The Love of God,

the origin foundation of the

Atonement.

John 3:16
"For God so loved the world
that He gave His only-begotten
Son, that whosoever believe in Him, should not perish,
but have everlasting life."

Love is a kind, tender, com
placent feeling. It draws us to
the persons loved, and makes us
take the same interest in them:
and do for them as for ourselves.
We are happy when they are hap
py: we are miserable when they
are miserable.

It is a feeling, that the more it
is indulged, the stronger it grows.
It is an active, willing and generous feeling. Rejoices when we rejoice - weeps when we weep. It supplies our wants; calms our fears; soothes our sorrows; embraces our friends;收到 our enemies.

It suffers and sacrifices. It will undergo pain and trouble. It will sacrifice time, talents, property, influence, even friends for an object, and count it all a pleasure.

It is patient and enduring. Not easily offended, or worn out, it will bear slights, neglect, ill-treatment; it suffers long before it gives.

It is powerful and persevering. It will put forth all its strength, and do its utmost for us. It will conquer all things for our good.

Such is Love; we know what
it is better from feeling it, than
hearing it described to us. —

The text tells us that God
loves. He indulges this feeling. It is
said "God is love"; that is, His whole
nature is kindness, good will to
all. — The love of God then is what
the text calls us to contemplate:
even the love which He has for us:
for the world of mankind.

God loves us. Let us then consid-
er the kind, the strength, and
the end of that love.

1. What kind of love has
God for the world?

The love is for the world. "God
de loves the world." — the world
of mankind. Are they in a
state to be loved by God?

Our Lord says, they are "flesh
born of flesh." - By nature and
practice enemies agains God.

So 31. After the statement, he hear that God is angry with us: that He hates us: is what we naturally expect: we are not surprised: But to hear that He loves us, is not what we naturally expect, it does surprise us.

What Kind of Love then must He have for the world? It is a love of kindness, of good will: of compassion: and not of complacency: we can make this plain.
From his very nature, Gen. 5
for, Father of all, God must have
kind feelings towards all his
creatures, his children, throughout
the Universe — he is among the
rest.

If he has towards us the love
of the creator to the creature
whatever we make by our own wis-
dom, whether we have a regard for,
and because it was its being as it
were, to us.

In the beginning, God saw every
thing that he had made, and
beheld it was very good. — Gen. 1:31

He was pleased with all the
work of his hands, had no re-
gard for it. As his creatures, we
are wholly dependent upon him
for life, happiness. He knows this
and he cannot cast away the
(2) He has towards us, the Lord of a Father to his children.

Our own children, bear our image, they spring from us, and we naturally care for them. We have kind feelings toward them, and are not only disposed, but actually do them good. And no matter how unthankful, ungrateful or rebellious they become, we never can forget that they are our children. We wish them well and feel disposed to do the best we can for them.

Thus is God our Heavenly Father to us. We came from his hand; we bear his image. He will not
Genually, if I may so speak, care for us. And no matter how vile we may be, He can never forget that we are His children.

Hence, it God loves us with a love of kindness, compassion, good will. Our characters are indeed vile, our conduct offensive. He cannot live with us with complacency. He sees nothing in us, in which He can delight.

But the contrary. Yet He wishes, more, more. Our misery draws his compassion out. He does not love us for our virtues but he loves us in our sin. He wishes to see us do well. He wishes to see us do well. He wishes to see us do well.

This love best understood from examples. Behold, David's love for his wicked, rebellious
Saul Absalom. His love was not that of complacency, but that of compassion. Behold the love of the Father to the Prodigal Son. His heart went after that child in good will, and this prepared him to welcome him to his arms when he returned as a penitent.

2. Consider in the next place, the strength of God's love to the sinner. No one cares for slight, feeble, insufficient love. A cold love cannot be borne. The text says, "God so loved the world, that He gave His only begotten Son."

How will a man manifest the strength of his love for you? By what he is willing to do.
to suffer for you. The work, the suffering, the sacrifice being great— the love from which they flow is great.

God's love to us indeed is great and for me see it in His constant care over us, knowing suffering to wards us. But the strength of His love is brought out in the text: "He so loved the world, that He gave His only begotten Son.

See now Whom He gave.

His Son: His only begotten. His well beloved Son. Equal with Himself— of His own nature. Who dwelt in His bosom— infinitely, lovely, precious to God.

He gave him out of Heaven: far with Him for a season. One known by its gifts. Here is God,
to us. He, too: more valuable than all worlds. He is God, an
inspeakable gift, a gift whose
preciousness cannot be told.

See again (2) So what He
gave Him.

God's love would work out our
salvation from deserved wrath.
But no pardon could be extend-
ed to us, except His justice &
holiness were satisfied on ac-
count of our sins. This, we could
not do, we were already, the
lost. There was none that
could deliver us from the curse
g of the Law: that could fulfi-
illy satisfy the Law for us, and to
deliver us from Hell, to be sure
of Heaven, but God, from low.

And God, in love us, delivered-
gave Him up to this work. Also, though He knew before hand what Christ would have to undergo, yet He spared Him not.

He gave Him up to the depths of humiliation: from the throne to the footstool: from Heaven to Earth! He laid aside His glory to take upon our nature, I dwell among men!

He gave Him up to the depths of suffering. He went through a life of poverty, privation, labour, care, reproach. He was finally betrayed, bound, scourged, weighed down by His cross; nailed to the cross: suspended between Heaven and Earth!

He gave Him up to the depths of punishment. All this, life in the flesh: of humiliation, suffering and death, was to deliver us.
from the curse of the Law. He became our Healer. God laid on
Him as the Substitute of Sin.
He was our great
sacrifice for Sin. He bore our
Sins and His own body on the
tree! And while He hung upon
the cross, the Lord laid upon Him those dreadful chastisements—those wounds, bruises, thorns—
and caused Him even to pour out His life in death—which yet He accepted as an equivalent Christ
for our punishment. The Lord
Jesus drank the Cup of punish-
ishment for us, to the bottom.
Such was God's love for us, He
gave Himself up to it all—to all
this humiliation, suffering and
punishment. It was a trial to God to give His Son up in this manner. It was a sacrifice on the part of the Father. He made it. The question was, shall guilty, miserable men perish — my creatures, my rebellious children — or shall my well-beloved Son die? I will spare Him not. Let Him die — that they may die, that believe in Him may live! Rom 5:6-8, "for when we were yet without strength, even in due time, Christ died for the ungodly: for scarcely for a righteous man, but for a bogy and sinner also." 1 John 4:8-10. For God is Love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him: John 3:16.
but that He loved us, He sent His Son to be the propitiation for our sins."

3. Consider in the third place, the end of God's love to the world. He "gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

The strength of His love was exhibited in the gift of His Son to die for sinners. But His love stopped not in the gift only: it went - it reached beyond. The end of His love was that men might believe in His Son, and be saved from perishing miserably eternally in our sins.
have everlasting life: in a word, be restored to His favour, he keep
joy with Mine in Heaven forever!
This is the end of His love. This is
the Kindness the Lord would do us: miserable sinners. And what
greater Kindness can we conceive
of, than delivering us from dying
down in everlasting burnings!
Sea, it taking us above & elon-
ing upon us, the joys, the glories
of Heaven!

The text called us to a consid-
eration of the love of God, and thus
have we seen, the Kind of love
God has towards us, and the
strength of it.

From the text it will be seen,

1. That the gift of His
Son, Jesus Christ—and the
great atonement which He
has made for Sin—flow from
the love of God.

This is a fact foreign to the
conceptions of the natural
man. He knows that he has
feelings at enmity with God
that God justly is opposed to
him, but he is disposed
to attribute to God feelings of
vindictiveness, and he cannot
readily conceive of God's
having any good will toward
him, or any disposition to
do him a favour. And when
he hears of His giving Christ
His Son to make an atonement
for Sin, and opening a way
for the salvation of men: he does not feel disposed to give God credit for good will toward men. He cannot believe that it is all love and mercy. He rather favours the idea that God has been too severe toward men, to correct the defects in His government, he was obliged to fall upon this plan of salvation by His Son: and moreover, that He was so implacable in His dealing, that He left a person than His Son must die, to render Him willing to save mankind. But this is all a misconception: a palpable wrong done to the "Father of men."

God indeed would have
done himself if the Univer-
the highest injustice, had he
gardned sinners, without
a satisfaction to His holy,
violated law. Indeed he ne-
could have pardoned sin-
ners in this way, without de-
stroying His own nature—yea
more, destroying the Godhead.

Hence there was a nece-
sity for Christ to die for sinners
if they were to be saved. God
could have left them to perish—
finally too, as He had left
the fallen angels. But He had
love for them, and this love
prompted Him to provide a
Saviour—His Male-Behold Him.
If God had not that love for
us, He never would have had
a Saviour. He therefore tells us, he has gone down to the pit of woe in a map together! The poet is evident. The whole mind of God gives us this view of it.

The wicked must therefore correct their views of God's character. You must not look upon Him as a hard master, reaping where He has not sown and gathering where He has not scattered.

Having an heart of adamant and delighting in tearing the wicked to pieces. Far from it.

You must consider Him your merciful Creator—your heavenly Father, having a love of good will, kind and compassionate towards you. And from this love, springs every
mercy which crowns your days. Your food, your Sacrifice, your house, your home, your friend, your family, your fortune, your health, your every thing in this world is the gift of the love of God; and above all, the great Salvation by Jesus Christ: flows from the same source.

Can God present Himself to you in a more noble, holy, like—attractive form? "God is love." He would melt if He drew you to Him in love by His love.

Take this view of the Character of God, I dwell upon it. Yea, dwell upon it, until your heart begins to relent of its love to Him in
gratefully return.

3. This love of God to the world, shows, not only the loss state of the world, but the exceeding sinfulness of its sin, as committed against a God of love.

Surely the world was lost, if it was beyond salvation from itself; if it was wholly dependent upon God for a Redeemer. Such was such as such ever will be the fact. "Our help cometh from God alone." Verily, "there is none other name under heaven given among men, whereby we must be saved" but the name of the only begotten Son of God.

And the exceeding sinfulness of the world is made plain, as
the sins are committed against
a God of love.
Do not the sins of a child ag-
gravate, when he sins against
a kind and tender Parent who
bear long with him? Is he that
suffered him to want no good thing?
To whom are the wicked un-
grateful, for the ten thousand
mercies which they enjoy? To
a God of love, from whom those
mercies flow.
Against whom do they rebel,
and whose authority and Law, they
trample under foot? Against
a God of love, whose authority is
just, to whom they owe the
most sincere, perfect joyful
obedience.
The riches, of whose forbearance
do they despise, and whom do
they tempt continually to dream in this world, they shall not enter into the rest? A God of love, whose compassions fail not, therefore the children of men are not consumed.

Against whom do they murmuring complain? to indulge hard thoughts, utter hard speeches? A God of love, who is good doeth good.

Whose proper of pardon: whose Saviour: whose Spirit: whose Heaven, do they despise? The pardon, the Saviour, the Spirit of Heaven, of a God of love. Without whose love, these mercies would never have been known to man.

All your sins are committed against your Merciful Creator: your bountiful benefactor, your compassionate Saviour, your
gracious Danstfes! You are thus returning evil for good:
Curse for blessing!' Are you so hardened in heart, that you
cannot feel the love of God toward you? Is it possible that you
can continue this course of sin against a God of love? Pause.
Consider the end. Although God has a love for you—and a
desire to do you good—if you persist in despising Him—
what do you obliged Him to do, but finally, break forth and
consume you in just deser-
tion for ever? Surely, that man
deserves punishment who
despises mercy; and you sin
as many times highly aggravated
because committed against
a God of love. Tremble there.
for in view of the fearful doom that awaits you!

3. The Text points out to lost men, the great duty which God requires of them, which is to believe in His Son Jesus Christ.

Do you inquire, “What shall we do, that we might work the works of God?” — “This is the work of God, in which He delights, for which you are accepted.” Then ye believe on Him whom He hath sent.” John 6:28-29, “What shall we do to be saved? Believe on the Lord Jesus Christ, and ye shall be saved.”

And here — Whatever believeth in Him, shall not perish: he that believeth not, shall be condemned.”
But if ye believe, ye shall not perish, but have everlasting life.

Yes believe. Believe the text. Believe that ye are lost in a perishing condition. Believe that God loves you; that He sent His Son to die for you. Believe that Jesus Christ did in obedience to His Father's will die for you, and that work out everlasting righteousness and salvation for you, and for all. Believe what God tells you. That if you will repent and believe in Jesus, and seek His forgiveness, and mercy through Him, you shall never perish. Believe. O perishing sinner, the love of God towards you in Christ Jesus, humble yourself down
before He in: I venture upon that 
love. It will not fail you. God 
will accept you. You shall have 
everlasting life.

This duty of believing in the 
Lord Jesus Christ, God so posi 
tive in: commanding you to per 
form. After He has been at the 
sacrifice of His Son: depended on 
way of salvation for you, He 
commands you to Repent, to 
believe in His Son, to accept His 
term of reconciliation. You 
cannot therefore neglect this 
great salvation, to escape His 
indignation. No: never will 
be your punishment, than 
that of those who never had the 
offer. Let not all the line 
of God to you be in vain. But
believing the love which he has for you, in Christ Jesus: and secure everlasting life to your perishing soul.

4. The text discovers to us the exalted state of them that believe. They have been brought out of darkness into light: from unbelief, into belief: from death to life. They have through grace undergone the greatest test of all change. They have everlasting life—begun now to be completed in heaven. They feel it. They see it all to the love of God in Christ Jesus. They love God & the Lord Jesus on return. They view
can do enough for God. The prin
ciple which moves them is love.
They never can forget that God
took the cross that he gave
his only begotten Son, that who
ever believeth on Him should
gut perish, but have everlasting
life." And whenever they remem-
ber to it, it stirs up their souls,
and they will endure, suffer
labours for God. They will not
live unto themselves, but unto
them who died for them and
rise again. O may this be the
happy experience of all who
have professed their faith in
the Son of God.

And at such a time as this - when the memorials
of the Son of God, jeerly a sacrifice for our sins, lie before us: O how strongly shall our affections rise to a bed of love. O how thankful shall we be that by the grace of God we have been bough to see that we are perishing sinners: that we have been enabled to see that the Son of God has died to redeem us: that by believing on Him we may have everlasting life. O him ought we to rejoice that the love of God towards us, has been shed abroad in our hearts.

Let us approach this holy supper, as we are perishing sinners. O let us humble our
Let us cast our dust. O let us believe the love which God has for us. See how He loves us! Here is His Son Conceived for us. O let us believe in Jesus. Call Him our Lord: our God: our Precious Redeemer! He will not cast us off. Let us commune with Him. Through Him with the Father - let us commune with each other: I rejoice before the Lord. Come brethren. Come and welcome to the supper of the Lord. May He meet with us! He says, "Eat, O friends - Drink O beloved."
...and at times they are very much alike. However, it is important to note that the...
The Vanity of Rien of mere Profession.


"And why call ye me, Lord, Lord, if you do not the things which I say?"

The Lord Jesus while he was the greatest, was also the plainest Preacher that ever was in this world. And why do? Because he was in infinitely wise. He understood all truth, had command of all thoughts, all ideas, illustrations, and could present that truth in perfect purity & simplicity. Even the little children understood him. Every one that read, was impressed with wonder at truth in simple majesty, as it falls from his lips. God is
2 Light & in Him is no darkness at all: How much he comprehendeth in one short line? How much in one that question. "He spake as never man spake." And what He spake is for our good. Our place is at His feet. There we should sit & receive instruction from Him: even "the words of eternal life." And if we are truly His disciples, in nothing will we delight more than to be taught by Him: see it is pleasant to "learn of Him.

The question our Lord asks in the Text is a short one: but it is a powerful one! It strikes every mind. As a breath He shews the vanity & ruin of a mere profession of Religion. As a blow he strikes every hearted disciple to the
ground!
Do you ask what is the meaning of His question? Who is there that does not understand it? Why call ye me Lord Lord, I do not do. Why do you profess to be my faithful loving servants and disciples, and yet, obey not my Commandments? Does not obedience to my Commandments prove the truth of profession? How vain and deceiver therefore is a profession without obedience? This is the meaning of the question, and these are the two great ideas in it; and we must closely consider the first that we may more clearly see the force of the second.

1. What then is the First idea our Divine Being to our Consideration? It is this:
A true profession of Christ evidences itself by obedience to His Commands.

This is what our Lord teaches us as He was living always without measure. Why do men "avouch the Lord?" Do it not "to keep His Commandments," Deut. 28:17. Is not the fear of God "evidenced by keeping His Commandments," Eccl. 12:43 does not our Lord say "If ye love me, keep my Commandments" John 14:15. "Ye are my friends if ye do whatsoever I command you." John 15:14. And again "If ye continue as my child then are ye my disciples indeed." John 8:31. And how strong are these passages from John, 1 John 2:4, 6. "He that saith he abideth..."
in Him, ought himself also to walk even as He walked. He that saith I know Him and keepeth not His commandments is a liar: and the truth is not in him. So plain express is the word of the Lord.

And what is the evidence which the people of God require of true professors? Is it not the same? Do they not say with the Apostle Paul, that when Professors do not act according to the law of Christ, that they are carnal; it walketh as do wicked men? (I Cor. 3: 3) Do they not insist upon this Scripture: “Let everyone that nameth the name of Christ depart from unrighteousness?” (2 Tim. 2: 19).

Why do they repine each other for acts of disobedience to Christ, and exhort each other to be holy...
"life, if it be not because they expect obedience of the evidence of sound profession? Why does the Church discipline suspend, we recommunicate to members? Is it not because it requires obedience to Christ as the evidence of true profession?"

"So go further, Do not the wicked even of the world look for obedience to Christ as the evidence of true profession?"

"If they see a profession obedient to Christ, do they not say He walks worthy of his high profession? If he is not obedient, do they not say, "what do ye more than others?" And should such a faulty profession undertake to reprove or counsel them, do they not say to him  "Physician heal thyself?"
But why is it so, that the evidence of a true profession of obedience to Christ's Commands? I answer that it must be so. And nothing is clearer. Does not a true profession of the Lord Jesus carry the whole heart with it? Do we not from and with the very heart leave for an sin before God, hate them, turn from them all to God and purpose by the grace of God to walk in the way of His Commandments forever? Do we not from with the very heart believe in the Lord Jesus as our only and all sufficient Redeemer, and do we not turning from all other Lords, take him to be our only Lord; do we not give him our sincere, supreme love—do we not serve forever? Doing this...
by the help of grace of God, we openly profess him - we are baptized in His name - we sit down at His Table - we are numbered among His disciples.

Here then on a profession of Christ the heart goes over and becomes His. There is a submission of the whole soul to Him. He is no longer our own but His. The heart is what Christ requires in a true profession and it is that we give Him.

What is the necessary consequence? Why the person we love we will labour to please. The Lord we love supremely, we will serve faithfully. Obedience flows from love as water from a fountain. Obedience is the chief of love. If love be true obedience is obliged to follow.

The life of the professing will
be like his heart. His heart is I Christ; his life is Christ.
Every thing act according to its nature. So he act according to his new nature of life & obedience to Christ. This is his happiness, his glory. He cannot live in disobedience to Christ. And this is what our Lord means when he says: "A good man out of the good store of his heart brings forth good things." "Every good tree brings forth good fruit." "A good tree cannot bring forth evil fruit." Matt 7:18-20. And this is the reason why obedience is required as the proof of a true & good profession: this is the reason why a true profession is obliged to be evidence itself by obedience.

The obedience indeed is not perfect--nay the professor, manner
...in its imperfection - yet he under it sincerely - from the heart. He has respect to all Christ's Commandments; and desires to be obedient to them for ever.

Obedience is the proof of a true profession of Christ; a profession which He will acknowledge and crown with glory in the presence of His Father in Heaven.

This brings us to the second idea of our Lord in the text. Not vain and ruinous is a profession of Christ without obedience to His Command.

The question is, why call ye me Lord? because He knows men are prone to make such a profession of Him - because He knows they will do it. And He asks,
the question to awaken and to warn them of the folly and ruin of doing it.

1. Ye men are prone to do it. It is easier to profess that day than to profess by day, to the natural man. It is easier to play the part of the Pharisee, to say, "I thank thee, I am not as other men are." than that of the Publican, who stood afar off, I would not so much as lift up my eyes, but smote upon his breast, and said, "God be merciful to me, a sinner!"

They are prone to do it, to ease a quiet conscience. They look upon the Church as they would upon an ark to save them from a deluge of waters of wrath. They are convicted of sin, and are in an awful distress, perhaps fearing the wrath of God, and they look to the Church...
As an Ark of Safety. If they may only be received there - if they may only profess Christ & be members among his disciples, they will be at rest.

They forget that the Church is itself, cares none. That he is not a true professor who is me outwardly; but true profession is of the heart. They forget that many who have professed Christ, yea & have been even distinguished for names, & great works in his Church, will in the last day be rejected by him. Not every one do. Many will say unto me in that day, Lord, Lord, have we not professed unto them. Then will I profess unto them. Men are prone to profess Christ, that they may have
a righteousness for justification before God.

They think there is some virtue, some righteousness in being in the Church. They think a great deal of being examined and approved by the Church: they think a great deal of being baptized; and of taking the Sacrament; and of being called a Christian. If they do these things, they think they must have some merit before God. They feel safer in the Church than in the world.

All this amounts to nothing. A man may go through it all and be no better before God. Indeed the true professor goes through all this, but he depends not upon these but upon the Lord Jesus whom he believes in for his salvation.

Men are prone to profess Christ to gain a good name and the praise of men. They think it a good thing to...
14 a respectable & sensible thing to profess to be Christians. They will be thought more of by men: men will praise them for all their piety.

Men are more to profess Christ because they think it will help them in their worldly business & prosperity.

It will give them a better standing. men will put confidence in them; they employ them; I believe they will get the Company to trade & Christianity; lend them more. Godliness will be a gain to them.

Men are more to profess Christ that they may carry on & cover up their sins the better.

Being professors, men will trust them: they will not suspect them: they will be able to go & see their neighbours & undertake business with [for] them, & under the cover of their profession, commit
their wickedness. And when ye do suspect them or even detect them in sin, they will make excuse for them. Say, it cannot be so; they are professors of religion. Men are prone to profess Christ thinking they are something when they are nothing: that they are converted when as yet, they are in the gale of bitterness and the bond of misery. They are ignorant, and self-deceived. They know not the Lord. But what they do, they think is good while they live in constant dejection in many things.

Our Lord who knows what is in men, knows that he is prone to profess them in their vain and wicked ways: so he asks the question, to all when every person to examine himself.

2. And men have professed but without obedience to the Word of God.
the day God set up his visible church in Abraham, in their time.

Did not the Lord say of his professing people in ancient times:

“For among my people are found wicked men.” Jer. 5:26. Did he not say, “This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me?” Isa. 29:13.

Did they not presume upon their profession of all their mercies? I trust in them, saying, “Deborah, our Lord; we are the people! The Temple of the Lord, the Temple of the Lord are there.” Jer 7:4-15.

What a large number there were of professors without obedience in the days of our Lord. There were a multitude of the Pharisees and the Sadducees. They gloried in their profession and trusted in it. “We are the Children of Abraham,” said they.
Among his own followers, many professed him without obedience, and followed him for a while, and then departed to the world again, and declared his own apostles betray him.

The apostles, after Christ spoke of professors without the doctrine, of men who professed to know God but in reality denied him: who "had the form of godliness, but denied its power." And that where disbelief or ignorance are true, they shed tears of sorrow.

From their day to this present, there have been new professors, without the doctrine, whose influence in the Church is pernicious, and who give occasion to the enemies of Christ to reproach his true name.

3. But according to the Lord Jesus, such a profession of him
without obedience, is vain.

The Lord Jesus, the Omniscient Judge of all souls through all disguises. Of Himself He says, "All the Church shall know that I am He which searcheth the reins and heart; and I will give unto every one of you according to your works." Rev. 2:23. "Whose fan is in His hand, and He will thoroughly purge His floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire!" Matt. 3:12.

If there be no obedience—the heart is not the Lord's. And when the heart is gone nothing is left of a value. What is the shadow without the substance? What is the chaff to the wheat saith the Lord?

And if the heart be not the Lord's where is it? Whose is it? Is it far from the Lord, it is serving other
God. It is as rebellious against Him, and the pretexts of but a mockery is an approbation. Hence to all such the will say when they cry, "Lord, Lord, I never knew you depart from me, ye workers, ye sinners! " Take the unprofitable servant, bind them hand and foot and cast them into outer darkness where there is weeping and gnashing of teeth."

Concerning such, the words of our Lord are applicable — "Whosoever heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which buildeth his house by fire."

The day of trial will then that a precept without obedience is vain service. The fall of a man from such a precept in judgment, will be great; for it will be the ruin of his hopes, the top of his soul foreseen.!
From this question our Lord
nor considers, we must be con-
vinced,

That to make a Profession
of the Lord Jesus Christ, is a
most serious, solemn responsi-
ble act on the part of men.

Because we are dealing with
God who "cannot be mocked"; "who is
a God of knowledge by whom actions
are weighed." Because we are tak-
ing upon ourselves, the highest pro-
foression in this world: the greatest
most important duties; and of
course, the greatest responsibilities.

Yes, Because our eternal welfare
depends upon the profession we
make, we are attending to the
Concerns of eternity! It is a pro-
foression which we can never lay
down, in life but with disgrace &
ruin! It is a profession for life.

It is to be lamented that I made
I have been looking upon the subject of the church and religion. They feel a little on the great subject of the soul's salvation. They hear and understand a little. People tell them they will die and lose it. Religion is a good thing; there is great happiness in it, that they ought to join the church. They see other concerns, and then they come, before they have half feeling or knowledge enough, and rush unprepared - having never counted the cost, into a profession of Christ!

It becomes all who are desirous of making a profession of Christ, to remember what they desire to do. To make that profession countenantly intelligently. Sincerely. Luke 14: 25-33. The cost must be counted.

It becomes Ministers, Elders, and all concerned in re-
22. Ceasing persons upon pretence, into the Church, to proceed with wisdom; caution; and not for the sake of gratifying applicants, or their friends, family; not for the sake of adding members to the Church, but from a stretch of charity, to receive them without satisfactory evidence, that they do obey Christ.

It is easy to fill the Church with Professors, but what a dream; tape are they if they be not of the right kind? But how difficult is it to rid the Church of them when they are found to be false? What incalculable injury do they to the cause of Religion? Yea, more than all, how difficult ever to make them feel, on the subject of Religion, at all, or to case them, in secret as they are in the Church, from perdition?
Q. Those who have professed Christ do not obey Him, therefore address this question of our Lord seriously to themselves.

"Why call ye me Lord Lord be?" Why do you profess Christ?

1) Do you say, because I hope I do live here? But you do not obey Him from the heart. Your life shows it. Your conscience speaks it. You are mistaken. What then do you hope for from such a profession?

2) Do you say, because I hope it may be better with me? But are you deeply concerned at your situation? Are you endeavoring to repent and to seek newness of heart from God? Sincerely live to Christ. Do you believe that you are a lost sinner, although you are in the Church? It may be better with you, if you are awakened in this manner but not otherwise.
(3) Do you say that you are ashamed to let it be known that your profession is vain—that always been so? Then you fear man rather than God! You respect his opinion more than God's! You should rather be ashamed before God. I am ashamed to play the hypocrite: hasten to escape the midst of the hypocrite—before the anger of God, and you should.

(4) Do you say, If I give up my profession, I will lose all my prospects of advancement in the world, support in the Church. I expect to do so in time to come, I do not support myself by religion.

Then your profession is a mere worldly speculation: you hedge the Lord only as he advance, you in interest!

No matter what reason induces you to hold to a vain profession, see your presumption; your delusion, your wickedness, real Cen.
tempt of God. And what will the end be but final rejection of eternal misery! The Lord Jesus does not acknowledge your sin, you will not acknowledge in the last day, no matter how long, how earnest your cry of 'Amen Lord Lord!'

Oh how lamentable is the situation of those who profess without obedience! What a dark, uncomfortable time they have. What an effort to keep up appearances in a profession in which their heart is not interested? What struggle with conscience for their sins. And how much is religion a crop of unpleasantness, a weariness to them? They have no pleasure in it. Christ is without form or likeness - they desire him...
They have no spiritual understanding in feeling of the will with pain; the day when they shall appear before Christ. Let all such, without delay, consider themselves in no safety whatever in the Church; I endeavour to make them peace with God.

3. All who have professed the Lord Jesus, should in view of this subject, examine whether they do from the heart obedience.

The obedience that moves the truth of your profession, springing from the heart. It is the obedience of the heart.

We may go through a round of daily duties, from year to year, yea, we may abound in outward service to Christ; yea, we may go beyond multitude; still come.
Chap. 1 Cor. 13:1-3. We must examine one into the secret, powerful thing of obedience. Is it love to Christ? Are we conscious that our desire is ardent to please Him - to glorify His name? That He is our chosen, our beloved Lord - precious to us, and we desire He will have none other? Do we find ourselves checking our evil thoughts, denying our bad lusts; resisting temptation; bearing injuries, forgiving our enemies - put up with the fear & love of Christ? Do we find ourselves taking delight in thinking of Christ - in doing His will, advancing His glory, loving His Church, multiplying rejoicing over all who come to submit to Him?

Yes, if we find our heart is this, and our life is this, we are true professors. I may this be our keep-joy evidence. Matt. 7:24-25. Who:
This is a page of text from a handwritten manuscript. The handwriting is dense and cursive, making it difficult to transcribe accurately. The page contains several paragraphs of text, which appear to discuss a variety of topics. The bottom of the page includes a partial signature or name, indicating the writer of the manuscript. Due to the quality of the handwriting and the nature of the text, a precise translation is not possible without further context or expertise in the language.
Acts 27

Paul's voyage to Rome as a prisoner, and his shipwreck.

Appealing to Caesar, Paul is sent by Tiberius to Rome. In this voyage shipwreck is the remarkable circumstance, attending it.

1-2. (determined): the time being fixed, arrangements made, &c. (Tiberius). Other prisoners for various offences, to be also tried at Rome.

Delis: Prisoner, put under military escort.

So sailed by &c. Navigation mostly correct.

 wise. Passed by the Shores, or Cities, or Towns.

Adramyttium: Port in Mytilene.


The voyage to Crete, or Candi, Phil. 2:24.

23. Sidon: days sail from Caesarea.

Courteously, &c. No war, to be acted by Claudius Lyricus. Ch. 23:16-30. By Tiberius 24:23. In Rome 28:16. There must have been a prosperity, dignify opulence in Paul, overcome & character which commanded the respect of all who had any dealings with.
ship board, or fell in some man overboard. Hard to perceive her
"need help, undervision to". The
ship heavily laden, labouring hard
in the sea, it seemed to threaten to
part or go to pieces!
"strike sail" took in sail, lessened
to their speed, that they might steer
more cautiously.

10-19. Storm increased! Second
day began to lighten the ship: the third
day continued so do so.
"Tackling of the ship"; i.e. every space that
a ship is in the ship.

20. For many days, the storm ab
bated me. Driven over the wide
howling ocean - with a dark and
furnishing my - the pain seemed to
drive upon the crew, passengers.

Paul remained firm & cheerful
them with hope, through the vision
of the Angel of God.

21-24. "Aliment"; having no
means of cooking - little opportunities
inclination to eat.

Repriests them for not listening to his
advice - which was, of the nature of an injunction, proceeding from a messenger. The boat was given to Paul, based on his account.

vs. 27-29. The ship's crew, having been cast ashore, made their way to the land and brought up in 15 fathoms. From anchor, the sailors attempted to escape to shore, abandoning the ship and her crew! Prevented by Paul.

vs. 30-32. Paul's speech in the night. He seems to have been the only one on board.

"Fourteenth Day Continued fasting" - i.e., not having taken regular meals, eaten scantily by malady. 27½ souls on board - a large crew, large ship! He succeeded in cheering them up. Calm - in danger took time to give thanks before meat. He never need time more to look forward than when most pressed for time, in imminent danger.

They finally gave ear to Paul's words - dictate what they needed.
and then prepared the ship for
her end, so as to ensure their own
safety as much as possible— they
tightened her finally.

The Shipwreck

20. 39-41. At the day came they
to land the shore!
"Certain Crete with a shrew": if they
could run in there, they would
be out of the reach of the tempest
in smooth water, all would be
safe!

They made sail & steer’d for it;
But ran an upper a rock of land
or rock— of which they knew nothing;
in amongst the breakers, the
stuck fast in the head of the sea,
breaking over her— carried away
her works by the storm. The best
in pieces! So that while the men
endeavored to save the ship— in
the presence of God in fulfillment
of his word— she was wrecked. God
mercifully, all things according to
the council of the town held.

The souls on board, 276, are
dead in a most wonderful
manner—showing the special
providence of God! And yet not
without the special agency of each
individual!

42. 44. Prisoners saved—on
Paul's sake. Design of killing the
prisoners, on the part of the soldiers,
could be made amiable. It seems
it would have been allowed—were
it not for Paul. He said all—
no distinction could be allowed—If
one was saved, then all—

"Swimmers went first—perhaps
to make better room—or to assist
those driven in open boats, 

They all continued as before
above to climb, with the help of the ship
landing—a total wreck. Nothing
seen. 2. 10."
The Lord answer our Prayers, if
ten in a manner different from
that which we ask and desire.

Paul before this had prayed to
give him a prosperous journey to Rome
But here he says that a Prey was and
encountered the Storm of all the hur-
mony of shipwreck.

When we pray, let us pray for this
lawful: for things agreeable to the will
according to his own man-
ner of giving or withhold, he must
have confidence in God. He knows what

2. It is a great advantage to have
true Christianity with us, in times of
trouble and danger.

A true Christian has confidence in God
constantly looks to God. He is the object
of God's care, hence he is apt to be alone
in trouble and danger. And he can see what
is best to be done and help him not only
indeed but to do what is best. And for
this take sometimes in any person
one Word! See the remarkable truth.
of these, in the Case of Paul, in each ship, we hear Saloon: her (vis) her Kind: her Friends! For she Sale the men once saved. Let us never free that Christians are in our way, but rather direct their Society, than we may be blaming with them.

3. And let us learn: after the example of Paul: us what else fit creation we are. To endeavour to be useful to all around us, seek the good of people. This is the way to do good: to get good: to be good: to be happy.

4. In ordaining the end, God also order the means thereto. Plain an illustration of the fact can be given. God said to Paul: Thou shalt be saved all with them. Now were they to believe God: so did this they do nothing: or labour to save them: or delay: Labour to save themselves of course. So God meant it so Paul's people understand it.

Hence, they lighten the ship: they undergird the ships: when
the sailors were about to quit the ship, some forbade them. They were needed to work the ship; if they went they could not be seen. Hence they ate to strengthen themselves. When the ship struck they bared, who could swim; others who could not, made for the shore or board to. Here are every man in the ship doing his duty, just as if every thing depended upon himself. The very promise said that they should be dared, filled them with courage and strength.

This is the ground we take.

Christian! He has promised you Heaven, eternal life, heaven. You may say He has elected you to it.

Yet He expects you to do your duty under that promise—and labour, even though every thing depended upon yourself. God help.
promised that you shall reach the shore. You are in the ship— you must trim the sails—understand—lighten—stern the ship—brow— you float yourself to shore. In God's name:

is God's name. You are on your way there—but you are to watch ye—to pray—do deny yourself—take up your cross. Bear your affliction, alone the world and crucify unto the end—or you will be lost. In God's name, you hear—You are to cast

down your burden. He promises of your encouragement. Turn Labour upon you the person, to whom this promise

is to belong. —

Sit upon your legs all the day. But arise and do the will of God— stand to enter in at the third gate. The striving Christian, the grass—

ing Christian. The Christian who strives, will get safe to shore—will enter heaven!
Surely God promises you Pardon Eternal Life in Jesus.
But you must labor for it:
Pardon will not come to you except you repent: Eternal Life will never be yours, except you believe in the Lord Jesus Christ.

You are sailing across the sea of time, over small tempests of the wrath of God laid upon you, and you will escape that wrath, except you bestir yourselves and use every means in your power.

Therefore sincere, move, arise, come! Remember your sins, your danger! Your best condition - the good will, mercy of God: the Lord Jesus Christ, your Redeemer - coming death, judgment, eternity - the way to secure your salvation!
The Dependence of man.

Proverbs 10:23.

"O Lord, I know that the way of man is not in him; it is not in man that walketh to direct his steps."

A man obtains a perfect knowledge of himself only through the Bible. All reasoning, examination, experience, wisdom, learning, fail. To this, he comes, at least; for God only knows what is in man.

A knowledge of himself according to the word of God, necessary to the people shall have right knowledge of a receiving scattered and of the plan of his salvation.

Men do not know their spirits; we learn and wants - their need of God's grace, wisdom, and mercy, and Christ's satisfaction. They will not go in the way of mediation, because they know not themselves. Hence may embrace the Lord: they will not direct their steps in order to assist self-knowledge, righteousness,

Midway — Comm. comm. Aug 24

1845.
Nancy - the Prophet says the less an individual calls upon God to sanctify his afflictions, by his own mitigation, yea, influences, the more the people being the people, the way of becoming man - the way by which he should go: the way of holiness, of righteousness, one way, the way of holiness to God. He does not do it.

The dependence of the soul on God for spiritual life. If he was to direct or establish his steps, he has no power to direct or establish his steps.

The meaning of the Prophet's words, 'He knows.'
The way of man is not in himself.

The Lord, as a man knows, 

everything by experience, but above all he knows it as a

result of his regenerated man by his own spiritual experience.

He has been taught by the

acting upon his conscience by testing his depraved heart.

A heart

truth regenerates man

in his own sin by putting the belief of absolute knowledge.

Reason knows it as a man who knows no

way of change, but he must be made willing of it in his

way of case, by the coming of one of the Holy Spirit, often

it will be a small grace of the Holy Spirit, and experience to him.

He will always, by the longsuffering of God, know

that he will know to get not up.

And he

loves to God such the dependence of

therefore he is stable in the way he should go.

Now that it may be made known the experience of the

way he should go. [O Lord I

know that the way of man is

not in himself.]

The experience of each man teaches

this, and his own reasons.

What a true one is, I am not naturally

the chief experience of one

in one is all alike. The thing is true of the human

own heart, and

the experience of any one of this kind is

true of me. Even a heart

in which we live the nation. Why of all

of all the times. And

mankind. What is true of us of this gen

eral...
The Lord does always direct us to do the right thing with a clear perception of the Truth, and a sincere love of it, an enlightened understanding, and a sanctified heart.
But man has neither one nor the other.

I. Take his understanding.

Nor lay in the state, man to whom the science of government is imparted: a civilian, inform'd by learning: a scholar astonished by the, words & his acquirements: a physician to whom no disease is obscure: a writer who, while studying, knows defeat to be even a divine secret: in all the religions, opening & abiding that have ever had currency among men: a man may be one or all these: naturally: yet there is no known edge touching & to the things of God, above that which

Darkness covers you, my soul: punishment. But the people. 

Rom 1: 21. 

Take him as you find him in Christian countries, he has more knowledge, and of a kind: more sense: more conscience: a better state: more discernment: a better moral

But why? Because the light of the creation, he received the light of the revelation, and the example & influence of the people, the man's mind, by his own mind, the spirit of the age. But after all, how far does it go? He cannot understand it, and can it go? He cannot understand it, and can it go?
his step aright--because he was the first man to understand the things of God; so do thine Angel in heaven.

But man has, neither one nor the other.

1. Take his understanding, and his nature, into consideration. His manners shall be that of a reasonable animal, a thing to be considered in the light of the natural philosophy, and of his own nature, and his own powers, and his endowments, and all the other things.

2. Take him as you find him in nature, and with your understanding, as it applies to the things of God; religion, for he ends mankind with a soul.

Take him as you find him in nature, and with your understanding, as it applies to the things of God; religion, for he ends mankind with a soul.

As for a perception of truth, it concerns a knowledge of fact, a comprehension of the relations of things; a man may be a certain sense may be said to have reason to the advantage of his understanding. He may be a historian, upon whose faith full memory may unite your powers with their own, or effects are not to be put to a Sunbeam. He may be, a naturalist, familiar with the way of the lightning of the storm, giving reason to the light of the sun, the beauty of the field, the hope of things by the truth of it, the beauty of it, the soul: able to conceive
What can I more clearly demonstrate than the immediate cry in personal edge of direction, this moment he is awakened even in a slight degree to the importance of religion?

It is written. It will destroy the wisdom of the wise.

Walk not as other heathen, waxing rich in the vanity of their minds, having the understanding darkened, being alienated from darkness, in spiritual darkness, the life God, through the ignorance that is in them, because of the blindness of their hearts.

The Lord hates it as a foul smoky foul stench, that men are in evil, and blind themselves.

The people upon whom he bestowed most pains, the Lord complain, that they had no unterrorism. 1 Cor 1:18-19. The very best is vanity. Rom 1:21-22.

(2) The Lord states it as a genuine fact, that men are in consequence alienated from

Rom. 4:17-18.

(3) of the people upon whom
Though the Lord Jesus spoke plain to those who waited on his doctrine, they could not understand—

John 8:43. Hence they are sometimes called in Scripture, fools.

Luke 24:25. Frustrated people— as it were incapable of knowledge.


Col 1:9. 2 Tim. 2:7. 1 John 5:20.

Prov 3:6. The spiritual understanding.

(5) And especially earnestly prayed for by the people of God.— 2 Ths. 19:12. 1 Ths. 34, 713, 125, 144, 169, 32.

(6) Dear, it is not done as a fact, that man never can understand the things of God, religion, and himself. If he has no spiritual understanding whatsoever. 1 Cor 2:14.

He has not then an enlightened understanding; on the contrary he is spiritually blind!— He errth, makes mistakes. Light for darkness, for light, and light for darkness. 2 Cor 4:18.
wandering aside—preventing the truth. The truth is before him, but he cannot see it. He has, yes, but he cannot see—can he not see? He cannot hear—perceive, but he cannot understand.

So much for the state of his understanding.

2. Take his heart.

Is that heart a sanctified heart? Keep it any sincere love of God's disposition to determine his will?

Have we not seen that He will,

as the case in the story that was, I may appeal to every man, even our nearest, and in this manner gain a different or this point? Can he be about that? He is feeling
deny that affection. Tenderness are all when he examines into the fact matter is earthly, personal, devilish? He not indifferent to God's religion?

When religion is brought to him, he turns instinctively from it. He asks it then, nor will he understand it. He has no tendency—no inclination whatever
any farther than he can do so on natural principles. To walk in this way he should go for his own earthly God who alone teaches a good pleasure.

Know the heart, testify.

(1) He openly declares that "it is deceitful above all things and desperately wicked": Deut. 32:19. That in respect to Him this authority it a "hard" "impenitent" "rebellious" heart. Rom. 2:5. Deut. 5:23. "That every

imagination of the thoughts of a man's heart, only evil—Continually"—that it is "from his youth." And a crooked thing, come from within, defile the man.

Ps. 58:2. 64:6.

(2) That it is not under his do-

minion, but that Satan, being led captive by him. Acts 5:3. 1

John 2:26, at his will.

Hence from the miserable state of the heart.

3. The Lord says, the man that trusts in his own heart is a fool.


(4) No expresses his displeasure
distant inclination to obedience."

Now then, can man direct his steps? He is not able to do it. His understanding is darkened and his heart departs. He is a captive. The bow out of Joan's hand render him. He is wise to do evil but he does not know (Psalm). In the midst of the storm, he is comforted; he is disposed in respect to all spirits.

1. The depraved, the guilty.

Character of man, their lost condition before God. In general as regards his higher nature in the darkness of their understanding, in respect to God, man is a mind being darkened by the training of sin. He was received in the fall. Since then he is lost flesh; not what it originally was, but totally born of flesh. His nature is depraved. All the genial faculties of the soul turned away from God and directed with sin. In his soul, there is no proper. He feels the influence of his nature. He has set up for himself an enemy of God. It is impossible in the earth to become the image of Christ, of RCC. God is infinite, unchangeable, without beginning. He is infinite, all-powerful, in destruction. Whatever may be his understanding, it is not in respect to earthly things; in respect to heaven.
things he is nothing. Yea he may have some sense exalted conceit of God & great comprehension of the plan of salvation, and much acuteness of conscience life yet so far as the real, the spiritual perception, love of God, Christ & holiness is concerned, he is blind & dead! Lost,spiritually dead!

Talk of his ability to sue the means of grace, which he might become acceptor. Can flesh take flesh regenerate itself? Talk of his ability to turn the will of God. His ability to change grace in his heart, who can bring a new thing out of an old? Is there a new heart, and where is it? Do these dwellers among the children of men ever been exercised? If not, then why not? He has all the powers faculties that render him a free agent - if properly enlightened. These faculties are all sufficient for the love of God. But while he continues to be what he is - a carnal mind, hard hearted, rebelling
For men therefore to teach the wicked man that he is able of himself to do anything of himself in the matter of his soul's salvation, under a most pernicious delusion! For the wicked man himself to believe it - or to remain in the state of impotency drawn by the example of the just, brings me to decide on the second point of the second article of the church's profession of the faith. The Lord says, 'O Lord, I know I am a man of no account, altogether despised among my people and the low rank I am in.' If it be so, that man does not walk in the way he should be, he is helpless! And if he says, 'O Lord, I know I am a man of no account, altogether despised among my people and the low rank I am in,' it is that he may fall into the power of any creature, so as to be unable to direct his prayer to God the Father, and to move him. And if he is, in the power only, the work of God, he is dependent on it as it is possible to be, as in 2 Cor. 12, 5 I have not power in myself, but through his grace is given me. The whole album of the whole spiritual life, or 4:6, is done by the renewing of the Holy Ghost. Understanding: I change of his mind, the desire of his heart. By his Spirit hath he created.
must come from God. For it is work above nature, it is the work
of God. He upon the face of the
Yinner. He has not one ray of
spiritual light in his under-
standing; not one right feel-
ing in his heart, until it is
given to him of God.

God Himself, in His mercy
must begin the good work in
man, he is not free dependent on the beginning-
ning, but the final perfect it
than for the continuance of the same.
If He draws not, the Son, will not come, will never continue into
the end.

No doctrine is teachable more plainly in the word of God,
And there is none of which the
importance of man's dependence
on Him has greater need of being
used to, we have large pretence to use.

Convinced of my first inference from these truths.

If the Lord gives the increase
my second inference is, that on the matter
of the kingdom of God, in through the power of the name of Our
Lord Jesus Christ and in the glory of his grace. The world is his by our
entrance.

They sometimes prefer, that
And my second inference is, that

"Lord, why art thou angry?"
majesty, greatness, presence & glory of God, that they reverence His name, born in humility before Him. But I do not mean this is a mere contrast of the creature with the Creator. It is a humbleness resulting from a sense of weakness & inferiority. And we see it professed by men who make no temple to judge & condemn the work, I was glad of; and tremble at authority in the dust - & utterly reject his reign over them.

This is not the humility we need, or which God demands of us.

We need a humility, which proceeds from a sense of weakness & unworthiness before God. A humility which has more to do with the character than the natural, possessive, sordid, self-seeking, self-aggrandizing, of man as the very direct image of God. A humility which lives to condition; when even God lays the honor & glory of man at the dust, & exalts that of God above all.
The moment has arrived for us, my Christian Brethren, to sit down to the Table of the Lord. Since we last met one of our number has been called to his final account. Removed from this world in the morning of his days, we have hope in his death. O how ought we to remember the shortness of life, the unspeakable importance of faithfully serving the privilege we enjoy. So doubt you have been learning from and in this season with many heart-rendering triumphs that you may nightly discern the Lord's Body. And after all — with a trembling hope you say to yourself — "what night have I here?" Blessed be God, my Brethren. This Table is prepared for Sinners. For lost and ruined Sinners, who are important to all good; who are vitally dependent upon God for spiritual light and life. If it was spread for the Righteous, not one of us would have come to it. But
men we have a right, Jesus our Re-
savior has Grace as it. We invite, er.
Can any one stay away who loves the
Lord Jesus, the Tastes of his Presence?
Surely not. Let us all then come in
humility; sincerely confessing our
sins repentantly giving them up;
love forgiving one another, and
casting our souls, all the base and
vile, into Jesus, hands. Let us by faith
eat his flesh and drink his Blood, that
we may have eternal life in us. May
the Lord enable us thus to come. O
let it not be, that one cold dead
heart shall be found among this
Lord's people today!
...the case then as this.

...of this, and the whole.

...of the same.  In fact, it is.

...of the same.  In fact, it is.

...it is.

...it is.

...it is.

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not receive? Nor if they did not receive it, why do they glory as if they had not received it?"  

1 Cor. 4:7  

'...what doth God judge of men? I have confidence in man,  

'that he is inclined to great confidence in his strength that he can understand all things, and all truth; that he can perform all works with power and acceptation.  

that though they err, I cannot say they are not in their Christian course yet will he remember that he is able to  

constrain and guide himself, resist even unto death,  

'resist temptation, bear trials, and overcome the law, the flesh, and the devil, and attain the difficult things.  

Can I, that way yours, not do mine?  

But do the not know that it is not with man?  

not with man do I? That be, but  

'even with a vessel'-yet which  

God has poured the treasure of his  

knowledge and grace? That he can  

unseen and unsearched spiritual things, in  

'the sight of man, discernment.  

the heart to know the gift of the Spirit? God. That  

are of the Spirit. God. That
18 not sufficient to think even a right thought before God, with- out a special sufficiency being given between him by the Lord. That one only not able to sustain himself. 

o single moment in the ways of without the special grace of his own entrench. 

to gain him from above. 2 Cor. 

O.3.5. entire "sufficiency is of God!" by him alone! 
The doctrine given 
A death clear, to the self- 

righteousness of man. 
The disposed to deal with complacency is his dead in the merit in the 

of this favor given of mind: many sight of his good works - of retribution: past experience. 
his good pleasure: death to his who have sinned to his soul; and they he may gradually lose right of Christ, or final 
called appears before the judge- him only as a sinner, when his own- with hopes of acceptable 
righteousness fail. 
on the ground of what he is, he 

what he has done: "it may never," we must remember. It is not in man that walketh it. 

But 

"Who can bring a clean thing out of an unclean? Not one." say the men of God. Even in his full estate there was no excellency of merit in man. But "flesh, born of flesh," it is known that "in flesh, they dwelt; all he had was no good thing." No good purpose, nothing from God; the promised reward of obedience, was no good desire—no meritorious enmity to work of any kind! In proportion to the nature of the gift of God, the spirit of man whom he created to dwell in the body, the spirit that was grieved and depressed the moment that had grieved man, called, comforted, to the righteousness not which to possess for himself. If the case of the son of man, we obtain not our strength from the spirit of the world, but of faith in the Son of God and his power. Thus the doctrine of the Saviour so in his fall! They say man can! It annihilates him. Before God he is nothing. 2 Cor 12:11. Gal. 6:3. And he must consent to be nothing. If he thinks himself to be "something," he deludes himself. It is the fear in our salvation, "poste of God, that no flesh should..."
He is present. Herein does Christ, by the presence of His glory in the Lord, as it appears in the true religion, differ from any other religion. The Lord's hand is all things, of all things, hence God in His mercy has provided all things, hence God in His mercy has provided all things, according as it is written that He is the one in whom all things are. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. In the Lord's hand is all the glory. 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May expect you in due time.
1 Pet. 5: 5-6.

4. The text furnishes us with a true taste of Conviction, or of Christian Character.

It is one thing to acknowledge the soundness we have been led by truth; to another to feel them presenting it to you. These must be thorough Conviction of the truth in the might of the Holy Spirit; deep of man, as pure gent, deep of love within us.

And we must give the effort we"
And in 22 must feel that he cannot live and indeed when re-generated persons must feel that they can live without God; and must try to give himself to God, to share his love and gratitude, to serve with more others.

God must have all the feelings of humility, shame, joyfully receive which belong unto me. If we have felt all this, the effect will manifest itself in our feelings and conduct before God.

We will indeed become humble and meek, and the grace of meekness, forbearance, for: grace, charity, meekness, and love will grow from this root, will be true humility. We shall feel that we are wholly one with all the prevailing desire will be to live no longer to himself, but unto them; children of the one heavenly Father, and the brother, ever saying "The eye which saw thee in the flesh saw thee all.
"I am by the grace of God, what I am to God be the glory, we will give Him the glory in high and in death, before Him, through the Name of Jesus, we pray."

The next should awaketh all that stand on earth, vanity is reflection of activity in the great matter of salvation, vans be all the

To reflection on their dreadful character condition before to their maker. As men laid before you, all may be very contrary to your high thought of yourself and offense to your conscience feelings. But it is every woefully lamentably true of you. But you must reflect upon the fact that the way of man is not inSigma. You know it to yet under the same.

You should reflect upon the fact that the way of man is not inSigma. You know it to yet under the same
curses and misfortunes when you have heard. But you must reflect upon the fact that the way of man is not inSigma. You know it to yet under the same
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curses and misfortunes when you have heard. But you must reflect upon the fact that the way of man is not inSigma. You know it to yet under the same
And why not? Because by your own record, you have no inclination to do so. You have no inclination to come into the way of grace. Your natural mind is to do nothing, to do evil. It is not subject to the laws of God. Our Saviour says truly, 'Ye are evil. Ye are neither evil nor good.' It will not come unto me that ye might have life. Ye must come unto me that ye might have life, and the Son of man as he saith, 'Where I am, there is the Father, and where the Father is, there is the Son.'

You cannot, by reason of it, come unto me except the Father which hath sent me draw you. You are so dead in sin and enmity, that you cannot come to me except the Father shall draw you. I draw him. There is the truth. You are dependent upon the grace of God. You cannot be saved except by the grace and favour of God. If the grace be so, I cannot better it.
So come into this world as such, let us must fall back again certain & established facts, that God is holy & God is just; that whatever He does must be right; I mean that we are learning and as such are subjects of just punishment.

You are therefore in your reflecting to remember these truths. And instead of remaining being indifferent or rebellious; like one lost of hearing some way of Salvation arise up and seek it. God has left help upon one mightily to save. Let this knowledge upon believing that you can do much, you can do much. The prompting of conscience. Perchance you may give you reason & cause of believing upon some place. To me I hope. Until I fear it will be too late.
You did believe your best estate; that you are indeed enabled by reason of sin to do any good, or save your souls, then I am sure you would be in distress. Then I am sure you would avail yourself of the mercy of Christ's grace. Other means would the words of Christ sound in your ears. "Dearly beloved, I am sent to you I will & do set out!" I know that some of you are not altogether in harmony on this subject of religion. I would urge you to examine into the condition of your souls. You will find that you are the estate of the peace good. That you are not walking in the way of God and have no disposition to do so. Are you yourself exposed to deserve wrath divine? Then, let the love yourselves. Call upon [lined text not legible] in secret prayer, was to meditate upon it in his love. Keep the Sabbath day holy, take improvement of the sermons you hear, break off your sins by righteousness, I cry mightily, I load your mercy through the Lord Jesus Christ, do these things. They are due, appointed seasons, they may draw near. Help you in the arising of them. And clothe you with your sumnner without sinning, without sinning. Condite, it your need of Christ's grace. So hence all yourself, lament the mighty hand of God, that the mercy lift you up in due season.