free and calling upon God has a restorative influence. Repentance is thereby deepened in the soul. The Lord saith: "Then shall ye call upon me; ye shall go and pray unto me and I will hearken unto you." Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, he that seeketh findeth and to him that knocketh.

[Signature]
It shall be opened. If thou knowest not, to give good gifts unto thine children, how much more shall your Father which is in Heaven, give good things to them that ask him? Again, And all things whatsoever ye shall ask in prayer believing, ye shall receive. There are plenty of promises in the Bible bearing on this subject of prayer, and it will do The best good whether of saving or Binder, to dwell upon them. The soul truly penitent, after a godly manner will be sure to pray. And, my friends, we have a multiplicity of the assurance that humblest prayer of the humblest sinner will be answered. Are you poor & lonely? Are you already repentant? The promise is to you! Go on think the face of a sinner savior. He will help you. For your careness of unbelieving, the command is to you. "Repent everyone of you." "Turn away your hearts." For your resting in your moral condition, there is no repentance of your sins.Self-Bishom, you are it! for you are in danger. For the religion of Christ is not mere morality. It contains both morality. It is beyond it. furnace. Ye must come out. Works must for repentance; you are like those of whom our Lord saith, "Become thou white, from blackened with grime and down need of nothing; and knowest not how those art abashed. A miserable poor, blind, and naked I came the glory of me, God, true in the fire. And thine own clothing, not them. May not be clothe. No the shame of thy mortality, of thy appearance. And them a back there? The work of our God. Remember therefore, from where thou wast fallen & repent, and the first works. To me & all the evil is to repentance. May we all lay this subject to heart and not let our spirits rest till we have found peace with God.
The subject of this Lecture is
"Backsliding." Interspersed this word backslide as applied to
the professors of Christianity at present time, and its origin in
the same term made use of in the scriptures. To be found
in the mention of it by the apostles, Peter and John, and was
applied to that when God's people were excelling on ful
"Wholly intractable and obstinate in rebellion." In Hebrew
its pronunciation was thus. For God, slided, back as a back
sliding people. Not was customary among the people to break
the keepers to the yoke, upon can easily understand. The figure
implies a persevering obstinacy, a clinging back, a hard
resistance in the performance of duty. In the prophet said
"Homocholic." The term is applied to Israel & Gentile, making a contrast
between that people & Jewish. The former people is called backsliding.
"Backsliding Children," while Paul says is represented as Christians
by another. It is intended to signify an insensible departure from
a standard, once obtained, a gradual falling away from a
zealons & active participation in Christian duty. Sometimes
remind us of all to those who are calling upon me to
eternal practices, to those who have known treacherous like
which joined themselves unreservedly to the enemies
of God. But must be understood all are enemies of the
attention (principally to this signification of Backsliding
as given in Calmet's Bible Dictionary). "Departing gradually &
insensibly from the faith, love & practice of God's truth."
In this definition the implication is that the Backsliding one has
faith of God in his heart he believed & in his heart he cherished
his trust, all in profit, effort was to make him fall. He has
ever beensteady & must have had a taste of the benefits.
Your relief. If we can feed millions we can relieve them
our infectious sickness. We are now cold, hungry and
hopeless. Let us then commune together & see if we can detect
the symptoms & the prevailing causes. Let us be able to tell how
it happens that we have starved for many homes & are cold,
hungry & destitute. Perhaps if we begin to realize our condition &
stronger we may be led to go to the Great Physician whose love is also
good to all is not only ready able but willing to hear our complaints.
We will require us to seek diligently for the prevailing causes. We
will show us how obsolete & foolishly we are to neglect our
blame as long, not to listen to his sweet words of consolation and
so to forget altogether his glorious promises. Some of the
symptoms we have already alluded to. But let us be specific.
Here is the sick man! What, ask you Sir? My heart is cold &
lack hope. I am indigent. What have you been doing Sir? Nothing.
Nothing at all. I have my family to look after, my children to bring
up, & money to enable to keep them from destitution which
I have done. I used to meet with God's people, have loved the
prayer meeting & the Church, and the Bible & family altar
but great attractions. Each comforts for me, but now how
I have got drawn away to other things. One day I had a favorable
opportunity to plead with a dying friend to plan the health to
come. I neglected the occasion. I never said a word, not one
word Sir & he died. I managed to excuse myself. Then, I stood from
a prayer meeting because I felt depopulated. I once
or twice neglected to go to the Lord's table with my Christian
buddhism. I had worked hard & got tired & didn't see the need of
working all the time. So many a time I've returned without
so much as thanking my Master for his goodness & mercy. Though I
had promised to love him with my whole heart. The first
thing I think of in the morning is my business. It came across me.
I waver in my work. I cannot find time for reading a few divine words offering a petition for guidance to the only true Guide in life. My friend, though but a fellow-priest & brother, too, I have learned enough to look the severest truths up to the brightest fire into which you may have been baptized. Read them clearly enough, that your heart, may your profession bear in doing nothing. You do need the medicine. You must ask the Great Physician & the Good.

Here comes another with a sad face. John Theophile. What is the matter? My brother? I can fill up the doubts. I have seen the truth clearly. I lack the faith I once had. My what have you been doing? Sir, you reflect—my friend? Sometimes. Do you ask yourselves before your act, is this right that I am about to do? And when you have passed the day do you review it & when you have found enough of impurity or wrong in yourself. No you confess it to him. Is faith failing to justify you? Not always. If you are not the Wife of Christ, know your kernel of his doctrine. How can the truth be clear to you?

Here is still another. The wonders of the stupid state of his affection. How happen? This my friend? Did I not hear you saying things of that neighbor of yours, that were more intended for his good, nor for the honor of your brother? Did I not see your eye flash with delight a guilty pleasure when you told the mean thing? Have you not been trying to curb those evil feelings of others by informing them of the same, and altogether forgetting your own filial duty to the? You need not look further. You do not love your neighbor. How can the love of God dwell in you?
Then pass before us another. Well my friend tell us how it is with you? I would divorce that to foster of the peace and joy of the Christian. There once abelow enjoining, to the religion of Christ. I rejoice in the Lord daily, but now it is different. Can you see the reason why your love the substance benefits of a Christian man? Do you read your Bible? Yes. Do you seek your closet often? Yes. But I sometimes have a deep, strong desire for higher attainment in prayer. I don’t hunger and thirst after righteousness. Let us all. If your heart longs not for the good things of God, Satan must have been finding you to some way from his control. My friend, even that you heart engaged in sharp controversy the other day? Yes, sir. A member of a Church of another name denied that I had the true faith, and I was showing him plainly, how absurd and inject his 4 all his Church were. I have as much reason to believe I am walking in the straight & narrow path, as he has! Listen to the words of St. Paul to Timothy. "You avoid polluting question, and genealogies & contentions, strivings about the Law for they are unprofitable & vain." Again, put them in mind... to speak evil of no man, to be no enviers, but gentle, showing all meekness unto all men. Oh! These are contumaces to be thought a Christian! Many of what accounts in the opinion of man. If Jesus Christ your Redeemer is your advocate?

This then is true that you lose, but their entire body early age to me. He wants to be saved. Somebody. He is touched here. My friend. Let me question you, as I would myself. If I was engulfed in darkness, or came but darken.
Through the gracious of the mighty, what are you doing? I always knew I was a winner. Why do you walk on the path? I know God is to publicly tell show me the way. When an hour by hour into the slope, I find myself in the same place again, or a little further down the steps, towards that dark abyss, look up, my friend, do you see that single star, waiting you through the clouds. Direct your course by it. If you meet with your brethren to hold frequent conversations, forget the principle often "confession your fault one to another"? It may be you are hardly to a first experience, to often tell it over. But find little benefit from the rehearsal. You might as well say you had gotten the victory because you have the enemy, or that you sat in a post because you felt it a glimpse of what the interior. What shall come entering into the clothes you in the business of this time? It is true that with God all things are possible. By the help of the indwelling Spirit, the Christian's growth & development may be great. Many remarkable grace must grow in knowledge & in grace. One of the Thorns that the whole work is accomplished. When he has succeeded in getting a single bright ray of spiritual light into his dark heart, he is mistaken, forever in thought he has reached the goal. So even as the race arrived on the race course. I can kiss this heavy garment, more after fully. The mark runs & learn to run. The mark to keep on till death. May it be. I have not reached one thousand the heart of the cancer. The posterity causes of backward. Written can? But they may all be assumed by some to some. The Commissioner of Sin. The Sin may be rather a positive violation of God's requirements, or a remissness in the performance of necessary duties. From them both kinds of compassion as well as deeds of com-
mission. If you are not now in the full enjoyment of Christian
privilege, if your faith is unstable or your love cold, you are
a sinner. You are more guilty than the chief of sinners,
who is crying, "God be merciful to me." Oh let us never
have one sin helpfully, for here are the words of Scripture.
"For if we sin wilfully, after that we have received the
knowledge of the truth, there remaineth no more sacrifice
for sins, but a certain looking for of judgment and
fire; indignation, and wrath, tribulation and eternal
destruction to them who dwell according to the
lusts of ungodliness, and despise high things. 2 For
we know not how to pray as we should. I will know;
and I will pray in the name of our God, and I will
approve the intent of your heart. 3 So in the name of
our God, and I will approve the intent of your heart.
4" And I will approve the intent of your heart.
"For the flesh is weak, but the Spirit is strong. 5 And
I will approve the intent of your heart. 6 And I will
approve the intent of your heart. 7 And I will approve
the intent of your heart. 8 And I will approve the
intent of your heart. 9 And I will approve the intent
of your heart. 10 And I will approve the intent of your
heart. 11 And I will approve the intent of your heart.
12 And I will approve the intent of your heart. 13 And
I will approve the intent of your heart. 14 And I will
approve the intent of your heart. 15 And I will approve
the intent of your heart. 16 And I will approve the
intent of your heart. 17 And I will approve the intent
of your heart. 18 And I will approve the intent of your
heart. 19 And I will approve the intent of your heart.
20 And I will approve the intent of your heart. 21 And
I will approve the intent of your heart. 22 And I will
approve the intent of your heart. 23 And I will approve
the intent of your heart. 24 And I will approve the intent
of your heart. 25 And I will approve the intent of your
heart. 26 And I will approve the intent of your heart.
27 And I will approve the intent of your heart. 28 And
I will approve the intent of your heart. 29 And I will
approve the intent of your heart. 30 And I will approve
the intent of your heart. 31 And I will approve the intent
of your heart. 32 And I will approve the intent of your
heart. 33 And I will approve the intent of your heart.
34 And I will approve the intent of your heart. 35 And
I will approve the intent of your heart. 36 And I will
approve the intent of your heart. 37 And I will approve
the intent of your heart. 38 And I will approve the intent
of your heart. 39 And I will approve the intent of your
heart. 40 And I will approve the intent of your heart.
41 And I will approve the intent of your heart. 42 And
I will approve the intent of your heart. 43 And I will
approve the intent of your heart. 44 And I will approve
the intent of your heart. 45 And I will approve the intent
of your heart. 46 And I will approve the intent of your
heart. 47 And I will approve the intent of your heart.
48 And I will approve the intent of your heart. 49 And
I will approve the intent of your heart. 50 And I will
approve the intent of your heart.
that there are few wretches so miserable and poor as blind and naked. Examine yourselves, my friends. Are you backsliders or are you shipwrecked? Have you gone far away from the faith that you received and have lost the practice of the truth. Listen to the words of our Lord in the same connection as above: "I expected that to come and buy you a girdle and dress in the fire, that you might be rich, and while reaping that you might be filled with the plenteousness of your treasures. But now go and sell all that you have and give to the poor and the girdle will be yours. Be naked and stand at the door and knock. If any man hear my voice and open the door I will come in to him and sit with him and he will sit with me. And he shall enter further and promise you thus: To him that overcometh will I grant to sit with me in my throne, even as I also overcame and sat down with my Father in His throne." These are my friends, the words the Saviour said. Go to Christ, I will give you freedom and make you holy to cleanse you of all sin and clothe you in spiritual clothes. I will also take all law out of you. I will put my Spirit in you. I will clothing the afflictions and sorrows of life. Be unfriendly circumstances in which you place all these by love for you are tending to your good. I will you think before you sin, you metabolized your impulsion, regret. Christ is already at the door. Knocking often comes in. Let him in; close the door. Do not hide. Go to the door and open. He will come in and sit with you. God if you will, He will stay with you. He will dwell with you forever. Christ is the great and good physician. He will bind up your
Woman, he will heal your backslidings if ye will return unto him. "Be of Good Courage" "Wait on the Lord!"
He will strengthen thy heart. If in darkness & glean & despondency, search the Scriptures & find these words:
"Lo, I will lay my rose upon him (meaning Christ) for he shall for you." or "He, the Prophet, to the strong consolation: "I will look unto the Lord, I will wait for the Lord of my salvation, my God will hear me." Remember that thou art never without a helpmeet, a helper.
Lay aside your high-headedness, lay aside your system & selfish complacency. Go to Christ with your hardened spirits, go with courage to keep eating with patience. "He who was in little gifts, in nearly every action of sight & sent for more; study with practice it in your daily duties. So as I saw a poor woman sit down, He said, "Go to bed, to lead a new life from this day forth by the help of Christ." Depart from it. You will not be rejected. Why are we not troubled about the merits of the same? May we settle with it. They do not see its justice, deny religion in its consistency. Often.
Did you ever know a fervent penitent soul go to Christ & be rejected? Come, clean your criticism.
"He that is pure will be drawn and if he is, he will come; so if you know a beautiful eye in vain? Are you filled with fatality. Come and see if he turns from you. If things change, your gate is sealed. What can you say if you make such an effort. If you eat not one longing look towards the open gate. Come one. Come all, join the glorious throng.