

Jan. 3. 1869

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MANUFACTURERS



G.H. Bowen.

Diary of Rev. George H. Bowen. v.3

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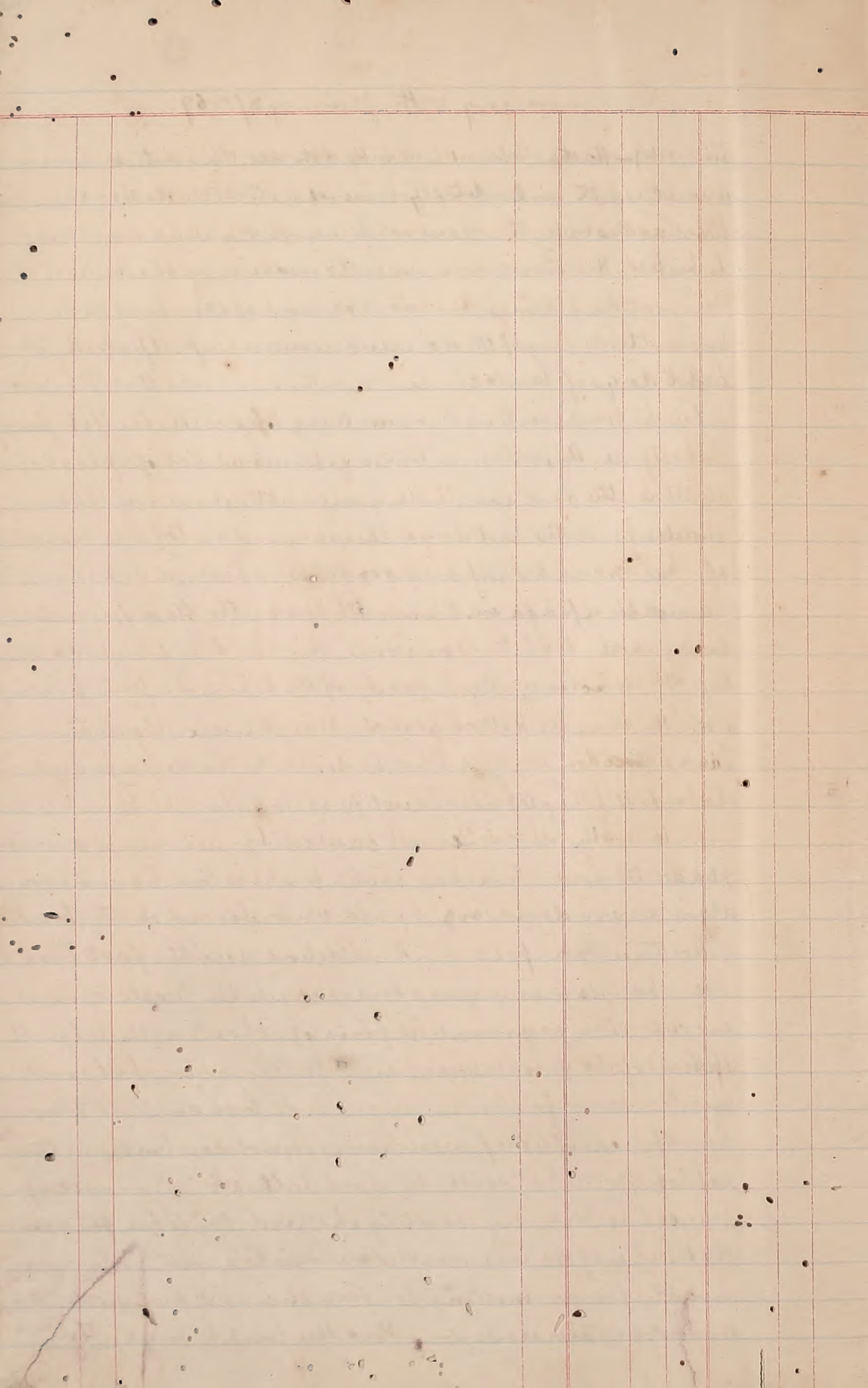


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Commencing with January 3/1869

Jan 3, 1869—He that bids us love him with all the heart, soul, mind & strength undoubtedly loves us with all the heart, soul, mind and strength. He does not demand what he is not ready to bestow. His commandment is the measure of his love. Oh that I may not keep any of this love divine out of the world this year, by shutting any of the doors and windows of selfishness. Had eight days of headache last month. I am told that the use of white paper in writing has something to do with it. Perhaps so, I shall see. Have been visiting a good many sick of late—in fact all thro' the last year. Mr. Glover's little child was taken suddenly ill the last day of the year, and its life was despaired of; but God in his infinite goodness, in answer to prayer, raised her up again. During the last year these friends of mine died: Dr. W^m Somerville, Rev. Mr. Bardsley, Mrs. Annley, Dr. Macolise, Mrs. Baillie, Mrs. Simons, bapt. Macdonald, Mr. Minger, Mrs. Butcher, Mrs. Feivoux, Mrs. Diver, bapt. Farn, Mr. Skinner, Gen. Shortbude.— Mr. Dokley's son drowned last month. May the Lord sanctify it to him.

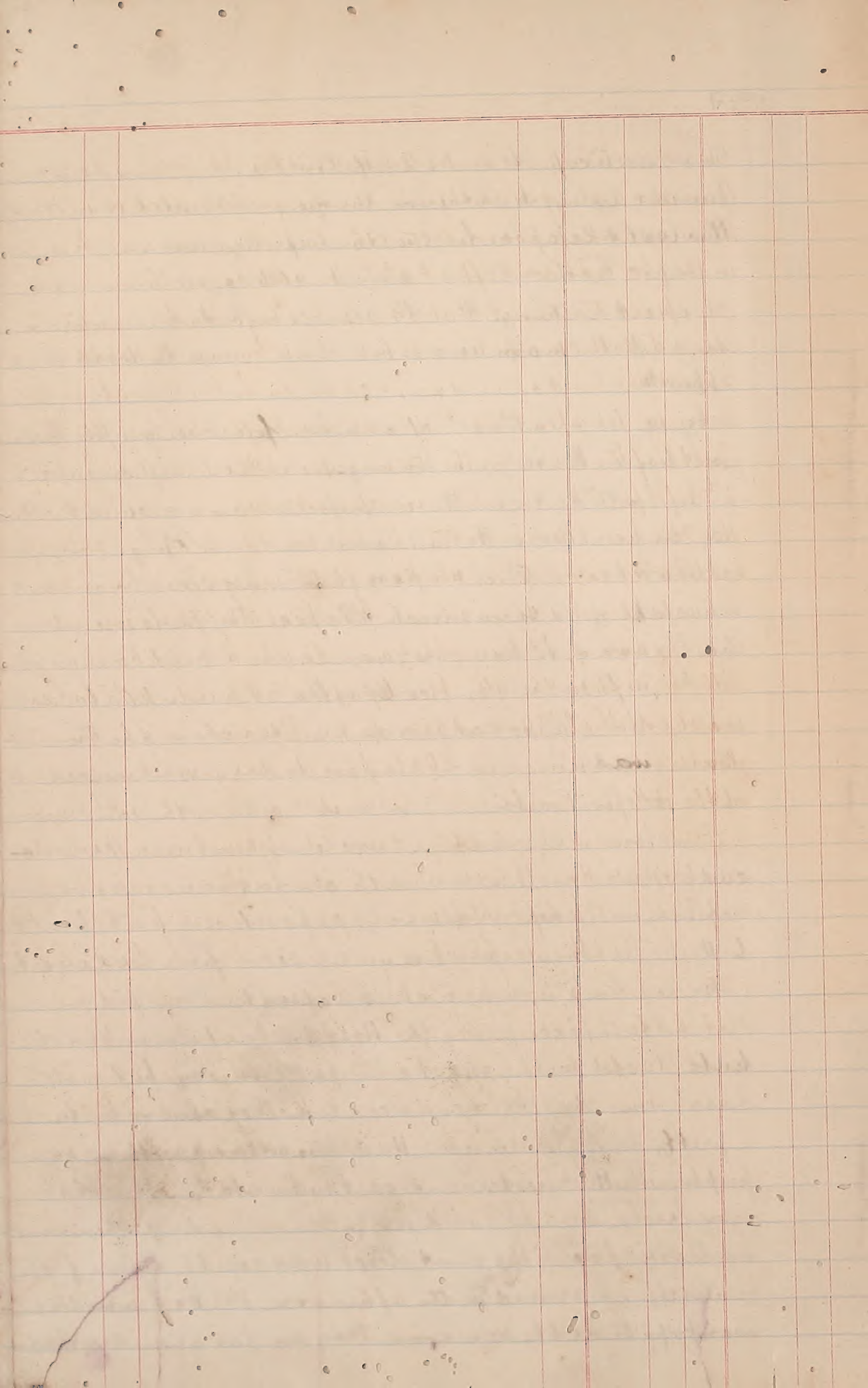
— 10 My headaches were caused by neuralgia, and it pleased the Lord Thursday night to show me how this neuralgia was induced, viz. by cold water poured on the head. Since then I am free. — Dr. Mackod uses the fact that I have been so many years preaching to the people without success as an argument in favor of schools as the proper sphere of the missionary; and Mr. Ferguson of Chamba uses the same fact as an argument to show that the ordinary mode of life of missionaries is not contrary to the will of God. What saith the Lord to this? — Our week of prayer has been very scantily observed. One to ken for good is that seven of us, missionaries & ministers, yesterday began a weekly prayer-meeting for ourselves and our work. May the Lord sustain us in it. — Mr. & Mrs. Joseph Taylor, the



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the missionary, Col. and Mrs Halliday, Mr. H. Brodward, all friends, left yesterday for Europe. - Attended 13 meetings this last week. The Lord is wonderfully near me and manifest. Without him I can do nothing, not even write this word nothing. He with all his perfections is between me and it. Omnipotence is between me and the word that I speak.

Feb. 14. 1869. on the 22nd of January I left Bombay for Sholapoor to join Mr. Hazen in touring. We went to Bijapoor 60 miles South and saw the magnificent remains of that old city. We preached in the villages where we stopt, at Bijapoor & at Sholapoor. Left Sholapoor for Bijapoor Jan. 28th. Spent the middle of the day at Wudukhala on the Secna, - under a tree. Preached to half a dozen near the temple. Went on to Thakli in the evening, - banks of the Bhima, - tents pitched under a tree. Mr Hazen preached next morning in the Maharnadi. I could find no people in the village and spoke to a few outside. Spent most of the 29th here. Went on to Bala wali. Started next morning just as a cavalcade 740 camels laden with grain & bales of goods arrived, and stopt in the field opposite our tents. Went on to Hortee, when we pitched under some fine trees, close to a Hindoo temple, near a stream of water. We staid here on the Sabbath, occupying the temple about as much as the tents. An old temple, partially fallen down, but with two shrines still kept consecrated. Preached in Hortee to a pretty large audience. Had two services with our own people (Mr Hazen's servants cart man etc.). Left Feb. 1st very early, breakfasted at _____, and then went on to Bijapoor. The great dome was visible some fifteen miles off. We arrived in the afternoon. Mr. Hazen immediately went off to see the remains. They are far grander than

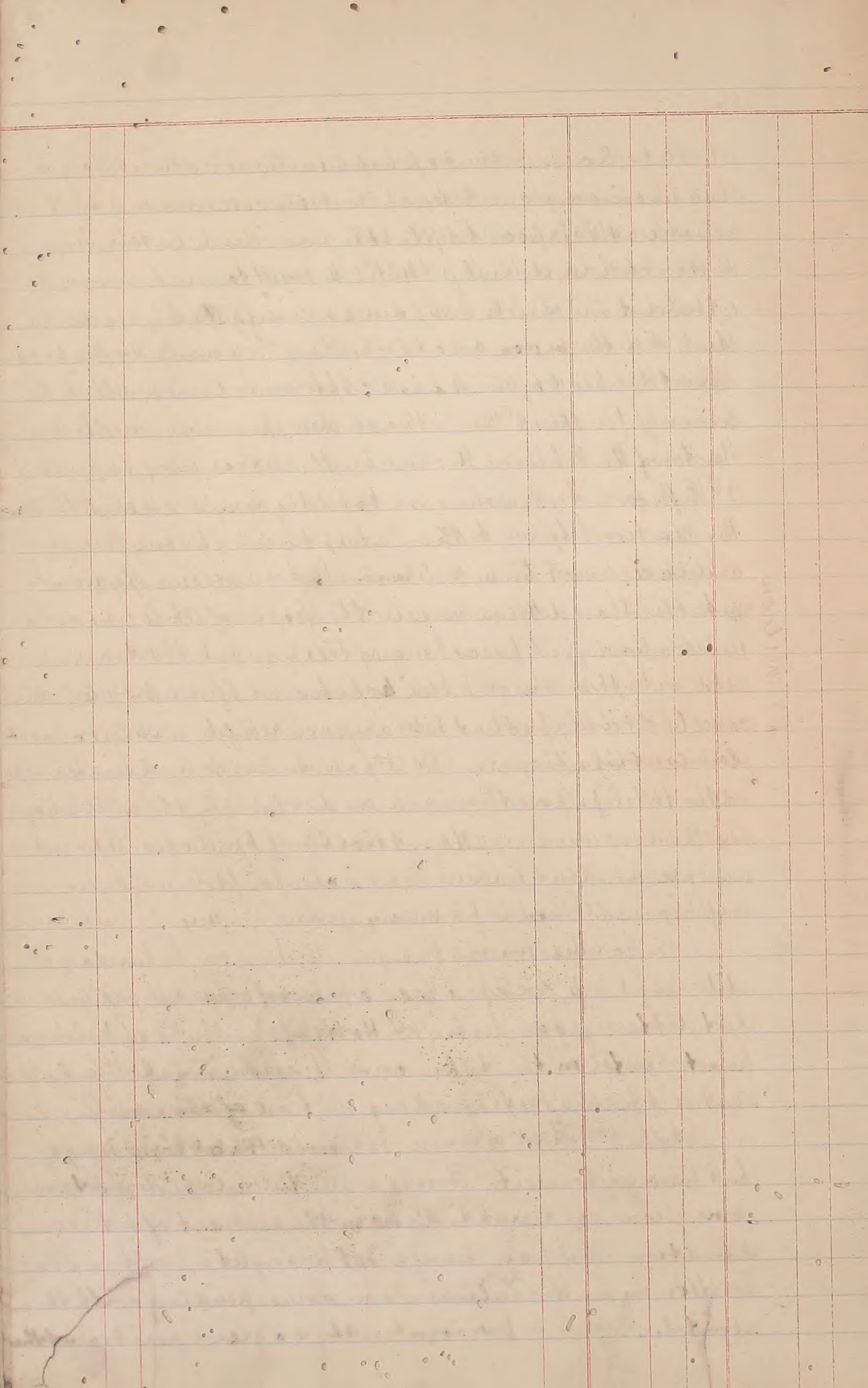


1869

I had anticipated. We stopt in the Ibrahim Roza (mausoleum) or rather in the mosque connected with it. We were at Bijapoor till the 5th. Preached several times in the bazars. Left at 4½ P. M. and came to — where we spent the night. I slept very comfortably under the stars till the moon awoke me. The 6th came to Horte and spent the heat of the day, & came on to Balawali in the evening. We spent the Sabbath here, preaching in the bazaar, South of the Bhima, the Banarase rather predominated. 7th left for Thabli where we spent the day and night. Mrs. Hazen went twice to the Maharnadi, having large audiences each time. Her daughter sang some hymns which pleased them much. The people of the town were mostly away, it being bazaar day in a neighbouring village. Left on the 9th, breakfasted at Wudukbala, and reached Sholapoor at 12 or 1 P. M. Preached the two following mornings in Sholapoor to large audiences. Left on the 10th for Poona, and came to Bombay the 11th enjoying the tour very greatly. A world of kindness. The Lord was present. Have had no headache for four weeks, an exemption not known for many years.

The Missionary Prayer-Meeting on Saturday is still kept up, and prized. 6 present and all prayed. Got letters from home at Horte. — Mr. Ramkrishna-punt, Pastor in the American Mission; says he thinks the Native Church is retrograding instead of advancing.

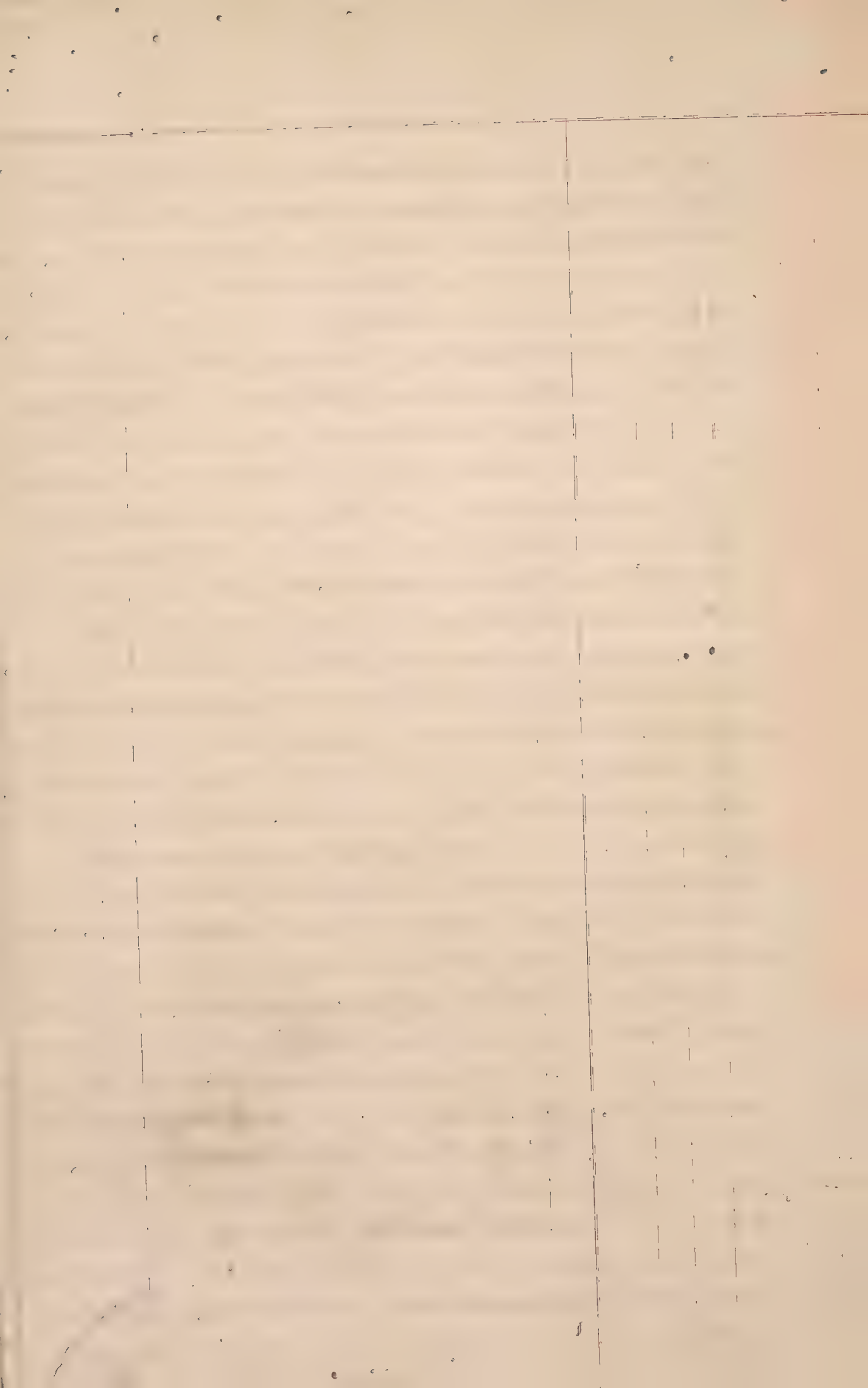
Feb. 28th 69. Had a severe bilious attack a week ago, but have got over it. — There is a great deal of interest among some pious soldiers at Mhow on the subject of entire sanctification. They have been most wrought upon by a book, written by a Mrs. Palmer. I am corresponding with them about it. There is a precious truth; & a great peril. But the



Dr. Wilson.

greatest of perils is that of remaining constantly in sin. May I have wisdom to teach rightly concerning this and all other doctrines. Capt. Coleman died lately in Kurrahee, suddenly. Until about ten years ago he attended our Friday evening meetings, very regularly. But it was evident that there were a number of aspects of truth distasteful to him. Afterwards he walked by himself. (On the 15th inst there was a very large meeting in the Town Hall presided over by the Governor, to present Dr Wilson a testimonial. Nothing could exceed the laudations of Dr. Wilson except perhaps one thing which need not be mentioned. Ladies & Europeans united in the address and in the purse of Rs 21,000. It was not so much his preaching of the Gospel that was visited with this remarkable expression of approval; this scarcely at all; but his literary, scientific, archaeological contributions. — In the same week in which appeared in these papers these columns of highest laudation, this almost unexampled ovation there appeared in reference to my case as mentioned in Dr. Mackay's address, — my acknowledgement that I had seen no results of my 20 years preaching in the conversion of souls.)

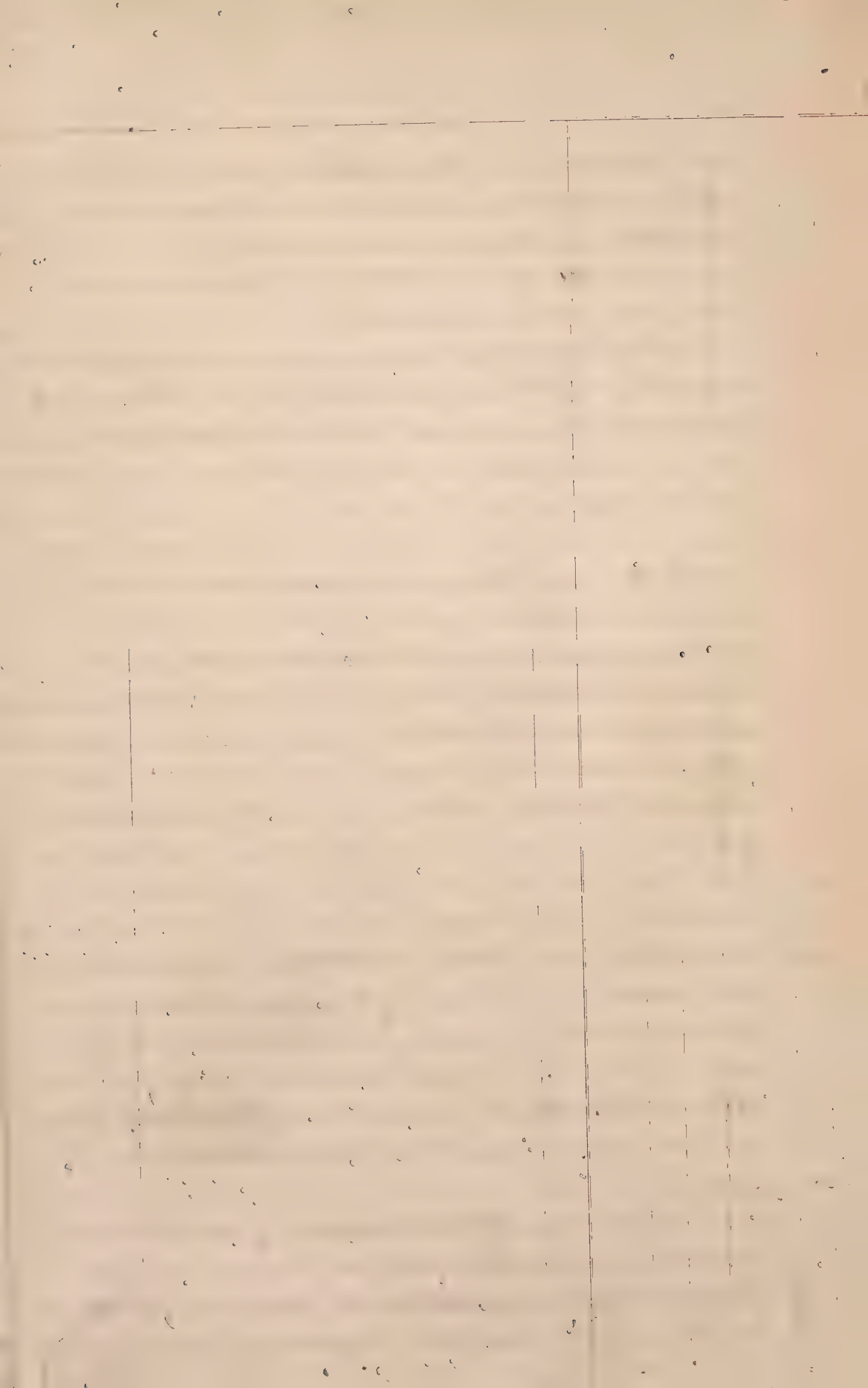
March 7/69. Received last week information of the death of Mr. Bandy, formerly minister of Trinity Chapel. He was here when I came to the country; was absent a few years, and left finally in September 1857. One of the excellent of the earth. — Under the head of June 11 1848 there is reference to a discussion had with him and Dr. Stevenson about the Second Advent, at the Missionary Conference. His twin brother, Major Bandy is still here; a kindred spirit. Wrote home yesterday, March 6. No headache, for a fortnight.



— 21. Received news of the death of Brother Denning who was with me in the seminary, & with whom I had some memorable seasons of prayer remembered in heaven. He seems to have been an earnest & good minister first in Sing Sing prison then in Richmond, then in Baltimore. How many of the earnest loving spirits of that time have been taken. Yet I am still waiting for the fruit of the seed sown in the prayers of those days. It is now just twenty years since I ^{was} ~~was~~ ^{was} ~~was~~ by faith into what I have always supposed to be the life of Rev. xx. — I am expected to write on the subject of entire sanctification in the Guardian.

Apr 4/69. Had letters from home this morning well. They are pleased with the money I sent them. — While there are so many points of resemblance between Harriet & myself, there is a great contrast in one respect: she has such a deference to authority. Her intellect is always prostrating before some other. She reads the Bible with the glasses of her friend & Plymouth brother, — Mr Guy, and can only see what he sees. Yet she is fully persuaded & that she has no undue bias. He now believes that baptism is not valid except it be in a river. It is to be seen if she will adopt this. Heard on Thursday of the death of Mrs. Watson, a Christian lady who came ~~several~~ several times to see me and talk to me about religion. Her husband was much opposed — at least had no sympathy with her in her views. She died in Glasgow after child birth. He was here, but left yesterday. There is some reason to believe that the Lord is drawing him to himself.

— 11 Letter from Mr. Vint Belfast on Friday telling me of the death of his wife, most unexpected. She was a godly woman, I trust. It will be very grievous to the lovers to find her dead when they arrive. A Mrs. Kent whom I have been visiting in Colaba,



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died last week, resting in Christ. Mr & Mrs Abbott, Chloe and Justin left on the 7th for America. There is little likelihood of their returning. He was in excellent health, and his prospect for usefulness were never better. The Grovers left on the 10th. For seven years their house has been a kind of home to me. I took breakfast there daily, having no conveniences for cooking on the premises. But the Lord has immediately met the need which arose by their departure. Mr Kobae, City Missionary, leases near me, with a Mr. Fillans; both good men; I breakfast with them.

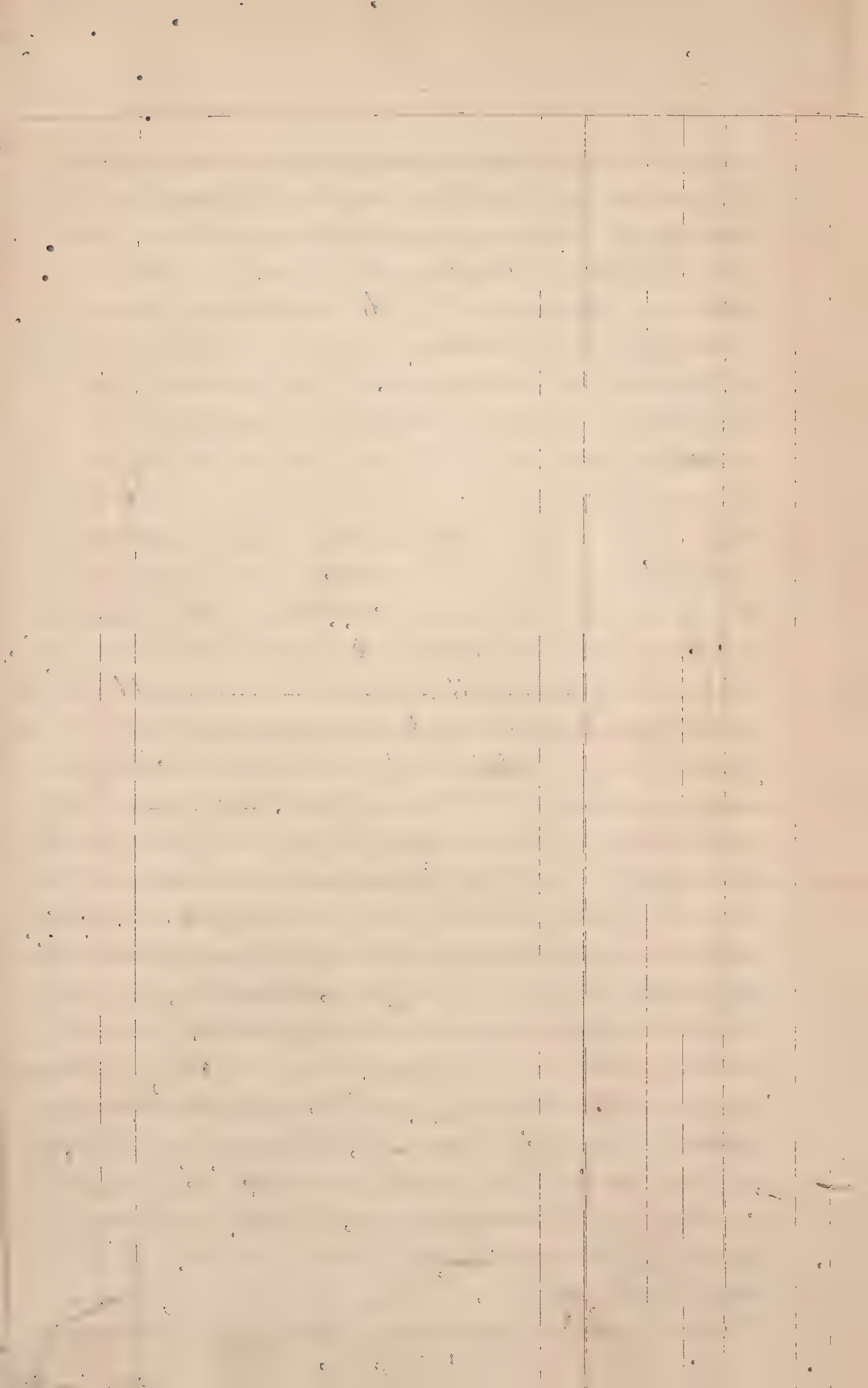
- 18 Colonel Warden who attributed his conversion to Miss Marsh, died last Sunday. I have a great deal of very delightful experience, such as would fill the souls of other Christians with love and wonder. I am kept from care and vexation. Am helped greatly in all I have to do. I am bothered at times by feelings of self complacency, an incorrigible perversity of imagination. Shall I never be free from this? Yet at the very time there is an undertone of communion with God. My friends Mr and Mrs. Cameron left on Friday for Australia. - (I have been more than 6 years living on the latter part of John's xxii).

Apr 25/69. Mr. Frost, Church Missionary Society, wife left on the 21st & will hardly return again. I have received from some soldiers at Mhowa a book called Pioneer Experiences containing the testimony of 80 ministers mostly American Methodists regarding the state of perfect love. Many of their experiences resemble mine of 1845, though some of them use language indescribible that I have not used. They seem to think that the enjoyment of the blessing very much depends upon the confession of it. I published all the details of mine in the Guardian. I am reading this book with interest. May the Lord make it profitable to me. And bless what I have



1862
lately been writing on the subject of Christian perfection -
the Guardian - Have been free from headache for a
whole month. Much more exempt this year than last.
May 9th On the 5th died James Brown. In 1850 he lived
with me in Oomerkhadi a little while. He seemed to be a
Christian then, I have seen very little of him since then.
till the last year and a half that he has been in the
Hospital a great sufferer. He did not maintain his
Christian profession. It pleased God to give him a very deep
sense of his sinfulness during the last year, and to draw
his heart to himself. He died very happily. Glory to God
for this brand plucked out of the burning. I feel very
thankful in view of the good evidence of his conversion. I feel
a little anxious about Harriett whose health was not very
good when my last letters from home were written. Mrs.
Weatherhead and Mr. Lains the Chaplain left on the 5th
June 6th Heard of the death of Mr. Chester a ^{good} old man
whom I remember in the Mercer Street Church 1844 - 1847 -
also of the death of Mrs. Moses Sargon, whom I married seven
years ago - the last letters from home are reassuring. Both
were well. June 1, I sent to Rozoo. The Diary of 1845-7 published
in the Guardian 1860-1, which I sent to Robert Brown at his
request that he might get it published at home, which he
failed to get done, and for which I wrote to Mrs. Colvin
after his death, she wrote me, having destroyed my manu-
script, but got no reply, now at length, after so many
years (it is five years since Robert Brown died) is in the
hands of an Edinburgh publisher and Dr. Hanna has
written to Dr. Wilson asking him to write a preface to it. I
gave it into the Lord's hands and this is the result. My times
are in his hands.

June 20. On the 10th died Mrs. Manson whom I knew as a

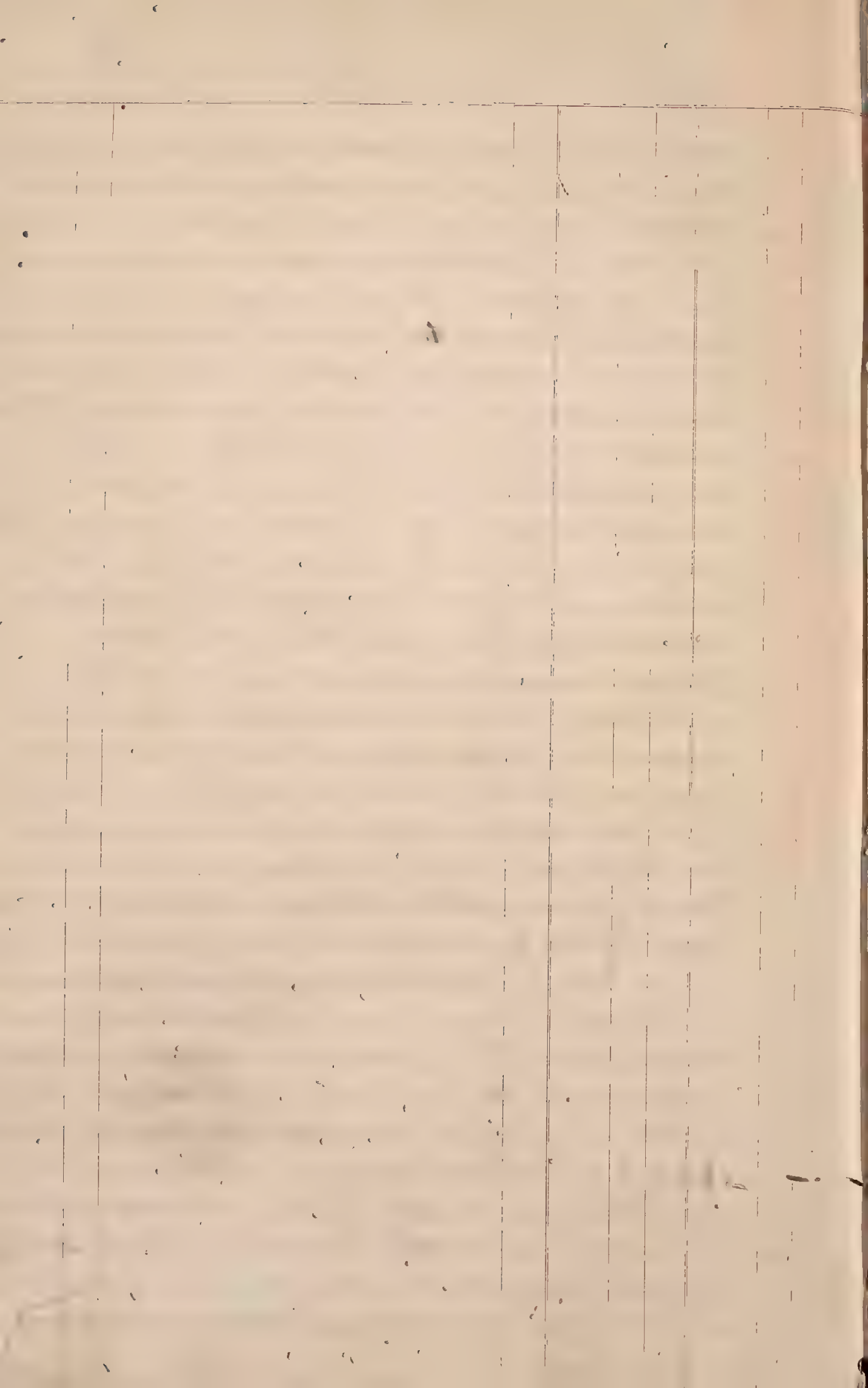


1869

child in Polly Johnstone. Only three months before I had attended her wedding, a grand choral wedding. I trust she was the Lord's. Have had four or five days of headache the last week. - 27. Charlie Williamson a cousin of Mrs. Hanson died 3 days after of cholera. The great rain of his strength is now falling. Got an additional clue to Frank's movements the other day. An American Captain Ballard told the Harbour missionary the other day that he knew my brother, and had seen him in New York before leaving to come here; and that he had just been, with some others, engaged in purchasing a ship. This must have been after Mr. Chase saw him in Yokohama; perhaps about the beginning of last year. This Captain Ballard left for Liverpool before I heard of his having said this.

July 11th / 69 - Received from Musserabad sad news of the state of Charles Williamson before his death. He appears to have made shipwreck of his faith, and the attack of cholera was brought on by a night-carouse. He would possibly have recovered from it, if one of his boon companions had not forced a large quantity of brandy down his throat. I cannot tell these things to his friends. - Mr. Schuyler died at Pune June 30. The missionary cause has lost a tried helper. - My friend Mr. Gilligan, after lingering in sight of death nearly one year and a half, died of consumption July 5th. - And we are to lose the Fairbanks for a season. He has been ordered home by the doctor. - Mr Dallas is sending me out money, I hear, profits on my book. A great mistake as I directed that my sisters should receive if any thing accrued. And he wishes to bring out another book of mine. Shall send home by Fairbank John XIII - XVII.

- 25. On the 2nd received very welcome news from



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Harriet & Kate. Frank was with them! (came June 5) our long-lost brother is found. I think it is about 18 years that he has been missing. They rejoice greatly and he seems very glad to be with them. I hope they may persuade him to abandon his life of wild adventure. The way in which God has preserved him is marvellous. May the time soon come for his return to God. What thanks can I render to the Lord. Frank has never been married. Not one of my father's children has ever been married. The Icebergs have gone home.

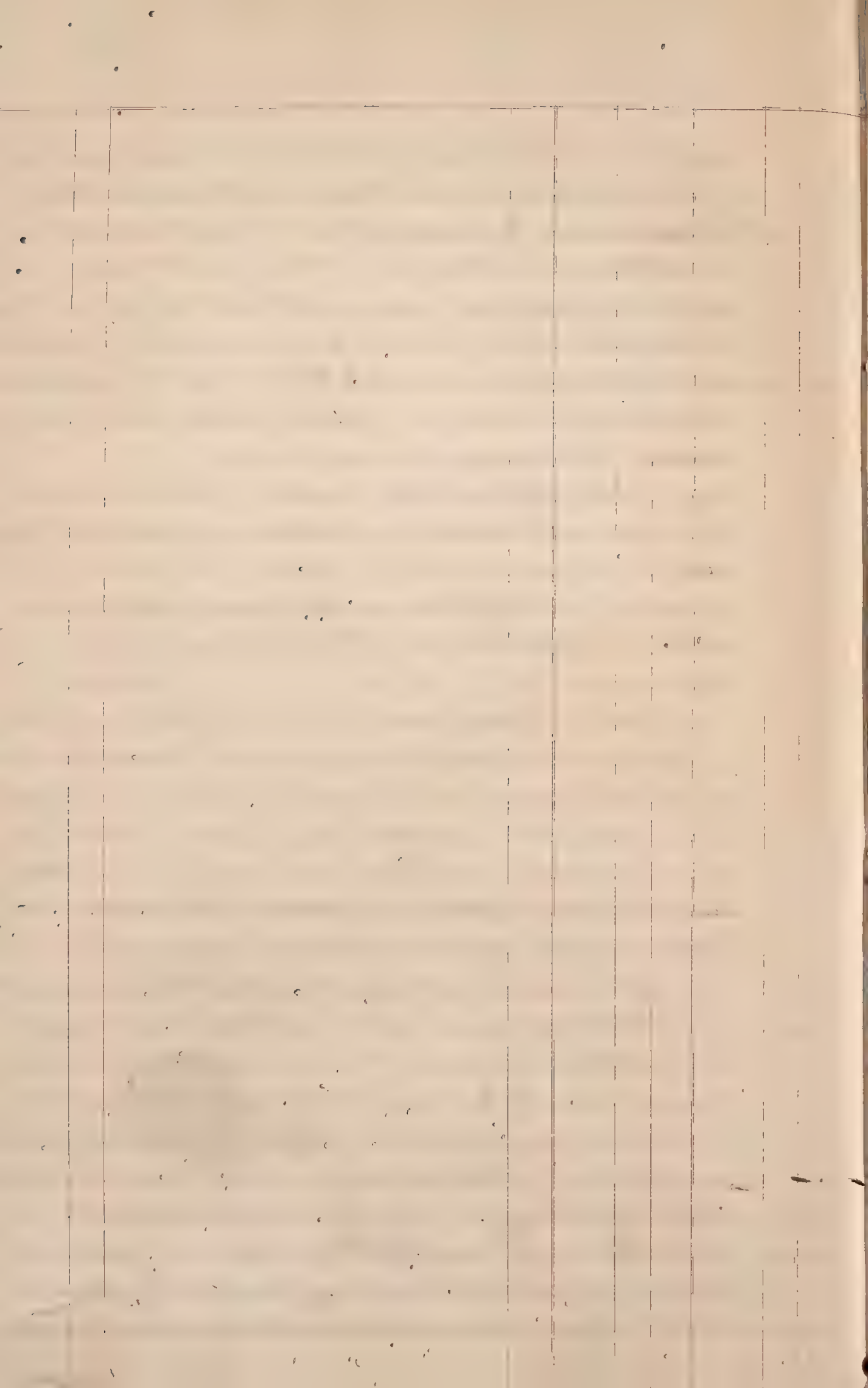
Aug. 8. Have received letters written a fortnight later. Frank was still spending a portion of every day with his sisters and was evidently feeling quite at home with them. I think he is now disposed to identify himself with them and seek to be a helper to them as I trust they may be to him in a higher sense.

- 15 On the 12th heard again from home the letter having come by France in 2 days. All was going on well. Frank had not yet got employment. But it is just as well, as he has more time to pass with his sisters. They seem more drawn to each other. They are proposing to publish a selection from my letters.

Aug 29/69. About a fortnight ago occurred the death of Miss Walsh daughter of the missionary at Allahabad. I saw her last November, just from America, last Sunday the 22nd Mrs. Fellowes died. I had known her for some years.

Originally a Roman Catholic, a cantatrice, she has been some years I trust a Christian and died in faith.

Her life has been one of much trial. On the same day, died my dear old friend Williamson, whom I have known intimately about twenty years. Leaving Bombay the middle of last month for Poona (where he died) he wrote me an affectionate note in which he said: "Good bye, my dear Brother I trust that the same love and affection that drew me to you at the



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first, has not in the least abated. I will remind you of the first interview, Mr Fraser accompanied me to your place at Somahady, and the more of I have seen of you the more the heart has drawn towards you. Those were bright days. The sweet soul refreshment I received at the Am. Chapel is still sweet to my remembrance. for what is life with ^{at} the love of God? Your loving brother - Sweet Jesus - J. Williamson. He died in his 74th year. First & last I must have been with him in 1000 prayer-meetings.

Sept. 5/69 On Friday a telegram from Vugger tells of the death of Warwo daughter of Kapha the catechist who has helped me - preaching so many years. She was about 17 and has been for a long time suffering from abscesses. I had had a great deal of concern for her first and last, though little if found any proper expression. I cannot but hope that she had received Christ. How many deaths this year! Every week I have one to record, in the circle of my Christian friends. - One a great deal interested in a man named Bode. He was under very deep convictions some two or more years ago. Then suddenly lapsed into coldness and indifference and would have nothing more to do with religion. He has been lately awakened. On Friday night when I saw him last he was not willing to believe that there was any hope of his being saved. May the Lord subdue his hard heart.

- 26 Bode seems to have a good hope, and an earnest desire to serve Christ. Warwo seems to have died in the Lord. Letter from home Aug. 5. Frank had gone to live at the same boarding-house where his sisters were living. I have been rather poorly this last week. I have at length done with the executorship of Mr Burnell. The youngest son came of age and I sent him the other

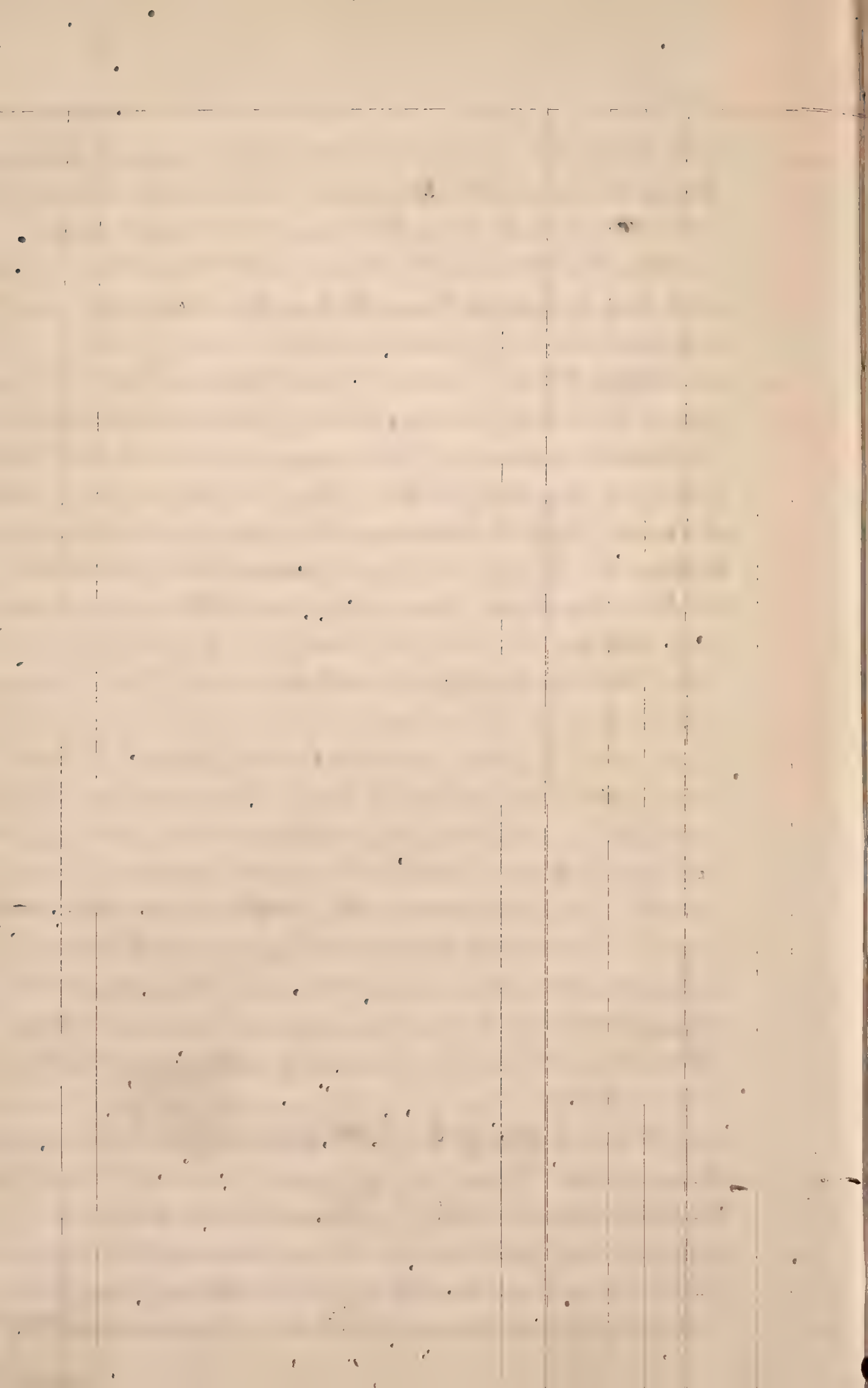
1869

day his No 446. I have just received the money of Hunsford's family locked up in the Commercial Bank this three years and what last paid by the liquidators. This & Mrs. Floggsbet's money I hope to get rid of this week. It is proposed to have prayer-meetings at the time of the Commemorial Council in December. - The Wilders left on the 8th.

Nov. 6/69. Oct: 15th I left for Ahmednuggar. I had been very poorly for about ten days having had no sleep scarcely. I improved as soon as I got away, and have so me back feeling very much the better. Spent two days at Col. Kirby's in Poona. Enjoyed exceedingly the stay at Ahmednuggar. Had many delightful seasons of communion. About 400 Native Christians there. - My last letter from home made me a little uneasy. I have a painful suspicion that Frank is not dealing truthfully with my sisters. I hope it may appear that I am wrong.

- 9. - Heard from home yesterday Sep: 26. Frank still living with them aided by the m. I have just now by God's grace been enabled to offer a prayer for Frank's conversion, with a very strong persuasion that it is already being answered and that God will not show this brother sinner of mine the grace he has showed me. And my prayer, fortified by the delightful view of God's nation given me, immediately expanded to all the world. Have just received letters that were lost in the Carnatic, letters from the bottom of the Red Sea.

- 28. Heard lately of the death of Mr. Henry Fisher, a good man, whom I knew 40 years ago. - I have not mentioned the death of poor old Mrs. Williamson who died at 1 Oct 22nd surviving her husband just two months. I had two or three conversations with her in the interval and trust that she was looking to Christ. - She once said to me,



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poor body, that if she was ever converted it would not be by her husband. Yet she was very much impressed by his peace and joy in dying, and it may be his prayers were thus answered. The Lucy banal has been formally opened.

Dec. 4. There was last month a split in the little Am. Miss. Church. A Diotrefes had formed a party in opposition to the pastor the mission. Some of them were persuaded to return, but three left. - The state of things in other mission churches here seems equally bad. The prospects of the Gospel in this land seem never more discouraging than when we look to the Native Church.

- 5th Heard to-day from Kate; she sends me a likeness of Frank. I had not the slightest idea whose it was.

Humphrey's is dead. I believe he died in the Lord, but must wait for more detailed information.

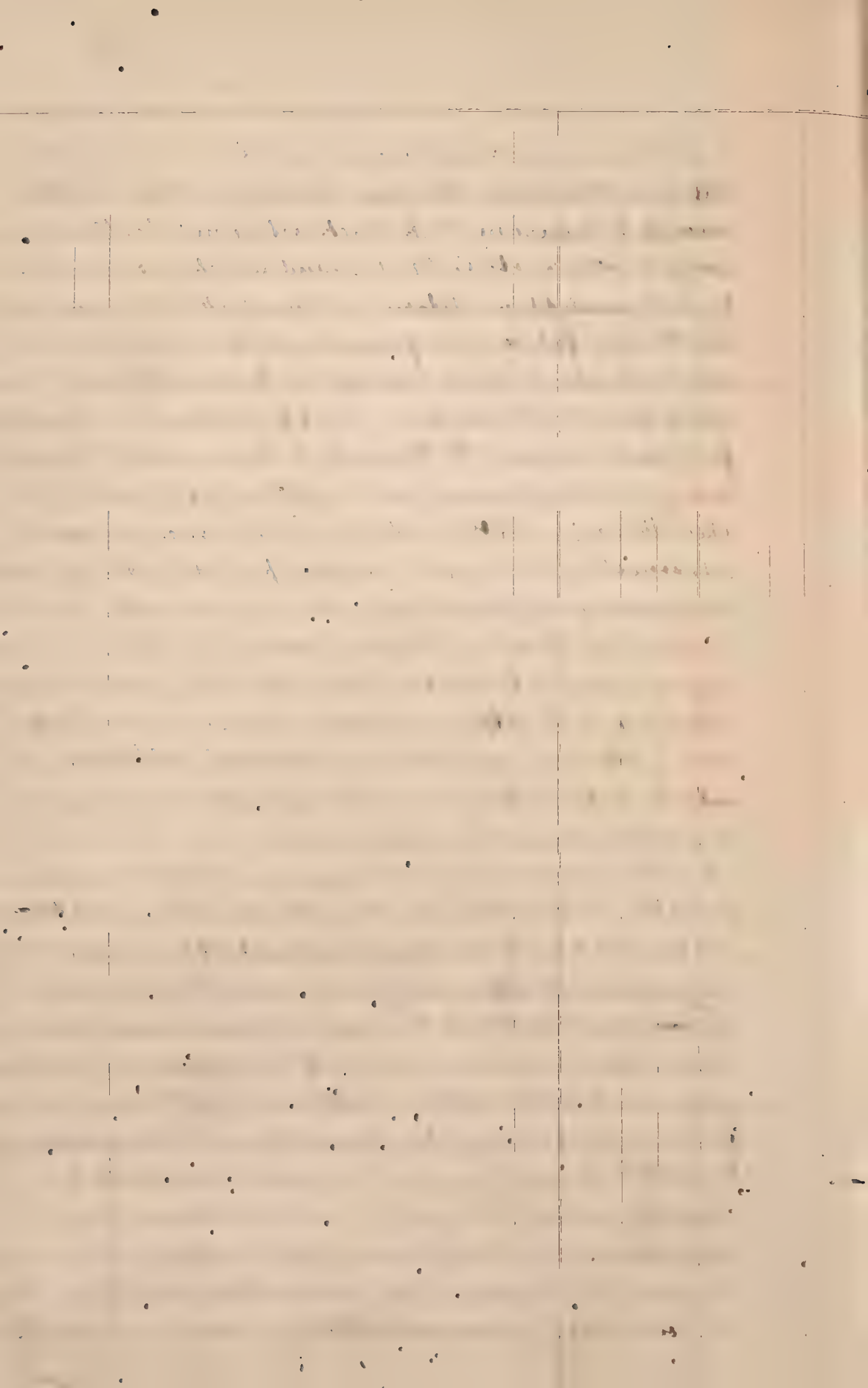
- 12th Mrs King, whom I have been visiting daily, for some time, died yesterday morning of rapid consumption, in the Lord as I trust. - Mr. Bode is carried well on; is likely to be very useful. - On the 10th, just as I was going to bed, an unusual spirit of prayer for the semi-enlightened in the city came upon me. My faith seems to be strengthened. But my life is as barren as a desert, so far as missionary influence goes. There has been a split in the Native Church (Am. Mission), six or seven have sided with their families about half the church. They go over to the S. P. C.

Dec. 26/69. The Harding's arrived on the 21st. They will be stationed here. May a blessing attend their work. May the time soon come for God to have mercy upon the city. Mr. Shaw, Scripture Reader, married on the 21st. I am visiting a poor lady, she is dying of external cancer, the third I have known to die of this within 18 months. She is looking to the crucified One.

1870

January 27th. Been looking at some of my sister's letters in 53 & 56. Notice particularly the great spiritual blessing both seemed to receive in 53. Harriet's notice on '56' of the U.S. novel which I wrote in 1842-1843, and which I had just when the Lord revealed himself to me and dissipated in a moment all the lofty fabrics of argument which I had been heaping up. She speaks of it in terms of high praise as though it were a work of much literary merit. I supposed it was destroyed; for I placed it among the things to be burned when I came away, but it appears my father got a copy of it somehow & kept this copy. If one had lots of time, he could work it into something that might be useful, by putting the whole into a framework of my present light. Well, we are now in the year 1870. It is 1260 from 610 when Nahowd seems to have begun his preaching, and may be the year to which all the 1260's point, though nothing could be better marked than 1862 seemed to be. Had lately a letter from my old friend Bakewell Adderbury who with his sister & daughter & other friends is making a tour of the world westward & has reached India.

-16. Had yesterday the great pleasure of welcoming my friend Bakewell Adderbury. He is the same kind-hearted, whole-hearted, tender-hearted fellow that he was of old. He was married just before I left and his daughter of 22 is with him. I ^{am} feeling very thankful to the Lord for having brought him here. Of all my old friends there is none (outside the family) I would have wished more to see. His mother 88 & father 91 are both living. There were twelve children & all converted, through the prayer & instructions of the mother. He says I can have no idea how much she has prayed for me all these years. And she has been praying for Frank for all these days, & will, I hope, find her prayers answered. Mr. Hopkins whom I was visiting died Jan'y 5. She died in agonizing convulsions, but just as they came on she



said Jesus is coming to take me now.

— 13. The death-roll among my friends was larger last year than ever before. I have 21 on my list. Perhaps this simply means that the roll of my friends is becoming larger. It is astonishing how many friends the Lord raises up to me. I have finished the *Imens of Christ*, 63 in number, and am asking the Lord to guide me as to what should now take their place in the *Guardian*.

March 13/70. I am writing on "The Second Advent." May the Lord guide me to say just what he would have said to the churches.

The Duke of Edinburgh is now here, and there are great festivities. Frank was living at another boarding house, but spending his evenings with his sisters. Was showing more opposition to the *Truth*. I supported by them! Was only hoping for employment. The Lord be gracious to them and him. Dr. Wilson left on Feb. 19. Strange to say, though regarded as the foremost of missionaries, and though for a week the papers were full of laudations, there is good reason to believe that his absence will be for the advantage of the Mission. He kept everything in his hands & could attend to nothing properly. — We have dear Bro. Small here now.

— 20. Heavenly sense of my oneness with God, I am. When shall there be the apocalypse? When shall the door be fully opened for Christ to enter in! Prince Alfred has gone.

Apr 3. Heard of the death of young Isenberg. His missionary course has been soon run. Mrs. Graham died on Wednesday.

March 30th. Had been confined to her bed 8 w. or 10. The Lord be praised for the answer in prayer in her case. Letter last night from home, Feb. 20. I am very much dissatisfied with Frank's course. He has been supported by his sisters since last June, and it is a matter of evidently great anxiety to them how they shall obtain the means required. They regard as singularly providential the money I have been enabled to send them.

The first part of the paper is devoted to a general
 discussion of the problem. It is shown that the
 problem is equivalent to the problem of finding
 the minimum of a certain function. This function
 is defined by the following expression:

$$F(x) = \int_0^x f(t) dt + g(x)$$
 where $f(x)$ is a continuous function and $g(x)$ is a
 convex function. The minimum of $F(x)$ is attained
 at a point x^* which satisfies the equation

$$f(x^*) + g'(x^*) = 0$$
 This result is proved by the method of Lagrange
 multipliers. The next part of the paper is devoted
 to the study of the properties of the minimum
 point x^* . It is shown that x^* is unique and
 that it depends continuously on the parameters
 of the problem. The final part of the paper is
 devoted to the study of the stability of the
 minimum point x^* with respect to perturbations
 of the data of the problem. It is shown that
 the minimum point x^* is stable if and only if
 the function $F(x)$ is strictly convex at x^* .

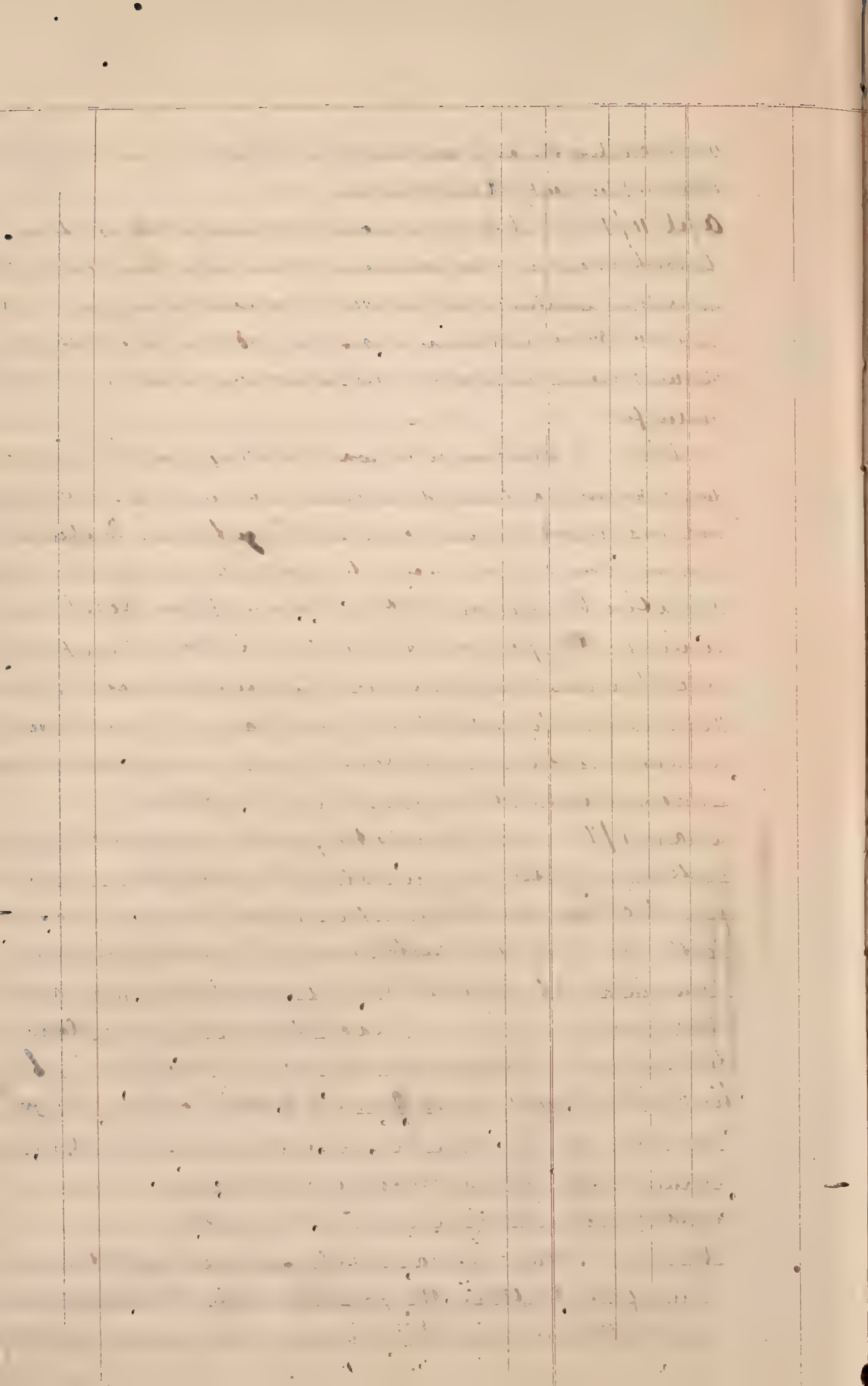
5 or 600 rupees the last year. He says he is baffled in all his efforts to get employment. Perhaps it is so.

Apr 10/70. The despondent tone of my sisters' letters led me, to look about me & see what more I could do for them. There was a Guardian surplus at my disposal, & I concluded to send it to them. So I sent them yesterday Rs 300. May God grant his blessing & render it really helpful and not, as money generall is in this world, harmful.

- 17. A Mr. Lyons who was drawing near to his end sent a request that I would visit him. Saw him twice. Said that the Lord had blessed the visits of Dr. Partridge to him. Tripedary sent me some time ago money to be expended in a Union gathering of native Christians. I had the Reunion (Love-feast) last evening in the general assembly's distribution. It went off very well. There must have been nearly two hundred present. But the High Church party had taken offense because it was a Easter Eve (when our Lord is yet in the tomb!) and has induced, by various representations, 35 to sign a paper not to attend.

May 1/70. My friends the Gordons were greatly afflicted yesterday by the sudden death of their eldest boy, aged 11, from lockjaw which only betrayed itself an hour before his death. The agony of the mother was all but uncontrollable, but I remained with her when the body was taken away and the Lord gave her a measure of peace. Had a very great pleasure this last week, that of welcoming in an earnest, loving Christian Alex. Taylor, son of Good old father Taylor of Belgium. who when he left Bombay six years ago was a wild, harum-scarum reckless fellow, devoted to races etc, etc. was very remarkably converted 4 1/2 years ago at Bangalore.

May 15/70. Have been agreeably impressed with the words 'I am of thy brethren the prophets.' May I be enabled to remember that in Love I live & move & have my being, that all

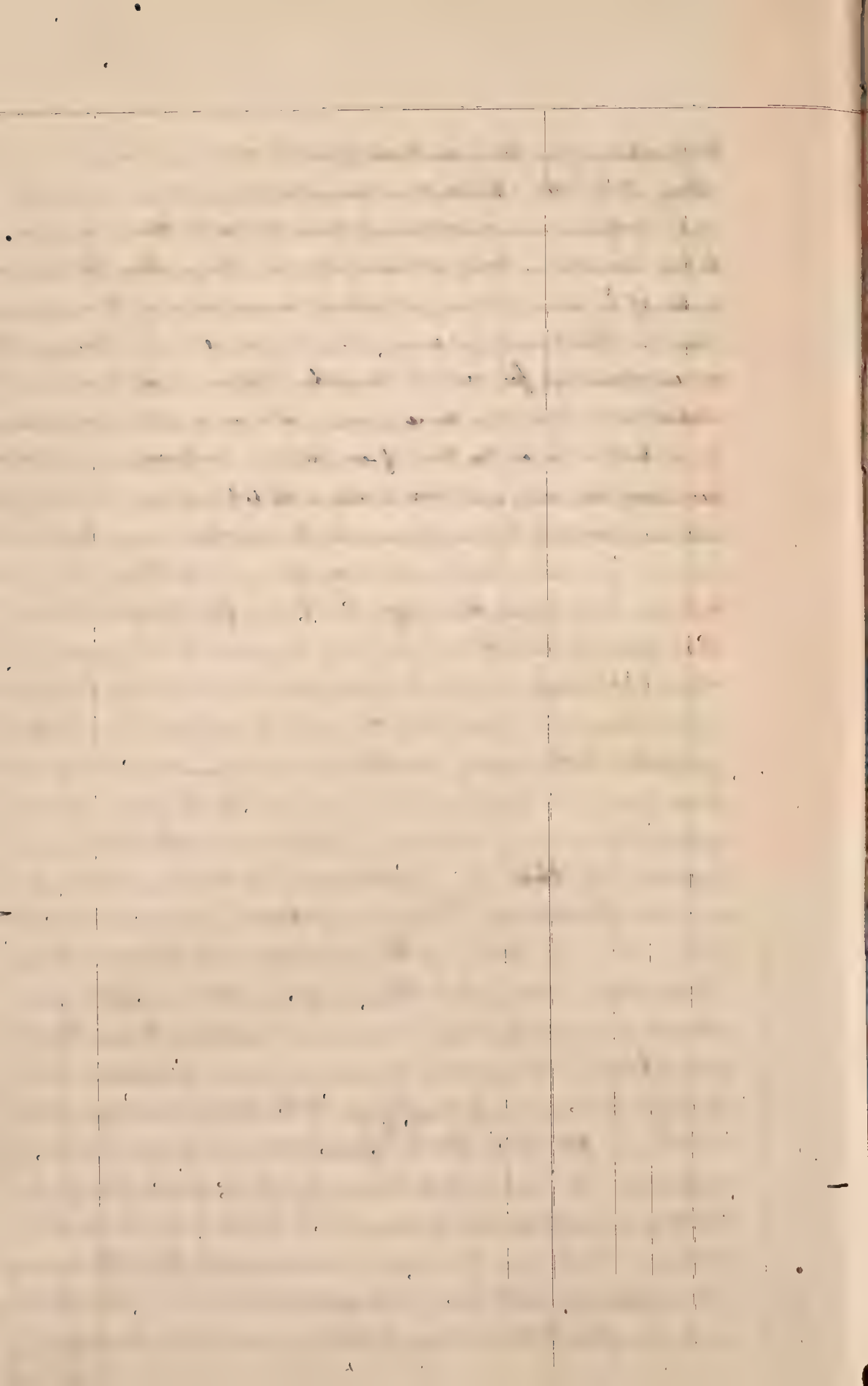


the functions of my being are those of never-ceasing Love.

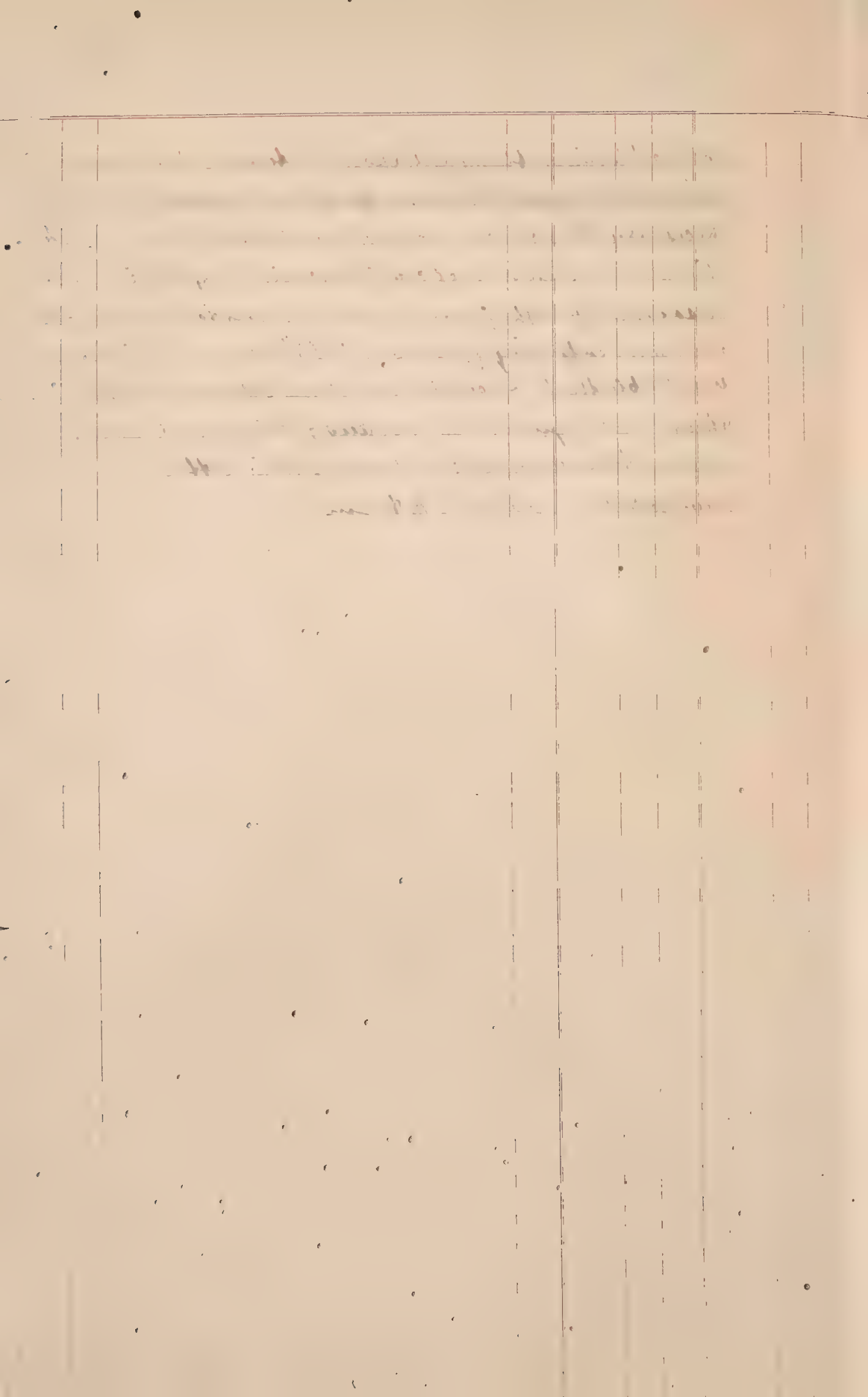
May 22/70. Heard from Harriet & Kate, after a long interval. Nothing now concerning Frank except that he is going to try literature. Very sad news of Mrs Augustus Hebbins, the sister of Emma Morris, at whose marriage with my friend Aug. S. I first met Emma M. who was destined to change the current of my life for time & eternity. It seems that Mrs. S. has been addicted to drink for some years, and died of delirium tremens at Jersey City when on the point of embarking for Europe, in a hotel, her daughter only with her, and to add to the horror this daughter was suspected of having poisoned her mother, until there had been an inquest. I remember once going with these two sisters to Jersey City to see them off in the train for Virginia, and that was the last time I ever saw Emma. The daughter says that that night was like 1000 years in its awfulness; her hair actually turned white; and it appears that I acted as godfather to this very daughter (named Emma) whose existence even had gone out of my mind. Mr Bignon after 45 years of missionary service in Belgium, left yesterday for England, as did Mr. Mathieson, Scotch Chaplain, who has been preaching ^{sofa} Maurician serm for some years past.

June 12 - In treating the subject of the Second Advent I have been brought to Rev. xx. & am led to unfold my views in a way that I was not anticipating. The Lord grant that I may only guide as I am guided, and may be kept from adding anything to the abundant error of the day.

- 19th Heard on the 16th from home. Sad news but not unexpected. Harriet had a cheque for Rs 100 given her for her teaching, and foolishly gave it to Frank to draw the money. That was the last she saw of it. He got the money & either spent it with his companions, or it was taken from him in a drunken brawl. Very likely he gambled it away.



The most painful thing perhaps is the tone in which Kate writes, as though God ought to have averted this disaster. Whereas it is necessary that the character of Frank should be manifested. They still have a measure of confidence in him; believe in what he says, so I fear they may have more losses to sustain. But they were suffering from want of the money. It is truly remarkable that I should have been led early, in April to send them Rs 300 (Guardian surplus); this would reach them within three days of the date of their letter. This will show them God's care and rebuke them.







21

Comments on Scripture Passages

Commenced Oct. 1/1846

1 Cor. 1:17.

I believe Christ crucified is not enough preached to Christians. Christ is not only the door; He is the way: not only righteousness: sanctification also. As minds are distracted with too many theories of sanctification. One thing is needful. Christ crucified is Christ the power of God and the wisdom of God. Sanctification and self-crucifixion, are they not identical? But we are plainly taught that all our crucifixion is accomplished on Calvary. 'Knowing this, that our old man is crucified with him.' 'I am crucified with Christ' 'By which I am crucified unto the world and the world unto me.' 'Now if we be dead with Christ, we believe that we shall also live with him.' 'That I may know him, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead.' There is then a singular propriety in the determination of the Christian even the advanced Christian not to know anything else. It is the power and the wisdom of God; we know it is the divine love and holiness; and the Saviour in his discourses and prayers the last evening he was with us in the flock brought out very distinctly that it is the great glory of God. In knowing the cross we know all. We do not sacrifice one desirable branch of knowledge to another when we confine ourselves to this but find all comprehended here. Every new view of God we find anywhere, let it be a new view of that God who is on the cross. Avail ourselves of everything which shall elevate our views of Christ crucified. Let us have a higher conception of God on His throne, than of God on the cross. Let us understand that eternity will not

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1881

22.

suffice to know the cross though the Holy Spirit be all the time revealing new wonders. There is a length and breadth and height and depth, that go beyond knowledge; not human knowledge or angelic knowledge or Seraphim knowledge, but beyond knowledge. Christians seem to think that the cross is only for forgiveness of sins; that its great value is for the anxious and sin-laden soul; that from the denie of their profession they are thrown upon some new resources; and if they are to come there again, or to come frequently, it is only to learn again what they have once learned. If any man has learned the cross to perfection, there is not much occasion for his going to heaven: an immortality would be wasted on him. When we have forgiveness, we only enter upon the study of what forgiveness is. When we have Christ, we only begin to know Christ. It is the degree of this knowledge which distinguishes Christian from Christian whether in this life or in the life to come. It is by knowledge, heart knowledge that we take possession of our portion. Treasures inexhaustible and the best in the universe solicit faith, where Christ hangs crucified. Invisible relations connect the cross of Christ with everything in the universe; and we must be all the time discovering these relations.

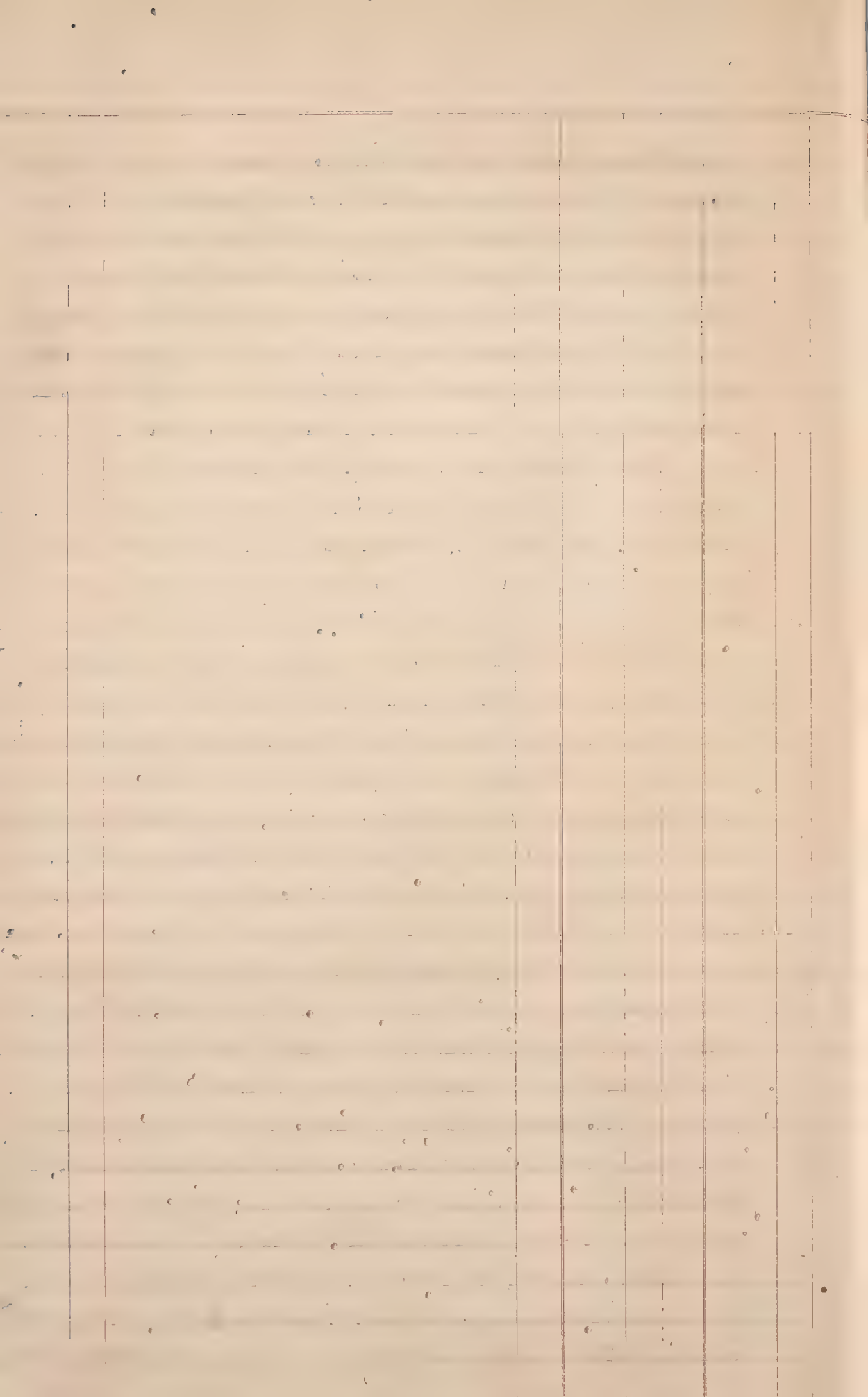
How is it that the crucifixion with Christ is brought about? By a sympathetic union with him, what the apostle calls fellowship with his sufferings. This can only be effected by carrying long seasons together at the cross. There are a thousand things in the mind and heart to interfere with this union; and long and persevering meditations on the particulars of the Saviour's death is needed to expect these things; our remaining sins will strenuously oppose this union. There is nothing in all infinity so hateful to sin as the cross of Christ;



and with good reason. But here is the very place where they must be brought; for here alone can they be crucified. Here is the great power of God for the destruction of sin. We can not be said to know the cross in the lowest sense if we do not realize its sanctifying power in ourselves. It requires determination to be ignorant of other things, to give ourselves wholly to the cross, to persevere there, and above all to produce our sins there and slay them. See Diary, under this date.

This union is by faith. The fellowship of those sufferings is the heart-perception of them, and faith gives this. "We love him because he first loved us" is the true expression of the theory of sanctification at the cross.

(a) Suppose I should take my stand by the side of the cross, and at the moment when the Sun is darkened and the heavens clothed with sackcloth, and the agony of the Saviour is at its height, I should begin to declaim on some topic in a manner to attract the attention of all to myself, so that the blood of the Son of God would fall for the time unnoticed, and in vain so far as concerns influence on that assembly. Now this is exactly what I should do, were I ever to preach the gospel with wisdom of words, in a way calculated to limit the attention of the audience to myself. How solemn a function that of preaching the gospel, if there be such a thing as making the cross of Christ of none effect. What would it be if some vile sinner should stand on the steps of God's throne in heaven, soliciting for himself the admiration of all that stand before that throne? The audacity and sacrilege would not be greater than when a minister of the gospel magnifies himself to the exclusion of Christ sacrificed. God is nowhere clothed in a higher glory than that



of the cross: it shall be the habitation which shall be in the midst of the throne. The commission to preach Christ crucified, would make the seraphim tremble.

The preaching of the cross of Christ, when done in faithfulness will not be of none effect. What then is the character of much of the preaching of this day? For it is deplorably ineffectual. Christ and the cross do not fill it. On Calvary are exhaustless treasures of influence of the highest kind; influence which is the power of God and the wisdom of God. The ministers must communicate these, or intercept them. The highest revelations of omnipotence are at the cross.

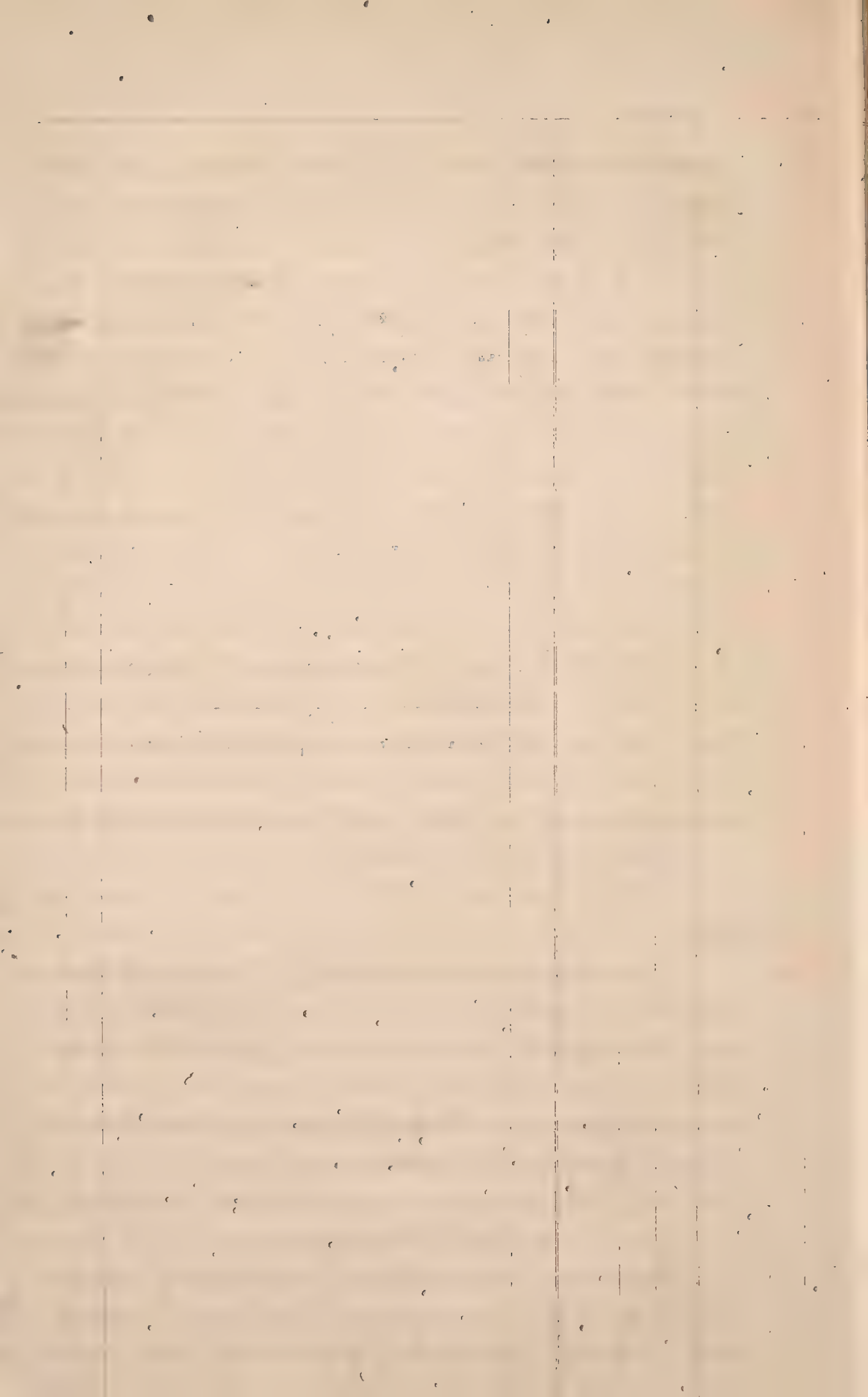
19th Oct. Verified again at the period of the Reformation. Christendom had been for centuries governed by two monarchs; superstition, and scholastic philosophy.

31 Oct/46 We may be said to glory only in the Lord, when self and complacency are absolutely divorced, and our complacency wedded forever to Christ. Any thing that then happens to self cannot affect complacency.

1 Cor: 2. 1.

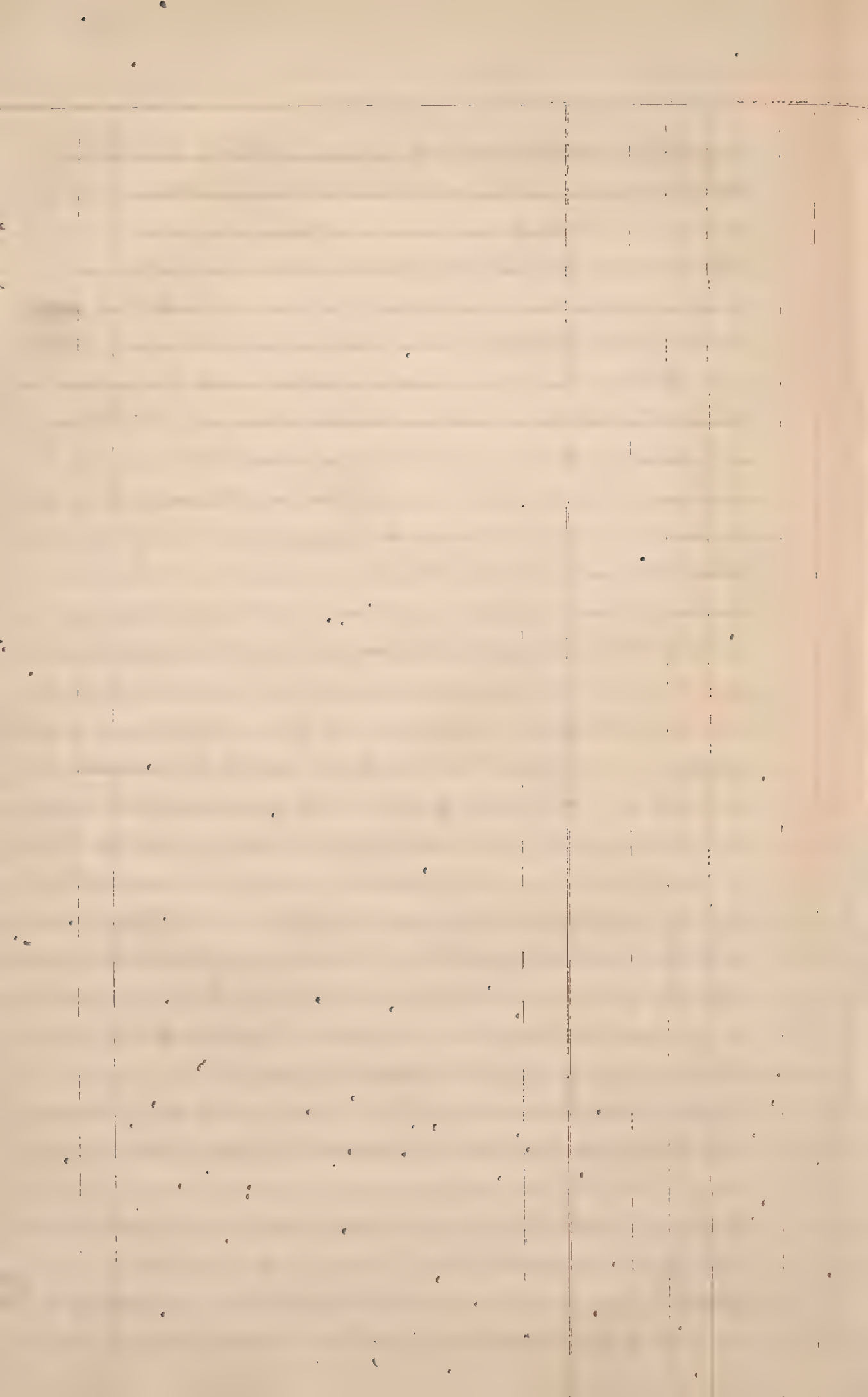
"The testimony of - coneg: God". The subject has in itself all dignity; it can receive none in addition from any language. It demands a medium that shall be transparent; - through which it can shine with undiminished effulgence. The only excellent speech is that which arrests not the attention on itself, - but leads it directly to the subject it would express. Paul sought the exhibition neither of rhetorical, nor intellectual powers.

3. Is there not here a discovery of a tract, of which we are apt to lose sight in ordinary estimates of Paul's character. 'In weakness, and in fear, and in much trembling.'



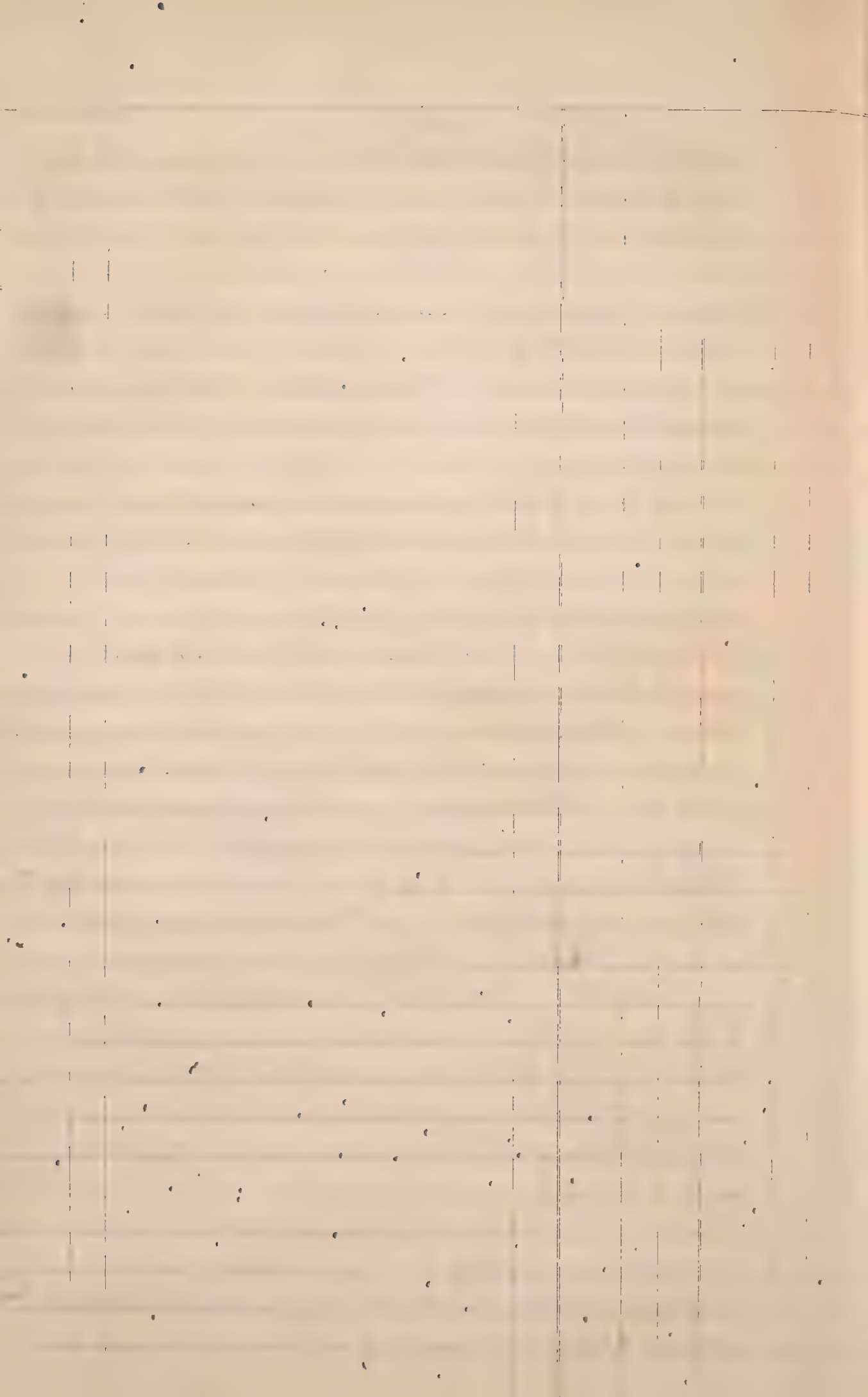
When we read the Acts and see him moving through those scenes of danger, no sooner quitting one than entering another, always triumphing in Christ Jesus, we are apt to view him as a hero to whom the sense of fear is not known. But it was not so. To me it is pleasing to consider the apostle as he here exhibits himself. His only strength was in the Lord; and faith was his courage. He was not at all insensible to dangers. Many seem to think that their moral weakness, their want of this insensibility to dangers, makes them altogether unfit for such trials and emergencies. But on the contrary, God chooses these weak things to confound the mighty, in order that no flesh should glory save in the Lord. Paul perhaps had courage, and could encounter dangers without trembling. But the courage of the impenitent is sin. Penitent discoveries of sin take away all that courage. It ^{derives} its strength from the blinding operations of Satan. The Christian has to receive everything anew from God; and faith in the power of God becomes his courage. Why does God suffer us to go in order that we may feel continually our own weakness, in order that we may feel continually our need of Him? The fear arises in view of that weakness, and may co-exist in the mind with a trusting boldness. Luther at Augsburg had much of the same fear and trembling; and the same determination too to know nothing but Christ crucified.

49. The demonstration of the Spirit, is the only demonstration of real power. Oh for a continued remembrance of this. I thank God who seems to be teaching me at this time, that death and ruin are inseparably connected with my own life, and that I only have life, as Christ liveth in me, and I myself am dead. Power, wisdom, courage, holiness, I have none; but Christ has them, and do he

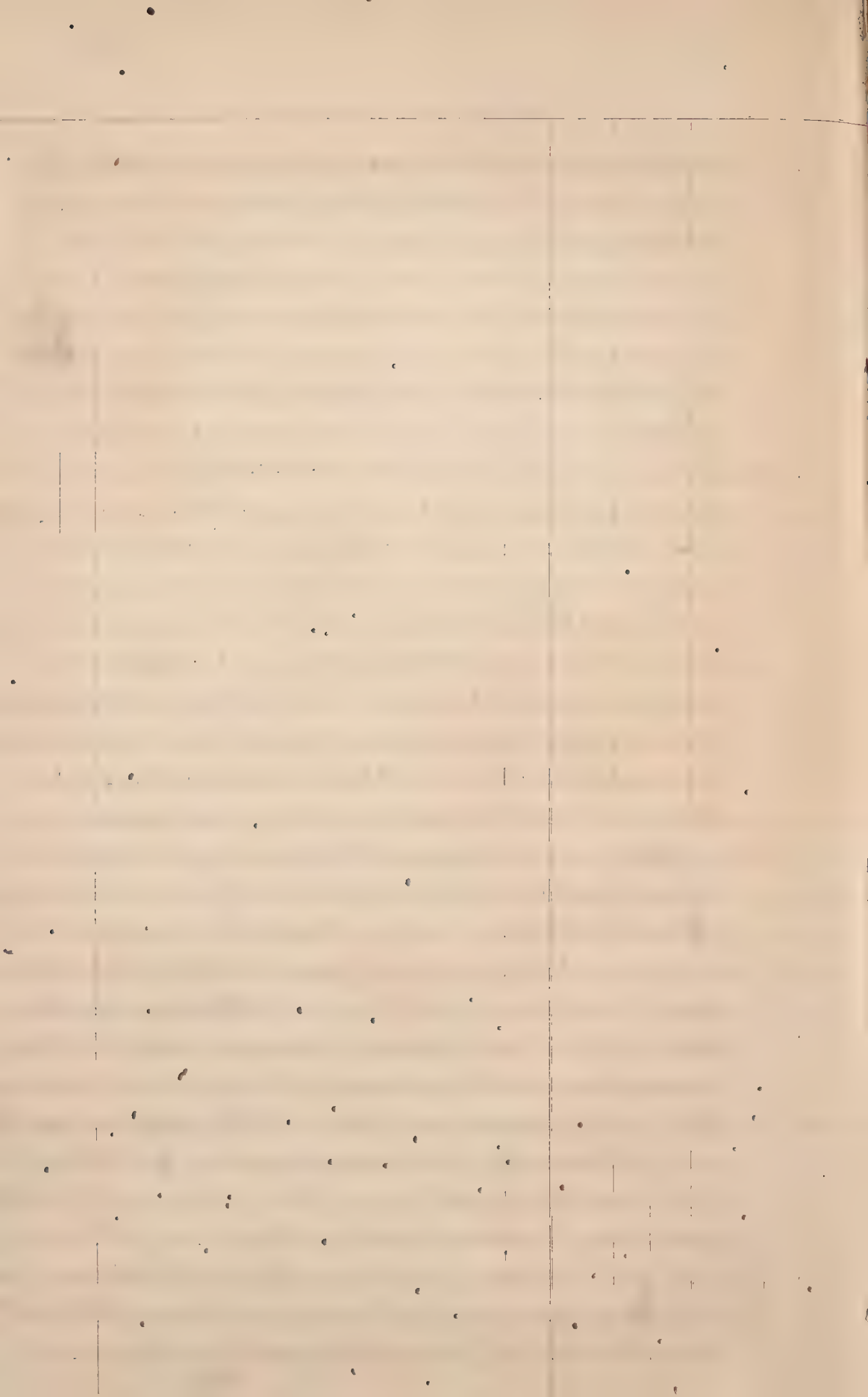


abideth in my heart by faith. Let there be no unwillingness to recognize any depth of depravity, any depth of folly in my natural self; for I have done with that self; and am to live by the faith of the Son of God.

5. The more Christianity becomes reputable, the more there will be of this first coat of faith.
6. The princes of this world, those who profess to be the guides of this world; the philosophers among the Greeks, and the Pharisees among the Jews.
9. Refers to the hidden wisdom, which none of the princes of this world knew; but which has been revealed to us by his Spirit. It is hid to them that are lost. "The heart of man is the heart of the natural man."
10. This teaches us how to read the Bible. The Bible itself is not a revelation, owing to the blindness that is upon our minds. To have these unimagined things revealed to us, we need the Spirit as much as though we had no Bible. The measure of the Spirit is the measure of our knowledge of these glorious and unsearching things prepared for them that love him. These things are to be found in the character of God; they are the deep things of God, the inconceivable truths concerning him; for those that love God preeminently and absorbingly, desire to have no god apart from him. They that are seeking their heaven in anything distinct from the person and glory of Christ, love him not in the true sense of the word, not for himself alone. It was Christ who was ordained before the world unto our glory.
11. No man knows me. I feel persuaded that no man has ever had any views of my inner nature that even approximated to the truth. And for what limited acquaintance men have of me, they are dependent



principally on my voluntary action. No man can enter into my mind, and can see it in spite of me. They are dependent on the revelations I make of myself, by communications or by actions. All mankind might combine for the purpose of exploring my interior character, and would be forever baffled, without my co-operation. They need my aid in order to know what little they may know of me. And yet men set themselves to know God, denying that they have any need of aid from Him; affirming concerning his character with more positiveness than concerning anything else; and deriding the offer of His Spirit. His works they say, proclaim Him; and yet there are as many Gods as there are nations, tribes and tongues, though His works are everywhere, showing that a revelation of character depends not merely on the exhibition made, but on the rectitude of vision which beholds that exhibition. We all know the works of Napoleon, yet there are a thousand conceptions of his character. And the most learned and sagacious men are often found changing their views of character; without any new data to influence them. God has the knowledge of Himself in His own keeping. Though He has filled the universe with works, yet every creature needs that God should anoint his eyes with eye salve that he may see Him in them, as He is. Many scorn a revelation; many that hold to a revelation, scorn the necessity of the Spirit's aid; and many that hold to regeneration through the Spirit of God, fail to realize their continued dependence on Him, for the light of the knowledge of the glory of God, supposing that their eyes, having been once opened for them, may be kept open by themselves. I for my part desire to feel that there exists a perpetual necessity of the Spirit's aid in reading the Bible. That no amount of knowledge acq^d, make sure



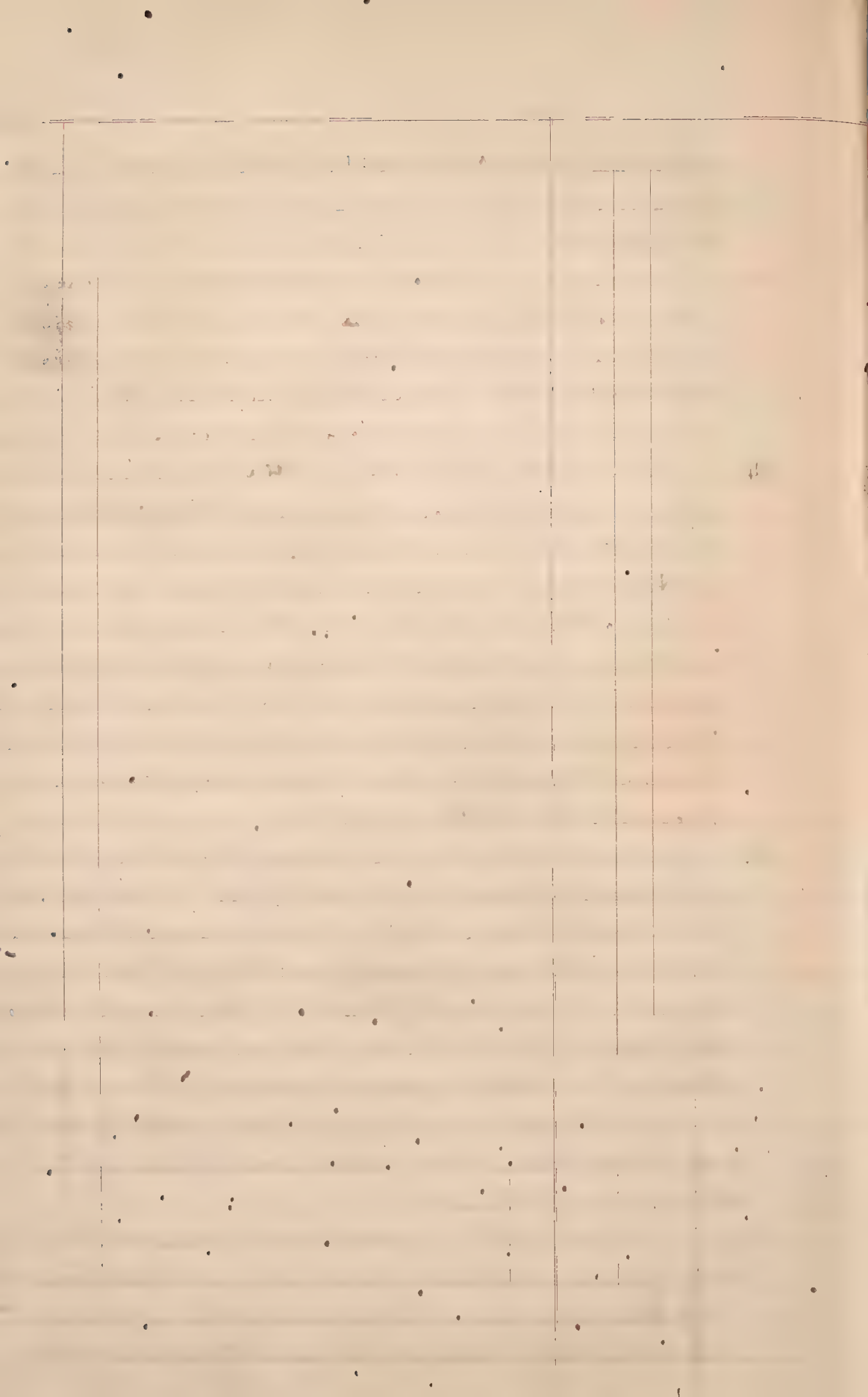
any more independent. Oh it is a great thing to live unbrokenly by the faith of the Son of God; all the time, on every little occasion seeking Almighty aid.

13. Just so far as we love God, we shall delight in our dependence on Him. It is the joy of love to be the indispensable agent of the happiness of the object loved. Therefore God sees us in our faith. He desires to be the author of all our happiness. We have true faith when we desire that he should be all in all to us.

14. Not the spirit of this world. Not that spirit by which they pretend to be able to know all things, not that spirit upon which the glory and reputation of the great philosophies and stages are founded, we have not the genius of Plato, Cicero or Goethe; but the Spirit of God, the wisdom of God. By renouncing ourselves and taking God for our entire portion, we become giants among the giants of this world. Their influence, which is now their glory, will be the shame; at the last day; ours which is now the contempt of men, will then be the glory of God.

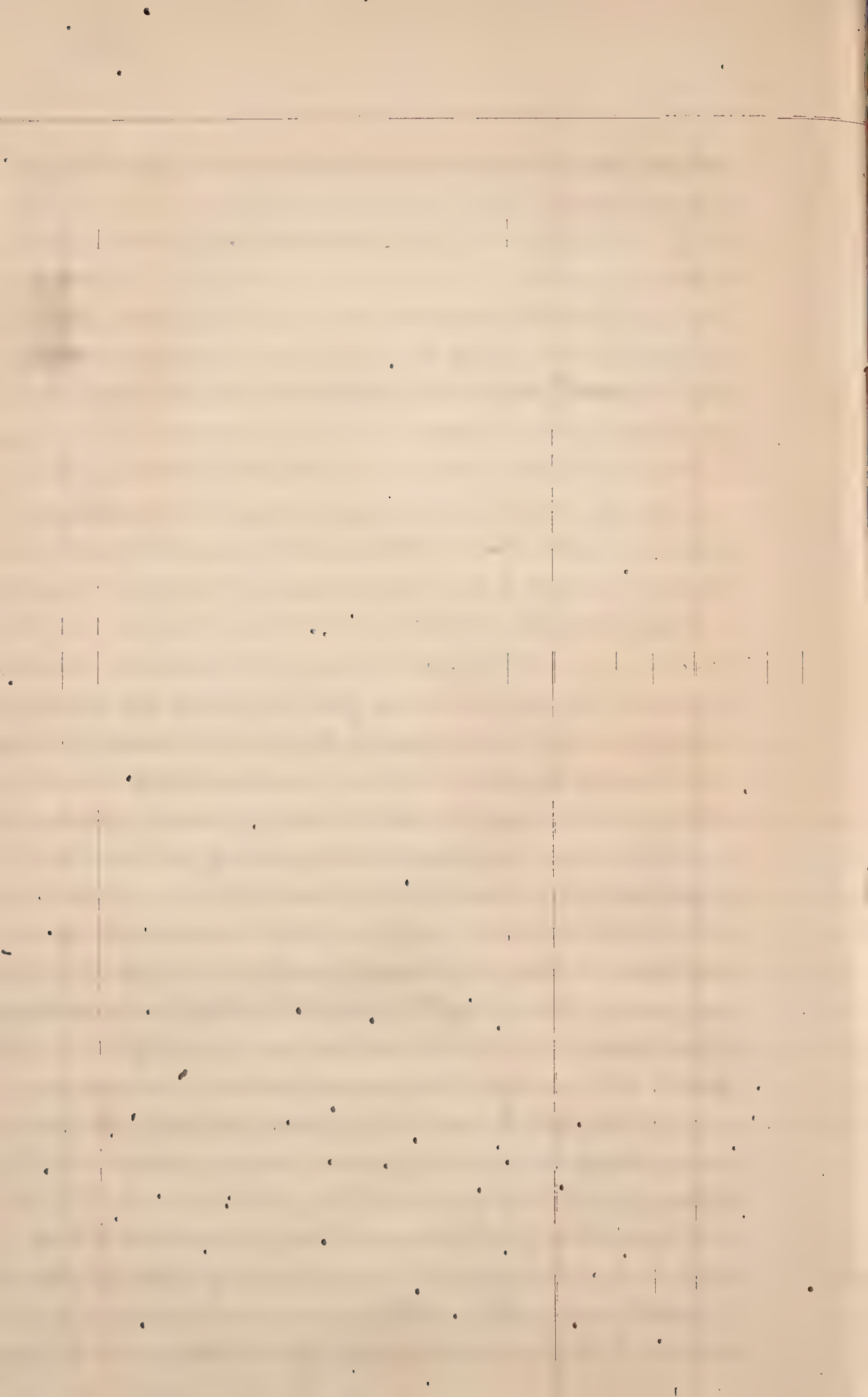
15. Spiritual things with spiritual. We are to find all our standards of excellence in religion itself. We are not to take for our models in any respect, the great men of this world. Our rhetoric we are to receive from the Holy Ghost, not from Aristotle or Longinus. If this be the true interpretation, then error on this head is very wide spread in the church. Spiritual knowledge requires a language of its own. He that is in us to know, is in us to speak. Accordingly the speech of a spiritual man, will be condemned, if tried by the standards of the world.

16. To whom hath the Lord, come as one man to another, opening his mind to him, and soliciting a voice thereupon? God needs no counsel, therefore dwelleth in light unapproachable. We learn by the context Christ's divinity:



having the Holy Ghost we have Christ; having Christ we have God spoken of in the quotation.

Ps: 112. 1. "Blessed is the man that feareth the Lord, that delighteth in his commandments." The last cause is striking. I wish to get this idea into practical operation in my life, that the only meat of the soul is the doing of God's will, undeviatingly, without question, ~~irrespective~~ of its apparent tendencies. To receive any will of God without a welcome is to call God a liar, it is to say that he wills not our good invariably, or it is to deny his omniscience or wisdom or power as inadequate to accomplish that end. How it is true that every will of God concerning every believer, has reference to the highest good of our being: and I must believe that the will of God is in every case the very selection from all possible wills most conducive to my happiness. Every deviation from the will of God is self-injury most flagrant. It is like taking a knife and striking our selves at random; we may open an artery and let out the life blood; we certainly will damage our health. No man knows to what amount of evil, his own will may lead; but every will of God leads to the greatest good. Then Blessed the man, wise the man who delighteth in his commandments. God gives us this consideration to lead us to glad obedience, but there is doubtless if wishing better in the way of motive. The will of God was the meat of Christ, not because of that felicity in the constitution and government of things which caused it to eventuate in his personal good, but because it was the way to please God. He was willing to give, not expecting to receive again, to suffer not looking for a compensation. The laws of God were written in his heart. Glory to Him who hath promised to give us hearts of flesh and there in to write the same laws. The heart is the seat of desires; if the divine will be written there, then is the divine will the exponent of our desires. "He that feareth the Lord" shall not be afraid.



'All petty fears are swallowed up in this great fear, and a spirit injured with great things is not stirred or affected at all with small matters.'

Leighton

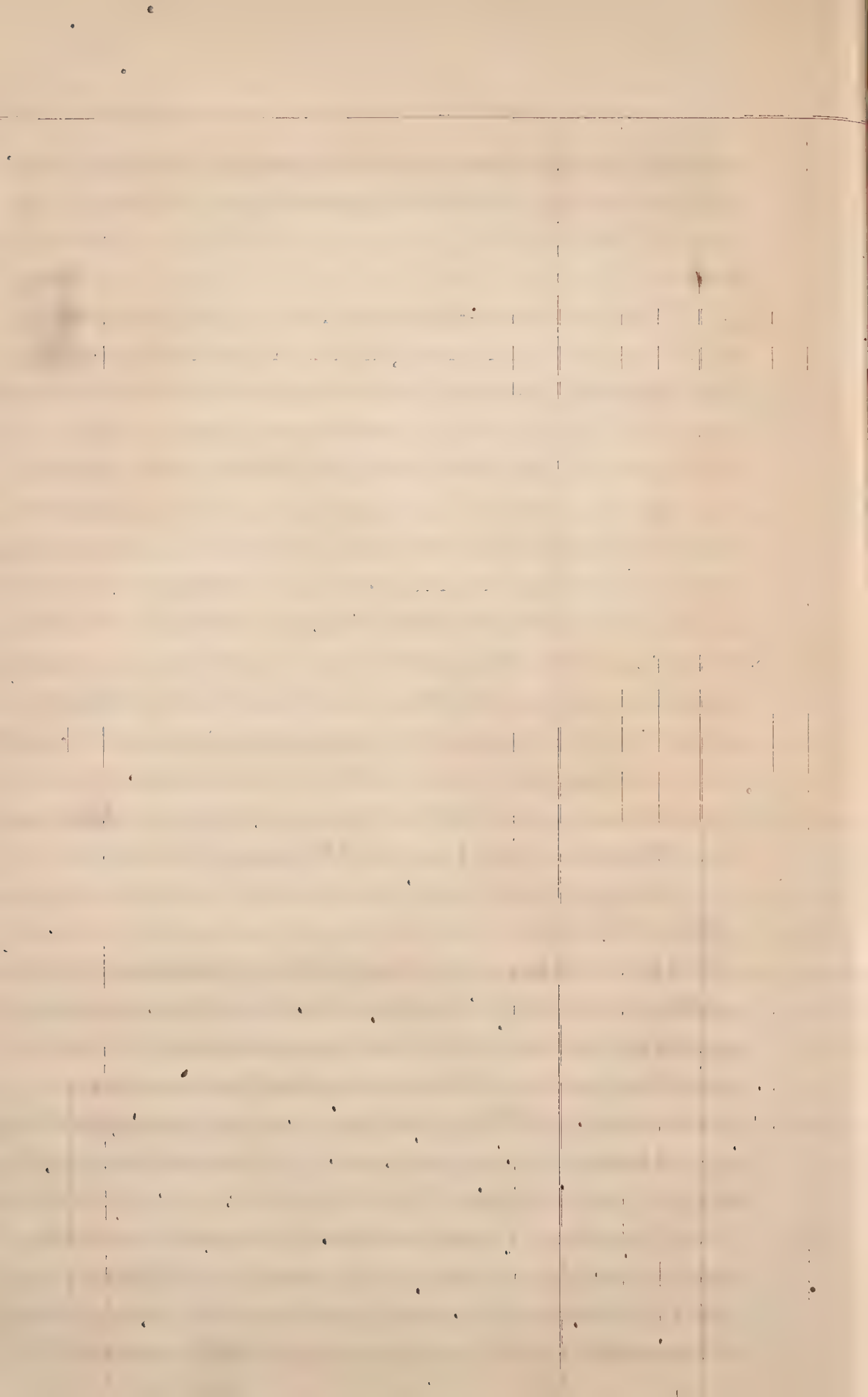
1 Cor: 3/13.

First, there will be a trial by fire, consuming the wood, hay, and stubble; this shall take place here; but only when the day shall break, the last day, will we know positively what has been consumed, what not. The fire shall try every man's work. We must build for the fire. If I know that the house I am building is to have fire applied to it in all parts, I will be careful what materials I use. This world is one great furnace of probation. Those who are most conscious of it, are the safest; those who make a mock at the assertion, are in the greatest danger: God setteth as a refiner. The silver and the gold will only be perfected, by that which is destruction to the rest. Look back on what thou hast done in the world, Oh my soul; art thou willing that the fire should try it? Every man's work.

15. Get so as by fire. That is, the fire must pass upon ^{the} line and show that he is fire-proof, by the grace of God.

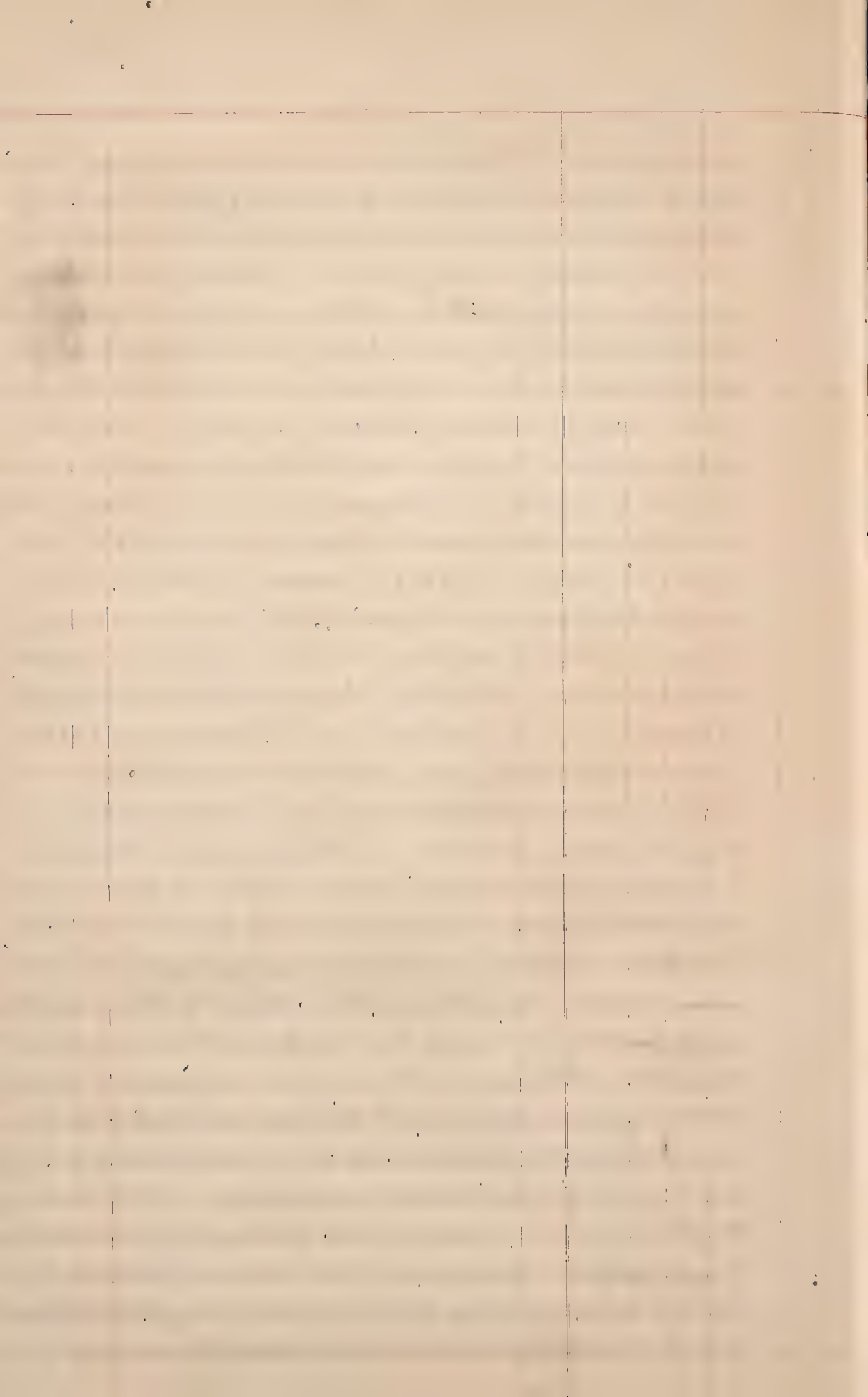
John 18.

1. Disciples. Precious word. How delightful to think that we stand in such a relation. The ancient philosophers and sophists lived with their disciples and lived for them. They were not separated; there were no select hours or place for instructions; but they lived, walked, journeyed together, and instructions were certainly given as opportunities spontaneously arose. Thus the first disciples lived with Christ; and thus it is our privilege to live with Christ. He is not our master, we are not his disciples at first times, but at all times. We may be, and we ought to be, learning of him at all times. Oh what a privilege resides in this word. I



am thy disciple. It is my very business to ask questions of thee; and thine to answer them out of those treasure of wisdom and knowledge. It is not a question if God will enlighten our dark minds; (this is the very object of the relation which he has formed with us, my place for time and for eternity ^{is} at his feet, as truly as though I were chained there with adamanty fetters. I am in the school of Christ; and my education is never to be finished. "The meek will be guide in judgement; the meek will be teach his way." Are we living as the disciples of Christ. The followers of the Grecian sages hung upon their words, as upon the last resource of life. They caught them up as their necessary food. They treasured them as the hope of their nation. They repeated them to one another, and proclaimed them to the world with great delight and exultation.

Do we thus. The words of Christ are truly the hope of mankind; how intensely do we seek them? Such was the devotion of many of those ancient pupils to the Pagan philosophers that nothing would have bought them away; do we count our privilege as more than thousands of gold and silver? Is it our happiness to give the world, the word that Christ gives us? Being his disciples, we are his witnesses. What we teach, is to be reckoned as the teaching of our Master. What do we teach? What instruction do our lives give. Everything we do, say, appear, has Christ's name stamped upon it. That must be Christ's teaching, says the world, for it is his disciple. The honor of our Master is committed to us. If we walk worthy of him, if the world discovers wisdom in all our ways, crowds will flock to him. Every night two solemn subjects of consideration present themselves in view of this relation expressed by the word disciple, namely, in what have we taught? What have we learnt? and then again; what could I have taught? What could I have learnt? Celestial wisdom has been walking by my side. God has nothing better to guide them in the management of the universe, than we may have to



guide us in our daily walk. Christ, by whom are all things, is made unto us wisdom. A nother thing He is to be our only Master; we are not to be disciples of any other. It was a grievous affront to be depending partly on the instructions of Christ, partly on those of others. A man can receive nothing, nothing that will be nefit him or others, except it be given from heaven. Christ must teach us from the pages of every book we read, and from the lips of every orator we hear. Christ must be to us the only source and the only avenue. If I indeed be his disciple, it cannot be that I shall fail to grow greatly in divine wisdom and knowledge. He is one that knows how to teach. His art goes further than that of any other creature teacher; He requires no natural ability on the part of the disciple. He not only gives wisdom, but the faculty of apprehending, retaining and using it. Every faculty we need. And this is the most important part of the course. (Our responsibility rises greatly in view of this.) His words do us no good, until we have thrown away the ruins of our first understanding, and received a new one from him. Reason is one of His own noblest faculties; and there can be little sympathy between us, until he has given us a right reason. I say then that I must find the evidence of my discipleship, in my moral and intellectual growth. I must grow, or else I am not his disciple. In the schools of man, even the wisest, there are sometimes found a few, that make no progress, owing to infirmity and indolence. Our Master makes it his business to remove these and all other impediments, if we only desire and seek his instructions. "I thank thee, O Father, that thou hast revealed these things to babes." We here see God delighting, breaking forth into exultation in view of this feature of his own conduct. To the divine mind it is the subject of special complacency, that the Lord of heaven and earth should come down to teach the most inept, imbecile and uncared for of His creatures. Our spiritual poverty is our



best recommendation. How delightful to see this burst of joy, on the part of Him who was the manifestation of God in the flesh, arising from such a cause. Let us not think that it is a weariness to God to teach us. To us it is a great weariness to teach the stupid & the ignorant, and we only care to teach the intelligent and those quick of apprehension. But God loves to teach those who are perfect babes in helplessness and ignorance. Let us only feel that we are babes; let us be willing to receive the kingdom of heaven as a little child; and we have the highest and choicest encouragement to come to our Master. The wise and prudent, those that exalt in themselves, so, these can never learn of Christ. His instructions are hid from them. "If any man be wise in this world, let him become a fool, that he may be wise." "And this is the only disqualification for this School." Blessed are the pure in spirit; for theirs is the kingdom of heaven." I thank God that Christ is my teacher, I am his disciple, I have thrown away my own wisdom, and the wisdom of all mankind; and take Him for my wisdom. One thing I now greatly want: more energy in seeking the communications of His good Spirit. More closeness of application; a more hearty and thorough exercise of intellectual powers by faith. May He strengthen with might by His Spirit in the inner man, in order to this. Thank you this day the 13th Oct. 1846, oh my favours and Master, when the last year of my preparatory course; and I here renounce so cast away all dependence on any thing pertaining to this corrupt earth, taking thee to be my all in all. All my attainments must be of thee, and through thee to thee. I shall make what progress thou wilt; and the glory by me shall be what thou wilt. On thee I rest; so thee I look, thee would I manifest. Let me be filled with all thy fulness, with the knowledge of thy will in all wisdom and spiritual understanding, with all the fruits of righteousness. Prayer is faith talking. To live by faith, in the continual

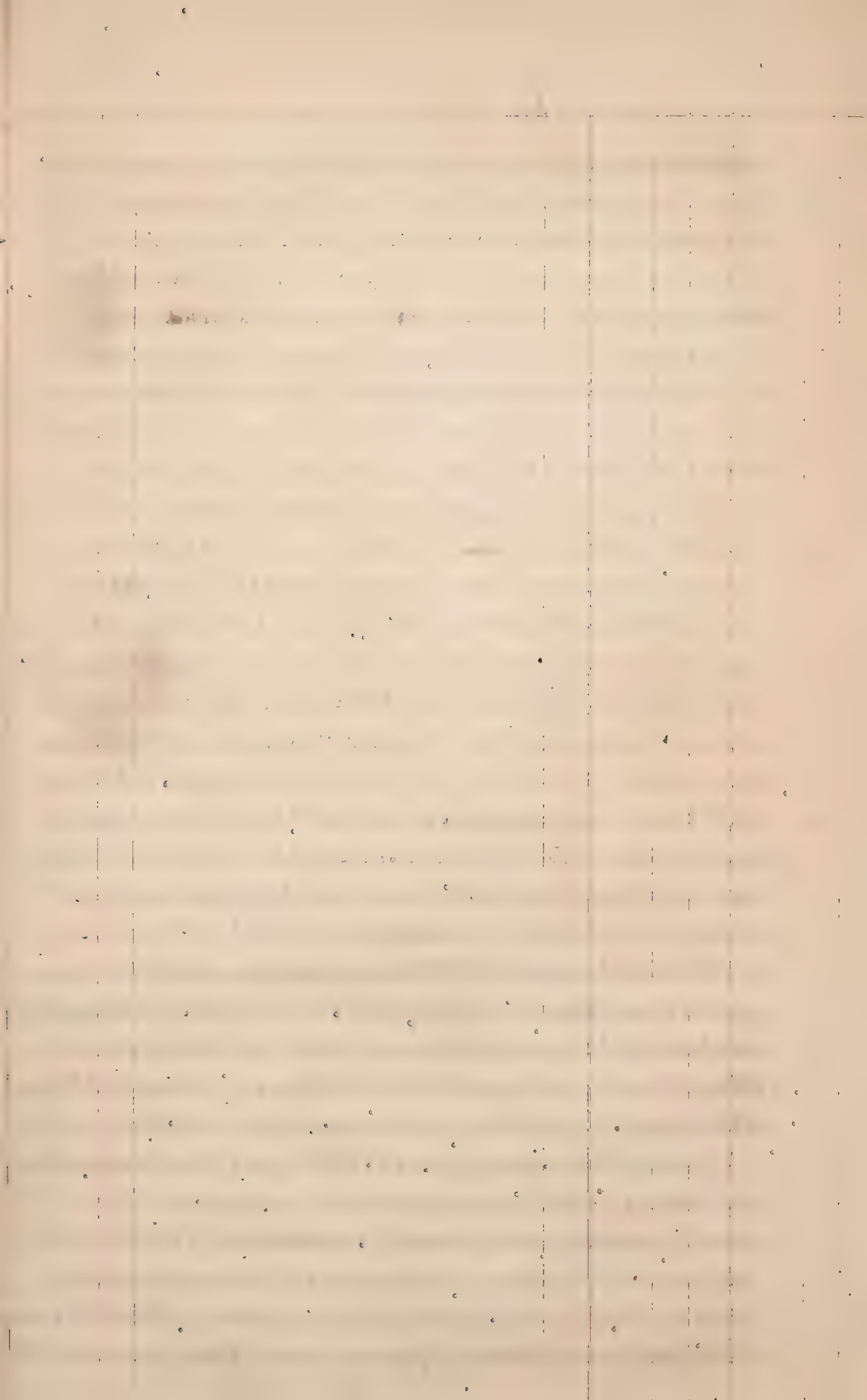
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exercise of faith, is to pray without ceasing. It is merely whispering the prayer, instead of speaking it. Christ is made unto us wisdom, where there is an habitual conscious reliance on him for all. To live by faith, is not to let faith influence us now and then, dictate a prayer here a prayer there, and leave the general frame of our mind affected. A person so living, does nothing whatever as he did before; his mind is in an altogether different article all the time. Few understand this. To live by faith is to live in the habitual appropriation of Christ. Oh for more volume to my faith, more potency in my appropriations.

There is nothing in heaven more worthy of attention than what is recorded concerning Jesus Christ. No movement of God has ever been witnessed by angels or archangels of higher importance and more worthy and absorbing devout regard, than that act of Jesus Christ here mentioned, viz. that he went over the brook Cedron. Here was the everlasting Father, the Lord of Glory, beside whom there is no God: the fact that he was in the likeness of man, and that he took our own earth, affects not the merit of the case to us, unless to enhance it. The glory is shrouded to sense; but only that a higher glory might be revealed to faith. To read with sufficient application and profit, we must know the importance of what is recorded: if we look at the character of the subject, we find that the importance is infinite. There is quite as much reason why the elders round about the throne should look listlessly to any movements of Him who sits upon it: as there is why we should read with indolence of mind the things of this gospel. Anything concerning God is not only of infinite but of everlasting consequence. It will never lose its value. Pray where we may in this universe, we shall always find those whose time will be well employed in hearing us talk about it. We know not how many thousand audiences we are studying for, as we meditate the things of God. Larger audiences than those of Whitfield may be waiting for us above. This is certain, the



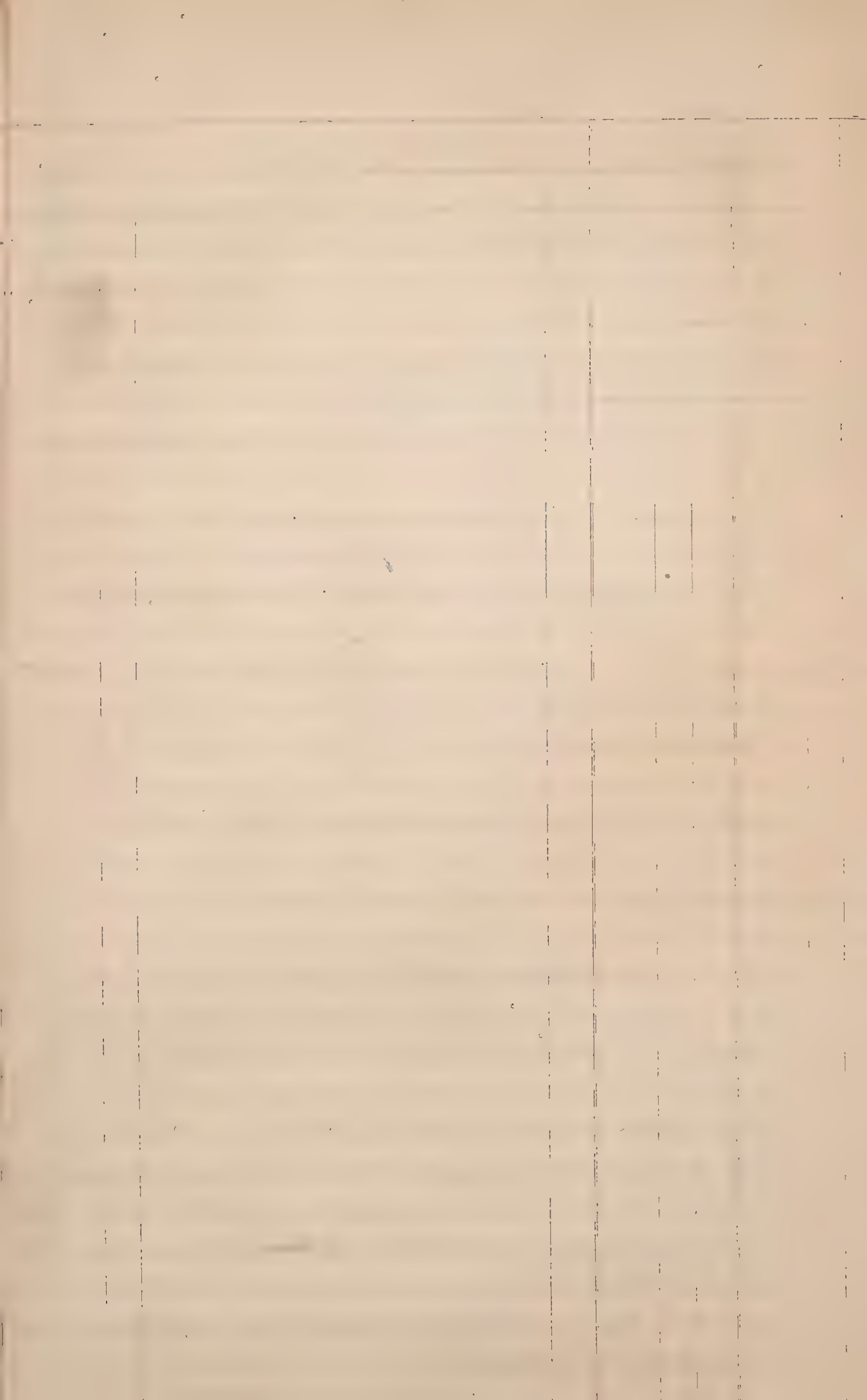
more we know of the divine character and the divine history, the vaster will be our influence, not only in this world, but in the unending world to come.

Perhaps in the immensity of God's holy universe, there is not one child of God who has not some knowledge of his Maker, that all the rest are without. Billions on Billions, every soul can teach all others something. What a view this gives of the infinite depths of the divine nature.

Remarkable that in his prayer, there is not a word concerning their sin. Yet considers the events of that evening; and it would seem that they had reserved their greatest display of iniquity for this evening. They disputed which should be greatest, while He was talking about His death; they disobeyed his repeated command and slept while he prayed; one denied Him, one betrayed Him; all forsook Him and fled. But he likewise had reserved for this evening His greatest display of love. His prayer was for their sakes that they might know the love of God.

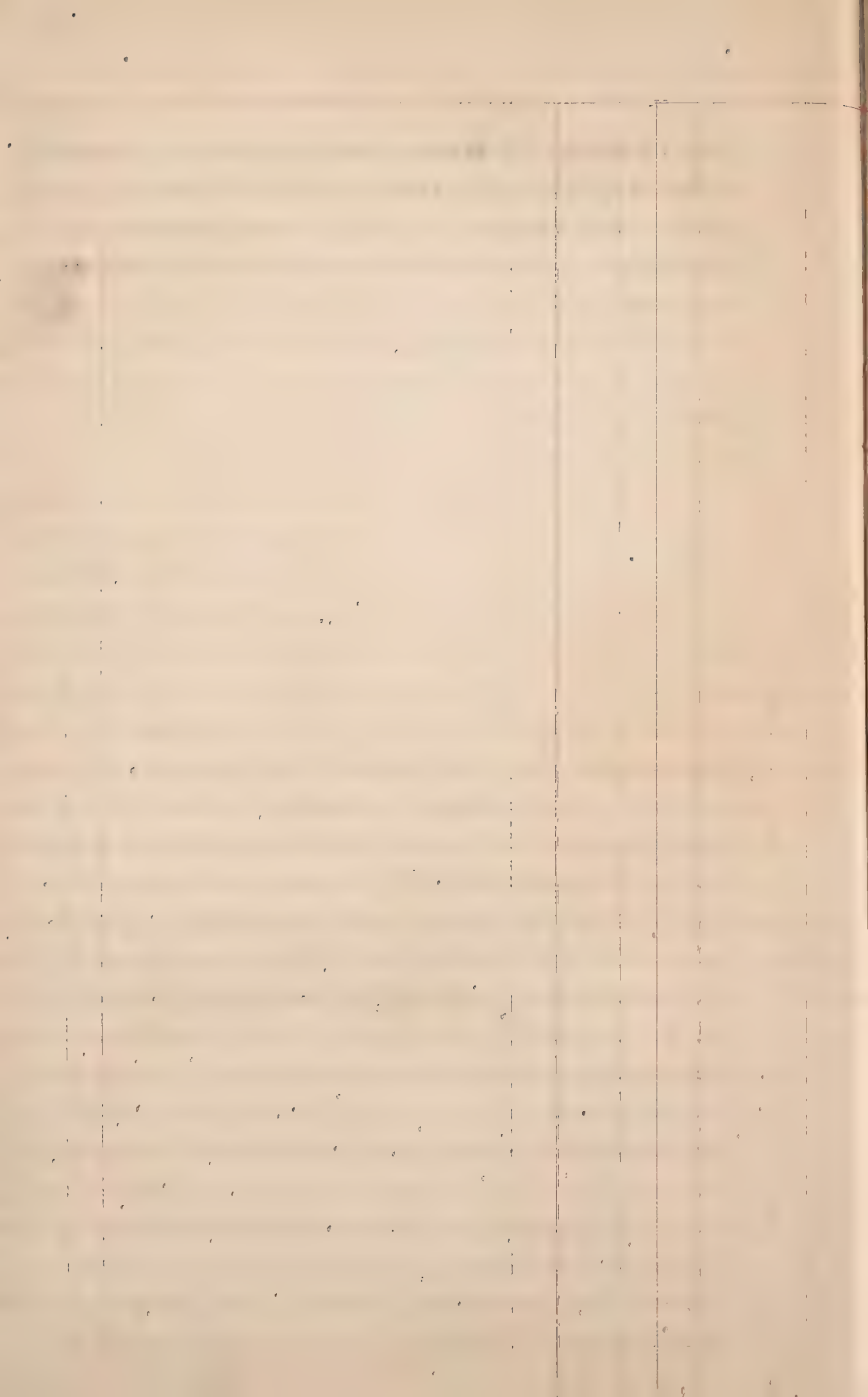
John 17.

The great design of this prayer seems to be this; viz: to make a transfer of the disciples to His Father's hands. He solemnly conveys them over to the special guardianship of the Father. They had walked with Christ for some years, associating in greatest intimacy, receiving incessant and unequivocal proofs of his love. It had seemed as though he was altogether wrapped up in them; all his thoughts and solicitudes ~~were~~ ^{were} for them; no mother could give more incessant and watchful attention to her child: surely the Good Shepherd. They did not understand His nature. He is



senses testified that ~~he~~ was a man; and all their conceptions of God were in the way of their realizing that God was here before them; though they saw that divine Powers were residing in Christ; it was impossible for them to apprehend in their companion friend and fellow, Jesus Christ, the high and lofty One that inhabiteth eternity. In vain He said to them 'how long have I been with you and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father'. But though they knew not His nature, they knew something of His love. And His object seems now to be to constitute God their shepherd. To bring them into the same relations with the Creator, that they had been in to Himself. To take what they knew of Himself, and blend it with what they knew of God. He was himself God, all that there was of God; but from Christ and God were two ideas in their mind.

But He had convinced them of His love; that they never suspected; and he now takes this love and identifies with the divine nature, by substituting God as they conceived Him, for Himself as He appeared to them, substituting Him as their shepherd, their special guardian. God was to be Jesus Christ. So that when they should say 'Who ^{He has died into divinity.} is our Jesus?' the answer should be 'God is your Jesus.' While he lived with them, he sought to teach them that Jesus Christ was God; at his departure he desired to impress them that God was Jesus Christ. The evidence of what I have now written is this. The direct tendency of the beginning of the prayer is to be shown them that the love which he had manifested in intercourse with them, had its origin in the divine mind. "As many as thou hast given him" "I have finished the work thou gavest me to do." "I have manifested thy name unto the men as" "thine they were." "I have given unto them [us other than] the words which thou gavest me."



"All mine are thine, and thine are mine." These know that they are mine, that they are dearer to me than life; let them know that in the same sense they are thine. "Keep through thine own name." "That the love wherewith thou hast loved me may be in them." The whole prayer is the expression of boundless love divine, to the followers of Christ. The things Christ prays for indicate what God desires to bestow, - for it is God that speaks. Christ speaking to the Father is simply an impressive and beautiful method that God takes to speak to us.

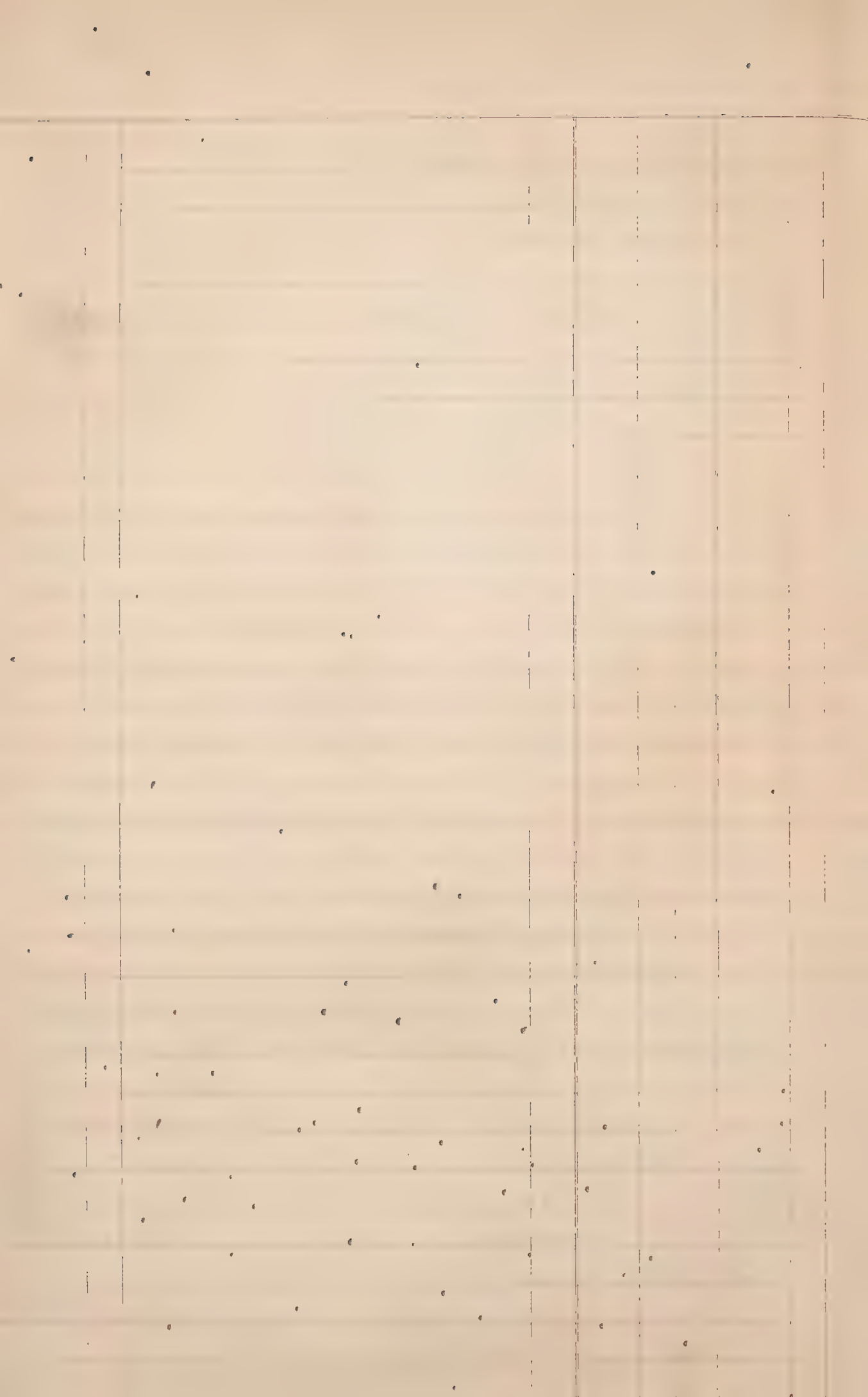
18. 2. In extension of their ^{eat} joyfulness of God, men often allege the fact that He is, though prudent, invisible. Their senses do not discover His presence; and these are 10,000 objects to enter the mind by the avenue of the senses; and there are immense difficulties to be overcome, a power of mind to be exercised that is not natural to man. But it is the want of inclination to discover God, that causes sensible objects to expose us, and makes the difficulties so great. For God has been among us in a sensible form, and there was the same unmindfulness and insusceptibility. Not only the world refused to recognize God when He was manifest in the flesh, but His disciples. Up to the last their language was "Shew us the Father."

"Jesus often resorted thither with his disciples." Consider these prayer meetings in which God was not only present as He is in ours, spiritually, - but bodily. The disciples while they prayed could touch with their hands He in they prayed to; and yet doubtless their souls labored in prayer as though God were millions of miles away. They prayed for manifestations of His love; while they were daily and hourly receiving from Jesus Christ the most extraordinary tokens of it. They prayed for the light of his countenance; while Jesus unceasingly



smiled upon them. They begged that He would deign to remember them while Christ seemed to be doing nothing else. They solicited a crumb from his table, while as the bread from heaven He was Himself come down to them. They asked for heavenly wisdom, while the wisdom of God was with them instructing them unceasingly. And doubtless there was unbelief enough in their prayers. So that, those prayer meetings were not materially different from ours, it is likely. With Christ in the midst of us, smiling with infinite beneficence, breathing the most precious promises, filling ourselves with tokens of love, offering us his body and his blood and his spirit and his power, we pray as though it were most unquestionable whether we should be heard. And yet he ~~was~~ ^{was} resorted to with, ^{All this} unbelief did not drive him away. He was resolved to carry on to perfection the good work he had begun. And ~~he~~ still fulfils His promise to be with us, though we have so often withheld the recognizing faith.

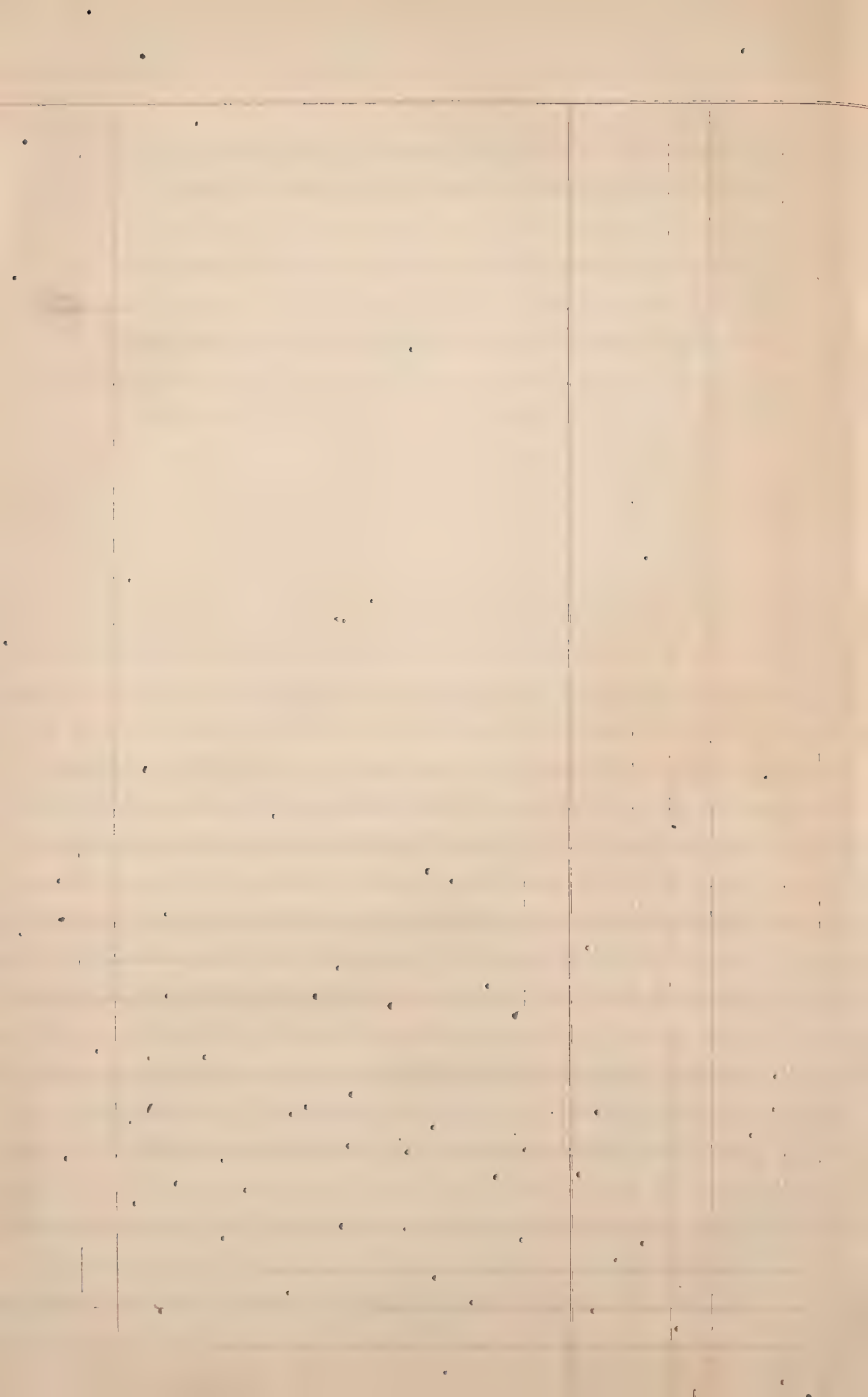
Judas was doubtless made much of by the chief priests and Pharisees. They had not anticipated anything so favorable to them as this. Here was one of His own, one of those who were nearest to his person and most confidential, abandoning him, confessing that his eyes were now open to see the correctness of those admonitions and warnings given by the Pharisees to the people concerning Christ. Here was testimony they had never dared to hope for. If one of the twelve came out against him, one of those who ought to know most about him, who had enjoyed greater opportunities than any other, if one of these went so far as to throw the whole weight of his influence into the scale of his enemies, who would not be justified in withholding their approbation from Christ? Judas probably decided the matter for thousands who were still then deliberating; and thousands in every community, at this day, have



been led to a similar decision, by the Anti-Christian course of some one who had enjoyed great opportunities of knowing all about the gospel. On the part of the open enemies of Christ, how many a conscience was put to rest for ever, by this act. Oh let every professor consider that in subduing by some severity of sin, the voice of his own conscience, he is subduing that of many others.

As Christ was God manifest in the flesh, it is important in reading the gospel to consider in every act what manifestation it gives of the divine character. Every record must give us a new view of God. Say not that Christ did many things and spoke many things simply as man; for it was as man that God revealed himself to us. God manifest in human nature. Every part and power of that nature was put under contribution for the exhibition of the deity, and to be used for us other purpose. We look at Christ and at everything recorded concerning Christ, to see our God, what his character is. Christ is the interpretation of God to us, that is, in him we are able to come to the knowledge of God. He was weary, thirsty, nay, fearfully agonized; if it be improper to say that God suffered, it is not to say that these demonstrations interpret some part of his nature to us. They are in some way an exhibition of God. In him whom we behold prone upon the ground in Gethsemane, there is certain a revelation of the divinity, as upon the throne of His glory in heaven. A mighty expression of God. There is an inconceivable crowding of the glory of God into these acts and utterances. Every discovery of the quality of these sufferings is infinitely precious; for it involves new and vast treasures of God's character.

If we see God in Christ, which cannot be in contemplating this scene, we cannot but be convinced of the perfect voluntariness of these sufferings; and if we look at these sufferings, remembering the inviolability of God's truthfulness, we are forced to the conclusion that here was



an expiable necessity holding him down to this last extreme of woe. How reconcile these two? It remains evident that the conflict is in God himself. He fought with Himself in behalf of us. Herein was love. In no other could it have had such an expression.

Wonderful is it, that though he came down into this world to suffer and for us, he could find not witnesses of these sufferings. The three who were selected to represent the human race these, to be our eyes, shut their own in sleep. The Mt of Transfiguration was not to be compared with this for glory; and the whole world was interested in the new thing made of this opportunity; and they slept. Are not we in like manner called to be witnesses of Christ? And is not the whole world interested in the use we make of our powers, privileges and promises? and do we not for the most part sleep away those precious and awfully-responsible hours. He came down to endure these things for us; and yet if it had not been for the revealing spirit, we should have been ignorant of all.

In every thing there is some aim, the consummation of which we call success. All these sufferings had reference to something, the realization of which should be success. To what was the great endeavor directed? To one great end with which we are familiar; but there was another namely: the disclosure of divine love to us individually. God reaps his success when we admit His love for us. Unbelief is a heart-boasting that not even the same man could overcome it.

Getsemane was a trial of God's love for his redeemed, and his love sustained the trial gloriously. The question is, if it can be subjected to any severer trial; if so; then there is yet danger in the garden; if so, then am I unsafe. But it is impossible - for the reason that sin spent itself there, and has not one weapon left with which to assail His



love; he bore the storm of all my sins. Every sin I commit has already committed its worst on the heart of God. Many would be offended at this view, even while forced to recognize its Scripturalness; and cry out against inevitable licentiousness. They know not the glorious sufficiency of the cross. The fact that sin has been atoned for only makes it more odious to the child of God. There is nothing so fatal to sin as to connect it with Christ's suffering, and I care not how intimate the bond.

In all that relates to God, there is no past. The Christian lives under the power of a present Gethsemane and a present Calvary.

A great evil is that preaching, when they go to the Cross, go to see for others, not for themselves. They go seeking and gathering influences for others, instead of simply baring their own hearts to them. Perhaps I err in the contrary direction, I see for myself too exclusively. I must identify myself with others, in presence of it. It speaks an immense diversity of language, varying not only with classes but with individuals. It is a solemn consideration, that I must hear these for a great many, whose steps are never directed thither. "Whosoever sins ye remit, they are remitted unto them, whosoever sins ye retain, they are retained." How are sins remitted? By giving Christ crucified to the soul. How great the excellency of this knowledge the \bar{n} ! How immense our responsibility to know the utterances of the cross. Let me take this individual and that individual to the cross, this company and that company, this seminary that Church, and hear the Lamb address them.

What the church wants to know is, the completeness, the totality of the propitiation. The great idea seems to be that suspended forgiveness is more favorable to



sanctification, than forgiveness in hand. This is not the great idea of the Bible. The Bible says, take; and not only that, it says, eat; and not only that, ~~eat~~ it says eat ye, all of it. Where there is an imperfect sense of justification, there must be necessarily an imperfect experience of the peculiar agency of the cross in sanctification.

If upon the commission of some sin, the earth should begin to stagger like a drunken man, the rocks do be rent, the very dead to start in consternation from their graves, darkness to rush over the face of all nature, and the sun to be extinguished, what a revelation should we have of the dreadful evil of that sin. Tremendous and almost Almighty would seem to be the power exercised by us. It would be touching a spring that should instantaneously so sack and torture the whole body of nature, as to constrain to cry out in agony. Well this is what we would do every time ~~we~~ sin. The cross was elicited not by any amount of sin; but the least sin that ever was committed made it necessary, first as much as all that was ever committed. Christ crucified exhibits the power of the least sin. Would you know what that sin which you have just committed, had one? It has so pierced the heart of Christ crucified, that nature in mere sympathy has given all those signs of agony which I have just mentioned. But after all when we have realized this mighty truth what will give it the chief power over us, will be the consideration that Christ was willing to bare his heart to such an awful assault as this.

John 20. 22. "Receive ye the Holy Ghost. Whosoever's sin ye remit, they are remitted &c. I never observed this connection before. The remission. The remission and retaining of sins goes with the Holy Ghost of course; This is his proper work. In respect so far as the Holy Ghost speaks ^{by} ~~for~~ us, we are



remitted or retained. If the Holy Ghost speaking by me says, "Ye are in the gall of bitterness," then you are in the gall of bitterness; if He says "Be of good courage, Christ is yours," - then Christ is yours. He enables us to determine concerning our own state, he enables us to determine concerning that of others. And what is more, we are actually his instruments for giving life. The words that he speaks by us 'they are spirit and they are life.' So that the power of life and death resides with us in this sense, that we have the power of speaking by that Spirit, and this power is, faith.

17. 13. "My joy fulfilled in themselves." What does this teach? Amazing things concerning our union-to-Christ. Our spiritual joy is not a cause to Christ, it is his very joy. Nor his joy a cause of joy to us; but our very joy. We are so united that he can have His joy in us. As though He had said, Father, what joy thou givest me, give it me in them; and let my joy be no other thing than their joy; their joy no other thing than mine. I will enter their hearts, and then through their susceptibilities receive the joy which is set before me. Will the Father give joy to His Son? then we may come with confidence asking for it. We see from this, that there is a moral quality in true spiritual joy. As Christ is dear to us, we are responsible to seek this joy. What is the source of this joy? the knowledge of the love of God. "These things (about the divine interest in my disciples). I speak in the world that they see." This is the source of God's blessedness; - the knowledge of Himself and He is Love.

18. 5. "They answered him, Jesus of Nazareth." This is the answer which sin when forced to speak, must always give. Jesus is, its one enemy. Against him its machinations, weapons, marches. And if it seem to be



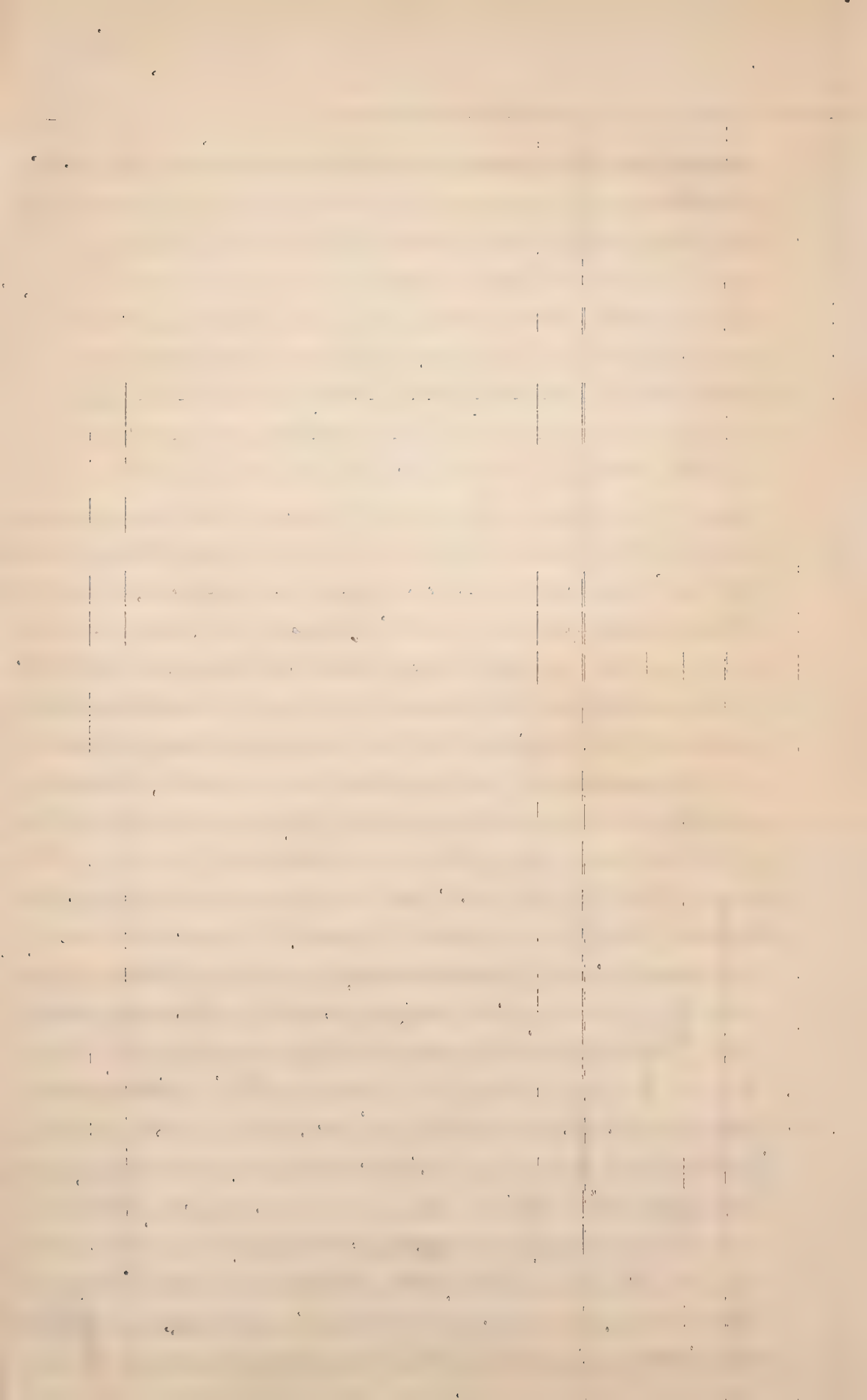
44.

assailing us, it is still Jesus of Nazareth. All the animosity which we excite in Satan, is excited by the image of Christ we bear; and all the shafts of the enemy are against that image. And let me thus address my own sins and force them to confess that they seek Christ. Every sin is a crucifier.

Many when admonished to grow in the knowledge of the Lord Jesus Christ, think that it is necessary for them to resort to some extraordinary efforts of imagination, to scale the heavens, to figure to themselves God as he is on the throne. And they despond and despair because the more they succeed the more they remove him from themselves. They seem to think that the work of the Spirit in revealing Christ, is by raising us to him, by taking us out of the regions of this life and this nature, and giving us the perception faculty of angels and glorified Spirits. Because they have not this, they weep and groan, and fall into doubts of God's faithfulness. But God has not promised to give us knowledge in this way. If it had been proper for Him to manifest Himself in this way, He would not have manifested Himself in the flesh. If we want to see God, we must see him, not when he appears to angels, but when he appears to us, namely, in our own nature. God is in the gospel; and the only way to grow in the knowledge of God is to grow in the knowledge of the gospel. (The whole Bible is the gospel. The Old Testament has reference to nothing else. Its sole design is to illustrate the gospel. So the New Testament.) (All the abstractions, speculations, visions, rhapsodies, in the world, are not to be compared with the least of the related actions of Jesus Christ in imparting the knowledge of the divine attributes. It is all in vain to pray for the Spirit, if we will not suffer Him to work in His own way. This way is to take God's



Gospel truth, to bring to our remembrance whatsoever Christ has
 said to open our understanding that we might understand the
 Scriptures. 'If ye abide in me and I in you, says Christ in one
 place; in another "If ye abide in me and my words abide in
 you." Teaching that it is only by means of divine truth in the
 soul, that God evidences to us His presence there. In another
 place is said 'Except ye eat my flesh, ye have no life in you;'
 and presently afterward "My words they are spirit, and they
 are life.' And again 'the truth shall make you free.' and
 immediately thereupon 'If the Son therefore shall make you free.'
 We think we know the gospel. If we know anything, we know
 this: we have read it all our lives, from infancy and upward;
 there is not a word in it, but lo we know it all together. Well,
 if we know the gospel, we know God. We know Him better than
 the angels do, for they desire to look into these things. Nay,
 we know Him perfectly. Heave not it self can teach us nothing
 new. It was impiety in Paul to determine to know nothing
 but Christ and him crucified; if God was not all in Him,
 if He was an imperfect manifestation of Himself. 'How
 says thou then' - even to Christ himself, 'show us the
 Father.' When Christ was on the earth, there were doubt-
 less thousands in Judea who daily besieged God's throne
 with petitions that He would manifest Himself unto them:
 While Christ walked their streets unnoticed by them. So now.
 No, we know little of the gospel. Our knowledge of
 God is precisely as our knowledge of the gospel.
 Just in the measure we depreciate the Gospel, we
 depreciate God. Oh we have not the guilt, the im-
 mense impiety of showing the gospel aside in our
 efforts to come to God. Let us beware what
 idea is in our minds, when we ask for blessings.
 If we ask for anything that is not in our own Christ,



the Christ of the gospel, we anger God. If God should work a miracle to satisfy the longings and still the strong crying of some; He would send an angel, and put a volume in their hand; opening it with rapture, they would find it to be nothing but the gospel. The word blessing is much in our mouths, what do we mean by it? God recognizes nothing as deniable out of Christ; he has shut up all excellency in Christ; and has shut up Christ in the gospel. All blessing there is comprehended in this, - the knowledge of the Gospel. There is a stupendous blessing in the least fact recorded concerning Christ in the flesh. Take that fact, and then pray for the Spirit to explain it; and you will have the Spirit. This is His appropriate, this His delightful work. You will immediately know the faithfulness of God. And then the Spirit to show you God manifest in that act. Look till you see the divine nature there; infinite power, infinite wisdom, infinite ~~wisdom~~ holiness, infinite love. Look till you are able to say thou art the mighty God, the ever resting Father, besides thee there is no God, all creatures depend on thee, thou art Alpha and Omega; my Creator, my Redeemer and my life. Look till you have this divine act speaking to you, to you individually, and saying 'In me see all thou canst of God, and know that all thou see is thine. This God is unchangeable, and what I show you is that very being in whom you live and move. You see in me love, just ten hundreds have not diminished that love, nor separated from it those perfections. By virtue of this act that speaks to you, you can claim them all for yourself.' If God in every act of Christ thus speaks to us, what more would we have? What are the intensest desires we bring to the throne of grace? They go not so far as the



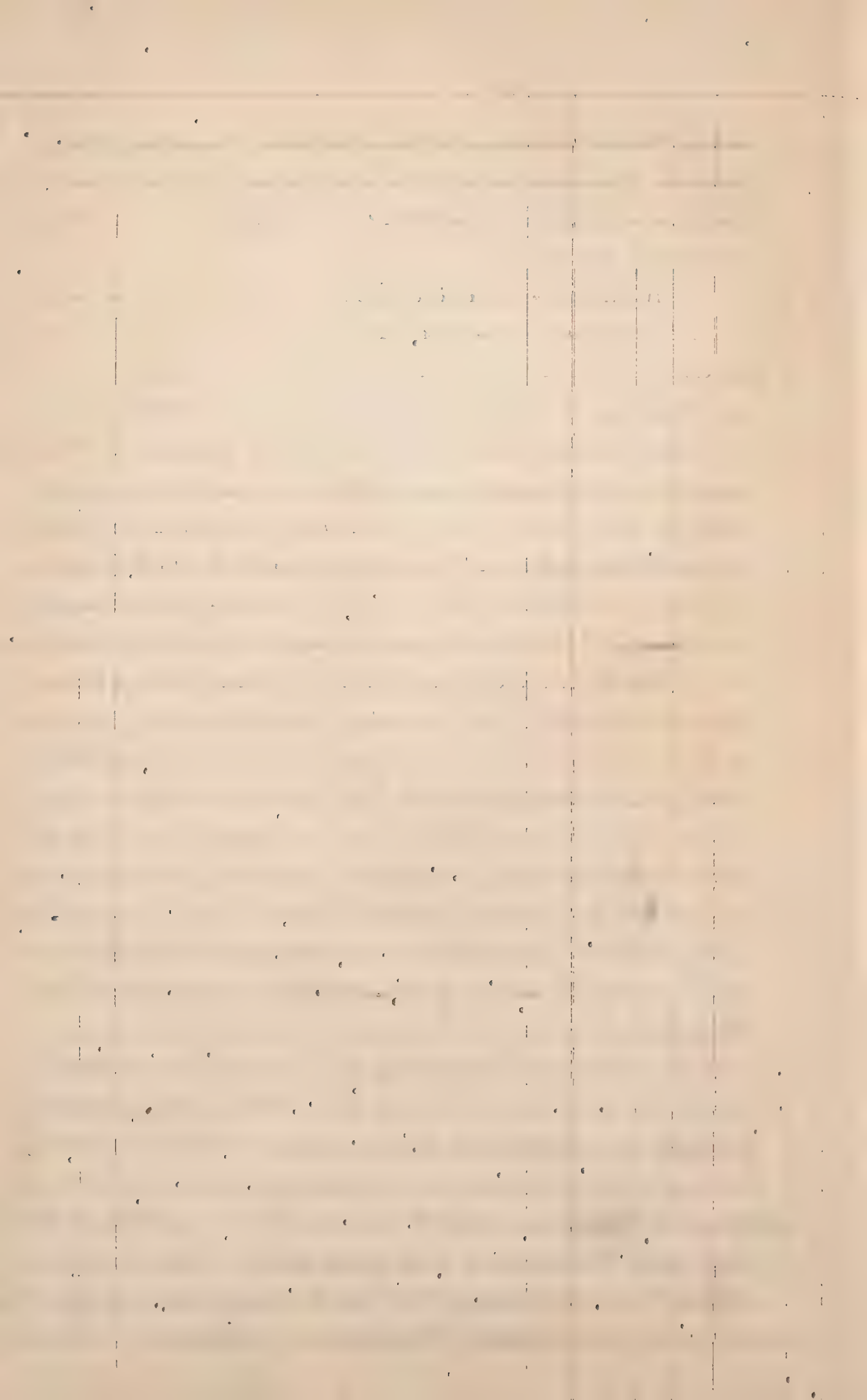
gospel. When a chapter is read in the prayer meeting, God actually pours out into our midst, blessings more copious and more valuable than any we solicit. But alas! where is the faith to appropriate them.

It is to be pitied who feels not his own inability when he comes to the gospel.

John 18.

Here we see an illustration of the truth that the power of the wicked to do wickedness is all from God. He interrupts them in the prosecution of their purpose takes all their strength away, so that they lie on the ground in perfect helplessness; then restores it and they proceed to do the desire of their heart. Here we see the folly and infatuation of all sinners. ~~How~~ The seven men could not but perceive that Christ took away and gave again their strength; and that it was by Christ's own strength alone they could seize him; inasmuch as he gave it them; yet they used it nevertheless against Him. And so ought every sinner to be aware that in communicating a wicked purpose ~~himself~~ ^{he uses} against His God no other strength than ~~his own~~ power His God bestows upon him. He cannot take a step, lift his hand, utter a word, give birth to a volition, without power from the All mighty and All Holy Being.

10. After this exhibition of his Lord's power, Peter must give an exhibition of his. How wretched and preposterous a spectacle to see a creature serving God in his own strength; striking out omnipotence with the strength of his own right hand, it was as though Peter had said, 'He has tried and failed; let me try. Wherein differed this act from that of the man who stayed up the ark and was killed? There was a difference in the

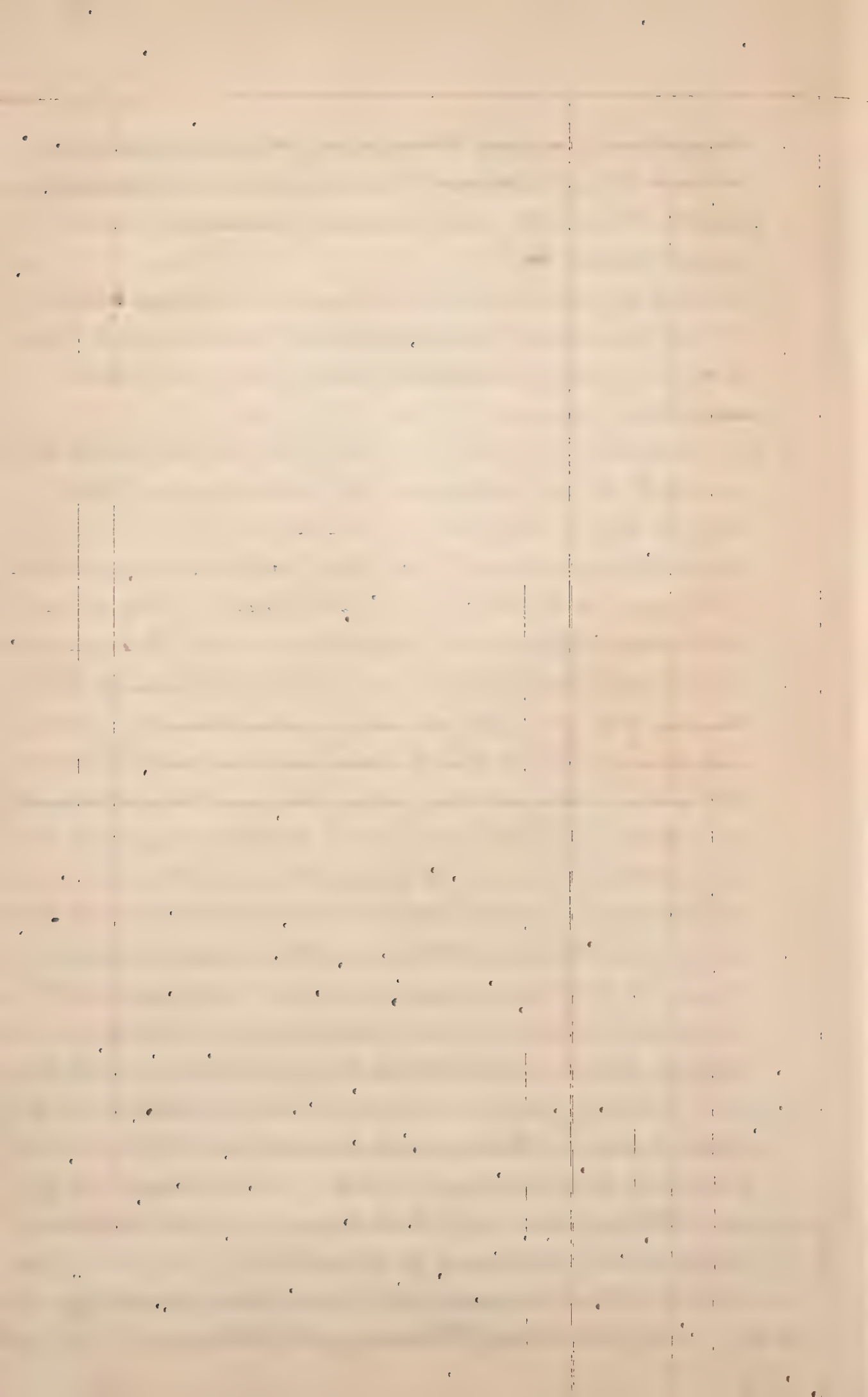


dispensations, however, Glory be to God: else would we see believers sla in on all sides. Our Zeal should always carry us first to God, that we might receive guidances and strength from Him.

9. Truly fulfilled at this time. They were in sight of Calvary: the question was, who should go up? Jesus went up, they went their way; and their eternal salvation was secured.

17th. 17. The fault is, with many, that while they know that the truth alone is to be the instrument of sanctification, they seem to think that they have got to sanctify the selves by it. The prayer must be to God that He would use this instrument and sanctify us. The truth in our own hand will accomplish just nothing and no more. Many proceed as though God had said unto them: "Here take the truth I give you and sanctify yourselves by it speedily and wholly. I put it in to your hands; and if you do not use it with success, why the fault is not mine but your's. What can I do for truth; it may be as perfect as God will, if I am to be left alone with it, I can not for it, I give it back to Him. No. God must sanctify me through the means; and in vain to the means, if we reject the agent. Let us never separate the means from the agent; nor ourselves from either; and we shall inevitably grow in all grace. We marvel to see some spend their lives in study and exposition of the Bible, who make no attainments in the divine life; and others passing their days in supplication and sorrow without find relief; the explanation is here; they divorce the Spirit from the word.

18. 12. It is not likely that every individual of these had



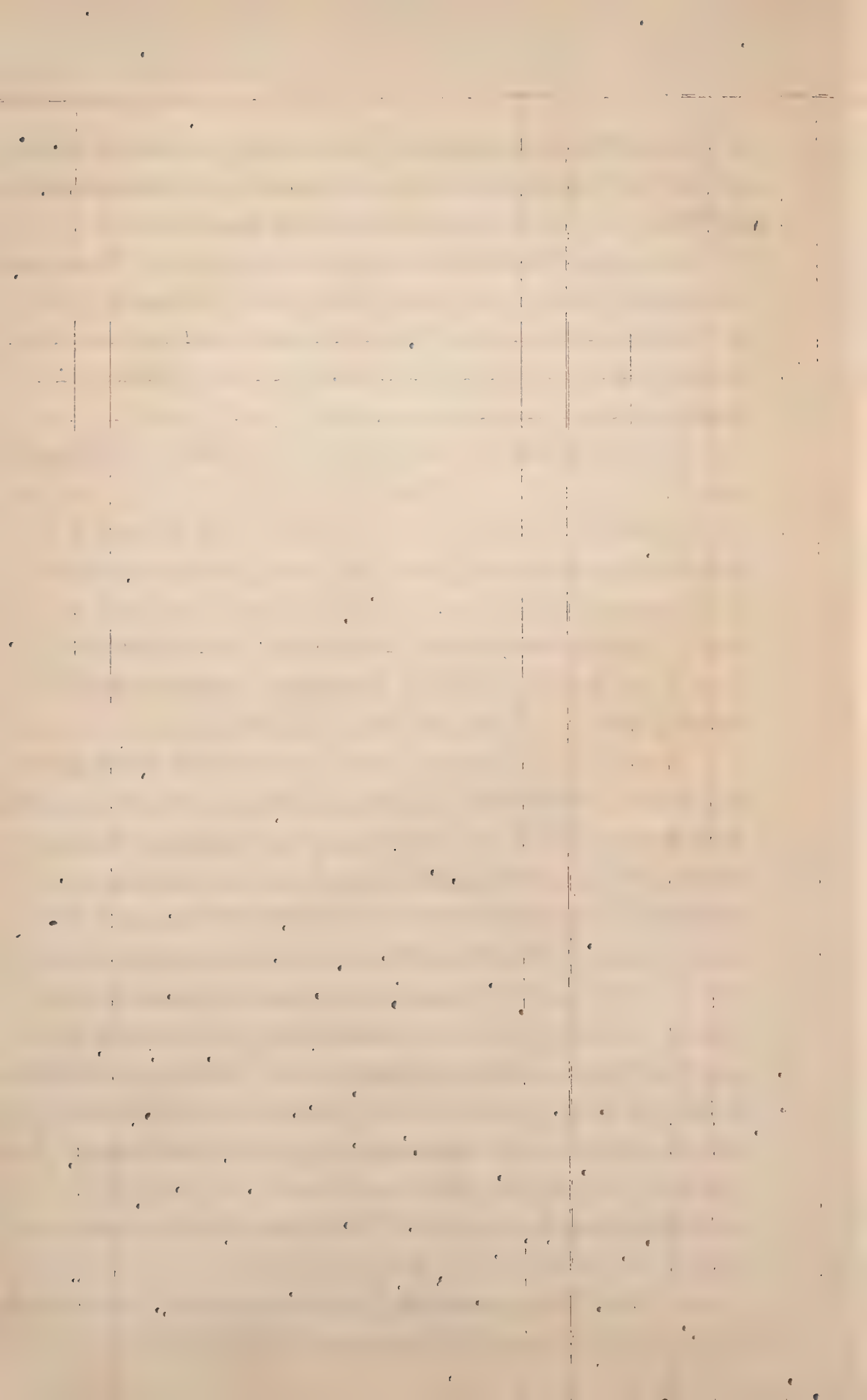
an active part in binding him. Yet all were considered as involved. So those that stand by at this day and look on, when evil befalls the Church, when the word of God is bound, when sin consummates its ends are regarded as involved. There was a difference between the looking on of the disciples and that of the soldiers. The former beheld the act with intense deprecation and strong prayer; the latter without this great repugnance of soul.

If he suffered sin to bind him, shall he not suffer love?

Every sinner binds Christ, - ties up his hands from blessing him, not only him but all within the reach of his influence. And is not Christ in some measure bound by us? Does he range our souls in undisputed liberty? Does he go out at all the avenues of influence? The word of God is not bound, Paul could say,

Faith, the word and the Spirit, these three agree in one. I mean that the Scripture ascribes the same acts to each. All these are spoken of as effecting the regeneration, the sanctification and the salvation of our natures. The power of God is attributed to each. That it is one operation of the three or rather it is the operation of the divine Spirit by means of the truth and of our faith. "Being ye have purified your souls in obeying the truth through the Spirit." Here we have the three. We have not the Spirit without the word. We have not the word in its efficacy without the Spirit. And we have not faith both without both the Spirit and the word. By faith the word of God becomes the vehicle of God to our souls.

Then they arrayed Jesus in a royal robe and said: Hail King of the Jews, and he folded him in

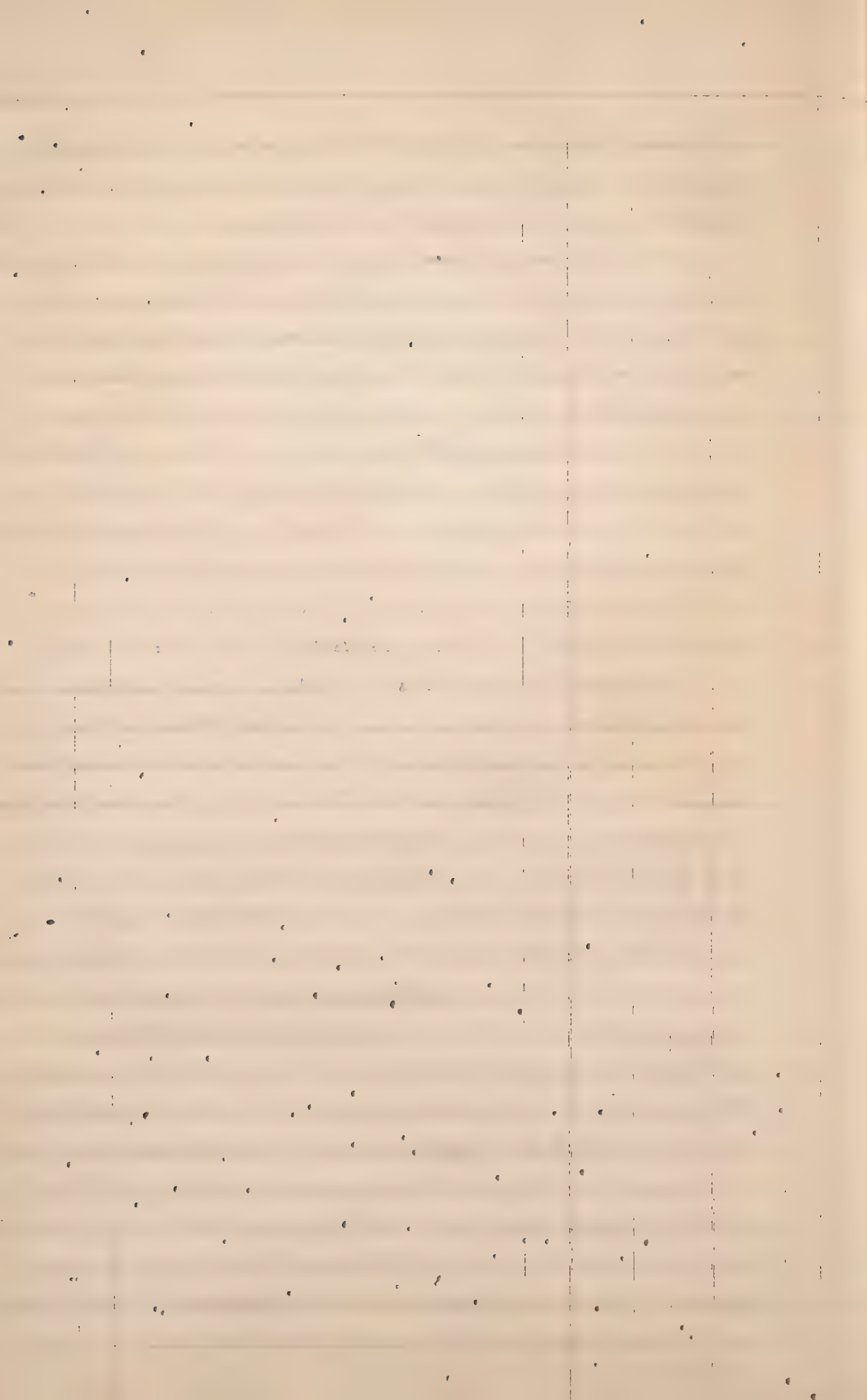


and said, 'Prophesy, who smote thee, & said 'Ibe saved others, himself he cannot save', they derided Jesus as Prophet, Priest and King; in his knowledge Power and mercy.

His only object in coming was to save, and this was amply manifested: and when we see all endeavoring to put him out of existence what other construction can we put on their conduct than this: they were seeking to escape being saved. And does not all sin proclaim this aloud? Does not the word go up to heaven from the sinner every day and every hour, 'Let me not be saved. And when they come up to the throne of judgment saying 'Is there no Saviour? The answer will be 'There was; but you slew him.

114. - National expediency cast aside for the death of Christ. National expediency, zeal for God, loyalty to the emperor.

Suppose that on this last day, Jesus had been joined by some disciple, and accompanied through all his sufferings. This disciple was bound when he was, was carried to all the places where Christ was, smitten, spit upon, blind folded, scourged, mocked, shouted against, and crucified. What a wonderful bond of union would this have established between them. How great would have been the love and sympathy of Christ. What a distinguished seat on his throne in heaven would have been assigned. Well, he that will bear these things now for Christ's sake will be brought into just such relations to him. There was nothing peculiar in the hostilities and injuries then offered to Christ. The world is just the same, and has just the same controversy with him; and the persecutions of that day were merely an unusual exhibition of a spirit that belongs to all generations of men. If it slumbers now, it is because it does not see Christ. I can suffer with him in this day.



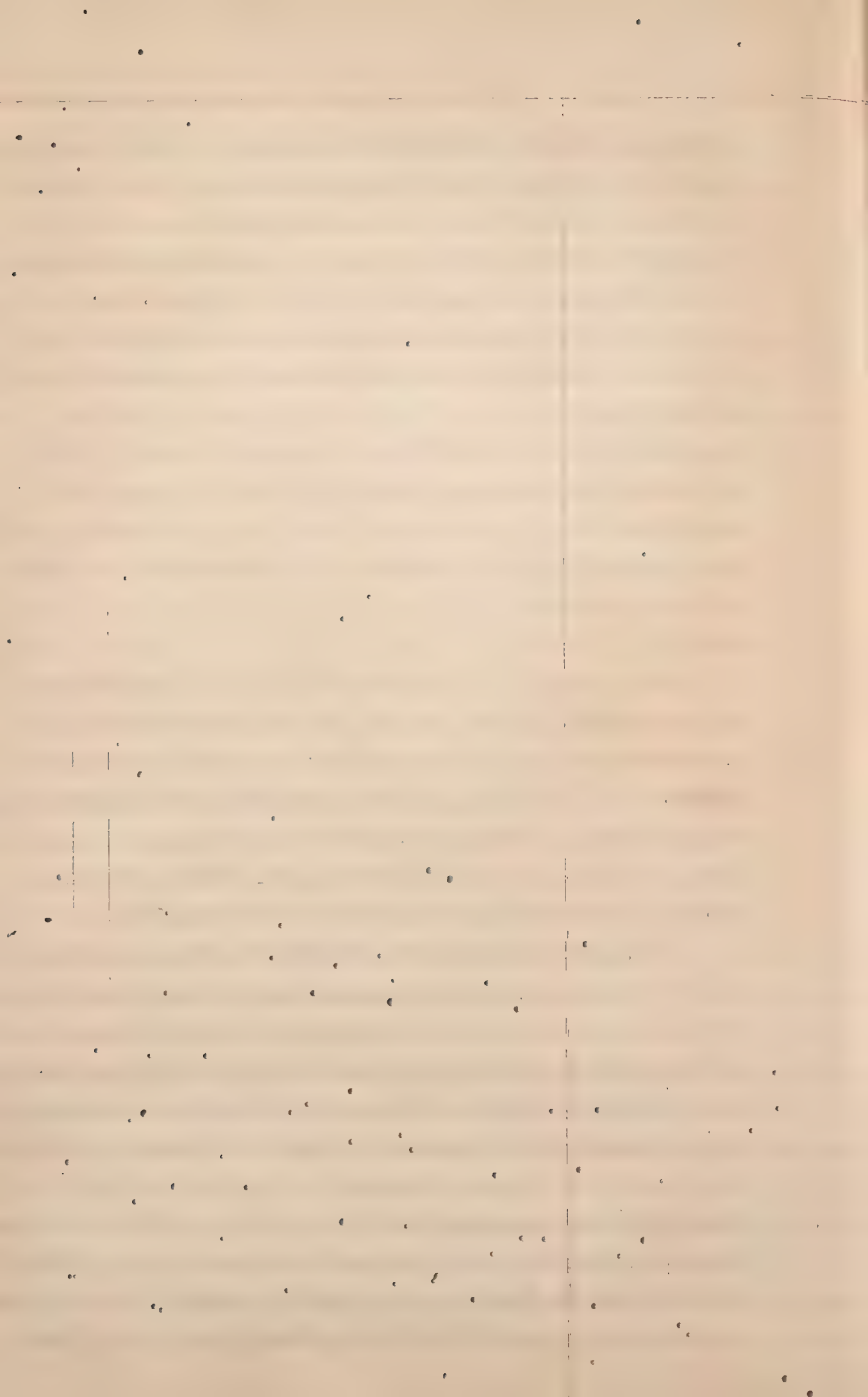
as truly as I could in that. What a privilege to have been with Christ in that day. The privilege is over's.

When I invite Christ to come and dwell in me in all his fulness, I invite the world to assail me with all its engines of evil. I cannot manifest Christ as he is, without exposing myself to all that he experienced when in the flesh. Let me understand this, for it is a most solemn position to take. Nevertheless I can but take it, and solicit with all my heart the perfect indwelling of my Saviour. I know that there was not a greater coward or caitiff among the fugitive disciples than myself; but when Christ came to abide in their hearts by faith, they rejoiced in being counted worthy to suffer in his name.

John 18.

15: John and Peter kept nearest to Christ. They kept out of the reach of his sufferings; they said and did nothing to get within the very circle where he stood in absolute solitude; but they came to its border; while the rest remained farther off. Reading a little on, in the Acts, we find them maintaining a like advance; Peter and John being the first cast into prison and beaten.

Suppose that after death, the soul panting to see the Divine Majesty, the excellent glory, the enthroned God of the universe, should be conducted through gate after gate, heaven after heaven ascending, new wonders, new glories, new perfections breaking on its view every minute; and should finally reach the place of highest manifestation, and behold simply One in the likeness of man, nay of a slave and culprit, his hands bound, his face marred, while brutal men stood on either side lashing his naked back. What would be its amazement. Is this my God? yes, over's; both



thine and mine. Oh what a universe we live in. What a thing to have life under such a Deity. Yes this is my God. He has perfections that could only be displayed thus: and in these perfections, He delights most. Look upon this scene, and know that God esteems love above power, humility above glory, self denial above universal possession. And know the dread and hideousness of sin. For this is sin. Yours sin. Mine.

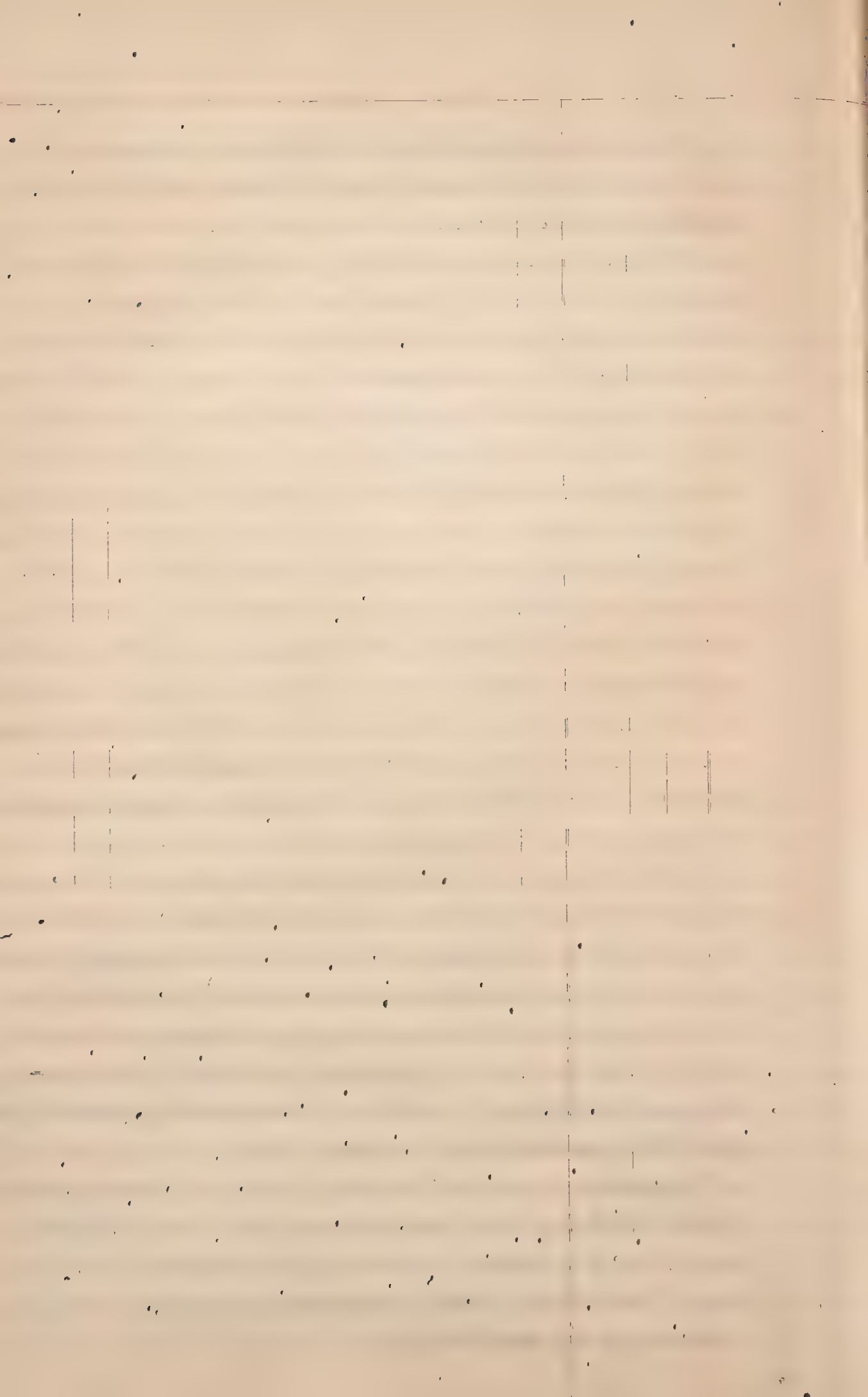
What was the duty of every man in the crowd of Christ's persecutors? Either to cry 'crucify him' or to cry aloud 'Save him.' Either a great crime was to be perpetrated or a signal act of justice; and no individual could be irresponsible in that hour. To be indifferent might indeed seem to indicate greater benevolence of heart than an open and zealous expression of hatred. Apparent indifference to this person's fate, bespoke real indifference to justice and virtue; others might seem momentarily carried away; but the silent spectators gave expression to a whole life of iniquity. They showed that the foundations were out of place. Now Christianity is not a negative thing. No man can deny that it is doing something, whether it be good or bad. Not to treat it with indifference is to treat the welfare of the human family, and the cause of virtue and justice with indifference. He whose life is not a loud expression either in favor of or against Christianity, should be regarded by both parties as the most dangerous man in the community. If men do not advocate with all strenuousness the cause of the gospel, and yet would make pretensions to honesty, let them come out as persecutors, and raise their voice on high 'crucify him!'

• If I had not come, they had not had sin,



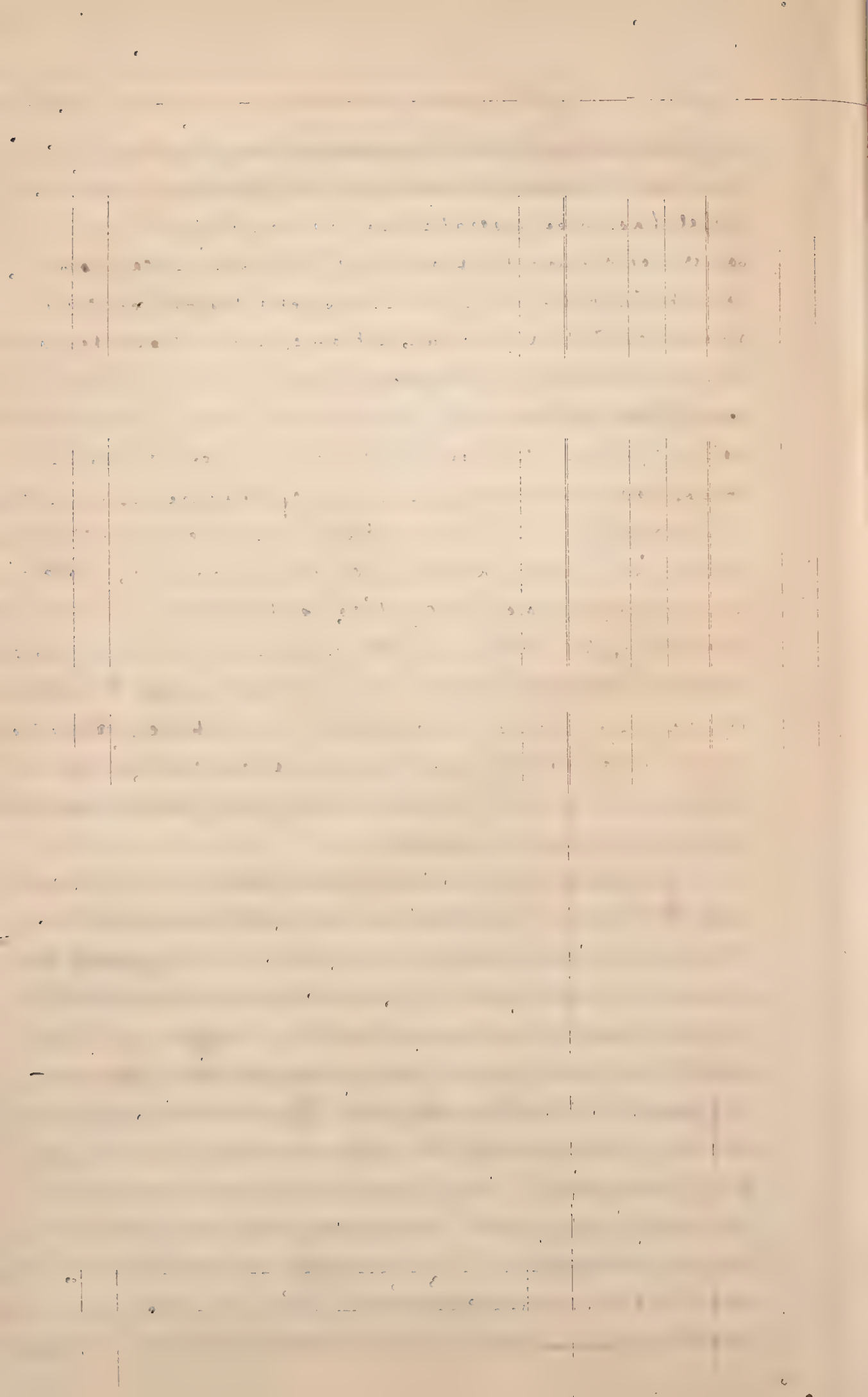
Says Christ, and explains by 'Now they have no cloak for their sins.' Their sin was all cloaked before and covered up. They were regarded by all the people as models of sanctity. But at the sight of Jesus Christ, their sin all started up into light. The sufferings of Christ were not merely the occasion for the manifestation of God, but also of human nature. The light reveals the darkness. To know human nature we must examine it in the light, i.e. in the gospel. It has now its cloak upon it; because the light that is in the church is almost darkness. To know the world, this very world which now comes to us with its temptations and allurements, we must go to the house of Pontius Pilate. These amiable and courteous people about us, if an occasion should arise for the display of their inner man, would suddenly be crying out 'crucify him.' We must have ears to know their cry, as we go about.

The end of trial is to dim away the adornments and make bare the essence. To give a perfect revelation of the true nature of an object. The judgment & crucifixion were such a trial. God was tried. Every new step was an increasing demand in divine love. The desire was in measure. Every minute from Gethsemane to Calvary was a hotter trial. The world also was tried. All the tinsel and finery in which human nature now goes paraded, was scattered to the winds; every vestige of seeming righteousness was stripped away; and the soul appeared in its naked hideousness. We must look upon it, until we know exactly what to make of all the pretensions to virtue which are so roundly vaunted. Especially must we here learn that our own righteousness is but dung, the most offensive form of sin. 'If any man love the world, the love of the Father is not in him.' How could it be unless crucifying a person is the evidence of love to him.



Every display of God's love concerns every creature in the universe. It is a most interesting truth that every fact in our gospel has a most special value to every living being in whatsoever world, than the features of the husband can possibly have to the wife. For the fact shows not a disposition, but the nature, of God; and a revelation of divine love towards an individual, is a revelation of it to the universe. The love of God concerns any creature, either as being his, or not his; either as belonging to him or lost to him. The love of God is the only possession of creatures. If a man thinks his property to be a subject for his particular attention, and himself interested to know the amount of it than any one else; so each should consider the knowledge of the love of God to be a matter of private personal and supreme consequence. And in gathering for himself he may for every other creature in existence. Hence should arise a strong feeling with regard to our obligation to dispense what we obtain from the gospel. I have a view that concerns the happiness of all.

Is it desirable to have faith like that of Elijah and Abraham? In that degree is it desirable to know the love which is revealed in the gospel. For this is the proper food of faith. It should inevitably follow from discoveries of God in a suffering Christ, that strong and growing confidence should mark our approaches to the throne of grace. If we obtain not faith in this way, we never will. Do we draw near, as though wholly persuaded in their hearts that God had laid on him the iniquity of us, all? Our iniquity is the only possible hindrance to success, but if we actually see this laid on Christ, and have the conviction that he bore it, our confidence must be unlimited. And it will be a confidence not in future



beneficence, but in present. Having asked, we will take.

If my increase of confidence grows out of new perceptions of the everlasting and universal nature of God, of what He is in himself, (and this is the only proper ground of confidence) it will show itself not only in new views of my relations, but of the relations of all His children to Him. That is, I will not only bring my own wants more confidently to Him, but the wants of all. I will not only see Him regarding me with new looks of love and invitation, but regarding all with such. My social worship will undergo as great changes as my closest devotions. For the love in which I build my faith is not an exclusive love, but a universal love. It is the essential, immutable nature of God that gives me my only encouragement.

"Ye ask and receive not, because ye ask amiss that ye may spend upon your lusts." That is you seek strength from God to do your will, not his. This is the single condition, that we should seek grace for gracious ends.

Two great facts with regard to faith are very little understood: one, that it in particular, to be exercised moment by moment; the other that it is a propitiative. "Believe that ye receive them and ye shall have them." "If we know that he heareth us, we know that we have the petitions we desired of him." These prove the last point. "He walk by faith, not by sight." proves the other. For to walk by sight is not a general thing, but describes a succession of particular acts. We use our sight for every step we take. And we must use our faith for every step. We do not open our eyes and survey a large field before us; and then proceed to go over the field with our eyes closed. This is the way many use their faith: They believe or think they believe at certain devotions.

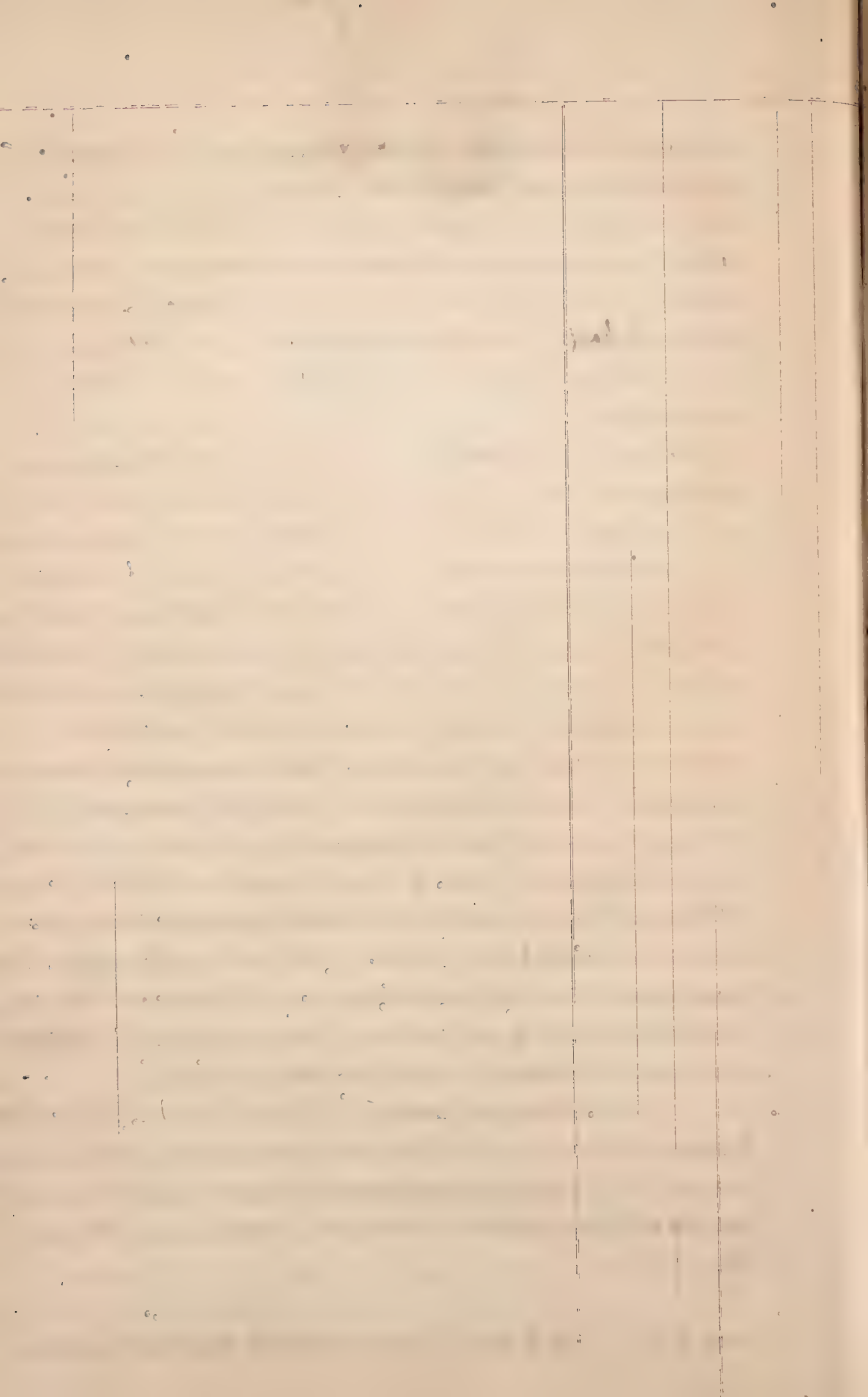
at periods, and consider that this suffices for the intervals and all. True faith is not merely high but long.

Tell me how much faith characterized an act, and I will tell you how much good it is destined to accomplish. Half faith is no faith. That is, looking to God, for half the strength, and to ourselves for half. We must utterly deny our own. God must work in us to will and to do, entirely. This does not diminish but increase effort.

17. That were all the cords, insults, scourgings, spittings, mockings, compared with this 'I am not.' Satan was nearest his triumph, when he brought this weapon to bear upon the heart of Jesus.

18. "Peter stood and warmed himself" Viewed by itself, there is nothing condemnable in this act. But look from Peter to Jesus, and from Jesus to Peter, and how will this act of self-indulgence appear? In Christ we see the sublimest self-abnegation, the intensest suffering for Peter's sake; we see Peter careful about himself; and it is odious and repulsive. If the Christian looks continually to Jesus, if his mind is filled with the sacrifice made by the Captain of his salvation, for his good, he will abhor all tendency to self-indulgence. The reason why we are so little able to resist a thousand lesser temptations to self-gratification is because we are not engrossed by the Saviour, what he did and suffered. We learn from this more over that in order to reprove the self-indulging spirit of our brethren, we must like Christ exhibit a high and impressive example of self-denial.

The crucifixion scene is going on all the time. Christ suffers in his cause. While so many are cast out from home and family, deprived of necessaries, thrown into prisons, and subjected to flagellations, how do we become us to live? again v. 25.

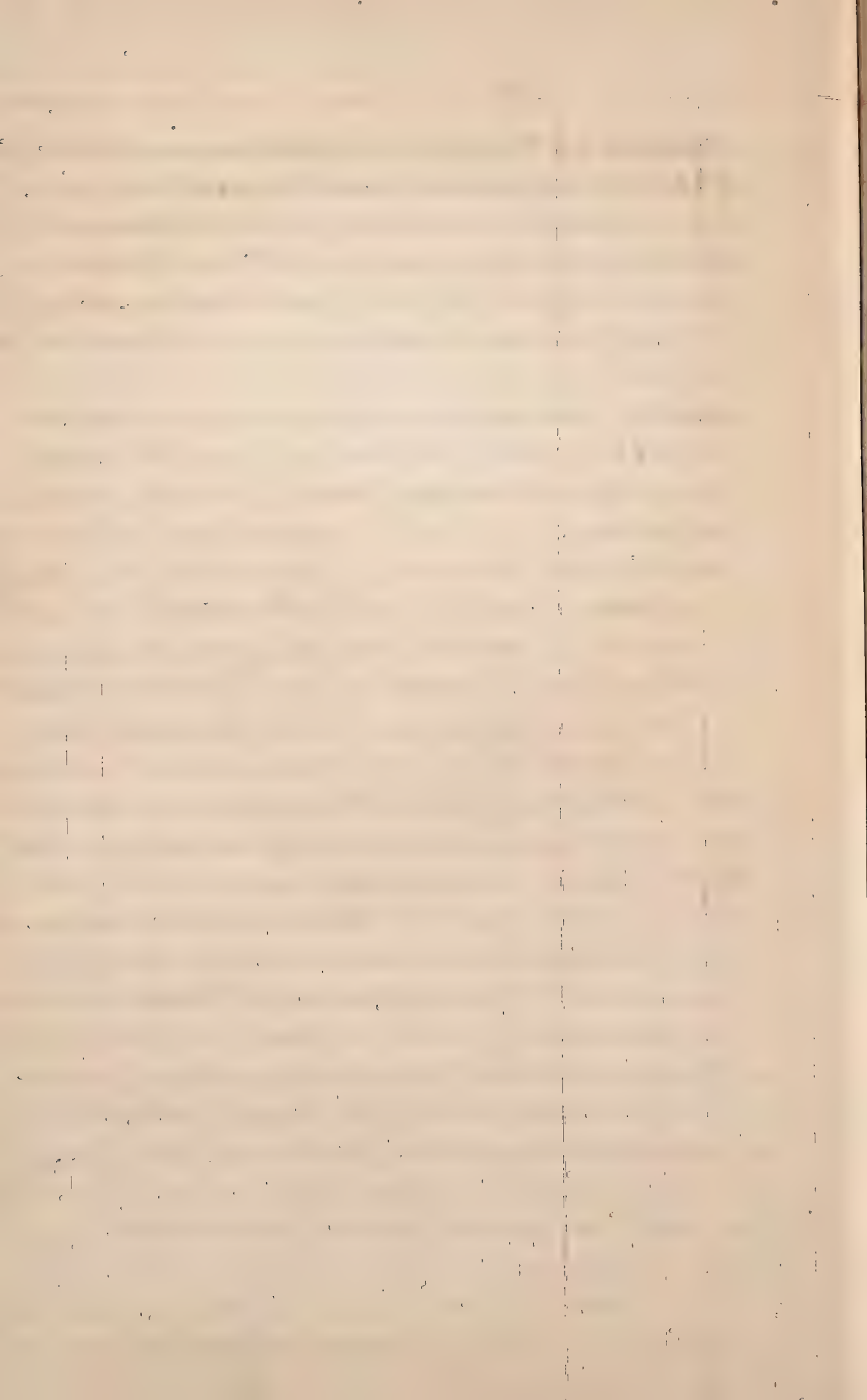


understand the deep things, the amazing truths concerning the character of God. What an encouragement to seek the greatest attainments in divine knowledge. The higher and mightier the truths we seek to comprehend, the more consonant to the Spirit. The deep things of God are in the Bible, but hermetically sealed to all save the Spirit.

12. Perhaps this means, the worldly spirit of wisdom, or what they call genius.

Sarcke th. - God does not reveal immediately his great truths to our minds. He does not indulge a ny tendency to intellectual indolence. But on the contrary, He stirs up to the greatest exertions of our faculties. There must be a searching. But who by searching can find out God? The Spirit in us, searches. He uses our faculties to lay hold on the deep things of God. He worketh in us to search.

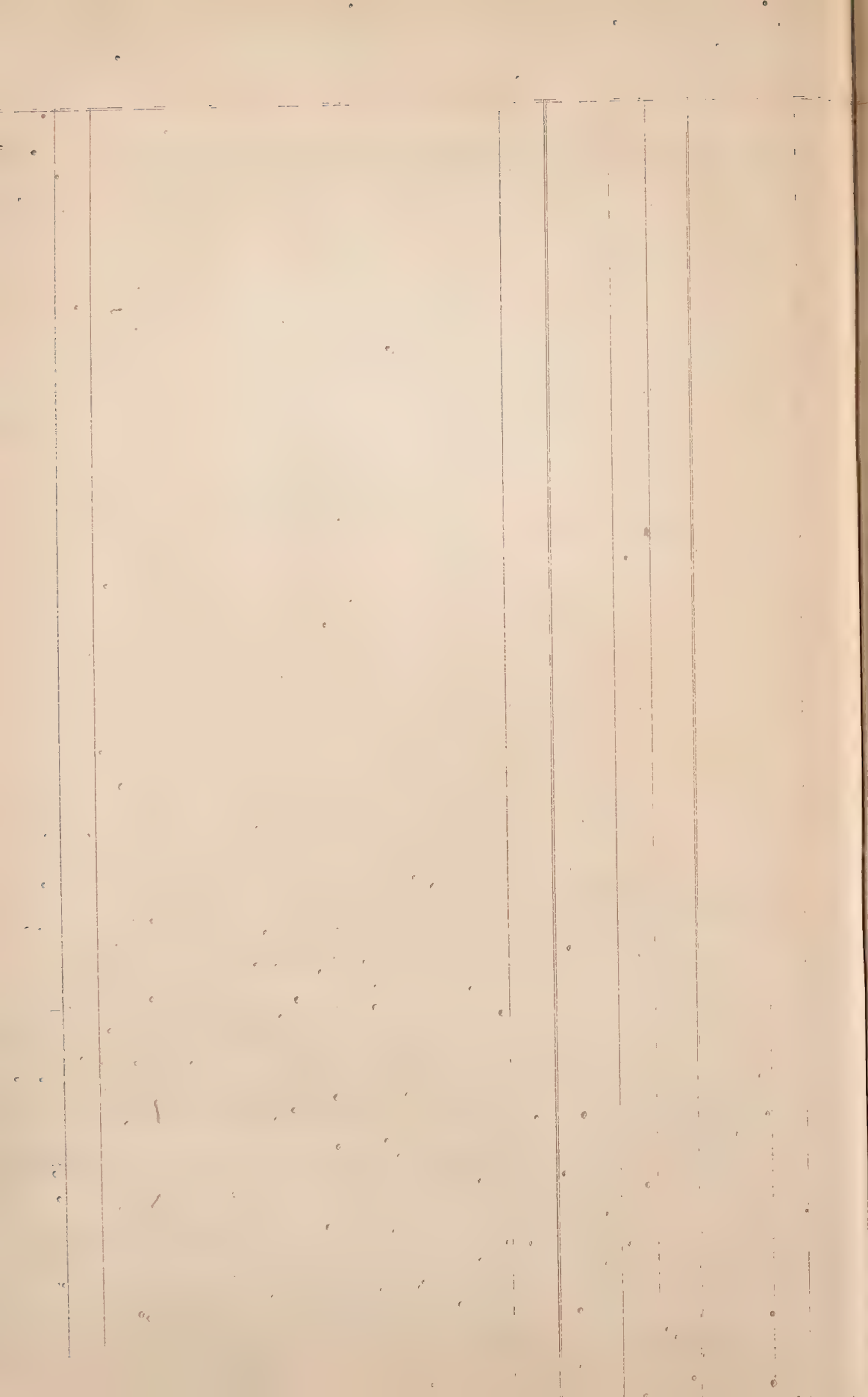
One great means of knowing the love of God, that is of knowing God; is to know His sufferings in the flesh. As we grow in the knowledge of His sufferings, we grow in the knowledge of Himself. But there is nothing conduces more to a right appreciation of the suffering of others, than to suffer one's self. A man that has never known a ny very acute suffering, will find it difficult to estimate the acute suffering of another. He may have much good will; but he will not have much sympathy. A man that has been called to great suffering, will understand the degree of love which would bring one to bear voluntarily what he has borne. Herein we have a great advantage over angels. They, it is probable, have not known what it is to suffer; and they are thus cut off from one great means of knowing God as Christ, which we possess. And among Christians there are great differences with respect to their command of the means. But we should all rejoice that we are in a world of suffering. If we



58.

have not yet suffered much, we may. We have a means of knowing God which we must use in time or else never. Let us understand our responsibility to improve this means. None of us has a right to be much occupied about himself in times of affliction. It is an opportunity which God gives Him to understand one of the greatest marvels and mysteries of all eternity, namely that God, the ever-blessed, came down and endured all human sufferings. A man of sorrows. If we suffer with Him we shall also reign with Him. We shall be distinguished above others in Heaven by our knowledge of Him. Sorrow will not only endear us to Him, but Him to us. When he sees us in grief and pain, we shall see Him acquainted with grief, and laden with infirmities.

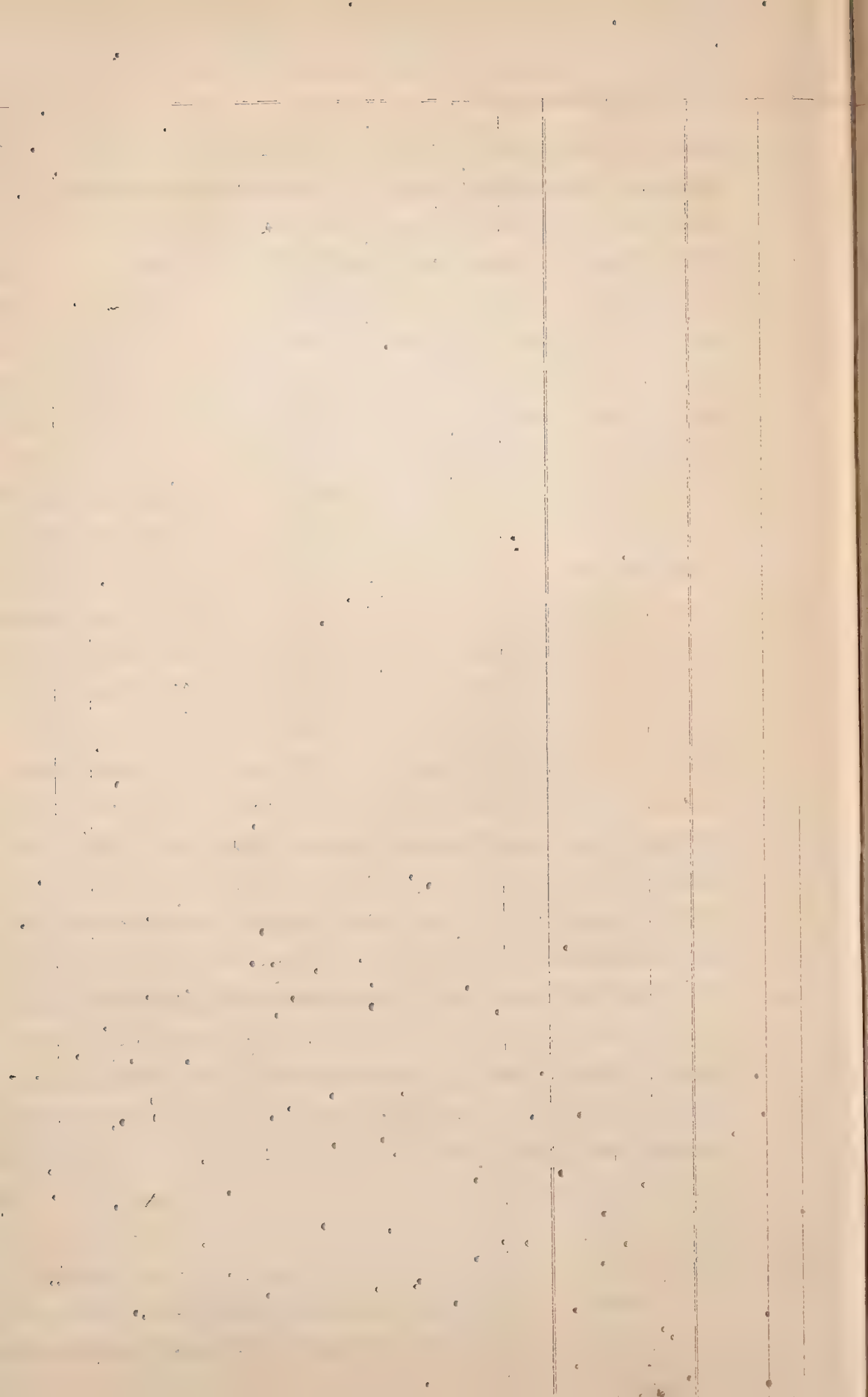
Remorse is a pain that arises in view of our own transgressions. But there is something remarkably akin to it, that arises in view of the sins of those who are nearly related to us. The tie that binds us seems to make their sins in some deeper ones. Have we not all known something like the anguish of remorse, on account of the state of parents, brothers, sisters, children? The closer the bonds, the greater the sympathy, the stronger the love, the more intensely we feel in view of their conduct. Every one approaches to God, are affected, we ^{come} more ~~heavily~~, as though a load were upon us. And when these eyes are enlightened and they are brought to sorrow, perhaps after all their grief of remorse are not



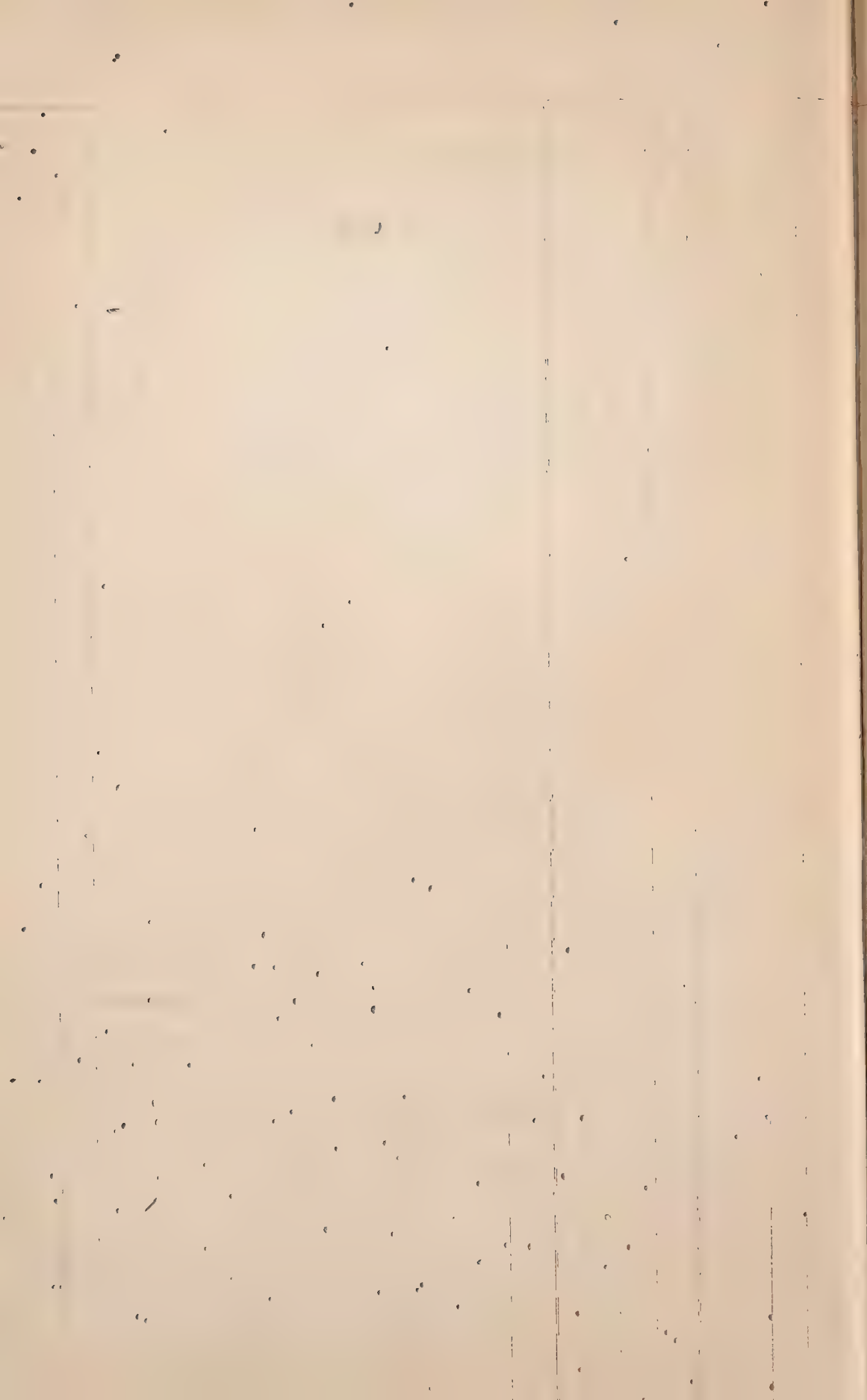
so great as we have previously felt for them. So that in all probability, Christ was spared nothing in the way of suffering by the fact that he was exempted from sin. The sympathies that bound him so wonderfully with us, caused him to experience in view of our guilt anguish as profound as penitent sinners know. And when we remember that he saw our sins as we never saw them; that what appears small to us, was infinitely great and odious to Him; that in His holy nature sensibility scarcely began, where our's ends, we must conclude that He not only knew all human suffering, but vastly more. And here arise another interesting consideration. If it is a shame to me when some brother, sister, friend, feels more deeply in regard to some sin than I myself do, how should it affect me to think of the degree of feeling which that sin has caused the Lord Jesus Christ. If His sympathy caused him penitential anguish on account of my sin, what anguish should I feel in view of it. Let us look upon him as one whose soul was filled with remorse for our sin. Our grief for other's sin is occasioned chiefly by this sensibility; the moment they begin to sorrow for themselves, the exercises of our minds undergo an entire change. And thus it is our insensibility that gives the Saviour's heart its deepest wounds.

John 16: 25.

These things have I spoken unto you in proverbs; but the time cometh ere the change



here alluded to, was to take place I think not in
 the language of the speaker, but in their minds. The
 language was enigmatical, not of itself, but because
 of the condition of their minds. They could not under-
 stand how he could pay such honor to God, and
 yet claim such dignity for himself. None was more
 pious for God, and yet He was continually claim-
 ing divine prerogatives. While he was yet in the flesh
 and until the Holy Ghost was given, they could
 not realize that the Supreme God was with them
 in their own likeness, and apparently engrossed
 by their wants and interests. None but the Holy
 Ghost could make them really believe that Jesus
 Christ, who seemed to have no objects of love
 beside themselves, had a whole universe of holy
 beings loving him with heart and soul. When
 Peter went so far as to exclaim, Thou art Christ,
 the Son of the living God, Jesus recognized in
 it a special and premonitory visit of the Spirit.
 And in consequence of this conflict between
 sense and faith, His words were many of them
 problems to them. For they understood that
 the great business of Christ was ~~was~~ to lead
 them to glory; but they did not yet under-
 stand that it was to glory in another
 world, and that He must die and ascend
 into that world, must make a way for them
 through death; before they could reach that
 glory. If we put ourselves in their place, we
 must discover the enigmatic character of
 almost all the words of Christ to them. The
 Spirit of Truth was needed to guide them

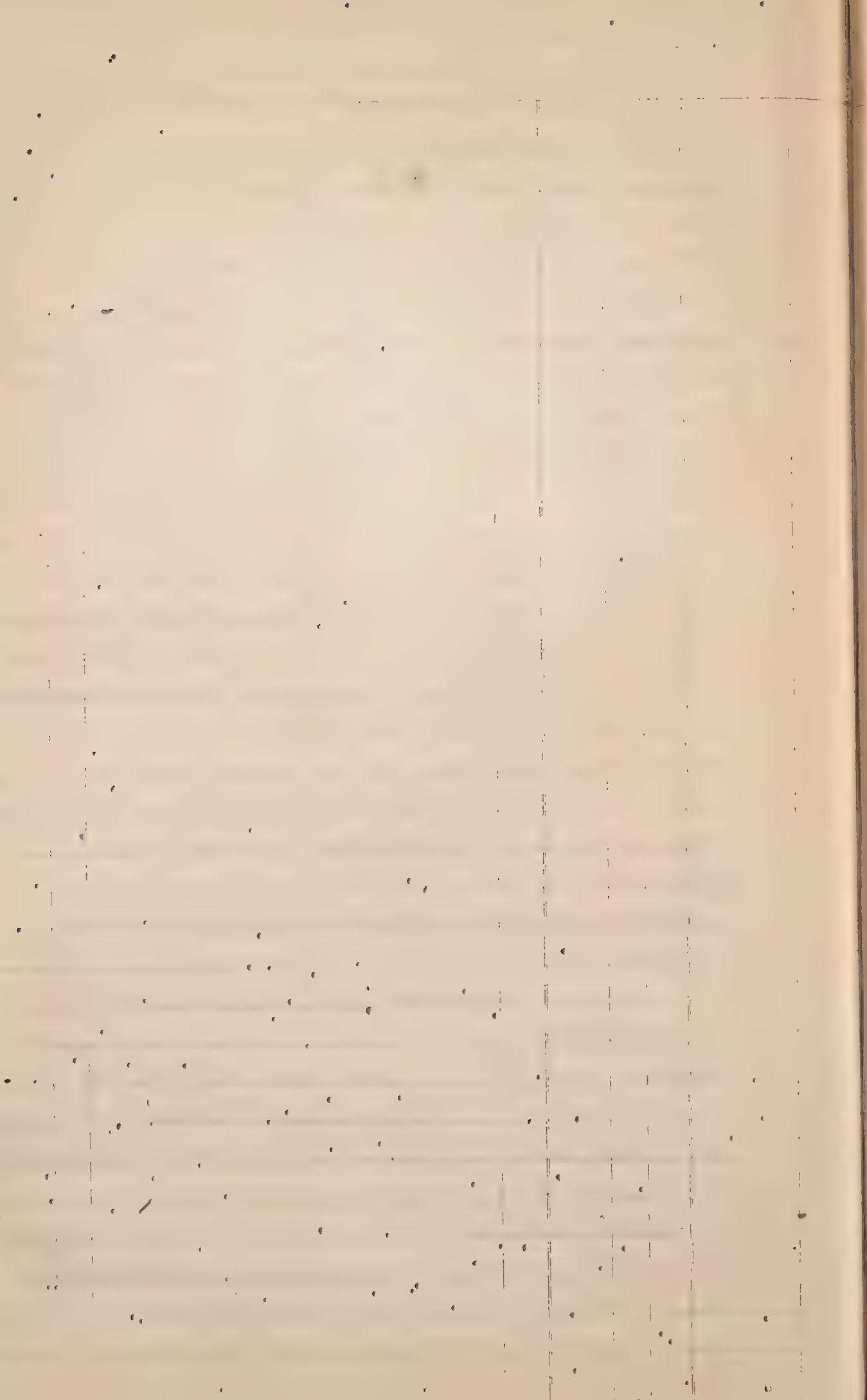


into all truth. Has the Gospel that character to it? or do we find great depth of meaning in all the words of Christ? This is one way of deciding if we are babes in Christ, or spiritual. The Scripture speaks wisdom to them that are perfect, enigmas to others. I will shew you plainly of the Father, I will be to you plainly God manifest in the flesh. I am what I am; but your eyes must be anointed with eye salve.

1 Cor: 3-9.

'We are laborers together with God'. The true rendering, I think, is "We are together the laborers God. We are united under God as His workmen. The idea of divine cooperation is not that which is here intended: but rather this, that we are God's instruments. He is the only efficient. Perhaps there is a false idea in many minds connected with the phrase 'workers with God', as though he worked partly through us, Partly by himself. But he works only through us.

Christ was not only despised and rejected of men, but he was despised and we esteemed him not. Not only contemned and denied by the world, but by his own. Consider how he was treated in that last day, not only by the multitude of his enemies but by his disciples. The world could have truly exclaimed concerning these, at that time. "See, even they esteem him not. To say nothing of Judas, see his intimate



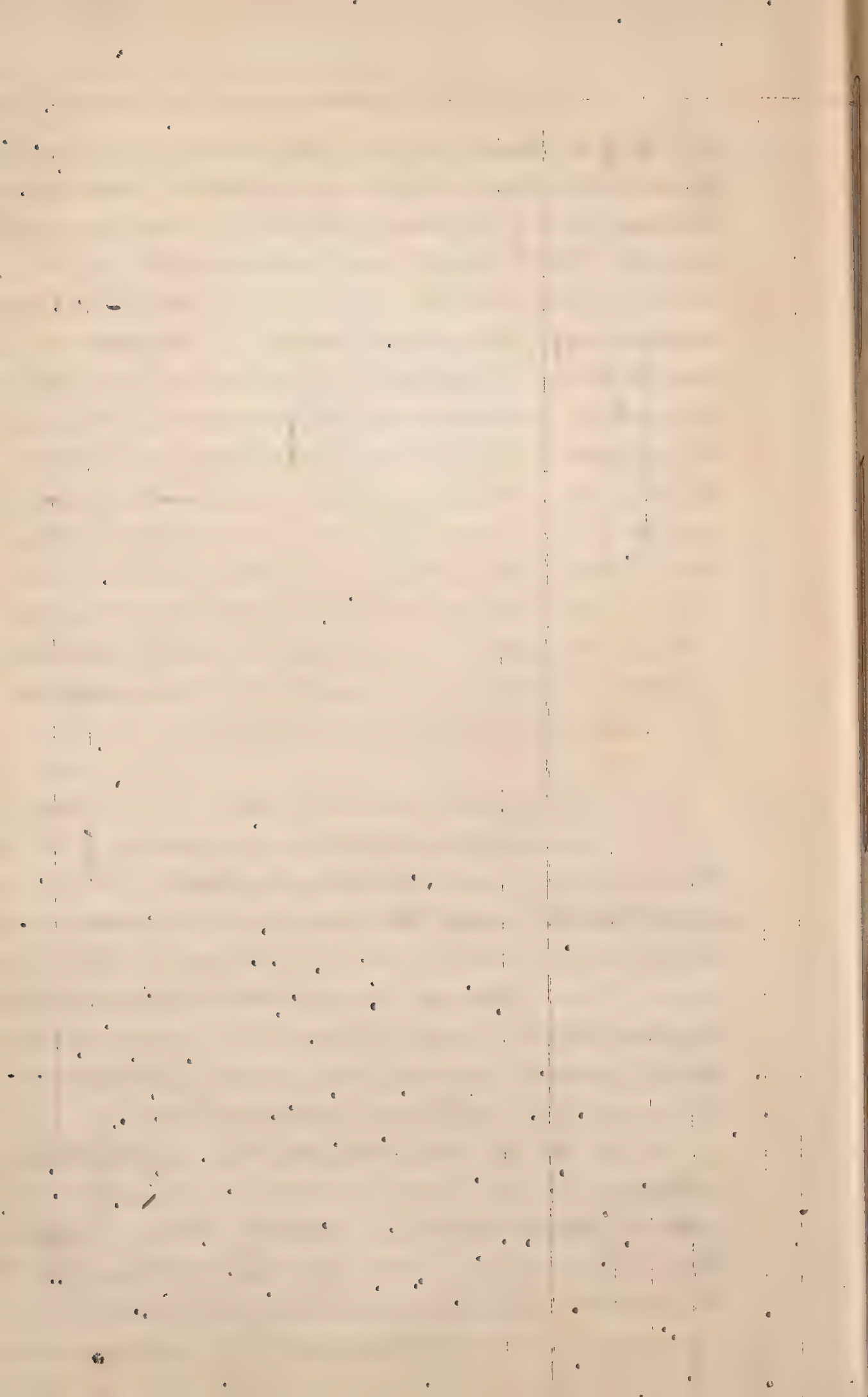
and confidential friend Peter, who was chosen from the chosen, distinguished in love above the rest, being taken with Him into the excellent glory on the Mount, into the chamber of the dead that was to live, and into the retired watching of the garden, see him. So great is his desire to be thought among the number of Christ's enemies, so dreadful a stigma does he regard the name of disciple of Jesus: that he is willing to pass from falsehood of position, to falsehood of words, and from this falsehood to perjury. If they esteem him not, if they carry their disesteem to such excess, how just and fit is it that we should proceed against him. Truly, we need no further witness against him.

19.

The Christian, on the judgement-day, can say, 'I am guilty, but I have already been tried, condemned, and executed in the person of the Lord Jesus. He was condemned unjustly by men, but I in him, justly, by God.'

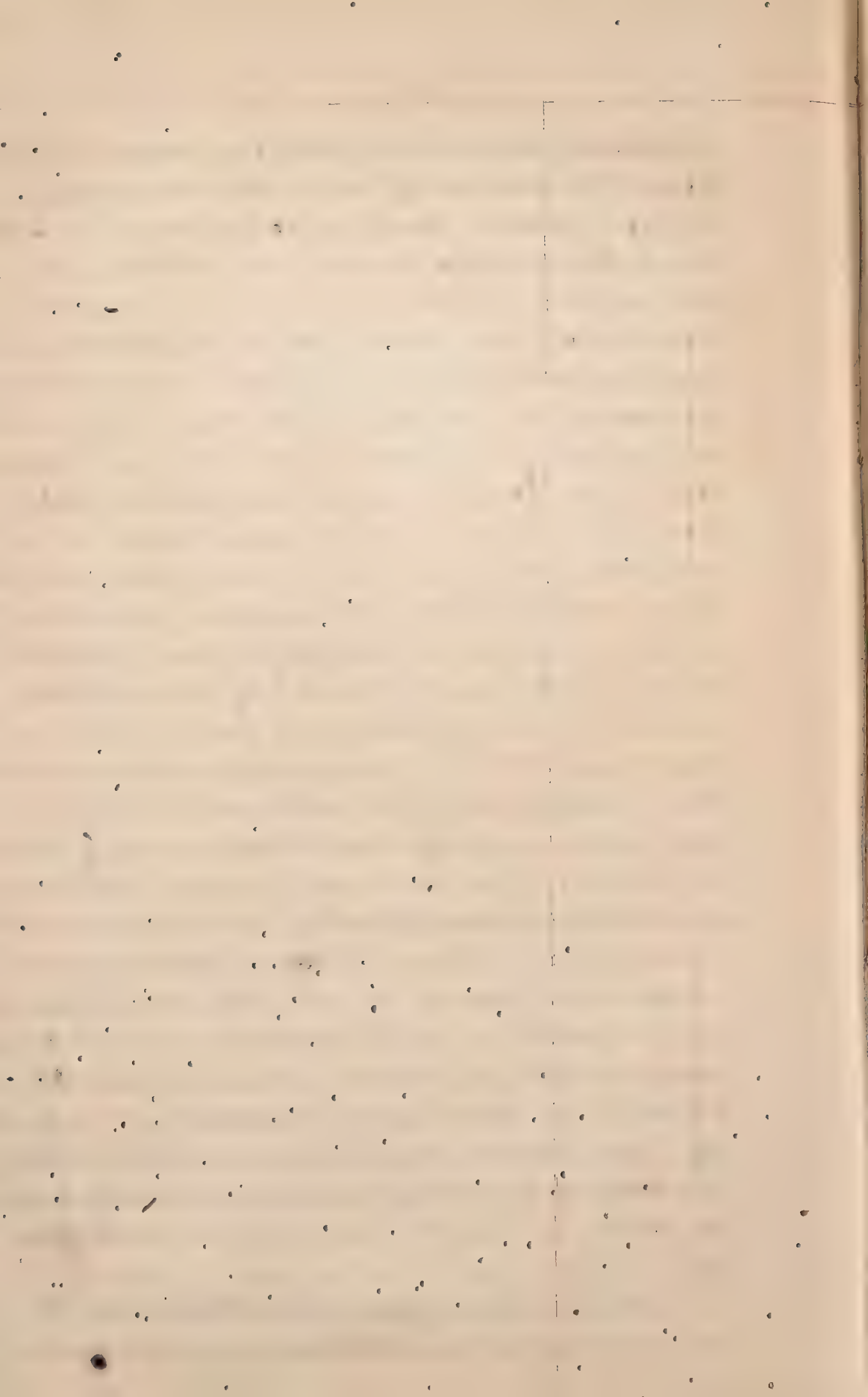
Every power in the state, from the highest to the lowest, from the most sacred to the most profane, was brought to bear against the author of all power.

In order to the revelation of the character of men, there was to be an exhibition, a cultivation, of the power of God. To ascertain how much love for God there is in the hearts of mankind, it was necessary to separate from their minds all dispositions



and exercises, arising out of the consideration of His power. The presence of God in the likeness of man among us, was in itself a great obscuration of divine Power, altho' Christ wrought daily the works of God. But He came pleading, presenting moral motives, and by the use of persuasion as a means, took away in some degree the impression of His power. And correspondingly, the evil natures of man were made manifest. Combinations were formed every where for his destruction. But still some power was wielded by him, and until this was taken away, there could be no entire expression of human aversion. He laid it all down in Gethsemane, and from the tree to the tomb of Joseph of Arimathea, whatever power there was, was in their hands. Then came out, by every imaginable avenue the wickedness of man. It was a perfect holiday of iniquity. Since the beginning of the world, Sin had not found so many and such exquisite utterances of itself. Jerusalem was the heaven of sin, where it reigned sovereign and independent, doing its own will and pleasure, for the first time in the world, without any restraint. So customary and most onerous burden, the necessity of hypocrisy, was fairly off. God without his power was in the midst, and blessed was that man who had a weapon to wound him, with. It was sin's coronation day.

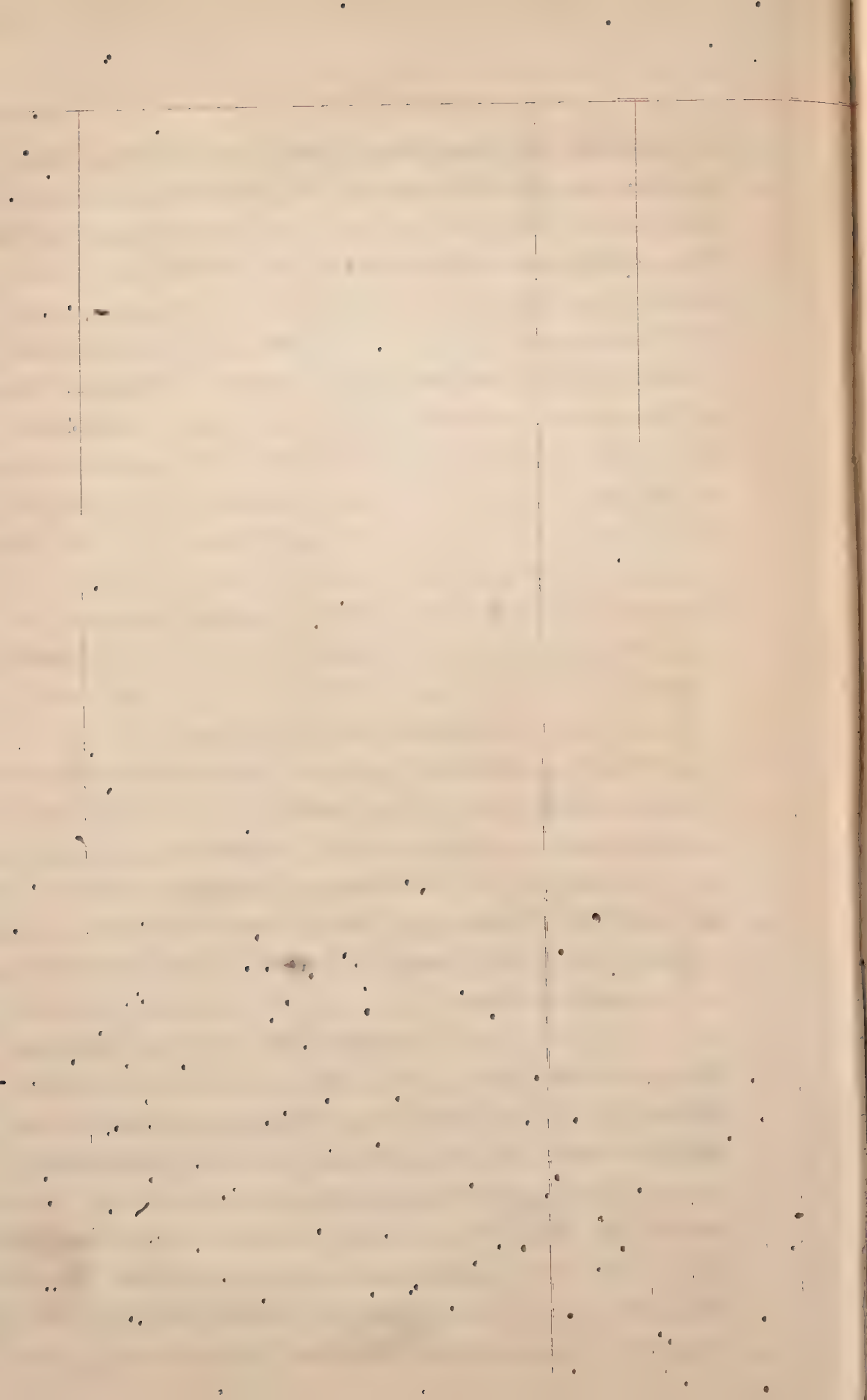
We may learn from this that it is the natural perfections of God which holds the



in godly of this world in check. Men are kept back from sin because God knows all things and can do all things. But Christians are withheld from sin, because He is holy and He is good. These act from love, the others from self-love. I mean sin in refraining from sin, because of the motive. ~~It~~ Nothing is pleasing to God which does not spring from the consideration of His moral perfections. When Moses asked to see His glory, what did he behold? There is no mention of the natural attributes, but the moral fill up the whole picture. Ex 24, 6 & 7. --- We love him because He first loved us. Men worship the power and majesty of God; take these away and they prefer the most hideous and diabolical idols.

We see the necessity there was for a manifestation of God, and for just such a manifestation. It was needful that God should stand stripped of all power among us, in order that human nature might have a revelation of itself. And the events of that last day of Christ ought to convince infidelity if the need there existed for such an incarnation.

It was not needful for men to believe Christ to be God in order to have it shown -- what their disposition toward God was. If the moral character of Christ had been merely the reflection of the character of God, yet there is treatment of Him would perfectly vindicate their feelings towards God. What they hated in Christ was that for which God desired to be loved. For that alone He wished to

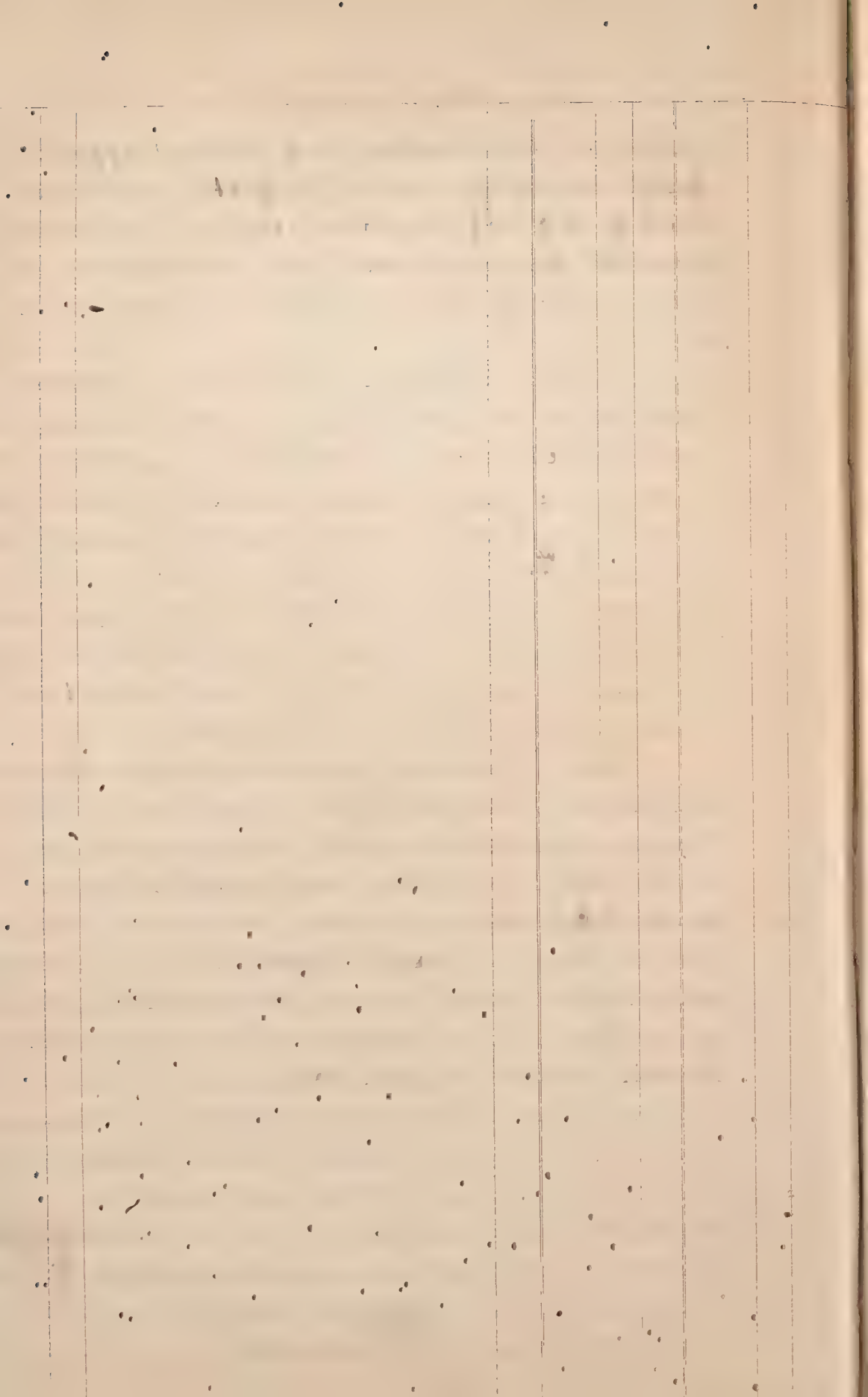


65.

beloved. The image of God is what affords the test, wherever found. If perfectly exhibited in the life of one of Christ's disciples, like a touch stone the true and the false worshippers. And the Bible itself affords a test, whether believed in or not.

Let this teach us to examine ourselves. Let us find out everything in our personal religion which has for its only spring the power and omniscience of God, and strip ourselves of it all. Perhaps many would be found as destitute ^{as} Peter, and say with him 'I am not.' When the world puts on power and comes against the church all the power-begotten religion changes its object, and casts itself down at the feet of the world.

If a person of great name, rank and influence, should after enjoying an extensive literary reputation, publish a wish among his countrymen; and see this become the object of severest criticism on all hands; he would not be long in suspecting that his previous reputation had been secured not by the quality of his writings, but by some adventitious circumstances connected with his name; and he would set down that reputation as utterly worthless. Now the power and intelligence of God are something quite distinct from moral character; and if the exhibition of this separably secures us no love, why it follows that all the homage previously paid was worthless.

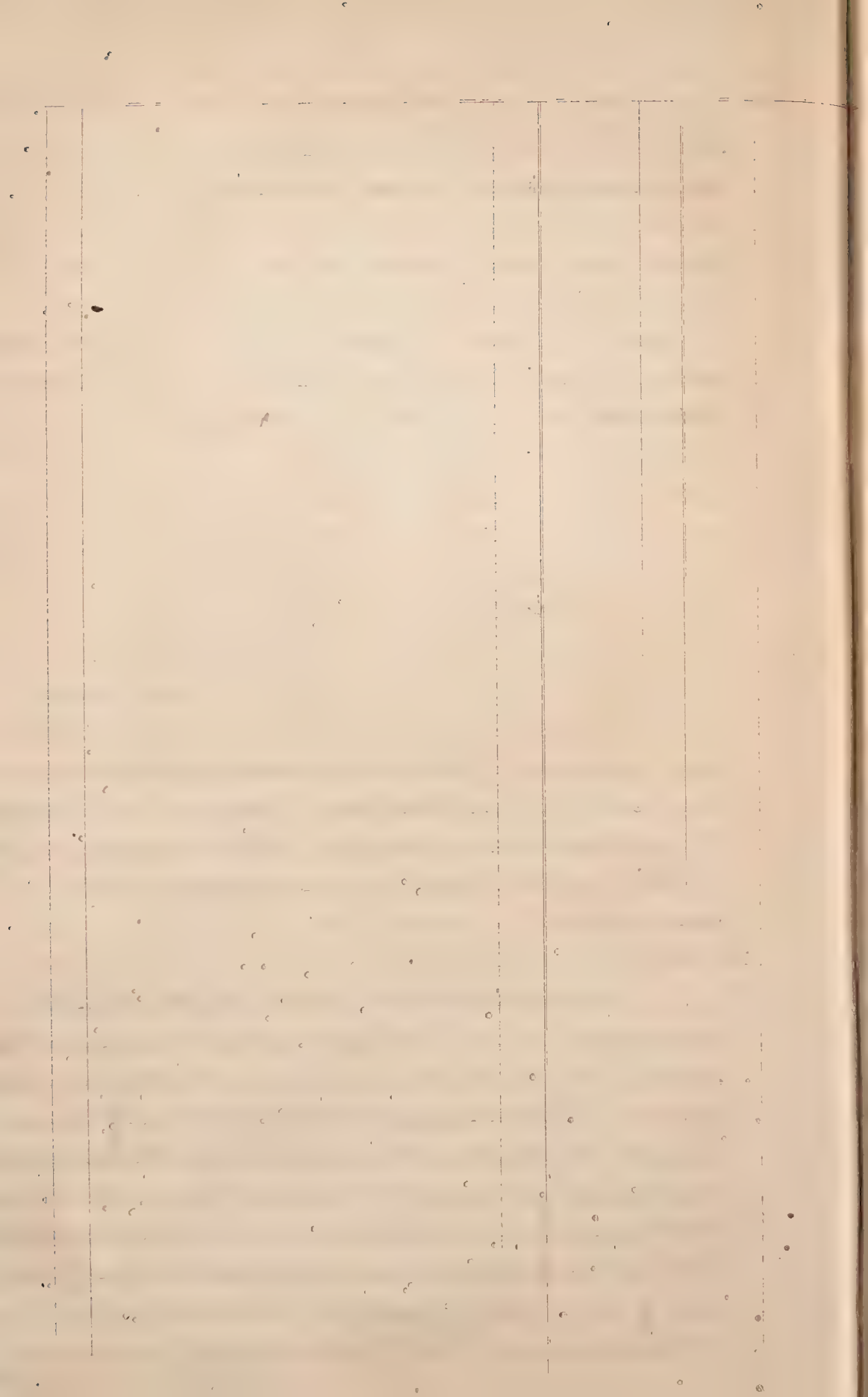


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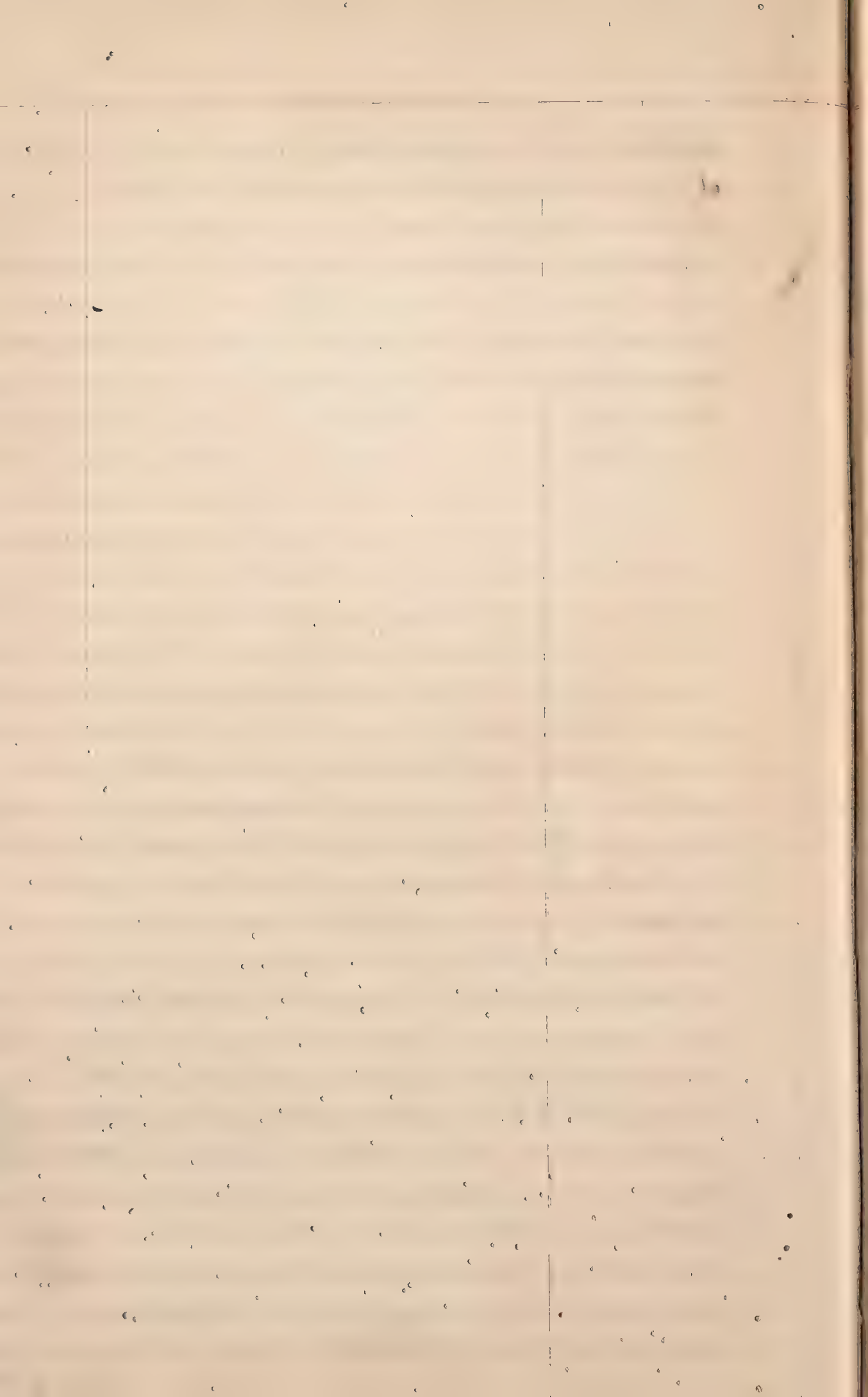
"If I have spoken evil bear witness of the evil &c." I conceive there is a secondary reference in this to what he had just said 'I spoke openly in the world.' I was in the temple, openly explaining my views, and inviting the freest discussion of these views. On all occasions I solicited argument. This was indeed my ordinary way of preaching. I arrogated no prerogative. I used not the power given me, to enforce attention and assent. I rested all on the truthfulness of what I said. If what I said was false why did you not present yourself with truth against me, and let the truth indicate itself and silence me. It could not be said of me that I ever availed myself of influence with the people to resist argument. So there was nothing for you to fear, if you had the truth on your side. But instead of truth, you use force; of dog, darkness; of argument, authority; of proof denunciation. Such a condemnation as this, establishes my innocence and evinces your guilt.

Dr Edwards:

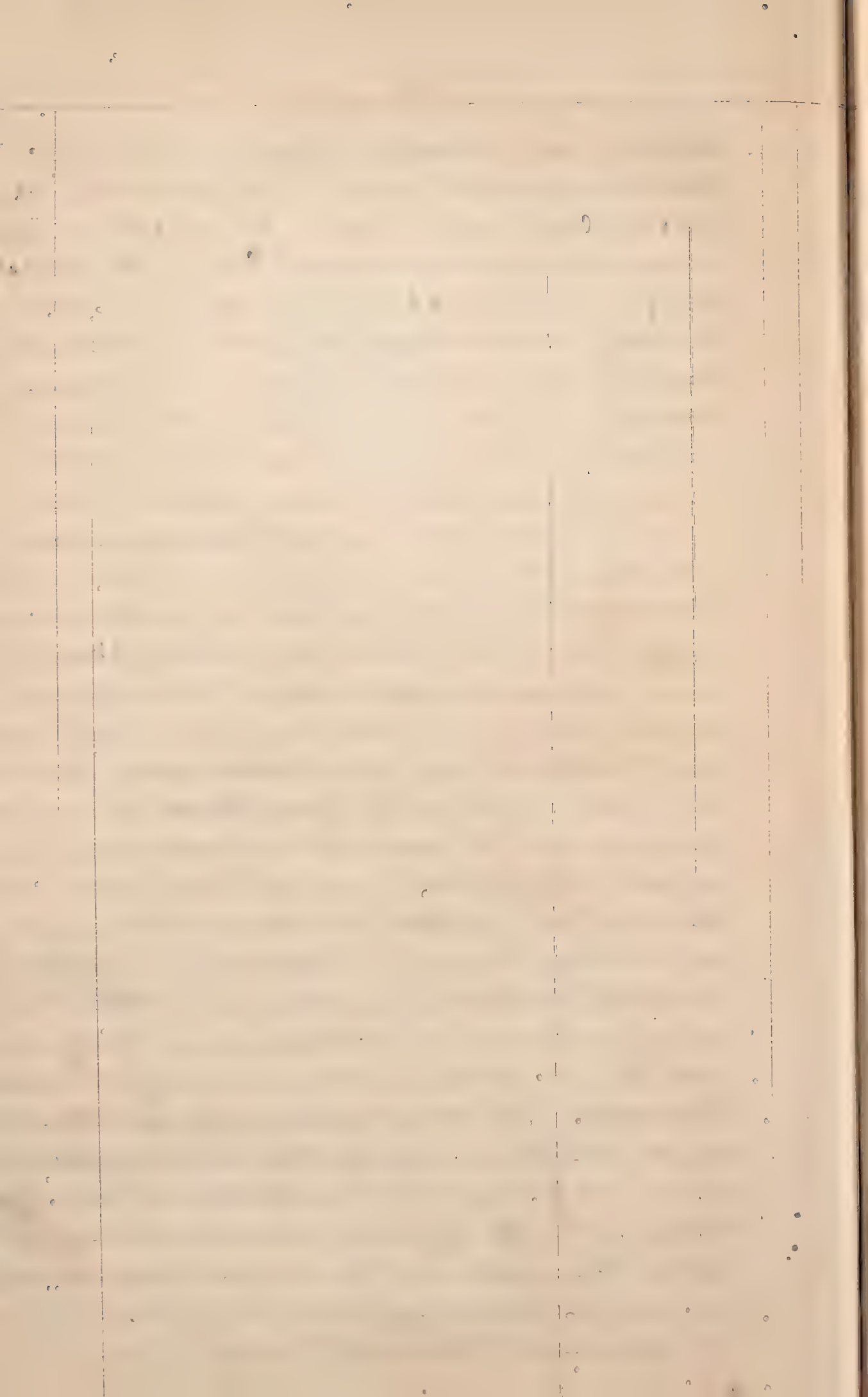
"The example of some that are fallen creatures, may in some respects, be more accommodated to our circumstances, and more fitted for our instructions, than the ex. of Jesus Christ. We need an example that shall teach and direct as how to behave towards Christ. As Christ was without sin, there are many things required of us, of which Christ could not give us an example, such as repentance, brokenness of spirit for sin, mortification of



lust, warring against sin. The example of a sinner, of is the example of one naturally in every way, in our circumstances, laboring under the same natural difficulties, and the same opposition of heart; which engages us to give more heed, and an incites us to follow. Therefore the Scripture recommends the example of many, mere men, but above all, of Paul. [When we are told to be followers of Paul, it is still Christ in Paul. In Christ, we see God dwelling in a perfect man, in Paul we see Him dwelling in a soul by nature sinful. Hence arises a difference of manifestation. But I apprehend that difference principally to be ascribed to this, namely, that Christ lived before the cross, Paul lived after it. Christ was engaged in giving an exhibition of the divine nature. In Paul we see what effects that exhibition of the divine nature was designed to accomplish in the human. Calvary brought to bear upon human nature a flood of motives not previously revealed, as well as opened a new field even to the whole world, for the display of obedience to these motives. In Jesus Christ we God exhibits the motives, in Paul the influence of these motives. It is important to bear this in mind, that the motives are not in the character of Paul, but in that of Christ; the life of Paul is a directory how we shall obey these motives. There is what be this broad and everlasting distinction between Jesus Christ and every Christian. Paul, Abraham, Elijah may direct us: but the love of Christ



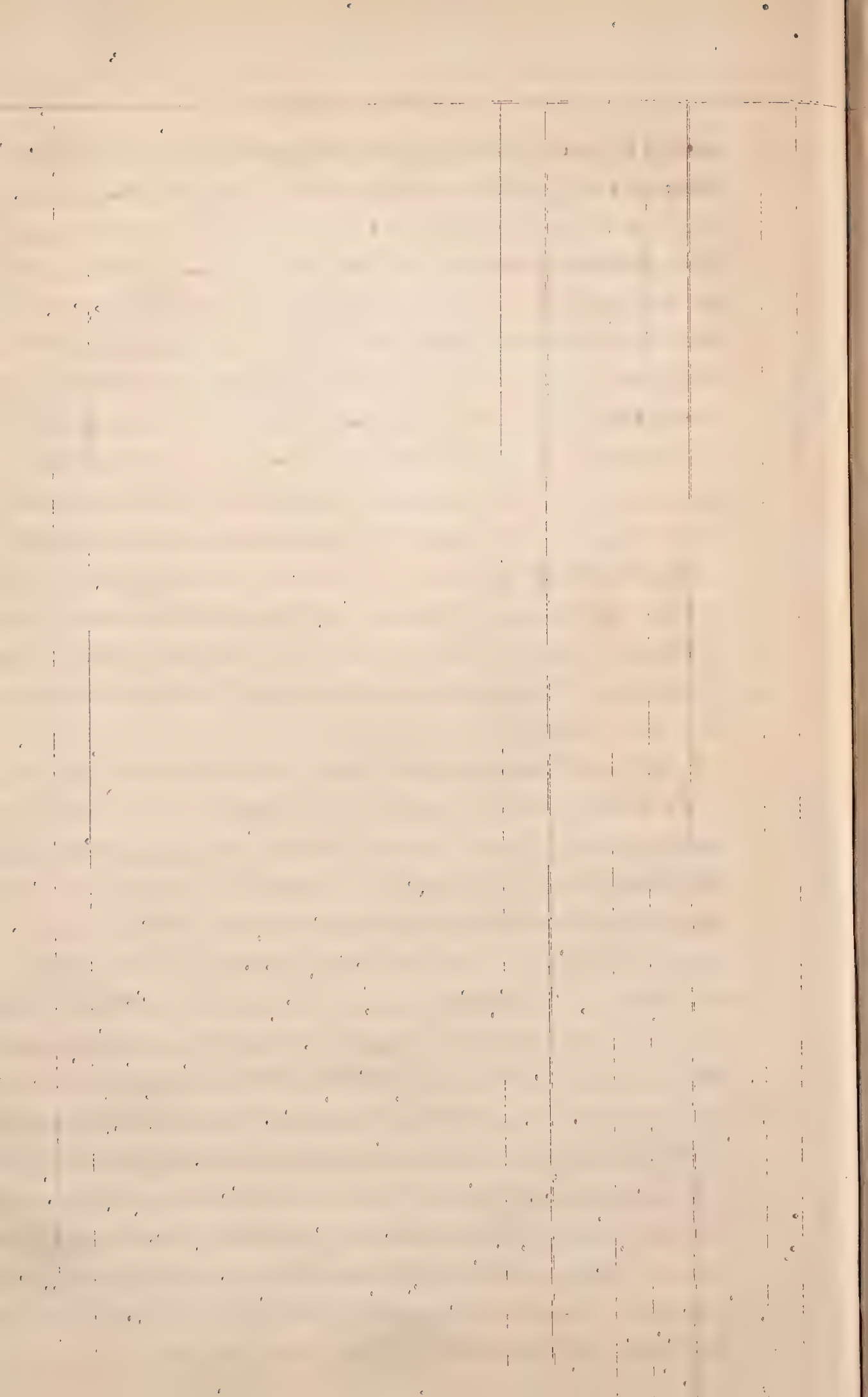
constrain us. To increase our love we must look to
 Christ; to manifest it, we may look to Paul. We may
 preach as Christ could not, for we have a theme which
 he had not; even the loveliness of Christ. His preach-
 ing of himself was chiefly by acts. We have his bro-
 ken body and shed blood, to inspire our discourse. He
 came to furnish the materials for our preaching.
 There are respects wherein our love to Christ should
 be characterized by different conduct, from that
 which characterized the love of Christ for us,
 arising out of the difference in the objects of love,
 in one case God, in other sinful man. Wherein consists
 this difference chiefly? In Paul, we are struck by
 energy, enthusiasm, fire, a perpetual outbreak of
 love in all possible acts. The same intensity and
 depth of love was in Christ, nay, infinitely more;
 but it behoved him to be clothed with that seren-
 ity which is inseparable from the consciousness of
 divine power. We have and need the cross to explain
 our conduct; this Christ was without I said, we
 look to Paul, not for the increase of our love;
 our love may, however be increased by the contempla-
 tion of the apostle's character; but it will be by
 way of emulation, or else because, in its effects
 upon him, we get some new glimpse of the Saviour's
 character. The object is one, and all the motives
 may be directly traced to that one. Another thing
 it was not fitting that there should be any effort
 visible in the life of Christ; he was God mani-
 fest in the flesh. In the divine nature, omnipot-
 ence accompanies each act; but effort supposes
 limited power. And though omnipotence was



69.

each holy act of God's saints, yet of that omnipotence there is only just an adequate supply for the particular exigencies, and given in such a way as not to diminish the exertions of the agent. For the display of earnestness on our part, it must be made apparent that there is nothing reserved; all that the man has, must be thrown in; but if a perfect calmness of facility characterize the demeanor, it looks as though there were something withheld, and consequently there appears to be no earnestness. But the exhibition of earnestness on the part of God does not require this appearance of effort, and this because of the infinite superabundance that must lie behind any act of His whatever. The word 'impassioned' defines something that is appropriate in man's demeanor, but not in God's. An unmeasurably greater intensity of love belongs to God; but passion in his incarnate walk would add nothing to the expression given in his incarnation. life and death.

But we have not as he had the sense of an infinite capacity of expression; and therefore we need that all our powers should be on the stretch. This idea lies embodied in the text "striving according to his working, which worketh in me mightily." Another thing our powers are to grow: - but they cannot grow till exalted to their present limits. They must beat against these, in order to go beyond. This is a law of our nature. The present limits continue as long as we keep within them. Continuing without gives the lie to a new prayer for growth; and destroys every vestige of a reasonable mind.



strengthened. But Jesus Christ had no powers that could grow. And the agony in Gethsemane is intended to teach us the vastness of redemption, the greatness of Sin, tasking the Omnipotence to its very utmost; and it is in this respect an exception in the history of Christ. The word rendered striving is instruction; being that from which our word agonizing comes. The figure is derived from the amphitheatric combats of those days. In these the combatant, had every power of soul and body driven to its utmost limit. His whole nature lived. The entire amount of energy within possibility was elicited - all that the instinct of self-preservation, all that any, and any combination of, motives, could do, was done.

But it was fitting that on the person and movements of Christ, we should see the stamp not of combat so much as of victory. There was no if in the presence of Christ; until he reached Gethsemane; and then, as I said it, merely appeared for the purpose of making manifest how great the victory was.

Is there an if however in the life of God's children? The New Testament answers decidedly, yes. "If by any means I might attain it" - "lest he fall"

"lest I should be cast away." - "If by any means I might save some." Yet it also says, "Through Christ, I can do all things." + "He always carryeth us to triumph in Christ Jesus." The seeming

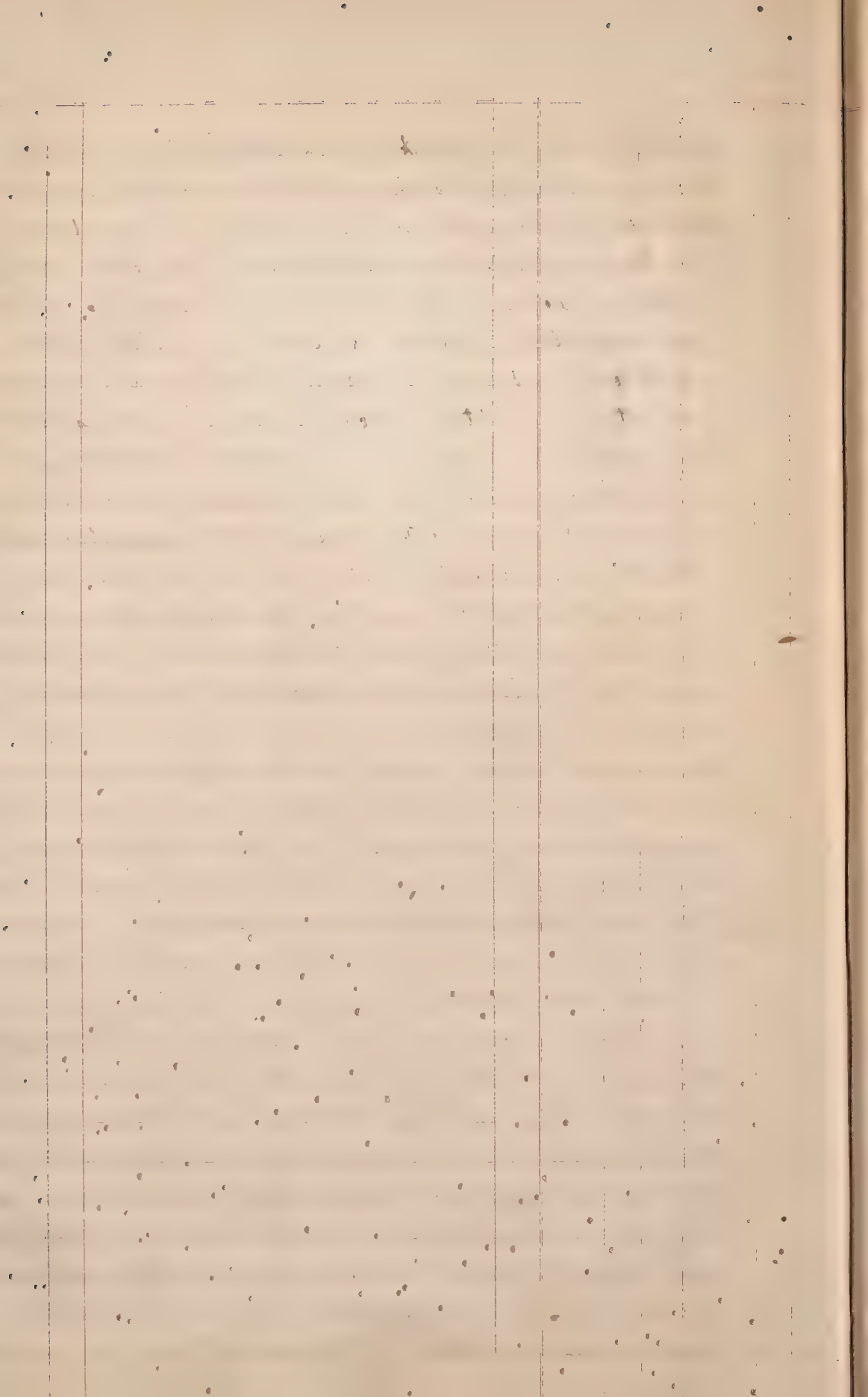
contraries are reconciled by understanding the if to be an as if. We are to fight, in some respects as if all were indeterminate. Through our utmost efforts Christ accomplishes the victory.

The face of the Christian combatant may shine with victory; because of Him, who

carries us to triumph in Christ Jesus. The seeming

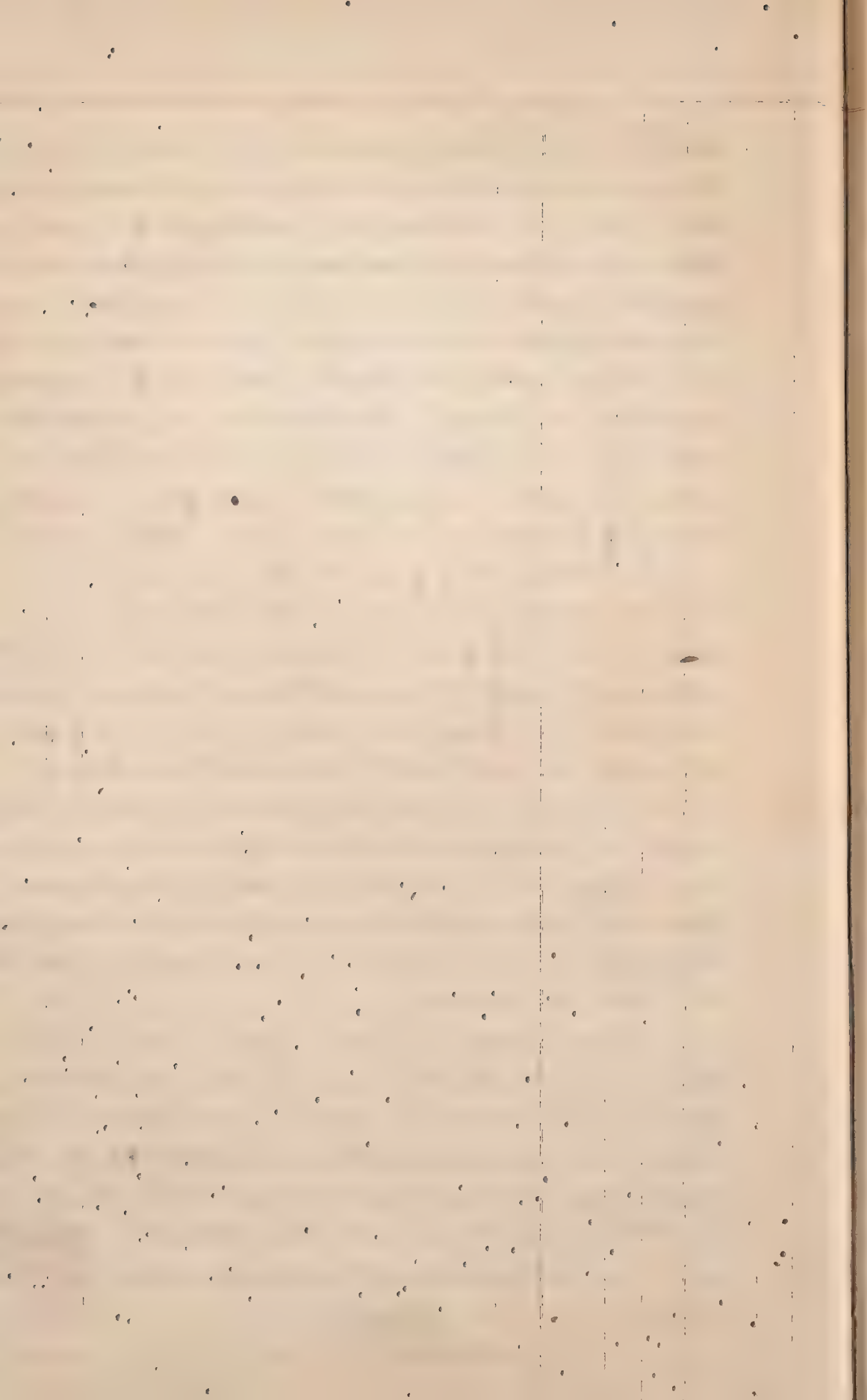
contraries are reconciled by understanding the if to be an as if. We are to fight, in some respects as if all were indeterminate. Through our utmost efforts Christ accomplishes the victory.

The face of the Christian combatant may shine with victory; because of Him, who



worketh in him both to will and to do. The great thing is, we must be in earnest, and the world must see it. For us to exercise the power of God in any other way than by the consecration of all our own powers; would be exalting human nature. It would have the appearance of divine power inherent in us. Had Paul, after the working of one of his great miracles, walked in placidity and perfect calmness before the astonished multitude, they would naturally have been led to glorify him, as a being of great dignity; but when they saw him engage with every faculty of his nature, as though everything were at stake, in the business of his salvation, they could not but see the absolute distinctness between Paul's humanity and nothingness, and God in him. Perfect ease of performance is the characteristic of divinity; for it is the expression of power; difficulty is the characteristic of creature-performance, for it is the expression of weakness. God does not mean that man shall be lost sight of, in the sense that his human nothingness shall be lost sight of.

It is by the expression of our love to Christ, that the world will be taught, humanly speaking, to understand his love for us. And where can we find such an expression of love, as the life of Paul exhibits. This is a point to be considered. Our declaration of happiness in him, will not weigh near so much with the world.



2nd Cor 4/11.

"For we which live are always delivered into death."
 It was this made manifest that they had a life that no other men had. They willingly ran the gamut of all varieties of death. They lived as those who could not die, who had an inextinguishable life in Christ. Death was an enemy to others not to them. By an indifference to what others men call death, we show that we have a better life within. By our indifference to what others call happiness, that we have a happiness within. By our indiff: to what others call power, that we have power within.

Jno. 18.

20

The world cannot readily make the distinction between meekness and fear. A lowly deportment, among the unbelievers, implies fear; and the meekness of the Christian they at first confound with this. When the High Priest saw the submission, meekness and sufferance of Christ, his first idea probably was, that His Spirit was broken, and He would be willing to make confession of all. Therefore he asked Him concerning his doctrine, what he had taught in secret, what his undisclosed places had been. The world always imputes its own motives. Ambition, selfishness in some, for us, must be the secret spring, they think, of conduct that looks like disinterestedness. How can a man be treated more like a culprit, than in being asked to confess? Is any form of accusation more

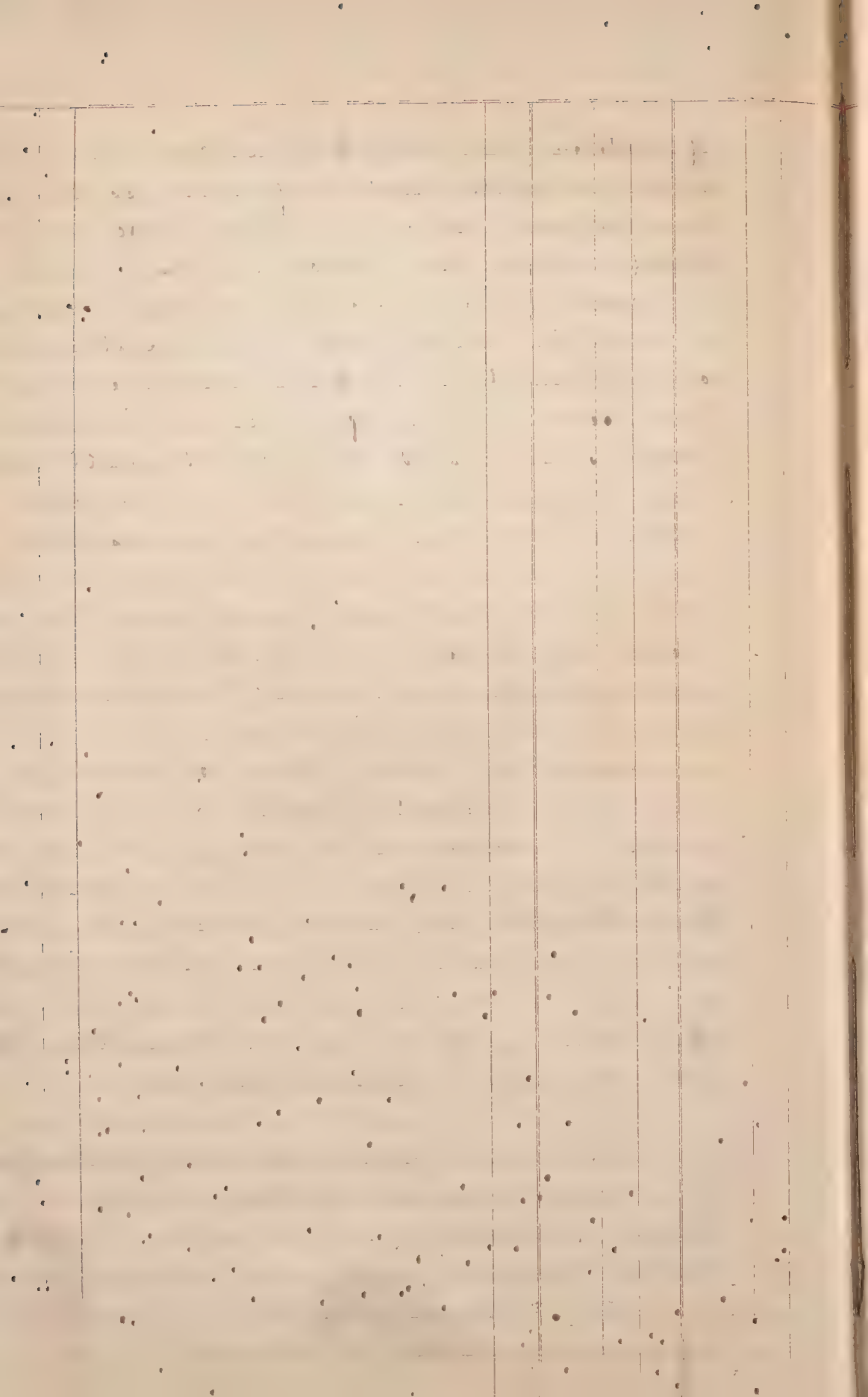


painful to an innocent man?

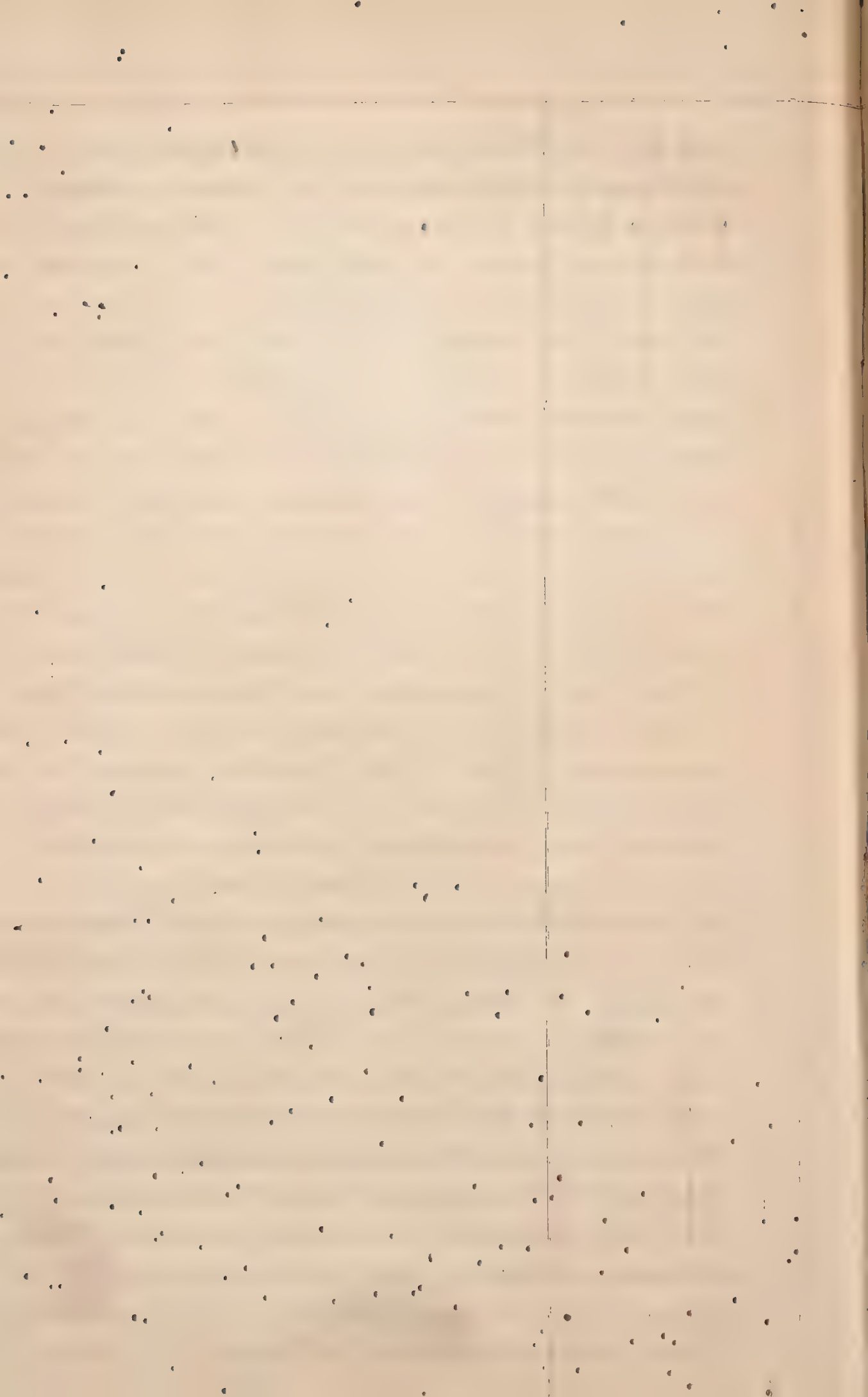
21.

The ground of accusation was that he injured the people, by misleading their minds, that he was a deceiver, and to be resisted as an enemy of the public good. The people were to be considered his accusers. He here appeals to the people themselves, to his accusers. His words must be public in order to public harm; let the public produce them. If there were any evidence at all, it must be popular, multitudinous, from all quarters, positive and certain: 'they know what I have said.'

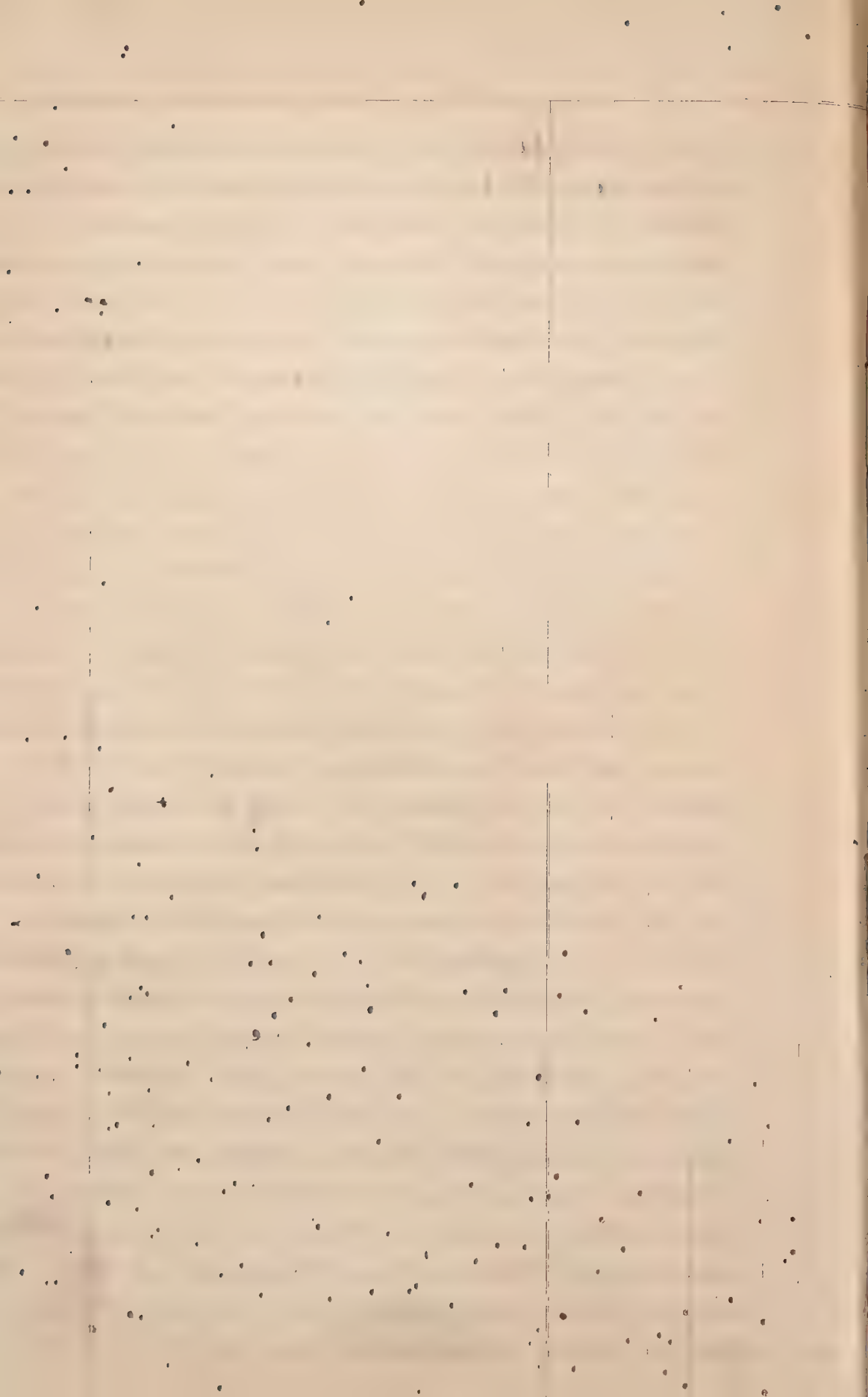
No display of almighty power could give so great an evidence of love, as the entire abdication of power by Jesus. We should remember this, at the throne of grace. What kind of exhibition of love are we seeking there. Is it some revelation of divine power and glory in our behalf? We are too apt to desire such manifestations; not considering that in the person of a bound and suffering Jesus, faith beholds such a declaration of love as Omnipotence could not give. If we could see God moving giganticly through the earth, dividing seas at a word, approaching, putting to flight thousands and tens of thousands of enemies, taking up our own terrors out of our path and casting them into the ocean, we would not have such great and valid tokens of loving kindness as that privation of power which the person of Jesus Christ exhibited. In the middle



were for him. He wished all the world to know that whoever or whatever touched his master, whether justly or unjustly had him for his enemy. It mattered little to him what name the party bore, what had been his rank, influence, power, though he had cast out devils and raised the dead, yet, if he refused to do homage to his master, he would do battle with him. The least breath bedimning his master's glory, though but for an instant, called in to energetic and uncompromising action all the power and passions of his nature. He was resolved that no man should be more devoted to his own cause, than he to his master's. Other professed servants might fail to vindicate their master's title to all homage, he never would. Such was the example of consecration, which Jesus was called to witness. The high priest might have said to him: "let the aloft attachment of our respective followers be the test of our moral characters. You have been for years endeavoring to secure this one thing - the love and fidelity of your followers; where are they to day? If ever you needed a friend, you need one now; but there is none to lift a finger for your defence, or speak a word in your behalf. See however the devotion of mine. There is a man attached to me as his own life." Such are the weapons which the disciples of the Lord Jesus put in to the hands of his enemies; and none are more powerful. The servant of the high priest little knew what a wound he was inflicting on the heart of Jesus.

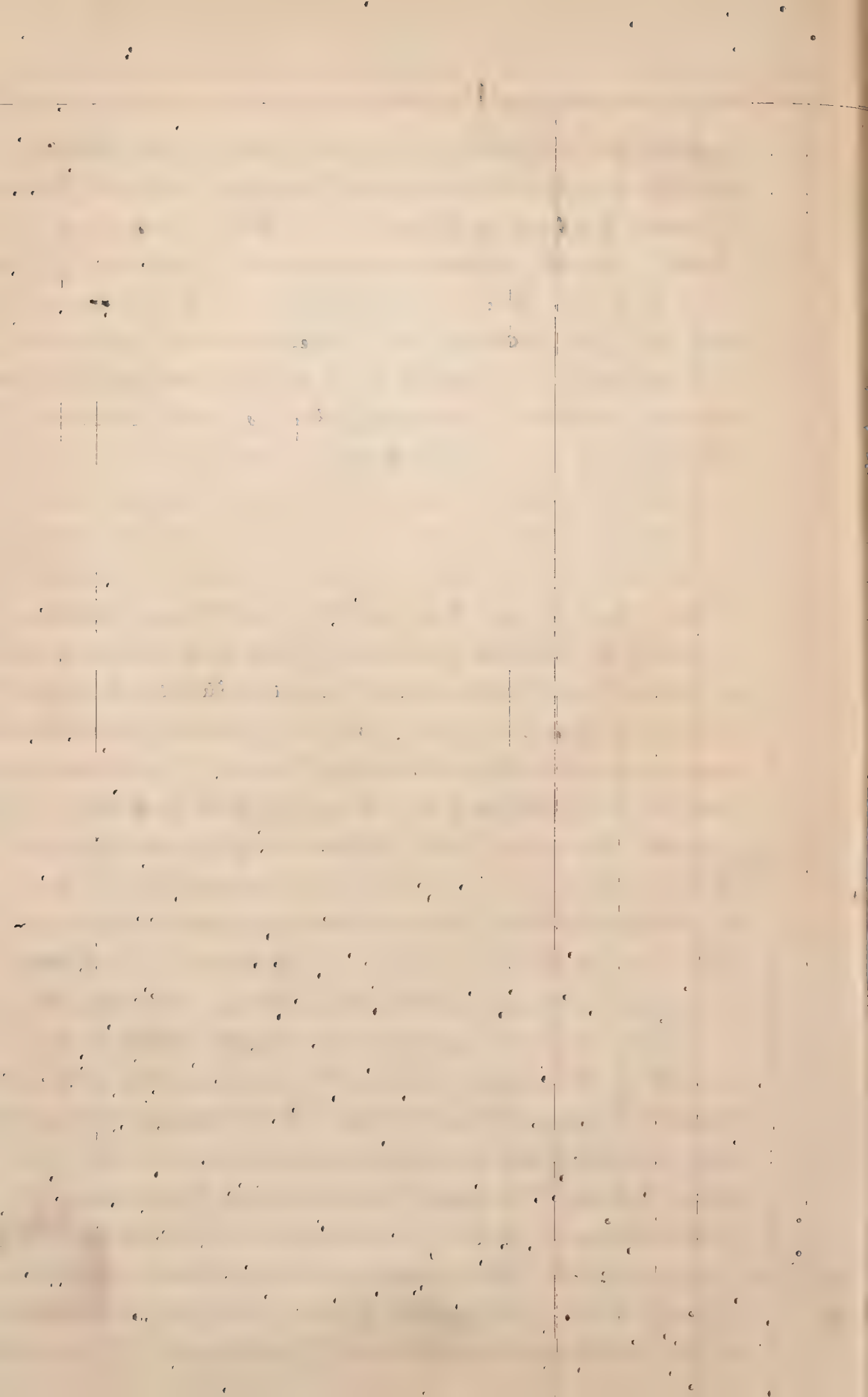


This man felt what he deemed a glow of virtue; as he thus acted. Duty was his plea. And it is a common plea of the wicked. There are obligations arising out of certain relations between man and man, which are regarded as more sacred than any command of God. They resist with a great deal of indignation the ministers of God, when they declare anything to be higher. They show unequivocally that they have some other master than God. Perhaps this is the most common process of argumentation by which the consciences of impenitent men, are defended from the truth. What can be more efficacious than a pleading of rival duties? There is a great deal in the Bible directed against this form of opposition. It is not enough preached against. Ministers tolerate these inferior duties; for the most part. They do not go to work determinately and uncompromisingly to take them of the hands of sinners. Sin has its religion as well as God. The stronghold of sin is in duties. The great remedy is, they will do harm, if they now become Christians. Therefore they must be urged and commanded to do them. They must wrong a good many people violate a good many various engagements and obligations, refuse a good many ties held sacred by all the world. They must learn to hate father and mother, sister and brother, magistrates, teachers, all descriptions of masters, friends, children, society, and their own lives. To obey these obligations arising out of these relations so long as they interfere in the least degree with their duty to God.



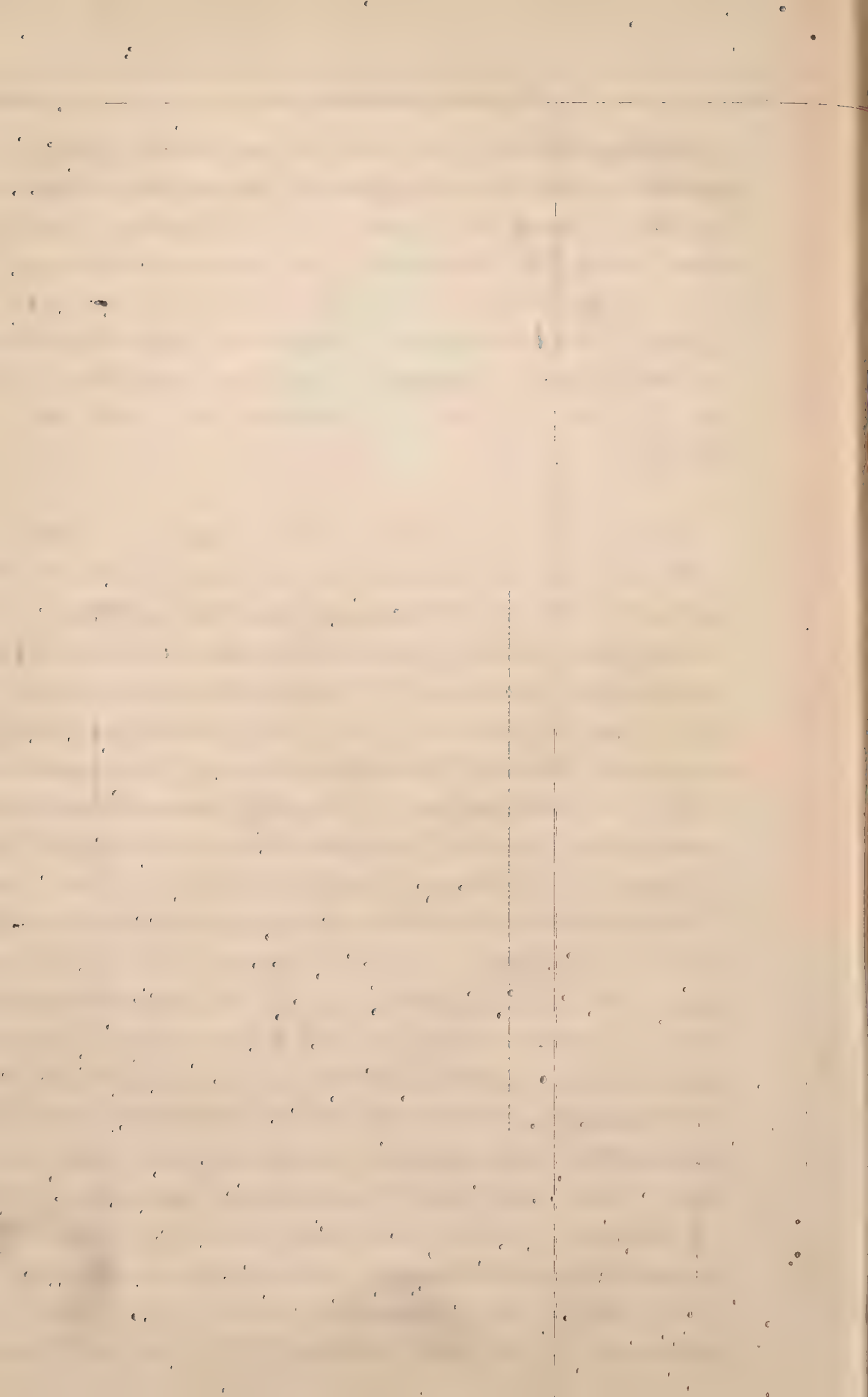
taught in the gospel, is crime of the deepest die. Preachers are afraid to preach against duties; Perhaps this is the worst feature of these times. There has been a public sanctification of rebellion; and every man who lifts his voice against that is considered as the enemy of order and justice. There is too great a tendency on our parts to show the consistency of the obligations presented by us, with those which they now serve; instead of proclaiming that there is no obligation until those of the gospel are assumed; that a man has but one duty until he comes to Christ, and that is, to come to Christ; that his obeying this or that duty is a matter of insignificance to God, until he becomes a child of God; that God treats with utter contempt all duties disposed by any other master than Christ. For one is your master, even Christ. This preaching would be attended with great commotion in the world. The reason why there is no persecution is chiefly this perhaps, that men are left alone in their duties. Persecution can only live under the name and semblance of duty; and can only be aroused with this name and semblance.

Duties and sins balance each other in the minds of the impenitent. It was just so when Christ was in the world. He waged more war against obligations than against any thing else. One of the great subjects of the ministers' attention, must be the obeyed duties of the sinner. The Pharisees and scribes rejected Christ their Sabbath, their prayers, their alms, their greetings in market places, and the most

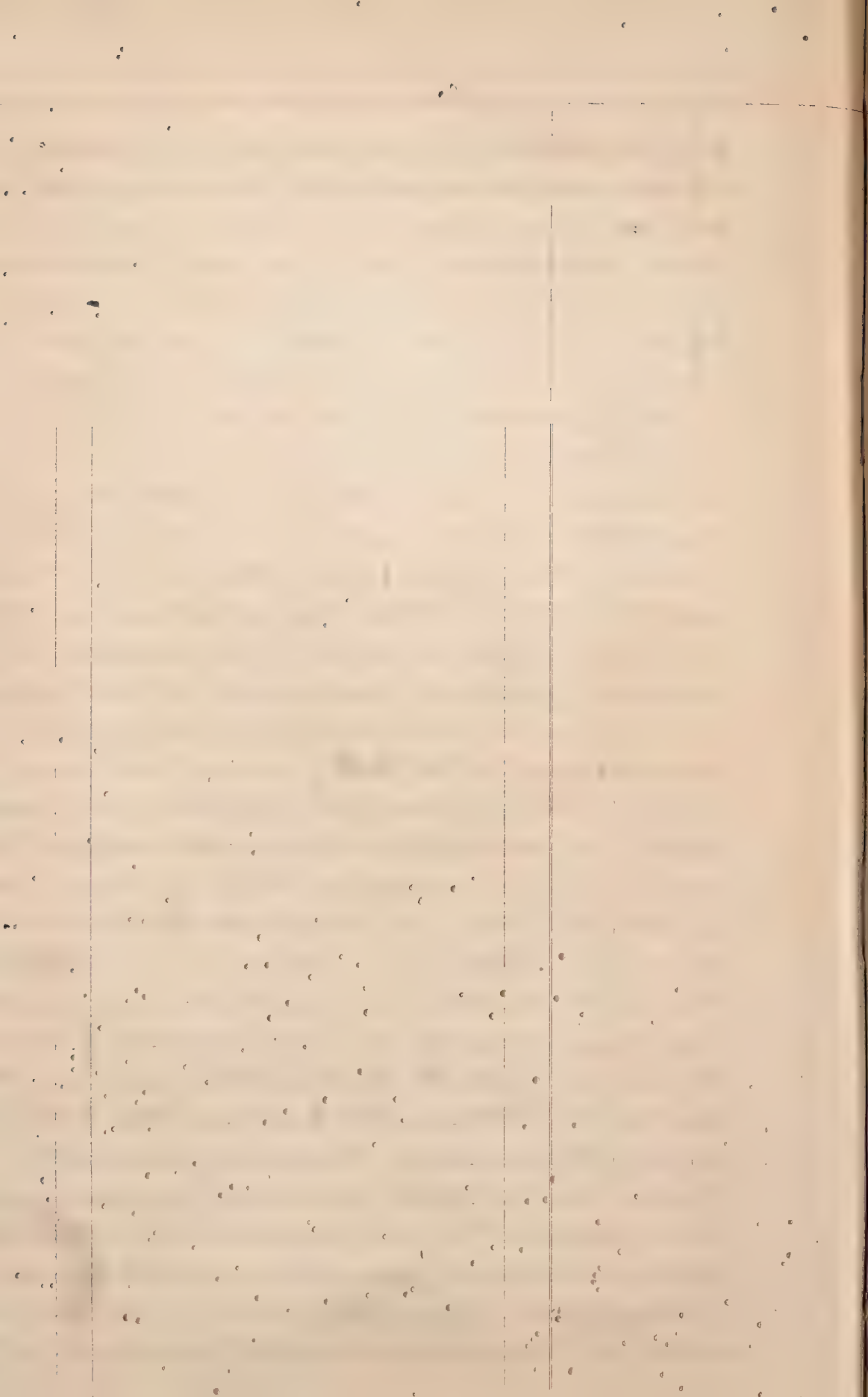


matters of the law. What does the world at this day reject him for? for a different class of obligations; and this should be a prominent subject of investigation with the minister. Everything which is not a manifestation of love to Christ is a sin, not a duty. Particular obligations of the Christian are sometimes enforced in a manner to make men think that there is some merit in the thing itself.

The agony in the garden was an encounter with Satan, as Scripture abundantly shows. The cup exhibited was the cup of our sins, of the divine wrath purchased by our sins. The one exhibiting it was Satan, who sought by painting this wrath and also by pointing out and insisting on the weakness of Christ, to convince him of his inability to drink it. And Christ was left to see that weakness by the Father, in order to give strength to the temptation of the prince of this world. God's way is to give strength at the time appointed for the trial, not before; straight against the trial, not against the anticipations of it. We must await the trial by faith, in perfect weakness. This is hard for human nature. It sees a fiery trial; but is conscious of no strength. The history of the Church shows that the greater number of incarnations have been made at this crisis, before the suffering began. The Saviour knew that of himself he could do nothing; he sees a most dreadful trial; and is not conscious of his Father's presence. This made the agony of that moment.



Satan was able to fill him with fear and horror; with a passionate desire to escape that trial; in so much that to the joy of the adversary he cried out in anguish to the Father, to take the cup away. But here in what seemed the instant of victory, one impregnable rock utterly baffled him. 'Thy will be done.' This alone cheated him of his triumph; it did it effectually. Again and again, he returned to the assault. Again and again it seemed as though he must prevail, as though Christ would surely be brought to decline finishing the work which the Father had given him to do; drinking this awful cup; as though his faith would fail; but every time this indomitable cleaving to the divine will baffled the assailant. And here the fiery trial of his faith ended. So on we hear him exclaiming in an entirely different tone of voice, "The cup which my Father hath given me, shall I not drink it." As he entered upon the trial so much dreaded, he found that the greatest was past. Gethsemane and Calvary represent the two great forms of trials of those who undertake the Christian course. The subject of missions may exemplify this. These are the trials of the missionary on missionary grounds, as he is engaged in finishing the work which the Father hath given him to do. And then there is the trial on this side the field, in the question "How can you bear the trials." It is here that Satan has his most numerous victories. How many are there in the church who have been defeated with an everlasting defeat, just at this point. They began to calculate their own powers, at the suggestion of

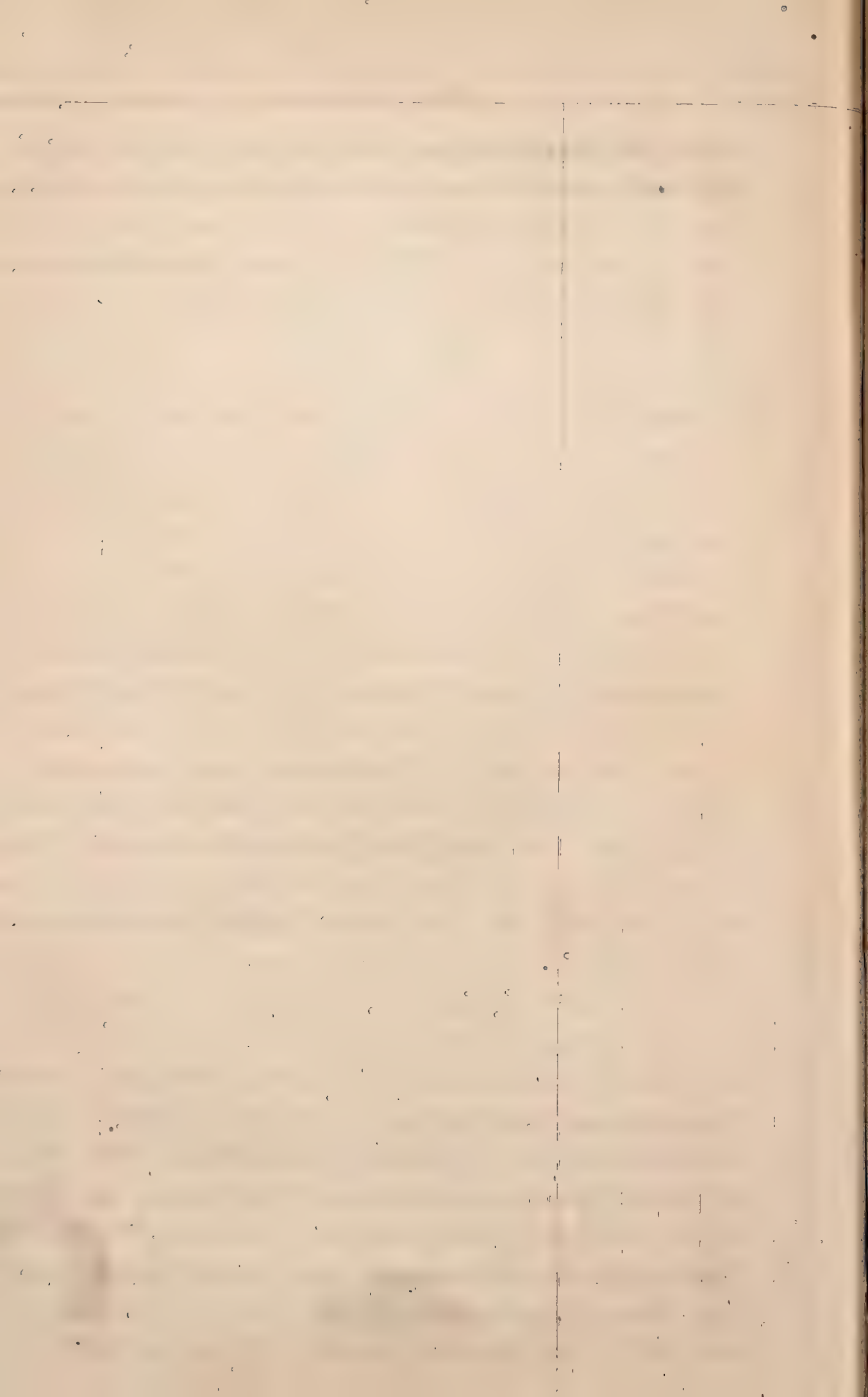


Satan; they forget the promised strength; and they let go their hold upon the hand of God. They never dream that they have been tried and found wanting; because they do not realize that we may be tried by the anticipation of danger as effectually as by the danger itself.

John 18.

To tell a lie to a man is to do that man homage, to exalt him above ourselves. To deny Christ to a man is to exalt that man above Christ. Of this Peter was guilty to a kinsman of him whom he had struck with the sword. Peter was no other man now than he had been in the garden. It was all self. Self was glad to have a part in the power and glory of Christ; self was glad to strike a blow for a present omnipotent friend; self was unwilling to have a part in the shame weakness and suffering of that friend. How difficult is it to ascertain the nature of that forwardness for Christ we exhibit where it can cost nothing. It requires no faith to strike for Christ, where it is reputable to do so.

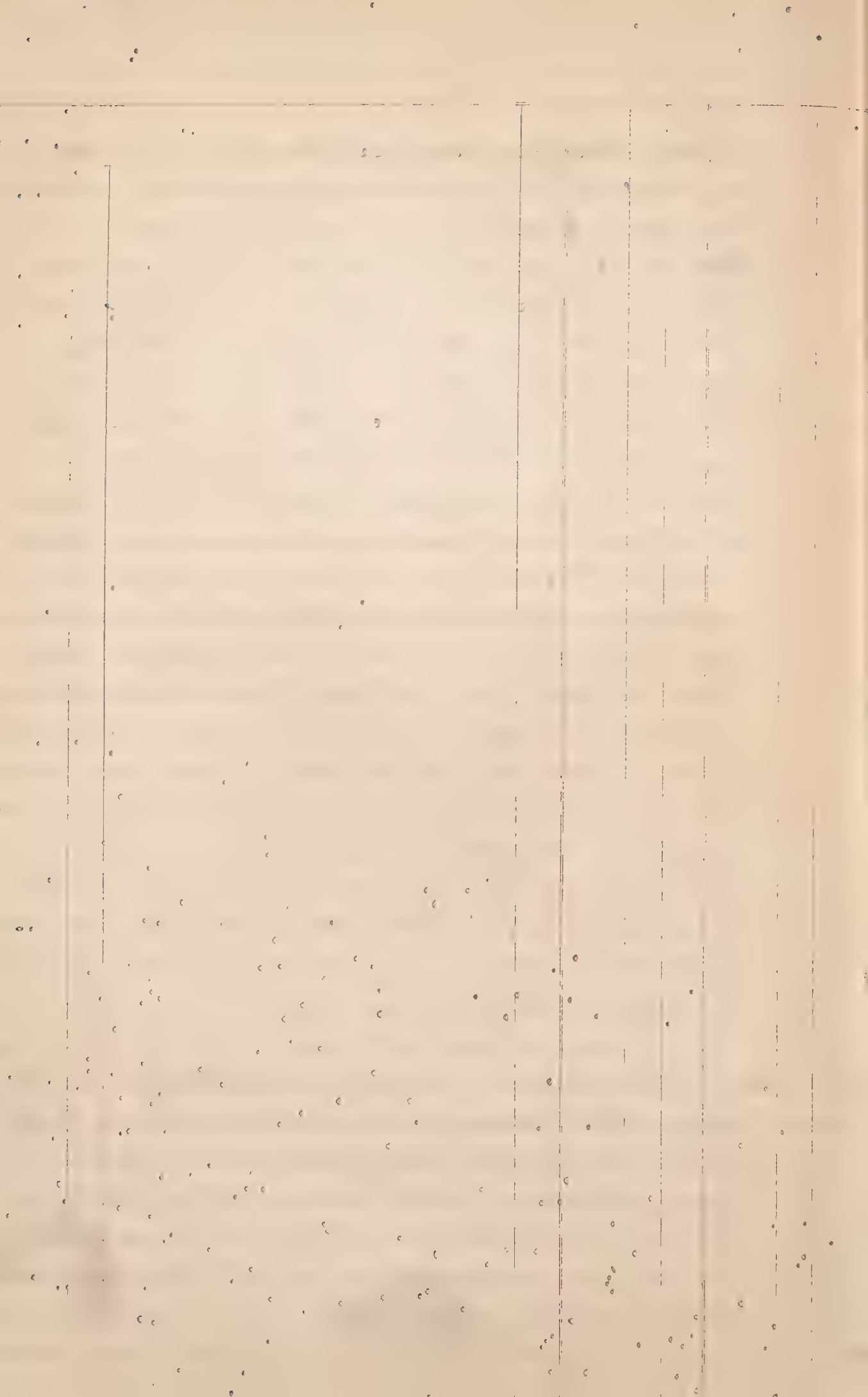
To lead us in to sin, Satan employs this means; he makes us believe that Christ is not so much interested in us, as to be affected by the commission of the sin proposed. That the exercises of our mind are not precious in his sight. Perhaps this is the most usual means. We suffer ourselves to forget that Christ is wounded, keenly wounded, by the briefest transit of sin across our souls. The cause of Christ and Chi-



are one. What affects one affects the other. And his cause in us is the same as his cause anywhere else. An inconceivable value attached to every moral act of our natures. There is nothing we do, think or feel for Him, but is of greatest importance to him. It is a treasure. And nothing can we do think or feel against Him, but is seen, pondered and deeply deplored by Him. This seems to have been the way in which Peter fell. He ceased to remember that Christ was interested in him. He said, 'It is not much matter about what I do or say. He is occupied about his own critical and soul trying situation. His sensibilities are demanded for his own sufferings. At such a time as this, what Peter does is of no importance.' But when he met the glance of Christ, he saw in an instant that the whole soul of Christ was occupied about Peter, and that the most poignant of all his sorrows were occasioned by the words of his treacherous friend and follower. And it was the recognition of this unflinching love of Jesus that opened the eyes of Peter to the heinousness of his conduct. Every thing depends on the sense of our union to Christ. Nothing will so keep us from sin.

30

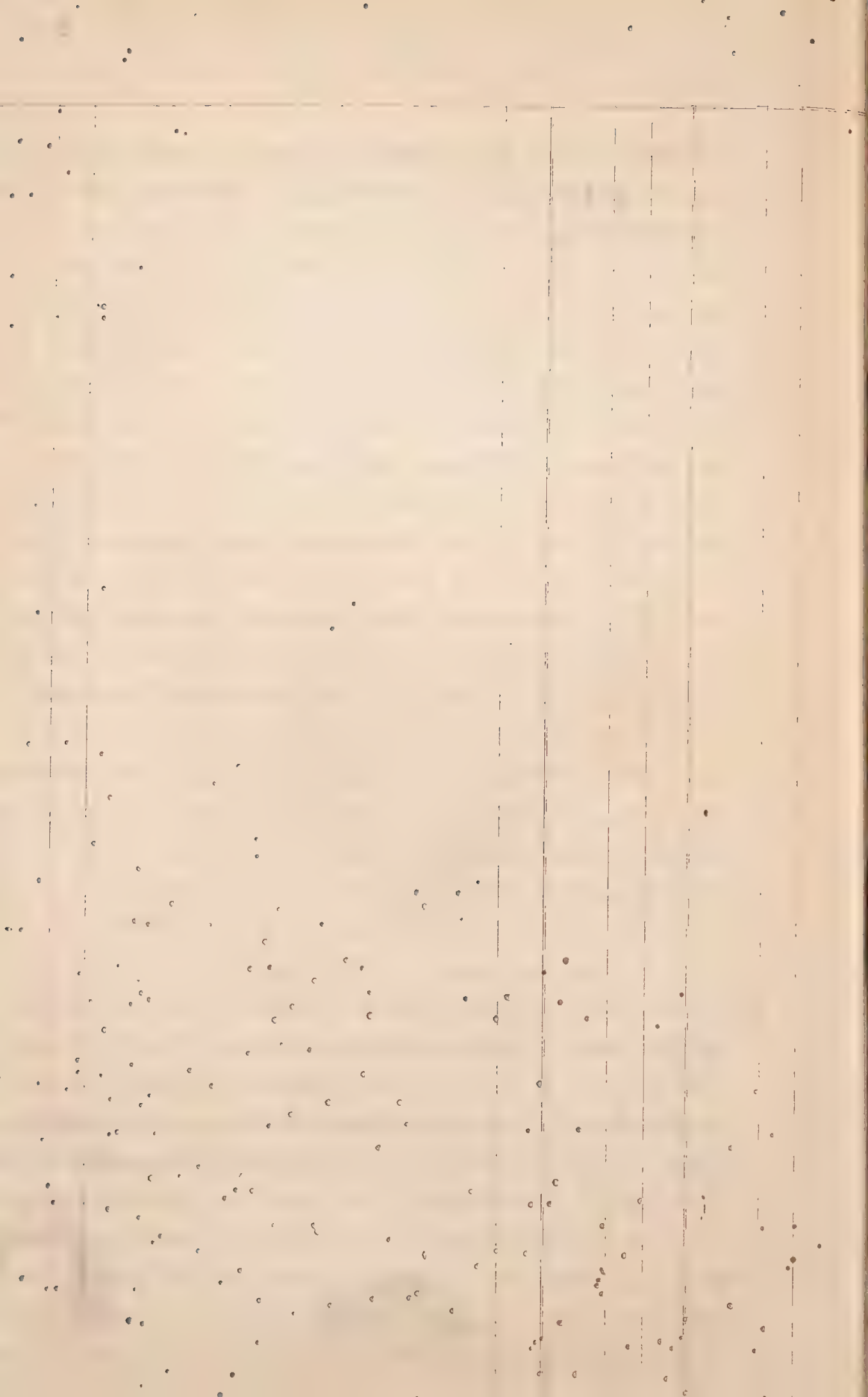
They wished him to consider the fact of their placing the Saviour in Pilate's hands, a sufficient evidence to Pilate of his guilt. They were ready to resent any hesitation on his part as an imputation against their wisdom and justice. Sinners every day resent the suspicion of what in themselves, which in God they not only forsake but allege to be their possession.



kindle instantly when their own characters are in any degree reflected on; but never when the character of God is assailed. They would have a greater difference and homage paid to them than to God. We all profess to have our passions consecrated to the cause of justice, - to the redress of wrongs. But the wrongs offered to God excite no attention, unless commendatory; while each man is wholly alive to whatever teaches himself. Is not this an irresistible proof of the enmity of man to God. We are zealous for what we love best. Self first, then relations, friends, party-men, &c. The scale sometimes reaches far. There are men who seem willing to go to the outskirts of creation to redress wrong. Their ardor is called forth by a tale of suffering concerning the most remote and most mean of beings. But go as far as we may down these scales we never find God. They virtually say God is the only being in the world who is treated as well as He deserves.

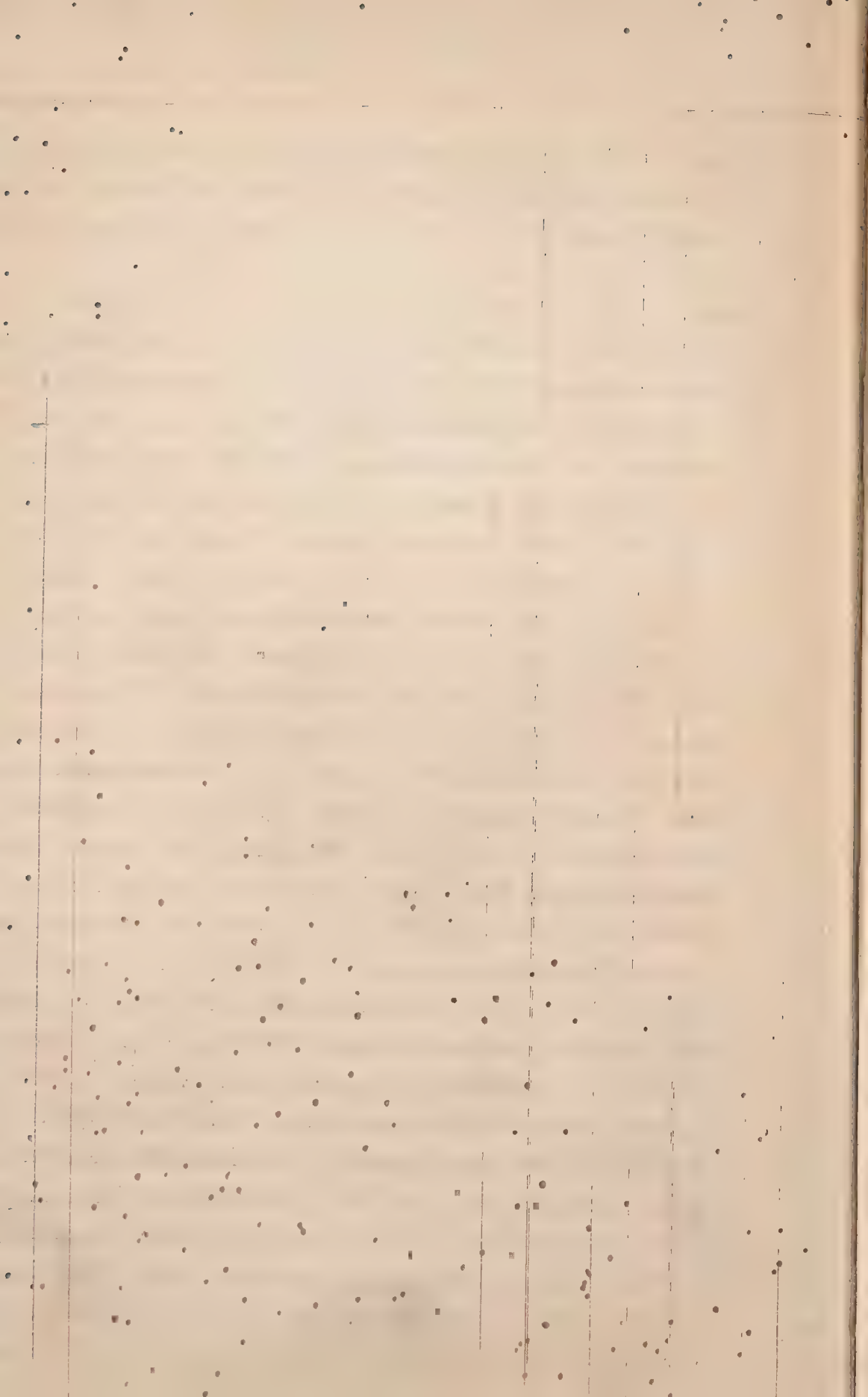
In hell there is probably a reason for every sin.

Phil. 1: 21. For me to live is Christ. A consideration of this passage convinces me that the idea is 'Christ is life to me, and therefore to die is gain.' As the Saviour said: 'Because I live ye shall live also.' - I have heard this passage preached upon as though the two clauses were antithetical; but it is not so; the verse and the succeeding are antithetical, or partially so. In the first he refers to that union with the Saviour by which in a sense, he is rendered incapable of death. In

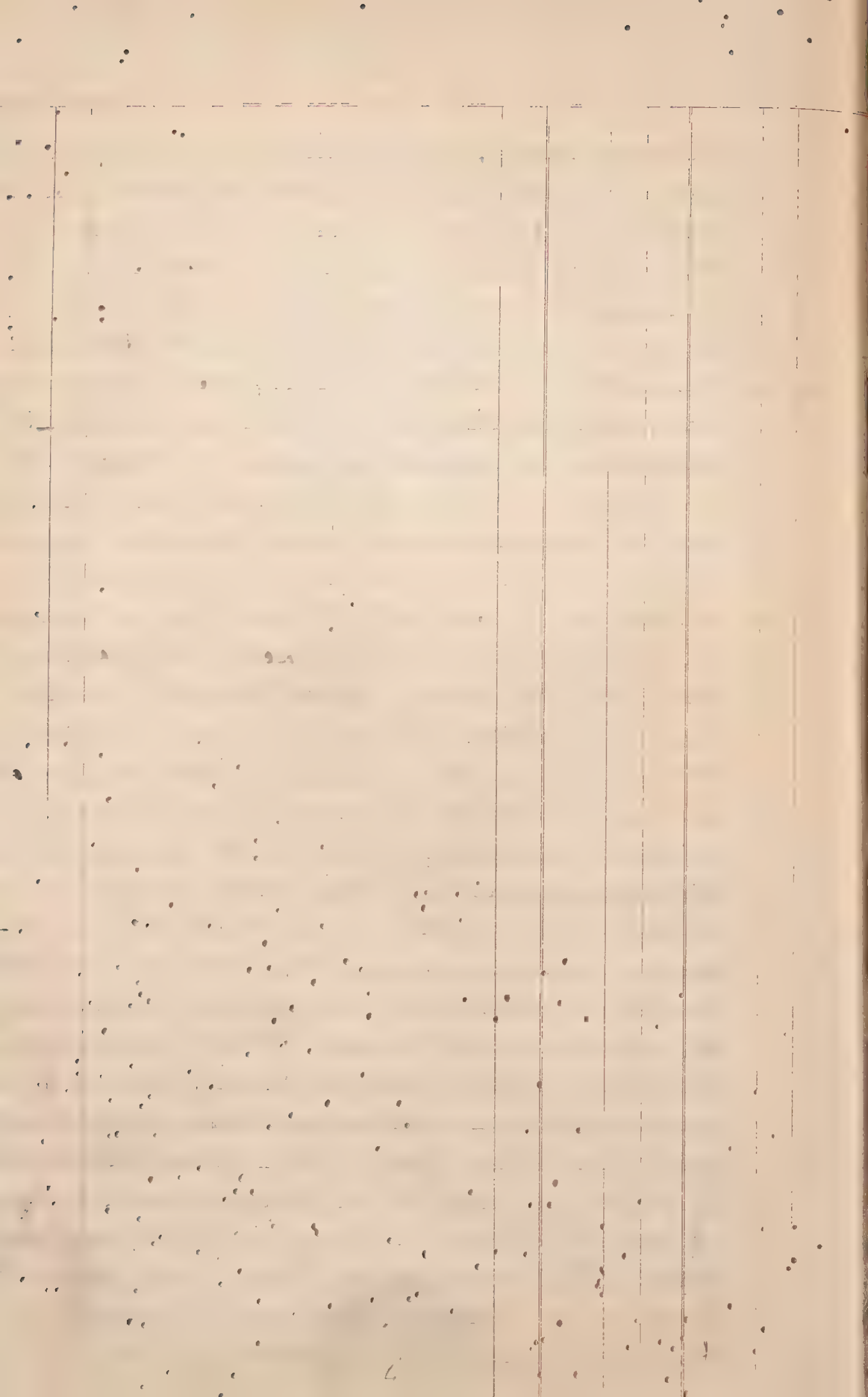


next he speaks of his mortal life. And here too there should be a noble rendering, I think. "But if I live in the flesh, there will be this to me, the fruit of labor."

Matth. 28. 18. All power in heaven and in earth is given unto me. These words seem intended to fill the whole earth with joy. They are calculated to fill the soul of every thoughtful Christian with joy. Let us have a distinct impression of the general tenor of Christ's life. He showed himself to be the Son of man, human in all his sympathies, bound up in all our interests, living only for our good. No man could be such a brother to us. Everything he had he gave to us. He lived, suffered, died for us. His love was boundless; but his power seemed limited. "I have a baptism to show me I steepened." "Greater things shall he do than I do," "It is expedient for you that I go away." Everything showed that he wanted power while in the flesh; but everything showed that this was all he wanted, and that if he had a ability equal to his love, he would give good gifts into men, with a profusion incoercible. With what emotions then should we see this man crowned with the crown of God, constituted sole sovereign of the universe? All power given to this our own brother! this brother who was willing to shed the last drop of his blood for us! this brother who was born and brought up in our own home! It is coronation day is then as great a day for us, as for him. We know well what he will do with this Omnipotence. We shall be clothed



with royal robes; we shall sit at his table; all our wants will be magnificently provided for. The brethren of Joseph might look with fear upon their exalted brother; for that brother had given them such tokens of his unchangeable love, as this brother has given us; yet Joseph was not ashamed of his brethren, and he prized his authority chiefly because he was enabled to do them so much good. Our brethren will not be ashamed of us upon his throne. He knew fully what power was before him, at the time he lived among us; and at the time he was so completely & unequivocally devoted to our welfare, he knew all the wicked and uncharitable thoughts of our heart. Let each Christian improve this to himself personally. Let him figure to himself, a brother, the son of his own mother, brought up in the same house with him, in the same associations, his ceaseless companion, evidently bound up in him, with an unnatural affectionateness and strength of attachment; exposing himself for him on all occasions; gladly depriving his behalf; and then let him see that brother exalted to be king of all the kings of the earth; he will surely be strong in grace & abated, and power so adequate. How will he look now upon an accumulation of promises, received in the so former days from his brother, in which he pledged himself to grant him, if ever he became a king, every desire of his heart? How should we look upon Christ's promises: Again in the present regality, in conjunction with that former friendship

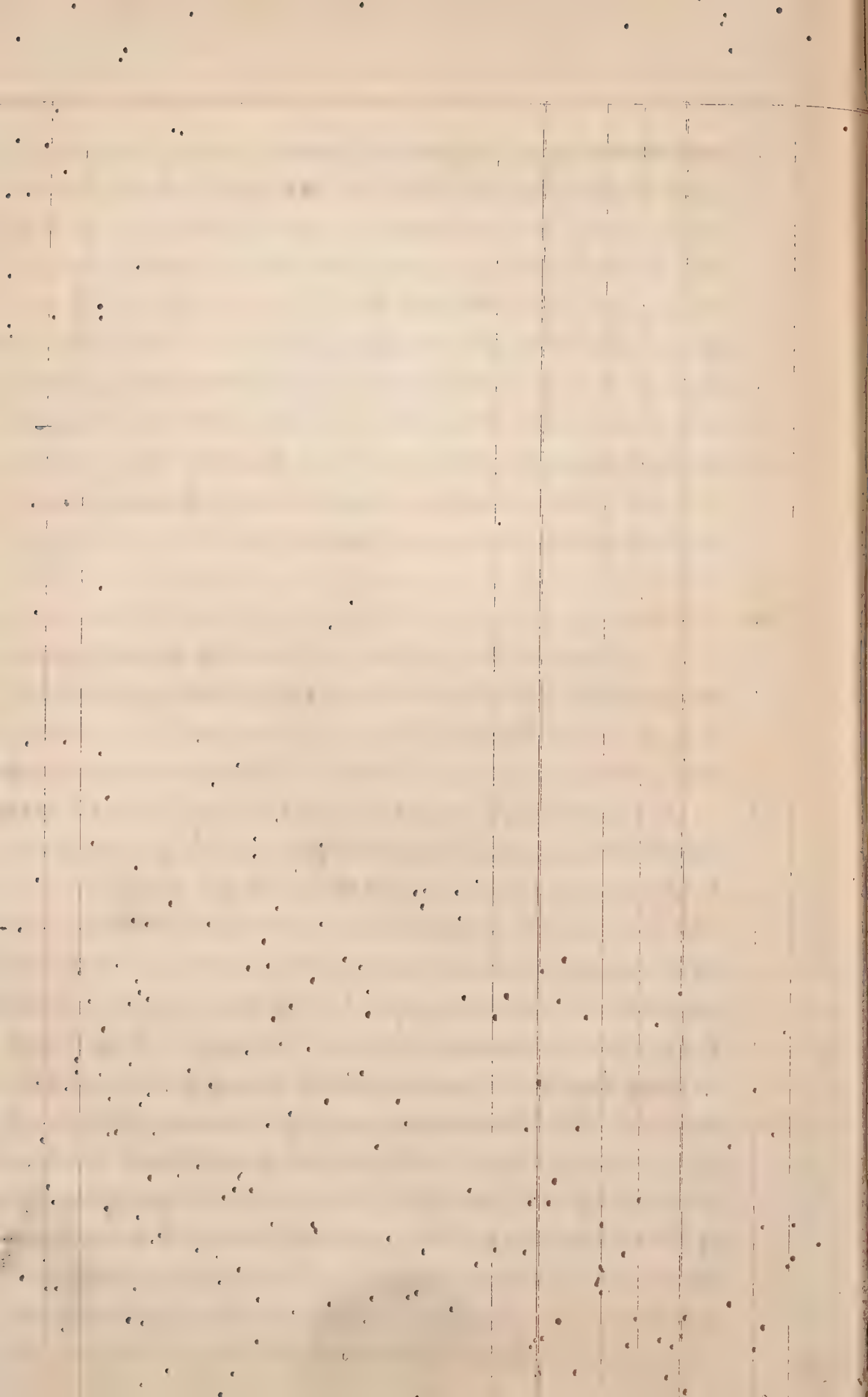


and relationship, affords a great power of argument; as we draw near the throne. How does this glory and greatness of God comport with these rags and tatters, this poverty, this meanness, this hungering and thirsting? What shall be thought of the fidelity of our brother, who suffers us to live at this poor dying rate. Why should the relations of a king go mourning all their days? Does not our despised condition reflect upon the honor of this former friend? The enemy says 'Where is now your God? he has forgotten and cast off.'

Jo 18. 33@37. 1.

Christ's kingdom is not to come by carnal weapons; so the Pope cannot be seeking Christ's kingdom. For the Pope is acquired, and retained, advanced and may be lost, by carnal weapons.

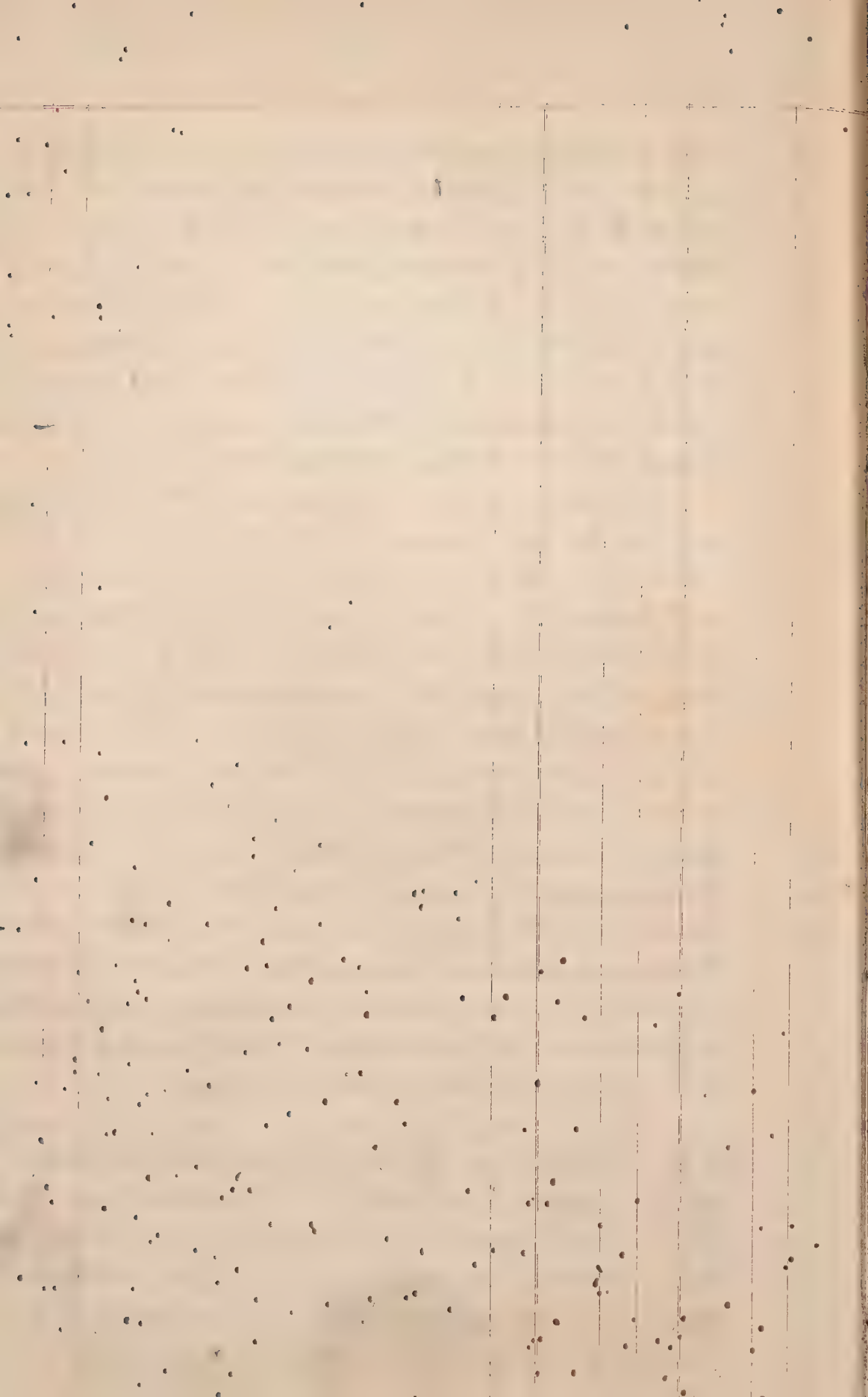
2. Christ enquires the motives of Christ's question. Dost thou enquire with reference to personal duty, to ascertain whether thou owest me allegiance or not? In what spirit dost thou ask me of the greatest of all questions? That this was the character of the Lord's enquiry, appears from the answer, 'a man, a Jew?'. His kingdom was of such a nature, that he was as much a king in his bonds as out of them. 3. What makes a man king truly a king, is that he bears witness of the truth. This is the signification of that rank, in the sight of God. To bear witness, to be an exponent of it, - to clothe it with all authority, - to give it the widest extension, - to honor it with all honor. This is a beautiful



definition of the province of a king. This is to be the earthly personation of truth, to the people under him. What would the king of this earth, say to it? The king has no terrors but for falsehood. He is the enemy of sin, alone, - (which is falsehood, in the Bible, truth and holiness are one, there) - and a royal enemy. David sought to be a witness of the truth; and therefore his soul broke with longings for that truth. David sought to be a witness of the truth;

4. 'Ye shall also bear witness,' said Christ. His office is ours. Therefore we are called kings unto God. We are the only true kings. The other one and sceptred men of this world are for the most part, witnesses of falsehood, rather than truth. Our dignity and responsibility are then unspeakably great. We have the power of life and death. The interests of the world are subject to us. We are to govern the world, for its highest felicity. We are answerable for all misery. We are the light of the world. Stewards of the mysteries of God. 5. Those that are in Christ's kingdom, bear his voice, whether they be in fetters or not. Had Pharaoh heard his voice, he would have become his subject. So far as truth is found, so far does Christ's true kingdom reach. The Bible is the code of the kingdom.

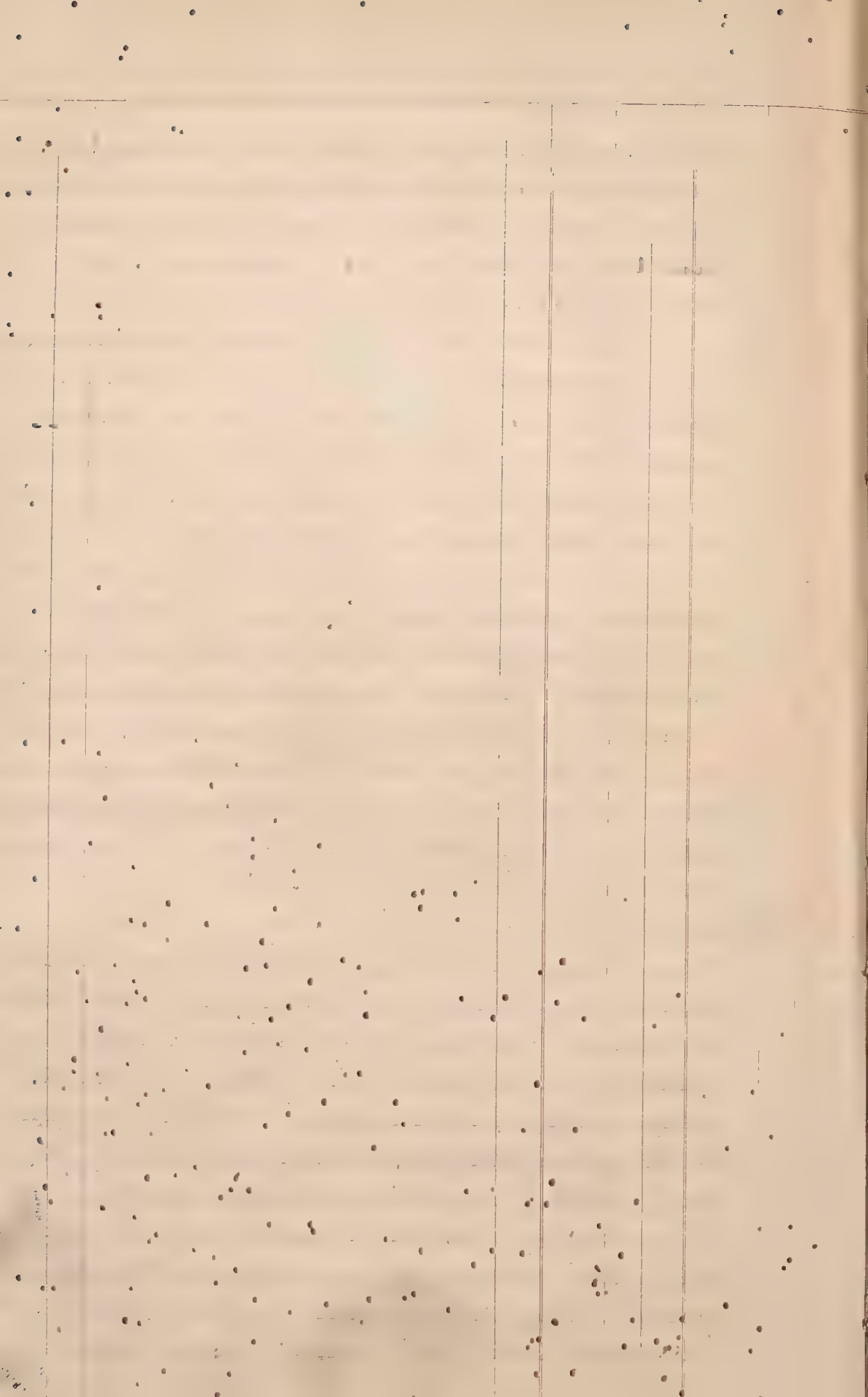
Co 5. 13. "What have I to do to judge those without: do ye not judge those within?" These last seems to be the assignment of a reason; one reason why Paul needed not to condemn these without. That is to condemn them for particular sins. And it is a very good reason. But judging those



within, excommunicating them for certain sins, they expressed the highest displeasure they could against those sins. The world saw these sins most powerfully reprobated, these. And if there be not this judgement within, there will be no effectual reproof. We may talk till doomsday against particular sins of the world, if we tolerate them within our doors. On the other hand, we are not to reprove the world for particular sins in such a way as to make them think that if they forsake these, we will be satisfied. The world has only one sin in the eyes of Christ and in that of Christian, "because they believe not on him. God sees them as rebels; he will have no terms with them but on condition of admission to Christ. To this day, the world in general is ignorant what it is for which the Church of Christ reproveth them. It is simply for disobedience to Christ. There various transgressions must only be treated of as manifestations of the rebellious heart."

John 18. 35.

Thine own nation hath delivered thee unto me. This is in entire accordance with the history of the Jews, from the time of their becoming a nation. When they made the golden calf, and as often as they went over to the gods of their neighbors, when they slew the prophets, and on a thousand occasions they displayed the spirit which was here manifested. Thine own nation. His own. indeed. Pilate little dreamed what Christ had done for that nation, from the coming

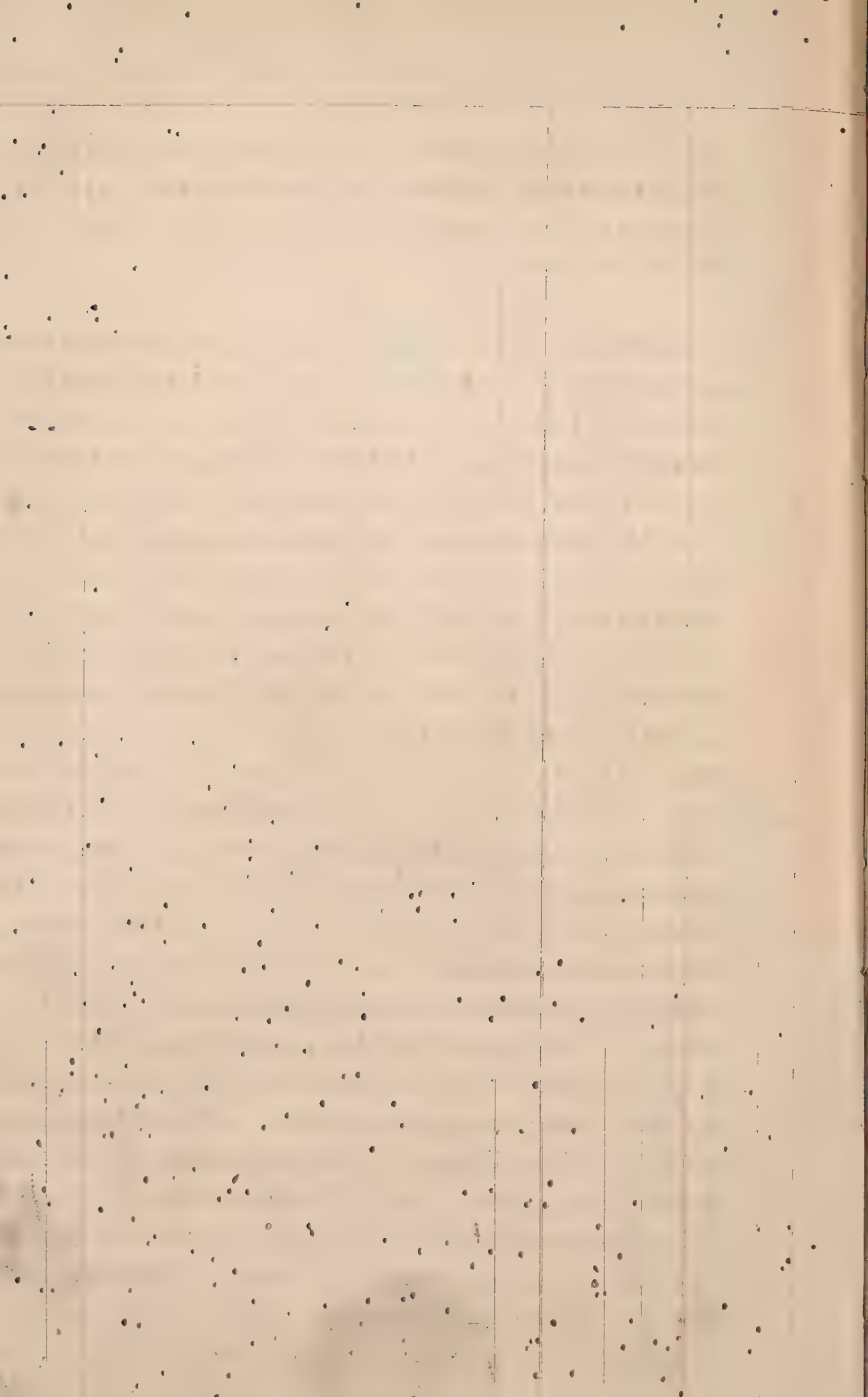


Abraham downward. "What hast thou done? that thine should deliver thee up? So the heathen, who now intercourse with irreligious Europeans, say concerning true Christianity.

26.

Christ had never lifted a finger against the constituted government. He had never given the slightest ground to fear that he would make an assault upon the existing authorities. He had disclosed the secrets of the Pharasaic heart; but the Pharisees and chief priests were not the government; the Romans had sway. Nor in anything that he had said of anybody, did he for an instant appear as a civil reformer. He came as a man of God, zealous for the truth and the truth alone. Nevertheless truth was to him, as a royal robe. Without any sensible insignia of rank, nay in the meanest guise, he stood among men, like a king in authority and influence merely because of the truth which fell from his lips. He spake as one having authority. "The truth shall make you free" "He that rejecteth my words, my words shall judge him at the last day." "My words, they are life." There is a glory about truth, which the Spirit of truth knows how to exhibit, even in this false world; so that the ra impomp and regality of this world, grows alto gether lustreless beside it. Thus the very officers of the priests' true need back saying "Never man spake as this man." And if we love the truth as Christ loved it, with all our hearts, it shall be as a sceptre to us. he will

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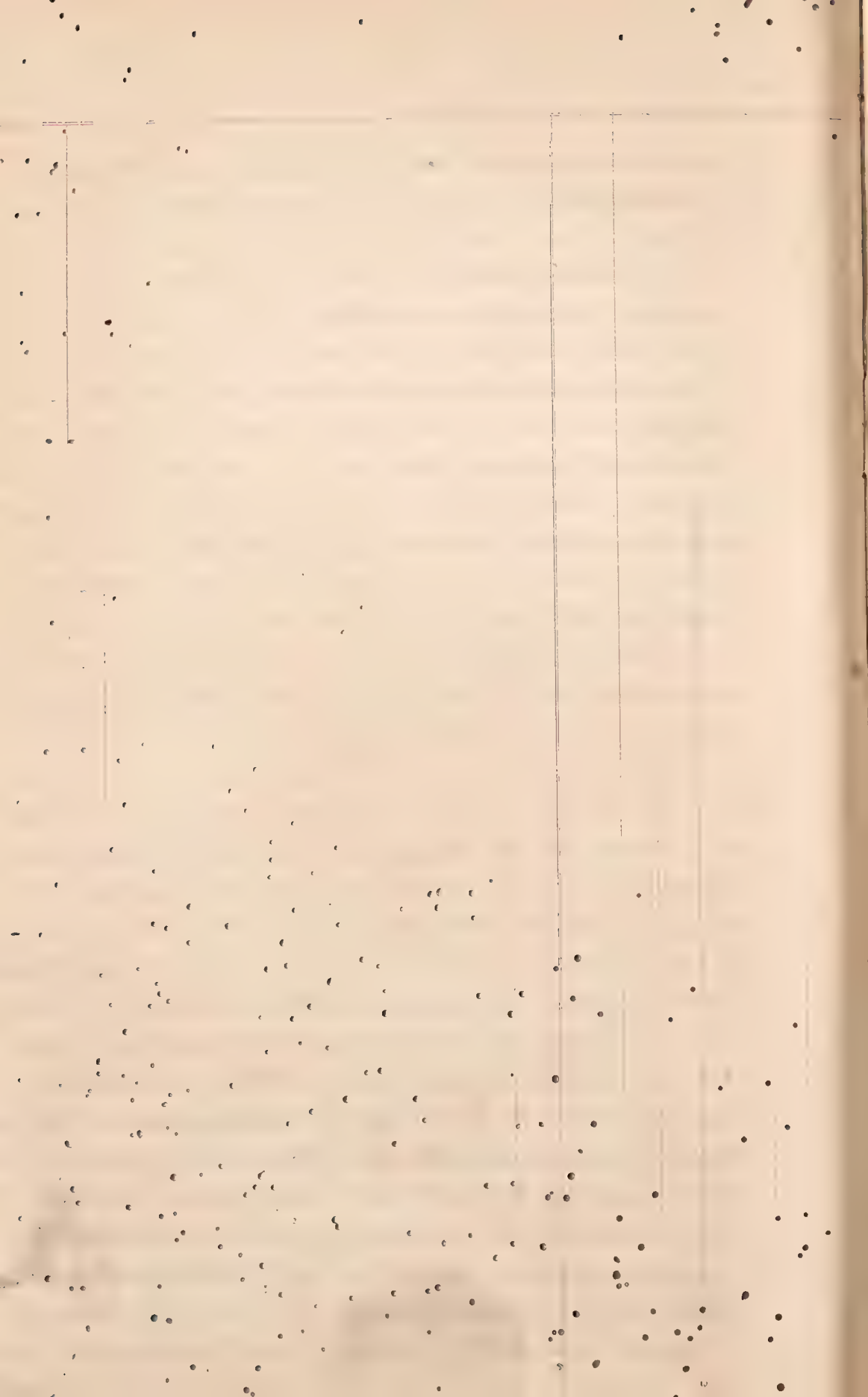
an authority above that of kings; for our authority will be that of truth. Kings and priests unto God.

38. What is truth? All men ask the question, and the very question condemns them; for 'everyone that is of the truth, heareth my voice.' They show themselves to be without God in the world: for they are confessedly without truth. It is impossible that any man should have the true God, and not have truth; for the true God loveth truth, and governeth by truth, and would withhold every other blessing rather than this. If they pretend to have a God, they are in this dilemma, either they prefer falsehood or their God does. Pilate asked but did not wait to hear the voice of Christ, the voice of truth. He that is of the truth has not truth in himself, but in Jesus.

39. The custom was to release a culprit: So Pilate treated our Lord as a culprit, while finding no fault in him. What displays of human justice are given on these days. Truly 'he was taken from judgment.' In his case there was no trial. What a custom too; to honor God with.

Pilate was a rock against which the sea lashed itself into fury. There were many hindrances and cause of this day placed in the current of this raging stream of human iniquity; but they only served to elicit more terrible expressions of its intensity and invincibility.

My own life has been a less turbulent and noisy stream of iniquity, than others, only because there were fewer hindrances.

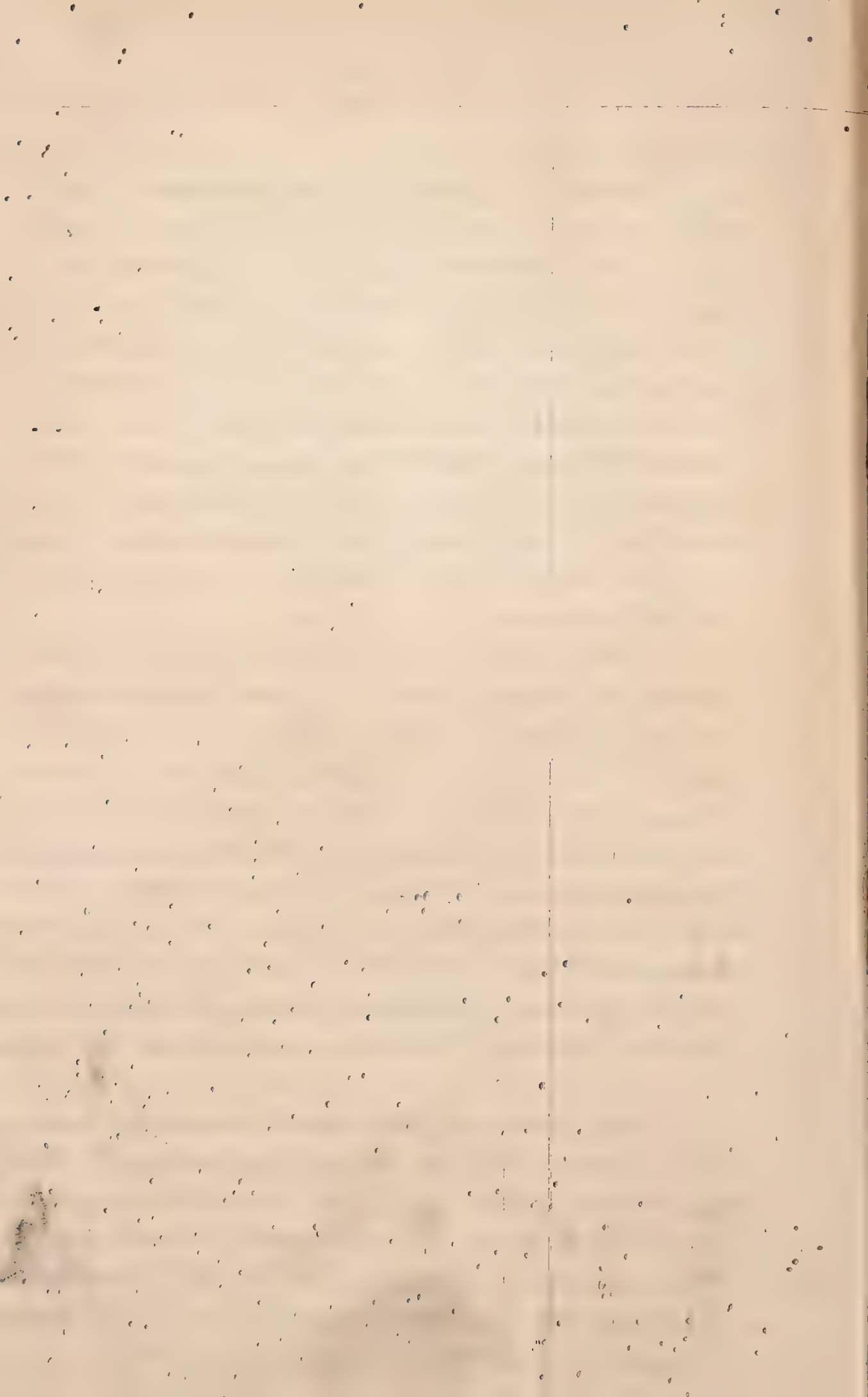


in the course of it.

Barabbas, Duke says he was imprisoned for a certain sedition made in the city. The accusation against Jesus was that he was inimical to the existing authorities, tho' he had never taken a step against them; here was a man who had openly resisted the government engaging others in an insurrection, and was a robber and murderer beside; this man was released. All the events of this day are marvellous in every respect. Particularly, as adopted to bring out into broad light, the sin and inexcusable of those who took part in them; and of all mankind represented by them.

Hatred of Christ was expressed this day by acts of violence against his person; by words of violence; by vile mockery, by preferring of herbs before him. They preferred the high priest; they preferred Pilate; they preferred the Jews; and now they go down into the prison, find the worst man there, the worst notorious criminal, the most dangerous ruffian, set him along side, and say that Christ is so far below him, as crucifixion is below liberty. So that he could truly exclaim 'I am a worm, and no man.'

The state of the heart towards God is what causes the perdition of souls. The question is this: Is the heart enmity towards God, or is it reconciled to Him? And the answer instantly settles the everlasting portion of the soul. All the deeds of the unregenerate man will be brought forward,

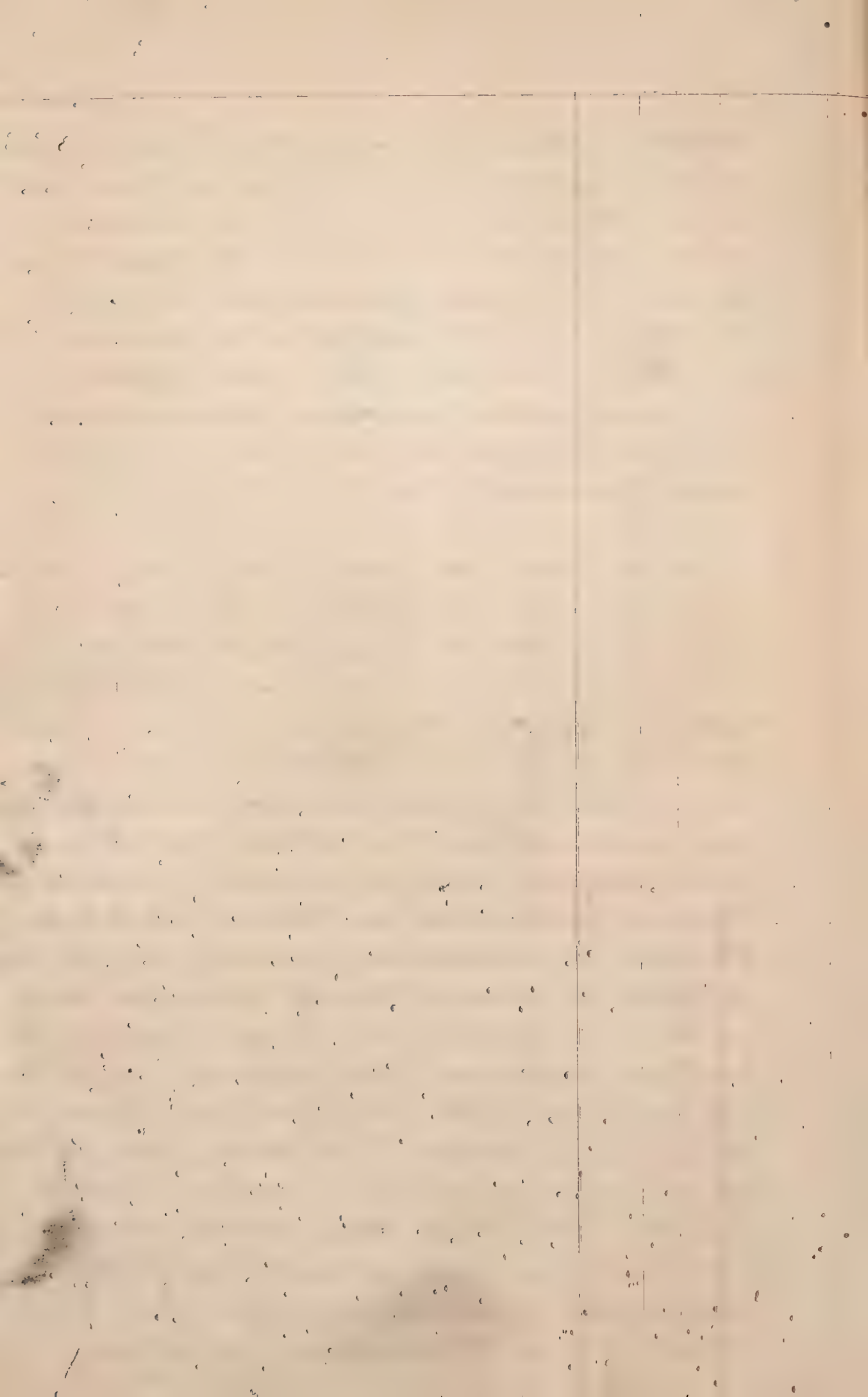


evidence to the assembled universe, that he is an enemy of God; all those of the convicted person, will be adduced to prove his state of reconciliation. The whole Bible has one language on this subject. Do our hearts fight toward the true God? Have we more complacency toward the image of God, than toward any thing and all things beside in the universe? Christ is that image. But the revelation of Christ to any man with evidence of the Deity in Christ, is not necessary in order to determine what that man's heart is toward God. The coming of the Saviour did not introduce any new depravity into the human mind, did not cause the Jews to hate God more than they did before; it merely took away the cloak from their sin, which was that of all the world. And it is this fact, namely that men can perfectly evince what their heart is toward God, without ever seeing the true God, or knowing any thing what he is about him, that renders the case of the heathen so unequivocally hopeless. To meet the perfections of God, it is not necessary to visit God; the heathen at every step have an opportunity to pronounce and do actually pronounce their preference of what is not in God, over that which is in him. They cry with the Jews, every day, - 'not this man but Barabbas' and in so crying they reveal, as truly as those Jews, what the state of their hearts is with respect to God. Many unbelievers, among us, are thoroughly persuaded of their



Sincerity, beyond punishment. They believe upon conviction; they cannot help believing it; and even if the Bible were true, there could be no future in their condemnation. But he lost by unbelief, is this, - faith was offered as the means of escape from a prior condemnation. Suppose these grounds of condemnation, that they do not love God; and the proof would be furnished by countless actions of their daily life, in which they prefer something that is not in the divine character, to something that is there.

The great central distinction of the image of God, that which may itself be called the image of God, pure unselfish love. He has taken care to impress upon the conscience of every man, and so impress it that it shall never be effaced. There is not a man upon the face of this earth, whether Christian or Gentile, who is not told by his conscience that pure unselfish love is before all things else. That every thing is inferior in worth to this, is a truth that we recognize every day. They are continually asserting the obligations of others to exercise this. So that you may make out as fair a case, as you please for the heathen conscience, this remains a mind, this suffices. They know that pure, unselfish love ought to be best in their own eyes, and their own principle of conduct; and yet it never is best. The second great commandment is revealed in to all men; and by their conduct with regard to it, they show the what their disposition is concerning the first.



commandments are like unto unto one another.

When Christ shall come in the clouds of heaven with power and great glory to judge the world, and when these Jews shall meet him, Barabbas will be there, to make short work of their trials and condemnations. Not only will the Jews meet their Barabbas, but every impenitent man will meet his Barabbas, that which he preferred to the Lord of glory.

22nd Psalm. The sufferings of Christ. God looked upon the cross when it was yet a thousand years off, and saw what Christ endured. He heard him utter the words 'My God, my God, why hast thou forsaken me,' and he wrote these words down by the hand of his servant David. But there was a great deal more in the mind of Christ to which he did not give utterance with his mouth. Why should he? Those that looked on saw all of the suffering they needed to. A still better reason was that his very sufferings would not let him give voice to them. But God saw these unexpressed motions and wrote them down in their appropriate language: And the 22nd Psalm to the middle of the 21st verse we are to regard as the words of the dying Saviour, and we are by faith, to hear him speak them, from the cross.

From this psalm, we learn that one of the greatest of his sufferings, was in the form of temptation. He was tempted to his

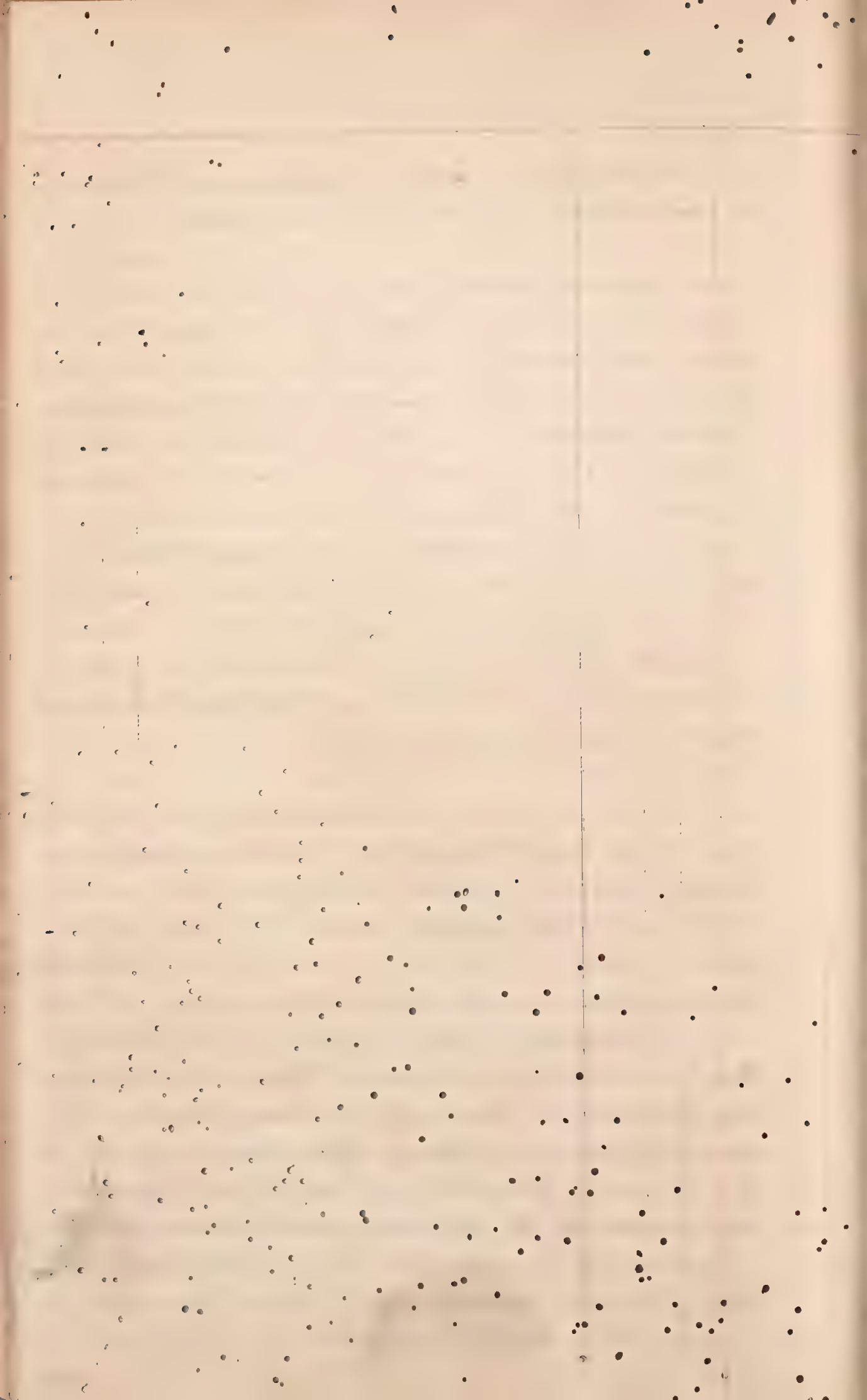


God, from the seeming inefficacy of his faith. He remembered that when men had trusted, God had always delivered them. Since the foundation of the world, faith had never in any instance been confounded. But God was far from helping him; and his faith seemed to be vain. Why continue to believe? Why not see at once that he was God, forsake him? Not only by inward suggestion, but through the high priests, Satan attacked him. "God has permitted me to crucify thee; He suffers thee to hang on this cross, before all this multitude; He does not condescend to alleviate, ^{or notice} in any degree thy sufferings; and what more perfect evidence could we have, or couldst thou thyself have, that He has abandoned thee, and that thou art a guilty man." In the 9th + 10th verses, Christ rallies and strengthens himself by remembering that God never yet had deserted him. He had been from his infancy dependent on him and had cared for him. In the 19th verse, He calls him "Oh my strength." In the 21st verse, "thou hast heard me and delivered me from the unicorns.

Every one of the metaphors by which the fierceness of the assault on Christ is represented, is to be pondered. Bulls, strong bulls of Bashan, ravening and roaring lions, dogs, sword, unicorns.

"thou hast brought me into the dust of death."

"I am a worm and no man." He called so, by me, "a reproach."



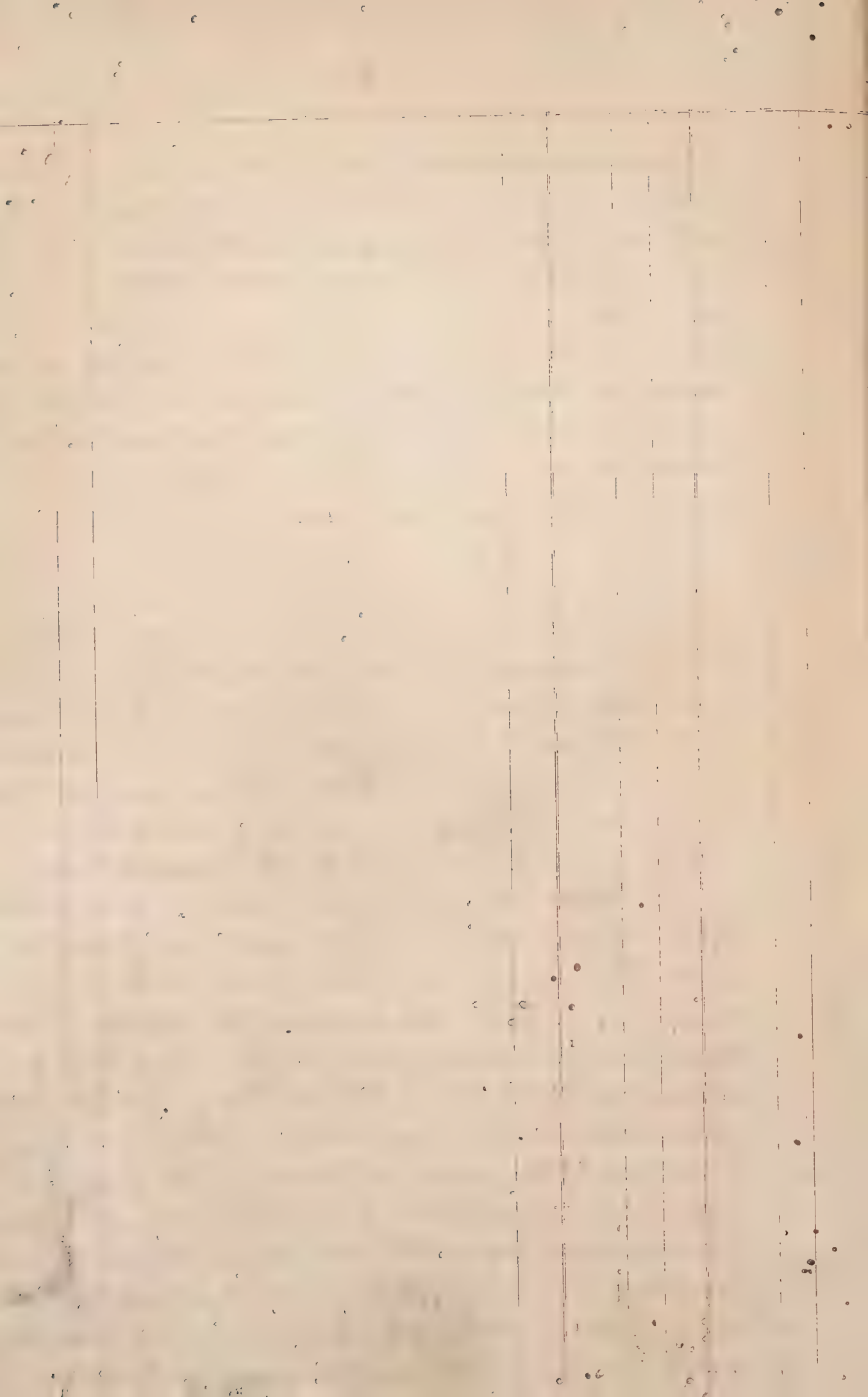
despised of the people." Treated so by God; for men
 " trusted in God and were not confounded;" but Christ
 with all his trustings left to be the decision of men.
 I can not begin to put down all the thoughts I
 have here.

"Thou art holy, thou that inhabitest the
 praises of Israel." The praising hearts: for praise
 is in the heart. Thou inhabitest the hearts of
 Israel, but not in me. Thou art far from me. - Yet
 I praise thee; thou art holy.

Matt 26. 55:

"When I sat daily with you teaching
 in the temple, ye laid no hold upon me." Their
 consciences could not resist the sensible evidences
 of his divinity. But Satan's strength lays more
 in weakening and effacing right impressions than
 in hindering them. The memory is his, and he
 makes it tell an ache & tale. He suffers the sick.

Do not ineluctably appear to think more
 of the body of Christ than of Christ himself, (that
 is, the spiritual being Christ?) The Catholics
 show it by their attachment to the doctrine
 of transubstantiation. There is some thing
 infinitely better than the body of Christ in the
 elements. Are not Christians in the habit of
 thinking those who saw Christ in the flesh, more
 lost than ourselves? Do they not seem to regard
 him as gone from the world, in a sense, because
 his body is. Is not this the foundation of the
 views held by many of the Second Advent? What
 as the language of the Saviour; when his body



ascending, was this: "Lo, I am with you always even unto the end of the world." If Christ be with us why talk of a second advent. It is according to our faith. As our faith is, so Christ is with us. And as we know that in the latter days there is to be a great manifestation of Christ in the earth, so we know that there will be a great increase of faith. "When the Son of man cometh, shall he find faith in the earth." But if he come in person, there will be no need of faith, if he must personally come to subdue the world. No, Christ is to be manifest in his own. By faith in him they shall do all, and more than all, that he could, by his visible presence. Before that day comes, we shall learn to esteem it an infinitely greater honor or greater blessing rather, to have Jesus abiding in the heart by faith, than to have him present and dwelling with us corporally. Compare Dan 7. 14 H8.

Dan 7. 9. 11.

It is a magnificent description of the dispensation under which we live. All this state and glory has reference to us. He sits in dominion and intolerable purity to bless a world of sinners; and the fiery stream that flows from his throne is a stream of holiness. His special attribute of holiness, is particularly manifested in all his gracious government of this world. The vast unnumbered

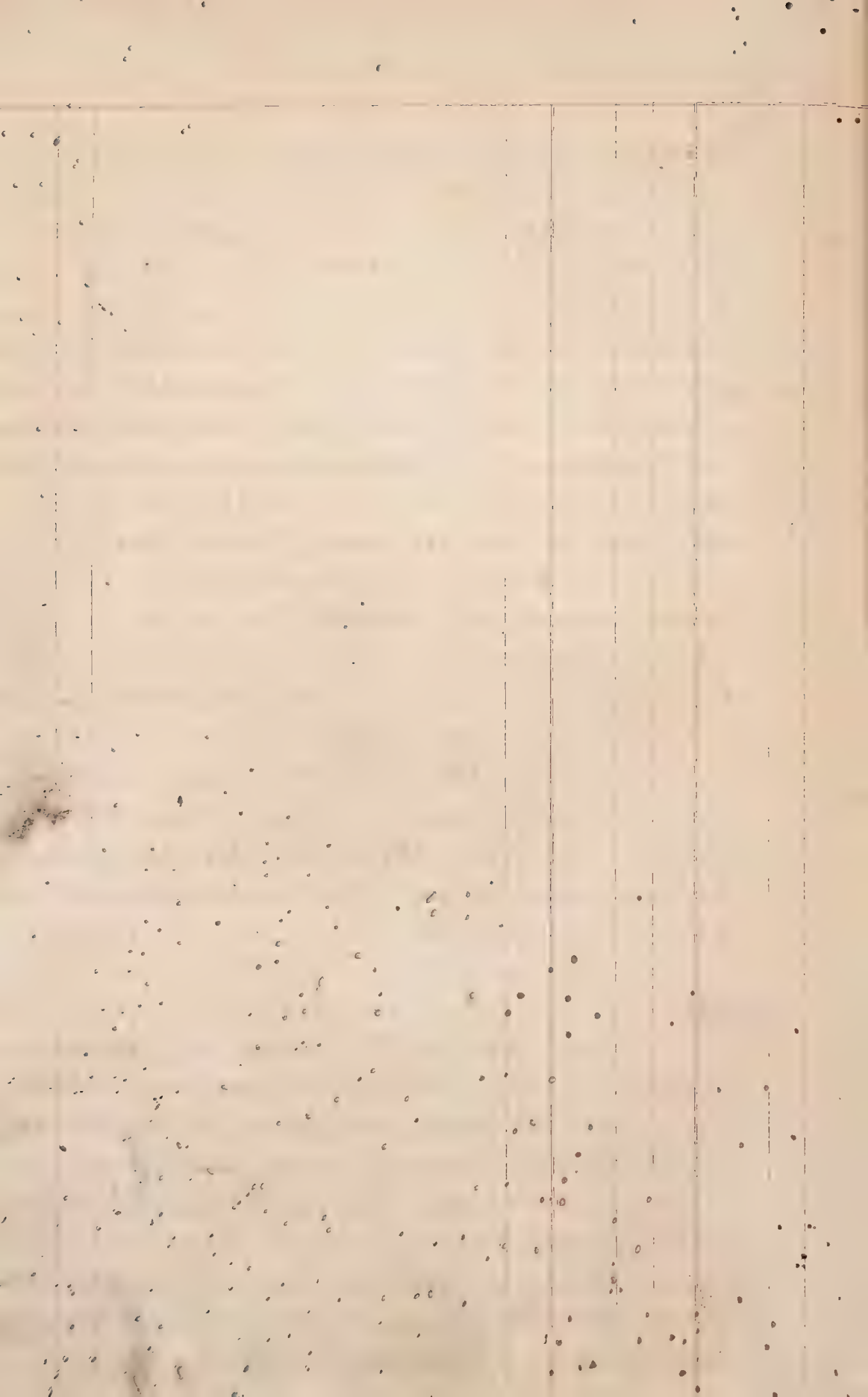


shows the infinite interest that heaven takes in this world.

"The judgement was set, and the books were opened." This whole dispensation is in fact a day of judgement. "By my word thou shalt be judged" John 12. 48. The secrets of men are made manifest by the gospel. The Holy Ghost convinceth men of sin, righteousness and judgement. Whosoever sins ye see it they are remitted &c. The night is far spent, the day is at hand. The day shall declare it. The whole context in Daniel shows that this present world is referred to. This is a dispensation of light, of perfect light, pointing to nothing superior yet to come; and light maketh manifest. The true light now shineth. Ye brethren, are not in darkness that that day would overtake you as a thief. The day of the Lord cometh as a thief in the night, (to those who are of the night, but we are of the day, children of light and children of the day.

2 Peter 3. 10.

The day of the Lord will come as a thief in the night, (and therefore while night is on the earth, while sin still reigns): in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. These are the heavens, elements, and works, belonging to the darkness of this world.

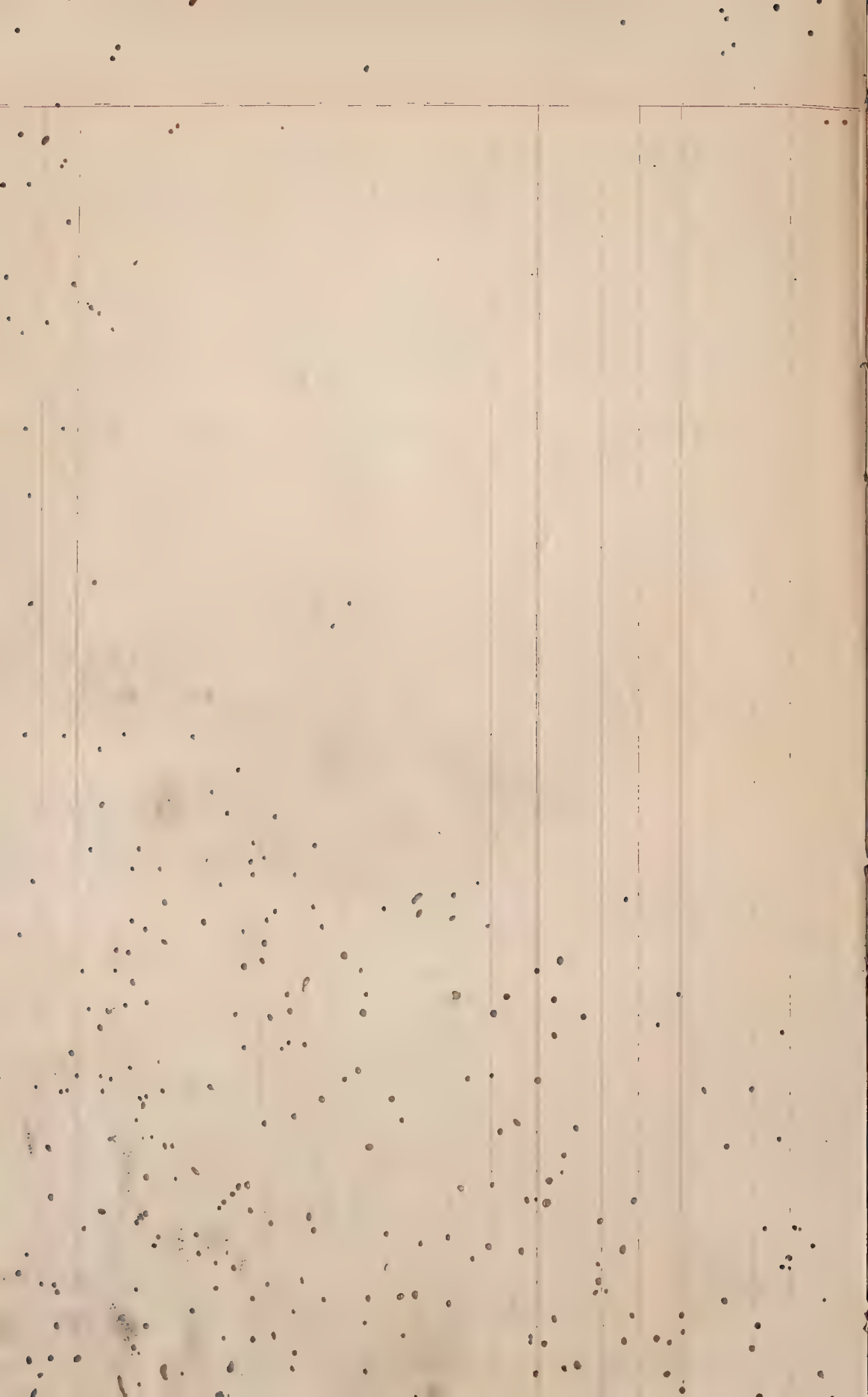


verse 12.

Looking for a hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Hastening unto this day; and how by holy conversation and godliness, by the exhibition of light, the universal spread of holiness. It is clear to my mind that this passage refers to times comprehended in our dispensation. ~ "As the lightening lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the son of man be in his day." The first idea in the coming spoken of here, is its unquestionableness: none will say, is that lightening, is this the Lord.

The second is the universality. Christ is unquestionably in Lion. He has said so. 'Lo, I am with you alway.' But, "Out of Lion, the perfection of beauty, God is to shine. Ye are the light of the world." The Gentile shall come to thy light, and kings to the brightness of thy rising. From all this it appears plainly that this whole dispensation is a day of judgement, for it is a day of light. We are to judge angels, but first this world. A day of grace is judgement before the period of probation is over, and we go to receive our last sentence.

"One like the Son of man," and they brought him near before the Ancient of days. Who brought him near? His saints on earth. Christ is to receive his kingdom and give us by our faith. "Ask of me and I will give thee

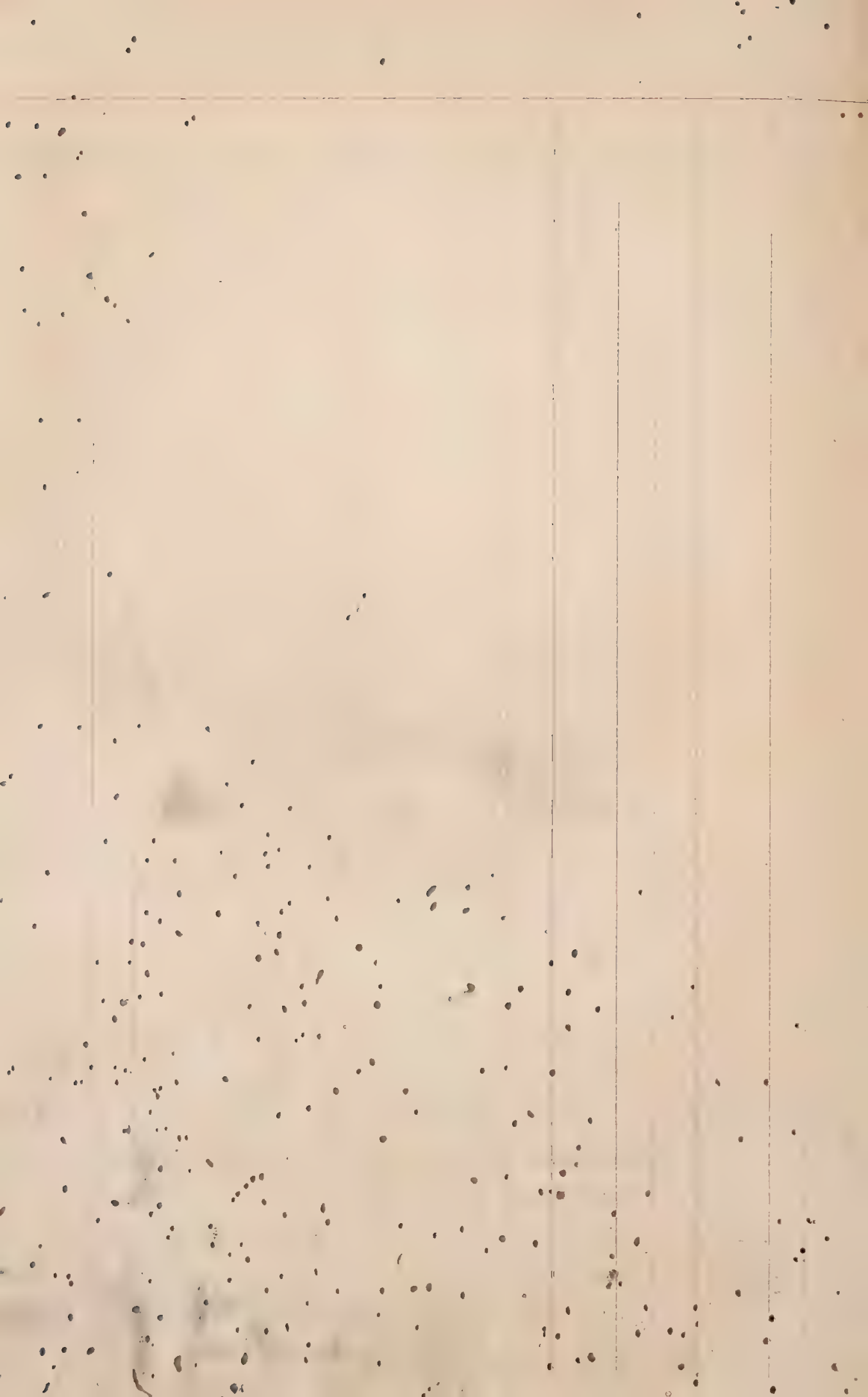


health for thine inheritance." but this is the very promise so abundantly made to the church. We are to ask for Christ. And the sun ceases to shine, and the moon is sitting, and the fiery stream is flowing, and the angels are ministering, and the books are opened, in order that we, vile worms of glorious redemption may bring the Saviour near, and receive for Him his long promised kingdom. We have not done it; and every minute that we have neglected to do it, has been a fruitful lesson to those waiting thousands of thousands concerning the nature of sin. But blessed be God, it is to be done. The time shall come, is fast coming when "the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

It may be that this whole description refers to a peculiar manifestation of the glory of the glory of the gospel times, not to the whole Gospel times. For it is said: "I beheld till the thrones were cast down and the Ancient of days did sit." The two statements were simultaneous in the time referred to, probably when the whole will refer to these latter days. These thrones occupy the place where the glory is to be displayed. It is with primary reference to the destruction of the man of sin, that this scene is enacted.

Isaiah 55: 10-13.

These verses point to a time when God's gospel grace shall come down to us.



as extensively and as productively as the rain which now falls from heaven upon this earth. That is, that the spiritual harvests will be co-extensive with the physical. He sends his rain upon the just & upon the unjust; the Mahometan and the heathen are as well cared for as any, in this respect; his temporal mercies fill all seas and continents; so it shall be with the influences of the Holy Ghost in conjunction with His preached word. The figure is carried out in the 12th and 13th verses.

Danl: 10. 13.

One of the most extraordinary records of the prevailing of prayer. Daniel had been praying three weeks. His words were heard from the first day; by God was hindered by an opposing force; till strengthened by Michael. Michael represents the influence of Daniel's prayer. All those three weeks it continued to bring auxiliaries to God, in the great battle with evil; and cause His power to preponderate. The Prince of the Kingdom of Persia represents the power or a part of the power of the god of this world. Michael is the influence of faith; it fights for the benevolence and holiness of God; and gives the imperious course through this world of sin. See ver 1. Above all we see so elevated and confirms. "Knowest thou wherefore I come unto thee?" Verse 13. "Wherefore this amazing theophany; wherefore was Daniel strengthened; with four..."



strength by the Son of Man? There seems to be a great preparation, and then suddenly the end. The whole was to strengthen Daniel; to show him the value and efficacy of his prayer; and fit him for increased energy and faith in it. "Now - now that thou art strengthened, - will I return to fight with the Prince of Persia, - and after that with the Prince of Grecia. As in Bethsemane. Michael, your prince.

Isaiah 6.2.

with two "Seraphim, each one had 6 wings; with two in he covered his face, and with two in he covered his feet and with two in he did fly." Well worthy of remark is the fact that these Seraphim show forth the glory of God and that alone. All that arrests our attention in them is the effect of the Divine character upon them. They of all their services performed for him, so utterly unworthy; they have 6 wings, two are not equal to their intense desire to do His will; their name signifies that they burn, they do not breathe, but burn; it is not more the vocation of fire to burn than theirs to be consumed with love for their God; and they do fly, they are on the way to obey the first intimation of His will. So that in looking at them we obtain not new conceptions of the character and glory of the Seraphim; but of the character and glory of God. They are simply, to the extent of their nature, a manifestation of God. There is no reason why it should be otherwise with us.

