Pictures on our Lord's prayer.
Matt. vi.-9. Our Father, which art in Heaven;
Before uttering the same words as
those in the text, according to Luke.
The disciples of Jesus came to him and
said, "Lord, teach us how to pray." I desire
to meditate upon this prayer entertaining
the same spirit. May we all as we
learn upon its consideration say in our
Hearts to our Savior, "Lord, teach us how
to pray" for unless we are taught by
God we cannot really pray.
We say, "Our Father." In a broad sense God
is the Father of all living creatures. Since He
is the Author of their existence, He is the Father
of Angels and departed spirits, and all the
rest of Heaven and Hell, also of every insect
and creeping thing upon the earth, of the birds
of the air, of the fish of the sea. And with
Great appropriateness is God the Father of
the human race. The King is the bigger, the
wise and the foolish, the civilized, the Savage.
The Good & the bad may all claim God as their father. God created man in his own image and gave him an immortal part that places the lowest species of our kind higher in the scale of relation. ship with himself than all other earthly creations. Though in the midst of spiritual darkness, which is likened to death, though in the very brink of endless shame, still man has the elements in himself that allige him to God. These may be choked with tears & thistles, but while any substance remains, it is bread. While man is made somewhat in the image, the substance that shows his lineage, such spirit as unworthy, disloyal, ungrateful, ungodly, and even stronger terms are applied to him, but yet God is his father & he is a son in the sense described. And God treats him as a son. For He sends his rain upon the just and the unjust alike. He causes the earth to bring forth for him. He rewards his industry with abundance.
minister his neglect with treat, though he forgets God. So that God is not in all his thoughts. God never forgets him. The sun that shines for him to give him light. The heat and the air that circulates to give him breath, and the earth with her springs which minister to his unceasing wants. The parents that cherished him in childhood, the brothers and sisters that love and defend him. The children that trust in God. All these wonderfully demonstrate the patience of God.

The ungodly may even deny that God is his Father, but God still loves him. For we read: "Behold God commendeth his love towards us, in that while we were yet sinners, Christ died for us." And what for? That we might not perish! That we might be able to repent and return to our Father. It dwell with him in peace and unity. Throughout the endless ages of eternity. Ever this view of the subject has practical bearings. It is good to deepen conviction of sin as well as to reason therefrom.

Sir, God is my Father and follows my every
footstep with proof of his love. Still I am vile. He gives me every good gift, and yet I do not heartily yield to one of his requirements, nor strive to keep in good faith one of his commandments. I doubt not that I should believe in any different manner if I were here. There was no God in all the universe. Should should such thoughts lead you to the inquiry. What must I do? No other result could be desired.

But there is another sense, not at all at variance, with his universal love, in which God has manifested himself as Father to his creatures. 15. through our Lord Jesus Christ. By a wonderful institution he has organized a peculiar family who are to become perfectly holy and happy. The members of this family are justified the moment they are born of God. They are schooled and disciplined in this world as missionaries, heralds to others assist others to a knowledge and participation of their own blessings. I need not tell you that God is the Father of Christ the elder brother.
& spiritual head of this family. A member of this highly privileged household can in the truest & deepest sense say "Our Father"
In this family made up of those redeemed through the blood of Christ. Acceptable through his atonement, it is our high privilege to be adopted. Here we may gather not only all the temporal fruits of the earth, such as other men have, and sometimes when our training will admit of it even more of earthy good, but we can draw from our Father every kind of spiritual comfort. The ceaseless intercession of Christ.
A kind father, who is careful for the comfort of his children, who works constantly that they may have bread, who devises himself many enjoyments to give them worldly good, who teaches them, trains them & does all in his power to fit them for the coming events of life, demands from them a filial feeling in return. He has reason to be disappointed if they are ungrateful & unloving, as too many children prove to be.
The family relation is undoubtedly one of divine institutions. God intended the selfishness of men, the family retains. Strong impressions of the bond that formed us. What happier picture than that of the family circle! Where the parents’ authority is tempered with kindness, and where the children are made happy and acclimated to their wishes. Peace and contentment reign. The parents are happy in giving, and the children happy in receiving. As they grow in age, wisdom, and virtue, they honor their father and mother with their substance. They endeavor to sustain them in their declining years, conducting them faithfully and affectionately through the storms and chilly storms of life’s winter. Beautiful and holy is the family relation. When it is not marred by strife, nor marred by selfishness. It is the nursery and the type of the Church of God. Still, like every type, it is only a figure of the reality. Pain and suffering come...
from which there is no escape. Separations are inevitable and blood members are soon wanting in almost every household. Old families are broken up to form new ones. But the family of God has higher and more enduring claims to our regard. Our Father in this relationship is God. His authority in the perfection of law and his kindness is the perfection of love. The Chief of the Sons of the Invisible is Christ. He affords a constant model of self-sacrifice. And like a ministering servant stands at the door of the human home to welcome every returning brother to his Father's home.

While on the earth, the children may expect pain and suffering and separation. Indeed, but if true children, pain and suffering only tend to deepen and strengthen. Their joy and no separation can affect the strong bond of God's indwelling Spirit: since 'meaning Saints and dead but one communion we have.' Notice how much God distinguishes...
His children. He allows them. He tells
them through his Son, to call him
Father. The humblest child, who has
just been delivered from the scathing
contamination of sin, can raise his
feeble cry, Abba, Father, and that cry is
heeded and sweet feelings of peace
and comfort flow in upon the child through
his soul.
He imparts to them the Holy, Comforting
Spirit, so that they may not only proclaim
his goodness in the testimony of others
but that they may believe and be sure that
it is that Lord whom God sent his Son to
die for them. This Spirit opens our
eyes to the truths of the Bible. It shows us
the true character and mission of Christ.
It enables us to love him, to imitate
him—just come in, my friend. Be
accepted in this blessed family of
God. Christ takes you by the hand,
heals your bruises, renew your strength
and nurtures within you love, gratitude
hope, peace, joy. Such feelings grow
towards Christ as a brother, who is your confident
sympathizing friend—and yet you
can but be filled with awe and wonder, if you realize the divine power in terraces in procuring such a salvation for the sinner! God distinguishes his Child, almost overwhelming him with awe yet giving him confidence by such glorious manifestations of his mercy.

There is something generous in the form "Our Father." It is not, "My Father." Jesus would not have us forget our brethren in our petitions. We must pray as if praying with them. And how eminently are we enabled to do this by the universality of that same Holy Spirit. Let this teach us, my brethren, to be generous in all our prayers. While we call upon our Common Father, let us plead for the blessings we need in common - the Catholic, the Episcopal, the Presbyterian, Methodists, all say to God, "Our Father." Let the thought of our Common Father promote charity amongst us, keep us from essential difference from all religious quarters.
Our Father which art in Heaven - We are taught that God is everywhere - but we may learn from this prayer to pray to him in Heaven. The thought that God hears us from Heaven enlarges our conception of his Majesty, while it fixes our minds on the place that God wants us to look to for the completion of all things worth the having.

Are you cast down? There is joy in Heaven. Are you in sorrow? There is gladness in Heaven. Are you unsettled? There is peace in Heaven. Are you in remediless pain? There is relief in Heaven. Our Christian hopes however we may describe them are centered in Christ - Christ is in Heaven. "Eye hath not seen, ear hath not heard, neither hath man's heart conceived the things that God hath prepared for them that love the Lord." As God's dwelling place, the center of his glory and as our final home, how proper to bring our thoughts there when we begin to pray.
We are prone to fix our thoughts on anything rather than upon the God of Heaven. The clergymen may even pray to themselves in private or to his people in public. If he is disposed to do so, he will meditate upon his feelings or his events, knelt in his closet or rehearse them, completely absorbed with self-inspection, and thus in the very act of devotion have no decided apprehension of the presence of God. With his people before him, his mind may be active to collate and enumerate their many sins and their pressing needs. Yet the supplicant not really pray to God. Much is true of the clergymen often in this respect is perhaps more so of his people. Particularly when the mind, already in some worldly preoccupation, to engage in prayer. Our Lord's prayer checks this tendency. It directs the first thoughts to God, to his natural character, and then to his dwelling place. If our mind is on what we are doing, when
we begin this prayer. We are endeavoring to
get above self & earthly things, striving to
be brought in communion with the
Father of our Spirits. He is sitting
upon his throne in heaven. Had you
a fowl to ask of an earthly dignitary
you would first endeavor to get into
his presence and in his hearing present
your request. God can hear as it is
ture, even if he settle off our prayers
like a trained parrot. But he demands
a proper disposition on our part for
our own advantage. We must get into
his special presence & present our requests.
To this end, He gives us the aid of his holy
Spirit. The Spirit helps truly to pray;
it helps us to go out of ourselves & spiritually
to contemplate our Father in heaven.

Should not the sinner then try to pray?
diren he is so selfish he can think only
of himself! Most certainly he should pray
of himself! Most certainly he should pray.

Through whose mortal, the vilest sinner may pass?
and that door is Christ. He is enabled
to look to God. He cry, "God be merciful
to me a sinner." It is by being brought
into the presence of God. By a contemplation of God in Christ, man is brought to see the exceeding sinfulness of sin. By dwelling on his own iniquities and sins, he will not rise very high in holiness of character and life. But by looking away to God constantly, the assimilation is more rapid, for then his growth does not proceed from himself, but from God. For God makes himself known to him, more and more, and gives him his grace ever increasing in amount. Such an outward and upward reaching of the soul, the words, "Our Father, which art in heaven," should not fail to inspire.

In conclusion, let me inquire - Are you in this blessed and privileged family? Can you with the Spirit lift up your heart and say, "Our Father"? If so, your soul may swell with gratitude to God for all the glorious manifestations of his love to you! He is so great you cannot conceive of Him. So mighty that orders move at his will, and yet simple child of God, he will hear thee at thy call. Go to
Their strength and their cares, they don't cry, rather the will openly bless thee. The worldly men, you mean may smile at thee and say, 'Bless you are allied to God, and your Father will defend you.' Thus, your weakness becomes stronger than human strength, and your singleness of heart will put to naught the schemes of the wise.

Presist upon your claims. Call upon God as your Father, esteem Christ closer than a brother. Let the petition teach you the unsanity of God's love, let it remind you to be generous in your wishes and your prayer. Let it lead you to the entire family of God without distinction of race or sex, and let it draw you into closer communion with God, by calling you away from a selfish self-contemplation.

If you have no realization of the spiritual nature of this prayer, and understand the being born again to be of God, to have no meaning, then 12nd you as immortal beings. To
Open your eyes and see the things that are believed among us. Men are led by Christ and his apostles. They are urged by those who have tried the offer of mercy. The Church of Christ, his witness on the earth, the conscience demonstrating the truth and compelling to its acceptance. The Holy Spirit among all men in every soul guilty in a mighty conflict against evil and constantly asking admission. All these day by day and hour by hour show the unfailing willingness of God to bless the sinner with a free pardon and adoption into his holy family.

God is not at fault if you do not come to his household of faith. No human institution is not gathered by compulsion. The offer of everlasting life is made only when the conditions are simple. Only the grand results of redeeming the mercy of
God are dreadful. Who then can you blame if you are answer 
but yourselves? Some person has 
asked me if I would condemn my 
son to endless misery? and next 
if God is less compassionate than 
a man? The first question is beyond 
my understanding, I can make no 
hypothesis which could make the 
basis parallel ... I would say I would 
do everything in my power to save a 
son. God has made every possible 
provision for the souls of men r 
and doubtless they are best, 
and more can he cannot do wrong. 
So that we must believe that eternal 
separation from Our Father in Heaven 
cannot be charged upon Him. You 
think would not Christ, upon our government 
because of the misery that a deserter 
from the army brought upon himself. 
And much less would you make Him 
responsible for the miserable condition 
of those who perceiving the Need 
then protected. She sought to give them 
Yet these cases form no parallel. For 
the god disobedience is sin to sin itself 
with God discontinue is sin to sin of itself. 
separates from God from its very nature. 
let us then cease to quarrel with God's 
let us then cease to quarrel with God's 
commands, but submit that in they judge 
the blessings of comfort of his children, I grant. 
Write them in calling upon Him, Whose is their
Matt. 6:9 - the consideration is the last action the paternal relation of man to his God. The peculiar favor in which God is a Father to those who have become his children by adoption through the intercession of Christ - and the high privilege of such, who can go to God & call him Father. We now take up the words that immediately follow. "Kneel not in my Name." The meaning of the word "kneel" is in deep reverence, and we may say let the name be reverenced by us by men, by creatures. In it is the desire on our part to treat the name of God with reverence of love, and also a desire that he would cause his name to be thus reverenced.

Let us first consider what it is to reverence the name of God. Reverence is an inward feeling - it implies respect mingled with love accompanied with a degree of fear. The reverence, Authority, a parent. Our Superior in wisdom & the aged. We do honor, pay marks of respect to those who reverence & it grieves us pain to see them treated with disrespect.

If then we reverence a name, we use it in a deferential manner. We entertain a regard for it; & from it can be lightly or contumeliously. We would feel proud that any of our companions should treat it with disrespect. The name part of our Lord's prayer is like the name generally. What God has taught his people to use in addressing Him. It is of itself expressive of a relation. Our Father. This name then we must reverence. We should show respect for it, not call upon Him by this appellation; without any trust in our words. We should love the name of Father, we should appreciate the blessing of having a Father to go to.
On every count, [1] and in every instance, a degree of fear is in our regard of what we do, lest we offend, lest we approach him in pride, it is a mania inconsistent with the exhibition of reverence & true filial regard.

God, Jehovah, our Father in heaven. These are appellations of the one God. He has manifested himself to his creatures in various ways & in various relations. He has revealed himself as our Maker, our Preserver, & our benefactor. It is evident then that whether of the appellations, or trust with improper familiarity, or with open disrespect & contempt in so far as we draw a word of reverence for the name of God. We have not, do not, shall not, and if in our hearts, and if our prayer be our name. It is an unmeaning phrase on our lips. For we are not likely to draw it to be treated with regard, with love, with fear, if we do not so treat it ourselves.

The man who does not honor the name of God.

The man who hates him, or whose heart is at enmity against God. The man who forgets God, who never lifts his eyes to his face, except in some careless remark.

3. The man who neglects God. The parts of his character, all things else of greater importance.

Now are there men who actually hate God? Undoubtedly. Do we not read of a cruel persecution with every exhibition of hate? An ultimate consequence of Christ! Then there must be more than a mere absence of love. They might be in ignorance of the true state of their hearts, but surely he that hates his brother without a cause is at enmity with God. He may not always be fully aware of the hatred, but be driven to the light of truth. Thus himself as he is, this hate will be manifest even to himself.
Suppose somebody says certain geological formations indicate that certain scripture sayings are antique. Why is there energy with such demonic influence? Why are men so ready & willing to live life with no theory & with no other plan of salvation? Must of God himself? Why is it they laugh & later in private delight when they hear that a Christian has fallen? Why do they feel pleased & satisfied when they can pick a flaw in the poor Christian's character? Why do they practically reject all the commands of God. Why do they lie, steal, curse, call God's name profanely on their lips? Why do they commit adultery, murder & do all manner of abominable things? Why are they delighted with every licentious exhibition, with filthy stories & turn with pleasure from the holy communication of the Good?

I will tell you—such as these are haters of God—the things that they do & the words they utter are the outward exhibition of the inward feeling. You would expect that such men the world speak light of God. In ordinary conversation they would use the name as a by word, in anger they would mingle it with curses. In every instance they would from continually disrespect upon it & in no instance treat it with affectionate regard. If such please, as many swears & profane persons do. All them claim that they do not hate God; but their claim could not be made good so long as there is such strong circumstantial evidence of guilt.

But suppose some who do not renounce the Name of God do not positively hate Him. Their hearts are merely tepid—dead. There is no love, no gratitude, no fear or respect to His holy Name. Then they rise in the morning business man with them. When they go to sleep business accompanies them, & troubles their dreams.
They do not follow the name of God. They do not cherish it in their hearts or in their houses. They do not preserve it in their families. They do not remember it when they should. God's name is a name of respect, a name of honor. They do not know what it means. They do not consider what it means. They do not consider what it means to be associated with it. They do not consider what it means to be identified with it. They do not consider what it means to be related to it. They do not consider what it means to be connected with it. They do not consider what it means to be associated with it. They do not consider what it means to be identified with it.

But my friends, there are a large body of men who neglect God. They do not follow his name through the neglect.

All the other, those who are enemies of God, are in a state of indifference. They do not know what it means. They do not consider what it means. They do not consider what it means to be associated with it. They do not consider what it means to be identified with it. They do not consider what it means to be related to it. They do not consider what it means to be connected with it. They do not consider what it means to be associated with it. They do not consider what it means to be identified with it.

There is another, those who are enemies of God, are in a state of indifference. They do not know what it means. They do not consider what it means. They do not consider what it means to be associated with it. They do not consider what it means to be identified with it. They do not consider what it means to be related to it. They do not consider what it means to be connected with it. They do not consider what it means to be associated with it. They do not consider what it means to be identified with it.

But there are others, those who are enemies of God, are in a state of indifference. They do not know what it means. They do not consider what it means. They do not consider what it means to be associated with it. They do not consider what it means to be identified with it. They do not consider what it means to be related to it. They do not consider what it means to be connected with it. They do not consider what it means to be associated with it. They do not consider what it means to be identified with it.

Besides, they are those who are enemies of God, are in a state of indifference. They do not know what it means. They do not consider what it means. They do not consider what it means to be associated with it. They do not consider what it means to be identified with it. They do not consider what it means to be related to it. They do not consider what it means to be connected with it. They do not consider what it means to be associated with it. They do not consider what it means to be identified with it.
merge them except to call such persons in security or help the rebellion. If a companion should take little regard for you as to be disrespectful to your father, whom you loved, you would avoid his society except for the purpose of accompanying him, now at the gaming table, in the bedroom, the club room, often. The theme where couches rest at in every place of idleness & classification. You will hear the name of your Father in heaven, talked used with seduling, scuffling, jabbing, slugging, calling & often in the more ordinary talk, with the utmost proprieties of manner, with thoughtless disrespect & with utter disregard to the feelings of a buckless Christian who thought it no harm to bore, or who purchased thought some of his companions were worthy of his association.

God has happy claims upon us, for gratitude, love & prayer higher than the claims of any earthly parent. It is indeed our beneficent Father, who has called his name, & who in our language& in our lives. Let us adore it thought we Christians shall regard for him, that we imply in our prayer. And when we ask him to follow his name, make it renowned among men. Let me be enabled to do our part. May we never forget the commandment "Take not the name of the Lord thy God in vain, for the Lord shall hold him guiltless that taketh his name in vain."
one by one we are solemnly called — in the twinkling of an
eye quicker than thought. It may be our every deed
word & thought are made known to an omniscient
world. Why listen from you to offer why sentence
of death should not be passed upon you —
What reason have you to offer why sentence
of death should not be passed upon you —
What would be our answer? What defense would
we set up? Our fellow men in misery would not defend
us. They could give no help. Our dearest friends
would not screen us. or suffer for us. The hour
st殡ed away every chance of escape. We have
wished a willing & loving friend who for a lifetime
was willing for us & fighting to preserve us to
come whom we could receive with pardon. whom
our sins though as densest would become child-
as we work. No, my friends. Then you & I will stand
alone. It is hard not one day, not one day where
we could go to the Governor of the Universe. We
himself prepared the concurrence, my name. be
come to ask every where & everywhere for admission.
The name crying, pardon, pardon. To all that admitted
me. & he is forced to engage in agony. how often
would I know godliness were in a new substance
her blood under his wings. But ye would not
II Cor. V Chap. 10: 33-36

For we must all appear before the judgment seat of Christ.

Let us suppose that you were each of you indicted to appear at an earthly court to be tried for some great misdemeanor, and the penalty for the offense charged was a few months in the penitentiary or the workhouse. Suppose the trial was to come on some other day. Who of you would not wish to think of the consequences of the coming event? Who would not deplore the necessity? Who would not regret a thousand times having found himself liable to the charge? But suppose a proclamation came from the Governor of your State declaring that all might receive pardon who had had an offended or treating him as a debtor, that if they repented of their offense for offending and promised never to break the law again. Who would not go? Would he have any chance of repentance who would not embrace such an ample offer? or who would not offer going to the last of the minutes, thinking the program would surely be on their side? There would then be an uproar or how or other hindrance to a quick passage? How quickly and eagerly you would embrace the offered mercy. Now tell your would be to be exposed to the gaze...
of a curious multitude! How else to lose your character of standing among men. Now you would tremble at the idea of a prison, associated with its degraded inmates. It would not lighten your hearts that there were many there. That you could find murderers, house-breakers, thieves, robbers & villains of all denominations & descriptions. If you were really innocent you would go to the Governor & plead your innocence. You would not wish to be reckoned with the guilty. You would wish to be come out from among them.

Now let us consider the judgment seat of Christ. We are all indicted, for all have sinned & all have broken the laws & commandments of God. The same God they said then shall not dwell. Said also, Thou shalt love the Lord thy God, & Go unto others as ye would that others should do unto you. For your enemies. Bless them that persecute you, for every man of sense also, who retains a spark of the natural conscience will acknowledge that he has done many things positively displeasing to God. Many things for which he would blush even at a human tribunal. These offenses, be they more or less, leave us in a state of condemnation already. Our souls areclothed of a portion of the penalty is already upon us. Since we shall die, the body will lie in the grave & the soul be at rest. Hence or later we will all appear to answer the indictment of a broken law. At that Lord’s judgment seat. Suppose the day has come
of thy destitute and not despise their prayer. The needy shall not always be forgotten. The expectation of the poor shall not perish forever. In all of you are closed and maltreated. Your King is with you for the battle. Behold and see when men shall write you and present you they call manner of things against your people. For my sake, rejoice and be exceeding glad for great is your reward in heaven. If ye be reproached for the name of Christ, happy are ye; for the thing of glory of God resteth upon you. And on their part he is evil spoken of but one your part; he is glorified. Such an assurance of his promises. He is able to perform them for he has all power. He will perform them for he is truth and his word will in no wise pass away.

That why now I exhort you, with the pure and lifted up my spirit in the presence of the King of kings. Whosoever there is in knowledge is this. Whosoever of power God approaches to persons and centers is in himself. Whosoever of justice may be discerned by finite and common minds, with God, justice invariable. Whosoever are the visible manifestations of love among men. The perpetuation of love is in God.

Just is a grand security idea, a privilege transcending all others. To be embraced in God's Kingdom.

If I had the time I would love to write upon this theme. This is the Kingdom that revolutionizes the
world. Since Christ came to our earth and chose his followers from the poor and lowly, and sent his Spirit upon them, and sent them forth to testify of him, his Kingdom was steadily and surely progressing from a little place, a small corner of the earth, it has spread from city to city, from land to land, till the whole earth is coming to a knowledge of the Kingdom of God and the Lord. Few are the places where his servants have only proclaimed the glorious truths of promises of the Gospel. Still he is working by his Spirit, by his followers, by his Revelation to break down the strongholds of Satan, to bring into subjection to him all the ends of the earth. However, some among us, in a land called Christian, are his enemy, second to his enemies, striving to drive away his subjects into rebellion to be preserved. Those who would like to have eternal salvation within the borders of the wonderful Kingdom within the borders of this wonderful Kingdom, let us heed them not, let us pray to the Lord God to help us to extend his Kingdom to the four corners of the earth, to spread it as far as possible, for there is God with us. May the Kingdom come.

Our inquiry is, what do we ask of God? When we offer this petition, what significance have the words Thy Kingdom come? If the petition has any meaning at all, we esteem some work to be accomplished within us ourselves or in the world. But I think if the attention is called to this little petition, very many of us would have a very vague idea of what we were asking. Let us then for a short time delay upon these words, and meditate upon them with a fervent spiritual desire. I propose to consider the question of the Kingdom of God, in this connection. A Kingdom signifies moral government, to be translated herein, an organized body, with a head. The King & his subjects constitute a Kingdom, or the King & the territory under his control & occupied by his people. God's Kingdom is that made up of those Kings who are subject to him, or is applied to that land of promise wherein is the Throne, wherein dwell the Tabernacle, that Jerusalem, which hath the name of the Son of the One to whom all power is given. All the Angels which minister around the Throne, all the Saints & Spirit's work, that King joins to our God continually with all their varied capacities. All the spiritual bodies, make up God's Kingdom above, the Kingdom of Heaven. But it is not this Kingdom that we refer to the Prayer, for that is already come, it is the already organized, that is, when God reigns.
This on God evermore & ever. But I regard it as
that Spiritual & personal Kingdom that Christ came on
Earth to establish. A Kingdom without outward visible
manifestations but more especially dwelling no material
existence. It is God in Christ Who is the Head of
This Kingdom. It is He who visits every part of it by His
Spirit. It is the believing saints, those who have been
accepted through Christ Who constitute the subjects
of this Kingdom. The external manifestations are
observed in the organized bodies of men who actually
accept Christ as their Head, Their King. They renew their
affiliation to their Sovereign Lord by yielding obedience
to his commands, by striving to conform to His
example and by often asking of where they are to
them the source. It is plain that all men cannot
be embraced as this Kingdom of God. Else we would
not pray, “Thy Kingdom come” for it would be some
of our prayers would mean existing at all.
With this view of the Kingdom of God we beseech our
Father in Heaven that it may come. That it may be set up
in place after peace is established, and so long as there is
inharmony amongst men, so long as there are those who
rebel against the Will of God. So long as there is a land
of hatred, darkness; so long will our prayers have significance.
So long should we be earnest in this aspiration.
This is when anything peculiar by which we may recognize
a subject in this Kingdom or by which we may determine the
all important subject as to whether we are the
Admitted subjects of the great celestial King of Kings.
Christ has come to establish His Kingdom - the spiritual
Kingship by which He ascertained call all men to visibly and
evidently believe in the Lord Jesus Christ as their remission
of sins. Christ showed the new birth, spiritual birth
that must take place as a passport to His Kingdom.
And in the experience of St. Paul we have an example
of a new birth. In subsequent spiritual life of a subject
of the same. The outward sign to us is that the individual
manifests a willingness to obey God. He comes forth
prone on his knees of love and submission to the
help of the heavenly Master to lead a new life, to live
in Charity with all men. As good as far as is in
his power. The inward life, which is essentially his own
and about which he may talk, but which stands can
hardly give an adequate description. It is full of peace
of love. It breathes forth from a cloud and shines with bright-
ness and elevation. It has its quiet and its action. So and
through may bitter ends and they are often circumvented. They may be
found struggles of bitter less, but with all. There is a tranquil
undercurrent of space. A strong almost unconscious consciousness
of security which characterizes the inner life of the loyal
subject of God.
In times of tribulation, when calamities multiply, when the dire
shadows of men are brought to light, & when seems to spread
the sombre mantle over the land. When disease stalks abroad, when disasters multiply & the miraculously suffer then
you will find his undivisive subject of God's grace seeking the bowl or the sick bench, then you will find him self-sacrificing, active, unselfish, full of good counsel. Haste him on in his approach to the bench of the sick, make him listen to his words. Mark him, he belongs to the Church of God. The Green & Grass, the Strength & support of his King, go with him.

And in this very thing, this constant care & immediate supervision of this great duty is the privilege of the same blessing of the poorest & weakest of his subjects, the kingdom of God differs from & surpasses every earthly kingdom. If a king took particular pains to secure the happiness of his subjects, if he gave them good laws & worked for them might & day to already assure to secure justice & maintain truth, he would be called a good king if successful and would endear himself to his subjects. But our God never fails us. From injustice He defends us, the lightness over the judge us, of the extreme of misery, of the most enormous compassion. He heard our secret sorrow, if the world had deserted us, seven good men broke upon us with a degree of suspicion & hatred. God will not desert us. He will hear us and finally answer us. Just trust everything to Him. Acknowledge Him at all times, in all days of weariness. He will clothe right them. The Psalmist says: He will regard the forger...
Math. 6: 10. "They will be done in earth, as it is in heaven."

In meditating upon this text, I purpose to take as practical a view of it as may be. It will not be profitable at all to attempt a lengthy disquisition on the Mill of Divine Majesty, neither do I desire to enter into a controversial discussion with respect to the number of the Human Will within the compass of the Eternal and Infinite Mill of God. We gather our notions of God from revelation from heaven. These notions are strengthened when we observe the things that are made. When we investigate the laws that hold operate in such perfect uniformity in the universe at large, whether in the drop of water, the least of seeds which the microscope can detect, or borne away on the wings of scientific research among the planets, it is the same. We find the same marvelous, the same perfecting, same perfection. Philosophy, then, a unity of design throughout all organic existence, is a beautiful, uniform system of construction, bearing the unmistakable marks of the same originator forever. And if you go to the rocks in the huge mountain or to the peaks of that level shore, you learn the same lessons, you find a unity of design & a simplicity of structure & a brief of corruptions, their betters. The same hand & the hand of Him who is in all things perfect. Our earth is poised in the midst of space, and toils through made up of lifeless matter, with a few insects creeping upon the surface, still with increasing regularity, the turn, Man's from
side by side. That each part may have its share of heat to light of, or as the goes in space. She approaches by almost inscrutable gradations of their records to come back again. What can we think, while we watch them change? Can we say because these things are as all the time, they are so, that the world will remain so? Will a heavy body of rest and itself in motion? Have the stars, the sun, moon, earth, inherent power? Have they life, have they such imputation wisdom, as to attain to supernatural perfection in arrangement and position? If the sun is God, it is the infinite mind under the guidance of the infinite will—in the works of his hands to in the constant and some operation of his laws. We recognize this will. He can will fire & sky. The fire will burn, the plants will grow. We can calculate with certainty & blessed security on the unchanging operation of the divine will in the physical world, and when we raise our voice with these reflections in the heart, it is with a feeling of acquiescence of resignation. That we say: This will be done. But I regard the petition as having a deeper significance. We are peculiar beings. We have a curious organization both of body and soul. We have lofty aspirations, keen appreciations, immortal tendencies. While we have low desires, base passions, earthly appetites. We may study our eyes, dream, & meditate day & night. We may read, write, talk, for a lifetime upon ourselves, but we cannot comprehend the mysteries, union of mind & matter. But the we find that we have responsibilities we are accustomed to demand their exercise. Therefore, if a parent is cruel to his children, he is...
justly blaming a man for injuring your property, you hold him accountable; if murders his neighbor you turn against him and bring him to justice. If your son or daughter leaves one will you praise him or her, as one that has chosen
safety between the good & the bad. The property the sugar-
you do not make the same degree of a criminal or machine
or the prize of the race. Let us avoid both extremes.
Let us not assume man as a mere machine that is operated
upon by some power independent of him. To obey which
he is bound by an unchangeable external power. And on
the other hand let us not boast of such inherent
independence, that we deny the power & grace of God within
which He has implanted. & that He has granted us the power of choice,
with the various moral faculties under
His government. He is God. He commands. We are
men. We disobey. His will is not done. His laws & precepts
are not kept. So perverse are His starry creatures, that
through He sent his beloved ones begotten son into
the world, to relieve them from the consequences of disobedience
away from Him it will have nothing to
do with Him. Is the will of God done in the city of New York
the young man gets drunk & murders the peaceful passing
or when several combine to do a terrible deed, that remonstrance
life could hardly mention, send by quenching our the life
of a poor, lowly, yellow creature, that would claim the
by sympathy of every honest heart? Is the will of God done
in our political clowns, when men allow their passions
to be fired, excitement, strong desire. When lies are
published, riots are promoted, and low standards
epithets are heaped upon
...n of standing
offices? Is it the direct operation of the Will of
Heaven that fills our hospitals with the sick
our asylums with the insane. Our penitentiaries
with the criminal? Is this correspondent to the holy
Sermon of the Ephesians? Is this like (heaven
Heaven of peace, joy, etc. etc. Oh! my, these are my
vision what real misery there is in the world? If you young
men enter a household, is receipts with kindness, hospitality,
open hearted hospitality by the head of the family, the means
life a friend to converse with a villainous fool, destroys
the peace of those that trust him.élégant a lady to the
level of a brute & then unkindly acts to abuse
in public. This slight sketch explains to great
force your hearts to know
within my knowledge. Oh! it would break your hearts to know
the devotion of real grief & disappointment that is in the end
The dissolution of all grief & disappointment that is in the end
Strongman of him, who was deceived betrayed & it stood
product of him, who was deceived betrayed & it stood
will you with justifying you in the end.
position is the depth of despairing
The man who has been appointed for
There is (blackened, it seems) depriving
nothing the maiden & betrothed it seems, depriving
many an expectant heart of comfort, consolation, taking any
among many an expectant heart of comfort, consolation, taking any
from others, all their chance of sustenance it snatched. He has a
on the other hand, a loving lady. Think of her misery, as degradation, change
her treatment, and as she is the family of brother in the
woes, the deadly. Think of the bitter little time, the long, long reign
of sinking anxiety. I behold the signal misery, when...
Heaven of peace, joy, love! Oh, no—

This cannot be the work of God, the God of love.
Oh, it is fallen Satan’s work, who is the enemy of God, or
Who is the friend of Satan?

It is the work of man, steeped in the pools of vice. Think
of the confidential friend, received with kindred affectionate
frankness, who betrays and ruins his neighbor. Think of the
trusted agent, who sells the media, monstrously defying
expectant hearts of comfort and correlation, taking away from
others all chance of sustenance. He is detected, apprehended,
it will be punished. He was a lovely wife, an affectionate
family. Think of their sorrow and the guilt of degradation
always over them. All their brighter days are crushed
Think of their happy filliations and of the long, long nights of
sorrow. Think of the Children. How they grieve—

Behold again the downtrodden home. Where
improvidence is raising up a summons off the clothing
them in miserable rags. Here we find the very
hotbeds of infection & disease. (Cross)
impudence in playing up to your offering — Notice the
effects of extravagance, gambling, & speculation. Strangely
slowly & how many are there this night without food
or clothes on account of the cold — thousands longing for bread &
their poverty. Thousands who will not hear will be disappointed.

Notice the grand creatures that walk abroad in our cities:
On broad & glittering colors they travel lightly on; their faces are
seemingly covered with the fleeting health. Beneath the
empty, sullen exterior, what a wreck of love & womanhood.
The color is a deadly pallor, the bright luster beauty of the eye is
gone, & the sweet smile is replaced by affectation — a smirking

Think, even how near are immortal spirits — remembrances
of life & love, of beings companions, bright beings
sent forth from God! How sad to reflect. A few moments!
we are torn — what a path we have walked! Can we bring upon
ourselves, then, let us pray to God, They shall be done in reed
as it is in Heaven.

But though my friends I may have often gone as far as you
in seeking a full & hearty draught of myings upon us, still if
we have not chosen to bring our offering to the full of success — if we
have been neglective or duty because is constrained. The Will of God
is not operating within me. We are rebellious & disbelieving &
can in no wise receive truly appreciate enjoy the blessings
of God in all circumstances. In order to the perfection of
harmony & peace with me, we must be loved again. We must
choose God for our Helper, Friend, constant companion & Guide
again, should we come together as we ultimately will

Could it be the love of peace & joy & love? But thank God
Such is not the immediate operation of His Will. He is
bountiful, the chewer, giver of blessings upon us, the is long-
suffering, bear with us as you have and long of the fulness of
the plente with us by His blood, His Son, His Spirit. The
moment we accept the moment we cloe with this
duty of full pardon, He comes to our aid. We give us Grace
to strengthen our faith. He throw an anchor up his more truly
within our will in the control - and as far as this nation
is complete to the eagle in the hill of God come within
yet. But we are duped by dangers from without from
within, and stand in need of this foreign strength.
Our Father Who art in Heaven, Hallowed be Thy Name,
Thy kingdom come, Thy will be done in Earth as it is
in Heaven.

Though there is cream of every composition, evil in every
degree, from foreign, though there is misery, wretches and their
description, though our young men hate pride in downturning
and recklessly, many of our wretched show little moral
morality. Still there are many marks of the blessing will
operating in our country. There are many times that love
of many hearts that comers. That seems is clarity there
are sweet anthems of peace living joy, arising even in the
midst of destitution. There are many warm hearts to
statement come in the field. There are already many
soldiers of the crop that. There were many wilt the fall
at God's behest on earth as it is in heaven and they are
already in battle array marshaled for the contest with
the vast host of the enemy. Thousands of Churches
tend up their voices to guide the strangers of the divine
to the harbors of safety. Thousands of voices proclaim the
good tidings of Salvation. From every town & village, strong
& city, the cry is echoed & proclaimed. Jesus is the Saviour
of men. Arms of little children are pressing into the
Kingdom of God & take up the battle cry. Aged men with
bended forms & whitened heads are eagerly seeking to be enrolled. Rich & poor, black & white. It matters not
all alike are welcome to the ranks. if it is true that
They have their armors on.
When I look at the heart of the ever increasing numbers of
God's children. It fills my heart with joy, but when I
look into my own heart & find there the wrong thoughts,
the failings. When I call to mind the idle words & thoughts,
& injurious actions of my everyday life. How deep
as I see the word of the Lord & God's Abiding Sanctifying
Spirit. I know the need constantly recurring of the prayer.
They will be done. Oh. God, in my heart. When I start forth
with a desire to learn the works of my neighbors &
How I may help them on the road to heaven. I find so
little love to God. So little appreciation of the truth as
it is in Jesus. So few real Christians & so many deluded
& open enemies of religion. I perceive the time has not
come when we can learn to lay unto the Lord
my will be done on earth as it is in heaven...
My friends, how many of you are trying
to do the will of God & are thus cooperating with
them in the work of establishing his will on the earth?
Are you a sinner out of Christ? The forge put up
clearly the large body of God's people is for you. This work is not done till you are reconciled to God through the blessed Redeemer. It is by prayer and faith that we gain your repentance and forgiveness. And when this is imparted, come a help in praying that the will of God may be done on earth as it is in heaven. There is one other way in which the prayer can be answered as far as you are concerned, by removing you from the earth. This world cannot have been done, and it will be that our God is long suffering. It will be not that death of any man. But it is not wise to grieve His Spirit too far.

Can you a little warm friend, afraid to own your Master in a worldling's presence? The prayer is given for you. Go to the Saviour Redeemer and bring your heart shown: Study the chart the has supplied you in this Gospel. Study it with prayer and God will give you more courage to enable you to do his will.

My Christian friend, take courage for you know that God is a hearer and answerer of prayer. And that this time will come when He will give what you are asking. When, morning or evening, you cry unto the Lord, that His will may be done on the earth as it is in heaven. Call upon Him in confidence to justify. While you surrender yourself and body to the Lord to be living sacrifices, instruments in His hands, to accomplish this prayer. All is in answer to your own heart, in your neighborhood, in your country, in the world.
At this time all minds and hearts are deeply interested in public affairs. Great apprehension exists in the hearts of every good man. Statesmen & philosophers predict the Civil War & practical dissolution of Union which has been our honor & our pride. Passions have run high & prejudice is deeply rooted. And the accusation, "you did it!" you have burst the bonds of peace & God will has come from every quarter without exception. Already one state is in rebellion & others promise to follow. Not only politicians, but the women & the clergy give their signatures & their prayers against their country.

Go to the wisest statesman & ask him what can be done to bring peace & reunion. He cannot tell you.

When war is upon us, when anarchy prevails, when the dire passions of the African takes form & like the untamed ox he finds his power. When the rich are impoverished, and women & children are mingled in indiscriminate slaughter. When every man guns at his neighbor. Then will the thoughtful man see what we have lost. Then will our slow hearts begin to realize how blessed is peace. Then, mercifully, help us as we are.
When the will of God ceases to be done, the powers of darkness are at loose. When I look at the present aspect of things the breach between our brethren seems irreconcilable; but I remember the numerous people of God in this country. Last Friday they all united to ask him in the words before us: They will be done on earth as it is in Heaven. He is a bearer of justice. If it be possible this cup of woe will pass from us. But let us learn our weakness at this time and our utter dependence on God. Let him that thinketh he standeth beware lest he fall. And let the prayer: They will be done in earth as it is in Heaven. never cease to go up from every church and family, from every redeemed soul.

Sin is the cause of all woe. Set in these texts away our sins, lay in faith unto God that his kingdom may come and his will be done in earth as it is in Heaven. But if our worst fears are realized, if we have sinned already beyond the pole of God's indulgence, our hope for eternity must rest in him. When we are swept away as a nation, may another nation grow up from our ashes that shall love and fear God. Taking
Example of warning from our sudden rise & sudden decay. May the will of God be the basis of the enduring Constitution, and may the tears be scattered when the will of God shall be done throughout the earth as it is in Heaven.
Math. 6. 11. Give us this day our daily bread. It is remarked by the author of a tract that I look up just as I wascommencing my preparation for this lecture. That of the six petitions in the Lords Prayer, only one relates to things of this present life. These are the more important upon which to stand while putting up an edifice that is to remain when the earth and the works thereof shall be burned up. The time that there is a discrepancy between the corporeal and spiritual life there is a difference between soul and body, between mortality and immortality, between time and eternity, 80 ought there to be a difference in our estimate of the provisions for the body and those for the soul. Nevertheless, our daily bread has and should have a proper degree of consideration. As we are taught in childhood to utter this petition, give us this day our daily bread, so let us look at it in age, taking in the simple and natural meaning of the words. Our教训 has put these words in the mouth of the children and by so doing he demonstrates to them dependence on God for daily bread.

Many of our people have attained to great knowledge - they have learned how to account for everything. For instance, heat is evolved by internal chemical action. Sound is emitted transmitted in circular waves, light is something that is remarkably subtle, but actually moves from object to object through with great quickness. The winds are accounted for. The rains, storms are accounted for. The gentle. Seasons of the year, the gentle showers of summer are accounted for. Yes, vegetation is accountable for. The rain comes, puts the seed in the ground, the sun shines, the first spring, follows the rain. Then the sprout upward, shoots. Then the blade, then the stalk.
Then the learner, the classifier. He finally the new grains of knowledge come to his microscope and go into minuteness. He finds this operation very like that of the old springing from the atom. The atoms, the molecules, the classify, & every new fact in chemistry is gathered under some general head or name. He finally he is able to account for every thing he sees in vegetables on certain fixed principles.

Assume your bodies, study their anatomy, chemistry, mechanism, notice the beautiful adaptation of each part of your hand, for instance. As the purposes were that you are obliged to use it to. Think of the delicacy of the eye, what a beautiful machine it is. Consider the ear, how perfectly formed for the transmission of sound. Without bungling, consider scientific men have given the human body a full investigation. They have arranged and classified the laws, principles, anatomy, etc. So they deduce laws, rules & principles. It is well to do. It assists the memory & helps on the reason to know more & more of the wonderful works of God as these classify, arrange, systematize. But after all something is really accounted for. One may not be able to understand why it should be with you, the right will own or the left, please. It he has learned philosophy. You ask the simple Christian who goes about his daily work & knows little of science, and he would tell you God makes it so. The philosopher might wonder at his ignorance & justify his construction while he explained. To know the nature & quality of the organism & learned reason from all these apparently different things arise from the operation of a general universal & steady principle. But the simple man is right after all God makes it so. Because God always acts in the same way.
and then the same means to accomplish an object. Let us not infer it is not God, but let us realize that it is God and that his action is uniform and unchangeable: for He is the Saviour.

So let us not infer that God does not give us our daily bread. Let us recognize his love for us, for he has made us to live by the eating of food. He has given us the earth, the sun, the atmosphere, the winds. He makes us bow, but he sustains the bent, he.

He makes life itself spring forth out of decay and death; this constant, superhuman creative energy is requisite to the production of that by which we live forever. Oft does not for one moment forget our dependence upon Him. for the blessing of our daily sustenance.

As may now, any one of us have been in some of bread and water had occasion from the depth of misery to utter this cry to the Lord: Give us today our daily bread. God has sustained us and prospered our labors. Every day our table has been spread, and has come from some quarter. And since we buy it with money, or plant our own gardens and raise it, we are able to further go, to sum to our prayer to him also lands as the new money of the garden which will reward them again as our hands. But if want should come, if famine should visit our country, and bread be no where to be found, then we would begin to feel the need of Him, who giveth us rain from heaven and fruitful seasons filling our hearts with good and gladness. Then we were made to the living God, who made the heaven and the earth, the sea and all that is therein is. He would feel our dependence upon hand and cry.
in real earnest. "Give us this day our daily bread." But though for us this prayer is answered before it is asked of our friends. There are many famishing people within our borders, many who are really hungry. Many sorrow-stricken ones who go from all over to listen to the faithful cry for bread from dear little children. A man came to me the other day & said I was a liberal man in the Florida Turn & in Mexico & I am that. Have got work, I have a family of children, will you not help me? I might even be a true story for wireless men take advantage of all times & seasons to rob them fellows, but it seems very like the same time into so many times reiterated in New York. We have been friends & have known enough to be friends, but as we are and all we only now and at all times do what we can that our brethren may have his daily bread.

We should remember our friends at all times that God requires exercise of our hands. If we want salvation, we must remember the service of God & turn unto them. If we wish to find them we must seek. If we decline the service of life we must go to the fountain & drink. If our way is clear we can find God for it. The real answer is plain & clear & there is no stable escape. I will give the strength. I will bless the labor. I will give the light. The Lord is the gentle rain. He one not expect labor from labor. It is the beauty of God's government that He works by means. He shows us plainly if we will but open our eyes that He must be our present deliverer amid all the works of his hands. Still He designs our cooperation with him. How many things he has designed.
us. But now very few without a corresponding action or affection on our part, as it behooves the eye of the Lord to upon them. They fear Him, upon them that hope in his mercy to deliver their souls from death, and to keep them alive in famine. Here our part is to fear fear, to be afraid to harm his cause, to break his law, or to injure his children. Also to help (or cheer) in his mercy. His part is to deliver our souls from death, to keep us alive in famine. Again, again the promise: Trust in the Lord and do good, so shall thou dwell in the land and walk thou shalt be free. So it is God in all things makes covenants with his people. They are not to be slumberers. They are not to be idle and careless and thoughtless, but he has given them something to do. They must Do their part of the promise in love. Thus they are fed when in the morning we utter this prayer to our God. Give us this day our daily bread. May we be of this mind and heart. O Lord, give us wisdom, give us strength. That I may work so as to provide for my fellow mother, or my wife and children. The food that they need. With cheerfulness and contentment, we will then go forth to the day’s task and with a light heart, with a clear head, we will see how that God works in us, by us to do His own good pleasure.

But though, my friends, I consider that in our Lord’s prayer as more especially signifying the food that we stand in need of day by day. Still there is in this petition a deeper, the meaning. In this as in many of the sayings of our Lord, there is a striking beauty, intensity of import, when we regard both
The physical and spiritual significance often seem at first
all apparent and obvious. Interpreted, the soul knows nothing conveyed by
the outward, the soul-renewing truths conveyed by the outward.

Why not moved, for they should be comforted. The obvious
meaning all appreciate, who have had to follow loved ones
to the grave - but let a man mourn over his sin against them
he has offended Christ. All know how himself in the dust before
his victim and afterwards trace of the Saviour comforts that
the same Saviour will pour into his heart. Let his heavy
the same Saviour will pour into his heart. Let his heavy
hearts be lightened, and his sorrowing heart be made
to hope with joy unutterable. He will understand what
is to come to mourn the everpresent,

In this sense to consider the spiritual.
But we should now consider to consider the spiritual.

The significance of the Saviour's teaching. That I am often
accept these as once - so, think well that I am come
to send peace on earth! I came not to send peace, but
a sword. And he that taketh unto his cross followeth
after me is not worthy of me. With these views let
us dwell for a moment on the passage before
us. Let us regard this break as spiritual forth.
All
All spiritual things seek to manifest themselves by outward
manifestations. The hidden things of God are made manifest by
the things that are made. The soul is represented by its hungering
and thirsting. It portrays a want, a need for something that
increases in intensity so long as that something is denied.

The soul needs strength, which imparts to its hungering soul
the gift of faith. The Holy Ghost cleaves near by, fills the heart
with sustenance. What is given affords consolation - and
many a Christian has been enabled to say our. May God remember
ever. The spiritual blessings given by our merciful Heavenly Father are sometimes called Meat & Drink as labor not for the Meat which perisheth but for the Meat which endureth unto everlasting life. Which the Son of God shall give unto you again. My Father giveth you the true bread from Heaven. For the bread of God is He which cometh down from Heaven & giveth Life unto the World. And Jesus said unto them I am the Bread of Life. He that cometh to me shall never hunger. He that believeth on me shall never thirst. Again He saith I am the living bread which came down from Heaven. If any man eat of this bread he shall live for evermore. In this sense View of the Bread given as this day our daily bread we may look to the Saviour for his daily blessing longing for him to show himself unto us, earnestly praying him to come in grace with us. There is a bond in the sinner's soul that this spiritual bread can fill, and there is a yearning in the soul awakened for more & more of the good things of God. My brethren do we pray day by day for this spiritual food? Have there not been times when it has been withheld? Have there not been days when the heart was faint, when you wandered as the wilds gathering around you? Have you not looked back with pain to former days when there was plenty? When God gave you each good in abundance? If it is so, something is wrong in ourselves. We have shal off the safely. We have complained ourselves with poisoned brands. O! Go back to the true source cease to eat forbidden fruit! Health may return and the hand of God may fill you again.
Now while we are in the natural course of things
such act for the good of this life, while we
are diligently to lay in store for wife and children
and friends - let us not forget the Bread of life sent
from above. Let us lay in a good store
Day by day that we may thank the Lord of knowledge
our dependence upon him. For food and wine
and clay by clay our crown at that grades the
blessings of his never dying Spirit. When we
put up the petition, "give us this day our daily bread."
With reference to the Bread, the spiritual food for the
soul! Jesus says, the words that I speak unto you they
are Spirit, they are Life. The body needs nourishment for its
temporal, transitory life, but here infinitely more in the event
of the soul.
The Bread of God, for its spiritual and eternal life.
It is the bread, the Spirit of Christ, that imparts a genuine
activity to the redeemed soul. He that feed upon this bread
daily is strong. He is able to work in his Master's vineyard.
He is able to plant lives which will bear fruit. He is
able to do the works of Christ.
He that is without the Kingdom of Christ is not forbidden to come to
perishage. He may eat of this Bread of life; yes, even taste a life
with the Christ, a growing and thriving in soul while his body decays. May more
of us may be persuaded to eat of this Bread that from eternity
Jesus has sent. He shall live forever; He shall never die.
Math VI. 12. “Forgive us our debts as we forgive our debtors.”
The term debt is in common use, and well understood by all men who recognize mine & thine. Debts between man & man grow immediately out of relations that God has established. If we borrow an ox to plow, he repays it: debt arises in the supplying our physical needs. The master & the butcher, and as physicians, the farmer borrows his produce to the market & sells the butcher's beef to the butcher - the consumer (we are here directly indebted to the butcher & indirectly to the grocer). In like manner, for the clothes we wear, for the cats on our chairs & for the shoes on our feet, we are indebted to our fellow labours. These debts we discharge by the payment of coin or by the exchange of articles the same or different in kind. These debts are reciprocated and in discharging them faithfully, the burden of toil is lightened and our physical necessities more easily & more abundantly supplied. Indeed without this mutual dependence how could we live under the natural government that our God has established? As I said we recognize debts of this nature very readily, whatever our trade or profession. But there are moral debts as well as physical; and though we may not have considered it so, these moral debts are of the most considerable importance, bearing upon the subject of our everyday happiness and in accordance with the manner in which we discharge them is our real standing among men.
When your little children, after you have clothed them, say to them, is this all they want? In the little one that has lumbered
his head or bend his head? Why does he run to his mother to
jump into her lap? Why does he extend his hand for a kiss
or hold up his little face for her to help among the teas?
The need is love & sympathy that grows out of it; and the
even when the page is done in return; or the gratitude that
he manifests in a thousand little ways. If the parent
is cold & repulsive, or petulantly fretful, the child will
seek elsewhere to secure this debt of gratitude; or if he fails
to find such a leader, the law is checked. The heart loses
sympathy, without previously knowing why a sense of misery
& loneliness comes upon him. Mother is this precious
companion to the simple child. Every man or woman needs
sympathy. Much a friend give a pleasanter salutation &
receive a cold bow or a because, smile in return, your
place is destroyed till you have found the one &
supplied the remedy. We are under obligation to our
fellowmen for kindred, love, sympathy. & kindness, kindness, sympathy, love, and then love &
love by work, & by motion. But when I think particularly
To virtue in the connection are our duties to God. We
have as established at times seen, that our life & happiness
consists in the incurring & in the discharging of debt amongst
each other. But what is our relation to him. We find ourselves
in a world adapted to one great necessity & subject to
certain fixed rules called natural laws. Upon each of which
is a penalty & a blessing. Follow the law & you are
blessed! Violate it & the punishment is immediate. Eat food
& drink water with temperance and your body & soul will
health & your body gains in strength. Clean to eat all the time & your
will die. Eat immediately or drink excessively, your system gets disorders, continue to do so as you lose your strength which can never be completely regained. The 2nd law of Motion that has established their natural laws, it is the that keeps them in conformity in operation. Now some men in the bitterness of their hearts may cry out, why have them made me to when desire begins to appear from to be felt! But one thinks the most of men are glad, they have been born. I will admit that God is good in giving life, that He is good in sustaining life. He is good in giving not only the things absolutely necessary, but that he has adapted all things so as to give pleasure, whether it is through the eye that looks in light or through to the soul, the beauty and magnificence of creative things, or through the ear that he gives a relish of something eternal, and makes the soul, feel in music, communication with all the yellow vowels or through the fingers that may minister to the ear or to the eye. Next may be the touch of the finge, or sketch with the pencil or the pen some what of the works of creation, or through the multi plicity of which is joined the elegance of the heart in words and symbols, as through the other organs of sense by which we drink in the sweet odors of the spring blossom or the summer rose. Whichever of these modes of connection with the outward world, our minds may dwell upon, we recognize the same beneficent giver of refreshment. In them all we find that God is good. The pains and penalties attached to the violation of his laws are as essential as they are wholesome, pain and penalties, will never be inevitable. By them then will recognize the government of
of God, they will seek to his position, to support and
deep lessons of wisdom. But for our Creation, preservation
of the purposes of sense, as we will be ready to allow
that we are indebted to the God of Nature, we are unable
to pray. What can we give for these things? What
will our magnificent benefactor receive from us in
exchange? In vain will we search among the
parts of his kingdom for an answer. Left to ourselves,
we can hardly recognize the existence of the
God. The infinite God. But he has not left us to ourselves.
He has revealed himself to us by his Word, by establishing
his kingdom of Virtue by his Son. We find ourselves, though
in the midst of magnificence and profusion, very imperfect; we
cannot accumulate wisdom enough by personal experience, nor
by inheritance, to keep us from violating God's natural laws,
and we are subject to disease, to decay, death. In
view do we seek to account for this, except by the word
of God. We find ourselves possessed of a soul with
peculiar endowments—the intellect that reasons, the heart
that loves and hates, and the will that directs, are both
divisions of arbitrary kinds under which moral powers
exist. From the body of his own soul—outside from these wants
that nothing in the earth can
supply—We may have seen before, there is a void
unfilled. There is a want of regular action. The
intellect, the will, the intellect are divorced from conscience.
Heart, the will. The intellect are divorced from conscience.
Heart, the will. We intellect are divorced from conscience.
Heart, the will. We intellect are divorced from conscience.
Heart, the will. We intellect are divorced from conscience.
Heart, the will. We intellect are divorced from conscience.
Heart, the will. We intellect are divorced from conscience.
Heart, the will. We intellect are divorced from conscience.
Heart, the will. We intellect are divorced from conscience.
And disorder. So vain do we look to man for the solution of the question, How came we so? But God has not left us in darkness. He made man in His own image breathed into him the human soul. He gave all things for his necessities, his comforts, & his joys. He only demanded obedience to an express command. Man yielded to a Tempting Spirit & lost his high estate. Hence come the bodily pains & the mental agonies. But can Merciful Father have not left us alone. He has provided a way by which He can graft us into the tree of life, spiritual. We can restore to its perfection by a glorious resurrection and the soul be its proper order & proper place. And He has not made that way difficult; we left us without a guide. Just think of Christ & the way of Salvation. Tell me if we are not under infinite obligations to our God? Are we not in debt to them. But if we cannot repay why should we pay pangs or our debts? It is not, our master except it of us, that we should repay them for goodness, & mercy beyond conception. Nor but the Christ demands obedience in exchange. And as in every instance, able we have disobeyed him, as we have violated this law, as we have cursed & sworn, as we have stolen & robbed, as our country what we have belonged to another, and spoken one of our neighbor, as we have turned our backs upon the Son of God. Would not acknowledge Him as our King, as we have resisted His offer of mercy & deliverance from death, and rejected every born
He was ready willing to believe. Our debts have become aggravated, and yet where there are none there is no need to make amends. We can only beg forgiveness. The Lord forgive and is there no forgivenes with God? Just listen to his words: “I even I am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” Being justified freely by his grace through the redemption that is in Jesus Christ. Being justified by faith, we have peace with God through our Lord Jesus Christ. The King James for thousands, forgiving forgiving forgiving forgiven and sin.” Again, as for our transgressions they shall be taken away. Again listen to words like these. Speaking of Christ, the apostle says, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. This is a faithful & a true saying & worthy of all acceptance that Jesus Christ came into the world to save sinners, Christ died for our sins according to the Scriptures. More are not a drop in the bucket. The Bible is full of promises to the sinner, if he will but hear. Oh, thank the Lord our God that is forgiving with God! And let us rejoice that we may cry unto him forgive us our debts. But our Lord has taught us to join in the conclusion: “as we forgive our debtors,” and he tells us in a subsequent passage. For if ye forgive men their trespasses (having the word trespasses instead of debts, but meaning every sin, the same thing) your heavenly Father will also forgive you.
If ye forgive not from your hearts, neither will your Father forgive your trespasses. So that on the condition that we forgive one another may we hope to be forgiven, and on no other.

Many a man would readily forgive another a money debt, if by misfortune the debtor became unable to pay. Many a man would not oppress the poor man by exacting rents beyond his capacity, or pay for payment in the midst of hard times, but how few there are who spare their hearts to forgive those that trespass on their rights by abusing their good name. Few few who forgive an injury, and return good for evil. It is not popular to manifest worth, for worth to kindred approach for approach, to gain or gain an interest. So it was still an age for an age, and a mouth for a mouth. So we not put neighbors, living side by side, the people we each the other secret parts, who do not let their tongues peel off, but tell all the beautiful story from home to home, who actually love and love. Continually do each other's good name all the time possible. And even those that have regard for each other at home, how jealous lest another should get undue praise. How ready to disparage, how ready to attribute every seeming good to a wrong motive. And yet you may at times put up the prayers, forgive us our debts, as we forgive our debtors. And forgive us our trespasses as we forgive them who trespass against us. By so doing if we entertain enmity, jealousy or hatred towards any fellow creature we virtually ask for our own condemnation. Supposing you entertain kindly feeling towards every man but one. But you say he has injured me so deeply that I cannot forgive him! Has he
F.
not injure me when I sought to do him a favor, has he not returned continually for kindness, has he not betrayed my confidence & known himself a heartless wretch? He may lie, seven hours, the sun may set, the heel of tyranny upon you, & ground you to the dust, he may have crushed your heart with sorrow. He may have destroyed your good reputation made your followers distrust you. Still you must forgive. When Christ was nailed to the cross, He revealed yet again, when He was buffeted, He returned no blow, but He was hit like a Lamb to the slaughter. And was as we may pray, Rather forgive them, for they know not what they do. And let us look at ourselves. What have we received from our Redeemer but blessings. What are we not imputing his name & his cause? From us we wish absent his followers. From us we not receive his offer of mercy, & reject his choicest gifts. Are we not ashamed to own Him Lord? Have we not shown ourselves without gratitude, & returned enmity for constant love, coldness, threatening disregard, for the tenderest words & the gentlest reproves? Does the Saviour say I cannot forgive you, you are too bad, I can forgive some, but not you? Oh yes, just listen to His words. "He that forgives you your sins, & will not turn away his face from you, if ye return unto him. To the wicked persecutes, and the righteous man his thing. To kill men without unto the way, and the unrighteous man his thing, to kill men with unto the sword and he will turn away his eyes from him. To the one God for He will send and the words turn away from him. And the words turn away from him. The unrighteous man will forsake us through our quavers. Abundantly, pardon. Some God will forgive us through our quivers. Forgive us. Forgive us. Forgive us. Forgive us.
I believe that many souls before me have recognized the truth that I have been presenting. Have recognized, if not the extent or depth, certainly the fact that they are indebted to God. Especially so now that He has been sending His messenger of peace among them, His heralds of salvation, declaring God's forgiveness through Jesus Christ to all who believe in Him, the Son of God. Light falls on your visionary insight. You perceive something of God's mercy in sparing you while you persevered to rebel against Him by willfully breaking His laws and withholding from Him even a common gratitude. You now see that you must go further, you positively turn from kind and affectionate charity, and with a kindness that nowラー you, as you look back, were aware in awe and trust in heart, blended with theencies of God, just as enemies as those who rejected the Son of God. Evident Grace him! Yes, you and your life, your friends, and all physical comforts to God. You need him for your soul, and all its endowments, and yet you turned his loving call: “My Son give me Thine heart.” Now you see it, know you feel it. Set the sense of sometimes dawning. While you magnify the wonderful mercy & great forbearance of God, see how much, how infinite, The Debt of Gratitute of love you owe to Jesus. And while the tens of Gladness spring forth from a full heart and tenderness & Anthony.
Are the state of the soul, medit you resolve. I will give thee. My beloved Redeemer all the days of my life, whatever I do. Whether I eat or drink or fast, whether toiling or leisure, whether I work or rest. All shall be as the help to thine honor and glory. Now let thy flesh be cleansed from the burning coals, all blackened, and that consumed by sin, and heart restored me. Then how freely given one of thy gracious help, when I was helpless. I can give nothing but a fallen obedience. And this, my beloved Redeemer, I will render all the days of my life. Let such be the ready language of your spirits.

Now, my friends, it especially becomes necessary to forgive others. Every day in your own houses, and while pursuing your daily vocations, you will be called upon to exercise forgiveness. Your father or brother, may laugh at you, or reproach you, or do or say something that makes a little bitterness rise up in the throat. Christ, the ruling Day to Christ, rebuke the Spirit. Cherish the Spirit of love, of kindness, of forbearance. Soon all will be right. Soon your egressiveness cannot be so easily disturbed. Soon the Spirit of Christ is in you. It will be recognized, and truly acknowledged. Endeavor, my dear friends, especially to put the best possible construction on the actions of others; then it will be easier to forgive. For we must remember, though an hour from the heart, though an alter, where dispenses grace, yet let us not to hate sinners. These men blind spirits, whose eyes are converted with exceeding. Oh! no, let us put for them. Why angry expressly to enlighten them but more especially forgive them.
Seven remember we can cherish the words of Jesus, following the example — his words are, "Blessed are ye when men shall revile you and persecute you for my sake, and say all manner of evil against me because of me in the presence of men. Therefore when they persecute you in these things, rejoice and be exceeding glad, for great is your reward in Heaven. So that we need not be carnage. What men say about us, we can I must forgive them. For Christ has forgiven us.
When we despise and hatred him.
His example is before us, it has been proved to. Notice how eminently, how remarkably this spirit. When men mocked him, they upon him, hanged him to the cross. "Father, forgive them for they know not what they do!"
Notice the example of his faithful followers, when his enemies ran upon because he told them the truth, and stormed even unto death. He could look up to Heaven steadfastly and say, "Behold I see the heavens opened and the Son of man standing on the right hand of God." Before his life was beaten out of him after he had said, "Lo! Lord Jesus receive my spirit. I lay down and cried with a loud voice: Lord, lay not this sin to them charge!" Such is the true spirit. Such are words carry into life. But we will have to meet with great care, for, through so great a number, you can make great efforts. Still it is on little occasions that we are in danger of harboring ill feelings. Of allowing anger and resentments to come upon us, to finally settle down into a spirit of unapproachability. It is the little places that steeled the hearts. Oh! Then my dear friends, let us ever guard the threshold of the soul. Against the ingress, against the very effusion of hatred. This must be done by hanging the soul filled with the Spirit of Christ.
Mark 6:13. "And lead us not into temptation," but deliver us from evil. An Author has defined temptation as this connection to mean: "those means & inducements which God makes use of to ensnare & allure man kind." Regarding the passage in this sense, let us ask if there are any temptations to which we are liable and from which we do more especially need to be led. Who is willing to be led by the Spirit through the midst of trials and away from the enticements of Satan? But what are our dangers, where lies the rock of quicksand? The wise mariner bewails his chart. He says, "this course." The Doctor examines the disease. The man ascertain his disease before he attempts the cure; or rather he should do so. Let us, also, be wise. In my Bible I find a being spoken of who is full of all guile & all subtlety. He is represented as "a most wicked Angel, the implacable enemy, tempting the human race, especially the children of God." He is called, "Angel of the bottomless pit," "Prince of theWorld," "Prince of darkness." A roaring Lion & an adversary. He is from the beginning. Belial, Abaddon, Beelzebul, Belzebub, Beelzebub, Dragon, Satan, Satanism, Lucifer, Murderer, destroying Satan & tormentor. He is also called by the Hebraist, a wolf & an adder. The Prince, as a poisonous fountain, is spoken of in the New Testament no less than forty-two times. He is represented as the God of this world & are made vice in the fourth chapter of Corinthians.
And he has blinded the minds of them which believe not. But the light of the glorious Gospel of Christ, who is the Image of God, should shine into them.

Now may your friends, you may not believe in an actual Jinn, or devil or chief of devils. But we know there is some figure or metaphor employed to signify bad influences. But I submit that we have as strong a reason to believe in the actual existence of Satan. When we go to the Bible for authority as we have in the Being of God. We believe in God, He has declared it in His Word. And if we will consider history and experience, we can trace them plainly in His works. If we will look closely within our own hearts, we can find his work there. He comes to us, to you and to me. The promises and threats to please me with myself. Whereas I have got a sole purpose, which I find him aspiring to. If I have the best traits of my neighbors, the intuitions, the devil, unman him them, as your neighbors deserved. For a time, if God has led me to a genuine or unman action, he tries to convince me that I am a fine fellow, and deserve great praise. If I try to bring him down, he says you are upright, and no repentance. If I have a doubt be magnifies the doubt. If the spirit of my diabolical presses me to come to you and tell you there is a devil and a hell. He turns me away by various devices. He says you will live frugality, it is ever-acting on the minister duties, just as through a minister and the help of his people. He says it will do no good. Ask thy brother he desires to have you. What is the craving of his infernal
you rather be the companion of Satan. Know in the fore that is not grounds that men are an inhabited
of the new earth, after man humors shall have been
rolled away, is an earth burned up? Would you
keep your money, or be saved? Remember what
Christ said to the young man, "go and sell all your
things, and give to the poor." Oh! the money is of
an account, but not Satan make away to tempt
you, to eat your heart again it, to love it, to
love it. That was for this matter yours: for Christ has
said, "Seek first the Kingdom of God, and these things shall
be added unto you." Which comes to just this
get your house in order. Get your heart right, and
look out for the body. We should never in this life allow
the unimportant to swallow up the most important
of all. Here it is that many a man is tempted by Satan:
He points to his family, and tells them to lay up stores upon
earth, to build houses, to fill granaries for his dear children,
and they will never come to want. He tells him, Go, study,
labor nights & days, to get a great name in the earth, that
your children may have a noble name for an inheritance.
If he is to lay by great riches of gold, your children
will emulate your sagacity, wisdom & cherish your
memory. He says, great name, great wealth, are
the true source of happiness. But I tell you he is a
narrator. The Bible says: "lay up for yourselves
treasures in
Heaven, where neither moth nor rust doth corrupt, where
thieves do not break through nor steal. For where your
treasure is there will your heart be also." Again he says, labor
not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you. Remember what the rich man said, 'There was much good land for many years, and their cattle drank and were spared, but for ye and what God said to them, then said: this night thy soul shall be required of thee. Then what shall these things do that thou hast provided? So is he that layeth up treasures for himself; it is not rich toward God. There are precepts in all points the teachings of Solomon. The teachings of our blessed Lord are directly opposed. He is pleased to see you smile, strong against, for the you more eagerly get rid of the remonstrances of conscience, you become more subservient to his purposes, you are more disposed to generosity. I have two young soldiers one the other day, just after they had been beating each other. They were almost drunk and pleased Satan by blasphemy each other's face. I presume they could curse each other, and maybe blaspheme their God. Oh, the watchful — a smiling pleasure companion says, 'Let's drink,' and presents the bottle to your eyes, because that Satan does not whisper: 'You had better take a drink, you might offend your priest.' The Devil is a friend to the warming of the still. The language of Scripture is precisely the same: 'The drunkard cannot inherit the land.'

I want to quote a few passages from Spurgeon, the great English divine, in this connection. He says: 'Do you know that those bodies the lusts of which you gratify here will be in hell, and that you will have the same lusts there that you have here? The delver delves to
involving his body in what he desires. Can he do that now? The armchair he can pour down his thoughts the intoxicating and deadly strongly, but when will he find special to drink (in the place of tortoise) when his pleasures will be as true to your time as it is now. A man who loves glutting there will be a glut... there, but there will be the food to satisfy him. Oh! to have your passions yet get not to satisfy them! To shut a drunkard up in his cell and give him nothing to drink, he would dash himself against the wall for ligiers, but there is more for him. What will then do (if tenable) will be that thirst in stay sweet and leaving Naugah our plans to swallow which increase thy vote?”

“Moderate, my friends, may be our own temptations, let us bear in mind that it is necessary to withstand them all. Our first question was, are there any temptations to which we are peculiarly liable? The Apostle Paul in his Epistle to the Galatians lays before them some of the works of the flesh: as Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, enchantment, sorcery, strife, seditions, heresies, envying, murmuring, lies, calumny, riot, reveling, such like. Are we exposed to any of these? So our delight in filthy stories is apt to become artlicity, we are then unclean. So we let our hearts, or contemplation, or gold, or a friend, or a relation, or a constant wife or child so as to become supercilious. We are guilty of idolatry to whom every person or the world unforgiving. If so, we are guilty of habitual. So your look up, as the rich man’s house forty witnesses.
in your heart, ask, how is it better than I am? you exhibit a mean spirit of envy! If you wish the fortunate man to fall that your own piece & catch at his dream. Whereupon are given to temptation in the name of the Spirit - If you disbelieve the words that God has declared in his word & entertain some doctrine of your own that seems better to you than that of God, you are guilty of heresy - first no one is given to murders & outrages as rampant as thee. And may God deliver thine that he be free from us, that we be not led into temptation. The evil one works sharper as your approach to the Truth. He fears the light of day. The storms will all his might to keep you from repentance & to keep you clear of the Holy Spirit, which is the Spirit of the same connection lets us all begins within us, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. But the poor sinner asks how can I be so good? Oh! fools, fools, that we are! No to ever God that we may lead as not into temptation. He is mighty able to save unto the utmost. Don't these better things, which belong to rights are granted to the Christian, are the fruit of the Spirit - he left by the world, the flesh & the devil and I will tell you where you will end in the place assigned to the devil & his angels? Let us quote what our Lord says on this momentous subject. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich men had also been buried. And in hell he lifted up his eyes, being in torment, & called Abraham
after off 4 figures in his bosom - Once he told it
and father Abraham, learn truly on me. 4 and sayans
that he may shake the tip of his finger in the water
of cool my tongue, for I am benumbed in this place.
But in Abraham, reply me find their remarkable
words: "Between us & you there is a great gulf fixed.
So that they which would cross from hence to your
company, neither can they pass, & those which
come from thence." These are the words of the
words of his son & of course Satan would try to
explain them away for no man who knew he was going to such a place
of everlasting Anguish would want to go there. Oh! he
would rather be so terrified, that he would much
shudder, all over into the corners of a boiling furnace.
Our Lord says, whereas, shall try to his brother, then shall
shall be in danger of hell-fire. Again in command his
disciples to depart with even a right hand, a right
eye from the man by them offended to be cast into hell.

Bp. Mt. 18:9 - The Lord says in addition, where the woman
made a place. This place is not grievous. Now, once more listen
with this: If the fire is not grievous. Now, once more listen
with this: If the fire is not grievous. Now, once more listen
with this: If the fire is not grievous. Now, once more listen.

And in these words, "Where the Son of Man shall come in his glory
and all the Holy Angels with him, then shall be set up on
the throne of his glory, and before him shall be gathered
all Nations: and he shall separate them one from another
as a Shepherd divideth his sheep from his goats, he
shall set the sheep on the right hand & the goats on the
left. Then shall the King say unto them on his right hand:
Come ye blessed of my Father, inherit the kingdom prepared
for you from the foundation of the World. Then shall
the King say unto them on the left hand: Depart from me ye
cursed, into everlasting fire, prepared for the Devil &
his angels. And then shall go away into everlasting
punishment, but the righteous into life eternal.
There is where Satan would lead you to me. He spent with him this host of pilgrims on a never ending existence of war. Say you it is unjust? Oh! say not to ask only if it is a fact — Christ has plainly told you so in the words just read. Don't let Satan tempt you to quarrel with the justice of Almighty God. Suffering is that he shows you the danger & tells you now you can so avoid it. Near the joy of Our Lord, into Jerusalem — into Jerusalem. Jerusalem! Jerusalem! Thou hast killed the prophet. Bloom all that are too early to know this world would I have gathered my children together, as a hen gathers her brood under her wings but ye would only. Oh! Lord deliver us from the temptation most makes us say. The fear of punishment is no way to make us love thee for we know that thou wilt not that any should perish, but that none should come unto destruction, and if one do perish; if we are commended it is our own fault! For their thirst against will with a bountiful provision for us.

We recognize in this petition before us a conformity to the will of God. We yield ourselves up to his control while we pray and in not into temptation. But we may feel sure that if we are really conformed to the will of God that we shall not come of grief. Oh! there is willing to be led by the guide of guides, the King of Kings, the Lamb of God.
Matt 6:13. "But deliver us from evil."

The term evil, covers a wide field. It embraces all manner of dangers, calamities, unlooked disaster and the like, as well as the afflictions that can afflict the human body. To every sin that can contaminate the human soul, Christ teach us to pray to our Father in Heaven to deliver us from evil. And it is permissible that our prayer should be made the wide range of praying to Him to deliver us from the clamor and the sea, from famine andpestilence, from pain and sickness, from grief and bitter affliction, as well as from the internal malady of sin.

God will deliver us. The passage implies it. Scripture and experience corroborate the truth of the assertion.

1 Samuel 5:6. "Many are the afflictions of the righteous, but the Lord delivers them out of them all."

He will carry us on the wings of the dove covered with silver, and his feet shall be like yellow gold, from which He shall bear our grief and our troubles.

He shall quicken me again, and shall bring me up again from the depths of the earth." Isaiah 12:3. These words, "The Lord is my rock, and my fortress, and my deliverer, My God, my strength in whom I will trust"...
a strength to the needy in His distress, a refuge from the storm,
a shelter from the flood, when the blast of the tender one
is as a storm against the wall. And though others then
had withdrawn, you thus: Come unto me, all ye that labor
and are heavy laden and I will give you rest.

My friends, these sweet words are the words of the Lord—
they are words drawn from a deep, real experience of
His servants. We may depend upon His truth, there
is deliverance with God. If there was not, how absurd
to ask the Lord at His hands—how could Christ who
knew the mind of God, have failed to say, “deliver
us from evil”? But perhaps my friends, you point me
to a specific case— you point me to David grieving
over his child, praying that God would let him live.

“David therefore brought fort for the child; and David fasted;
went in and lay all night upon the earth, and the elders of the
house came and went to him to raise him up from the earth;
but the child would not neither did the red bread with them.
And it came to pass on the seventh day, that the child
died. David therefore prayed to God to deliver him from this
evil; and he did not. The Lord turned the judgment of the
offspring. Better it was for David, repented his solemn sin, when
he cried, “I have sinned against the Lord.” But he had to be
truly true, literally into the dust, in humiliation.

Yielding prayer he communed with his God. Think
you He was just blessed? Think you God did not deliver
him? When He took the little table to himself, He cleansed the
wicked heart of His estranged servant, or by fire? Yes, He
Deliver them, O God, and free them out of the hand of the unbelieving, for I recognize the great mercy of Thy Spirit. Then the Spirit of God dwelling within, that was gone, and said, "I shall go to him and he shall not return to me;"

The Bible is full of promises of deliverance to the people of God. If we are His people we have an interest in these promises. But, my friends, let us become seriously on this point. If you have faith & prayer & think your prayer was not answered, remember this: God knows you better than you know yourself. When you ask deliverance, you desire not a curse; if your deliverance from greater evil in your final reprieve, or prevention of greater evil, were all that holds the particular thing you may have set your heart upon? Notice that little boy. He runs to his father & begs for something. His heart is set on obtaining this gift, & prayer & hope lend a charm to his little face almost irresistible. Yet the kind father says, no! & may be trying to explain the reason of the refusal. But it is not so: the boy's hopes are dashed, his little heart broken. He cries & cries & cannot be comforted. How many times in real life have you & I seen this picture?

Now hear, my friends, the time will come when the boy will thank his father for withholding the thing he would have harmed him in; or he will cherish the memory of his father's wise & prudent conduct; his example with his own little boy. Now if you approve of a father's wisdom in the government of his children,


delivered his evil. I saw the heart of God in his wheel turning, but recognized the great mercy of his Spirit. Then the Spirit of God dwelling within, that was gone, and said, "I shall go to him and he shall not return to me;"

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Now hear, my friends, the time will come when the boy will thank his father for withholding the thing he would have harmed him in; or he will cherish the memory of his father's wise & prudent conduct; his example with his own little boy. Now if you approve of a father's wisdom in the government of his children,
When he grants their requests or supplies their most earnest gifts, according to his own experience and superior knowledge, points to their welfare. How much more should you express in great joy and infinite goodness of our Heavenly Father, who gives or withholds according to the necessities of His children.

Suppose, say, that in the use of asking, when God knows what we have need of before we ask him? Would you stuhg your child's mouth because he in his ignorance he asked for what he ought not to have? Some cruel parents might say the little cake, or that there is an opportunity, by an impatience to refuse, or it may be by a blow, but it makes the most of us after a hard day's work like to go home to our families of whom the little boys and girls climb up on our knees to ask us for good gifts and love them. They have not seen of children on earth as in the picture. Nor does this mean, Our Heavenly Father has told us to ask of that if we ask we shall receive. He has told us that he has a storehouse of blessings for them that love him. For it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man what the things God hath prepared for them that love him." So let us continue to breathe the prayer, "Deliver us from evil" and trust in our God. That he through Christ will deliver us in his own good way.

But as we are practical people let us turn some attention to certain evils to which we are exposed. And ask ourselves what we ourselves must do. We are exposed to bodily ills to sickness more or less severe. Now before
We open up the prayer. Let us consider a little. I am on the earth. I have infringed natural laws; pain, decay, finally death must come, as the fixed destiny of this mortal frame. When we cannot expect to be free from pain when we put the hand in the fire, from clear from bruises when we fall from a horse. Though we cry in agony deliver us if we at the same time throw ourselves beneath the wheels of the fiery locomotive at full speed, we shall be crushed. So also, if you have lain on the ground the whole night in the cold, if you have been for hours on the chilling current of the river, or exposed yourselves without clad to the coldest storms of winter, sooner or later, you will be made to remember these things by the weather, pains, chills or famines that come upon you as the direct result of such exposure. So also the ordinary wear and tear of life, the care that entails the burdens to be borne, the trials to endure. The hard work to be done, the sleepless nights, active days; all leave their marks as the wrinkles on your brow, the stooped figure, or the rheumatic pains in your joints willfully attack. All these things are sure, are natural, are to be expected. After the cloud has grown hollow, the complexion bled, the cough deplored, after the blood has subsided little by little the flesh corrupt away of left a skeletal figure—then would you cry deliver me from this evil? Yes, my friend. We will call upon our God to deliver us from pain and sickness—and while we utter this prayer, we will see what means the love given us. Will He answer no? Yes, in one of two ways, He always answers. The poor sick man who puts his trust in Him. He delivers
him in the direct way, by calling him to inhabit those
heavenly mansions where he will sorrow, pain &
death are fully pardoned. or in the indirect
way, by putting within him his quickening spirit.
that causes the whole soul to run admirably to every
pleasure & suffering. that makes the tear of gladness in his
eye & his heart dance with joy. even though temptation
is working at his vitals. Did you ever hear of men singing
the praises of God while their bodies were channelled to the stake?
and their flesh was burning, dripping from those limbs.
& God was delivering them, all the time.
So you pray for Deliverance in the hour of death, & it is that
you may not be left in terror. that with the angel above
of contentment & with the comforter staying with hope,
you may resign yourselves into the hands of your Redeemer.
It is that you may be delivered from the powers of death,
that you may sing out, Oh! Grave, where
is thy victory, Oh! Death, where is thy sting?
Suppose we are feeling the weight of other people's malice.
Suppose, our hopes are blighted, our business injured your
good name gone. Through the wicked fabrications of
an enemy: He shall exalt our Names & pray to God to
deliver us from evil. He will do it. He will endeavour to
make the truth to light, or he will prepare the
hearts by the school of adversity, so that true, even angry
looks & misfortune in the face, & smile. He can enable
you to be a Christian in my side, & your heart speaks
you to be a Christian in my side. He will enable you to
fall harmless, & he will enable you to
forgive your enemy, to do him good, to earn blessings
from him, & thus he will enable you to disarm
his enmity, to conquer him & reestablish your own character.
Holy and wise is the work of God: in the book of common prayer, the episcopal church decrees the Lord to deliver his people, from all evil and mischief, from the craft and assaults of the devil, from the wrath of God and from everlasting damnation, from blindness of heart, from pride, vain glory and hypocrisy, from every habit and Malign and all ungodliness, from all inordinate and sinful affections, from all the deceits of the world, the flesh and the devil, from lightning and tempest, from battle and murder and from sudden death, from all sedition, piracy, conspiracy and rebellion, from all false doctrine, heresy and deceit, from hardness of heart, and contempt of God's word and commandments. To these add all your own specific troubles and peculiar grievances, and go to the Lord for deliverance. We will deliver us by the intercession of His holy Spirit. It will vanquish Satan from our souls and all corruption within us. It will purify and purify us for all our outward sins, so that it will be the same to us as if they had not been. For we can remember them, always, that there we have no continuing city, but that our home is in the heavens, where Maker and Builder is God.

Those of you who are young Christians need especially constantly to keep this petition before the evils that beset you, are frightful indeed. They come from without and from within from others and ourselves. Christ will not stay you off from repose. Others, especially the servants.
of Satan will try you in every possible way. If you find
it necessary to abstain from worldly enjoyments, if you
forbear them, or if Christ teaches you to love other things more,
you will be attacked upon unceasingly. Your religion
will be scorned, because it restrains from selfish indulgence.
You will be placed in the field of principles and
called upon an active Christian life
and every imaginable objection will come up. The hypocrites
will exclaim, The latter rain disciples will cry out,
Enthusiasm, fanaticism, &c., &c. Why will they ask
you not preserve an even temper? Are you to
the Lord a holy life — as though a man could be
a holy man who could not only love his neighbor
for the love of God, but of body and soul.

My dear friends, let me remind you. The soul is a thousand
times more than the body. I read today
of a man who attempted to poison his wife. While she
was sick, by bringing her a nice apple which by a slight
miracle he had contaminated with arsenic. He is now
in custody, and will be likely to spend the rest of his
life in the penitentiary. Such cold-blooded, brutally wicked,
men are dangerous; but the way attempts to lead a young
Christian into sin, because possess the himself is not saved, is
for women, administering a poison. Such people really
effectual Fruits, death, but thinks he to God the young
Christian was a sure antidote to all such persons. It is
in the blood of Christ; and Christ is the Physician to
When to apply—Alas! for to run straight to him, you
for the never slumber nor sleep—He will define
you.
The great danger and the great struggle within
you. When these new delighting emotions which
are the results of reaction, when the bond that you have
laid is dropped off, when these have subsided, and
old habits formed by years of practice, mean, how your
spirits will be ground, as your broken resolutions, your
premature failures—how dark it all often seem.

Sometimes when you have been contemplating the
workings of your interior nature and have a feeling
of complacent satisfaction. Starting in upon you, a ray
of light will pierce to the center of your soul, you will
send an evil spirit insinuating you still. That when you
are poor and you are foraying that you can rise
and increase in goods—but my dear friend be not discouraged
for though the cloud is as black as midnight, The Sun
of Righteousness can endure all—But the storms
have been tried—afflictions are likely to visit us. By we are
opened our dear ones must be laid one by one in the grave,
but how blessed it is to have a friend on whose bosom to lean
when the storm is over, how glorious to know that he really
bears that he can bind up our hearts and that he never
will leave, nor forsake us. My dear incompetent ones, you
know nothing of this deliverance from evil—You must
bear your burdens alone, you must feel the burden
of care, and be bound in sorrow, and you have no
solace, no sweet peace coming from a personal serious
a friend that stretcheth a stone than a brother - you will
prove bubble after bubble - you will run after
every kind of happiness and grow old.
False are your hopes, false your theories and
complete ruin is before you - you may have
Sunday good things, but there will comes is later,
make on the truth - your hearts are corrupt - you
have broken every commandment of the living
God and evil only evil must come; for God
will by no means spare the guilty - the Lord declared
that the wicked shall not go unpunished.

Will you not then cry unto God: "deliver us
from evil," from our present state of alienation
of condemnation - that we may be them soon,
for them forever?"
Matthew VI. 13. 

For thine is the kingdom, and the power, and the glory forever. Amen.

As considering the petition, "Thy kingdom come," we have already dwelt upon the first word in this ascription of our God. We have now covered the whole ground of prayer for our Father, as a upon our clothing as children, and when our hearts are once settled into a devotional frame, we lift up our spirits in supplication. We then follow his name, as look to see that his infinite kingdom may embrace the earth, and that our little selves may form a part, however minute. May his power and light may permeate into the remotest nook of the soul, and dispel every vestige of darkness. We learn to thrust our wills into the mighty stream of the heavenly will, to be led by the Lord. The supply of temporal and spiritual wants we ask for forgiveness, and in a condition that makes us forgive. We ask and be led to the power of the tempest, but song for deliverance, and then we are taught to learn the song with them who have been communing. For the kingdom is God—the only permanent, reliable kingdom is that of the Almighty. As its perfection rests our hope, when once our names have been registered in the Book of Life. For this kingdom there are no secret enemies, no jealousies, no prevailing falsehood. No war, wailing, and scoffing. Nor envy, covetousness,ningar and thieves, and murderers. This kingdom is in no way deemed against itself. It will not fall. It does not depend on the weakness and folly of the righteous human beings. It has not a fallen intelligence.
All that in a mass of "Common Clay" at its head. For the
Little on the Throne to whom: Every creature which is
In Heaven, and on the Earth and under the Earth, and
Such as are in the Sea Sall say, "Blessing on you
Glory and power" forever and ever. "Thou art Worthy
To receive glory and power and praise, for thou hast created
All things and for thy pleasure they are and were created."

Not our blessed Saviour teaches us to ascribe to God
The power. The word needs no definition. No illustration.
We all have felt it. It is in every imaginable direction. Every
Pretent of the mind, every desire of the heart, every act
of the will, put forth power. Power exists without to
its weary point forth. It is then inherently able. Now
Think of the myriads of created beings, the immovable
Heads of Heaven, the creatures that inhabit the universe.
All these, and add the living things, the people
Of all the beings things that live on earth, all the creatures
That inhabit the far-off stars and add them to the
Immortal company of angels and all the hosts
Of Heaven. Consider of each, the power either active or
latent that belongs to each. Now combine the whole.
It is beyond the comprehension of human knowledge. We
cannot weigh it in the balance, we cannot measure it.
We cannot estimate it. That it is incapable of annihilation
An atom or save a soul from death. But think
To the words of the Psalmist, "O Lord my God, thou art very
Great, thou art clothed with honor and majesty. Who coverst
Thyself with light as with a garment. Who stretchest out

Thy hand, and takest hold of mighty things; which art

Stronger than all the children of might."

...
The heavens are like a curtain; who spreadeth the beams of his chamber in the waters, who maketh the clouds his chariots; who walketh upon the wings of the wind. Who maketh his angels spirits his ministers, a flaming fire, who laid the foundations of the earth, that it should not be moved forever. None conceived it with the deep, as with a garment: The waters stand above the mountains: They go down by the valleys unto the place which he hath founded for them. There he setteth a bound, that they may not pass over: and that they turn not again to cover the earth. Hesendeth the springs into the valley; they give drink to every beast of the field. By them shall the fowls of the heaven dwell; there shall they makethis habituation (the fowls) that sing among the branches.

The waters also he reserveth in his chambers: the earth is satisfied with the fruit of thy works. He sends the grass to grow for the cattle, and green herbs for man... He appointeth the moon for seasons; the sun knoweth his going down. He maketh darkness and it is mighty: Earth men the buds of the forest do come forth; the young lion roars after the prey, and seeketh their meat from God. O Lord how manifold are thy works, in wisdom hast thou made them all. The earth is full of thy riches. So is the great and wide sea wherein are things living, innumerable, both small and great beasts. They go to their barns: they know that there is no man made to plow therein, or to raise them: that they may grow by the circuit of waters, and be filled with their fruit. While God hath made them.
They are filled with good. Their hearts are full of grace. They have it in their power to bless others. They are witnesses to their brethren. They lead the way to God. They are Christlike and they exemplify the fullness of the Earth. The Lord hath in the Earth, and is triumphant. He leadeth the nations of the earth.

Such are some of the strong evidences of service a strong evidence of God in the midst of His people to make known His conceptions of the power of the Almighty. But who by searching can find out God? They are not accessible to know all power and majesty and dominion, and feel our hearts swell with large emotions, even as the little we can comprehend. Ain't they wild, our lips? Humbles and submissively in a posture of thanksgiving, when we think of the position we are in. When we realize that our blessings are not only willing to hear us, but able to hear us, to grant our requests, able to forgive us, able to supply us, able to strengthen us, to lead us on to some of this. Bless the Lord. O my soul, my meditation shall be sweet. I will be glad in the Lord. For Mine is the Kingdom and the power and the glory forever.

God is glory. He is the personification of all glory. He is the center of the universe. He is the source and the goal of all existence. He is the creator, who pronounced us, who has become with us. When we are undertaken and rebellious, other has revealed Himself unto us, who has given His Son to die to redeem us. Who invites to come trust, when we are many. Who promises to forgive all iniquities, who knows us unconditionally, unmercifully. Who
Meets us more than half way. If we will look back to Our Father’s house? Who would not say, to turn as we are cast down, & Whispers Peace & Forgiveness to the Lamb? Who throws the full effulgence of light into the heart, & makes the crooked ways straight? Who fills the whole soul with gladness & with joy that is beyond utterance? How is it that we can’t express for us in Heaven? What has He built Mansions there? Oh! It is God & to Him be the Glory. He gives us faith & hope. He quickens love. He inspires us with His Holy Spirit, else we could not magnify Him & really praise Him.

My friend, are you heavyhearted? Is your soul sick within you? Do you complain that God created you? Do you grumble with His Providence? God is calling you. He is faithful to forgive even you. This way a path of pleasantness, be wise & walk in them. His paths are peace. Seek peace from Our Father in Heaven. He will hear you, and when you have got in, when every burden is lightened, then your soul will gain a deep sleep if not lined Glory be to the Lord My God.

If you are in affliction, if death has snatched a dear & precious one from your household, and your heart is sore, turn unto the Lord. He is now very near, He can make you; too, now gently the tears of love will distill from your eyes, and soon your heart will cease to ache. It is there when the ground is swallow, that the sun...
of his glory will be done. You will give him praise and honor for he is good in affection. Then you will find the pure companionship of his Spirit very precious.

Through Christ he offers all things. May I give up all things. I will not prove you, O Lord. I do not wish to give you the glory.

But whether we give it or not, it is the by right of his truth. If we do not acknowledge him as our King, we can cast away, not he is the kingdom.

If we doubt his power or rebel against the son of his might and do not in the dust of his kingdom. Where are we? This is the power nevertheless.

So also if we walk up and down the earth, loving his greatness, idolizing things that are made, celebrating what is not seen, adorning the invisible, worshiping gold as the things by gold purchased—meaning daily from the benefits and blessings of infinite goodness, without returning even a grateful smile or cherishing a thankful feeling. Again I ask, what are we? Where are we? We are cast away. For there is the glory, oh God.

All these things, his ever blissful Kingdom, his all procreating forever, and his infinite glory are perpetual forever. Rejoice, ye who are redeemed by the blood of Christ! I have been sealed with his seal. For the King and the Kingdom, his favor and his glory are to last forever. That willing, willing. Resting heart of yours will be filled
With as much of His power & His glory as it can hold.
With your new lady, again glorious body filled with
the strengthening Spirit, you will stand in the presence
of your God. For He will be support and the pillar
of your sorrow to fall without this roaring with the 
whispers of every subject of His Kingdom. Christ will speak to
you & say come ye blessed of My Father, inherit the
Kingdom prepared for you. Your joy will be full.
He will not die to say, How glad I am I was so good
& did so many good things on earth. Now I
rejoice that I visited the sick & the destitute & fed
the hungry. How glad I am I helped build cities &
the like. Now happy I am that I annul this!
Oh! No. You will join in the chorus of many angels,
around about the throne, saying: Worthy is the Lamb
that was slain to receive power, and riches & wisdom &
strength & honor & glory & blessing.

My friends, May we often put up this inimitable
prayer of Our Lord & Savior, Jesus Christ. If
in sincerity & with a desire to love & serve God we
will use the words of this prayer, the blessing will
be commensurate to all our necessities. It is true
that we are not confined to this prayer. Our Savior
himself gave other prayers. Often does The heavy
under a weight of sorrow or if sin cry out for
mercy or relief. Daily we may go to God with our
specific wants & plead for forgiveness without confining
ourselves to "forgive us our debts." But still it is well.
often to repeat this prayer, be reverent in our hearts
to study its meaning, meditate its principles, for it
comes from Christ & embodies beauty, truth, simplicity,
of true wisdom & can be made to adapt itself
to all the circumstances of time & place. Before
you lie down you can repeat it, when you rise
up you can say it. When you work at midnight
or are among the centrals it is appropriate.
When you walk or ride, when alone or in the
midst of company - you can say in your heart
Our Father ye —