1. The new life.
2. Raising of the daughter of Jairus.
3. Faith
4. To whom shall we go? John 6. 6.8
5. Miracle at Cana. John 4. 46-54
6. Whatsoever a man soweth, &c Gal 6:7

~~My~~ subject is "The new life"

To very many of us the question has already been put in one form or another, "Wilt thou obediently keep God's holy will and commandments & walk in the same all the days of thy life? and the solemn response has been made, I will so do by Gods help. This is no ordinary promise; it is one that ought to be understood and appreciated by any man, who has taken or is about to take it upon himself, and one moreover 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 lookers on: + Though my Christian friend you may repent "time & again", though you always have an advocate with the father even Jesus Christ; Still every sin of yours, every fault is taken by the worldly minded, 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 stumblings a cloak for vicious indulgence and the religion of Christ, thus receives many a blow from ~~those~~ him who ~~that~~ should strengthen his cause. However wrong the worldly minded may be in squaring their own conduct by your sins; Still are they not right in expecting a consistent and holy life in the follower of Jesus Christ. + St. Paul implies as much when he exhorts Timothy in these words. "In all things shewing thyself a pattern of good works.. that he that is of the contrary parts may be

ashamed having no evil thing to say of thee". 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, & such only can know this abiding witness. Would you believe him who was leading a life of profanity or debauchery, if he declared that he was led by the Holy Spirit and that the Holy Spirit testified 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 & the truth is not in him". But whoso keepeth his word in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so 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 upon 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 —

I. Let us then inquire, what "this 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 sayings and doing his will.

We find 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, it may be, he was unconverted. He had no taste for reading the Bible. He may have 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 & return to it like the thirsty animal to the water brook. He had no love for the people of God. His heart never filled with gladness when talking with them of his Redeemer. He did not wake in the morning and commence the day by a few moments ~~holy~~ sweet communion with a Spirit, not less real because unseen. He did not seek 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 tried & much of the time succeeded in keeping death and Eternity out of his heart. Was it possible that the whole fear of death might be removed and that one might even rejoice to depart & be with Christ? So the Bible & the minister told him, but he did not believe it. He was pursuing pleasure. He loved the gay party and the lively dance better than the praying circle.

He loved the table heaped with luxurious viands better than the table of Our Lord. In very brief - He loved the world & the things of the world, and the love of his heavenly Father was not in him - Behold him by and by - He is under conviction. He discovers the misplacement of his affections - he finds no real peace. He is uneasy, restless unstable. He tries to drive away all such convictions of truth & duty. He takes especial pains to avoid Christian conversation - He is too proud to make a public exposé of himself - and redoubles his efforts to get possession for his mind & thus to shut out all thoughts of Heaven. He indulges more than ever in pleasure-seeking. courts society, avoids being alone, and seems least of any likely to become a Christian. but a friend whispers "go with me to the meeting" another draws him aside by intuition and says "your heart is troubled" go to your closet & ask for mercy - He opens his Bible & such passages as these strike his attention. "Come unto me all ye that labor & are heavy-laden & I will give you rest". and "whosoever will let him come and partake of the water of life freely". He now begins to think, he wonders at the loss of his gay heart & reckless careless deportment. The answer of conscience is; the Spirit of God is upon you - listen and obey. He soon comes to make a solemn and deep resolution, "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 & constant prayers. He reads his Bible & goes to Church and other religious meetings. He seeks and finds

a Saviour with whom to commune; the Saviour answers his petitions, grants him the presence of the Holy Spirit to intercede for him, and guide him. Christian hearts rejoice and welcome him with glad tears to the fold of Christ. The new life is begun. Is this the only conversion - the only real conversion, you ask? Must one go through with just such a process - follow on through the different stages of resistance, gloom & despair, before commencing the new life? The many hearts before me who have tasted of the rich fruit of the Holy Spirit hear answer. As different 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 self-same Spirit at work. If, at some past time, one was wholly bent on self-gratification and did all things ~~and~~ abstained from all things through love of self; if self was uppermost in the heart and the actual idol enthroned there, and now the case is changed - now the soul is filled with love to Christ so that he can say with Simon Peter, "Lord thou knowest all things, thou knowest that I love thee" - if his faith is clear, his hope firm and his life a manifestation of Charity. It is enough to know he is converted. The question is not was 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 so doing, and persevere in so doing, it is undeniable evidence that I am in Christ & he 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 & through again with its early enjoyments and tell often to your brethren what God has done for you; how that whereas, you were blind, now you see - for nothing is sweeter than to talk of One beloved, of what he has done; 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 experiences - letting "thy will and not mine be done", be ever in the heart and on the lip — But say you, the tests you have given exclude all or nearly all the Christians I ever knew from the rank of the true disciples of Christ; for who is leading such a life? Let us then look at the subject a little closely. 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 nutriments, you must feed on the milk of the word - Will you wonder if you stumble & 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, does he not totter & fall often - The parent watches him; catches him as he nears the floor and sets him on his feet, shows him how to stand, how to put one foot before another, 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 or his mother's in order to gain strength. So must the young Christian gather strength. Christ is ever watchful, never

never marries, he will set you on your feet, during give up, try again – your own tests of discipleship My friend is that you are willing & that you are trying to do the will of God.

This new life which has its birth ends its gradual development never ceases to be progressive; the Child becomes the youth – youth is followed by manhood and manhood 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 be ups and downs, though the heart be often faint and sick; though there be much weariness & vexation & discouragements at times; still the watchword is onward – We must be pressing on to our high calling; we must walk, we must run in the race – for, today we have the experience of yesterday, and tomorrow we ~~[illegible]~~ may avoid the rough ground we stumbled over today. At any two periods of time the second should show us nearer Christ than the first, for our privilege is to grow in grace & in the knowledge of our Lord and Saviour.

What leads to this new life? Repentance & faith – In all things our heavenly Father has so arranged his physical and moral world as to render man's cooperation necessary to supplying man's own wants.. God giveth the trees of the forest, but man must cut & prepare them for fuel and for building purposes – God giveth the soil but man must cultivate it. God giveth the fruits of the orchard, but man must gather them. A similar cooperation

do we find in repentance and faith. Let a man make an honest effort to repent and he will have help, and just the help he needs; let him try to believe on the Lord Jesus Christ, avenues of proof will be opened to him through which he ~~will not~~ cannot fail to recognize his blessed Master. Let us not delay on this subject, for who does not understand what is meant by repentance, or at least something about it. Few there are, who are rejecting proffered 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 death and of judgement and fewer still where the Gospel is preached who ~~have~~ do not know 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 rapidly progressive, to be open to all who will enter upon it, even to the sinner through the channels of repentance and faith towards the Lord our Saviour. Let us then make a very important inquiry, what will keep us 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 sure witnesses, by which we may know that we have passed from darkness & death unto the new life; speaking to the believers on the Son of God says: "And this is the confidence that we have in him, that if we ask anything

according to his will he heareth us, and if we know that he hear 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 let 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; then by the cheering serenity of your own heart you may draw others to your faith & practice. Despise not the means of Grace, for are they not instituted by our Lord? Prove 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 & truthful in prayer, so that you may not only have a pattern in Christ, but his living presence. So long as you do these things you are safe; you are walking before the Lord in newness of life.

The strongest motive power 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 & good will to men which effectually inclines one endued with it. to glorify God & do good to others. to be patient. to show kindness well & seek 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 puts this rich treasure in your heart if you open it before him. It is possible to love his word & his people; for the latter love grows out of the former; and is to it, as the leaf to the tree; or better perhaps flows into it, like as the streamlet into the river & thence to the Ocean. It is very possible to have the Love of God shed abroad in the heart.

Observe the mother nursing her boy. How constant is her devotion! how many long weary hours she works for him. Early & late she watches to supply his thousand little wants; in griefs she soothes, in gladness she rejoices with him: in sickness she never ceases to tend & nurse him: By slow gradations she guards him through the weak stages of childhood: She soon parts with him though her heart be breaking, for he must go away & get knowledge; with tearful eyes & trembling lips she bids him depart, be a good boy, never forget home nor his mother. After this how many times she seeks her closet and commits him to her God and prays Heaven to watch over him. — Whatever his course may be, whether he continues constant to his dear mother and the instructions of childhood or not or not, she still loves him. Yes, even if he pains her by irregular conduct, by vicious practices or by a growing coldness & 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

motive power wherever you find it. It makes men work by night & by day - it makes them brave the storm & tempest - it makes them climb mountains of trouble & descend into valleys of gloomy darkness - through unassuming and unaggressive love will conquer the world. This then is more especially the Christians motive power. It dictates words like these: "The law of the Lord is perfect converting the soul - the statutes of the Lord are right, rejoicing the hearts, the judgments of the Lord are true & righteous altogether; more to be desired are they than gold, yea, than much fine Gold; sweeter also than honey and the droppings of the honey-comb. & again. Oh! how I love thy law O, Lord it is my meditation all the day. Let us then cultivate the love of Christ; for it is not altogether easy to lead this new life. After years of disobedience, it is not easy to obey. After habits of ease and self-indulgence, it is not easy to practice active duty & self-denial. not easy to change the whole currents of the soul, to lay aside old things & clean into new. not easy to take up the cross that we have despised and bear it aloft 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 guilding and worshiping for years. Oh! no, dont think it is the easiest thing in the world to lead the new life, the life of holiness. Should you think so in the outset I would fear fatal discouragements, when the hours of trial came. As soon as you caught sight of the dark clouds boding a storm, I should fear remissness in duty, timidity of behavior, and shrinking conduct. Oh! No

never look for immediate ease. A life of holiness to a man who has been living in sinful impenitence will be hard. But do not be discouraged for all that; for you can cultivate the love of Christ. You can get accretions. This powerful impulse to duty will grow with the growth of your knowledge and strengthen with your faith.

My friends. Let us look often to our great exemplar. To Christ. Let us meet with him in the private circles, 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 get a place close by him where we can gather sentences such as these: "Blessed are they that mourn for they shall be comforted". "Blessed are ye when men shall revile you and persecute you & say all manner of evil against you falsely for my sake; for great is your reward in Heaven."

Take courage my Christian friends though your path be entangled with briars & you be walking on the flinty sharp edged rocks. God has rich blessings in store for you. The crown of life is for them that love the Lord. Herein then have we not a full answer to our inquiry. The Lord himself preserveth all them that love him. Our Saviour declares "I love them that love me — I will fill their treasures. He that loveth me shall be loved of my Father & I will love him and manifest myself to him. Then let us draw nigh unto Christ & learn of him who was meek & lowly of heart. Let us cherish his love, let us pray for it & work for it

assure them we know 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 let the Love ~~of Christ~~ be your watch word. Out of it will come union & strength. Men must 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 worship, remember that this branch is never so vigorous as when the whole tree is alive & flourishing. So meet often with those of other names, pray with them, "be together of one accord in one place". put forth your individual energies first to keep the fire burning in your own hearts and next to kindle the flame elsewhere. Are there sinners in this place? then 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 surely estimate the work you can do in a single year. You can strengthen the hands of your pastors. encourage them in their arduous & responsible duties. while at the same time you are laying up for yourselves treasures in Heaven. You have my warm sympathy in your work. I am a young man & a young Christian and I earnestly desire your prayers for me that I be a faithful soldier not only of my country but of the cross of Christ —

Luke 8 - com 41
PS. 25th

Jesus' miracle in raising the daughter of Jairus from the dead.

A ruler of the Synagogue by the name of Jairus came to our Saviour in great distress, and as soon as he saw Him he fell at his feet and besought him earnestly: saying "My little daughter lieth at the point of death & pray thee come and lay thy hands on her, that she may be healed; and she shall live". Jesus went with him. On the way thither, some persons from the ruler's house meet him & say: "Thy daughter is dead, why troublest thou the Master any farther:" But Jesus turned to the Ruler & said, "Be not afraid, only believe." He took with him three of his disciples, & went on to the rulers house, and when he came he found the friends and acquaintances piping, singing, weeping & wailing; making the customary noisy lamentation over the deceased damsel. He checked the tumults, telling them that the child was not really dead, not beyond the hope of life, but sleeping; is enjoying a temporary repose. This remark seemed to them so absurd that they treated him with scorn - But Jesus sending all away but the Father & mother, enters with them in where the child was lying - then he takes her by the hand, & saith "Damsel arise"; instantly she obeys - and walks about astonishing all who had just seen her lying in the cold embrace of death. Jesus charged them not to publish the miracle & commanded them to give her something to eat. " — This miracle, like that

respecting
~~of~~ the nobleman whose son Jesus cured of a malignant fever & sick nearly all his demonstrations of power. Shewed that Jesus' claim to the messiahship was a true one - This remarkable incident is related by three different passengers & in two different languages - It is a well attested fact, beyond the power of human skill to perform and thus it serves to convince men of the truth of of Jesus; of the truth of the Holy Gospel, and by the exact fulfillment of prophesy, it serves to corroborate the whole revelation of the will of God to men. But I have taken this occurrence because it is suggestive of Christian duty, Christian privilege & Christian Experience. Jairus went to Jesus in a time of deep distress. So must you do my friend Christian ~~do~~. Whether your ~~that~~ distress arises from ~~personal~~ pain, of mind, or pain of body, from a heart broken with a sense of sin, or from a soul wrought upon by poignant grief. Suppose a tender hearted father, himself past the meridian of life, with an only son, upon whom he has centered all his hopes + this son as a little child was kind, loving + obedient, but now grown almost to man's estate he has become bad: he has bad associates, uses bad language, indulges in licentious practices. He is really dead, or quite near to this state, dead to virtuous feeling + to

principle. Now the tears start into that father's eye. Now his heart aches! With what remorse-ful reflections he runs over the past & surveys his own sins of commission & of omission! "O my son, I have toiled for you, I have fed & clothed & educated you - and I have fondly hoped that you would be my pride & my support, while my hour glass was emptying itself of its last grains 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 Saviour. This is his bounden duty, particularly if his child's derelection is owing to his own example, or by neglect, like that of Eli of old; It is his duty to seek the Lord with all his heart. to fall at his feet, and beseech him earnestly to rescue his child; before he is beyond the the reach of assistance. And there can be no a christian father who would not count it a high privilege to find a faithful friend to go to so as to unburthen his heart & and more especially when that friend was the only one who could give relief? The Child of Jairus was lying at the point of death, beyond human aid - So is the dissolute youth, who disregards parental authority, staining his garments in the pools

of iniquity; in imminent danger of Spiritual death. He may well be said to be lying at the point of Eternal death. What a privilege, a blessed privilege then, is it not to hasten to your closet, fall on your knees & say, "I pray thee come & lay thy hands upon him, that he may be healed and live"? Perhaps like Jairus, the anxious father has found the Saviour, and is already communing with him, when, some companions meet him & say, "Why troublest thou the master further, or what is the use of your prayers? your son is beyond the reach of help, he is utterly lost to all sense of decency & self-respect." Ah, be not discouraged, kind father; it is generally darkest just before the dawn. So, 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 scoffing friends, all who gather around you to torture you with formal or pretended sympathy. Trust him, falter not one instant in your faith, He will bring forth your child from the mire. "Though he were dead yet shall he live" "Be not afraid, only believe". These comfortable words were said to Jairus the moments he heard the sad news of his daughters death. These same words have been the source of comfort to thousands upon thousands. Has death stepped into the family circle & ~~snatched~~ rudely broken a branch from the family tree, how profound are

these words of Jesus, "be not afraid, only believe". 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 successively 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 in the history of Jesus. Every one of you who is a disciple of Jesus believer needs such a text written on his heart, to impel him to reach forward continually to what is before him, to keep him up & active in Christian duty and impart to him fortitude in the midst of his outward trials & inward conflicts. — If you profess to be a follower of Christ, and Jesus can say "I have somewhat to say against thee because thou hast left thy first love" — if your religious character has become so submerged beneath an ocean of worldly cares & 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 tremble, for the master cometh in such an hour as ye think not. But if you do now tremble in view of your cold returns for his abundant mercy, if you find sin after sin

rising up before you and obstructing your path, and it makes you cast down, lest the comforter has been withdrawn from you forever; I charge you to open your heart to these sweet 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 mixed up in social life with the profane, the Sabbath breakers, the dissipated, the lovers of the world & the friends of Satan. They are exceedingly weak, pale & unpromising like the spire of grain in a patch of thistles. Entanglements, bones of dissention are thrown amongst them, so that instead of such christian love as you would look for, you find brother & sister disagreeing, each perhaps thinking the other wholly in the wrong. Backbitings are frequent. irritability of temper is common. You ever find jealousy, envy, and sometimes a spirit of revenge and malice. The ungodly say, behold your Christians! See how they quarrel. See how they hate one another! Is this what you call the Spirit of Christ?! How far have these words

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, indeed, to be afraid, they are nigh unto spiritual death - Let them wake up, singly, individually & flee 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 & put him to an open shame. They have hindered his cause, aggrieved his ministers, scattered his sheep, and led his little lambs into temptation. What can they do? Why, the first ~~other~~ thing for them to do is to ~~early~~ repent, repent! Forsake sin, & beseech the Lord Jesus to give ~~you~~ them his Spirit, to remedy the terrible ravages ~~your~~ their irregularities have occasioned - beseech him earnestly - His answer will come "Be not afraid, only believe"!

Suppose we find ourselves falling away little by little; the hour of prayer is irksome, the closet seldom visited, our love growing cold, and yet we think we desire the constant presence of the Holy Spirit, and we say we wish we had more of the fruits of that Spirit, i.e. more peace, more joy, more charity - Let us turn 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 sneer, or by the ridicule of his companions, and given up the matter till a more suitable time. My friend your 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 meet the Heavenly messenger! Tomorrow you may be beyond the hope of recovery, beyond the reach of the atonement; and then have to dwell for endless ages without God & without Christ - Come then; give the heart to Jesus, who stands by the door of the soul & says open unto me, "be not afraid only believe"

"The man who is living carelessly & thoughtlessly in sin, consciously unforgiven has reason to be full of fear. He flatters himself with every sort of contrivance. If his sophistries were written down in black & white, their palpable absurdity would strike even his dull sense, unless he covered over his meaning with a wilderness of words, as the sinner sometimes does. Undoubtedly he would like to go to heaven, if he could go there in his own way & in his own time - but this is not possible - With whom is he contending? with Christ. Whom does he expect to bring to his terms? It is God, the unchangeable God.

Let him tremble at his position. He thinks he has an acute intellect, attempts to dethrone God because he can not comprehend him, because he cannot analyze his being and lay open the mysteries God has ~~seen~~ fit not to reveal to his creatures. Let him beware how he makes free to cavil at things beyond his reach, for God is not mocked; to them 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 & doubt, for light & truth, in affliction for consolation, in sin with penitence and contrition for remission. How earnest, how loving, how encouraging, how potent the call from him who is the root & the offspring of David, the bright & the Morning Star; Come, come unto me – to this voice the Spirit & the Church unite to say Come. Let him that heareth say come, let him that is athirst come, and whosoever will let him ~~come~~ take the water of life freely. How shall we do it say you? Why believe, only believe: For God so loved the world that he gave his ~~only begotten~~ son (to die) that whosoever believeth ~~on~~ in him should not perish but have everlasting life.

We notice that Jesus charged the parents not to publish the miracle. Jesus is our example. We are in constant danger of fearing human reproach & loving human

applause. The mean fearing spirit which hinders us from owning Christ is fatal, but equally fatal is that desire for renown for every good deed we do. If we visit the sick we want the credit, if we feed the poor we are apt to take pains to have it known, and whatever 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's Spirit. The example of Jesus as well as his precepts check this disposition. Unless when necessary to subserve some important purpose 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 Saviour. He wanted to save men, not to get their applause. People who catch at anything to excuse 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 dry 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 commands of God because they are his commands whether they bring us into notice or not.

Jesus raised the damsel from the dead, but he gave her parents charge to give her food.

Let this teach us the important lesson to expect from our Saviour those things we cannot procure without him; but more particularly that he will not by extraordinary power give us the things we can procure by our own diligence. Jesus 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 he does for the spiritual body; but the sluggard's granaries are never full, neither is the human soul well replenished with gifts & graces without watchfulness & activity. (over)

Suppose an invading army should sweep over our country as a terrible enemy to the very existence of to take up the country, ~~destroying~~ carrying every thing before it; and the cry for help was rising from every quarter, till the good & the brave as in olden times started up from every hillside for the defence of their dearest interests. Now where would you place those men, who whispered that their hearts were right but gave their society, their provisions & ~~apparent~~ their entire acquiescence to the enemies of their country? They are traitors!! Such is the position of those who claim that they love Christ & yet give their society & their entire acquiescence to the enemies of Christ. Those cannot serve God & Mammon, they cannot be God's secret friend & walk before the world the base companions of his enemies! Their colors must be unfurled so that the enemy may always find out 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 miracle before us. First, that Jesus is the Lord and that his words & doings are truth. Next, that it is a duty to go to him for healing, whether your disease is of the body or of mind. 3d that it is a blessed privilege to go to Jesus with every want — and 4th that every man may derive infinite benefits from those wonder working words "Be not afraid only believe" They are full of warning so soon as a christian or sinner comes to the Lord.

Let us remember also that we are not to seek 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 idler & the sluggard.

My Friends the subject of this Lecture is Faith. I enter upon its consideration with some little reluctance, for I am afraid of not making the presentation of this theme in so clear & definite a manner as to make it useful to you, but since it is a subject of infinite practical importance let us enter upon it fearlessly, while we trust in the God of Grace for his blessing. In our use of the word and in the Holy Scriptures there are several significations for it. In determining the meaning of Faith we must carefully consider the connection where we find it. Divines have considered the subject under four different heads. The Historical, Temporary, 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 & thus got knowledge of its contents, and give a passive assent to the truths revealed, this is what you may denominate Historical faith. It is the same kind as that assent you give to the lives of Demosthenes or Cicero or Plato. You have no doubt that these men actually lived & spoke & wrote; so you may be fully persuaded that God liveth, that Christ is the Son of God, and acknowledge that he will one day be your judge; and you may accept or rather give no positive denial of the tidings brought you by his Gospel. This assent to truth is intellectual and may be connected with a heart as hard as adamant; with a soul full of selfishness or any other corruption. I once heard a young man scoffing at religion and I think comparing different religions with

a view to make them all appear equally redeemers. I then heard a man from whom considering his habits you would hardly have expected it; make this a remark, whose purport was this: "Sir, there is but one true religion & that is the religion of Jesus Christ." The man who made this remark is an habitual swearer & a drunkard & takes 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 possess this historical or intellectual faith, and have no new hearts & 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 but a lifeless principle within; so mired amongst corrupt affections & base desires as to be wholly inoperative? This is what St. James meant when he said: "Though a man say he hath faith, can faith save him?" Even so faith without works is dead." My friends if any of us are trusting to this kind of faith for salvation, this mere intellectual assent to truth. we will find it worse for support in the hour of trial, than a broken reed to the lame man. We are blind indeed & may learn a lesson even from the Devils; for saith the Apostle they believe & tremble. We passively believe, but revel in sin & do not even tremble.

Temporary faith goes a step further. It is a shadow of the true but not the true itself. If the beauties of the Gospel are presented to you, your listen 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 fall. Your faith is then of this kind it is temporary. Have remember. Our Lord said, Some (~~seeds~~ seeds) fell ~~upon~~ upon stony places where they had not much earth: & forthwith they sprung up because they had not deepness of Earth, and when the sun was up they were scorched; & because they had no root they withered away." The interpretation is: "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it, yet hath he not root in himself but dureth for a while: for when tribulation or persecution ariseth because of the word by & by he is offended."

I do not regard this as applying to those who put on religion as an outside Garment, to the liar & the hypocrite; but as the plain words of ~~Christ~~ our Lord do show, to those, who hear & believe and with much joy accede to the terms of the Gospel. who run well in prosperous times. but let these things slip just when they need them most. How easy it is for you my friends to picture to yourselves such Christians how easy to recall to mind many of your friends, who have at sometime in life joyfully embraced the religion of Christ; who for a time, had faith enough to feel the danger their associates were in. who read the Scriptures & delighted in the hours of prayer. but who have fallen from their first love, who now doubt the work of Grace in their own hearts, and are exceedingly worldly in their daily practice.

Let the critical eye as it wanders from brother to brother now settle itself & turn a searching glance within. My friends is there not stony ground here at home, in our own gardens. Is there not much seed, (ground seed) that falls upon thin soil. Examine

the fruits and you can determine - Others will do it for you if you do not for yourselves: the worldly minded are keen judges; they say with wonderful presumption & boldness that you & I are no Christians, if we fail in the proper fruits of Christian love = but it is not such that we need to fear, but fear him who says: For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit, for every tree is known by his own fruit - A good man out of the good treasure of his heart, bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart the mouth speaketh - Why call ye me Lord, Lord, & do not the things which I say? ... Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven" Let us be careful, nay more, let us be watchful & prayerful - lest ours be but a temporary faith, which lights us a few steps & then leaves us to struggle on in pitchy darkness - which gives us a temporary, butterfly existence, that ends in flimsy worthlessness - Let us have no real weight, but every wind that blows will drive us before it like the mere chaff -

Our third division is miraculous faith, or the faith of miracles - It is of this kind of faith that the Apostles possessed in the working of miracles, and that those who sought our Lord had when they were healed thereby - It was an undoubting belief in the presence, power & willingness of Christ to perform his wonderful works, which caused the Apostles to say to the Cripple, "Stand upright on thy feet", & which caused the Cripple to make the exertion necessary to leap & walk - And we may understand it to be the same

kind of faith that our Saviour speaks of to his disciples when they asked why could they not cast out devils - He showed them they lacked faith - that if they had of this but 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 & had not charity he was nothing. It is well my friends to consider all these things; it is profitable to study the subject of faith, of belief; how far it concerns us & how far it does not - how essential was this miraculous faith to the groundwork of our Christian system - but above all is it wise for every man to study ~~the~~ for himself this subject, "justifying or saving faith" - It is what we all have heard much about, but as I understand it, cannot possibly be appreciated except by experimental knowledge.
It is defined to be, "a saving grace wrought in the soul by the Spirit of God whereby we receive Christ, trust in & rely upon him & his righteousness alone for being (cleared from guilt) & for final salvation." The Apostle calls it, the substance of things hoped for, the evidence of things not seen. He also says say in another connection that faith is the gift of God.
Were you to commence the study of theology to satisfy your doubts or to remove any lurking infidelity from the mind - You might read & study the Scriptures, you might examine the evidences of Christianity, you might compare the revealed, with the religion of Experience & Nature, so far

as you understood the former ~~to~~ was able to investigate the latter. And you might arrive at some settled conviction in your mind, that ~~you~~ the Scriptures were what they claimed to be, a revelation from God to man, 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 all the time always admitted the truths you were taught in childhood or have since picked up at the church where you sometimes happened to go. And yet not have a particle of this faith. Say more, you may believe in Christ in your mind & depend Him with your lips while you deny Him in your lives. You still lack this saving faith. Suppose you have been a wicked man up to this hour, & now you begin to lead a new life & think to atone 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, no feeling of peace, no clear indications of things to come after death.

I once asked a colored man at Palatka, Fla. what he understood by faith. "Why Massa, if you will get down on your knees and ask de Lord, he will give it to you, and you will feel it right in your heart." This simple mind would sooner attain it than the giant intellect because forsooth the latter would try ~~at~~ the evidence of research & his own reason, while the former would go ~~what~~ straight to the source, like the ox to the water-brook. He would go to Jesus, who is the Author & finisher of faith, and receive in to his head & his heart a clear & affectionate

apprehension & appreciation of his Lord & Master - & the essential truths of his Gospel. We often speak of grace, the graces, the grace of God. Now to a ~~prof~~ real Christian this is plain enough; but to another man it is not. Whatever of good we receive from God since we merit nothing is a grace - but there is a positive influence exerted 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 duty or a warning of impending danger. When the heart is troubled, & the soul is vexed & torn with trials. When the conscience cuts to the quick & there is no rest for the head. Then if the face is turned to Christ, he sends the comfort grace of pardon. The storm is hushed, a calm reigns ~~and~~ the clouds have receded into the distance but they ~~look~~ environ you 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 Sun of Righteousness. This Spirit sheds abroad its holy influence where it rests. It imparts that true saving faith to the soul. Don't understand me to say that there is a process of imparting Faith from not departed from. I can know nothing of all this, but, my friends, if you have it not, & truly & sincerely desire that faith which is the warrant of Salvation, you can have it. If you do not want it & care not for it, you will most certainly not obtain it. And do not rest on false notions of security. For without faith, we are told, it is impossible to please God, for he that cometh to God must believe

that he is, & that he is the rewarder of them that diligently seek him." Now say you, tell us plainly ~~& practically~~ of your close how we can practically obtain this faith - & I can only answer as did the colored man: 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 - strive to do his will as exemplified by himself when on the earth & continue to seek, as you would for a pearl of great price that you had lost - & assure you, my friend, you will not, you cannot fail; so soon as you are in earnest & really 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 "Private Devotion" ~~to~~ where the ~~principall~~ principle selections are from the writings of Mrs Hannah More I find the following prayer for Faith: "O Eternal God, fountain of truth in whom to believe is life everlasting, let thy Grace descend with a mighty power upon my soul. Inspire me with wisdom, knowledge & humility - & so sanctify my belief in thy revelations, that my heart may be filled with hope & confidence in thy gracious promises. Restrain, O Lord, every vain imagination and bring every perverse thought into subjection to thy will, that no prejudice no motive of self interest, may interfere with my full belief in the pure & holy doctrines of Christianity. Hear me, O God, in the name of Jesus Christ. Amen."

The want of Faith is a sin. it is the sin of unbelief and its end is everlasting death. If we are without this saving grace it becomes us to use all the helps God has given us to obtain it

If we are truly anxious to make our peace with God & be reckoned among the Disciples of Christ, while we go to him as best we can humbly confessing our faults; let us remember ~~his own words~~ the words of the Apostle "If any man will do his will he shall know of the Doctrine". "He that doeth the Will of God abideth forever". Here it is then, obey the Lord, put yourselves on the side of his people, keep his commandments, and his promise is, you shall know of the Doctrine, you shall understand his teachings. He will not withhold this Faith, this Grace that is unto Life. If you have not faith in God. If you do not put your whole trust & confidence in Him, I advise, I would urge you with all my heart to meditate thoroughly upon this subject. to talk much of it manfully & practically, ever looking or striving to look unto Jesus Christ who is the Author & finisher of our saving faith. If you have faith already, continue to do the will of God & He will preserve you in the faith. If any man is willingly living in Sin I cannot see wherein he rests his assurance, wherein is his hope of Salvation I know that his good deeds do not save him if they did he would be unsaved; but where do we find authority to believe that he a man he rests in them possesses saving faith if he does not keep the commandements of God. "In this the Children of God are manifest and the Children of the Devil: whosoever doeth not righteousness is not of God".

neither he that loveth not his brother". Oh! that Christians had this active principle of Faith within their hearts more abundantly. Then would there be more labors of love. Then would be more abundant fruits of the Spirit every where. For there would be fewer prayers with the lips & more with the heart. There would be less of the man pleasing Spirit and more of the God-pleasing Spirit. It would not be with this Christian & that, what does my neighbor think & say of me? but what saith the word of God? is the action I am doing or about to do right or wrong in the sight of God. Faith in God removes the fear & power of death. For let a man truly & sincerely believe 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 grieve for himself & turn pale at every approaching danger. And methinks if he had sufficient trust in the protection of his heavenly Father. he would not be so very loth to leave his dearest friends in his hands. Let us then trust in the living God to whom we may come through Christ. — "To him gave all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins; let us be of those, of whom it is said "we are of them that believe to the saving of the soul.

"Lord... To whom shall we go? Thou hast the words of eternal life" – John 6.68

It requires not the experience of a few short years to convince a thinking man of the utter insufficiency of worldly pursuits to produce happiness. It is true that even after conviction he does not cease to make attempt after attempt to satisfy himself – but when the goal has apparently been reached and every thing moves on like a fine ship before a favorable breeze, all of a sudden something happens to upset every thing – If a good fortune has been accumulated after many years of hard toil and you have set yourself to enjoy it, a sudden pressure comes ~~upon you like~~ with the suddenness of a whirlwind and you are left homeless & helpless with, it may be a large family dependent on you for the very necessaries of life – Like a true man you may hold up your head and go to work afresh – but ~~to~~ are very careful to conceal the true state of a disappointed heart! Struggle on with unaccustomed poverty – hear the complaints of your children unused to labor, catch a glimpse now & then of your poor wife in tears – Work, work & receive scarcely enough to feed your household & keep them warm! You are miserable – It is then that the voice of your Good Saviour "whither shall I go – to whom shall I flee for refuge for peace of mind!" Then think, if you could only have a moderate

share of this world's goods, you would be contented. But if now you will trace carefully every stage of your past life. You can remember no period when everything was just according to your heart's desire.

It is, however, very natural to fly to thoughts like these. If I had money, I could supply the wants of my family. and this would make them happy & me too. So I will apply myself with all my might to lay up money. The cry of the impoverished man ~~was~~ in his extremity ~~[illegible]~~ "to whom shall I go". Satan's answer is: "Mammon! Fall down & worship me". Simple not to do anything to raise money. Make it your principal aim in life to get a competency. Our Saviour ~~[illegible]~~ on the contrary cries: "Seek first the kingdom of God & his righteousness". "Lay not up for yourselves treasures 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 Apostle's teaching is after the same character. "~~The love of money is the root of all evil~~ (1 Tim 6. 9 & 10) But they that will be rich fall into temptation & a snare and into many foolish & hurtful lusts which drown men in destruction & perdition. For the love of money is the root of all evil which while some coveted after they have erred from the faith & pierced them selves through with many sorrows." But thou O man of God flee these things; and follow after righteousness, godliness, faith, love patience & meekness!" Worldly wisdom ever looks to money not to God in Christ for as the summum bonum of life. the corner stone of power & influence. Spiritual wisdom ever looks to God in Christ as the

source of eternal power & eternal life. The man of the world points to earthly possession. The man of God points you to Christ. When we reflect upon the character of Christ, remembering that all things on the earth are absolutely his own (for the Father loveth the Son & hath given all things into his hands.) and moreover that he has in his possession eternal life (as a gift to bestow) - how clearly (apparent) is the wisdom of choosing him, instead of money, ~~apparent~~. And how short-sighted the folly of expecting (permanent) peace & comfort while reposing our trust in any earthly good.

Let us (1st) ~~now~~ consider the occasion of ~~the words of the text~~ (these words of Christ) - so as (better) to appreciate their significance. Jesus had just before their utterance (by Peter) spoken some remarkable truths - such as "I am the living bread" "I am the bread of life" "Except ye eat the flesh of the ~~Son~~ of man & drink his blood ye have no life in you" - He declared that this bread came down from Heaven - & intimated that he would ascend up into Heaven whence he had come. Some of these sayings troubled his disciples (who were living in the letter & not the spirit) so that they murmured - and said, "This is a hard saying, who can hear it?" He understood their unbelief, and explained that his words had a spiritual meaning - But knowing beforehand that some of them would not be satisfied - he said, "but there are some of you that believe not..... Therefore said I unto you that no man can come unto me except it were given unto him of my father". From that time many of his disciples went back & 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 more particularly that he exposed the true state of their hearts & 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". Men are troubled now a days in the same manner. They willingly walk with the disciples of Christ so long as ~~so long~~ as their worldly prosperity is promoted, but if their hypocrisy is exposed they are offended, they fancy themselves abused & 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? Thou hast the words of Eternal life".

The answer of Peter is a strong negative, stronger than if he had said no. Lord, we will not go away. Since thou hast ~~Eternal~~ the words of Eternal life. It is as if he already apprehended the miserable refuges of lies to which men are prone to resort. as if he had already sought in every other way to satisfy the hunger of his soul and learned that there was no hope, no peace out of Christ. In worldly success at the very best, supposing he had everything a viciated heart could crave. he saw that it would end when 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 reply shows this. Eternal life is no where else to be found. "For thou hast the words of Eternal life" His words display that Spiritual discernment that comes from God only. Though doubtless he had not that full

measure of the Holy Ghost, that all the disciples were to have when the Spirit of truth, the wonderful Comforter should come upon them. Yet he did know what the natural man cannot know, viz: that Jesus Christ has the words of Eternal life. It is true that Peter may not then have understood the full import of what he said; still there is a peculiar earnestness in his manner of speaking & especially so in the saying immediately following. He declares, "And we believe and are sure that thou art that Christ the Son of the Living God".

But after all this display of true wisdom, this clear acknowledgement of Christ & strong assertion 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 severely reproved by his Master - as when Jesus said to him, Get thee behind me Satan, for thou savorest not 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 "Many that are first shall be last, & the last shall be first." And again when he took the sword & cut off Malchus' ear, & worse than all, when he forsook Jesus at his apprehension - and formally denied all knowledge of that blessed Master, whom he had claimed to love so much. But we read that when Jesus turned & looked on him, "Peter remembered the word of the Lord how he had said unto him before the cock crow thou shalt deny me thrice. & Peter went out & wept bitterly." "To whom could

he then go? Did he not, in these times of trial & trouble 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 lessons - 1st

We learn what many men are slow to admit; that Christ has "the words of Eternal life" - They are not the apostles', not the ministers', not chance phrases picked up here & there, not the deductions 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 truths as these: Verily, Verily I say unto you "He that believeth on me hath everlasting life". I am 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 & not die". Such words as he ever spoke from the time he first reasoned with the Doctors & wise men in the temple till he ascended into Heaven from the top of Mount Olivet. # We read that life & immortality were brought to light by Christ through the Gospel - Take from the Gospel the blessed words of Christ & how much would be left us? The way of salvation would be as dark & uncertain 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 we to prize these words of Jesus? How diligent we should be to understand their meaning & to treasure them in our memories. Nay more; how earnestly we should pray to Him who has the importation of such words to enable us to incorporate them into our very being - that we may live by them amongst men & die by them when called hence; and hold them firm when called to judgement 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 own home - But let not the very facilities of our age & our country be a savour of death to us, in making us undervalue those divine words which have cost so much: even the unparalleled sufferings & ignominious death of the Lord of Glory. Many a disciple too of Jesus has had to die in attestation of them - and much blood has been spilt & the bitterest of persecutions endured to purchase for us the free use of these Holy words. Let us then make much of them - and allow no other words however full of interest, however eloquent, however commended, to supplant them. The words of Eternal life are Christ's bequest to his children. No priesthood can monopolize them - no human theory shut up men's minds from their reception without the perpetration of great pride or the possession of great blindness. My friends do you cherish these words? Do you ponder them daily &

weekly, particularly on the sabbath day, when all your business thoughts should be laid aside? Mother do you prize them & teach them to your children? Father do you have them constantly ready for reproof & instruction - Sister & brother do you use them for the promotion of cheer & comfort - ~~for~~ union & love? They are very profitable for every holy relation that God has established - whether that relation be between man & man or between himself & his human creatures -

II. Now turning to the conduct of Peter - which differed so materially from what he had promised - we find in it a portraiture of ourselves & our churches - We know & declare that Jesus has the words of Eternal life - We point - to Christ as the way, the truth & the life - & call upon sinners to give up every other dependence - and yet - we yield to temptations & fall into snares - Some deny Christ positively, professing his name & his sabbaths, ~~& his lands~~ and declaring that they know him not - Some own him with their lips while their hearts are far from him - These deny him in their business affairs and are like a sly wolf at the gate of the fold, they prevent those who otherwise would from entering. Some start forth with great vigor & confidence & the whole church seems to feel the impulse of their spirit - but by & by their lifeless, joyless souls give a practical denial of the Lord that bought them - It is the same with churches as with individuals - How warm at times in their testimonials of love to Christ - "Lord, to whom

Shall we go. Thou hast the words of Eternal life"—
Such is the burden of their speech at times when the presence & influence of Christ is marked — but how soon is it altogether different — How reluctant to meet for prayer — How ~~close~~ illiberal in the support of the means of Grace! How few at the table of our Lord. How empty is the house of God! These are some of the ways in which Churches deny their Lord — fleeing to the world for relief & enjoyment? Oh, that all our Churches might feel as Peter did at the trial of Christ; that he is turning & looking 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 course partakes of the character of its individual members. If many of them deny Christ continually by inconsistency & folly — that Church is unblessed & the sin of denial rests upon her.

If in any public institution even comparatively few of its members are guilty of public robbery & remain unexpelled — the taint touches the whole body — So it is in a church only to a worse degree — the taint of hypocrisy, of inconsistency, of worldliness, of covetousness, of treachery of all sin in fact adheres to the whole — unless the Church like Peter is diligent to repent & purge away its drop.

Now in application let me ask those who are on the declivity of life, where they have reposed their trust – in the world & in the things of the world, or in Christ? If in the world are you satisfied with its awards? It has claimed your devotion and paid you in its pleasures & follies and often in early life enticed you by many a glittering promise which it has not & cannot fulfill. Are you contented with the issue? Do 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 embitter your first life – Still I repeat the question in view of death & eternity will you go to the world & such votaries for counsel? and not rather raise the cry, "Lord to whom shall we go? Thou hast the words of eternal life". If you do already go to Christ & rest in him, happy, thrice happy are you! If you have once given him your heart & like Peter through cowardice and fear deny him – Ask yourselves if his eye is not upon you & let your hearts cry out. "Lord to whom shall we go" "Thou hast 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 & strength - They are heaping up their goods, building houses & stores, busy from daybreak till midnight, without taking proper rest ~~for~~ of body or mind. Very few of you seem to realize that you are only the stewards of Christ. You seem possessed with a kind of mania to worry your souls over losses & gains and wear out your ~~bodies~~ lives with temporal cares ~~& alone~~ - Pause, men of business - It 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 fruits of your labor, a proper portion of your money & the supreme 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 else should you go! "He has the words of Eternal life".

My young friends I ask you also to go to Christ who alone has the words of life - There are gods many & lords many. Our corrupt youth demonstrate that a large ~~portion~~ class of our people are but little removed from the heathen - There is plenty ~~of~~ idolatry - You can worship at any false shrine you please, but you jeopard your soul - There are pleasures & enticements in the company of the wicked but they will corrupt & destroy you - There is no safety with them, no true joy even 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 vitalize those words within your soul, so that they shall afford

you peace & comfort on earth; a clear passport at death; a certain acquittal at the Judgement, and unutterable and unceasing joy in Heaven above.

If you are already the Lord's, Oh, go to none else for direction - for he alone has the words of Eternal life.

Let this subject come home to you & help you to study diligently the words of Christ & constantly to put your entire dependence upon him -

Delivered Campbellite Chapel Feb. 6 1859 (Sunday evening)

The 2nd Miracle of Jesus at Cana
4th of John from 46 to 54

1

After Jesus had made a beginning of his public miracles at Cana of Galilee, where he, being present at a wedding turned the water into wine; He went up to Jerusalem to the feast of the Passover, where it seems he continued his ministry, 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 this country near a city called Sychar you will remember Jesus rested by Jacob's well. Here he had that remarkable conversation with the woman of Samaria. Now he continueth his journey into Galilee, where he was well received; for he had begun his miracles here and many had also witnessed 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 & this one soon after that event. I have sketched this history in brief to show that there was much time intervening between the first & second visit to Cana, and that the second miracle which he did here, was not actually the second one that he performed. Now I wish to meditate for a

short time on this miracle and see what instruction we can draw from it.

A nobleman, an officer of the king's court, an attacher of Herod Antipas, tetrarch of Galilee, dwelling at Capernaum, hearing that Jesus had come into Galilee went to him and besought him that he would come down and heal his son; for he was at the point of death. We are told that Jesus said unto him "Except ye see signs and wonders ye will not believe". The nobleman said, Sir 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. As he neared his home his servants met him saying "Thy son liveth." Then he inquires at what hour did he begin to mend. They answer, at the seventh hour yesterday the fever left him. So the father knew it was the same hour in which Jesus had said unto him, "Thy son liveth: and himself believed and his whole house."

This miracle had the same general end in view as the others that Jesus performed. It convinced men that he was what he claimed to be, the Messiah, the Christ, the Son of God, the Blessed Saviour; for no man could be a liar or a deceiver and perform what he did. At a particular hour 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 speaks three words "Thy son liveth". At that very time in the far off town the fever leaves the young man and he begins to mend. The family know that there was no deception practised upon them and they unhesitatingly believe in Jesus. John, the beloved disciple of our

Lord has put this unvarnished 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 guilty cavilling blind our eyes — we must admit that Jesus Christ acted truth & spoke truth and that he was is and will be, the only begotten Son of God 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 & heal his son. Now if Jesus was was on the earth in his body & should come into the State of New York, I doubt not many noble fathers would rush to meet him & beseech him to heal their children who might be hopelessly sick; and our blessed Lord, who turned not away from the poor or the afflicted whose humanity & sympathy exceeded that of his purest disciple, would no doubt, ~~have sped~~ speed words of healing & of comfort to the sufferers homes; 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 it is that you can go to meet him now. Has disease begun to prey upon the frame of a beloved son? From the midst of active life & roseate health has he been quickly laid on a aching bed? Is his beauty gone & his strength weakness? Is he, day by day wasting, wasting away, till the dread truth he will die begins to be whispered in your ear? Ah, Jesus is in this country, in this State, nay better, he is in this very town; start to meet him, to seek him, find Him, he will come in and sup with you. Your case is parallel to that of the nobleman. Jesus did not go down with him to his house; but now his promise is to him that loveth him & therefore keepeth

his words." My Father will love him, and we will come unto him, and make our abode with him.

The nobleman sought for a temporal blessing and obtained it though not in just the manner he desired, not in the way he urged.

We may also now go to Jesus for temporal good; 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 best good. But how prone is man, either by his words or in his secret thoughts, to prescribe the manner and the time in which Jesus is to grant his requests. Jesus did not go down to the house of the nobleman, but he did better for him. He shewed him that behold his lurking infidelity, notwithstanding he had sought him. He must believe in Christ's divinity - His divine Spirit could reach his son though miles intervened. Under like circumstances the centurion said; "I am not worthy that thou shouldst enter under my roof. Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed". Had Jesus gone with the nobleman & taken his son by the hand & raised him up; he might have thought Jesus a great prophet favored of God; but Jesus's course was calculated to leave a deeper, a truer impression of the inherent power in himself who was the begotten son of God.

So it is with us my friends. Does Jesus seem to delay answering our petitions, or grant them in a way that we did not ask; let us know, that he purposes something better for us or purposes to give unto our real necessities in a way far better than we imagine. Provided we go in earnest to Jesus as did the nobleman, yet we may be ignorant of the

true character of Jesus or have but a partial, a half & half kind of belief in him - then will he find it necessary it may be, for our best good to withhold now, what he will grant by & by 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 every human means. So we need not delay - It's a son whose spirit is infected with the terrible, the corroding, the deadening leprosy - master ~~thou~~ disciple of Jesus to thy Master & beseech him to heal him. Is it too much that Jesus requires that the son should look towards and believe that Jesus has the power and the will to heal him?

In this 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 Saviour of man is ever alert to give aid to the helpless. One trouble ~~seems to be~~ ignorance is in the way some a sad thought it is, the vile sinner, so full of corruption, out of whose mouth flows cursing and bitterness, knows not, or seems not to be conscious of the infection that is preying upon him, near unto spiritual death, near unto a complete ~~lingering~~ terrible death ~~xxxx~~, which has beyond it a more terrible, never ending vitality - the sinner is apparently as unconscious of danger as an innocent sleeping babe in a burning house. Is it wonderful that God thunders at his heart strings; that he snatches one by one his idols from him! - Oh! how can we warn the perishing sinner to go unto Christ & beseech

him to come unto him & heal him of his leprosy? But Jesus said, Ye will not believe except ye see signs and wonders. So it is now. The sinner says none are healed - Christ has not cured one man - I never saw one really ~~good~~ unselfish man. Shew me a good pure Christian and I will believe. How miserably is the sinner deceived. He is expecting absolute perfection in man, who has but a weak body and often being weak, depending spirit when ~~healed~~ cured of all his ~~infirmities~~ iniquities. But let me, as a stranger who have been to the physician, who have been to Jesus, let me tell the sinner, that Jesus may have left me in my weakness for my good, but cleaving to Him then am I strong - and when ~~his~~ the sinners eye shall grow dim, if he persevers to reject the aid of Jesus to the lost, then shall mine brighten with life - when he is drinking the dregs of the fiery cup of the pleasures of his misspent ~~life~~ days; then will my cup of feelings and sorrows, be sweetened by Him, whose eye never slumbers nor sleeps. Go to Jesus, thyself and he will heal thee of all thy spiritual infirmities. The nobleman went to him to ask him to relieve 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 heal 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 & his giving, the means of gracious good to your soul, as well as to the souls that are knit to yours in the different relationships of life. Take the humblest man in this

community who is a sinner, consciously estranged from his God. Let him have a babe that he loves, & brought to the border of the Grave. Let him feel that God is afflicting him for his sins, as David did. Suppose he tremblingly seeks his closet and asks Jesus to spare his Child. Before he went to his closet, he dimly recognized the power & character of Christ, as did the nobleman when he journeyed from Capernaum to Cana. But he has now done what no man has ever done without a blessing. He has gone to Jesus sincerely. Jesus answers his prayer: while he is on his knees pleading for his babe, the child begins to mend, and so does the father, he believes. He believes in Jesus, as his personal friend his personal Saviour. His eyes are opened. his lips unsealed — he thanks God for his goodness, and wonders at his former blindness. He pleads the cause of Jesus. His wife & his children and his servants hear something clearly about the blessed Saviour. The word of God is read. the voice of prayer is raised. The neighbors behold the change. Old companions in wickedness are shaken. They first wonder, then tempt him and not being able to reclaim him to vice, they set themselves busily to abuse him — but some of them are convicted & brought to truth — for they perceive what Jesus has done for him. This is the that the slightest providence of God is turned to account for the Good of his creatures — but it should be noticed & remembered that the same providence is a savor of death unto death to the obstinate rejecters of truth, for in their wilful blindness, they see, in a sick person healed, or a leprous sore cleansed, only weak effeminacy or positive hypocrisy — So they conduct themselves more & more hopelessly into the interminable mazes of sin — thus Satan is enabled more & more securely to ensnare them.

When Jesus was among men no man was so poor that he would not visit him, no woman so depraved that he would abandon her, and no child so small that he would not notice him. He was then & ever has been the friend of the lowly, the forsaken, the wretched. When we see this and remember what he said to the ambitious disciples; that he that would be first among them must become the servant of all. When also we call to mind, that he said that it is easier for the Camel to go through the needle's eye than for the rich man to enter into the Kingdom of Heaven, we are apt to get a false view of the character of Christ and think that his religion has no home in the bosom of those whom their fellow men have crowned with worldly honor. I admit that it is too much the case that such are often self-absorbed, ambitious, pretentious, deceivers, corrupters, courtiers, loving the praise of men more than the praise of God: But, as in this case, the nobleman of the Kings court went forth to meet Jesus to ask a gift of him and returned believing in the Lord; so are the promises of Christ's Gospel open to men in the higher walks of life at the present day. Neither the rich nor the great are excluded from Heaven but they cannot come in the rich trusting in their riches, nor the great trusting in their greatness. We must remember what the Gospel inculcates, that God is no respecter of persons. Between the highest of Earth's dignitaries & the poorest of Earth's peasants the expanse is infinitely small before the infinite God: And the more clearly will this appear when we remember that God

judges not as man judges - when we recall, that he loveth the broken and the contrite hearts; that he upholdeth the faithful, and records in the book of life the names of the humble, the penitents, the believing. The mere accidents of wealth does not constitute the rich according to the Scriptures in all cases - the rich man is like him, who had his good things in life, and suffered Lazarus to lie unfed for in the dust at his gate, afflicted with poverty & disease. Even the dumb dogs were more compassionate than their master; Another instance of the rich man is that of him who was giving himself much complaisant congratulation, because he had laid up much goods for many years; and was thinking of pulling down his store houses & building greater.
But the man of great influence or great wealth, who sees plainly that he is but a steward of Jesus must feel the weight of the responsibility press upon him, and may be considered like the man who had the ten talents committed to him. If he is faithful the Lord at his coming will give him still more in trust. But is is confessed that his temptations are great, his dangers great & in proportion to the greatness of his means of influence; so that Jesus has said, lay not up for yourselves treasures upon earth, where moth & rust corrupt, where thieves break through & steal, but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.
Now in conclusion, let me 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 never successfully contradicted - that a nobleman met Jesus at Cana of Galilee and besought him to go down to Capernaum and heal his son who was sick unto death - that Jesus said thy son liveth, and that instant the fever left the son - and the inference is that Jesus is of God and that what he says of himself must be true -

2nd The example of the nobleman in going to Jesus & beseeching him to heal his son, is a warrant for us to go to him and the result of his going shows us we may expect from him - both temporal & spiritual good -

3d - We must remember not to prescribe the method of bestowment - Jesus who knoweth all things & what is best for us will take care of the time and the manner of giving

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

5th Consider our unbelief as evinced in our desiring signs & wonders —

6th Consider how Jesus giveth far more as well as far better than we ask him

& Lastly - that the Rich & the Great of earth are not necessarily excluded from his favors or from Heaven — unless they forget or disavow their Stewardship.

In this miracle we find strong grounds of faith and much instruction & encouragements. Let us then my friends now resolve that we will go to Jesus in every affliction and put our trust in him amid all the temptations & trials of life. We shall be safe in his hands - He will never deceive us, nor make us afraid, if we will only believe on him - Christian hasten to him, he is your brother, your loving Saviour - Sinner, hasten to him, he has the words of Eternal life -

Gal. 6-7 Whatsoever a man soweth, that shall he also reap.

If you should go forth into the fields in seed time and find a man sowing something on a piece of land that had been carefully (dressed) ploughed & harrowed — and you say to him Sir, what are you sowing? He replies I am sowing the seeds of weeds & thistles: Would you not exclaim in astonishment, ~~Are you not~~ the seed of weeds & thistles! The man must be beside himself crazy or an idiot! Your opinion of him would be confirmed if he proceeded to ~~convince~~ assure you that he expected from that field in the Autumn a large harvest of the finest wheat. None but the demented in this way mistake the operations of God in nature. In simple faith with almost a feeling of assurance the farmer prepares his choicest corn, imbeds it in the soil and welcomes the springing plant & guards it against every intrusion. For corn he receives corn, an hundredfold increased in the harvest.

But the Apostle did not state this simple, well-known fact to induce men to sow wheat for a harvest of wheat, and barley for barley. For these things which appertain to bodily wants men are diligent to ascertain. So much wiser often are the children of this world than the children of light. He stated it evidently with a direct spiritual reference; with regard to the desires & affections of the soul.

"Be not deceived: God is not mocked: for whatsoever a man soweth

that shall he also reap." This is a glorious fact, my friends, to him whose affections are centered in Christ & whose desires are checked & regulated by ~~that~~ love for Him. But it must be a terrible truth to him whose affections are centered in the things of the world, and whose desires are unrestrained by love for Christ.

Let us dwell for a short time upon this sowing & reaping and see if I am borne out in the statements I have just made. ~~Take any desire of the heart, as that of possession. At first it is simple, it is satisfied with its own. Soon to it.~~ Consider the heart as the field, and let a seed called the desire of wealth find its way there. Soon the desire is partially gratified. Moderate wealth is accumulated. but the desire has not ceased & allowed the heart to enjoy its possession. no, the harvest is a greater desire of acquisition than before. And during this harvest the seeds are scattered over a soil already prepared for them. and each succeeding harvest swells up the granaries of the soul with renewed & increasing desires for wealth. the final reaping is that of clutching, insatiable longings for gold. It ~~has been often~~ may be personified in a miserable victim with haggard face & eager & frightened looks counting over his useless piles of money. The poor miser is pitied & detested. and yet, he has only reaped what he began & continued to sow; he planted the seeds of avarice & avarice is his reward.

Let the seed be a profane thought. the word cannot at first rise to the lips. but harbor the thought, allow it to be impressed on the soul. Soon an abundance of profane thoughts spring up. & almost before you are aware of the fact. you can blaspheme that name that is above every name, and curse with the

proud fearlessness of a fool. Remember, O Miserable sinner. "God is not mocked: for whatsoever thou sowest that shalt thou also reap." Sow the seeds of profanity and the harvest is profanity swollen into hideous dimensions. It is cursing & bitterness.

Take the desire 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 feelings of friendship they are spoken of. How sweet & savory is the scent of their fame. Open the heart to the desire for all this, put forth strong effort. You are sowing the seeds of an unhallowed ambition and an unhallowed ambition will be your reward. When the hypocrites in the synagogues & in the streets gave alms to the poor they sounded a trumpet before them that they might have glory of men. Jesus said verily I say unto you. They have their reward. So by much labor & the prostitution of God's noble gifts to us we may win the applause of men, but what a dreadful price we pay, if we forfeit the praise of God and are filled with burnings & longings which the transient praises of our fellow men cannot allay. But if we sow the seed & nourish the plant of unholy ambition. What can we look for but a harvest of ambition overleaping all bounds, carrying with it deceit, falsehood, bribery, intemperance & infidelity. For these latter always grow in the same soil with ambition when it is unrestrained & undirected by love to God.

Sow the seeds of revenge. An individual has wronged you. You notice that he secretly whispers calumny. The indifferent leave

you and your friends grow cool & cautious in your presence. You scent the enemy. Your heart begins to hate — you cherish your passion; your injuries are magnified in your own eyes. Soon you plan methods of resentment. 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 strewed & allowed to spring up. The same principle extends to a community of souls. You suspect others; you are suspected in return. You harbor resentment towards your luke warm friends, & they return you fourfold. You throw out words of bitterness and bitter words come back. You lay awake to plot revenge. Already you have stirred up others to the same conduct. In this way the abundant harvest is reproduced.

Whencem the seeds of crime are sown in never so small quantities. Crime is the substance of the harvest. Theft demands secrecy; secrecy demands falsehood. and falsehood never stands alone. Whatever seed of immorality gets a hold in the heart of a man. it expands. it sprouts, its springs forth. it widens its branches & deepens its roots. it is no longer a seed but a corrupt tree and bears corrupt fruit. and the fruit is immorality.

The reverse is equally true. good seed in good soil under the Divine direction produces a harvest of good seed. One proper desire begets ~~another~~ others and the soul is replenished with good desires. Our blessed Lord has marked the necessity of the good soil in his parable of the sower. This is as true when we apply the ~~thought~~ metaphor to the individual heart, 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 an hundred fold, some sixty fold & some thirty fold.

My friends, to some extent is the reality of reaping what we sow felt in the present life. The seeds of knowledge often give a harvest of knowledge; the seeds of truth often generally afford 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 crowds through your mind each of which produces a full grown tree of thoughts 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 you had sown them to the Spirit and the Spirit had nourished them & directed their growth - how enrapturing must be your delights in the Grand harvests of Heaven - to be filled with thoughts pure & holy without any selfish admixture - to have them tinged with glory from the Blessed Sun of righteousness and reflect back love for love & joy for joy - Such may we anticipate to reap in Heaven if we faint not.

We are full of imperfections and short-sightedness and when we attempt to do a good action. our motives may be misconstrued, or misrepresented; and the results we aimed at & strove for 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 friends and acquaintance to the same glorious banquet of love? The new-born disciple selects a friend who is evidently out of Christ - He entreats him - he expostulates with him - He lays open his own heart & shows how Jesus has opened his own ~~heart~~ eyes. He points to Christ. He earnestly portrays the love & beauty & strength & constancy of this Redeemer - He prays to God for him in secret. The man is almost constrained to give his heart to Jesus. but he stops, hesitates, seems to be counting the cost, and then turns back to his old habits & feelings, and openly denounces the only true wisdom he ever displayed, as utter folly. The poor Christian seems to have sown good seed, but to no purpose, for the harvest is a blight.

Oh, no, if that seed had been sown to the Spirit, your reward is sure. Are you not humbled by failures? Does not sorrow fill your heart when God does not seem to answer your prayers? The seed then is already bearing fruit. You must be humble. When Jesus ~~had~~ on one occasion ascended up into a mountain & sat down to teach his disciples, his first words were; "Blessed are the poor in spirit, for theirs is the kingdom of Heaven" and his next were, "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 cause to grow & mature the seed lodged therein.

What we may have regarded as good seed may

not have been good at all. Instead of sowing to the Spirit we may have been sowing to ourselves, with a view to our own aggrandizement. We must bear this truth clearly in mind, if we sow to ourselves, 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 hopefully to every chastisement. For whom he loveth he chasteneth & scourgeth every son he receiveth. You labor for a child, you are repaid with ingratitude & misbehaviour. You do a favor for a brother or sister, they mock you for it & may be injure you badly. You give your confidence to a man of apparent honesty, he betrays & deceives you. Had you done these things, looking wholly to the Lord for your reward, Bitter disappointment would not press her heel upon your heart. Let us then my friends endeavor ~~then~~ to trust all our good works to the Lord and remember the sweet words of promise. He that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing for in due season we shall reap if we faint not. The ~~time~~ ~~harvest~~. The sure harvest is in the future world.

To those who have not the abiding presence of God's Spirit how can they sow to the Spirit? Suppose they could scatter good seed. would it not fall on hard soil where it could not grow. or on ledgy soil where there ~~was~~ is no depth of earth; or among brambles & thorns where the strength

of the soil is wasted? My friend if you are not a true follower of Christ - you are not very likely to sow to the Spirit. Have you ever well considered the subject of punishment after death? a punishment which is figurally there "The worm that dieth not & the fire that is not quenched"? Need we in accordance with the character of God as set forth in Scripture regard this as an exception to the words we are considering? I think not. An Author says, on this subject, if the thing sown be sinfulness, and of the thing reaped be punishment, then the punishment, after all, must be sinfulness. He proceeds to illustrate this in these words: "It were comparatively easy little to say of an individual who sells himself to work evil and carries it with a single hand and brazen front against the Lord of the whole Earth that he shuts himself up to a certain & definite destruction. The thrilling truth is, that in working iniquity he sows for himself anguish. He gives not way to a new desire, he allows not a fresh victory to lust without multiplying the amount of final torment. By every excursion of passion, and by every indulgence of an unhallowed craving, and by all the misdoings of a hardened or dissolute life he may be literally said to pour into the granaries of his future destiny the goads & stings which shall madden his spirit. ---- He "sows to the flesh" by pampering the lusts of the flesh; and he "reaps of the flesh", when these pampered lusts with fresh cravings ~~and~~ demand of him fresh gratifications." I once met an old man who had been

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 from which you can get no ~~relief~~ relief from. And such must be the case with those who contribute to sow to the flesh here. They are full of sinfulness. they are themselves lighting the fires of quenchless torture.

~~(The application I would make is this)~~. Christians the words are for you. go forth & sow your seed of truth. God will help & direct you. receive in meekness & submission whatever he shall send. Bear whatever burdens the infirmities or the malice of others may occasion you with all the fortitude you can command. rejoice in prosperity & hope on in adversity. for "whatsoever a man soweth that shall he also reap". in the words of the context let me say: "as we have therefore opportunity let us do good unto all men especially ~~unto~~ unto them who are of the household of faith."

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