1. Two old Sermons.
2. Notes for Lecture on the Capital
3. " " " " " Gospel
4 " " " " " Education in the South
5. Future Life
6. Columbus
7. Students Life.

Col. 1. 27th – Xin9, ye hope of Glory.

Ye blessed G, has been pleased in every Age of
ye World, to give some speed intimatcn of ye pur-
poses of his Grace, to some of ye Childrn of men, ev-
ince ye very discovery of ye designs of divine
mercy, towds our fallen race, in ye new Covent
promise, yt ye seed of ye woman, should bruise ye
serpts head. Undr ye old Testamt dispensation,
these Mtrs were discovered, in wt we may call
only darkest distant hints, ye Blessd state of ye Chrsn Church of
grace, lay couched undr shadows, & typical
representatns, so yt yy did not shine forth
in their Beauty & Lustre, as yy do undr ye Gospel
Mys tme, yt ye Covent people, had ye Gospt really
made known to yn, as well as we. This is
plainly suggested by St Paul, in his Epistle to
ye Galatns, C. 3. 8. And ye Scripture foreseeing yt
G would justifie ye heathen thro faith, preach-
ed ye Gospel before unto Abra: compd wth this, ye
Sn speaking of ye Childrn of Israel in ye Wildrn
neth, ye Apostle says, for unto us was ye Gospel
preached, as well as unto yn: plainly inti-
mating, yt yy had ye same Gospel made known
and preached unto yn, yt we have, tho, un-
dr a different dispensation. But yn, altho
X, & ye blessd state of ye new Covent were pointed
out, & shadowed forth undr yt dispensatio
ri clearly as G saw fit, yet these things were
wrapt up in, & covered undr so thick a
vail, as yt little could be seen of yn, com-
pd to wt is seen now, wn ye Vail is rent, &

these glorious realities, stand in open
view. X, ye substance, is now come, & has
removed ye shadows of ye ceremonial law
by fulfilling, wch yy were designed to typify.
Now, ye whole plan of our salvatn is ex-
plicitly opened by G, in ye Gospl of his Son
in which, life, & immortality, are brought to light.
Hence, therefore, altho ye professg pple of G, un-
dr ye old testamt dispensatn were advanta-
ged every way, chiefly, yt unto ym were com-
mitted ye Oracles of G; yet, their advanta-
ges, in this respect, were small, compd wth
those, wch are enjoyed by ye professg pple
undr ye Gospl. These things, ye Apostle touches
upon, in ye latter pt of ye Chapter of ye.
His design, appears to be, to establish ye Christian-
ized Colossians in ye faith of ye Gospl, & to
guard ym agst ye Errors of some Judaizing
teachers, who, had crept in among ym, and
labored to draw ym to ye Observatn of ye abo-
lished ceremonials of ye Mosaic law, &
some other things of human Invention.
Pursuant to this design, wch evidently appears
in ye subsequt part of this Epistle, ye Apostle,
as a foundatn, for ye inferences wch he in-
tended to draw, unfolds somthg of ye excellen-
cy, glory, & fulness of X. He considers X, as ye
head of ye Chch; as ye great peace makr be-
tween G & mn, by ye blood of whose cross,
sinners are reconciled unto G, & rein-
stated in his favr. Next, ye Apostle speaks
of X, as ye great mistery, couched undr ye

3 ye X in Bs. is their Hope of Glory. (Glory
4 How or in wt respect Xt being in Bs is their Hope of
5 ~~[illegible]~~ and finly make Application
Xin y; I know some Interpreters read, y now they
Xamong you: But I see no Reason why we need
vary frō our Common Translation in this Place;
especially as it's a great Gospel Truth, yt of Christ,
doth in Reality dwell in y Heart of Bs: seeing also
yt now do in Truth & reality build their Hope of
stand Life & Glory upō it (whatever yy may pretend
to) but such as have rec him into their Hearts,
by a Faith of y Operation of God.
1 Ist. prove y Reality of y union of Xt & Believers by his
dwelling in ym. Now it appears
1 Frō y Communion wch is between X & Bs. In this y
Apostle is express 1 Jno. 1.3. truly our Fellowship is
wth y Father, & his Son Jx. And some are Pts Heb. 3.14.
we are P. to be partakers of X.
2 The reality thereof is evid, frō y Imputation of Xt Righ-
teousness to him for his Justification. Yt a B is jus-
tified before G, by a Righteousness without himself, is un-
deniable frō Rom. 3.24. Being justified freely by his
Grace, thro y Redemption yt is in X J: And yt Xt Righ-
teousness becomes ours by Imputation is as clear
frō Rom. 4.23,24. but it can never be imputed to
us, except we be united to him, & become one with
him, unless he dwells in us. This is plainly asserted
in 1 Cor. 1.30. But of him are ye in X J, who of G is
made unto us Wisdō, Righteousness, Sanctification
& Redemption. He communicates his Merits to
none but those yt are in him. Hence all those vain
Cavils of y Papists, disputing against our Justification
by y Righteousness of X, & asserting it to be by inherent

Righteousness are solidly answered.
10. yet demand, how can we be justified by ye
Righteousness of Another? Can I be rich wth another
mrs money? or preferred by another Honors?
our Answer is yes, if ye other be my Surety or Husband. Indeed Peter, cannot be justified by ye Righteousness of Paul, but both may be justified by ye Righteousness of X imputed to ym, yey being members jointly knit by one common Head.
Principl & Surety are one in Obligation & Construction of Law. Head & members are one Body; Branch & Stock are one Tree; & its no strange thing to see a graff live by ye Sap of another Stock, wch once it is ingrafted into it.

3 The Sympathy yt is Between X & Bs, proves this Intimacy between ym. St Paul in Col. 1. 2, 4. tells us ye he did fill up yt wch is behind, ye remainders of ye Suffrings of X in ye Flesh. Not as if X^s Suffrings were imperfect (for by one Offring he has perfected for ever ym yt are sanctified Heb. 10. 14.) But in this two scriptures, X is considered in a twofold Capacity; he suffered once in Corpore proprio, in his own person as mediator; these Suffrings are compleat & full; & in yt sense he suffers no more. He suffers also in Corpore mistico in his Chh & members; thus he still suffers in ye Suffrings of every Saint for his Sake; and in these Suffrings in his mistic Body are not equal to ye other, either pondere & mensura, in their Weight & value, nor yt designed ex officio, for ye same end & purpose, to satisfie by their proper merit offended Justice; nevertheless we are truly reckoned ye Suffrings of X because ye Head suffers wch Members do; and wth out this Supposition, ye Blue Place Acts 9. 5. is never to be understood, wch X ye Head in Heaven cry's out, Saul, Saul, why persecutest

thou man.

4 To conclude; the way & manner in wch ye Saints shll be raised at ye Last day, proves ye Union between X & yem: for yey are not to be raised as others by ye naked Pow. of ye God, wt out yem, but by ye virtue of Xs Resurrection as their Head, sending forth vital quickning Influences into their dead Bodies, wch are united to him as well as their Souls. For so we find it Rom. 8. 11. But if ye Spirit of him yt raised up Jesus dwell in yu, he yt raised up X Jesus from dead shll also quicken yr mortl Bodies, by his Spirit yt dwelleth in yu: even as it is in our awaking out of natural Sleep, first ye animal Spirits in ye Head, begin to rouse & play there, and yn ye Members & Senses are loosed throughout ye whole Body. Now it impossible yt ye Saints in ye Last Resurrection should be raised by ye Spirits of X dwelling in yem, unless this knitt yem closely to ye Person of X. So yn ye Reality yt X dwells in Bs is not to be called in Question. X in you, says ye Ap.

I proceed

2 To show ~~how~~ wt is meant by Xs being in Bs, or how he is said to be in yem. And here to remove all false Notions & misapprehensions, I shll speak both Negatively & positively.

1 Neg. By X in us, we are not to understand yt any B is made X. Some there are who talk at ye vild rate of being Godhead into God, & X led into X; but there is an infinite Distance betwixt X & us, in Respect of Nature & Excellency, notwthstanding Xs being in us. We are not so united to X, as to make one Person wth him. It is ye singular Pow. of ye blessed & holy Ghost, to have united X & us so closely as to make one Person wth him.

2 Neither by ye Phrase X in us, are we to understand yt any B is made a partaker of ye incommunicable Perfections of X, as Eternity, Omnipresency, Omniscency

infinity, omnipresency, essentiality &c

3 Neither by ye Phrase, are we to understand ye any B is essentially & absolutly holy as X is. No: these are properties incommunicable to any B, & belong to X only. And hence we reject wth Abhorrency ye blasphemous Notion of ye Antinomians who tell us, ye by ye laying our Iniquities upo X, he became as compleatly sinful as we, & we as compleatly righteous as X.

4 Neither are we to understand ye any B is efficiently holy, i.e., ye we can make either yourselves or any other person holy.

5 Neither by this Expresn X in us, are we to understand ye any B is perfectly free from sin in this life. Here ye great Paul cand cry out, o wretched man, ye I am &c. And where's ye B ye dont groan & mourn under it? And hence we reject another Doctrine of ye Antinomians, who tell us ye B, need not neither fear their own sins or ye sins of others, for ye neither their own nor others sins can hurt ym. I doubt not but this Propn sounds harsh in ye Ears of Bs. I readily grant ye ye sins of Bs will never hurt ym so as to bring ym into Condemnation. For whd X once loves, he loves to ye end. If his Children forsake his Law, break his precepts &c & fall. Their sins he will visit wth a Rod, & their Iniquities wth stripes, but his Loving kindness he wont take away, nor suffer his faithfulness to fail. But wt if their sins cant do ym ye least hurt, to frustrate ye Purpose of ye, & damn ym to Eternity in ye World to come? Can it do ym no hurt at all in their present state of Conflict wthin this world? For my part, I think, ye greatest Calamity is due to sin ye greatest Evil; yt ye sorrow & pain like wthin wd be, Nil nisi Peccatum timeo, i.e.,

of fear Nothing but Sin. tho Sin cannot finally ruin ye B. yet it can many ways hurt & injure him, & therefore ought not to be misrepresented as such an innocent & harmless thing to yem. In vain are so many terrible thretnings in Scripture about it if it can do us no hurt: & it is certain Nothing can do us good, but yt wch makes us better & more holy. but Sin can never pretend to yt of all things in ye world. But to come to an Issue, Sin may be consid, three Ways. viz, formally, effectively, & reductively.

1 Formally, as a ~~[illegible]~~ transgrsn of ye Precepts of ye st. of ye law of God, & in yt Consideration it is ye most formidable Evil in ye world. It ye Evil of Evils, at wch every gracious Heart trembles, & ought rather to chuse Banishmt, adversity, yea death itself, yea sin, or yt wch is most tempting in Sin, yo Consider of it, as Moses did. Heb. 11. 25.

2 Sin may be consid, effectively wth respect to ye manifold mischiefs it produceth in ye world, & ye spiritual & corporeal Evils it infers upo ttm, yeselves. tho it cannot damn their souls, yet it makes war against their souls, & brings yem into miserable Bondage & captivity. Rom. 7. 23. It wounds their souls, and wch yu are feeble & sore hearted: yea yu roar by reason of ye disquietness of their hearts. Ps. 38. 8. war, captivity, painful wounds, no hurt to ttm? It breaks their very Bones, Ps. 51. 8. and is yt no hurt? It draws off their Mind from ye, interrupts their prayers & meditations, Rom. 7. & is this no hurt in yt? It causes their Graces to decline, wither, & languish to yt Degree, yt ye Things wch are in ye are ready to die Rev. 3. 1. & 2. 4. And is ye Loss of Grace & spiritual strength no hurt to ttm? It hides ye face of God from yem Is. 59. 2: and is there no hurt in spiritual wthdrawmts from God to their souls? why yem do deserted Saints so bitterly lament & bemoan it? surely yem there's some hurt in Sin, for wch Saints ought to fear it.

3 Sin may be consid. reductively, viz, as it is overruled, reduced, & finally issued by ye Covt of Grace.
Thirdly, this Consideration of Sin, wch rather respects ye future yn present State, ye Antinomians only respect ye Hurt or Evil of it, ovr looking both ye Forms, Considera: tion of Sin, wch concern ye present State of Bs, & rashly pronounce sin in ye Bs no hurt. An Apostle Ba: ing to a great Deal of Loosness & Licentiousness. If a mn drinks poison, & is after many months recovered by ye Skill of an eminent Physician, shn we say there was no hurt in it, because ye mn did not so it? Certainly more fearful Things befell, his Loss of Strength & Stomach were hurtfull to him, tho he: scaped wth Life, & got his Advantage by it tho more wary forever hereafter. Thus I have just touchd upon this, inasmuch as it fell in wth ~~some~~ my Discourse in some of my Apostions. I now go on
2 Prop. & show wt we are bound by ye Phrase, X in us. There is a mistic, Spiritd Union subsisting be: tween X & all those who have by faith fled to him for Refuge as ye Hope set before us — in ye Gospel. By Virtue of this Union Bs dwell in X as Members in ye Body, or as Branches in ye Vine.
By Virtue of this Union, & by yt Faith wch is ye Bond of it on our part, X also dwells in ye Heart of every B. Eph. 3. 17. yt X may dwell in ye Hearts by Faith. The Saints stand in same Relation to X, yt ye natrl Members of ye Body do to ye Head, and he stands in ye same Relation to yse yt ye Heads do to ye natrl Members; & consequently yse stand ^ucate to one another as Members of a natrl Body do to one another. X & Saints are not one as ye Oak & ye Ivy yt clasps it are one, but as ye Graff & ye Stock are one. Its not a Union by Adhesion but by In corporation.

X says one dwells in his People by his Merits to justifie yⁿ: by his Grace & Spirit to renew & purrifie yⁿ: by his wisdom to lead & instruct yⁿ; & by his Communion & Compassion to share in all their Troubles. I proceed

3 To show yᵗ X in Bᵉ is their Hope of Glory.

In ye. T. X is held forth as ye Hope of Bᵉ. X in ye Hope of Glory. The Expresⁿ is figurative, yᵗ that of Hope is here put for ye Ground of it, by a metonymie of ye Adjunct. Tis as if ye Apostle had vᵈ, X in ye ye Ground or ye Foundation of ye Hope of evᵗ Lasting Life & 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. X tian Hope, is a firm Expectation of all promised good things, so far as may be for Gᵒ Glory & our own Good; especily of eternal Happiness & Glory in Heaven. This Expectation is founded on X, ~~his Merits~~, his Merits & mediation his Spirit & Grace, & ye Promises of ye, thro him to his People: & also on ye Power & veracity of ye, wch are engaged to fulfil & make good all ye Promises in his Word. Hope differs from Faith in respect of ye Object of it: the Object of faith is ye Pⁿson of ye Mediator; whereas ye Benefits of his Purchase are ye Object of Hope, especially ye unseen Glories of another world & state.

But yᵗ, the Best Things are ye Object of ye Bᵉ Hope, yᵗ ye Pⁿson himself, & ye promises of ye wch in him are yea & Amen, are ye only foundation of it. Hence it is yᵉ ye Apostle in our T, calls X ye Bᵉ Hope of Glory. X dwells in ye Hearts of his People, and thereby enables yⁿ to build their Hope of eternal Life upon him.

It is X who ye B has rec by Faith ye gives him
ground to Hope for eternl Glory. And truly X must
be in us, in, by Faith, by his blessd Spirit, or we
can have no well grounded Hope of Life ever-
lasting. The Bs hopes are built upo X, not upo
any Doings or Duties of his, and he being well sa-
tisfied ye he has rec this ~~Rec~~ X into his Soul by
ye faith wch is an Operation & Reality, and yts
having so rec X, enables ym to hope for eternl
Glory, nay this is ye Ground of their Hope.
For wt Ground can yy have ~~of their~~ for their
Hope, unless it is built upo X as being theirs?
X in yo wys ye of. Wt is X to yo or to me unless
he is yr & mind. Tho X has died & suffered, rose
fro ye dead, & ascend up into Heaven, yet wt
wll any Pson be ye better for it unless he is his?
So ye it must be X in us, who is ye Foundation
of our Hope of Glory. I proceed
To show how, or in wt respects X in Bs is their Hope
of Glory.
1 X being in ym, warrantably enables ym to Hope
for Glory, in remembr as X has promised to give
eternl Life to ym. Jno 10.28. I give unto ym
eternl Life & yy shll never perish. And he yt has
begun a good work in ym wll carry it on to ye day
of X. All ye Promises of G are P to be in X 2 Cor. 1.20.
The real Child of G, firmly believes his promises, yy
suck their Comfort fro X in ye Promises, & knowing
yt he is not a Man yt he should lie, neither ye Son
of Mn yt he should repent, yt if he has P it, it shll
come to pass, & ye Heaven & earth shll sooner
pass away, ym one Title of ye promise of G fail,
I say, ye sincere Christian, believing this, & further, if who

y ance Lover, he loves to y Lord, he may (safely confiding in y promise of ye) hope for eternal Life & Glory
2 Such are made meet for y Inheritance of y Saints in Light. ~~The~~ 1st must be made meet for Heaven, before we can enter into it. We must be Born ho'above, if we mean joyfully live above.
The Apostle tells us, y Flesh & Blood, cannot inherit y Kingdom of Heaven. The natural Body, must be spiritualized, & invested wth celestl Qualities, before it can enter into y glorious Place. And y Reason is more strong, y earthly, sinful Soul, can never enter into Heaven, there being an absolute Contrariety between y Habitual Constitution of each, & y Place & State: yu must be holy, & heavenly, to be prepared for y Divine Presence, & to converse wth y purified Assembly above. Til yu are wrot for y Blessd Lord, 2 Cor. 5. cleansed & purified, & endued wth holy Qualities, til yu are made meet, yu cannot possess y Inheritance of y Saints in Light. How vain yse are y Hopes of unregenerate sinners. Yu may, indeed, have a Slumbrd Hope of wch be swept away: but Hope y is an Anchor to secure y Soul, hath always a purifying Influence on y Heart & life. Instead, as y Jews had a carnal Conceit of y Messiah, & transformd him into a temporal Conqueror wth Pomp & Splendor, to free their Nation ho Bondage, & exalt it to y highest Dominion in y World; yu this Conceit so strongly possess yse, y wth y son of y, who was holy, harmless, undefiled, & separate ho Sinners, appr'd in an humble State, to save mankind, yu rejected him. Thus y unregenerate have a carnal Conceit of Heaven; yu can only fancy it as a Place of visible Glory, & a Sanctuary & Refuge ho y Torments of Hell, & in y Notion, yu desire it: but as y Place where y Holy Gn enjoyed, & glorified by y Saints, yu cannot desire, nor delight in. But Bse are made meet for y Inheritance above, by their Vgt, & so finally, shll be put in Pos. of it.

3 the is their Hope of Glory; inasmuch as he has wrot
you for it. Truth to this purpose, ye Apostle says
2 Cor. 5. 5. Now he yt has wrot us for ye self same
thing is God, who also has given unto us, ye Earnest
of ye Spirit. The self same thing, is ye Life, ye eternal
Life mentioned in ye former Verse, ye House in ye Heav-
ens, not made wth Hands. Ye have not wrot our
selves into, or up to any settled or any grounded
Expectation of ye future Reward, & glorious Effects.
yet it is God yt has prepared us for it, & wrot such a
lively Hope of it in us: And he has also given you
his Spirit as ye Pledge & earnest of it. He has given
his Spirit to dwell & work in us, & to assure us of
wt we speak of, viz, ye Glory to be inwrought.
The Spirit of Grace given to ye People of God working
& dwelling in you, is a certain Pledge of ye Glory
& Life eternal, wch he has prepared for them.

May we enter ye New Jerusalem yt is Above, & join
ye blessed Society, in their Songs of Praise to ye
Sacred three in one.

Their Hallelujahs of unfading Glory encircle
our victorious Brows; their Hallelujahs dwell
on our Hands; songs of Victory & Triumph shall dwell
on our Tongues, & we shall be free from fighting
& Tears shall be ever wiped from our Eyes.

Improvement.

1 Does X dwell in Bs, by wch there's a close Union? hence learn wt transcendt Dignity & Honr yt yn. well might Constantine prefer ye Honr, of being a Member of ye Ch, before yt of being ye Head of ye Empire; for it not only above all earthly Dignities & Honrs, but in some respect above ye Honr, wch ye has yet upo ye Angles of Glory. Yt true, there is a gathering together of all in Heav & Earth unt X as a common Head Eph. 1. 10. He is ye Head of angles as well as Saints, but in different Respects. To Angles he is an Head of Dominion & Governmt; but to Saints he is both an Head of Dominion, & vital Influence too. Yts are his Chief & most honble Subjects, but not his Mistic members. Yts are as ye Wives in his Kingdom, but ye Saints as ye Dr, Spouse & Wife of his Bosom. This dignifies ye Bs above ye greatest Angels.

2 If X dwells in Bs, yn ye Graces of Bs can never totally fail. Immortality is ye privilege of Grace, because Sanctified Persons are inseparably united to X & ye Fountain of Life. Yr Life is hid wth X in ye Col. 3. 3. Whilst ye Sap of Life is in ye Root, ye Branches live by it. Thus it is between X & Bs, Jno 14. 19. Because I live, ye shall live also. The Perseverance of ye Saints depends not on their own free will, but upo ye Immutability of ye Decree of Election, flowing fro ye free, & unchangeable Love of ye Father. 2 Tim. 2. 19. Jer. 31. 3. Upo ye Efficacy of ye merit & Intercessn of X Heb. 10. 10, 14. & 13. 20, 21. Rom. 8. 33 to ye End. Jno 17. 11, 24. Lu. 22. 32. Heb. 7. 25. It depends upo ye abiding of ye Spirit, & of ye Seed of G wth in yn. Jno 14. 16, 17. 1 Jno 2. 27. & 3. 9. Fro all wch arises ye Certainty & Infallibility thereof. Jer. 32. 40. Jno 10. 28. 2 Thes. 3. 3 1 Jno 2. 19. I readily grant yt a true Bs may walk

in Darkness & see little or no Light. Is. 50. 10. May
a Person exist be ab before he knows wt darkness is
and before he knows himself to be ab. The Direct
Act of Faith, is before ye reflect Act. But tho yu
may walk in Darkness, & be ready to say, I am
cast out of thy Sight, yet still ye Seed of Grace re=
maines. There may be many Bs, whom ye Lay
Comfort of Assurance is denyed: yu may say of their
Union wth x, as Paul of his Vision, whether in
ye Body, or out of ye Body, I cannot tell; so yu, whether
in x, or out of x I cannot tell.
I also grant, yt notwthstanding yt principle of Grace
in ye Heart of Bs, yu may, thro ye Temptations of
Satan, & world, ye Prevalency of Corruption remaining
in yms, & ye Neglect of ye Means of their Preservation,
fall into grievous sins, & for a time continue therein.
Mat. 26. 70, 72, 73. Ps. 51. Title, & v. 14: & by their sins yu
incur ye Displeasure, Ex. 2. 5, 7, 9. & grieve his holy
Spirit, Eph. 4. 30. & come to be deprived of some Mea=
sure of their Grace, & Comfort, Ps. 51. 8, 10, 12. Rev. 2. 4.
Cant. 5. 2, 3, 4, 6. But still, this dont bring yms into
Condemnation. Their transgressms will be visit
wth a Rod, & their Iniquities wth Stripes, but his lov=
ing kindness, he wont take away. Blessd Security!
3 Does x dwell in Bs, & so make but one mistical Per=
son? How unnatural yrs are all those Acts of Un=
kindness, whereby Bs wound & grieve x. This is,
as if we should lift up ye Hand, & wound our own
Heads, yea wth we receive life.
Bs Satan smites x by ye Hand of a wicked man, he yu
wounds him wth ye Hand of an Enemy; but wn his Tem=
tations prevail upon ye saints to sin, he wounds him,
as it were, wth his own Hand: as ye Eagle & Tree
in ye fable complained, ye one, ye tree was wounded
by an Arrow, winged wth his own Feathers, ye other

yt. it was rived asund, by a Wedge hewn out of
his own Limbs. Now, yt Evil & Ingenuity of
such sins, is to be measure, not only, by yt near
Relation & sustains to Xt as their Head, but more
particularly, pd yt Severe Benefits yy receive pd
him as such. For in wounding & by their sins,
1 yy wound their Head of Influence, thro whom yy
live, & so Xt out who yy had still remained in a state
of Sin & death. Eph. 4. Xt & find Life to us, shall
return yt wch is as death to him? How ingenious
is this!

2 yy wound their Head of Government. & is a guid-
ing as well as quickening Head Col. 1. 18. He is yt
wisdom, he guides yt by his Counsel to Glory. But
must he be thus requited for all his faithfl, Condescent?
wt do yt wn yt sin but rebel against his Government,
refusing to follow his Counsels, & obey a Deceiver, rather
yn him.

3 yy wound their Consulting Head, who provides for
yt welfare, & safty of yt Body. Christians, yt know yt af-
fairs below, have not been managed by yt own Wis-
dom, but yt wch above. I know, saith yt Prophet,
yt yt way of man is not in himself, neither is it in man
yt walks to direct his Steps. Jer. 10. 23.
It, true, & is out of yt Sight, & yt see him not, but
he sees yt & orders every thing yt concerns yt. And
is this a requitt of all yt Care he has taken for yt?
Do yt thus requite yt for all his Benefitts? wt re=
compence Evil for Good!

To conclude, yy wound their Head of Honr.
& yt Head, is yt Fountain of Honr. to you. This is
yt Glory yt yt are recalled to him as yt Head. Yt
are on this Acct. (as I before noted) exalted above
Angels. Now consid how vile a Thing it is, to re=
flect yt least Dishonr. upd him pd whom you
derive all yt Glory.

4 If X dwells in ye B, & thereby there becomes a close
mistic[al] Union, upō wch comfortable Terms may Bs
part wth their Bodies at Death?
X yt Head is alone water, therefore yu cant be left.
Nay he is not only risen fro ye dead himself, but is
also became ye first fruits of ym yt slept. 1 Cor. 15.
Bs are his Members, his fullness, he cannot therefore
be compleat without you. A part of X cannot perish
in ye Grave, must lie barn in Hell. Remember, wn ye
feel ye natural Union dissolving, yt this mistical
Union can never be dissolved. The Pangs of death
cannot break this Tie. And as there's a peculiar
Excellency in ye Bs Life, so there is a singular Support
& peculiar Comfort in his death. Phil. 1. 21. To me
to live is X & to die is gain.
5 Are X & ye Saints so nearly united as if he dwells
in ym? how great a sin & full of Danger is it
for any to wrong & persecute ye Saints; for in do-
ing so, ym must reach persecute X himself.
Saul, Saul, why persecutest thou me? Acts 9. 4.
The righteous Godd hath himself obliged to vindi-
cate oppressed Innocency, tho it be in ye Persons
of wicked men; how much more wn it is in a
member of X? He yt toucheth ye, toucheth ye Apple
of mine Eye. Zech. 2. 8. and is it to be imagined
yt X will sit still, & suffer his Enemies to thrust
out ye Apples of his Eyes? No he has ordained his
Arrows against his persecutors. Psa.
It were better, thine Hand should wither, & thine
Arm fall fro thy Shoulder, yn ever it should be lifted
up against X, in ye meanest of his Members.
6 Does X dwell in Bs? How does it concern yu every
Mn, to try & examine his Estate, whether X dwells
in him. My Hearers, a more important cant

be asked yt, yr this, whether X is in yt ? a Question upō wch yt must stand or fall one Day.
It is not X in ye womb, nor X in the Grave, nor X in Heaven, unless also it is X in yt. Were it possible we could eat ye flesh & drink ye Blood of X, in a carnl Manr, it would profit us Nothing.
Its our believing on him yt makes us Saints. Luke 11. 27, 28.
A certain woman spake unto him, blessed is ye womb yt bare thee, & ye Paps wch thou hast sucked. But he said, yea rather blessed are yey yt hear ye word of God & keep it.
The Devils yey believe & tremble, but yet yey continued Devils, because ye Benefits purchased by X, have not been applied to yem, nor have yey received a renovating Power, frō ye Spirit of X, to change & put off their diabolic Nature. And so likewise, unless we not only profess to know, but feel X indeed in our Hearts by his Spirit, by being born again frō a new Love, we shall still remain far frō ye Kingdom of God. Wt will it avail us barely to believe yt there was once such a divine Person upō Earth, who triumphed over Hell & ye Grave, unless we also believe in him, & he dwell in us by Faith? As he was born of ye Virgins womb, so he must be spiritually formed in our Hearts. We might think our selves happy if we had seen ye holy J, after he was risen frō ye dead, & our Hands handled yt Word of life. But more happy are yey who have not seen him, yet have savingly believed on him. For many saw our divine Master rise, who were not saved by him.
It must be X wm in us who must be ye Ground of our Hope of Glory. And wt are our Hopes of Glory? Doubtless we all Hope to be saved. Wt are ye Grounds yey of our Hopes. Dont some build their Hopes upō such things as these.
Yt yey are not so bad as others. Wm yey compare

ye selves wth ye more profane & vile, are ready to bless ye selves & say wth ye Pharisee, God I thank thee, yt I am not as other men, or even as this publican.

2 Dont others build their Hopes upo ye meer Mercy of God. Saying yt God is a merciful God and wont damn a great of ye world. But remember yt he is a just as well as a merciful God.

3 Some hope to be saved because they intend to be good hereafter. At present they cant set about ye work: but at such & such a time yey intend to.

4 others build upo their Profession, meer Christ privileges, thus ye Jew decieved themselves, saying, we have Abra for our Father mat. 3. 9. this propt up their Hopes, yt Abrahams Blood run in their veins, tho Abrahams faith & obedience, never, root in their Hearts.

5 Half Evidence of ye Love of God is another thing yt feeds their vain Hopes. Ver ye Power of it to hush & still ye Conscience, mat. 7. many will say unto me in yt day, Lord, Lord, have we not prophesyed in thy name? &c. The things yt we upo wch yey built their Evidence & Confidence, were extern things in Religion, yt yey had a quieting power upo yem as if yey had been ye but Evidences in ye word.

6 Others build their Hopes for Glory upo partial Reformations. Yey have been once Good, but have left off many of their bad courses.

7 ~~Deprived~~ lay their Hopes for Glory upo some ineffectual Convictions, wch may have never ended in a saving Conversion.

8 Others may build upo some under Dangs of Fear & moving of ye Affections. Hence we read of yt Joy of ye Hypocrite.

9 Others hope for Glory upon yt Ground, of their Mo=

rality & civility. Yet just, fair, & Honest in their dealings wth men, & upō this yey build their Hopes for Glory. But if these things are all yē have to build yē Hopes of Glory upō, one thing thou lackest. Think not therefore to Deck up yselves, in ye Ornamts of a Good Education, Reformation, & a civil Education and say wth Agag, surely ye Bitterness of Death is past; for Gē Justice notwthstanding ye, like another Saul shall hew yē to pieces.

How ever yē may be highly esteemed among Men, yet in ye Sight of G, yē are but like ye Apples of Sodom, & more white Sepulchres; for he leaves me yē must have X wth in yē; & therefore build not upō ye Sand, least yē should have a very minam fall. O yē try yselves, whether yē are really united to X or not; ~~tho~~ examine yselves, by ye nature & proper Effects wch always flow fō this Union: As

1 The real Communications of Xts Holiness to ye Soul. We cannot be united wth this Root, & not partake of ye vitl Sap of Sanctification fō him. All yē are planted into him are planted into ye Likeness of his death, & of his Resurrection Rom. 6. 5, 6. viz, by mortification & vivification.

yey yē are so nearly related to him as Members to ye Head, cannot but love him & value him above their own Lives: as we see in Nature, ye Hand & Arm wch intrpose to save ye Head. The nearer ye Union ye Stronger always is ye Affection.

3 The Members are subject to ye Head. Dominion in ye Head, must need infer Subjection in ye Members. Eph. 5. 4.

In vain do we claim Union wth X as our Head, whilst we are governed by our own wills, and our Lusts give us Law.

All in who X dwells do bear fruit unto God. There are no barren Branches ye grow upo this fruitful Root. The immediate End of this Union is fruitfulness. We are married to X yt we should bring forth fruit unto God. Ro. 7. From a Tree we look for fruit, & fro a Xtian we look for Xtianity. Xtianity is ye Fruit of a Xtian. The B is not only come out of his natural State, but he has put off his Grave Cloaths, viz, vile, reigning Lusts in wch he sometimes walked, being dead while he lived in yme; for X has p of him as of Lazarus, bfe him & let him go. The Fruits of Holiness will be found in ye Heart, Lips & Lives of all in who X dwells.

O yme try yr selves & see, whether X is in yd. If he is, yme yr have rec him in all his Offices, as a Prophet to enlighten yr as a priest to make Attonem for yr, & as a K to rule you. Wt he loves yr love, & wt he hates yr hate. Yr have abjured yr own Righteousness in point of Justification before G, and depend upo his alone. The Fruits of ye Spirit are in yd wch are Love, peace, Joy, Longsuffering, Gentleness, meekness, Patience &c. And if these things are in yr, yme yr may have confidence before God, & X is in yr ye Hope of Glory; Upon wch I may say, Hail, happy Saints for yr Heaven is begun on Earth. Yr have already rec ye first Fruits of ye Spirit, & are patiently waiting 'til ye blessed change comes wn yr Harvest shall be compleat. Patiently wait ye Time. And while confind to this clay.

types & figures of ye ceremonial law
as a Mistery hid from ages & generat^ns
ie, wholly unknown to ye Gentile world
and, (comparatively speaking) but darkly
revealed to ye Covent^ pple, in ages
past; but now, by ye sovereign good
pleasure of God, made manifest in
ye Gosp^, in wch^, he is clearly held
forth, as ye only foundat^n of our hope
of glory.

In discoursing doctrinally upon y^ words,
I intend

1. To show ye reality of X dwelling in Bs^.
2. Wt^ is meant by X being in Bs^.
3. Yt^ X in Bs^, is their hope of glory.
4. How, or in wt^ sense, t^ being in Bs^
is their hope of glory.
5. Make Application.

Vid Sermon.

Neck July 1807. Freport Sept 1807.
Acf^ 1843. Dec^ 1848.

Col. 1. 27. To whom God would make
known what is ye riches of ye Glory of
this Mystery among ye Gentiles,
wch is Xt in yo ye hope of Glory.

March 9. 1685

Mat. 25. 41. Depart fro me ye cursed into everlasting fire. The eternal Condition of men souls is of such infinite Consequence to them, yt it must appear at first view of wt Importance ye Subject I have pitched upon is: And yt either of these vastly different States, in one of wch all the Inhabitants of ye world must forever remain can never fail, of being a necessary Subject of our meditation. And an endless Hell, yt dwelling place of ye Wrath, is so large a Subject, & so full of Instruction, yt I sh^d not take upon my self to find by a further Introduction, or insist upon ye Context, but apply my self to ye Consideration of ye Words now read.

Our Saviour gives an Acct. of ye inexorable sentence he would pass upon upon finally impenitent sinners and those hypocritic pretenders to religion, whose profession is not sanctified, by purity of heart & holiness of life: and opens up to us somthing of ye frightful Nature of yt terrible place, where ye worm dies not, & ye fire is not quenched.

In ye words, we have

1. A good Representation of Hell Torments, under ye Notion of fire. Depart ye cursed into everlasting fire.

2. We have ye Duration of those Torments, it is everlasting fire, wch according to ye natural signification of ye word, & its frequent use in other places, instructs us, yt ye fearful State wch really is endless; & can admit no period, even of ye greatest Length, nor wch ever diminish in its fury; for it is ye immediate Author of yt everlasting destruction, wherewith those yt know him not, sh^ll be punished. And while ye eternal Being wch be ye Avenger of this unquenchable flame.

that ye wicked shl be shut up and ye Curse of God in
everlasting Misery. — In handling of this
point, I will
1 Discourse of ye extremity of ye Punishmt. And
2 Of ye Eternity of it.
1 Of ye extremity of it.
Before ye particular Description of ye pains of
ye damned, I shl observe in gen. yt ye full Re-
presentation of Hell, is beyond all humane Expressi-
ons; our most fearfl Thots cannot equal ye Hor-
rors of it. Who knows ye Power of thine Anger?
Ps. 90. Wt are ye prepared Plagues by infinite Jus-
tice & almighty Wrath for obstinate sinners?
Its impossible for ye most guilty & trembling Con-
science, to enlarge its sad Apprehensions, according
to ye Degrees of yt misery. The L will shew forth his
Wrath, and make his power known, in ye Vessels
fitted for Destruction. None can tell wt God can do
and wt mn shl suffer, wn made capable to en-
dure such Torment for ever, as now wound pre-
sently consume him. As ye Glory of Heaven cant
be fully understood, tho enjoyed, so ye Torments of Hell
cannot be comprehended tho felt. But we may
have some Discovery of those unknown Sorrows,
by ye following Considerations.
1 The most heavy Judgments of God upō Sinners here, are
light & tolerable in Comparison of ye Punishmt of
sinners in ye next State.
1 Tempos. Evill of all Kinds & Degrees, (as Pestilence,
famine, & War) are common to good & bad here.
And if his Anger wn he chastises as a compassio-
nate Father, be so terrible, not is his Justice, wn
he punishes as a severe Judge? If ye correctives
remedies ordered by his Wisdom & Love, for ye

Conversion of Sinners, be so sharp; wt is ye deadly
revenge of his irreconcilable Hatred!

2 The miseries of ye present State are allayed wth
some Enjoyments. None are so universally
afflicted, so desolate, but somthing remains to
soften ye sense of their sufferings. And wn ye
affliction is irremediable, yet if our Grief pro-
duces Simpathy in others, tis some ease to ye
troubled Mind. But in Hell ye damned are sur-
rounded wth Sorrows, encompast wth flames,
wtout any Thing to refresh their sorrows, not
a Drop of Water to a Lake of Fire. All ye wrs
esteemed Felicity here, is totally wthdrawn. Death
puts a period to their Lives & pleasures. Their pos-
and wch is extreme Misery, in their most pitiful
State, yy are absolutly unpitied. Even this, is not
afforded to ye damned. All their Agonies & Cries
3 cannot incline ye Compassion of ye blessed
Spirits in Heavn towds ym; for yy are not com-
passionable Objects, their misery being ye just
Effect of their perverse obstinate Choice.
As in Heavn all good is eminently comprised,
and Nothing but good; so in Hell all Evil is
in excessive degrees, & Nothing but Evil.

3 Temporal Evils are inflicted by ye mediation
of sec Causes, yt are of a limited Pow to
hurt; but in ye next world, he more immedi-
ately torments ye damned, by his absolute power.
The Apostle tells us, yt ye wicked are punished
wth everlasting destruction, fro ye presence
of ye L & ye Glory of his power. More particu-
4 larly ye State of misery, is set forth in Scripture
by such representations, as may powerfully
instruct & terrifie even ye most carnl man.
Nothing is more intolleravly painfle yn suf-
fering ye Violence of fire, enragd wth brimstone;

and Hell is described by a lake of fire & brimstone, wherein ye wicked are tormented. Whether ye fire be material, or metaphorical, ye Reality & intenseness of ye Torment is signified by it. But ye ordinary fire the mingled wth ye most torturing Ingredients is not an adequate representation of it: For yt is prepared by Men; but ye fire of Hell is prepared by ye wrath of God, for ye Dl & his Angels. The divine power is illustriously manifested in ye terrible preparation: So yt as some of ye Fathers express it, if one of ye damned might leap fro those flames, into ye fairest fire here, he would rage to exchange a Torment for a refreshment. The Scripture speaks of ye vehement heat, & fiery thirst, & outer Darkness, in wch ye damned suffer to satisfie ye Rights of Justice in ye Torment of those sinners, for ye pleasure of wch men wilfully broke ye Laws of God. But ye soul shall be ye chief mourner in those Regions of Sorrows. An Image of this, we have in ye agonies of Spirit wch sometimes ye Saints yr selves are in here, and wch ye most stubborn sinners cannot resist. Job was afflicted in ye manner yt he complains, ye Arrows of ye Almighty are within, ye poison whereof drinks up my Spirit, ye Terrors of God set themselves in Array against me. If a spark of his Displeasure falls on ye guilty Conscience, it tears & blows up all, as a fire Ball cast into a magazine. Solomon who understood ye frame of humane Nature, tells us, ye Spirit of a Man can bear his Infirmity, but a wounded Spirit, who can bear? This is most insupportable, wn ye sting & the remorse of ye Mind is fro ye Sense of Guilt, fro ye G appr as an Enemy, righteous & severe; & who can encounter wth offended Omnipotence? Who can endure this wounded Spirit? Could Judas

bear it, could Spina bear it? Are we truly informed wt ye Wrath of God is? Who knoweth ye Power of thine Angr. according to thy fear, so is thy Wrath. Ps. 90. 11. O if ye Wrath of a Man who in all his Glory, is but a mort. Worm, be as ye roaring of a Lion, & as ye messenger of Death, Prov. 20. 2. & 16. 14. Wt ye is ye frown of his Wrath, at whose frowns ye Hills of ye Earth tremble, ye Captains & ye mighty men, hide like Worms into their Holes. If ye lesser Executions of it by Providence in this World be so dreadfull, yt men wo a good Men, have desired an hiding place in ye Grave till it be past, Job 14. 13. yn wt is ye full Execution thereof upo ye Ungodly in ye place of Torments? If ye Threats & Denunciations of it against others, have made an Habakkuk the aspired of Prophets, softly, to quiver wth his Lips, & tremble in his Bowels, as yo see he did, C. 3. 16. How much more should yy tremble & quiver who are likely to be ye Subjects of it? And wch is more yn all, if St. who was told it but a few Hours and had ye Power of ye Head to support him wd it did, notwthstanding, sweat as it had been great Drops of Blood, if wt was so amazed, think wt thy self poor Wretch, how shall thy Heart Endure, or thy Hands be strong, wn thou hast to do wth an incensed Deity. Such is ye sharpness of his Sword, & ye weight of his Hand, yt every Wrong is deadly inward. Satan ye cruel Enemy of Souls exasperates ye wound. He discovers & charges sin upo ye Conscience, wth all its killing Aggravations. Wt visions of Horror, wt Spectacles of Fear, wt Scenes of Sorrow are presented to ye distracted Mind, by ye prince of Darkness? And wch heightens ye misery, there is guilty Conscience wch turns ye sun into Darkness, and ye Moon into Blood.

wt. ever ye soul wounded sinner sees or hears,
afflicts him; wt. ever he thinks torments him,
all ye Diversions in ye world, Business, pleasure,
merry Conversation &c, are ineffectual to give
freedom fro those stings & furies in ye breast.
Those who in their pride & folly have de-
spised serious Religion, either as a fond Tran-
sport & extacy towd. God, or a dull melancholy
about ye soul, yet wn. God has set their sins in Order
before their Eyes, how changd, how confounded
are yey at ye Apparition? How relish, wth. ye
dreadfull Expectation of ye Doom yt attends yem, ye
Belshazzar in ye midst of his Cups, & Lord of Concu-
bines, by a few words written on ye wall, was so
terrified by his guilty Conscience, yt his Joints were
loosed; Nature sunk under ye apprehension.
Now all these troubles of ye mind are but ye beginning
of sorrow; but ye smoke of ye infernal furnace,
but lancets of yt terrible sum, wch Divine Ju-
stice wll. scourge, exact of ye wicked in Hell.
Indeed these examples are rare, & by some looked
on as ye effects of distraction. But to convince
ye bold & careless sinner, who never felt ye stings of
an awakned Conscience, wt. extreme terrors
seize upon ye wicked in ye other world, Consider
1 The apprehension shll be more clear & enlarged
yn in ye present state. Now ye soul is oppress
wth. a Weight of Clay; but yn. ye Soul shll work
wth. ye quickest Activity. The mind shll by an
irresistable Light take a full View of all Af-
flicting Objects. The most stupid & unconcerned
sinner, shll yn see & feel their ruind State, yt
a glorious felicity yey wll fully lost, wt a mi-
sery yey are plunge into, wthout any possibi-
lity of lessening it by false Conceits, & receiving
any Relief by ye Error of Imagination

2 The Memory wd be quick & lively.
yy wd remembr ye time wn yy might have been partakers of ye blessed state of ye saints in ye enjoym.t of G. And this wd inconceivably aggravate their misery. Despisers of ye Gospel wd remember wth bitterness, yt Jt wth all his Benefits was once offered to ym, & yt yy were exhorted & entreated to accept. Some wd remembr yt there was a time wn yy were not far frō ye Kingdō of G; yt like Agrippa yy were almost persuaded; yy were just got into ye Harbor; yy were veering out fair, but yy quenched ye Spirit, turn back again, and became as bad, & may be worse ye wn ever. The miserable Wretch wd remembr how often he might have obtained Heaven, & did not, & am now tumbled into Hell, & wd say wth himself how many times might I have prayed, but spent ye time, in sin, & vain Company, & now I pay for it. There never wanted means of saving G but I never made use of ym & am therefore justly paid for all. Behold wretched soul, yt entertained myself in pleasures, thou hast for Toys & foolaries lost Heaven. If thou wondest thou mightst have been a Companion for Angels; if thou wondest, thou mightst have been in eternal Joy; & yet ye have lost all for ye Pleasure of a moment. O accursed miserable Creature, the Redeemr stood & cryed if any man thirst let him; why wd ye die, the offers of the Heavn, & ye despised him for a Trifle. This was thy fault, & now ye suffer for it. And since ye would not be happy wth G ye must be eternally cursed by him.

3 The Conscience yt wd be quick & lively. And this is ye Worm yt never dies. Neither is there any faculty or powr belonging to ye soul of man, so fit & able to do it as his own Conscience. The suspicion of its tormenting powr in this world is a

Misery towards, for all ye duly consider it.
For certainly, should ye L let a sinner's Conscience fly upo him wth rage in this world it would put him into a Hell upo Earth, as we see in ye doleful Instances of Judas, Spira &c. But no sooner is ye Soul fowl turned out of ye body, & cast for Eternity at ye Bar of G, but Conscience is roused & put into a Rage, never to be appeased any more. The Consciences of ye damned will recognize & bring back ye sins committed in this World fresh to their minds. You remembr ye Abr to Dives in ye midst of his Torments. This remembrance of sins past, mercies past, Opportunities past, but especially of Hope past & gone for ever, never to be recovered, is like ye fire not blown of wch Zophar Speaks, wch consumes him, or ye glittering sword coming out of his Gall. Job 20. 24. 25.
4 The mournfu Shots shll be always fired upo wt is tormenting. The Soul in Conjunction wth ye body, cannot always apply itself to one Sort of Objects for ye ministry of ye sensible Faculties, is requisite to its Operations, and ye body must be supported, by eating & drinking &c, wch interrupt troublesome Shots. Besides, ye Variety of Objects & Accidents herd, avert ye mind sometimes fro wt is afflicting. But ye separate Soul is in no dependence on ye body, & after their Reunion, there shll be no necessity of food or sleep, or ~~rest~~ any other animl Actions to support it. But it shll be restored to a new Capacity for new Torments, & preserved in ye miserable state by ye power of God. There are no lucid Intervals in Hell.
5 All ye tormenting passions wll yn be let loose at once upo ye Guilty Creature.
1 Shame is a Passion, of wch humane Nature is very sensible; & this in ye highest Degree of Confusion shll seize on ye wicked. Dan. 12. 2.

wth universl Confusion, & overpowering Amazement, will seize on sinners in ye great Day of Discovery, when all ye works of darkness shll be revealed before ye Angels & Saints. When all ye Covers of Shame shll be taken off; ye Secrecies & deceits of ye extenuate & concealed sins shll vanish, and their Breasts be transparent to ye Eyes of all. How will yey be ashamed of their foul & permanent deformity in ye Light of ye glorious presence! How will yey be astonished to appr in all their Pollutions, before ye bright & immense Theatre? How will yey be confounded to stand in all their Guilt before ye sublime & severe Tribunal? How will yey endure ye Upbraidings of all their sins wch yey have so wickedly committed, & ye derision for ye Punishment yey deservedly suffer? The holy Judge will laugh at their Calamity & mock when their Fear cometh. — So these are ye men, ye made not ye their portion, but perishing Vanities; ye preferred Folly before Wisdom. The Devil will reproach yem for ye scornfl Advantage yey had over yem, ye as Children are seduced for things of Lustre to ye wth real Treasures, so yey were easily persuaded for ye Trifles of time to exchange their happiness. Whither will yey cause their shame to go? Jer. 14.12. Those black sins here ye never change Colour for their Filthiness, ye are hardned by Custom in sin, are impenetrable to Shame, & even Glory in their shame, shll glow at ye manifestation of their sordid Lusts, & be covered wth Confusion, & ye sense of it shll be revived in their minds for ever.

2 So open Shame is joined ye greatest inward Sorrow. This passion wn violent, penetrates ye Soul in all its faculties, & fastens it to ye afflicting Object. The Causes of Sorrow are either ye Loss of some valued Good, or ye Sense of some present Evil.

view both these Causes, with all ye heavy
Circumstances yt can multiply & agravate
Sorrow, meet in Hell ye Centre of misery.
The Loss is inconceivably great. If Saul was
banished fro ye Society of ye Saints, where God was
publicly worshipped, & by spiritual Revelations
& visible Appariticns graciously made him
selfe known, cried out in Anguish of Soul
my punishmt is greater than I can bear;
how intolerable wd be ye Separation fro his
glorious & joyfull presence be? The damned
are forever excluded fro ye reviving presence
of God. We often see how tenidly & impatiently
ye humane Spirit resents ye loss of a dear
Relation. Jacob, for ye supposed death of Jo-
seph, was so overcome with Grief, yt wn all
his Sons & Dghrs rose up to comfort him, he
refused to be comforted & said I will go down
mourning to ye Grave. Indeed this overwhelming
Sorrow is both a Sin & a punishmt. If ye Loss
of a poor frail Creature for a little while be
so tormenting, how unsupportable wd ye Sor-
row be for ye Loss of ye blessed God forever? &
who can fully conceive ye Extent & Degrees
of ye Evil? For as Evil rises in proportion
to ye good it deprives us of. It must therefore
follow, yt celestl. blessedness being an infinite
eternal good, ye Exclusion fro it, is proportiona-
bly Evil. And as ye felicity of ye Saints results fro
ye fruition of God in Heaven, & fro Comparison
with ye contrary State; so ye misery of ye damned
arises both fro ye Sense of lost Happiness, & fro ye
Lasting pain yt torments you. It may be replied,
if this be ye utmost Evil consequent to Sin, ye
threatning of it is like to deter but few fro pleas-
ing their sensual Appetites. For carnal Men have
such gross & delicate Affections, yt are careless of

spirited flopping, yy cannot taste, or see how
good ye is. To this a clear answr may be
given. In ye next state where ye wicked shll be
forever without those carnl Objects, yt here de=
ceive & delight ym, their Apprehensions wll be
changed: yy shle doubtless understand, wt a hap=
piness it is to enjoy G, & wt a misery to be Ex=
pelled fro ye celestle paradise. Our Savr tells ye Jews
there shll be weeping & gnashing of Teeth, wn yy
shle see Abra, Isaac, & Jacob, & all ye prophets in
ye kingdom of G. & yye yr selves thrust out. Here wll
yy pine wth Envy at ye sight of yr triumphant
felicity, of wch yy shll never be partakers?
Lo see yr blessed Company, entering into ye Sa=
cred Mansions of Light, wee make ye Loss of
Heavn more discernable & terrible to yr riche,
who shll be cast into outer darkness.
The Concomitant of Sorrow, wll be fury & rage a=
gainst ymselves, as yr true Cause of their Misery.
For G wll make such a Discovery of his righteous
Judgmt, yt not only ye Saints shll glorifie his Justice
in yr Condemnatio of ye wicked; but yy shle be
so convinced of it as not to be able to charge
their Judge wth any defect of Mercy, or Excess of
Rigor in his proceedings against ym. As ye Mr
in ye parable of ye marriage feast, wn taxed
for his presumptuous Intrusion wthout a wed=
ding garmt, how camest thou in hither? was
speechless: so yy wll find no Plea for their Justifica=
tion & defence, but must receive yr eternl doom
wth silence & Confusion. Then Conscience shle
receive ye bitter remembrance of all ye methods
of divine mercy for their salvatio, yt were inef=
fectual by their Contempt & Obstinacy. All ye Con=
passionate Calls by his word, wth ye holy motions
of his spirit, were like ye sowing of seed in ye
stony Ground, yt took no root, & never came
to perfection. All his terrible thretnings were but
as thunder to ye deaf, or Lightning to ye blind yt little
affects them.

The bounty of his providence designed to lead you
to Repentance, had yt same Effect as yt shamers
of Heaven upt Briars & Thorns, yt make you
grow yt faster. And how wt it image of damna
tion yt you were yt sole Causes of this misery?
Wt repentings wll be kindled within you for
yt stupid neglect of yt great Salvation so
dearly purchased, & earnestly offered to you.
Wt a fiery Indignatio wll it be to their Torment,
yt wn God wll ing to save you, yy were so will
full as to be damned? Yy wll never forgive you
selves, yt for yt short & mean pleasures of sense,
wch if enjoyed a thousand years, cannot re
compence yt Loss of Heaven, nor requite yt pains
of Hell for an Hour, yy must be deprived of yt
one & suffer yt other forever.

The V. Head wh. yt Improvm.

I leave til Afternoon.

I proceed to ye. 2d. thing to discourse upo
ye. Eternity of ye misery of ye Damned.
In the forenoon, I was endeavoring to give yo.
a Description of ye pains of ye damned; but aft.
all, wt was ye., however dreadfll., was but ye
faint Emblem, & metaphor of wt is much
more violent in Reality. For as, after all ye glo=
rious things yt are spoken of ye City of G, Eye hath
not seen nor Ear heard, neither hath it entre
into ye Heart of man to conceive, wt G has
prepard for such as love him: so ye Trea=
sures of his Wrath, reserved for ye day of this
battle, are as much beyond our Imaginations
for who knoweth ye power of his Anger? And yet
methinks, an Ocean of fire & brimstone is
enough to rouse up our Stupidity, lest we be
troubled into it. And the Eternity of their
misery, makes it, above all other Considera=
tions intollerable.
Our Save. repeats it thrice in ye space of a
few Verses, to terrifie those who spare some
favourite Corruption, yt in Hell their Worm
dies not, and ye fire is never quenched.
G wll. never reverse his sentence, & yy shll. no=
ver change their State. How wingly would
carnl. Men rase ye word Eternl. out of ye Scrip=
tures; but to their Grief, yy find it joined with ye
Felicity of Heaven, & ye Torments of Hell.
All ye Tears of those forlorn Wretches shll. never
quench one spark of ye fire. Where is ye de=
licious Fare, ye mirth, ye purple, & all ye carnl
delights of ye Rich man? Yy are all changed into
a contrary State of misery, & yt State is fixed for ever.
For his vanishing Paradise he descended into
an everlasting Hell. In this ye Vengeance of G
is infinitly more heavy, yn ye most terrible Execution
from man.

humane Justice & power can inflict but one death, (yt wch may be soon dispatcht) upo a Malefactor who may be worthy to suffer an hundred deaths. If he be condemned to ye fire, yy cannot make him live & die together, to burn & not to be consumed. But ye will so far support ye damned in their Torments, yt yy shall alwaies have Strength to deal, tho no strength patiently to endure ym. Those extreme Torments wch would extinguish ye present Life in a moment, shall be suffered for ever. This Consideration infinitly aggravates their misery. For ye lost Soul, racked wth ye fearfl Contemplation of wt it must suffer forever, feels as it were at once all ye Evils yt shall form it, in its whole duration. The perpetuity of ye misery is alwaies felt by prevision. This is ye eternal breaking of ye bones upo ye Wheel, wch ye soul is tormented by ye foresight of misery, yt without delays shall continue in ye Circulation of eternal ages. To make this more sensible let us consider, yt pain makes ye mind observant of ye passing of ye hours. In pleasure time wth a quick & silent Motion, insensibly slides away. But in troubles, ye Hours are tedious; in violent pains we reckon ye Minutes as long. Tis observable, how passionatly ye afflicted psalmist complains, wch ye Lord cast off forever? Wch he be favorable no more? Doth his promise fail forevermore? Hath he forgotten to be gracious? Hath he in anger ~~shut~~ shut up his tender Mercies? Psalm 77. In wt various pathetic forms, does he express ye same Affection? Tho he had assurance yt ye gracious God would not be alwaies severe, yet his anguish forced fro him

Complaints, as if ye moments of his Trouble were a year. But wt strains of Sorrow are among ye damned, who besides ye present Sense of their Misery, have alwaies in their Thots ye vast Eternity, wherein yy must suffer it!

When three terrible Evils were propounded to David's Choice, pining famine for three years or bloody War for three months, or devouring pestilence for three Days, he had ye shortest, tho ~~in some~~ unr some Circumstances, & in itself ye greatest Evil. Many sad Days must pass wd & other Judgmts, where death and such a variety of shapes would be presente to ye mind yt ye lingring Expectation of it, would grievously afflict yme; whereas ye fury of ye Pestilence would be soon over. But ye damned have not this Relief; but shall be tormented Day & night forever & ever. How earnestly do yy seek for death but cannot find it? yt a favor would yy account it to be annihilated? Nor certainly, if wor ye Evils in ye present State, are so multiplied yt little or no Comfort is left; or so violent, yt ye afflicted person cannot enjoy yme & refresh his sorrowful spirit, death is chosen rather ye Life; it cannot be imagined yt in ye future State, where ye misery is extreme & nothing remains to allay it, yt ye damned should be in Love wth ye unhappy Good of simple Being, & not chuse an absolute Extinction if it might be. Among all ye Torms, wch humane fancie has invented for ye punishmt of Crimes there none held more rigorous yn yt office, by Reason of ye great Activity of ye Element. For fill ye heat of yt fire be wch shall be ye Executioner of ye Justice of yt of Vengeance. Who would not esteem it an hideous Torment

if he was to lay burnt alive an hundred times, & his Torm^t was to last every time for ye space of an Hour? Wh^t wt compassionate Eyes wou^d ye world look upo such a miserable wretch? Nevertheless, wth out Doubt any of ye damned in Hell wou^d receive this as a great Happiness to undergo this Torm^t wth those hundred times burning. For wt comparison is there betwixt an hund^d Hours burning, wth some space of time betwixt every hour, & to burn an Hund^d Years of continu^d Torment? And wt comparison wll there be, between burning for an hund, ye Space, & to be burning wthout Interruption, as long as y^e is God. Sin is of ye Worshipp^r of ye Beast y^e are named their Tongues for pain, & blasphemed ye God of heaven because of their pains. Rev. 16. 10. 11. The Torm^ts & Blasphemies of those impenitent Idolaters are a true Representation of ye State of ye damned. Gd Justice is not satisfied by depriving y^m of Heaven but inflicts ye most heavy punishm^t upo Sense & Conscience in ye damned. For as ye Soul & body in their State of Union in this life were both Guilty, ye one as ye Guide, ye other as ye Instrum^t of Sin, so tis equ^d wt requite, yy shall feel ye pen^l Effects of it. And no words can fully express ye terrible Ingredients of their Misery. The punishm^t wll be in proportion to ye Glory of God Majesty y^t is provoked, & ye Extent of his Power. And as ye Soul was ye principal and ye body but an Instrumt in ye works of Sin, so its capacious Faculties shll be more tormented, yn ye limited Faculties of ye outward senses. The fiery attributes of God shll be transmitted thro ye Glass of Conscience and concentered upo damned Spirits. How wll ye tormenting Passions be inflamed? Wt Hatred,

Reluctance, & Rage, against ye just power ye sentenced you to Hell? With Impatience & Indignation against yn selves, for their willful Sins, ye just Cause of it! How wd yy curse their Creation, & wish their utter Extinction, as ye sure Remedy of their Misery? But all their ardent wishes are in vain; for ye Guilt of sin will never be expiated, nor God so far reconciled as to annihilate yn.

Improvemt.

1. Is this yr misery & state of Unhly souls after death, yn it follows yt neither Death nor Annihilation are ye worst of Evils incident to man.

Aristotle calls Death ye most terrible of all terrible; & ye Schoolmen affirm yt Annihilation is a greater Evil, yn ye most miserable Being. But it is neither so, nor can it be so.

The Wrath of God & ye worm of Conscience, wch never dies, are much more bitter yn death.

The pains of Death are natural & bodily pains; ye wrath of God & anguish of Conscience, are spiritual & inward. That is ye pain of but a few Hours or Days, these are ye unrelenting Torments of Eternity. And as for annihilation wd a favor wand ye damned Ant. it! Indeed if we respect ye Glory of God's Justice, wch is exemplified & illustrated, in ye Ruin of these miserable souls, it is better yy should be ye eternal monuments thereof, yn not to be at all.

But wth respect to yn selves, we may say as Christ of ye Son of perdition, Mat. 26. 24. good had it been for yn if yy had never been born. For a man's soul to be of no other use yn a Vessel of Wrath, to receive ye Indignation & be filled wth ye fury of God, surely an unhappy birth ye man never animate wth a

reasonable Soul, is better yn. yy. For alas! yy
seek for death but it flies fro ym. The Im-
mortality of their souls, wch wch their dignity &
privilege above other Creatures, is now their
miserye & yt wch continually feeds & perpetu-
ates their Flames. There is a Being wthout
ye Comfort of it; a Being only to howl & tremble
undr Divine Wrath: a being therefore wch yy
would gladly exchange, wth ye contemptiblest
Fly, or most loathsome Toad, but ye cant bee.
2 Wt a doleful change does ye Death of wicked
men make upo ym. No sooner is ye soule
of a wicked Mn stept out of his own Door at
death, but ye Sergeants of Hell are immedi-
ately upo it, serving ye dredfull summons
on ye Law condemned Wretch. How are all a
mans apprehensions changd in a mont?
Out of wt a deep sleep are most, & out of wt a
pleasant Dream of Heavn are some awakned
& startled at Death! How quickly would all
a finrs wrath be dampt, & turned into howl-
ings in this World, if Conscience was but
thoroly awakned. It is but for ye change
our apprehensions now, & it would be done
in a moment. But ye Eyes of most mens souls
are not opened, til Death has shut their
bodily Eyes; & yn wt a sad & sudden change
is made in one Day. O think wt it is to
pass, fro all ye Delights of this world, into ye Tor-
ments & miseries of yt world: fro ye Depth of
Security to ye Extremity of Desparation.
From dr friends & Relations, to ye Society of ye
damned Spirits. & wt a change is here! Had
a gracious change been made upo their
Hearts by Grace, no such dolfull Change could

have been made upo their state by death.
3 This shews ye noxious Depravation of ye minds & wills of men, ye chuse sin wn thinly painted ovr wth pleasure, notwthstanding ye most dreadfll & durable Termts & eternal Consequences of it. Amazing Folly! Yy either believe or do not, ye eternl. Termts of Hell. If yy do not, how prodigious is their Impiety! If yy do, tis more prodigious yy dare indulge their Vicious Affections. Some seem to have hardned their Hearts & faces against all Reproof and by an open Contempt of Scripture thretnings are fast reclaiming. Yy seem now to be fearless of yt Judgmt, yt shoh thereof make ye Elt tremble: but ye time wll shortly come, wn ye word of yt righteous Jg wch now yy despise, shll irresistibly & immediatly, like Lightning shot fro Heavn destroy ym, unless mercy prevent. Some in ye Christian Chh. who profess & presume yy are Xts, yet by living indulgently in their pleasant or profitable sins discover their Faith is counterfeit, or such a superficial Assent to yt Truth of Gs word yt it will not avail ym at ye last. Unfeigned faith of ye divine thretnings, produces such a fear, as will make men circumspect ovr their Hearts & Ways. The fear of a present destructive Evil, makes men circumspect ovr their Ways. It is recorded yt wn ye Army of Israel was in pursuit of ye Philistines, Saul, to compleat ye Victory, forbad upo pain of Death, yt any should taste food, till ye Sun was down.
In ye Chase of their Enemies, yy pass thro a wood droping wth Honey; yet how did ye Hr. wn restrain ym! We are told, yt people feared ye oath.

Unbelieving men truly believe & fear ye Law of God, threatning Hell for sin, would yey dare to commit it, tho invited by pleasant temptations? Wt person tho inflamed wth Thirst would drink a Glass of cool Liquor, if he suspected ye deadly poison was mixt wth it? And if Men were persuaded yt Sin is attended wth eternl Death, would yey drink in Iniquity like Water?
The Dls yn selves are not able to conquer ye fear of Judgmt to come; yey believe & tremble. But yet how many will rush on in sin, wn ye eternl Judge has declared yt Hell fire shall lay ye portion of such as wll not cut off ye right Hand, & pluck out ye right Eye, separate their dearest Corruptions fro ym.
Astonishing ~~madness~~! Perverseness! How many will not discern nor censure ye folly in ym selves wch yey will condem in others for extreme madness? If one riotously lavishes away his Estate, & for ye short pleasure of a Year, be reduced wth ye prodigl to extreme poverty, & imprisonmt ad his Life after, would he not be esteemd to have been beside himself? Yet this is a very tolerable Case in Comparison of exposing ye Soul to eternl Dangers, for ye pleasures of Sin wch are but for a season.
Fro ye Consideration of ye punishmt determined for sin, we may understand how dear our Engagmts are to ye L Jt. The Rector & Judge of ye World, would not release ye Guilty wthout a Ransom; nor ye Surety wthout satisfaction. And yt Son of G most willingly & compassionately, gave his precious blood, ye price of our Redemption. O yt we might feel our dr Obligations to him, who has delivd

us fro ye Wrath to come, & purchased for us a felicity perfect & without end. I would not lessen & disparage one work, to advance & extol another; but tis a Truth yt shines with its own Light, & is declared by our Savr, yt our Redemption fro Hell to Heaven, is a more excellent Benefit yn our Creation; inasmuch as our well being, is better yn our being, & eternal misery is infinitly worse yn mere not Being. Our Savr speaks of Judas, it had been better for him, if he had never been born. How engaging is ye Love of X, who raised us fro ye bottom of Hell to ye bosom of G, ye Seat of Happiness. If his perfections were not most amiable & attractive, yet yt he died for us, should make him ye Object of our most ardent Affections. To those who believe he is precious. To those who have felt their undone Condition, & yt by his merits & mediation are restored to ye favor of G, yt are freed fro tormenting fear, & received with ye sweetest Hopes, he is, & will be eminently & clearly precious. Blessing & honr & glory & power, be to him yt sitteth upo ye Throne, and to ye Lamb for ever & ever.

Let us stedfastly believe, & frequently consider, yt eternal Death, is ye Wages of Sin, yt we may renounce it with ye deepest Abhorrence & forsake it forever. We are spurred fro ye Wisdo & Compassion of our Saviour, yt tis a powerfull means to mortifie ye Inclination to Sin, & to induce us to prevent and resist all Temptations.

The subtle Tempter cannot present any motives, yt to a rectified mind, will make sin eligable. Let ye Scales be even, & put into one, all ye Delights of yt Sense, all ye pleasures & honors of ye world, yt are ye Elements of earthly Felicity; how light are yy against ye heavenly Glory? Wt ye Gain of ye world compensate ye Loss of ye Soul & Salvation forever? If there were any possible Comparison between deluding transient Vanities, & ye Happiness yt is substantial & satisfying forever, ye Choice would be more difficult, & ye mistake less culpable; but yy vanish into nothing in ye Comparison. According to ye Judgmt of Sense, would any one change ye Injoymt of ye most exquisite pleasures for a year, & afterwards be content to burn in a furnace for a day; much less to enjoy yem a day, & burn for a year.

Wt stupid Brutes are yy, who for momentary Delights, incur ye Indignation of God forever? Try but ye firing wth a flame of ye Candle, & yo will discover yr weakness. Wn ye Remembrance of yeir Delights, allay ye Torments of ye damned? Wn carnal Lusts are most inflamed, & Objects are present, pain will extinguish ye Pleasure of ye Senses. And if actual Injoymt cannot afford Delight, wn ye Body is undr a Disease, wn ye Reflections upo past pleasures in ye fancy & memory rescue ye damned in their extreme Torments? No. ~~the~~ The Remembrance, will infinitely increase their Anguish, yt for such flaming & short pleasures, yy brot upo yemselves, misery intolerable, & without End.

To conclude. Consider, my Friends, whether yo are able to dwell in this devouring Fire, whether yo wd make choice of this Habitation, in eternal Flames? this Fire is prepared for ye Devil & his Angels. Consider whether yo wd enter into this cursed Crew, and take part of ye Dregs of their Chalice? I tell thee there's no medium; either thou must forsake thy sins, or else thou must be given up a prey to this eternal Torment.

Wn yo look to ye Ocean, imagine wth yr selves how long it would be before all ye water would be carried away by a little Bird, coming there once in an hundred years. The Water would at length be carried away, & not a drop left; but Eternity never will.

Wn Dives, was wrapt up in purple Flames, & lifted up his Eyes in ye fiery Lake, he having five Brethren, pathetically intreated Abr & ye poor Lazarus, to warn yem, lest yey should come into ye place of Torment. But this he was denyed; ~~and~~ Abr told him yey had Moses & ye prophets, let yem hear yem. And this was true. Yea, & in these Last Days G has sent his own Son ye Prince of ye prophets. And wd yo hear him? In a word; knowing ye Terrors of ye L, be persuaded to flee from ye Wrath to come, to break off ye sins by Righteousness, & ye Iniquities by turning to ye most High. O Remember this be ye most dreadful thing to go down Hell after such a clear day of Gospel Grace. So much, is reserved ye blackness of darkness forever.

Arise ye profane ones, ye ignorant ones, ye formal Hypocrites, Strangers to ye power of Christ, flee fro ye wrath to come. Arise ye old ones & young ones, ye great ones & small ones, lift up yr Eyes, & take a view of ye clean State. Let not ye young adventure to delay any longer, nor ye old put off this Work any more. To day if ye will hear his Voice harden not yr Hearts; lest he swear in his wrath ye shall never enter into his Rest. ~~And some may turn a deaf~~ And tho same notwthstanding wt I say, may receive lodgings in ye Wings of their Heart, & sight of their Eyes yet let yu remember yt for all these Things, God will bring yu to Judgment. O take warning in time; wn once ye master of ye House is risen up & shut ye door, ye may knock & beg, & cry, but yout never get in. O think of a Time of waking; twil certainly come & grant it may be before yr Eyes are closed by Death; for if not till yu dye, yu must hear yt awfull sentence at ye great wch should be a mere Jehel, wch is enough to make yr joints to tremble, depart fro me ye Cursed into everlasting Fire.

Look diligently my friends, lest any of yr Souls fail of ye Grace of God: Least there be a profane person as Esau, who for one morsel of Meat sold his Birthright, & afterwds, wn he would have inherited ye Blessing, he was rejected.

Washington – the Capital

1. The site
2. Its name
3. " stability
4. How patriotism springs from it
5. The sacred memories
6. Webster's appreciation of Washington
7. The nations life preserved
8. The Capitol extension – views from the dome =
9. Disloyalty to the U.S. Capital
10. Position & characteristics = the churches &c.
11. Young mens christian association
12. Evidences of poverty – of newness
13. The new birth
14. Effects of self-government
15. Particulars of Change
16. Further reasons for disloyalty.
17. The people loyal to Washington
Warning at home & abroad.
18. Consequences of disloyalty to our Capital.

19 - Should Keep good faith with all.

20 - Citizens Cry
Demands &

21 - Fruits of a true devotion to our
Country.

(1)

1. 10 years the 21st of this month since the Battle of Bull Run or Manassas. Confd. loss 1889
union loss = 3051
~~1011~~
481 K
1011 W
1460 M
Total 4938

378 K
1489 W
36 M
859 K
2500 W

(a) Expectations on the part of some — not to be ~~anticipated~~ met — & why not —

2. 20 years ago the 28th of June Daniel Webster spoke in Va. at Capon Springs to an admiring audience "If this union were to be broken up by malfeasance, separation or secession or any event whatsoever of equally repulsive name & character, days would come again, & where all is now light & joy & gladness, there would be spread over us a darkness like that of Erebus. --- Suppose this union were dissolved today. Where

useful grows in it. The weather thus
it breathes miasma, and treads among
all things unwholesome & loathsome. It is
like the region of your great dismal
Swamp; it is all,

Tangled juniper, beds of reeds
With many a fen, where the serpent
feeds,
And man never trod before —

For one, I have no desire to
breathe such air or to have
such footing for my walks."

comments —

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

4. The retrospect of the entire war
affording little "pleasure or
permanent satisfaction

5. The spirit of war. famine, over-flow
discontent & crime — compare past
& present — to their prosperity —.

95 yrs ago — 56 (H) men sign. D. of I.

Born in Mass — 9
" " Va. 9
Pa. 5
Md. 5
N.Y. S.C. Conn. each 4 — 12
New York 3
Del & R.I. each 2 — 4
Ireland 3
Scotland 2
Wales 1
Eng. 1

98 yrs ago, today — 15 States Sen. Repr. 135
" 34 " 240 + 72 = 312
11 Territories 2

Men population at present less than 4,000,000
now " " " " " 40,000,000

Area in sq. miles Men 800,000
— — — — — — now 3,900,000

Receipts into U.S. Treas Men less than 6000,000 $
now increase during 1844 700,000
National Rev. nth. 144,000,000 " " year 204,754,413.09

No. of Colleges Men — 19
Pub. Libraries 35
No volumes in all 75000

Pop. N.Y. Men 33,000 now 1,000,000
Phila " 43,000 " 674,000
Boston 38,000? " 250,000

O. O. Howard,
Pres. H. U.

b. 05 - begins to [illegible] on air

(Webster) To instruct in the Gospel;
To preach the Gospel to a people and convert them to a belief of the Gospel.
as, to evangelize the heathen to evangelize the world.

Gospel A revelation of the grace of God to fallen man thro. a mediator including the whole scheme of salvation as revealed by Christ & his Apostles -- This Gospel was preached to Abraham by promise "In thee shall all the nations of the earth be blessed." & "In thy seed shall all the nations of the earth be blessed."

Has not the South been evangelized - In a sense the Gospel has been preached - but not in its entirety - or where there are exceptional instances they are few & those who have embraced it unreservedly & understandingly few in number till within a brief period.

Example (Florida deacon) –

Practice of drinking – Chastity –

_____ Unbelief

_____ Stealing

Schools. (Character) Day

" Sunday

Churches – – – – Baptist

" Methodist

" Episcopal

" Presbyterian

(1) Needs of education —
(a.) Mr Hoar's Statement — S 32. R 90.
(b) The census of 1860 & 1870
1,387,948 — 3,238,586

(2) Ignorance & crime go hand in hand
(a) Union S.C. (b) Meridian, Miss. —
Aberdeen —

(3) By whom? For what?
Brutal men — South — Northern counten-
ance — Conservative Newspapers — Outside
of the cities not possible

(4) Organized terrorism not the
only force — Hobo — grog shops, Phil.
Do — Brothel — C. Rings — N.Y.

(5) Where security? No Alarmist —
Fredericksburg — Charleston — Memphis
Winter.

(6) Other States not as bad as Tenn.

(7) Territories (U.S.) = Education retrograding – Opposition party, [illegible]

(8) Answer – Tom – Ark. H. Burnam –

(9) Hopeful signs – Mr Lyttle, N.C. – Baltimore, Ga – Va –
Republicans must work – Mr Hoar's timid, feeble, base, blind –

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(1) Methods of relief –

1st Mr Hoars Bill – Objections – paid officials – cumbersome machine – corruption! Reserved rights – cost – want of interest.
2nd John Eaton's Bureau.
(3) Interest derived from pub. lands –
4th Hon. Henry Wilsons – New departure of party.

5th Method – 71 Cent – monument – Atlanta – Reform meeting
Nomination – W. Sy – Homestead –

5th method continued –
immigration – School house &c.
Barry Farm – South Carolina –
(Dodge, Ga.) Friends &c N.C. Art –
Objections – State – National –
6th method
The Atlanta figure for direct help –
Objections – Centralization – Cost

Patriotism
Results – Warmth –
A man – great – cold –
A " aff – sympathy
So – a Nation – glittering show –
towering spectres &c. Service pen
– Switzerland

Benevolent functions! Gov.
Hospital – Objections – Dep. unites –
Ministries – Indian appr. for schools –
– Howard University – Internal
improvements – rivers harbors, R.R.
– Subsidies – Homesteads – Mr Alden –
Another S.C.

Results – Economy – pauperes – criminals

Liberty –

State rights – Mass –

– South Carolina
State corrupt

Patria – Gnostica – corrup –
Sandwich Islands

Chinese – North

Adams – H. U.

National Safety –

(1) Southern legal cry –

(2) Frontier cry

The famous pg(a) in a drunken fury
Richard Brinsley raised his hand
against his mother, dragged
her by the hair to the door &
beat her head - Oh. how he
longed to forget it but he could
not, even after he had found
a forgiving saviour = But it ever after
seemed to deepen his tenderness & love
to that mother = So let the
forgiven sinner remember & feel
~~[illegible]~~ for the country he once
prostrated & injured = But ~~not~~
~~from~~ let the patriots heart thrill
with joy, ~~over~~ devotion ~~to~~ in these 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 exist, 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 shew this.

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

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, recollect numerous instances [Proofs also are given below.]

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 Gospels set forth a narrative of the life of Our Saviour simply doctrines & duties, either previously given in the Old Testament (as the Unity of God, the duty of prayer &c) or subsequently given in the Epistles. These implied doctrines and duties are discovered in the same way.

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 less fortunate 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 fewer 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 for something above mere 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 ~~victim~~ to 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. His youthful energy & his maturer strength had been exerted unsparingly 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 & property upon it. The sneers & scoffs of his countrymen, the inconstancy & mutiny 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 imparted a new lustre & 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. Yet his step is firm & his form unbent. That natural 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 recompence the hardships of his youth & manhood by kindness & respect to him in age! But, Ah! 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, envy & malice are busily 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 Sovereigns' command he makes no resistance – he suffers no brother or follower to strike a blow for his deliverance. Crushed in spirit he bows his head, "whitened by age & anxious thought", in humble submission, & receives the heavy iron upon his weary limbs without a murmur. The execrations of the fickle crowd, the lying, false accusing tongue of the ambitious villain pass unheeded by. 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! He shows no resentment, no anger, no sudden outburst 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 greatness 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 open to insult – less liable

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 execrations of posterity than those vile persecutors, who scrupled not 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 tear 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. - These he wished to bequeath

to his children & his family as the wealth due to his service. And these belong to him & are his. Though his lot was hard and his last moments were soothed by none 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, untarnished 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 imitate his Stability, & decision of character.— and 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.

Oliver O. Howard

Examination Theme

March 22. 1850

The greatest & 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 ~~of~~ Nature's silent beauty, is the love of knowledge itself. But human nature is such that this is seldom if ever the primary incentive to study. & selfishness is apt to be the corner-stone to all mental structure. Perchance you may laugh at this and say 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 & 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 oftener far the mighty dollar will influence the restless spirit to make the intellect and all it can

certain, subservient to the pocket. Low as it is, riches or rather the desire of them will make man study night and day. The most intricate problem he will fathom, the broad and arid 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 ambitious motives. How often they reap the reward they seek, and are ready to say with another: Whats ambition? 'tis a glorious cheat! But a few, thank fortune, by whatever motives they were induced to commence, forget or entirely lose sight of those motives, in the desire and interest which a little knowledge and the first dawnings 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 gratuitous 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 ~~soul~~ moral or intellectual, the soul as it exists in the savage tribes, 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 us the less enlightened & less privileged portion of mankind may have an avenue to the untold enjoyments of "high intellectual & moral endowments." You say perchance study nature, and that will suffice. Does the savage - does the ignorant mind study nature? Does the indolent, sluggish intellect study nature? "Who can better study & 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. Care 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 translates it from language to language. Does any one suppose that this could be done with limited study? Such a work must certainly require education seclusion 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. Firstly & generally it is ambition-be-st for fame, power influence or wealth: Secondly the love of knowledge & of truth, which is often, though not essentially consequent upon ambition. Thirdly the expansion and cultivation of the mind as 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 workmanship of Creation & make your soul truly grateful for the bountiful bestowment of your numerous blessings, there is scarcely any limit to the knowledge you must ~~attain~~ acquire. If you wish to become a benefactor to the human race and transmit to posterity something useful & interesting, become a scholar! In fine

if you desire for yourself enjoyment of the highest purest kind, that enjoyment which needs no excitement to keep it alive; seek it in deep & continued 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 philosopher, as he pursues his studies & investigations, keeps the book of nature constantly open before him, to which he may refer for the most striking illustrations 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 lays open one of the most interesting and fruitful sources of thought and is surely a prerequisite to any good degree of mental cultivation. Yet the scholar must submit to a certain degree of seclusion. He is not at liberty to pursue this & that at pleasure. Would he originate anything in any department of science - would he confer a benefit on the world by the discovery of some new & great principle, he must make himself acquainted, 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 tasks 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~~ soul, utterly excludes the God of wealth; so the love of truth and its investigation will supersede and ultimately eradicate from the students heart the desire of transient pleasure — The Ball-room, the Glee-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 &

March 22/850

McArthur Wm

Pay Howard the Dollar

for Wash Stove.

A Morse

Mr President:

Amid the numerous excitements & the all absorbing events incident to College life, I fear we have been cruelly unmindful 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 & direct it to him whom you saw fit to crown with distinguished honor & who so faithfully & satisfactorily performed the many arduous, responsible duties which usually devolve upon the third of Athenas standing Committee. Before ~~permitting~~ presenting the number less good qualities, which characterized him while with us, & which have bound him to us by many a continuous link 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 & popular 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 by soothed by the sweet kind voice of maternal love; imbedded in the life of maiden aunt he looked in vain for the smile of affection - he listened in vain to catch the soft humming accents, by which the gentle "mother lulls to sleep her restless infant. But nature had given him too big a heart - to be easily crushed. soon emerging from the ~~happy~~ state of unconscious infantile bliss, his first step in a philanthropic course, spoke volumes for his future greatness. What was it? Listen & wonder! Although but 10 yrs of age our lamented brother immediately undertook the almost superhuman work of regenerating the ~~soul~~ souls of men. He succeeded! & in time the purity of his life & character won him the power from on High. Not only of regenerating the humble ~~[illegible]~~ souls of men, but of directing his own energetic mind to the true source of wisdom - a College Education. Here then we find him poor & friendless - yet humble & submissive, gentle & forbearing - obliging to his classmates & beloved by them - respectful 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 they encouraged his healthful exercise by loaning their noble

he sleeds? Is it strange that his mates felt the his periority & acknowledged it, by acting the parts of Butlers & Minions — now pouring for him the cup of wine — now supporting him weak & 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 rush upon the mind, a thousand benevolent acts imprint his welcome image upon the grateful heart. Dear to every Sophomore is the name of Fop! Time's effacing finger will never blot him from remembrance. When in the days of his prime he shall become the fascinating Orator of the Land — when his praise shall be on upon every lip & his touching eloquence shall swell every heart — then, Brother Sophomores, then will you rejoice, that God, in his Providence was pleased to grant you such a classmate! Then will the respect & the reverence which you here extended to your classmate recur to your minds & fill your hearts with gladness. Now, brothers, let us prolong & swell the sad lament, that cruel circumstance should so unceremoniously snatch from our midst, one who was so much beloved — so much honored, & one who would adorn any class — any society!

Now wrought up to the.

After tedious delay