1. Two old Sermons.
3. " " " Gospel.
4. " " " Education in the South.
5. Future Life.
6. Columbus.
7. Student Life.
Ye blessed G. has been pleased in every age of the World to give some special intimations of his grace, to some of his children, of mines, and of his designs of divine mercy, towards our fallen race, in a new covenant promise, to the seed of woman, should bring in his redemptive work. Under that old covenant dispensation these things were discovered in so we may call only dark and distant hints. By the old covenant God's grace was couched under the shadow of a type, and its typification was the prerogative of the people of grace. But God, in his grace, has revealed to us his covenant and made known to you as well as we. This is certainly suggested by St. Paul in his epistle to the Galatians, 3:18. And it is therefore evident that I would justify him therein the faith, preached of God before unto Abra. This is what I speak of his children of Israel in v. 26. Of apostolic says, for unto you was Christ first preached, as well as unto you. Plainly in the Old Testament, 'yy had of same grace made known and preached unto you, if we have shown of a different dispensation. But yr. to yr, x, of blessing of new covenant were pointed out and shadowed forth under that dispensation as clearly as grace and in yet those things were as a veil as of little could be seen of 24, as it is seen now, 25 of veil is not, it
these glorious realities stand in open view. X, of Substance, is now come; it has removed ye shadow of y ceremoni law by fulfillly, ye were designed to typify. Now, it whole plan of our salvation, is explicitely opened by G, of Gospel of his love in which life, immortality, are to be gain. Hence, therefore, al the prosperous people of G, under ye old testament dispensation were advantaged every way, chiefly unto ye were committed ye oracles of G; yet, their advantages, in this respect, were small compared with those who are enjoyed by ye professing people under ye Gospel. These N.G. of Apostles, teaches upon in ye latter prophet containing ye. His design, appears to be, to establish ye christianized Colossians, in y faith of ye gospel, to guard ye aged persons of some judaizing teachers, who, had crept in among ye, and labored to draw ye. to ye observation of abolished ceremonials of y Mosaic law, to some of ye N.G. of human invention. Pursuant to this design, with evident appear in ye subsequent part of this Epistle of Apostles, as a foundation, for ye inferences which he intended to draw, unfold some of ye excellency, glory, fulness of ye. He consider'd, as ye head of ye chief, as ye great peace made betwixt G and man, by ye blood of whose cross, Sinners are reconciled unto G, to reinstate in his favor. He of Apostles speaketh of ye great mystery, couched under ye
\[ \frac{9}{4} \times \frac{13}{4} \text{ is their Hope of Glory.} \]

4. How or in what respect \( x^0 \) being in \( 1^0 \) is their Hope of

5. The name and of their Matt, whereby, besides

6. And they make application

7. I know some interpreters read \( y^0 \) and that

8. Among you: But I see it is reason they are medi

9. our Common Translation in the place,

10. especially as its a great Gospel Truth, \( y^0 \) \( \approx \) \( x^0 \)

11. both in reality dwell in the heart of 13:

12. seeing also

13. none \( y^0 \) in truth \\

14. but such as have seen him into their hearts,

15. by the faith of the operation of 13.

16. I will prove the reality of the union of 13. to dwell in you. Now it appears.

17. For the communion with is between 13.

18. In this of

19. apostle is express \( y^0 \) 13. truly our fellowship is

20. with the father, his son 13. And some are for Feb. 3rd.

21. we are to be partakers of.

22. The reality thereof is evident, the imputation of 13.

23. to him for his justification. \( y^0 \) \( x^0 \)

24. is justified before \( y^0 \), by a righteousness without himself, it is

25. deniable \( y^0 \) Nov. 3rd. Being justified only by his

26. grace. Moses of 13. \( y^0 \) in \( y^0 \) and 13. Righteous

27. becomes. And by imputation is as clear

28. for \( y^0 \) \( y^0 \); but it can never be imputed to

29. except we be united to him, it becomes one with

30. him, unless he dwell in us. This is plainly

31. in \( y^0 \) \( y^0 \). But of him are 13. who of 13.

32. His communion at his merits to 13. Righteousness,

33. Sanctification

34. made into us \( y^0 \), Righteousness, Sanctification

35. made into us \( y^0 \), Righteousness, Sanctification

36. made into us \( y^0 \), Righteousness, Sanctification

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83. made into us \( y^0 \), Righteousness, Sanctification

84. made into us \( y^0 \), Righteousness, Sanctification
of Head are soldly answered. 
For my demand, how can I be justified by another's righteousness of another? Can I be rich with another's money, or proceed by another's honor? I am answer, if it never be my Surtrey of that band. Indeed Peter cannot be justified by thousands of Paul, but both may be justified by a righteousness of faith in public tongue, by being members jointly held by one common head.

Principally: Surtrey are one in obligation and construction of laws. Head and members are one body; branch and stem are one tree: and it is no strange thing to see a sprout here by sap of another stock, or even it is ingrafted into it.

The sympathy is between you, 
St. Paul in Col. 2. 4. tells us the SD file up 4th well is behind. From minders of Sufferings of x in Othine. Not as if x Sufferings were imperfect (for by one offering he has made for even you 4th are some ratified Heb. 10. 14.) But in this two scriptures tis is confirmed in a highest capacity. 
he suffered once for our sins, in his own person, as mediator: these Sufferings are occupied to fill up in sense, as he suffers no more. He suffers also in corporeal mists in his 4th members; therefore he shall suffer no more. He suffers also in corporeal mists in his 4th members; therefore he shall suffer in Sufferings of every saint for his sake; and moreover Sufferings in his mystic body are not equal to other, either powers, and measures, in their weights and value, nor yet designed at officio, for whence life and purpose, be satisfied by their proper merit, and in justice; now the life we can truly see and Sufferings because Head suffers not members do; and roll out this Supposition of the Place Acts 9. 8. is never to be unjusted, which Head in Heaven expost, Sav. Sav. why justified
To conclude. The way & manner in which Saints shall be raised at the last day, proves of union between x & y: for y are not to be raised as they by x, and x & y, with out y, but by x. Dint of x, in connection as their head, sending from vital quickening influences into their dead bodies, as one united to him as well as their Lord. In so we find At Rom. 8.11. But if Spirit of him, x raised up y, so dead dwell in y; he x raised up y of dead, the also quickens y of his Body, by his Spirit dwell in y: even as it is in our as taking out of natural sleep, first of animal spirits in their head, begin to move & pray thereof, and y of members thence are looked out of whole body. Now it impossible y of Saint to x: for it connection should be raised by x, of x dwelling in you, unless this knitt y close to y of x. So y of reality x dwell in x is not to be called in touch. Y in you say x.

Proceeding.

To shew it is most by x being in y, or how he is to be in y. And how to remove all false notions & misapprehensions, I shall speak both negatively & positively.

1. Neg. By x in us, we are not to understand of any if it is made x. Some there are who talk of being head into x, x & x into x; but there is an infinite distance between x & us, with respect of x in us; not x & excellency, nor x being in us. We are not so united to x, as to make one yon of him. It is if singular things of x helped & holst the yon of y, to have united as to make one yon of him.

2. Neither by x in y, are we to understand of any if it is made a parable of x incommunicable

3. Equiv. of x, as eternity, omnipresence, omniscien...
neither by his grace, nor by any means, can be made either truly or any other way holy.

Neither by this expression in us, nor by any means, can be made either truly or any other way holy.

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Neither by this expression in us, nor by any means, can be made either truly or any other way holy.
I fear nothing but sin. The sin cannot singly
sin in itself; yet it can many ways hurt immense
him, and therefore ought not to be misrepresented
as such an innocuous harmless thing to you.
In vain are so many terrible things in
scripture about it, if it can do us no hurt, and it is
certain nothing can do us good, but if we make
us better and more holy, but sin can never pretend
not of all things in this world. But to come to an
true, sin may be couched in words, viz. formally,
effectively, and immediately.

1. Sin, as a transgression of a precept, of the
law of God, in consideration it is the
most formidable law in the world. It is laid on
us, as every gracious heart trembles, I ought to
then to shun sin, sin is a prison, a death to
ourselves, and in most tempting in sin. Deut.
North, Feb. 11. 78.

2. Sin may be considered effectively with respect to
how much misery it produces in our soul, corporally.
Our soul, it is a whipping to penitence. As it cannot
destroy our soul, yet it makes war against our soul.
It brings you into miserable bondage. Captivity. Long,
It mounds your soul, and with you are seed for your
later; you are near the reason of the destruction of
their hearts. P. 38. It was, Captivity, point wounds, no hurt
to God. It breaks their every bone, P. 17. 5, and is it
not to him? It too of their mind, P. 9, it interrupts their
rest. It draws off their mind, P. 7, it interrupts their
prayers and meditations. Money, in their souls, no return
at all. It causes their grace to decline, when,

It grows fast, degree by degree. Things which are in you
are ready to die. Nov. 3. 1. Or 4. And it is now of
promised strength not hurt to all. It hides it face of
it. It is now of grace. P. 59. 2. And there no hurt in spirit,
withdrawn to its to their soul. Why do you defend
saints so bitterly lament & exclaim? If it were you
were some hurt in sin, you, a Saint, ought to fear it.
Sin may be considered, reducibly, sin, as it is avowed, reduced, I judge, and by my own express. But this consideration of sin, and rather respect of future ago present state, of antinomy only respect of that or else of it, ever looking both forms, considerations of sin, we concern present state of sin, not pronoun sin can do to no hurt. An assertion tending to a great deal of disorder. Science unfeasible.

If a man drinks poison it is after many months recovered by a skill of a saint, Physician, where meaning there was no hurt in it, because you did not spit? Certainly more severe, things he felt, his of his stomach were most full to him, the heart was seared with it, &gt; or this advantage it to be more many forever hereafter. Thus I have just taught you. And this, inasmuch as it fell in my discourse in some of my intentions. I now go on.

Yes, I now see we are bound by a strong x in us. There is a mystic spiritual union subsisting between x of all those who have by faith felt to him for refuge as of Hope 5t before of them. By virtue of this union to dwell in x as member in his body, or as branches in x vine. By virtue of this union, x by faith, x of being bound to our part, x also dwell in member of every x. Eph. 3. 17. x may dwell in x heart of the other. The saints stand in same relation, x y natural member of x body, do to head, and the stands in same relation to y of these y's wets to x other y natural member, x consequently y stand related to one another as member of the natural body to one another. x y parts are not one as of body. y of parts, as one, but of body x to x and one. It is not a union by cohesion but by its incorporation.
Y says one dwells in his people by his Merit to justify you: by his Grace & Spirit to renew & purify you: by his wisdom to lead & instruct you: & by his Communion & Compassion to share in all their Troubles. I proceed.

3. To show if "is Main Hope of Glory.
In q. T. Y is hid from us Hope of " Y in a Hope of Glory. The Express is figurative, if best of Hope is here put for ground of it by a metaphor of a Foundation. Than it is apostol had, y in a ground or a Foundation of a Hope of everlasting Life of Glory. Hope is properly an expectation of Future good of some kind or other, grounded either on some promise of it, or on some other likely prospect of obtaining it. Strong Hope, is a firm expectation of all promised good things, so far as may be for & Glory & our own God, especially of end happening & Glory in Heaven. This expectation is founded on, X, his Merit & Mediation his Spirit & Grace, Y of promises of his to his People: it also on Power & Variety of, such are engaged to fulfill & make good all of promises in his Word. Hope diffuses his faith in respect of object of it: the object of faith is of Son of Y Mediator, whereas of beneficence of his Purchase and of object of Hope, especially of sure choice of another world of State.

But of the same things are object of Y's Hope, yet get't him self. Y of promises of, such in him and good man: are if only foundation of it. Hence it is if Apostle in our T, call y of 15th Hope of Glory. Y dwells in hearts of his People, and thereby essere you to find their Hope of eternal Life upon him.
It is x who of us has read by faith, and given him ground to hope for eternal glory. And truly x must be in us, in, by faith, by his Holy Spirit, or we can have no well grounded hope of life everlasting. The x's hope are built up, not upon any going or sufferings of his, and he being well satisfied of the love red this x into his soul by x's faith, which is an operational truth, and x's having x, enables you to hope for eternal glory. Now this is the ground of their hopes. For x's ground can x have of x for their hope, unless it is built up as being theirs? X in your x of x's we x to ye or to me unless he is x in x's mind. That x has died, suffered, rose from the dead, ascended up into heaven, yet x of x's are x better for it unless he is his in x's will any more be of x better for it unless x is given to x's, who is x's foundation of our hope of glory.

So now how, or in x's respects, x in x's, is their hope of glory.

X's being in you, x unceasingly enables you to hope for glory, in us much as x has promised to give eternal life to you. Is 11. 28. I give unto you eternal life, and it shall never perish. And in x has begun a good work in you, x will carry it on to x of x's. All x's promises of x are x to be in x. x. 2 Cor. 1. x. The real aid of x, finally believes his promises, and their comfort his x in x's promises, x knowing x he is not a man x x would lie, neither x is x not of x's the third report, x if he x x, is x's x come to x's, x x's heaven x earth x x's forever, x x's only x of x's promises of x fail. x x x x, believing this, x x's who
...since lover, he loves 1° to 2°, he may safely confide in that promise of 1°, hope for eternal life 2°, such as are made meet for the inheritance of the saints in light. 3°, the race must be made meet for heaven 4°, before one can enter into it, we must be born for above, if we were joyfully live above. 5°, the apostle tells us, if flesh and blood cannot inherit of thing out of heaven. The natural body must be spiritualized, & invested with celestial qualities, before it can enter into glorious place. And 6°, reason is more strong, & recently, some souls can never only into heaven, then being an absolute contrariety between habit constitution of such, 7°, we must be holy, heavenly, to be prepared for divine presence, to converse with purified assembly above. 8°, we are not for flesh 9°, the soul cleansed & purified, & endowed with holy qualities, till we are made meet, we cannot possess of inheritance of saints in light. 10°, vain are all of hope of unsaved sinners. We may in 11° have a cold hope of we be swept away, but hope is an anchor of eternal souls, hath always a purifying influence on heart & life. 12°, instead, as if we had a cold conception of mysteries, I transformed him into a temporal coming with pomp & splendor, to see their nation in its pride, I shall it to of highest dominion in word; 13°, this concept softens all flesh, to 14°, from son of those who were holy, harmless, undefiled, I despise, so sin of apostles in an humble state, to some manner, we reject him. Then if unregenerate have a cold concept of heaven, we can only fancy it as a place of visible glory. 15°, are a sad triumph refuge fro 16°, torment of hell, I in 17°, notion, we do fire it; but as of place where 18°, holy is engaged specified by saint, we cannot desire nor delight. 19°, are made meet for inheritance above, by them we, 20°, to it, shall be set in 21°.
the is their Hope of Glory, inasmuch as he has wrought you for it. Truth to this purpose, I am not so. Now he is wrought for us of his same thing is his, who also has given unto us, of earnest of his Spirit. The self same thing, is of life, of stand of life mentioned in former verse, of house in heaven, not made with hands. I was wrought for us for it by regeneration, we have not our selves into, or up to any standing in our grounded expectation of a future before, & glorious appearance, to put it & of this prepar'd for us, I wrought such a lively hope of it in us: and he was also given en his Spirit as of pledge I am dit of it. He has given his Spirit to dwell & work in us, I to aspiring us of us we speak of it, & glory to be renewed. The Spirit of grace given to people of his working & dwelling in us, is a certain pledge of his glory & life stand, with he has prepared for them.


got by the water of Jerusalem, it is above, I join myself to society, in their songs of praise by joined three in one.

Their psalms crown of exulting glory crown our victorious crowns; there set Psalm worn our hand; songs of victory & triumph shall dwell on our tongues, I see shall be free from fighting, I shall be ever wiped from our eyes.
Improvement.

Does dwell in 13° by with Mars a close union. There learn not transcendent dignity by how great ye.

well might Constantine prefer of Honor, being a member of 10th, before of being Head of Empire for it is no only above all earthly dignities and honor, but in some aspect above of Honor, such 10 has yet up of.

Angles of Glory. It time there is a gathering together of all in need of faith and as a common head of.

He is of head of angels as well as saints, but

in different respects. To Angels he is an Head of

Dominion or government; but to Saints he is both an

Head of Dominion, I and Influence to. We are his Chief not his Subject, but not his Make

members. We are as J. Wollin in the kingdom,

of Saints as F. S. Spoons & Wife of his Bosom.

This dignifies it is above of greatest angles.

If dwells in 10°, 13° of grace of 10° can never totally fail. Immortality is a privilege of grace, his cause sanctified, Jöns are inseparably united to the Fountain of Life. 25° Life is his safety.

Col. 3:1. Whist your of Life is in Christ, it branches

time by time. This is in between y 25°. In 17.4. Because

I live, ye shall live also. The Sovereign of the

Saints depend not on their own sence will, but up.

Innimmobility of Peace of Election, flowing fro.

depend upon 1st Philo of 1st. He.

16. 3. Upon difficulty of 8. merit of 35°. 3°

Jan. 16. 3. 7°. 2. 15. 16. 1. 15. X°. 17. 11. 17.

Dec. 10. 10. 17. 13. 20. 17. 20. 19. 17. 33 to 20. 17.

Jan. 17. 11. 17. 7°. 2. 15. 16. 1. 15. 1°.

And all our. of the Spirit & 25° 2. 1. 3. 9. In

Infallibility of. Jan. 32. 40. 216. 12. 28. 2 Y°. 3. 3.

1°. 2. 19. I readily grant ye the true is may walk.
in Darkness I see little or no light. Is. 50:10. Nay, and you must be as I was before he knew 12. darkness, and before he knew himself to be as. The first act of Faith, is before of Deed Act. But the, by 14. may walk in Darkness, I be ready to say, I am cast out of my sight, yet still void of grace remains. There may be many 12. of Joy —


I also grant, ye noting standing of principle or given in 20. hearts, 14. may, this of Temptations of Satan and Word, 40. Prevalency of Corruption remains in 21. Neglect of ye Means of their Preservation fall into prison first, 4. for a time Continue therein. mat. 26. 70, 71, 72. Josh, Titus, Deu. 14. 8 by their sins ye incur 22. displeasure, 8 23. 5, 7, 19. give his holy spirit, Eph. 4. 30. I came to be deprived of some Measure of their Grace: comforts, 35. 6, 8, 10, 12. 1.2. 14. Cant. 7. 3, 4, 16. But still this don't bring ye into Condemnation. Their Transgressions the sight of God, 24. Their Iniquities multitudes, but his loving kindness, he won't take away. Bliss! Security! Does dwell in 12. to make but one mistake 25. Does not we live in 15. to make but one mistake. Quo 3. How nature, ye are all those Act of the 26. kind's where, whereby be wound a griеve. This is as if we should lift up 4. and wound our own. Heads, for, we too receive 5. lead.

And Satan smiths 6. by 7. and of a wicked man, he go wound him 8. as 9. of an enemy; but so his Temptations prevail as of 10. sin, he wound lying as it were 11. his own Friend; as 12. and as is false complaint of one of the sons 13. wounded 14. by an Arrow, wing 15. with his own Feathers, of other
It was wounds of you, by a wedge drawn out of his own time. Woes of evil and diligence of such him, is to be measured, not only by of near Reason and reason to 17 as their head, but more particularly of you. Benefit you receive for him as such. For in wounding of their first
we wound their head of influence, from whom you live, so that who you had still remained in a state of sin and dream. Eph. 14. Then find life to me, the return of such is as death to him? How ingenious is this!

we wound their head of government. it is a grieving as well as a quir thing. the head of 16 col. 1. 18. He is the wisdom, he is the rule of his counsel. Must he be then required for all his faith, conduct, not to see you in but rebel against his government, refusing to follow his counsel, to obey a deceived father up him.

we wound their consulting head, who provides for I will fare, safety of thy body. I stand, you know of all. fair below, have not been managed by your own hand, but of well above. I know, I say, that of prophet; that way of mine is not in himself, neither is it in any man's to direct his steps. Jer. 10. 23.

As true, I is out of sight, I see him not, but he saw of; I order every thing that concerns you. And is this a requital of all your care he has taken for you.

does then require of all for all his benefits? we are compensable for God!

To conclude, you wound their head of honor.

The head, is I fountain of honor to you. This is your glory if you are to deserve to him as your head. yo are on this even, (as I before now) exist above angles. Now consider, how vile a thing it is, to rise.

files least dishonor upon him if it whom you derive all your glory.
If I dwell in 1 Th., 8. thereby there becomes a close mystic union, up to comfortable terms, may be part with their bodies at death.

If he is alone together, therefore you can't be left. May be not only with so several, but is also because of the fruit of your 10 Sept. 1 Cor. 16.

So are his members, his fallow, he cannot therefore be complete without you. A part of you cannot perish, but you have also been a part of the body, much life burn in hell. Remember this: you feel of natural union dissolving, up this mystical union can never be dissolved. The bonds of death cannot break this tie. And as there's a peculiar excellency in thy life, so there is a singular support of peculiar comfort in his death. Phil. 1: 21. To me to live is Christ, to die is gain.

O how of Saints so nearly united are of the dwell in you? how great a sin is full of danger, as it for any to a wrong of Saints? for in doing so, we must needs prefer it to himself.


The righteousness I hold himself, to wit, to state appointed, Innocency, no it be in my own of wicked men; how much more for it in a number of 1? No, it toucheth of, toucheth of Apples of mine, 10: 10. And it is to be imagined if I will sit still, I suffer his business to thrust out of Apples of his eyes? No, he has ordained his arrows against his persecutors. Psa. 7.

If more bitter, then I should rather to mine Arm fall from my shoulder, ye see it should be lifted up against 1, in 1905 of his Members.

Does it dwell in 1 Th.? How does it concern you? at last, or to try to examine his state, whether it dwells in him. My hearers, a more important can't.
he asked up, up this, whether it is in up? A question upos wise is, must stand as full one day.
It is not in it womb, but in it grave, nor in heaven, unless it is in it. Were it possible we could act a fall & drink of blood of it, in a carn. Man, it would profit us nothing.
Where believing on his make us saints. In verse, a certain woman P unto him, which is women &
base them, of days with now hast sinned? But he led ye a rather under array'd heart of gold of the spirit.
The devil's ye seen behind a shambler, but yet ye continue David, because of beneficence & to a fire
by it, have not been applied to us, nor have ye a renovating fire, to change me put off their diabolic nature. And so likewise, unless we not only profess to know, but feel indeed in our
hearts by his spirit, by being born again 9, we will remain for prof of kingdoms of
God. We will it avail us barely to believe of there was once such a divine one up, Earth, who triumphed ov our hell of grace, unless we also be laced in him, & the dwell in us by faith? As he was born of virgin, so he must be spiritually found in our hearts. We might think our destiny happy if we had seen I boil I, after he was risen for dead,
if our hands huld of I of life. But more happy are you who have not seen him, yet have
sawingly believed on him. For many saw our divine master ris, who were not saved by him.
It must be xx in us who must be ground of our hope of glory. And we are our hope of
Glory? Doubles, we all hope to be saved. We are
of ground of our hopes. Don't some count their
hopes upon such things as these.
yet ye are not so bad as others. For you compare
yourselves wI more profane & wild; ere ready
to blot yourselves vey wth Dharity & I thank
them, yf I am not as other men, or even as
their public aw.

2 Don't others build their Hopes upon of mean Mercy of
y, saying of y is a merciful g, and most dme
a great of g word. But remember if he is after
as well as a merciful God.

3 Some hope to be saved because he's intende to be
good hereafter. At present I'm not very about
of work; but at such a time I'm intende
others build up their Precipices, mean Christ privileges.
Then if we desire of belove, varying, we have
able for our Fathers mat. etc. This prop up the
Hopes, if Abrahams blest son in their Noing
the Abrahams faith & obedience, not wor in
their Hearts.

5 Half evidence of Jesus of y is another thing of
false, their main Hopes. Very Power of it to keed
I'll reconcile, mat. y. Many will say unto
me in 1st Day. &c, have are not prophesied
in the Name. &c. The things you've up with y
built their evidence & complied, were exten things
in religion, but you've had a quieting word, up y as
if you've been past evidences in words.

6 Others build their Hopes for Glory upon partial rece
formations, yf have been once bad, but have
left off many of their bad courses.

7 Depend say their Hopes for Glory upon some
instructed Convictions, wI may have never
ended in avowing conversion.

8 Others may build upon some vey Dange of Day
& moving of g affections. Hence we read of g
Joy of g Hypocrite.

9 Others hope for Glory upon g act, of their Mar
rality & civility. We just show I honest in their dealings no man, I exp'd this ye build their hopes for glory. But if this things are all ye have to build up hope of glory, one thing that is evident. Think not therefore to keep up yourselves in ornament, of a good name, of a good knowledge, a civil education and say is the age, surely of bitterness of death is past; for ye justify not in standing ye, like another Sam shall how up to pieces.

How ever ye may be highly esteemed among men, yet in sight of God ye are but like of apples of Sodom, a more wicked supple, for be liken ye, ye must have faith in ye; a heaven built not up of sand, but ye should have a very meaner faith. Ye try of silver, when this ye can really build to or not. The ex a mine of silver, by water. Ye prepare effect with always how for this union: As the real union of holy, to God. We cannot be united in this root, ye not partake of guilt; sap of sanctification for him. All are planted into him and planted into ye. Through of his death, of his resurrection, esp. 6. 5. 6. vine, by mortification & visitation.

My ye are so nearly related to him as Membears to of Head, cannot but love him & value him above their own lives: as we see in Nazarene, by hands & arms 10 is important to save ye. The nearer of Union is stronger always is of affection. The members are subject to ye. Head. The dominion of ye head, must needs infer subjection in ye members. Eph. 5. 1.
In vain do we claim union with our head, whilst we are governed by our own wills, and our lusts give us law.

All in whom I dwell do bear fruit unto God. There are no barren branches that grow upon this fruitful Root. The immediate End of this Union is fruitfulness, we are married to the Tree of Life which brings forth fruit unto God.

As a Tree we look for fruit, so do we look for holiness. Holiness is the fruit of the Spirit. The Spirit is not only sent out of his natural state, but he has put off his grace (bodily sin, sin), reigning in us and in the word he commands, being dead while he lives in you, for as long as you live in him as of God, take him with him. The fruits of holiness will be found in hearts, lips, and lives of all in whom I dwell.

O my love, whether you are in your life, if you are, you are, in all his offices, and as great to enlighten you as an apostle to make attorney for you, and as able to rule you. But he loves you, he hates you, he loves you, he hates you. You have abandoned your righteousness in point of justification before God and depend upon his alone. The fruits of the Spirit are in you, peace, love, joy, long-suffering, gentleness, patience, kindness, and these things are in you; you may have confidence before God, this is in you, this is hope of glory. Upon which I may very well, happily, for you, heaven is begun on earth. You have already red fruit of the Spirit, the fruit of the Spirit, I am patiently waiting till it blest change come in your heart, I shall be contented. Patiently wait for time. And while confined to this clay,
Types Figures of Your ceremony Law as a Mystery hid from ages & generations, i.e., wholly unknown to Gentile world and (comparatively speaks) but darkly revealed to y' Coverts Apple, in ages past; but now, by y' sovereign good pleasure of y', made manifest in y' Gospel, in weeny, he is clearly held forth, as y' only foundation of our hope of glory.

In discourse) doctrine upon y' word,
I intend
1. To shew ye reality of y' dwelly in B3;
2. It is meant by y' being in B3;
3. Y' in B3, is their hope of glory.
4. Now, or in St. ferr, y' being in B3, is their hope of glory.
5. Make Application.

Vid sermon

Oct 1803. Dec 1808.
Col. 1. 27. For whom I would make known also the mystery of glory,
this mystery among the Gentiles, which is in me, the hope of glory.
Mat. 25. 11. Depart from me ye cursed into everlasting fire. The condition of men blind of such infinite consequence to you, ye must appear at first view of not importance or subject I have pitched upon it. And of either of these vast different states, in one of which all the inhabitants thereof must forever remain can never fail, of being a necessary subject of our meditation. And as on left hand, yonder glorious place of it. Nor is so large a Subject, & a field of instruction, ye do not take up any of that ground by a further introduction, or insert upon it, but apply my self to the consideration of it. Word now read.

Our Savor gives no sort of reverence the feeling, he would partake up a finally impractical ground, and those hypocrite pretenders to religion, whose profession is not sanctified by purity of heart, the beliefs of life: and open up to us something of it frightful nature of it terrible place, where no worm does not, as fire is not quenched.

In few words, we have here, a good representation of Hell there. And of that fire. Depart says out of into everlasting fire.

In the name of Futility of this form, it is everlasting fire, which according to its nature, signifies of upworn, its frequent use in public places, instructs us, of a fire (see State) so really an end, it can admit no period, even of great extent, nor can even diminish in its fury, & it is immediate Author of its everlasting destruction, where with those thorn knows how not, to be punished, and while of clear glorious he was be of kinder of this unquenchable flame.
That is wicked shall shut up and a curse of God in everlasting misery. In handling of this point, it was

1. Discourse of its extremity of punishment. And
2. of its eternity of it.

Before a particular description of its points of its damned, I the observe in gen. of its fullness of presentation of hell, is beyond all human expression; for our most fearful thoughts, cannot equal its horror of it. Who knows of power of their anger? Woe to us are prepared Plagues by infinite justice. Almighty wrath for obdurate sinners.

It is impossible for us most guilty to trembling conscience, to enlarge its apprehension, according to Degrees of misery. The Lord show forth his wrath, and make his power known, in great fiddles for destruction. Now can tell we can be and not worse, nor suffer, we made capable to endure such torment forever, as now would presently consumed from. As glory of Heaven can be fully understood, he enjoyed, so of tortures of he cannot be comprehended for less. But we may have some discovery of these unknown torment by the following considerations.

The most heavy judgments of God with sinners here are light of tolerable in comparison of his punishment of sinners in his next state.

Newport. Tills of all kinds of Degrees, (as particularating), hows are common to good as bad here and is his anger on be chastised as a compassionate father, be so terrible, not in his fury, or he punish as a severe judge. If I correcting enemies ordered by his wisdom or love, for of.
2. The miseries of our present state are alloyed with some enjoyments. None are so universally afflicted, so desolate, but something remains to sweeten our sense of their sufferings. And we of affliction is invincible, yet if our griefs produce sympathy in others, it is some ease to a troubled mind. But in hell of damned are forever surrounded with torments, encompassed with flames, without any thing to refresh their torments, nor a drop of water to a lake of fire. All is wasted vehemence here, it is totally with drawn. Death puts an end to their lives; pleasures their joys, and we in extreme misery, in their most pitiful state, are absolutely upstaged. Even this is not afforded to the damned. All their agonies and cries cannot incline their compassion of God. Their spirits in torment, you, for you are not compassionable objects, their misery being of just effect of their pernicious obstinate choice.

3. From God all good is unceasingly comprised, and nothing but good; so in him all evil is in extreme degree, and nothing but evil. Supreme evil are inflicted by his mediation of sin. Causes, if care of a limited power to hurt, but in his own word, he makes immediately torment of damned, by his absolute power. The apostle tells us, that wicked are punished with everlasting destruction, from presence of his glory of his power. Most particularly, state of misery, is set forth in Scripture by such representations, as may powerfully instil a terror even of most carnal man. Nothing is more intolerably painted you sufferings of violence of fire, embers and brimstone.
and Hell is described by a Lake of fire burning, where in of wicked are tormented. Whether of
fire be material or metaphorical, of reality or
intention of torment is signified by it. But
ordinary fire the mingled with most tormenting
ingredient is not an adequate representation
of it: For if it is prepared by men, but of Fire of
Hell is prepared by mouth of God. This Angel
The divine power is illustriously manifested in a
terrible preparation: So that some of thine fathers
exhale it, if one of thy damned might pass through
flames into that finest fiery bow, it were to exchange a torment for a refreshment.
The Scripture speaks of it vehemently, saying
Spirit of enmity darkness in such of damned will
satisfy right of justice in torment of those parts for thy pleasure of such men
is fully blessed of Laws of God. But thy soul shall be
as chief manner in those Regions of Sorrow an
Image of this, we have in the games of spirit
with some time of Saints, yet here in these
and we most stubborn sin I cannot resist.
Job was afflicted in many parts of the complaint, and
arrows of Almighty are with me. I poison whereby
drinks up my spirit, I terror of a very devil in Arrows against me. If a spark of his triple
fire falls on a guilty Conscience, it burns up all as a fire ball cast into a magazine.
Solem who understands frame of human nature, tells us, y' spirit of a man can bear his
Insanity, but a man's spirit, who can bear.
This is most insupportable, with stingèd hate of
worse of mind is fit sense of hell, torments
apprehensive righteous of Sardan, who can encounter all Henri's omnipotence? Who
can endure this wounded spirit? 

Therefor
bear it, could spare bear it? Are we truly informed not of Wrath of God? Who knoweth of Power of divine Anger, according to thy fear so is thy Wrath. Hag 2.10. 8 If ye, wrath of all the earth in all his glory, is but a mote? Woe, to a hearing of a lion! as of messengers of Death, Prov 20.22. V. 3. Woe is 8th power of his Wrath at whose knowing if this of yea wrath trembles of captives. 8. If ye, executors of it, by providence in this World be so dreadfull, ye mean ye a good man, have done an hiding place in ye grave? Ye at the post, Job 16. 19. ye will of full Execution shew up of Mully in 5 places of torment? If with threats & Denunciations of it against others, have made an Háshháshá, the absence of person, softly, to quiver with his limb, tremble in his bowels, as ye see he die, it. 3.16. How much more shun ye tremble, ye quowers who are likely to be of subject of it? And who is more afraid, if it, who was left but a few hours, and had of parts of his flesh to support him until he did, notwithstanding, sweat as it had been great! Drop of blood? I was so amazed think with myself. Poor creature, now my heart shivering, as my hand be strong, or they there had to do with an increased devil such is. Shamash, of his favour, weight of his hand, at every stroke is dead by inroads. Satan of cruel enemy of only exasperate of wound, he discovers Charges him upon conscience, with all its telling aggravations. Wt. visions of horror, spectacles of fire, visions of Sorrows are prepared to distracts him, by 3 thrown of D strengthened and with heights of misery, those of guilty conscience with turn of sin into darkness, and of moon into Blood.
w. each of soul wounded sooner see or hear afflicts him; so even he thinks torment him, all of diagrams in 200, Baskins, please merry conversation 90, are expected to find freedom for those things & virtues in 200.

Those who in their pride & vanity have despised serious religion, either as a fond tran-
port of ecstasy toned of, or a dull melancholy of soul yet even Q has set their feet in 200 before their eyes, how chang'd, how confounded are ye as of apprehension? How well, why of dreadful expectation of your doom? At all times, why of terrible doom, such divine justice so much exact of wicked in hell.

Indeed, examples are here of by fame lost, on as of effects of distraction. But so convinced you sold an uncle, pin, who new fell filling of an ambushed demerit, so extreme & extreme, so much exact of wicked in other words, & causes the apprehension of the more clear & enlarged up in present state. None of soul is apport

with a weight of clay, but you of soul will work up, the quick soul activity. The mind not by an irreversible light take a full view of all afflicting objects. The most stupid & unconsidered minds, the you see & feel their mind state, at a glorious felicity so fully lost, not a men,

they my, and plunge into, without any possibility of clearing it by false conceit of religi

on myself by a love of imagination.
The Memory was so quick and lively.

My soul remembers a time was, when my mind

had been partaker of the blessed state of joy,

in y' enjoyment of God, and this I now unceasingly

praise and glorify, for great and infinite mercy.

Desires of my soul were so great and

bitterly, that it was all thy

happiness and comfort to see thee

in the midst of thy sorrows.

I was so

near to thee, that I could

not see thee.

There was a time when,

men were not

for this world's

goods, for my

chief

purport was to

be

in the way of

my peace and

consolation.

For

when I was

in the midst of

my troubles,

I could

not

see thee.

I was

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Mystery; and to all I do consider it. I am certainly bound to let a sense of conscience fly upon him with rage in this word. If you put him into a hell upon earth, as we see in God's dealings with us, then you see how deep the instances of Judas, with regard to the multitude of his torments. But no sooner is the soul turned out of his body, than he is cast for eternity at the feet of God. But conscience is raised to set into a rage, ready to be appeased any more. The conscience of friends will reconcile to the bearing of such a fate, committed in this world, to our minds. You will, indeed, Abra-ab, to drive in the pangs of his torment. This remembrance of his past, mercies past, opportunities past, but especially of those past, gone forever, must to be renewed, is like the fire not blowed in the bosom of Zophar speaks, which consumes him, or the glittering frost coming out of his Hand. Job 26:20-24. The mourners stood, or he always fixed up, or is tormenting. The soul in conjunction with the body, cannot always apply duly to one of the objects of its ministry. So sensible of this, it is requisite to its operations, and the body must be supported, by eating and drinking, and in interrupt troublesome thoughts. Besides, a variety of objects and accidents are in this, and in as much as it is affecting. But separate soul is in no dependency on body. And after their reunion, there shall be no necessity of food or flag on any other animal. Actions to suppon this. But it shall be restored to a new capacity for new torments. I present in a miserable state by the force of God. There are no periods, intervals, in the fall of tormenting passions, we can be let loose at once upon guilty creature.

Shame is a Passion, of with humane nature is very sensible; and in a highest degree of confusion gathered on my mind, Dec. 12.
At universal confusion, it overpowers Amazement, we view our sinners in its great Day of Discovery, we all of works of darkness shall be revealed before the Angels and Saints. The souls of the blind shall be taken off by nations, to extinguish all their sins shall vanish, and their breasts be transparent to the eyes of all. How canst thou be ashamed of thy soul and permanent deformity in the light of its glorious presence! How canst thou be astonished to appear in all their occupations, before its bright immovable presence? How canst thou be confounded to stand in their midst, to be shamed before its severe tribunal? How canst thou endure the uprading of all their sins with thy patience committed to punishment? Thy descent, O wretch, suffer! The holy judge shall laugh at their calamity, and mock on their fear, and the-Lo these are men, made not of their portion, but perishing Canaanites, ye preferred folly before wisdom. The blind will not prevail for ye shall come down ye had over you, and as children are vexed for things of sin which ye real treasures, ye were daily profane for ye, ye, for the treachery of wills and happenings. Whether ye cause their shame to go? The. Those black hearts here shall never change colours for their filthiness, for ye are hardened by custom in sin, and impossible to shame, or even glory in their shame, shall grow at manifestation of their God in Lust, or covered with confusion, or of Jesus of it shall be revealed in their minds, forever. So open shame is joined up greatest inundation. This passion non-violent, penetrates the soul in and its faculties, or fastens it to its afflicting object. The Causes of Sorrows are either of loss of some valued good, or o Sense of some present evil.
New both these Cases, wil all of heavy
five instances of can multiply of aggrada-
tion, meet in hell of (centre of misery).
the loss is inconceivably great. If child
banished fro Society of Saints, where I was
publicly worshipped & by spiritits, Revelations
& visible Apparitions graciously made him
self known, cried out in anguish of Soul
my punishment is greater, and I can bear
how intolerable the preparation for his
glorious & joyous presence be? The damned
are forever excluded fro receiving presence
of S. I often see how tenly impatiently
of how one Spirit receives of foe of a dear
relacion. Jacob for 1st support death of Po-
Joseph, was so overcome with grief, if not all
his sons he rose up to comfort him, he
replied to be comforted. I do become
mournin to of grace. Indeed this overwhelming
bemw, in both a sin & a punishment. If of loss
of a poor frail Creature for a little while the
so tormenting, how unsupportable may be
so now be for of. Loss of grieved if forever? Who can fully conceive of Selent & Dogood
of evil? For an evil rise in proportion
of good it deprives us of. It must therefore
follow of colossal blissness being an infinite
above good, to Exclusion so. it is proportionally
by loit. And as felicity of Saints results fro
comparison of sin of contrary Fate, so yrs. mercy of yrs. damned
arisas both pro & of that of lost Happines of yrs.
lastin pain of torment, yu. It may be replid
of this be of almost evil consequent to sin of
the seeing of it is like to date but see no pleasure
ing their sensual appetites. For care. When have
such gross & violent Affections yrs are careless of
Spiritual. Steppings, ye cannot taste, or see how
good of it. So this a clear answer may be
given. In any next state where it wicked shall be
forever without those seen objects of here-de-
ceive & delight you, their apprehensions will be
changed: if she doubts not & find, but a hap-
piness it is to enjoy, & at w. a misery to be of
fold fro ry other paradise. Our story tells, if
there will be weeping & gnashing of teeth, you
see Acts, & Jacob & all the prophet in
kingdom of 9. & y. of silver thrown out. How
ye find is 1st men at first sight of ry triumphant
victors, of whom ye shall never be partakers.
Corps of 1st blessed company, entering into 2nd
Mansion of light, ye make of loss of
more discernable of terrible lost
who shall be cast into outer darkness.

The Concomitant of sorrow, & the fury of rage are
against your selves, as ye true cause of their misery.
For we make such a discovery of righteous
punishment, if not only of saints, who glorify his justice in
condemnation of y. wicked but ye shall be
so convinced of it as not to be able to change
their judges with any defect of mercy, or excess of
rigor in his proceeding against you. As if
in y. parable of y. marriage feast, we refer
for his presumptions & inversion with our advan-
ing-sent, how camest thou in hither, was
speecchfully, sony we find no plea for their justific-
aton. Deny us, but must receive y. word. I am
with silence & confusion. Then convinced she
review y. bitter remembrance of all y. method
of divine mercy for their salvation. Yet were inst-
ated by their Contempt & Obstinacy. A y. con-
version at Calvary by his wound, & y. holy morn-
of his spirit, were like y. favor of God in y
point ground. y. took no root, I never came
to perfection. All his terrible threatening were but
as Thunders, dead, or lightning to y. click it little
affects to them.
The bounty of his providence designed to lead you to repentance, had as its same effect as the merit of heaven upon Briar & Thorns, to make you grow and go faster. And now what revenge of demons who are ye? Sole cause of this misery? Is repenting will be heeled within you for the stupid neglect of your great salvation so dearly purchased. It severely forebodings your fiery indignation. If it be their torment, if you were willing to save you, ye were so will till as to be damned? Ye who never forgive yourselves, ye for whom short and mean pretexts of offense, with is enjoyed a thousand years, cannot purpose completed if lost of heaven, nor require of pain of hell for an hour, ye must be deprived of one and suffered if ever forever?

The V. Head wp. Improved.
9 left til afternoon.
I proceed to the thing to discourse upon: Eternity of misery of the Damned.
In the forenoon, I was endeavoring to give you a description of the pains of the Damned; but at last, I was: however dreadful, was but a faint emblem, a metaphor of what is much more violent in reality. For as, after all glorious things, it is spoken of by the Eye that was not seen nor heard, neither has it entered into the heart of man to conceive, with that prepared for such as love him: so if treasures of his Wrath, reserved for that day of this battle, are as much beyond our imaginations for who knoweth power of his anger? And yet we think, an Ocean of fire & brimstone is enough to rouse up our Spirituities, let us be troubled into it. And the Eternity of their misery, makes it, above all other considerations intolerable.
Our Saviour, in a space of a few Verses, so terrific those who spare some favourite Corruptions, in Hell their horn does not, and if fire is never quenched.
If we never reverse his sentence, if by the new: Change their State. How wondrous would came. Men ruled by word here, out of scriptures, but to their grief, my soul find it joined to the Felicity of Heaven, to the Town of Hell.
All of fear of those for whom wills lies shall never quench one spark of their fire. There is of delicious Fire, of mines, of people, of all of earth delight of such men. They are all changed into a contrary State of misery, & it State is fixed forever. From his Vanishing Paradise he descends into an everlasting Hell. In this vengeance of is infinitely more heavy, as of most terrible execution from man.
Humane Justice & prudence can inflict such one death, (yet to be found in dispatch) upon a malefactor who may be worthy to suffer an hundred deaths. If he be condemned to ye fire, ye cannot make him live & die together, to burn & not to be consumed. But I will so far suppose, ye damned in their torments, ye always have strength to feel, the no Strength patiently to endure, ye. Those extreme Torments would extinguish & prevent Life in a moment, it will be sufficient for ever. This Consideration infinitely aggravates their misery. Foe of lost soul, racked with ye fear! Contemplation of it, it must suffer forever, feels as if it were at once all ye evil of the form it, in its whole duration. The perpetuity of ye misery is always felt by perception. This is a cause breaking of bones &c. &c. By ye face is tormented by ye fore sight of misery, yet without alloys shee continued in ye circulation of elem Leges. To make this more sensible let us consider, ye pain makes ye mind observe ye want of ye taking of ye hours. In pleasure time with a quick & silent Motion, insensibly slips away. But in trouble, ye hours are tedious; in violent pains ye reckon ye minutes as long. In observance how nationall ye afflicted ye almost complain, so: Yet not off forever? Who be ye favorable no more? Doth his promise fail forever more? Hath ye forgotten to be gracious? Hath he in largeness shut up his tend? Afflictions ye. In ye heart ye Go ye various pathetic forms, does he express ye? Does he have in ye next ye expression ye? If ye gracious he would not be always severe, yet his abhising forced to ye
Complaint, as if 50 months of his trouble
were a year. And at this time of sorrow
are among ye damned, who besides the
present sense of their misery, have always in
their thoughts vast eternity, wherein ye must
suffer it.

When three terrible evils were propagated to
David, Choice, pining famine for three years,
or bloody war for three months, or deluding
prostitution for three days, he had not Shorted, the
in some uncertain circumstances, it in itself
is greatest evil. Many sad days must pass by
of other judges, where death and destruction of
such a variety of shapes would not prevent the mind of hoping
expectation of it, would grievously afflict you,
whereas ye fury of ye delusion would be soon over;
but ye damned have not this release; but still be
tormented Day night forever ever. How can
really say what ye account it to be annihilation?
3. Tho certainly, if we ye evils in ye present
state, are so multiplied ye little or not comfort
is left, or so violent, ye ye afflicted, ye ye cannot
enjoy ye or refresh his sorrowful spirit, death is
chosen rather ye Life; it cannot be imagined
in ye future state, where ye misery is extreme
of nothing remains to allay it, ye ye damned
would be in some way unhappy god of simple
being, ye chase an absolute extinction if
it might be. Among all of Form, ye human
justice has invented for ye punishment of crime;
there none he more rigorous ye office,
by ye mean of ye great Activity of ye Element,
ye still ye heat of ye fire be such like ye execu-
tioner of ye Justice of ye God of Vengeance.
Who would not esteem it an hideous torment.
if he was to lay burnt alive an hundred times, at his don't was to last every time for a space of an hour? whom compassionate eyes would you want to look up such an miserable witch? nevertheless, without doubt any of it damned in hell would receive this as a great happiness, to end his torment with those hundred times burning. for at comparison if there be twenty an hundred hours burning, with former pain of time betwixt every hour, I to burn an hundred years of continual torment? and at comparison we there be, between burning, for an hour, if it's speed, to be burning without interruption as long as 9 is god. Is it of a worship of God that it? my favour. The sentence for pain, & blasphemy of God, because of their pains. Rev. 16. 10, 11. The torment of blasphemies of those impious idolaters are a true representation of state of it damned. So justice is not satisfied by old preserving eye of heaven, but instead of most heavy torment up to Lest & Confession in it damned. For as a soul & body in their state of union in this life were both guilty, as one as of Sinner, of other as of sinner, so the one we requite, my hand fell of now & effects of it, and no word can fully express of terrible ingredients of their misery. The punishment will be in proportion say glory of holy majesty of it is provoked, & of extent of his power.

And as its soul was of principle, & of body but an store of any in it works of sin, so its capacity, so that will be worse tormented, up to learning faculties of outward senses. The fiery attributes of it will be transmitted thro' grasp of conscience, and concentrated upon damned spirits. How use of tormenting passion to inflame? it's Name ever,
Reluctance, il n'est impossible, si fondant de vous, de vous reprocher la patience, d'indicible
contre vous-même, pour leur indulgence, et, par leur indulgence, de leur indulgence, d'évanouir
leurs larmes de révolte, si fins, s'ils reviennent de leur misère? Mais qu'ils sont de plus
Gout de fin qui ne ne l'expier, non pas d'être condamné à l'annihilation.

Improv. 1

On dit qu'une misère, un état de l'âme souffre après la fin, que la fin ne suit que la fin, et l'annihilation,
dans un cœur de l'âme humaine.

Aristote appelle la fin de la plus terrible de l'homme,

S'il se sait qu'un état de l'âme souffre après la fin, que la fin ne suit que la fin, et l'annihilation,

dans un cœur de l'âme humaine.

La fin de la fin de l'âme souffre après la fin, que la fin ne suit que la fin, et l'annihilation,
dans un cœur de l'âme humaine.

La fin de la fin de l'âme souffre après la fin, que la fin ne suit que la fin, et l'annihilation,
dans un cœur de l'âme humaine.

La fin de la fin de l'âme souffre après la fin, que la fin ne suit que la fin, et l'annihilation,
dans un cœur de l'âme humaine.

La fin de la fin de l'âme souffre après la fin, que la fin ne suit que la fin, et l'annihilation,
dans un cœur de l'âme humaine.
reasonable soul is better wry. For alwysy seek to deale, &t it fille spre y. The sou/mortality of their souls, with all their dignify privileged above other creatures, is now their misery. It will continuy & perpetu ates their shame. There is a being without comfort of it; a being only to hand & try the Angelic Wrath. A being therefore why would gladly exchange, so up contemplably fly, or most loathsome low, but y cant be.

not a doulful change deare, y Death of wicked men make up to y. No form is y form of a wicked man kept out of his own Door at death, but y servants of y. are immediately upon, serving y. doulful summons on y. Law condemned wicked. How are all men apprehensions change in a moment? Out of w. a deep sleep are most, & out of w. a presentiment of heaven are some awakend & startled at death! How quickly would all a man of mirth be damp'd, & turned into howling in this world, if conscience was but morally awakend. It is hard for I to change our apprehensions now, & it would be done in a moment. But y. eyes of most mens souls are not open, till death has shut their bodily Eyes; & y. with a sad & sudden change is made in one day. O think not it is to pafs, for all w. Delights of this world, into its torment & miseries of y. world. For y. Depth of Security to y. Extremitie of Desperation.

From y. friends & Relations to Viscinity of damned Spirits. S y a change is here! Ha a gracious change been made ups their Hearts by Grace, so such doulful Change could
have been made up, their state by death. This shows the most depravity of mankind, the will of sin, if chance sin or think, paints over with pleasure, notwithstanding of most dreadful of all, the form of certain consequences of it. Amazing folly! Yet either believe or do not, of stand form of hell. If ye do not, how prodigious is their impiety? If ye do, be more prodigious, ye dare indulge their vicious affections. Some seem to hate having their hearts of faces against all reproach and by an open contempt of Scripture, hereby are past reclaiming. Ye seem now to be fearful, if ye resole to? Then those of make yea tremble: but ye time will shortly come, ye word of ye righteous, who now ye are wise, shall irresistibly immediately, like lightning that from heav’n descent, ye will thy mercy prevent. Some in ye among ye, who profess ye presume ye are ye, yet by living indulgently in their present or profusely, discover their faith is counterfeit, or such a superficial agent to ye faith of ye soul if it is not avail ye. Of last, unforgiven faith of ye divine things, produces such a fear as will make men circumcise on their heart’s way. The fear of a present destructive evil, makes men circumcise on their way. It is recorded ye son ye army of Israel was on pursuit of ye Philistines, sail, to complete ye victory, forbade up grain of death, ye any should taste that lie ye fun was down. In ye chase of ye enemies, ye put through a wood dripping with honey, yet how did ye know not rain year? We are ye people feared of ye earth.
any men truly believe I fear if I saw of it, the sight of sin, would ye dare to commit it, the invited by pleasant temptations. To put the indulged with thirst would drink a glast of cool liquor, if he suspected deadly poison was mixt with it, and if men were persuaded yea sin is attended with eternal death, would ye drink it iniquity like water? The Bible teaches are not able to conquer their fear of judgment to come; ye believe in God, but yet how many are sunk on in sin, ye yea a term. Judge them declared, ye shall find the portion of such as we not cut off right man, ye pluck out ye right eye, separate their dearest corruptions from you.

astonishing goodness! How many we not discern nor censure yea folly in judged with yea, we condemn in others for extreme madness? If one viciously evacuates away his estate, to save of short pleasure of a year, he is cursed with prodigy to extreme poverty, imprisoned all his life after, would he not be esteemed to have been before himself? Yet this is a very tolerable case in comparision of exposing ye soul to destitution, for ye pleasure of sin, where are but for a season.

In consideration of ye punishment, I determined for Cain, we may understand how dear our wages are to ye Saviour. The Saviour, judge of you would not release ye guilty without a ransom, nor ye surely with out satisfaction. And ye son of ye most wilyly compassionally, gave his precious blood in price of our redemption. O ye, we might feel our de obligations to him, who has deliver
in a felicity perfect without end. I would not allow the disapprobation of one work to advance another, but to a truth of things with its own light, as declared by our Saviour. Now the temptation to Hell to heaven is a more excel lent benefit for our creation, inasmuch as our will being, it bettered our being. And misery is infinitely worse you were not being. Our Saviour says, if a man has been better for him, if he had never been born. How engaging is a love of God, who paid us to the bottom of hell to purchase of God, our happiness. If his perfections were not most admirable and attractive, yet if he died for us, should make him our object of our most ardent affection. To those who believe he is precious. So those who have felt their condition by his merits and also are restored to his favor by his forgiveness, and are freed from tormenting fear, received with their greatest hopes, he is, will be eminent, eternally precious. Blessing him, how glorious, he to him is set as the capstone of the kingdom, and Lord for ever and ever. Let us daily believe, so frequently consider, so eternal. Death is our wages of sin, so may remove it with the deepest astonishment for sake it forever. We are spared to your wisdom of composition of our favour, it is a powerful means to mortify and inclination to sin, and to induce us to prevent and resist all temptations.
The subtle Tempter cannot prevent any motions, & to a rectified mind, we make sin eligible. Let us, according, put into one, all of delights of sense, all of pleasures of honor, of words, of the elements of carnal felicity; how light are ye against he who has glory? Would ye gain of words compensate of loss of soul, salvation? If there were any possible comparison between delighting transient vanities & happiness, it is substance. Satisfyingforever, of choice would be more difficult, a mistake left unmakeable; but ye vanish into nothing in comparison. According to height of sense, would any one choose enjoyment of most exquisite pleasures for a year, & after it content to burn in a furnace for a day; much less to enjoy ye a day & burn for a year.

But stupid brutes are ye, who for momentary delights, incur your indignation of forever? Try, but offering with a flame of candle, we discover of weeks. We remember of sense, delight, all ye torment of ye damned. We earn. Lives are most inflamed. Objects are present, pain will extirpate pleasure of sense, & if art. Infirmity cannot afford delight; some body is under a Disease, with of reflection, upon past pleasures in fancy & memory, respect of damned in their extreme torment? No. The remembrance, we infinitely increase their anguish, of short pleasures, ye best uses ye place, misery intolerable, withoutEnds.
To conclude, consider, my friend, whether you are able to direct your path, whether you will make choice of this habitable, evident, shambles? This time is prepared for you. God! His channels. Consider whether you will enter into this cursed crew, and take part of y' Drop of their Chalded? I tell thee there is no medium; either thou must forsake thy foes, or else thou must be given up a prey to this demon. Come! you go look to the Ocean, in a globe with it, you know how long it would be before all y' water would be carried away by a little bird, coming there once in a hundred years. The water would at length be carried away, but it never will.

The Dives, was wrapped up in purple flames, lifted up his eyes in y' fiery lake, he having five the here, practically inclined, hence to send the poor man, to warn you, lest you should come into y' place of torment. And this he was done; and Abe told him y' had Me-

feld y' prophets, let y' hear you. And thus we learned. Yes, y' in these last days I has sent his own son of y' Prince of y' prophets, and no you hear him? In a word, knowing y' Terrors of y' I be persuaded to flee from y' wrath, came, to break off y' sins by high teaching, y' Iniquities by turning to y' most high. Remember this will be the most

deathless thing to go down Hell after such a clear day of people round. So much is reserved y' blacks of darkness forever.
Arise ye, presume one, ye ignorant one, ye formal imposters, strangers by part of slavish, the proverbs of them to come. Under your old one, young one, great one. Small ones, lift up your eyes, take a view of your crown. State. Let not your young adventure to delay any longer, nor your old put off this worth any more. To day if ye will hear his voice had better not ye head; lest he break his strength yore. the next enter into his head and some man is a death. And the same art to be standing at. I pray may resolve himself in a way of their heart, sight of their eyes; yet let you remember it for all these things. I speak bringing you to judgment. I take warning on time; even ones of master of ye. Hence not an eye of that is done, ye may break a leg. Very, but you must need get in. Do think of a time of waking; their certainly comes. I grant. It must be before ye. Jus are about by death; for if not the ye, ye must hear ye. And the sentence at ye great, ye should be a scene. Thel, and it is unto make ye joints to humble, depart for me of cursed into everlasting fire. Look diligently, my friends, lest any of ye fall from grace of ye. Least more be a mere line prison on you, who for one murder. Meat for his birthnight, as after, who had would have inheritance of knowing, he was rejoiced.
Washington - the Capital

1. The site
2. Its name
3. Its history
4. How patriotic feelings from it
5. Its early memories
6. Webster's appreciation of Washington
7. The nation's life preserved
8. The capital extension - views from the dome
9. Disloyalty to the U.S. Capital
10. Position characteristics: the Church, etc.
11. Young men's Christian Association
12. Evidence of poverty of means
13. The new birth
14. Effects of self-government
15. Particulars of change
16. Reason why for disloyalty
17. The people loyal to Washington starting at home & abroad.
18. Consequences of disloyalty to our capital.
19 - Should keep good faith with all.
20 - Citizens Cry
   Dernard
21 - Fruits of a moderation to our country.
1. 10-11th of this month since the Battle of Bull Run or Manassas. Conf. loss 18,897
  Union loss = 30,511
  859 k
  36 m
  1489 m
  37 3/8 k
  Total 9,388

(a) Expectation on my part was to be disappointed with
  such a

2. 20 years ago the 28th of June

  General Lee rode in Va. at Capon Springs to an admiring
  audience. If his Union were to
  be broken up by multiplication, separation
  or secession or any event whatsoever
  of equally repulsive name & character,
  chaos would come again. If where
  all is now light & joy & gladness,
  there would be spread over us a darkness
  like that of Eurus.-- Suppose this
  Union were dissolved today, where
useful grows in it, the weaving run.

It weaves miasmas and threads among
all things unwholesome and loathsome. It is
like the region of your great dismal
swamp; it is all

Tangles juniper, beds of reeds
with many a fen, where woods preside,

And man never trod before.

for one, I have no desire to

breath such an air or to have
such footing for my walk.

comments

3. The battle field of Bull Run - a
type of chaos.

4. The disordered of the entire man
affording little pleasure or
permanent satisfaction.

5. The spirit of war, famine, over-flow
discontent & crime - common past

& present - to show prosperity.
97 yrs ago - 56,566 yrs since 9

Born - Mass.

" " Na.

Pa.

Md.

Va.

W. Va.

S. C. Ga. Tenn. Idaho

New York

W. Va. & R. I. N. C.

Ark.

Okl.

N. Mex.

Ariz.

1915 miles.

15 miles. 80,000,000

135

39

11

New population.

Population less than 40,000,000

10,000,000.

Area in sq. miles.

Men - 80,000,000

Women - 39,000,000

Receipt into N. S. states.

Threat less than 6,000,000.

Current population 117,000,000.

Men - 19

Women - 35

No. volumes in all - 15,000.

Pop. in 1950. Men - 80,000,000

Women - 189,000,000

Phil. - 69,000,000

Boston - 250,000
O. D. Howard,
Rev. H. W.

begins to season or air
To instill in the Gospel:
To preach the Gospel to
people and convert to a
belief of the Gospel
so to evangelize the
Heathen to evangelize the world.

Gospel: A revelation of the
grace of God to fallen man
Thus a mediator including the
whole scheme of salvation
as mediated by Christ and His
Apostles — this Gospel was
preached to Abraham by promise
"In thee shall all the nations of
the earth be blessed." In My
seed shall all the nations of
the earth be blessed.

No not the Gospel been evang}-
ed — in a sense the Gospel has been
preached — but not in its entirety
nor even by those or whom there are exceptional
instances they are few and those
who have embraced it unnecessarily
understandably few in number
will within a brief period.
Example (Florida deacon)

- Stealing
- Drinking
- Dishonesty

Schools (Character Class)

- Sunday School
- Sunday School
- Sunday School

Churches
- Baptist
- Methodist
- Presbyterian
(1) Needs of education - S R
(a) Mr. Hoar's statement - $2.90.
(b) The census of 1960 - 18470
13 47, 918 - 3,238,586
(2) Ignorance & crime go hand in hand
(a) Munia, S. C. (b) Meridian, Miss.
(3) By whom? for what?
(a) Brutal men - South - Northern counter
West - conservative newspapers - outside
of the cities not possible
(4) Organized terrorisms not the only force - 2000 - grog shops, Phil.
De - Boston - c. Rimp. - t. Y
(5) Police security! no alarmist
(a) Franklinburg - Chancelton ville. Memphis
Winter.
(6) Other states not as bad as Penn.
(1) "Territory (U.S.) = Education - ARKING - Opposition plenty -

(2) African - Iran - Africa - H. Durrant -

(3) Hopeful Signs - Mr. Affiliate, etc. - Baltimore, Ga. Va.
Republicans must work - Mr. Hous's timis, people, base, blind -

(4) Methods of relief -

(5) Mrs. Hous's Bill - Objection paid officials, cumbersome machinery, corruption! Reserved rights - cost, want of interest -

(6) John Eaton's Runam -

(7) Interest derived from Pub. Lands - H. & N. - How Smith & Wilsons - New depression of hard -

(8) Method - Enlist Movement - Atlanta - Reform men -

(9) Slavery - D. S. - Homestead -
5th Meeting continued

Immigration - School House N.

Baux, Texas - South Carolina

(Dodge, Ga.) Friends of N. Ark.

Objections: State -- National

6th Meeting

New Atlanta figured for direct help.

Objections: Centralization - Cost

Pathetic

Result -- Necessity

A man - great cold

A - aff. - sympathy

So - A Nation - dazzling show.

Frowning aspects on servitude

- Switzerland

Benevolent function! 1905.

Hospital - objection - fire - 

Ministers - Andrew - Mary - for school

- Howard University - Tulane

Improvements - sewer, harbor, E. R.

Subsidies - Homestead - Mr. 

Another Sec.
Results - Economy - Paupers - Criminals

Liberty

State rights - Man -
- South Carolina State group

Public support - army
- Sandwich - Ostend

Chinese - North

Adams - H. U.

National safety

II) Southern loyal end

II) Frontier end
The famous 19th in a drunken scene
Richard得到有效 this head
against his mother, dragged
her by his hair to the north and
chased her head. Oh, how he
longed to forget it but he could
not, even after he had found after
a forgiving person = But it ever
seemed to deepen his tenderness when
to near mother = So let him
forget enemy remember a friend
ever for the country be even
prostrate or injured = But let
her patriot heart thrill
devoted in
with joy three memories =
The question is asked, why a future life is not mentioned in the five Books of Moses, called the Pentateuch.

The fact does not rest, which is implied by the question.

A future life is implied and in numerous passages, though this might not appear in casual reading, nor without comparing Scripture with Scripture.

The following train of thought will show this.

1. Passages in the Pentateuch must contain that meaning which is given them by the Holy Spirit in the New Testament. Otherwise, it is not true in the Bible, not from them.

2. That meaning, in very numerous places, is declared to be the intimation of a future state. A person familiar with Scripture will, on reflection, neglect numerous instances [Proverbs also are your Bible].

3. It follows necessarily that the five Books of Moses contain, not merely, temporal promises but declarations of a future life.

4. The fact that such meaning does not lie on the surface but is obtained by investigation and by comparing Scripture with Scripture, is only the same fact that meets us in all the books of Scripture. For example

The Godhead is part a narration of the life of Our Savior; simply doctrines and duties, duties previously given in the Old Testament (as the duty of God, the duty of prayer) or subsequently given in the Epistles. These implied doctrines and duties are discovered in the same way.
The document contains handwritten text, but the content is not legible. It appears to be a page from a notebook or a letter. Without clearer handwriting or more context, it's difficult to extract any meaningful information from the text.
Columbus.

It is a matter to be regretted & yet it is true that almost every great benefactor of the human race has been doomed to a temporary disgrace. The envy, malice & blind incredulity of life & fatal aspirants to immortality are sure to vent their spite upon him & subject him to all manner of abuse. You can scarcely find a great invention which has received the honor it merited while the inventor was living; and few still are the great discoveries which have contributed to the wealth or happiness of the discoverer. Perchance a few, a very few have been fully compensated for toil & study, and have basked in the sunshine of contemporary favor. But the ruling passion of mankind seems to be, at the moment when a man would expect a shower of honor, to reward him by a most ungenerous persecution. Perhaps this is well in the end. It may teach men to look above the contemporary praise, to seek something more noble & more lasting than present favor. But hard, hard it must be for the man of proud spirit to be degraded & trampled upon by the very recipients of his favor, by those who are bound by all the ties of honor & gratitude to defend & support him!

A remarkable instance of this most unwelcome trait of human nature was Columbus, the discoverer of America. Columbus had devoted his whole life to a noble purpose...
to the realization of a grand conception. This youthful energy & his matured strength had been exerted unflaggingly towards that one object, ever, so near to his heart. He had cheerfully submitted to toil, privation & suffering in the hope of its attainment. He had staked Character, Reputation & Prosperity upon it. The success & scoffs of his countrymen, the inconstancy & vacillation of his followers had alike failed to turn him from it. He had succeeded! He had discovered a new world! He had conferred wealth & power upon the Sovereigns, who had aided his enterprise, and confirmed a new centre of importance to the Spanish Crown. Now he has grown old in well-doing. The deeply furrowed brow, & the silvered locks bespeak both age & life-long care. But his step is firm, & his form un bent. That nature's majesty & conscious strength, which are the emblems of real superiority, discover themselves in every movement. Look upon him & say, is he not happy in the consciousness of the good he has done? Is he not beloved by his Sovereigns & his countrymen? How can they do less than compensate the hardships of his youth & manhood, by kindness & respect to him in age! But, oh! Some natures are but seldom visited by kindness & gratitude. Some hearts have never felt the glowing warmth of their presence! And even Columbus was not spared the misery of finding this too true! While, in the "new world," he is nobly conducting the affairs of his rightful government, quelling discord & insurrection, & striving by every possible means to promote the interests of his
of his Spanish rulers, every & malice are busy at work with
his character. All at once, without warning, without trial, &
even without the slightest knowledge of the nature of his
offence he is thrown into irons & exposed to the most humiliating
insults. When he learns that this is done by his Sovereign's
command he makes no resistance; he suffers no brother of his
in either his body or his soul to strike a blow for his deliverance. Crushed in spirit he bows
his head, "whitened by age & anxious thought," in humble,
and receives the heavy iron upon his weary limbs without a murmur.

The expectations of the field crowd, the lying, false-accusing
language of the ambitious villain "has unheedingly." He feels
not these insults, only as they are indications of something
else—something worse. It is ingratitude. The ingratitude
of friends, of Sovereigns, that he feels—this stings his
very soul. From them, in whose service he had
exhausted the vigor of his youth & the strength of his
manhood, from them came this insult. This degradation
The shows no resentment, no anger, no sudden outbreak
of passion, but the natural bitterness of a heart deeply
moved by the sense of wrong. Let your imagination picture
to your mind an old man whose character is unsullied
by a single crime, whose soul has stamped its great self
in every feature—an old man whose whole life has been
crowded by deeds grand & sublime, by actions untainted
by selfishness or avarice; & tell me to whom could you point
more deserving of reverence & love—less often to insult—less bail.
to abuse? Now follow this noble spirit: behold him under the galling chain - his soul stung with ingratitude & his body aching with pain - the song of hope, that sweet comforter, hushed within him - the past floating before him as something unreal, a dream, and the future dark & fearfully uncertain! Can you restrain a feeling of indignation? Can the heart or the head find the least palliating circumstance, the slightest excuse for such treatment?

Nothing is more unnatural or revolting to our feelings than the conduct of those who, through envy & avarice, subjected the old age of Columbus to such unwarranted abuse. None are more are more deserving, or more likely to receive the ejaculations of posterity than those vice reseccnting, who scrupled, to violate the most sacred shrine of virtue, who showed no remorse, though humbling & trampling upon one of earth's choicest spirits.

Columbus was a Christian. Revenge never mingled itself in his thoughts or in his actions. When he appeared at the court of Ferdinand & Isabella, the beam of sympathy which his appearance & the recollection of his recent suffering elicited quickly touched his heart & dissipated the bitterness of his soul. His pent up feelings could restrain themselves no longer. But, like the injured child, he burst into tears. He asked not revenge - he demanded no punishment; but to his rightful honor & his own good name he still clung with eagerness... Thus he wished to bequeath
to his children & his family as the wealth due to his service. And those belong to him & are his. Though his lot was hard and his last moments were clouded by some of that favor from which his countrymen or his Sovereign, which gratitude & even decency demanded: yet he has reaped an ample reward in the regard of posterity: And the name of Columbus familiar to every child of every nation will ever be held in grateful remembrance; and his fame, unmarred by time, will descend to the latest generations of men. The parent will point to him as a noble example for emulation. The hero will find in him the model of success. The child of Fortune will emulate his industry, & decision of character & the Christian will discover in Columbus a spirit of self-denial, generosity & forgiveness, worthy the Source, whence flow all noble qualities in their purity — the Savior of mankind.
The greatest and purest motive of the student, the motive which will lead him to forsake every thing else, to forego all the dissipating pleasures of society, to forget the smile of love and the voice of friendship, for books, with an occasional draught of Nature's silent beauty, is the love of knowledge itself. But human nature is such that this is seldom if ever the necessary incentive to study. Selfishness is apt to be the corner-stone to all mental structure. Perhaps you may laugh at this and lay a poor foundation! Many a man, however, has been obliged, after a considerable structure building has been raised, to return and supplant his old foundation. Many a student has proceeded far in his intellectual structure and, finding it weak and tottering, has been obliged to begin again, to dig up the old and lay a new foundation. One of the first motives to extend the education beyond the common track, beyond the narrow-minded utilitarian principle, is ambition. Sometimes fame, the applause of men, is the mighty eminence for which the ambitious spirit will consume the midnight oil. Sometimes the desire of power, and of influence (the stepping stone to power), will become a powerful incentive to mental application. And often, far the mighty dollar will influence the restless spirit to make the intellect and all it can
constitute subservient to the present. Even as it is, riches or rather the desire of them will make man shut up night and day. The most intricate problem he will fathom. The broad and void field of metaphysics he will traverse, when money is to be his reward. Almost all mankind, in fine, are induced to explore the field of science for the purpose of gratifying ambitions motived. How often they reap the reward they seek and are ready to say with another; what's ambition? Is a glorious cheat! But a few, thank fortune, by whatever motives they were induced to commence, forget or entirely lose sight of these motives, in the desire and interest which a little knowledge and the first dawning of science awaken.

The Maker of the Universe has made man with a soul. It was evidently his intention that that soul should render to him its highest, its gratifying homage. All the beauty and excellence of the material universe would be evidently useless without the soul to delight in it and appreciate its value. But the soul without any special cultivation either moral or intellectual, the soul as it exists in savage critics, where even the light of history dawns upon it only through vague tradition, cannot possibly render to God, as the source of its existence, the highest homage of which the human soul is capable. Hence another pure and noble motive to study; not only that we ourselves may better understand the
Workmanship of creation and more highly appreciate the rich blessings we enjoy, but that through no the life enlightened life privileged portion of mankind may have an avenue to the unbridled enjoyments of high intellectual & moral endowment. You say chance study nature, and that will suffice. Does the savage does the ignorant mind study nature? Does the indolent slough some intellect study nature? "Who can better study and comprehend the study of nature than he who studies metaphysics than he who investigates the laws of the human mind and is able to trace there the workings of Supreme Intelligence, the perfection of every art? The Bible belongs to ages past. It was written in a language that the most do not understand. Can you not whether it be true or false? Is it of no importance to throw all the light you can around it, so that it may be studied pondered & believed? It is true that God has power to make conviction strike the heart at once; but this is not his will. Human agency begins & completes almost every design. Men translated the Bible and still translate it from one language to another. Does any one suppose that this could be done with bended? Such a work must certainly require education, seduction, and labor. Then we may safely conclude that the highest & purest motives that ever actuate man, will lead him first to the pursuit of knowledge, as the only medium through which he can render truly grateful.
praise to the Author of his existence.

Let us now before leaving this part of our subject briefly review the motives which may induce a man to become a scholar. 1stly & generally it is ambitious he put for fame, power, influence or wealth. Secondly the love of knowledge & of truth which is often, though not essentially consequent to ambition. Thirdly the expansion of the mind & cultivation of something especially necessary to the highest homage of the heart (which is) due to a great & beneficent being. Fourthly a correct understanding of the Scriptures, and the obligation we are under to Divine Providence to carry out His designs by the translation & transmission of them.

Are not the above sufficient motives to induce us to cultivate the intellect to the greatest extent in our power? If you are selfish, you may attain your wishes through the medium of study! If you are ambitious of power, mankind bow with ready submission to the learned; or if it is your wish to be fully able to appreciate the beautiful worships of creature & make your soul truly grateful for the bountiful bestowment of your numerous blessings, there is scarcely any limit to the knowledge you can attain acquire. If you wish to become a benefactor to the human race and transmit to posterity something useful & interesting, become a scholar. Life
if you desire for yourself enjoyment of the highest 

prizes kind, that enjoyment which needs no 

excitation to keep it alive, seek it in deeply con-

tinued study.

It is not absolutely necessary (should my introduction 
appear to suggest this opinion), I say, it is not 

absolutely necessary for the scholar to make books 
his only study. In fact the most skillful philoso-

pher, as he pursues his studies & investigations, keeps 
the book of Nature constantly open before him, to 
which he may refer for the most striking illustra-
tions and the strongest confirmations of truth. Nor 
is it essential or even expedient for the student 

to shun all intercourse with his fellow men.

The study of human nature being one of the most interesting 

and fruitful sources of thought and is surely a 

pre-requisite to any good degree of mental cultivation.

Yet the scholar must submit to a certain degree of 

reclusion. He is not at liberty to pursue this & 

that at pleasure. Would he originate anything 
in any department of science - would he ever 

enjoy a benefit in the world by the discovery of some 

new & great principle, he must make himself acqui-

sant, thoroughly acquainted, with all the existing 

knowledge on the subject, upon which he purposes to 

throw new light. Notice for a moment the science
of mathematics. Can any one suppose that he could add anything new & interesting to this department of knowledge without deep & continued investigation? This science has not yet reached its utmost limit-perfection. Thousands of new discoveries are yet to be made; thousands of useful and essential improvements are consequent upon every discovery. Think you the giddy, thoughtless mind, the superficial scholar competent to taste life like these? Must not the common pleasures of life, the passing & delusive enjoyments of society be renounced? It is true that "Man cannot serve God & Mammon." It is equally true that the scholar cannot serve two masters. If he is subservient to passion and corrupt desire the love of truth & knowledge will be far from his soul! And, moreover, as the love of the true God, once implanted in the Christian's heart, utterly excludes the God of wealth; so the love of truth and its investigation will supersede and ultimately eradicate from the student's heart the desire of transient pleasure. The base, soon, the she-e-club or the gambling saloon could afford but poor satisfaction to the man, whose desires, whose will and, in fine, whose whole intellect, were absorbed in the pursuit of knowledge. He would not, with the stern moralist say that it is wrong for the young g
Mr. President:

Avoid the numerous excitement & the all absorbing events incident in college life, I fear we have been too much uncommoned of the departure of one of our most respected members, one who for a whole year was so conspicuous in our midst. Permit me now, in my humble way, to call your attention to him whom you saw fit to invest with distinguished honor & who so faithfully & satisfactorily performed the many arduous, responsible duties which devolve upon the chair of an understanding Committee. Before permitting presenting the member left good qualities, which characterized him while with us, & which have bound him to us by many a continuous bond of gratitude & love, let us take a brief retrospective view of the rise & progress of this distinguished individual from the promising intelligent child of anomalous birth to the refined & cultured young student. The first faint glimmerings of consciousness, which gave him knowledge of the external world, taught him that the longings of his tender
heart could never be soothed by the sweet and voice of maternal love; embalmed in the lake of maider heart he looked in vain for the smile of affection—he listened in vain to catch the soft murmuring accents by which the mother bids to slumber her restless infant. But nature had given him too big a heart—to be easily crushed. Soon emerging from the infancy state of an umbilical infant it's his first step in a intellectual course after the admonitions for his future greatness. What was it? Allow wonder! Although not 10 yrs age our lamented brother immediately undertook the arduous work of regenerating the soul. He succeeded! In time the vanity of his life and character wore thin the power from on high not only of regenerating the crumbling soul of men but of directing his own energetic mind to the true source of wisdom—a college education. Here then one finds true honor & friendship—yet humble & submissive, gentle & for bearing—obliging to his classmates & beloved by them—respectable to his instructors & ever ready to do their slightest bidding. Is it strange that he acquired such a strong overpowering influence? Is it strange that the professors took him under their more immediate protection—granted him so many facilities for acquiring with untold rapidity. The latin & the Greek—that he encouraged his healthful exercise by coming their noble
to sheets? Is it strange that his mates felt the his personality acknowledged it, by act of the hearts of others? — now flowing for him. The cup of wine — now supporting him weakly dizzy, so as to quicken the functions of nature? I need not enlarge upon his character, for I have but to mention him & a thousand cherished remembrances which when the mind, a thousand benevolent acts engrain his welcome image when the grateful heart. Dear is every Sophomore as the name of St. Peter effacing finger well never blot his forememory. When in the days of his prime he shall become the fascinating orator of the land when his prime shall be own upon every lip & his touching eloquence shall dwell every heart — then Brother Sophomore, then will you rejoice, Free God, in his providence. was pleased to grant you such a classmate! Then will the respect & the reverence which you have extended to your classmate return to your minds & fill your hearts with gladness. Now, Brothers, let us prolong & swell the sad lament, that cruel circumstance should in unmercifully snatched from our midst, one who was so much beloved so much honored, one who would adore any class — any society.