1. The new life.
2. Raising of the daughter of Jairus.
3. Faith.
4. To whom shall we go? John 6:68
5. Miracles at Cana John 2:11-51
6. Whither went we man. Steven 3:16-7
The subject is “The new life.”

To very many of us the question has already been
just in one form or another “Will thou obediently
keep God’s holy will and commandments to walk
in the same all the days of thy life? And solemn
response has been: I will to do by God’s help. This is
no ordinary promise: it is one that ought to be
understood and appreciated by any man, who
has listened or is about to take it upon himself, and
some manner that should often be reflected upon in
after life. For the manner in which this vow is
performed is made the test of our real discipleship
by hundreds of letters on! Though my Christian friend
you may repeat “time again” through you always
have an advocate with the Father even Jesus Christ;
still every sin of yours, every fault is taken by the
worldly mind, as so much of evidence that you are
no better off than the other sinners around you or
that you are a hypocrite: They make your standing
a clock for vicious indulgence and the religion of
Christ, seeing many a flaw from time that should
strengthen his cause. However wrong the worldly mind
may be in ignoring their own conduct by your sins,
still are they not right in expecting a consistent
and holy life in the followers of Jesus Christ? St. Paul
implies as much when he exhorts Timothy in these
words. “In all things showing myself a pattern of good
works...” That he that is of the contrary part may be
achieved having no evil thing to say of them. And moreover, if we do not keep the commandments of God,
how do we know that we are the children of God? Shall
we say the Spirit within us tells us so, for does not the
Scripture say: "The Spirit itself beareth witness with our
Spirit that we are the children of God." Let us remember,
this was said to those only who were led by the Spirit, and
such only can know this abiding witness. Would you believe
him who was leading a life of possibility or
detachment, if he declared that he was led by the Holy
Spirit, and that the Holy Spirit testifies to him that
he was the adopted Son of God? It cannot be. The
apostle John writes: "If we say that we have fellowship
with him (meaning Christ) and walk in darkness we
lie and do not the truth. And again, "He that saith
I know him and keepeth not his commandments
is a liar, and the truth is not in him. But whoso saith
his word in him verily is the love of God perfected; surely
saith he, I know thee that we are in him, he that," saith he, "I abide in him,
ought himself also to walk even as he walked."
How important then for us to consider this matter of
a new life. Since our own hope of being adopted
among the children of God depends on it. Since by it
we hold for ourselves and give to our fellow men
the strongest proof that we are Christians indeed, that
we are what we claim to be and that the religion
of Christ should take precedence of everything else.

1. If we then inquire. What "the new life" is? What
characterizes it? The Lord says by his prophet, I will cause
you to walk in my statutes and keep my judgments and do them. This new life consists then in so walking as to obey God – in keeping His commandments and doing His will.

He finds this exemplified in the true Christian. He is the one that is leading a new life. Are there any marked characteristics by which you may know him? A few months ago, if so be, he was unconverted. He had no taste for reading the Bible. The very least read it as any other printed book, but found nothing attractive in it, nothing that could afford such exquisite pleasure as many other people manifested over it, nothing that could make him pour over it and return to it like the thirty-two animal in the waterbuck. We have no love for the people of God. He has never been fitted with goodness when talking with him of his Redeemer. He did not wake in the morning and commence the day by a few moments' communion with a Spirit, not less real because unseen. He did not care to do his Heavenly Father's will during the day. He did not look forward with pleasure to the Sabbath, except as a temporary suspension of toil. He bade 4 months of the time succeed in keeping death and eternity out of his heart. He is not possible that the whole fear of death might be removed, and that one might even rejoice to depart with Christ? So the Bible & the minister told him, but he did not believe it. He was growing pleasurable. He loved the gay party and the lively dance better than the praying circle.
He loved the table richest with converses violets better than the table of Our Lord. He very often he came that world! He things of the world and the love of this worldly father was not in him. He hid him by and by. He is less in correction. He discovers the misplacement of less affections. He finds no real peace. He is uneasy, restless. He is less and less in correction. He is too proud to make a public expose of himself, and redoubles his efforts to get preoccupation for his mind. To wins him, and all thoughts of Heaven. He indulges more than ever in pleasure-seeking, courtly society, aviates being alone, and turns back of any likely to become a Christian. But a friend whispers, “Go with me to the meeting.” The knows him by inclination and says, “Your heart is troubled.” He is your client and asks for money. He offers his Bible and such passages as then strike his attention. “Come unto me all ye that labor and are heavy laden, and I will give you rest.” And wherever will let him come and partake of the waters of life freely.” He now begins to think. He considers all the lives of his gay heart and reckless manners. The answer of conscience is, “The Spirit of God is upon your lips.” And why? He soon came to make a solemn and deep resolve. He. From this time henceforth, by the help of God, I will lead a new life. He now turns into a new path. He begins to offer earnest and constant prayers. He reads his Bible and goes to church and other religious meetings. He takes and finds
A Saviour with a firm to communicate. The Saviour answers his petitions, grants his presence of the Holy Spirit to intercede for him, and guide him. Christian hearts rejoice and welcome him with glad tears at the field of Christ. The new life is begun. Do this the only conversion – the only real conversion, you ask? Heaven can go through with just such a process. Follow on through the different stages of resistance, grief, and despair, before commencing the new life. The many hearts before me also have tasted of the mild fruit of the Holy Spirit’s love and answer. As differing as are the shades of human character so different is the operation of the Holy Spirit upon the hearts of men. And yet it is the selfsame Spirit at work. If, as some first time one was totally given to self-glorification and did all things for the attainment of all things through love of self, if self was uppermost in the heart and the actual ideal understandeth there, and now the love is changed, now the soul is filled with love to Christ to that he can say with Simon Peter, “Lord these I have renounced all things, more I know that I love thee – if his faith is clear, his hope join and his life a manifestation of charity. It is enough to know he is converted. The question is not now the cause of Christ precious to my heart ten years ago. But am I now exemplifying in my daily walk, in my intercourse with my fellow men the genuine Christian life? If I am now doing, and persevering in so doing, it is undeniable evidence that I am in Christ the life in me. I do not mean to say, it is not well to look back over

...
the course of your Christian life. Go back to its commencement; go through it again with its early enjoyment. and take often to your breast those that God has done for you. Now that whereas you were blind, and ignorant, for nothing is more strange nor to talk of One because of whose kindness in so much; but pray do not stop there, do not let all your Christian life end with the beginning. But go on and gather strength, gather new experience. Lest they will and not mine be done, be ever in the hand and in the life. But say you, the tasks you have given exclude all or nearly all the Christians. Ever known from the ranks of the true disciples of Christ; for who is leading such a life? Let us then look at the subject a little closer. Our Saviour says, 'Ye must be born again.' Suppose you have been born again. You are at the very threshold of your Christian existence, you have need of care, of nurture, you must feed on the milk of the Word. Will you wonder if you stumble or sometimes fall? Will you give up because you are weak. If you do you will never gain strength. Notice the little child as he begins to walk. He is not better. He falls often, the person watches him; catches him as he nears the floor and sets him on his feet, thereby he learns to stand, how to put one foot before another. He supports him sometimes and sometimes lets him try for a few moments alone. The child has to use his own muscles not his father's. His mother's in order to gain strength. So must the young Christian gather strength. Christ is ever watchful, never
new men, he will set you on your way, never
give up. Try again - your own best of discipleship.
My friend is that you are willing that you are
heeding to do the will of God.

This new life which has its birth and its gradual
development, never ceases to be progressive. The Child
becomes the Youth; Youth is followed by Manhood and
Maturity by old age. There is an expansion, a gradual
increase of energy and strength, a culminating point
and then a decline. Not so this new life; it should
properly never decline. Though there are ups and downs,
though the heart be often joyful and sick, though there
be much weariness, taxation, discouragement at times,
still the profession is onward. You must be pressing on
to your high calling; you must work, you must run in the
race. For, today we have the experience of yesterday, and
tomorrow we shall have the ground we stand on
today. At every two points of time the second should
show us nearer Christ than the first. For our
privilege is to grow in grace and in knowledge of our
Lord and Savior.

What leads to the new life? Repentance + faith. For all
things our heavenly Father has so arranged his physical
and moral world as to render man cooperation
necessary to supplying man's own wants. God gives the
tree of the forest, but man must cut it and prepare it
for fuel and for building purposes. God gives the soil
but man must cultivate it. God gives the fruits of
the orchard, but man must gather them. A similar cooperation
As we find in repentance and faith. Let a man make an honest effort to repent and he will have help and pass the help he needs. Let him try to believe in the Lord Jesus Christ, because a proof will be opened to him through which he will not fail to recognize his blessed Master. Let us not delay on this subject, for he who does not understand what is meant by repentance, or at least something about it, few there are, who are rejecting postponed mercy and resisting every call of our Lord. Whether by his people, by his gospel or by his Spirit, who do not know that they are doing wrong, few indeed, who have not thought of others and if judging and from the earth where the Gospel is preached, who know the 11th 11th, that it is necessary to humble the proud heart and entertain a believing mind, before a complete reconciliation with the Lord can be had.

Taking it for granted now that we all apprehend what this new life means, that we understand it to commence with the New birth. To be more or less infinitely progressive, to be open to all who will enter upon it, even to the present through the channels of repentance and faith towards the Lord our Saviour. Let us now make a very important inquiry, what will remain in this new life? How can we in this wicked world be preserved as the true followers of Christ? The same apostle who gives us the true witness, by which we may know that we have passed from death unto life, speaking in the deliverance of the Son of God, says: “And this is the confidence that we have in him, that if we ask anything...”
According to this will be heareth us, and if we know that he heareth us, whatsoever we ask, we know that we have the petitions we desired of him. In these verses He is encouraging Christians to pray. We must then pray. "Pray without ceasing" that is, always be in a mood for prayer and often lift up the heart to Christ. Never may young friends let an opportunity slip when you can do a good deed. The new life consists mainly in good deeds. That is good deeds are the outward manifestation of the love of God in the heart. "Rejoice in the Lord; and by the cheerful serenity of your own heart you may move others to your father's practice. Rejoice with the men of grace, for are they not instructed by our Lord? From all things and hold fast that which is good, abstaining from every appearance of evil. In short, taking the example of Him who gave Himself for us as our guide: be diligent in duty, earnest in truth, in prayer, so that you may not only have a pattern in Christ, but His living presence. Solo long as you do these things you are safe, you are walking before the Lord in strength of life.

The strongest motion seems to keep us in this new life. To render us perfectly willing to conform wholly to the will of Christ is love. In this present life there abideth in the Christians heart faith, hope, charity, these three: but the greatest of these is charity. What is here called charity is defined to be a principle of prevailing love to God and will to men which effectually inclines one endeavoured with it to glorify God and do good to others, to be patient, to show kindness, walk in the good of others, though with prejudice to himself."
This is love indeed; but such love is possible. It is possible to love God, for He put the rich treasure on your heart if you often think of Him. It is possible to love His Word and His people, for the latter come, grow out of the former, and is like as the clay to the stone, or butter perhaps flowers into it, little as the streamlet into the river, thence to the ocean. It is very possible to have the love of God abide abroad in the heart.

O'erm the mother sharing her boy. How constant is her devotion! How many long, weary hours she works for him. Early and late she watches to supply his thousand little wants; in sickness she sits at her breast, in gladness she rejoices with him; in sorrow she never cease to find comfort for him. By slow gradations she guards him through the weak stages of childhood. She soon parts with him, though her heart is breaking, for he must go away and get knowledge. With tearful eyes and trembling lips she bids him depart, in a good boy, never forget home, nor his mother. After this how many she bids her boy close her and commit him to her God and army to watch over him. Whatever he goes astray be, with

He continues constant to his dear mother, and the instructions of childhood are not or not. She still loves him. Yes, even if the pains her by irregular conduct, by vicious practises, or by a growing coldness or distance. She yearns for him, hopes for him, prays for him, and at any time would gladly make any sacrifice to do him a favor. Beautiful is the true mother's love. Its chords are strong indeed. Such is love a strong
mature prayer wherever you find it. It makes men work
by night and day. It makes them brave, the stormy tempest,
that makes clouds mountains of trouble, and descends into valley
of glowing darkness. Though unassuming and unaggressive
love will conquer the world. This love is more especially
the Christian master prayer. It dictates words like these:
"The law of the Lord is perfect, converting the soul. The statutes
of the Lord are right, rejoicing the heart. The judgments
of the Lord are fair, righteous altogether, more to be desired
are they than gold, yea, than much fine gold; than
also than honey and the honeycomb. I
again. Oh, how I love thy law! Lord, it is my meditation
all the day. Set in them for a heritage the race of Christ. for
it is not altogether easy to find this new life. After
years of disregarding, it is not easy to obey. After habits of
death and self-indulgence. It is not easy to practice entire
abstinence and denial. Not easy to change the whole current of
the soul, to lay aside old things and claim unto new. Not easy
to take up the Cross that we have despised and bear it all
before the world. Not easy to root out the Love of this
world and the things of the world, not easy to break in pieces,
all the idols that we have been building and worshipping
for years. Oh, no. don't think it is the easiest thing in the
world to lead the new life, the Life of holiness. Should you
think so in the midst of world's pain and toil. When
the hour of trial came. As soon as you caught sight of
the dark clouds heading a storm, I should fear shipwrecks in
doxy, terrors of Obedience, and troubled sands. Oh, no.
Never look for immediate ease - a life of holiness to a man who has been living in sinful impurity will be hard. But do not be discouraged for all that; for you can cultivate the love of Christ. You can get accustom to this powerful importunity of duty until it grows with the growth of your knowledge and strengthen with your faith.

My friends - let us look often to our great Example - to Christ. Let us walk with him in the private closet, where he blesses and affectionately admonishes. Let us go with him when he gathers a few listeners about him and hearken to his gentle words. Let us follow him to the mountain side, and at a place close by him where we can gather listeners such as these:

"Blest are they that mourn for they shall be comforted. "Blest am I when men shall revile you and persecute you say all manner of evil against your falsely." For ye shall receive as your reward in Heaven."

Take courage, my Christian friends. Though your path be entangled with briars & you be walking on the stony sharp edged rocks. God has rich blessings in store for you. The crown of life is for them that love the Lord. Then shall we not a full answer to our inquiry - The Lord himself promise all them that love him. Our Savior declares "Then them that love me - I will fill their treasures. He that loveth me shall be loved of my Father, and I will love him and manifest myself to him."

Then let us bow high unto Christ & crown him who was made CIovely of heart. Let us cherish his love, let us pray for it, work for it.
Here then are reasons that we can lead the new life, and when we die we shall be like Jesus, and where he is there shall we be also.

Young men of the Christian Association,

I pray you all the more of Christ be your watchword. Part of it will come from strength. Your union work together to break down every wall of partition. It is for you to do it. While you adhere to your denominational division for public worshipping, remember that your branch is seen to vigorous as another the whole tree is seen flourishing. So much often with those of other names pray with them, be together your accord in one place, put forth your individual energy first to keep the fire burning in your own hearts and next to kindle the flame elsewhere.

Are there sinners in this place? Where there is work for you converse with them persuade them, ask them to go to the prayer meeting. To read a book. And when you meet tell each other what you have done. My young friends, with effort you can slowly estimate the work you can do in a single year. You can strengthen the hands of your pastors, encourage them in their arduous and responsible duties. While at the same time you can laying up for yourselves treasures in heaven. You have my warm sympathy in your work. I am a young man to a young Christian and therefore answer your prayers for the faithful solution not only of my country but of the crop of Christ.
Jesus' miracle in raising the daughter of
Jairus from the dead.

A ruler of the synagogue by the name of Jairus came
to our Savior in great distress, and as soon as he saw
him, he fell at his feet and brought him earnestly:
saying, 'My little daughter lieth as the fore of death.
I pray Thee come and lay Thy hands on her, that
she may be healed, and she shall live.' Jesus was
with him. On the way thereto, some persons from the
ruler's house met him and said, 'Thy daughter is dead.
Why troublest thou the Master any further?' But Jesus
turned to the ruler and said, 'Be not afraid, only
believe.' He took with him three of his disciples.
And on to the ruler's house, and when he came
he found the friends and acquaintances, wailing and
sorrows, mourning over the deceased Jairus. He checked the wailers,
letting them, that she was not really dead, but
beyond the hope of life, but sleeping, enjoying a temporary
reposse. This word seemed to them absurd
that they treated him with scorn—but Jesus, sending
away both the father and mother, entered with them
in where the child was lying. Then he took her by
the hand, and she arose, immediately. She obeyed
and walked, astonishing all who had just seen her
lying in the extremity of death. Then charged them not to
publish the miracle, but that
her something to say. — This miracle, etc.
respecting
of the multitudes whose son Jesus was and of a mighty
force and power all his demonstrations of power.
showed that Jesus claim to the messiahship
was a true one. This remarkable incident is
related by three different Messengers in two different
languages. It is a well attested fact, beyond the
power of human skill to perform and these is
deserves to convince men of the truth of Jesus;
of the truth of the Holy Gospel, and by the
exact fulfillment of prophecy, it corroborates
the whole revelation of the will of God to men.
And I have often this appearance because it is
suggestive of Christian duty, Christian privilege
and Christian experience. It is not meant to impress
in a time of deep distress. So must the Christian
friend. Within that distress arises from personal
pain, of mind, or body, from a heart broken with
a sense of sin, or from a soul torn with agony
by grievous grief. Suppose a tender hearted
father, himself past the meridian of life, with
an only son, upon whom he has conferred all
his hopes. His son as a little child was kind,
loving obedient, but now grown almost to
man's estate he has become bad; he has bad
affections, uses bad language, indulges in
licentious practices. He is really dead, or quite
near to this state, dead to virtue, fulfills
the
principle. How the tear starts into that father's eye. How his heart aches! Will that remorseful
ful reflection he turns over the past, surveys his own sins of commission & omission to
My son, I have looked for you. I have felt & have
clutched & clutched you. And I fondly hoped that
you would be my pride & joy, support, while
my knees gless & emptying itself of its last
grain of sand; but it is not so, my dear boy is
polluted, dead to every good thought, and
only active to minister to his selfish passions &
corrupt affections." Almost hopeless in deep
anguish of soul this father seeks his Savior.
This is his bounden duty, particularly if his child's
dereliction by her own example, or by neglect, like that
of Eli of old. It is his duty to seek the Lord with all his heart
in full as his feet, and break his
vows to rescue his child, before he is beyond
the place of assistance. And thus do see a
Christian father who would not count it a
high privilege to find a faithful friend to go to
so as to unbend his heart and more especially
when that friend was the only one who could
give relief. The child of James was lying at
the point of death. Beyond human aid. So in
the disciples youth, who disregards parents
authority, is enduring bondage in utter the fools
of ignominy, in imminent danger of spiritual death. He may well be said to be dying as the \textit{paroxysm} of eternal death. What a blessed privilege then, is it not to listen to your closed ear, fall on your knees & say, "I pray the Lord Thy God, hold up thy hand upon him, that he may be healed and live?" Perhaps like Gáisbrecht, the anxious father has found the savages, and is already communing with him. When some companions meet him & say, "Why troubled thus? What is the use of your prayer? your son is beyond the reach of help, he is utterly lost to all sense of being & self-respect."

Ah, be not discouraged! it is generally darker just before the dawn. The words of Jesus echo in your ears. "Be not afraid, only believe." Bring the Master to your home, to your wife. He will remove from you all deceiving friends, all who gather around you to torture you with formal or pretended sympathy. Trust him, father not one instant in your faith, he will bring forth your child from the tomb. "Though he were dead, yet shall he live." "Be not afraid, only believe." These comforting words were said to Gáisbrecht the moment he heard the sad news of his daughter's death. These same words have been the source of comfort to thousands upon thousands. His death stepped into the family circle, & scattered sadly broken branches from the family tree, how potent are
These words of Jesus, "I will carry you safe through this trial, trust me. I know what is best for you, believe in me. It is true, that death will lay his cold hand severally on each one of you, but brighten up, take heart. Only believe and all will be well. My friends let us treasure up these delightful words of our Blessed Lord; if we do, it will not be in vain that we have spent this hour in meditating upon this incident and on each who is a child of God in the history of Jesus. Every believer needs such a text written on his heart, to impel him to reach forward continually to what is before him, to keep him also active in Christian duty and impel to him forthwith in the midst of His outward trials, inner conflicts. — If you profess to be a follower of Christ, and Jesus can say, "I have some words to say against you because thou hast left the first love," if your religious character has become so submerged beneath an ocean of cares and life troubles, that your head can scarcely be recognized among Christian men; if you allow every wind that blows to drive you before it so that you are unstable as water, and to all outward appearance you are a Christian only in name. You have need to humble, for the Master clothed in such an hour as ye think not. But if you do now humble in view of your cold injuries for this abundant mercy, if you find sin after sin
Fussing up before you and obstructing your path, and it makes you easy down. Sef the comfort has been withdrawn from you forever, I change you to open your heart to these seven words of Jesus, "Be not afraid! Only believe." False friends will tell you and Satan will incline you to believe that you never had good grounds of Christian hope; or they will lead you to imagine you have committed the unpardonable sin. These doubts & conflicts may have for a long time completely destroyed your peace of mind, but Jesus ever whispers, "Only believe!" Only believe. Suppose a community where there are but a few who have named the name of Jesus. Suppose them mingled up in social life with the profane, the Sabbath broken, the dissipated, the losses of the world & the friends of Satan. They are exceedingly weak, pale & compromising like the grain of corn in a field of thistles, entangled, bones of dissension are thrown amongst them, so that instead of such Christian love as you would look for, you find brother & sister disagreeing each, thinking the other wholly in the wrong. Backslidings are frequent. Irreligiosity of temple is common. You ever find jealousy, envy, and sometimes a spirit of revenge and malice. The easily say, "Who is your Christian?" Do you ever hear these souls?
Fallen away from the duties & privileges of true followers of the Lord Jesus Christ. How very much they are like the great body of worldly people around them. They have reason to be afraid, they are nigh unto spiritual death. Let them wake up, singly, individually, as fast as they can to Jesus; let them prostrate themselves in the very dust before Him, for they have made His wounds bleed afresh upon them to an open shame. They have binded His hands, arrayed His ministry, scattered His sheep, and led His little lambs into temptation. How can they do? Why, the strong trying, reject, resist, forsake sin, though the Lord Jesus to give glory to His Spirit, to remedy the terrible wrongs your iniquities have occasioned. Teach them earnestly, the answer will come "Be not afraid, only believe!" Suppose we find ourselves falling away little by little; the hour of prayer is incomb, the cloud seldom visits, our love growing cold, and yet we desire the constant presence of the Holy Spirit. And we wish we had more of the fruit of that Spirit; more peace, more joy, more charity. Let us return to the words of life & read, "Be not afraid, only believe!" Suppose I am addressing one who has been almost persuaded to be a Christian, almost ready to come out on the Side of Christ & confess Him before
men, but has been checked by a snare, or by the ridicule of his companions, and given up the matter till a more suitable time. My friends upon better judgment must tell you that a more suitable time never will come. How often have you heard it repeated, now is the accepted time, now is the day of salvation. Jesus says to you directly, 'be not afraid only believe. Do not put it off, make an effort. Spring to me, the heavenly messenger.' Tomorrow you may be beyond the hope of reaching beyond the reach of the atonement, and then have to dwell for endless ages without God, without Christ. Come then, give the keys to Jesus. Who stands by the door of the soul and says, 'Come unto me, be not afraid only believe."

"The man who is living carelessly & thoughtlessly in sin, consciously unforgiven has no reason to be full of fear. He flatters himself with every sort of contrivance. His sophistication were written down in black letters. Their palpable absurdity would strike even his dull sense, unless he evaded off the meaning with a wilderness of words, as the Sinner sometimes does. Unmistakably he would like to go to heaven, if he could go there in his own way, if in his own time, if it is not possible. With whom is he contending? with Christ. Whom does he expect to belong to his teams? It is God, the Unchangeable God."
let him tremble at his position. He thinks he has an acute intellect, attempts to de-throne God because he cannot comprehend him. Therefore he cannot analyze his being and lay open the mysteries he has set forth to reveal to his creatures. Let him leave how he makes progress to earth at things beyond his reach, for God is not mocked. To deem that scoff at Him. He is a consuming fire. Let us take what he has revealed in simple faith. Go to Christ in sickness for health, in weakness for strength, in distress for relief, in darkness to light, for right to truth, in affliction for consolation, in war with peace and contention for reconciliation. How earnest, how living, how encouraging. How potent the call from him who is the root and the offspring of David, the bright Morning Star. Come, come unto me—let this voice, the Spirit and the Church unite to say come. Let him that thirsts say come, let him that is athirst come. And whosoever will let him come to the water of life freely. How shall we do if say you? Why believe, only believe: for God so loved the world that he gave his only begotten Son to die that whosoever believeth in him should not perish but have everlasting life.

Notice that Jesus changed the heart not to publish the miracle. Jesus in our example. More in constant danger of bearing human reproach & loving humanity
Applesauce. The man fearing yeirs which bindin
us from owning Christ is fatal, but equally fatal
is that desire for renown for good and we do. If
we visit the sick we want the credit, if we feed the
sick we are apt to take pains to have it known,
and whether we do, we are prone to look
rather to the praise of men, than to the approval
of a good conscience & the commendation of
God Spirit. The example of Jesus as well as his
principles check this disposition. Unless when
necessary or unavoidable he turned aside from
the public gaze, and performed his wonderful
works in private, in the quiet of the family circle.

But let not men mistake our Savior. He wanted
to save men, not to get their applause. People
who catch at anything to secure themselves, say
we will be quiet. Keep our religion to ourselves, not
even let our companions know we believe in
Christ. Now this cannot be done. The lives of such
men are a practical denial of Christ, for
their plain duty is to come out from the world
and be separate. Be known. Otherwise they will
be any branches fit only to be burned. Trees without
fruit. We are not to take particular pains to be
seen, known; but we are to do right, obey the
commandments of God because they are His common
whether they bring us into notice or not.

This new mind came from the dead, but he
gave his parents change to give his future.
Let this teach us the important lesson to seek from our Saviour those things we cannot procure without Him; but most perfectly that He will not by extraordinary power give us the things we can procure by our own diligence. Give will cleanse the soul from sin, and then He requires the exertion of the natural powers for sustenance & growth. He aids in the procurement of food for the natural body, and so be dear for the spiritual body; but the sluggard's granaries are never full. Neither is the human soul well replenished with gifts & grace without noble & useful activity. (2nd)

And a grateful memory to the very existence of to those
Sufferers who suffering among should ever cherish our country
carrying everything before it, and the key for help formless
in every quarter, the good & the brave stove up from
every hillside for the defense of their common interest. How other
would you please these men, who believe that their hearts were
right, but gave their society, their possessions & apparatus their
entire allegiance to the service of their Country
in the position of them who claim that they can Christ & yet give their
society, their entire allegiance to the service of Christ. These cannot
ever seem God & Mammon. Then cannot be God's sacred
walk before the world. The Lord's companions of the eternal
God also cannot be expected. So that the memory may always
find, and when he is in the presence of a friend of God.
I wish you, my dear friends, particularly to remember the
lessons that I have suggested from the words before us. First, that Jesus is the Lord and that his words and
deeds are truth. Next, that it is a duty to go to him for
healing, whether your disease is of the body or of
mind. So that it is a blessed privilege to go to Jesus
with every want, and that every man may derive
infinite benefit from these wonder working words.

Be not afraid only because they are full of meaning so
soon as a Christian or sinner comes to the Lord.

Let us remember also that we are not to rule to
magnify our good deeds before men to get their praise,
neither are we to remain outside the army of
the Lord, pretending to be his secret friends, when
we are evidently joined to the enemies of God.

And lastly, let us remember the fact that Jesus will
never give his gifts and graces to the idle. The
sluggard.
My Friends. The subject of this lecture is Faith. I come to its consideration with some little reluctance, for I am afraid of not making the presentation of this theme as clear as it distinctly appears to me. I must make it useful to you, but since it is a subject of infinite practical importance, it is to enter upon it partially. While we live in the God of Grace for his blessing. In this part of the world, and in the Holy Scriptures, there are several designations for it. To determine the meaning of Faith, we must consider the connection where we find it. Divines have considered the subject under four different heads. The historical, temporal, the faith of miracles, and the justifying or saving faith. Let us accept this division and ask first what is meant by historical faith. If you have read the Bible and have a knowledge of its contents, and give a passing exert to the truths revealed, this is what you may denominate historical faith. It is the same kind as that which you give to the life of Abraham, or Isaac, or David. You know me doubtless, how men actually lived and spoke and wrote. So you may be fully persuaded that God exists, that Christ is the Son of God, and acknowledge that he will one day be your judge and accept or reject you as your positive evidence of the teachings brought you by his Gospel. This aspect to truth is intellectual, and may be connected with a heart as true as actuality, with a real, fully selfless, or any other corruption. Once heard a young man speaking as religion and I think comparing different religions with
a view to make them all appear equally ridiculous. I then heard a man from whom considering his habits, you would hardly have expected it: make this a remark: "Sir, there is but one true religion & that is the religion of Jesus Christ." The man to be made this remark is an habitual drunker & a damned scoundrel, no pains whatever, as far as appearances go, to follow Christ, to obey him or to serve him. He is like many other men who profess this historical or intellectual faith, and have no works to accompany it. They do not even give a cup of cold water to a disciple of Christ, because he is a disciple, and why should they? or how could they so do when they have only a lifeless principle within their mind amongst corrupt affections & low desires as to be wholly inspirations? This is what Mr. James meant when he said, "Though a man say he hath faith,Save faith, have faith to save him? So Paul the apostle works is dead." My friends of any of us are treating to this kind of faith for salvation. This men intellectual agents to trust. We will find no works for support in the house of faith than a broken pot to the lame man. In our blind minds we may learn a lesson even from the fruits; for Paul the Apostle they believe & tremble. The persecuted believe, but rebel in sin & do not serve. Trembling faith goes a step further. It is a shadow of the true faith not the true itself. If the brethren of the Gospel are presented to you, your listener willingly and embrace them gladly, and are led to make a profession of religion and are reckoned among the disciples of Christ by your fellow men. But when temptations come, you stumble.
and fell. Your wealth is then of this kind, it is temporary. 

Remember, O Lord, said, Some (thereunto) fell upon 

stony places where they had not much earth; and 

forsooth they shortly after knew they had not 

strength of earth, and when the fear was up, they were 

scourched. I because they had no root, they withered away.” 

The interpretation is: "But he that receiveth the seed into 

stony places, the same is he that heareth the word, and 

goeth forth and receiveth it. Yet hath he not root in himself 

but dureth for a while: for when temptation or persecution 

cometh because of the word he is offended.” 

It is not to regard this as applying to those who put on 

religion as an external garment, to the Lord for 

pretense, but as the plain words of Jesus our Lord do show, if 

those who hear and believe and with much joy accede to the 

words of the Gospel. Who now are in prosperity times but let 

these things slip just when they need them most. How easy it 

is for your my friends to picture to yourselves such 

Christians how they to recall to mind many of your friends, 

who have of sometime in life joyfully embraced the 

religion of 

Christ, who for a time had faith enough to feel the danger 

their associate man in, who read the Scriptures delighted in 

the process of prayer, but who have fallen from their first 

love, who now doubt the words of Grace in their own hearts, 

and are exceedingly worldly in their daily practice. 

Yet the critical eye or it wanders from brother to brother 

now with deadly and a searching glance within. My friends, 

is there not strong ground there at home in our own garden 

(your own) 

is there not much evil, that falls upon them soil. Examine
The fruit and you can determine — others will do so for you if you do not for yourselves. The world’s mind are their judges; they say with wonderful perspicacity, ‘Judging, they say, as Christians, if we fail in the proper fruits of Christianity — but it is not such that we need to fear, but from time to time, for a good tree brings not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit, for every tree is known by his own fruit. Of good men evil cannot be said. Because of this, let us bring forth good fruit, for the truth which is good, and on evil men out of the good measure of this unity brought forth the thing which is evil: for the abundance of the heart the mouth speaketh. Why call ye me Lord, Lord, while do the things which I shall tell you? for every one that saith unto me, Lord, Lord, shall not enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven. Let us be careful, may men. Let us be watchful and prayerful. Last year be but a temporary faith — a false light as a few steps to heaven. No struggle on — fighting darkness which gives us a temporary but fleeting existence. That ends in flowering witheringness — that we know no real weight but every wind that blows with force as before is like the same chaff. Our third division is miraculous faith, or the faith of miracles. It is of this kind of faith that the apostle speaks in the working of miracles, and that those who sought our Lord both when they were healed thereby. It was an overwrought belief in the presence, power, willingness of Christ to work these perform his wonderful works, Christ caused the crippled to say to the devil grippled. Stand upright on thy feet, which caused the cripples to make theOTION necessary to leap, or walk. Now we may understand it to be the same
Kind of faith. That our Saviour Speaks of faith, when they asked why could they not cast out devils, He showed them they lacked faith. That if they had faith as great as a grain of mustard seed they might command the mountain to be removed. It would be removed. St. Paul speaks of the same when he declares that a man who had faith so that he could remove mountains that forty cities he saw not. It is well my friends to consider all these things. It is profitable to study the subject of faith, of believing, how far it concerns us, how far it does not. Now essential was this miraculous faith to the groundwork of our Christian system. But above all it is wise for every man to study the Deity of the Trinity, justly "justifying or saving faith." This is what we all have heard much about, but as I understand it cannot possibly be cogent without experimental knowledge. It is defined to be "a living grace working in the soul by the Spirit of God, whereby we receive Christ, trust infully upon Him, this righteousness comes alone for being cleared from guilt, trust for final Salvation." The Apostle calls it the substance of things hoped for, the evidence of things not seen. He also says again another connection, that faith is the gift of God. Hope upon to commence the study of theology, to settle your doubts as to remove any lurking infidelity from the mind. You might read and study the Scriptures, you might examine the evidence of Christianity. You might consider the revealed, with the religion of experience and nature, so far
as you understood the former he was able to investigate the latter. And you might arrive at some settled conviction in your mind, that your own Scriptures were what they claimed to be, a revelation from God to men, and yet not have this faith. You may never have been of a speculative turn of mind, may always have been busy with other things & turned little attention to God & your soul, but still always admitted the truth, you were taught in childhood or were picked up at the church where you sometimes happened to go. And yet not have a particle of this faith. Very soon, you may believe in your mind & defend with your lips while your heart is in your legs. You still lack this saving faith. Suppose you have been a wicked man up to this hour, & now you begin to live a new life & think of doing for your own sins & rely upon your own strength. Where is your faith? Under any of these circumstances there is no substance to faith, there is no security & feeling of peace. No clear indications of things to come after death. I once asked a colored man, "Tell me the thing he understood by faith. "My Massa, if you will get down on your knees and ask the Lord, he will give it to you, and you will feel it right in your breast." This simple mind would assume all this is from the giving inwardly because Jezreel. The latter would try all the evidence of Malachi, but his own reason, while the former would go straight to the book like the or de the book. He would go to Jesus, who is the Author & finisher of faith, and believe in his heart this heart a clear & affectionate
Apprehension & appreciation of His Lord & Master.

All the essential truths of His Gospel. We often speak of grace. The grace of God. How to a perfect real Christian this is plain enough, but to another man it is not. Whatever favours come from God. Even the most fleeting is a grace: but there is a positive influence exercised by the Holy Spirit upon the mind & heart; this is the grace of God.

When it is in the shape of a still small voice, it is a call to awful warning of impending danger. When the heart is troubled, & the soul is sore & worn with trials. When the conscience tells to the quick & there is no rest for the soul. Then if the face is turned to Christ, He sends the Comforter. Grace of pardon. The storm is future. A calm reigns, & the clouds from recede into the distance & they look onward, year with their dark canopy still. But soon they break up & the sun bursts out in glory & enlivens the whole of nature. So after the pardon may come the Holy Spirit to abide in the soul. It is a ray from the Saviour's Righteousness. This Spirit sheds abroad its holy influence where it rests. It imparts that true saving faith to the soul. It's our understanding to say that there is a process of imparting faith which is not dependent on... I can know nothing of all this. But my friends, if you draw it out, & truly & sincerely desire that faith, which is the evidence of Salvation; you can have it. If you do want it & want it for it, you will most certainly not obtain it. And do not rest on false notions of security. For without faith, as one told, 'it is impossible to please God.' For he that cometh to God must believe.
that he is, & what he is the sum of dream -

"I'll wait for you, till we plainly

think we know how we can practically obtain this fruit

I can only answer as did the colored men: Ask for it!"

"Enter into thy closet & when thou hast shut to thy door

pray to thy Father which is in secret: Thy Father which

seeth in secret shall reward thee openly." Make

yourself familiar with the life, death, resurrection

& ascension of Christ — Sense to do this will be as natural

by himself when on the earth! Converse with God, as you

would for a pearl of great price that you hath lost.

I assure you, My friend, you will not, you cannot fail, so soon as you are in earnestly sincere.

The Saviour will bless you. Your doubtings will vanish,

your mind will clear up. Faith will be given — an

active principle. That develops itself & appears in love

& the works of love. In a work entitled "Princives

Principality," there are several selections from the

Devotions" where the "principality" selections are from the

writings of Mrs. Hannah More. I join the following

portion of her prayer: "O Eternal God, fountain of truth

and wisdom to believing in Thee everlasting. All Thy Grace
come down to me. May I be filled with a bright flame of Thy love. May I be filled with wisdom, knowledge & humility. So sanctify

my belief in Thy revelations, that my heart may be

puffed with hope & confidence in Thy gracious promises,

Restrain, O Lord, every vain imagination and bring every

false notion, thought, and suggestion to Thy will. Grant me forgiveness

in motion of self-sacrifice, mercy, patience, with my full belief

in the power Thine doctrine of Christianity. The Name of Jesus Christ, Amen."
If we can truly continue to seek our peace with God and be reconciled among the disciples of Christ, while we go to Him as best we can, and by confounding our faults, let us remember these words: "If any man will do His will, he shall know of the doctrine." The word dwelleth the Hills of God, abideth forever. Then it is true. Obey the Lord, put yourselves on the side of His people. Keep his commandments and the promises. You shall know of the doctrine. You shall understand his teachings. He will not withdraw his faith. This grace that is unto life. If you have not faith in God, if you do not put your whole trust and confidence in Him, I advise, I would urge you with all my heart, to meditate and always pray, this subject—so the word of it is a mystery practically, even looking or striving to look unto Jesus Christ who is the author and Finisher of our saving faith. If you have faith already, continue to do the will of God, and He will preserve you in the faith. If any man is unwilling, living in sin, I cannot see wherein the most this aftercare. Wherein is his hope of salvation? I know that his godly deeds do not show him if they shall be increased, but when one is found in truth to believe that He has a man perhaps living in faith if he does not keep the commandments of God. "For this the children of God are manifest, and the children of the Devil.' Whosoever doth not righteousness is not of God."
written in the third chapter of his brother's Acts. Christ is not the active principle of faith within their hearts, but more abundantly. Then would there be more labor of love. There would be more abundant fruits of the Spirit everywhere. For them would the favor grow with the eye more with the heart. There would be less of the man robbing Spirit and more of the God-possessing Spirit. It would not be with this Christian, but with what saith the word of God: *Be the active, I am doing or almost. To do and righteously, in the sight of God.* Faith in God removes the fear of death. For all a man truly believes he believes that he is going to a better world where he will have no more pain, sickness, nor sorrow. He could not but rejoice. At least he could not grudge for himself a future part of every approaching day. And he thinks, if he had suffered while in the possession of his heavenly Father, he would not be so very bitter to have his heavenly friends in his hands. Let us then stand in the living God, who to whom all may come through Christ. "To him give all the prophets witness, that through his name, whoever believeth in him shall receive remission of sins: let us believe on him, of whom it is said, *We are of them that believe on the saving of the soul.*"
God: "To whom shall we go? Thou hast the words of eternal life"—John 6:68

It requires but the experience of a few short years to convince a thinking man of the utter insufficiency of worldly parents to produce happiness. This true
even after conviction
he does not cease to make attempts after attempts to
satisfy himself. But when the goal he has apparently
been reached and every thing moves on like a
few ship before a favorable breeze, all of a
sudden something happens to upset everything.
If a good fortune has been accumulated after many
gears of hard toil and you have set yourself to
enjoy it. A sudden trouble comes upon you like
a whirlwind and you are left homeless & helpless
with it may be a large family dependent on
you for the necessities of life. Like a tree
when your may hold up your head and
go be green and fresh but be very careful to
conceal the true state of a disfigured heart! Struggle on with unaccustomed poverty.
Here the complaint of your children turned to
labor, lacking a place and then of your own
wife in tears. Work, work & receive scarcely enough
to feed your household & keep them warm. You
are miserable & your soul withwithstanding that
I go to whom shall I flee for peace of mind?
upon thought, if you could only have a moderate
Some of this world's goods you would be content.

But you will trace carefully every stage of your past life. You can remember the period when everything was according to your heart's desire. It is however very material to fly to thoughts like these. If I had money, I could supply the wants of my family, and this would make them happy too. So I will add myself with all my might to lay up money. The cry of the impoverished man: "In his extremity he said, to whom shall I go?"

Satan's answer is: "Fall down and worship me." Simple not to do anything to raise money. Make it your principal aim in life to get an everlasting reward. Our Saviour tells on the contrary: "Seek first the kingdom of God and his righteousness." Say not up for yourselves treasure upon earth. It is easier for a camel to go through the eye of a needle than for a rich man (i.e., a man who puts his trust in his wealth) to enter into the kingdom of God. The above teaching is after the same character: "The love of money is the root of all evil" (1 Tim 6:10). Bad things that will be will fall into temptation and a snare, and into many foolish and hurtful deeds, which draw men in destruction and perdition.

For the love of money is the root of all evil, while some are greedy for wealth. They have erred from the faith and pierced themselves with many sorrows. But those who put God first with their living things, and follow after righteousness, godliness, faith, love, patience, and meekness. For wisdom surely looks to money.

To the common because of life, the possession of peace and influence. Spiritual wisdom ever looks to Christ as the...
source of eternal power and eternal life. The man of the world points to earthly possessions. The man of God points you to Christ. Then we reflect upon the character of Christ. Remembering that all things are the result for the whole breath. The One who has given all things to his hands. In a gift above all others. It is clearly the wisdom of choosing him, instead of money, possessions. And now shortsighted the folly of expecting peace and comfort while rejecting our trust in any earthly good.

Then we consider the occasion of the words of Christ. These words of Christ, so as to appreciate their significance. Jesus had just before their utterance spoken some remarkable truths, such as, “Then the living bread.” “Give me the bread of life.” “Keep ye not the flesh of the Son of man but eat the bread of heaven.” He declared that this bread came down from heaven. I estimated that he would ascend up into heaven, fourteen thousand years, and come. Then the Lord told his disciples so that they mourned. And said; this is our Lord Jesus. Who can hear it? He understood their unbelief, and explained that his words had a spiritual meaning. That meaning foretold that some of them would not be satisfied. He said; “I have spoken to you that no man can come unto me except it were given unto him of my father.” Then stead time many of his disciples went back and walked no more with him. It does not seem that they went back merely because he had uttered truths beyond the reach of their comprehension, but from particularly that he exposed the true state of their hearts, and then accounted for their want of faith, in this way.
That no man could come unto him except it were given him of his Father. Then are troubled how a thing in the same manner. They willingly walk with the disciples of Christ so long as so long as they are in prosperity and position. But if their prosperity is exposed, they are offended, they fancy themselves abused to walk no more with them. But see how the Master was grieved at this turning away from him. When he said to the twelve, 'Will ye also go away?' How quick was Peter to answer 'Lord, to whom shall we go?' Then hear the words of Eternal Life.

The answer of Peter is a strong negative. Stronger than if he had said the Lord, we will not go away. For then loved he the words of Eternal Life. For as if he already apprehended the miserable refuge of lies to which men are prone to resort, as if he had already sought in every way to satisfy the hunger of his soul, and learned that there was no hope, no peace but in Christ. The world is empty at the very best, supposing he had everything aricious heart could crave. He saw that it would end where his body was put into the grave. What then would be the condition of his soul during the endless ages of that eternity which was before his mind when he spoke?

Peter was one of those to whom it had been given of "His Father to come unto him. The true wisdom of his safety shows this. Eternal Life is no elsewhere to be found. For these last the words of Eternal Life." His words display that spiritual discernment that comes from God only. Though doubtful he had not that full
Measure of the Holy Ghost. That all the disciples were to know when the Spirit of truth, the wonderful Comforter should come upon them. Yet he did know that the natural man cannot know that Jesus Christ has the words of Eternal Life. It is true that Peter may not have understood the full import of what he said:

"There is an earnestness in his manner of speaking & in the saying immediately following: And he said, "And he believes and is sure that they are that Christ, the Son of the living God."

But after all this display of true wisdom, his clear acknowledgment of Christ's strong-conviction that there was no where else for the disciples to go- this very one, this prominent disciple did go away from Christ. Once or twice he manifested an improper spirit and was secretly reproved by his Master- as when James & John to know, set them behind the Simon for three seasons rest of the things that be of God but of the things that be of men- and when he made a merit of having forsaken all to follow Christ. Jesus told him: "That the first shall be last, & the Last shall be first." And again when we took the sword to cut off Malchus's ear, it won over all within the forelock Jesus at his comprehension and formally denied all knowledge of that blessed Master, whom he had claimed to love so much. But we read that when Jesus looked on him, "Peter remember the word of the Lord, how he said unto me before the cock crow thou shalt deny me. Three times Peter went out with the big city."

"To whom could..."
In these times of finite & earthly
heaven. Did he not forget that Jesus alone
had the words of Eternal Life? He was active &
bold, foremost to promise & foremost to defend his
Master, but instead of going to Christ with a firm &
complete trust, he went away.
From both the words & the conduct of Peter which
these words have suggested we may learn some useful
teachings.

He soon what many men are slow to admit:
that Christ had “the words of Eternal Life.” They are
not the apostles, not the ministers, not thence
people picked up here & there, not the declarations
d of human reason, but they are Christ’s! What
are Christ’s? Why “words of Eternal Life.” Such words
as Christ had just spoken. Such startling words
as these: “Verily, Verily, I say unto you ‘he that believeth
on the bread of everlasting life’ shall live. The bread
of life, your fathers did eat manna in the wilderness
and are dead. This (meaning himself) is the bread
which came down from heaven that a man may eat
thereof and live.” Such words as he ever spoke from
the time he was “reasoned with the doctors” even in
the temple till he ascended into heaven from the life
of Mount Sinai. How that life immediately
vested him to light through the Gospel. Take from this Gospel
The blessed words of Christ & how much would be left
us! The way of salvation would be as dark tomorrow
as it was before his coming. Those divine promises
which are in every Christian’s mouth would
not be. How much then my fellow Christians ought
us to prize these words of Jesus? How diligent we should
be to understand their meaning and to treasure them
in our memories. Nay, more, how earnestly we should
pray to him who has the interpretation of such words
to enable us to incorporate them into our very being
that we may live by them, amongst even the by
them when called hence, and hold them firm
when called to judgment at the Great Day of
Accounts.

Bibles are so common now & so cheap that every
man can have the words of Eternal Life in his
hand. But let us the more particularly of our age now country
be a SD of Health to us, in making an under-
value these divine words which have cost so
much: even the unparalleled sufferings, deaths &
precious death of the Son of Glory. Then
a disciple too of Jesus has caused to die in attestation
of them - and much blood has been spilled in the
interest of persecution, endeavoured to persecute for
the free use of these holy words. Seek then
make much of them - and allow no other words
however full of interest, written about, however
commended to selfish aim, them. The Words
of Eternal Life are Christ's heritage to his Children
His priesthood can never be made void. hence man
never. They must be more than from then reputation
with God, great power and great kindness. My friends
do you cherish them? Do you ponder them daily?
Now learning to the conduct of Neh - which differed so materially from what he had promised - we find in it a portrait of ourselves & our churches. He knew & declared that Jesus was the Saviour of man's life. He pointed to Christ as the way, the truth & the life. He called upon us even to give up every other dependence - and yet we yield to temptations & fall into errors. Some deny Christ's miracles. Preferring the name of the sabbath, his first command & declaring that they know him not: Some even hurry with their lives while their hearts are far from him. Their hearts are like a dry wolf in the field. They prevent those who otherwise would groan entering. Some start feast with great vigor & confidence. The whole church seems to feel the impulse of their spirit. But God, by their exultant joy, could give a practical denial of this work that taught them - It is the same with churches as with individuals. How worn & tired in their testimonies of love to Christ. God to whom...
Shall we go, then, and the words of Eternal Life? Such is the burden of their speech at times when the presence & influence of Christ is made, but how soon is it altogether different. How reluctant to speak for prayer, how those illiberal in the support of the means of grace! How few at the Table of the Lord! How crafty is the House of God! These are some of the ways in which the Churches deny their Lord, fleeing to the world for relief & enjoyment. Oh, that all our Churches might feel as Peter did at the feet of Christ, that he is learning to look upon them, and that they might feel their lack of strength and realize that it is attributable to their wandering from Him who possesses the words of eternal life!

A Church of Christ must be of the character of its individual members. If many of them deny Christ continually by inconsistent, foolish, that Church is unblest & the Son of denial, not chosen her. It is any public institution even comparatively few of its members are guilty of public robbery, it remains unrepented. The Church touches the whole body. So it is in a Church only to a worse degree. The taint of hypocrisy, of inconsistence, of worldliness, of covetousness, of treachery of all sin is fast adheres to the whole. Unless the Church like Peter is diligent to repent & purge away its dross.
Now in application let me ask those who are on the activity of life, where they have exposed their trust—be it in the world or in the things of the world, or in Christ? If in the world are you satisfied with its rewards? It has claimed your devotion and paid you in pleasure & pelf, and often in early life enticed you by many a glittering promise, which it has not or cannot fulfill. Are you contented with the issue? So you feel satisfied with men, when you recall the rebuffs. The calumnies & treacheries you have suffered from them. How little genuine sincerity, how little disinterested conduct and how very much that is pretentious & false! To whom then in the winter of life will you go for counsel? Provided the world with its peculiar allurements has not yet brought pain & sorrow upon you, provided the selfish, the prodigal, the infidel have failed to extinguish your faith & life. Still the question in view of death & eternity: Will you go to the world & seek counselors for counsel? and not rather raise the cry, "Lord to Whose Shall we go? Thine heart the words of Eternal Life"? If you do already go to Christ & rest in Him, happy, think happy are you! If you have once given him your heart & like Peter through cowardice & dishonor, ask yourselves if this urge is not upon you & let your hearts exclaim, "Lord to Whose Shall we go? Thine heart the words of Eternal Life"?

The middle aged, those who are doing the work, bearing the burden and heat of the day. We ask them if they are not
Misapplying more than half their energy and strength. They are
wrecking up their goods, building houses and stores, working from
daybreak till midnight, without taking proper rest for body or
mind. Very few of you believe that you are only the
Stewards of Christ. You have possession with a kind of
vision to work your souls over lanes and gains and turn out your
selves
with temporal cares alone. Parson men of business. This is
of the first consequence to provide for your eternal interests.
And then afterwards your earthly necessities have their
place. If you are wise you will give to Christ the first
fruit of your labor, a proper portion of your money, and the
insupreme affection of your hearts. Do you inquire how this
can be done? Go to Christ in prayer. Ponder his blessed words
in prayer and he will teach you. To whom the Self
you go? He has the words of eternal life.

My young friends, I ask you also to go to Christ and learn
these words of life. There are so many young men and
women, our corrupt youth, demonstrate that a large portion
of our people are but little removed from the heathen.
There is plenty of idolatry - you can worship at any place
shrine you please, but you profane your soul. Then
are pleasures and enticements in the company of the wicked
but they will corrupt and destroy you. There is no safety
with them. No true joy come in this life and the word
salvation is but a mockery to them. O, go not in the way
of the wicked, of those who will laugh at the torture. They are
the means of inflicting, but go to Christ. For as we have
seen, he has the words of eternal life. He is able to vitiate
those words within your soul. So that they shall afford
you peace & comfort on earth; a clear passport at death;
a certain acquisition at the judgment, and unalterable
and unceasing joy in Heaven above.

If you are already the Lord's, Oh, go to Him else for
direction—pr he alone has the words of eternal life.
All this subject come home to you to help you to
study diligently the words of Christ; & constantly
to put your entire dependence upon Him—
After Jesus had made a beginning of his public miracles at Cana of Galilee, where he was present at a wedding banquet, he went up to Jerusalem to the feast of the Passover, where it seems he continued his preaching, giving instruction and performing miracles, and many believed on him. This is the time when the conversation with Nicodemus took place, wherein Jesus explained to him the nature of the new birth. He leaves the city and goes into the country and remained there in the land of Judea where his disciples baptized those who came to him. The Pharisees seem to have been irritated, because his fame was increasing and people were flocking to hear him. Knowing this he left the land of Judea for Galilee passing through Samaria. In the country near a city called Sychar you will remember Jesus met at Jacob's well. From here he had that remarkable conversation with the woman of Samaria. Now he continued his journey into Galilee, where he was well received, for he had begun his miracles there, and many also heard about the miracles that he had done at Jerusalem at the feast. On arriving at Cana, he there performs a second miracle, which the apostle John relates. The first miracle of Jesus in this place was prior to the imprisonment of John the Baptist, but soon after that event, there witnessed this history in order to show that there was much time intervening between the first and second visit to Cana, and that the second miracle which he did there was not actually the second one that he performed. Now I wish to meditate for a
short time on this miracle and on what instruction we can
draw from it.

A nobleman, an officer of the king's court, an attaché of Herod,
Antipas, lieutenant of Galilee, dwelling at Capernaum, hearing
that Jesus had come into Galilee went to him and beseeching
him that he would come down and heal the son of his. He was
at the point of death. He was told that Jesus said unto him
"Except ye see signs and wonders ye will not believe." The
nobleman said, 'So come down, ere my child die.' Jesus
replied: 'Go thy way, thy son liveth.' And the man believed
the word that Jesus had spoken unto him and he went
his way. So he went his home, his servants marvelling him
saying, 'Thy Son liveth.' Then he inquired of what hour that
he began to mend. They answered at the tenth hour yesterday
the fever left him. So he knew that it was the same hour in which
Jesus had said unto him. 'Thy Son liveth.' And himself believing
and his whole house:

This miracle had the same general end in view as the others
that Jesus performed, to convince men that he was what he
claimed to be, the Messiah, the Christ, the Son of God. He blessed
Scarcely, for no man could be a liar or a deceiver and perform
what he did. The particular how on a particular day and
in the presence of many witnesses, being told by an anxious father
that his son had a fever and was nigh unto death, he spoke those
words, 'Thy Son liveth.' At that very time in the far-off town the
fever left the young man and he began to mend. The family
knew that there was no deception practiced upon them and they
unhesitatingly believe in Jesus. John, the beloved disciple of our
Lord has put this remarkable story on record. It is a fact,
well attested, uncontradicted. It must carry to each one of us the
same conviction that it did to the nobleman and his family.
Unless we let our own greedily clouding blind our eyes do we
must admit that Jesus truly acted truth and spoke the truth and that he was right
and will be. That which he has declared of himself to be.

The example of the nobleman is worthy of consideration. He
went to Jesus and besought him to come down and heal his
son. Now if Jesus was was on the earth in his body. Should
he come into the State of New York, I doubt not many noble
fathers would rush to seek him & beseech him to heal
their children. He might be hopelessly sick, and our blessed
Lord, who turned our away from the poor or the afflicted
whose humanity sympathy exceeded that of his seven
disciples, would no doubt have spoken words of healing & comfort
to the sick home, and glad servants would meet them
with glad tidings on their return. But Jesus said, "Blessed
are they who have not seen and yet have believed."

How blessed is it that you can go to meet him now? His disease began
to prey upon the frame of a beloved son. From the midst of
active life & rosette health, has he been quietly laid on an aching
bed? Whither has gone this strength weakened? Day by day
wasting, wasting away, till the dead truth he wile die begins
to be witnessed in your ear! As Jesus is in this country, in this
State, may better in this very town. Start to meet him, to seek him,
find him, he will come in and judge with you. Your cause is preferable
to that of the nobleman. Jesus did not go down with trine to his
house, but now his promise is to those that love him. Therefore keep the
his words." My Father will love him, and we will come unto him, and make our abode with him.

The noblesman sought for temporal blessing and obtained it through not in just the manner he desired, not in the way he longed for. He may also now go to Jesus for temporal goods; hungry we may ask for food, destitute we may plead for relief sick, we may ask for health, and Jesus will hear us and answer us in the way that will eventually prove for our benefit good. But how prone is man, either by his words or in his深层 thoughts, to prescribe the manner and the time in which Jesus is to grant his request Jesus did not go down to the house of the noblesman, but he did better for him. He showed him the way of life, not by standing" but by taking him by the hand and saying to him, "the noblesman and his son through miles intervened. Under like circumstances the Centurion said, "I am not worthy" that thou shouldest come under my roof, but, when thou hast thought of my servant I myself worthy to come unto thee; but say in a word, and my servant shall be healed." Had Jesus gone with the noblesman and taken him by the hand and said to him, "the noblesman and his son through miles intervened. The course was calculated to leave a deeper a true impression of inherent, power in himself, who was the begotten son of God. of inherent, power in himself, who was the begotten son of God. So it is with us. Our friends, does Jesus seem to delay answering us in answer to our petitions, or grant them in a way that we did not seek? Do we know that he performs something better for us or supposes to give unto our real necessities in a way far better than we imagine. Would we go in earnest to Jesus as this noblesman, yet we may be ignorant of the
The character of Jesus or have but a partial, a half and half kind of belief in him. Then will be found in necessary now or may be for our best good to withhold what he will gladly give or try it in his own good time and in his own divine way.

Our most important ailments are the diseases of the soul. These are all completely incurable by any human means. So we need not delay. Is it a son whose spirit is infected with the leprosy, the leporody. The leprosy leprosy — the ten lepers, the disciples of Jesus to say Master, tussach him to heal him. It is too much that you are required that the son should look towards and believe that Jesus has the power and the will to heal him.

In the dread disease, that spreads with such blighting rapidity over the young soul, each man has the power to go to Jesus himself, or rather to look to him; or perhaps better still to try to look to him, for the blessed assurance of man in ner alert to give aid to the helpless. The soul seems to be a sad thought of it is. The vile sinners, full of corruption, out of whom the leprosy flows burning and bitterness, shows not, a sign, not to be conscious of the infection that is growing upon him. Near unto spiritual death, near unto a complete breaking death, for which has been beyond a more terrible, renewing vitality. The sinner is apparently as unconscious of danger as an innocent sleeping babe in a burning house. If it be wonderful that God thundered at his heart strings, that he smote one of his idols from him. Oh! how can we warn the perishing sinner to go unto Christ, though —
Them to come unto him and believe in His Deity. But you said, ye will not believe, unless ye see signs and wonders.

So it is now. The signs, the signs are cleared. Christ has not cured one man. I never saw one truly good man.

Show me a good, pure Christian and I will believe.

How reasonably is the sterner deceived. He’s expecting absolute perfection in man, who has lost a weak body and often a weak mouth, depending on Jesus, when hundreds of all his informations.

But let me, who have been to the Physician, be healed too.

Let me tell the sterner, that years may have left me in myrickness for my good, but cleaving to Jesus can I thrive.

The sterner, and when the eye shall grow wise, of the presence to restore the aid of Jesus to the lost, then shall shine brighter with life.

When he is drinking the dregs of the fiery cup of the pleasures of his misfortunes, then will my cup of failings and sorrows be sweetened by Him, when eye was dim, now bright.

So to Jesus himself and he will feed, still as all my spiritual informations. The nobleman went to him to ask him to release his son from a fever. Jesus not only did that, but gave the whole family to drink at the fountain of living water; He led them all to believe in Him.

So my friends, it is now. Go to Jesus and ask him to lead a father, mother, son, daughter, or brother, and he will hear you, and in his answer he will not confine himself to the bestowment of the boon desired; such is his love and his readiness to bless, that he will make your asking Ill this giving, the means of gracious good to your soul, as well as to the souls that are kind to yours in the difficult relationships of life. Take the humblest man in this...
communited who is a sinner, consciously estranged from his
God. Let him have a baby that he loves, & brought to the
borders of the grave. Let him feel that God is reflecting him
for his own, as Jacob did. Suppose he tremblingly puts his
eyes on it, and asks Jesus to save his child. Before he went
his beth, he directly recognized the power & character of
Christ, as do the father & son when he journeyed from
Galilee to Jerusalem. But he has done what no man
has ever done without a blessing. He has gone to Jesus sincerely,
Jesus answers his prayer, while he was his knees pleading
for his son. The child begins to mend, and as the
father, he belief. He believes in Jesus, as his personal friend,
for his personal deliverance. The case is now opened. His life was saved.
he thanks God for his goodness, and wonders at his
power. The blind man sees. The blind man sees. He
feels the love of Jesus, his wife & his children,
and his servants near clearly closer the blessed Savior.
The voice of God is heard. The voice of prayer is heard. The neighbors
behold the change. Old companions in wickedness are shaken.
They first wonder, then thank him and not being able to reclaim
him to fire, they let themselves busy to assault him
but some of them are convinced, through the truth for they
receive what Jesus has done for him. The idea that the
staggering providence of God is turned to account for the good of
his creature, but it should be remembered that the same
providence is a favor of death unto death to the obstinate rejecting
of truth, for in their wilful blindness, they are in a debt price
unpaid, or a life sentence cleansed. Only great effeminacy or
positive hypocrisy, so they conduct themselves more &
more helplessly into the interminable maze of sin. This
factor is enabled more & more secretly to ensnare them.
When Jesus was among men he never was so poor that he would not visit him, nor woman so degraded that he would not notice her, and no child so small that he would not notice them. He was then and there the friend of the lowly, the forsaken, the outcast. When we see this and remember what he said to his ambitious disciples: 'That he that would be first among them must become the servant of all.' Then also we call to mind that he said: 'It is easier for the camel to go through the needle's eye than for the rich man to enter unto the kingdom of heaven.'

We are apt to get a false view of the character of Christ and think that his religion has no lesson in the lesson of those whom their fellow men have crowned with worldly honor.

I admit that this is too much the case that such are often self-absorbed, ambitious,. pretentious, deceivers, corrupters,.

hurtin, losing the praise of men more than the praise of God. And, as in this case, the selfishness of their kings.

court, went forth to mock Jesus to cast a spell of him and return bellowing in the Lord, since the promise of Christ.
The gospel open to men in higher walks of life at the pressing
day. Whether this is not the great are excluded from heaven.

the rich, but they cannot come in trusting in their riches, nor in their

greetings. We must remember that the gospel inculcates that

God is no respecter of person. Between the highest of earth's
dignitaries and the lowest of earth's poor is the gap.

infinity small before the infinite God. And the more

clearly will this appear when we remember that God
judges sent as men judges; when we realize that he loves the broken and the contrite heart; that he upholds the faithful, and blesses on the footing like the name of John Wycliffe. The penitent, the believing. The more acquisitive of wealth does not constitute the rich according to the Scriptures in all cases. The rich man is like him who had in his good things, and suffered likewise to die in the dust at his gate, afflicted with poverty and disease. Even the devil's offspring were more compassionate than their master. Another instance of the rich man is that of him who was giving himself much complaint and congratulation, because he had laid up much good for many years, and was thinking of falling down his store houses building greater. But the man of great influence or great wealth, who was plainly that he is but a steward of God's must feel the weight of the responsibility put upon him and may be considered like the man who had the ten talents committed to him. If he is faithful the Lord of his economy will give him five talents more in trade. But if he is confirmed that his temptations are great, his danger great or in proportion to the greatness of his means of influence: so that, says our Lord, lay not up for yourselves treasure upon earth, where moth and rust destroy, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where they do not break through nor be stolen.

Now in conclusion, let us make a brief summary of the points I wish you to note and remember in connection with this
miracle. 1st. It is a fact well established and near successfully contradicted - that a nobleman met Jesus at Cana of Galilee and brought him to go down to Capernaum and heal his son who was sick unto death. That Jesus said to the son's father, and that instant the fever left the son - and the inference is, that Jesus is of God, and that with the sayings of himself must be true.

2nd. The example of the nobleman in going to Jesus, and beholding him to heal his son, is a warrant for us to go to Jesus and the result of his going. Show us as we may expect from him both temporal and spiritual goods.

3rd. We must remember not to prescribe the method of restoration. Jesus who know all things, doth it as he saith for us and shall take care of the time and the manner of giving.

4th. We are empowered to go to Jesus in our own behalf to be healed of our spiritual infirmities.

5th. Consider our unbelief as evinced in our desiring signs and wonders.

6th. Consider how Jesus giveth far more as well as for better than we expect him.

7th. That the rich & the great of earth, not necessarily excluded from his favors or from heaven - unless they forget to learn their lesson.

In this miracle we find strong grounds of faith, and much instruction & encouragement. Let us then my friends, now resolve that we will go to Jesus in every affliction and trust our lives in his hands amidst all the temptations & trials of life. He shall be safe in his hands. We will never deceive us, nor make us afraid, if we will only believe on him. Christian, hasten to him, he is your brother, your living Saviour. Sinners, hasten to him, he has the words of eternal life.
Gal. 6:7

Whatever a man sows, that shall he also reap.

If you should go forth into the fields in our time and find a man sowing something on a piece of land that had been carefully prepared, tilled, and fenced, and you ask him, 'What are you sowing?' he replies, 'I am sowing the seeds of words or thoughts.' Would you not explain in astonishment, 'This man must be crazy or an idiot!' Your opinion of him would be confirmed if you proceeded to consider that he expected from that field in the Autumn a large harvest of the finest wheat. Now, both the element in the very trusting the operations of God in nature, in simple faith, with absolute a feeling of assurance, the former prepares, the latter? Corn, indeed it is the skill and will of the springing plant. guard it against every intrusion. For corn we receive corn an hundredfold increased in the harvest.

But the Apostle did not state this simple fact known fact to induce men to sow wheat for a harvest of wheat, and barley for barley, for these things which pertain to bodily wants man are diligent to acquire. so much more often are the children of this world than the children of light. He states it evidently with a direct, spiritual reference, with regard to the actions of the soul.

'Be not deceived. God is not mocked: for whatsoever a man sows, that shall he also reap.'
that shall be also way. This is a glorious fact, my friends, to know whose affections are centered in Christ, whose desires are regulated by that love for Him. Their love is a terrible truth to know whose affections are centered in the things of the world, and whose desires are unconfined by love for Christ.

Let us dwell for a short time upon this arresting thought that I have just made. Take any desire of the heart, as that of gratifying its love of wealth. Just as the heart is satisfied with its own desires, so also the heart is satisfied with its own desires. Consider the heart as the field, and let a cloud called the desire of wealth fall its way there. Soon the desire is partially gratified. Moderate wealth is accumulated, but the desire has not ceased. I allowed the heart to enjoy its possessions. As the harvest is a greater desire of acquisition than before. And during this harvest, the seed is scattered over a field already prepared for them. And each succeeding harvest swells up the ground of the soul with renewed and increasing desires for wealth. The final result is that of cultivating insatiable longings for gold. It has been often personified in a miserable creature (with disregard for Isaac or Joseph's journey) counting over his golden piled of money. The poor miser is pitiful, and yet, he has only realized what he began and continued to sow; he planted the seeds of avarice, and avarice is his reward. Let the seed be a profound thought—the word cannot at first view to the eye, but harbor the thoughts, allow it to be impressed on the soul. Rom. an abundance of profound thoughts spring up. It almost before you are aware of the fact. You can blaspheme that name that is above every name, and converse with the
good. Feelings of a soul! Remember, O miserable sinner.
For God is not mocked! Whatsoever thing sows that shall also reap.
So the sins of profanity and the harvest is profusely swollen into vicious dimensions. It is cunning of bitterness.

Take the robin for the praise of men. Behold the apparent happiness of the world's great men. See how often their names are in print. With what strong fulness of friendship they are8 spoken of. How sweet to carry to the society of their friends. Now the need is that the cause for all this, for petty strong effort. You are sowing the seeds of an unhallowed ambition and an unhallowed ambition will be your reward. When the pigments in the synagogues of in the clubs gave alms to the poor. They sounded a trumpet before them that they might have glory of man. Jesus said unto them. I say unto you, they have their reward. So by counsel labor of the prostitution of God's noble gifts to us we may win the applause of men, but what a baseless cause we pray if we profane the praise of God and are filled with learning, learning which the transient virtues of our fellow man cannot allay. But if we sow the seeds to annihilate the plant of unhallowed ambition. And can we look for both a harvest of ambition overflowing all bounds. Carrying to the destiny, salvation, or being, infidelity, for these letters always grow in the same soil with ambition restrained and indirectly by love to God.

Sow the seeds of enmity. An individual has arranged your
when notice that he secretly whispers calumny, the indifferent leave-
you and your friends pursue a course of action. You prevent the enemy. Your heart begins to hate.

you cherish your passion; your injuries are magnified in your own eyes. Soon you plan methods of retribution, you take up evil speaking. You proceed from step to step, till your whole heart is full of revenge. This is a proper harvest from the seed you sowed. All harm is done. The same principle extends to a community of souls. You suspect others, you are suspected in return. Your hatred is increased towards your like-minded friends. They return you fourfold—your venom and words of bitterness and bitter words come back. You lay anguish to your revenge—already you have sinned against others to the abundance of their conduct. For this way the harvest is reproduced.

Whence the seeds of crime are sown in men of small quantity, crime is the substance of the harvest. Theft demands secrecy, secrecy demands falsehood. And falsehood never stands alone. Whatever seed of immorality gets hold in the heart of a man, it expands. It sprouts, it springs forth. It sheds its branches and everlasting rose— it is no longer a seed but a corrupt tree, and bare corrupt fruit, and these fruits are immorality.

The reason is equally true—good seed in good soil under the Divine direction produces a harvest of good seed. One good desire begets another desire, and the soul is replenished with good desires. Our blessed Lord has marked the necessity of the good soil in the parable of the Sower. This instruction we apply throughout to the individual hearts, as it is
When applied to the world of hearts, the good seed sown in the soil which God has prepared for it will bring forth fruit, some one hundred fold, some sixty fold, or some thirty fold.

My friends, to some extent is this the reality of reaping what we sow in the present life. The seed of knowledge, the seed of truth, offer a harvest of truth here upon earth, and I believe the religion of Christ carries with it a present reward, but the completeness of every harvest must be in the future world. Not a day passes but thoughts, after thoughts courses through your mind, each of which produces a full grown tree of strength, and each tree has the germ of a thousand more. The production goes on to eternity. Now if the thoughts of your heart were acceptable in the sight of God, if your sins were freely forgiven them and directed their growth, how wonderful must be your delight in the broad harvest of heaven—be filled with strength, pure and holy, without any self-seeking ambition, to have them tinged with glory from the Blessed Sun of righteousness and reflect back love for love and joy for joy. Such may we anticipate to reap in heaven if we fail not.

We are full of imperfections and short-sightings, and when we attempt to do a good action our motives may be misconstrued or misunderstood, and the results we aimed at to show may seem altogether to miscarry. How many such fruitless attempts to lead friends to the truth must the Christian man deplore! Who has
found Christ precious to his own soul and has not at once earnestly desired to bring his friend and acquaintance to the same glorious kingdom of love? The newborn disciple selects a friend who is evidently one of Christ's. He entreats him, he expostulates with him: he lays open his own heart & shows how Jesus has opened his own heart. He points to Christ. He earnestly portrays the love, tenderness, strength, constancy of His Redeemer. He prays to God for him in secret. The man is almost constrained to give his heart to Jesus. Can it be stopped? Necessities, seems to be counting the cost, and then turns back to his old habits & feelings, and greatly determines the only time wisdom he ever displayed, is utterly folly. The poor Christian seems to have sown good seed, but to no purpose for the harvest is a right. Oh, no, if that seed had been sown to the Spirit, your reward is sure. Are you not troubled by failures? How not sorrow fill your heart when love does not seem to answer your prayers? The seed then is already bearing fruit. You must be humble. Then Jesus said on one occasion ascended up into a mountain & sat down to teach the disciples. His first words were, 'Blessed are the poor in Spirit for theirs is the kingdom of heaven.' And his next blessed are they that mourn for they shall be comforted. So your humbleness of mind & sorrow of heart are necessary. They may be regarded as the plow & the harrow to break up the soil of your own heart & prepare it so that it will come to grow & mature. The seed lodged therein. What we may have regarded as good seed may
Not have been good at all. Instead of bowing to the Spirit we may have been bowing to ourselves, with a view to our own aggrandizement. We must bear this truth clearly in mind. If we sow to ourself, to the flesh we shall of the flesh reap corruption. But if we sow to the Spirit we shall reap everlasting life. Then my friends if our purpose is to do good, to do it in obedience to God’s will. We must submit ourselves to every commandment for whom he loveth the Christ, the Strongest every soul he receives. You labor for a child, you are repaid with ingratitude & mistakes even. Do a favor for a brother or sister. They mark you for it. It may be injure you badly. Even give your confidence to a man of apparent honesty, he always it deceives you. Had you done these things looking wholly to the Lord for your reward disappointment would not press her heel upon your heart. Let us then my friends endeavor to trust all our good works to the Lord and remember the sweet words of promise he hath spoken to the Spirit, all of the Spirit reap life everlasting. And let us not the weary in well doing for indue season we shall reap of the fruit of the earth.

To those who have not the abiding presence of God’s Spirit, how can they bow to the Spirit? Suppose they could scatter good seed would it not fall on hard soil where it could not grow, or on stony soil where there is no depth of earth, or among thorns & thistles where the strength
of the soul is wasted! My friend, if you are not a true follower of Christ, you are not very likely to bow to the Spirit. Have you ever well considered the subject of punishment after death? You know that death is not the fire that is not quenched! Read we in accordance with the Character of God as set forth in Scripture: regard this as an exception to the word we are considering? I think not. An Author says on this subject, if the thing were so, the sinfulness, and of the thing deserved the punishment, then the punishment, after all, must be sinfulness. He proceeds to illustrate this in these words: "If were com-

pulsively, easy; little to any of an individual who sells himself to work evil and carries it with a high hand and brings present against the Lord of the whole earth that he sorts himself up to a certain definite destruction. The overwhelming truth is, that in working iniquity by his own he himself agonises. He goes not over to a new decay; he allows not a fresh victory to last without multiplying the amount of final torment. By every excess of passion, and by every indulgence of an unhallowed craving, and by all the misings of a hardened or insatiate life, the more literally said to pour into the granaries of his future destinies. The goods of things which shall make love his grief — he comes to the flesh, "by quenching the lusts of the flesh, and the "laws of the flesh," when these rampart casts with fresh cravings and demand of him fresh gratifications." I once met an old man who told him
a gambler and a debauchee. He said the only thing he regretted was that he no longer had the power to gratify his passions. There is no worse punishment than this, to have a craving that you can get no relief from. Each man finds his case, and his own heart is the flesh cross. They are full of sinfulness, they burn themselves lighting the fires of quenchless torment.

The application I would make is this: Christians, the words are for you. Go forth, and do your best of truth. God will help you direct you. Believe in meekness of submission, whatever be the burden.

Often whatever burdens. The inconveniences and the making of others may occasion you will all the while remember your own command. Mourn in prosperity, and hope on in adversity. For whatsoever a man soweth that also shall he also reap. In the words of the context, let us say, "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

To those also, who are not members of Christ, let me say. In this text you have your inheritance. Your plant and sow according to your pleasure. And only Christ can hinder you from receiving the reward due to your labor. It is with your privilege to seek Christ, and sow to the Spirit, and reap everlasting life. For God will give not the death of any. Never forget, "that God is not mocked: whatsoever a man soweth, that shall he also reap."