Ps. 17:14.

"Men of the world which have their portion in this life:"

This is an active busy world: for example, suppose we go into a great city. What crowds of people do we see! They are of all ages, sexes, ranks, conditions. They are passing and repassing: crossing and crossing, some ride & others walk. Some mourn some more joy: some seem jolly & other sad: some laugh & other cry. Some are planting, others building - some buying & others selling, eating - drinking - many going - giving in marriage: - reading - washing: - going to prayer - sleeping - to calls, spartan - going to the theater - places of pleasures.

All seem to be pleasing themselves in their own way. They all seem to have their plans of pleasures: some seem to think of the present only.
2 Others of the world became, all feeling beloved; all are moving on to eternity, judgment eternally, led from on high before them all. He knows their hearts. He brings them all into order. He divides them into two classes. They that have shrivelled, they that have come out: the men of God, the men of the world.

The text speaks of men of the world. Of them God says, there are marks all around: “Men of the world, which have their portion in this life.” They deserve our serious consideration, and let us, first, explain the full meaning of the text, and then make some application of it for our own benefit.

I. The meaning of the text?

1. Who are “men of the world?”

All in one sense “men of the world.” Being dwellers on earth—thus the term here. God divides all men into two classes—men of God, men of the world.

(a) The men of God—are they whom God acknowledge; a blessed one. By His Spirit of grace—a great change.
has been wrought in them: brought out of darkness into the
brightness of the presence of the Son of God.

they have repentance towards God, they have turned from the
Prince of Satanic error. No longer of the
world—God is their portion. Their lives,
are lives of humility, faith, love, dedication. They have set God before the
world: the Devil leaves the body: Eternity leaves
Time: Heavens leaves Hell.

6. Men of the world are the very opposite
site. They are still in their natural
state. The world is every thing to them:
they are wrapped up in it: it is their
all in all. Their hearts are set upon it.
For example: It is their home, all the
place they desire to rest and live in. If
friends, all their wishes, hopes, labour—
they are like vessels in a lake— which
sail round round it, but never go out
of it. Like men living on a piece of
ground they love to call their own. They can
not be on it, but never wish to leave
it. Their friends are the friends of the
world: Custom: ways: thought: words: the
meaning: good things: evil things: human joy—
They have no portion of anything
thing beyond a different from the
world. They know God made the world of them—
they care of it, but they concern their
selves with little once. If God came,
into their thoughts, he is not pleased with them. 20: But for a little time, they cast aside: if Jesus Christ: if death: if judgment: if Heaven: if hell: — if they go to the house of God, what they hear they remember but a little while, presently give it up: if they should be put in remembrance of their sins, tears for their souls, they sooner set to give way to their feelings, presently give them up: if they take to praying, or reading the Bible: if they conversed of God or the world to come: if they part with the company of God’s people: they have no desire, no relish for these things. — Never more. They are opposed to everything that is not of the world. They live in the world to come into the world. God is not of the world, and they are against him, disposed to find faults with God. His character is not what it should be. His ways of dealing with them & others, are unequal to conquer. Jesus Christ is not of the world. They do not acquaint him. There is no learnt in him, the they should desire him. His Man & Salvation is not of the world, they cannot oppose it.
it might be better. The laws of God are not of the world. They are too
strict—graving to be borne. The Bibles, etc. not plain enough:
full of mystery. Contradicting her, bad things in it! The people
glide. Not as good as they should be: hypocrisy! They are at heart
opposed to God & Christ. They hate to hear the word spoken against:
to be reproved & told that they are wrong. It will go to ruin. And to
crown the whole: their ways are one:
they are at every point of the children of evi
deal in evil! They will not re-
so change. I say, say it. They
not. Religion: they are men of no
line don't have in it. The children
preach everywhere: reading the
Bible, keeping the Sabbath, forgiving
& saying the Lord's prayer:
use! live for themselves & their
has the will of the Lord in our
habitats, transgressing in
thought, word & deed! They have put
the world before God: the body before the
soul: time before eternity: hell before
heaven!
Such are the "men of the world."
2. What is meant by them having "their portion?"
When the Bible speaks of a man's portion it means something which a man loves and chooses above everything else: he sets his heart upon it, devotes that thing to make him happy. So men of this world have their portion.

3. And they have their portion "in this life."

(1) Their portion comes out of the world. It must be so. They are men of the world: this world is their home, their all. They take their portion out of it in the world. They share the world among them. And in choosing and sharing, they take what suits their feelings and suits best. There is the man in the Gospel our Saviour tells me of, who chose riches for his portion: Luke 12:16-19: "Do many like him choose riches."

The Prodigal son chose pleasure Luke 15:11-13: "Do many like him choose riches?"

So many do. One chooses after the manner of others.
that - each comes in for his share out of the world.

They choose their portion - as a means to an end - to make them happy in this world. They wish to have as much as they want. To live at their ease to enjoy them delight, to be free from trouble, care, drudgery, punishment, poverty, pain, disgrace, etc.

(2) Their portion the text says is in this life only.

They make provision for this present life only. They do not consider the life to come. They have no portion there.

They can live, eat, just sleep and enjoy their portion whatever it may be, in this life only. When death comes, it is all over with them. They are taken from their portion. They cannot carry them out of the world with them. They must leave them behind. He benefits nothing with this world.

But "men of the world have their portion in this life."

II The application.

He now asks men of the world - is it right - or is it wrong in you to do so? Is it wrong as you may see for yourselves?

For 1. To choose your portion in...
in this life evidence, great need.
lessen it weakness.

Because, (1) it is a portion you may never get.
It is very rare certain indeed if you ever get the portion you seek in this world. How many thousand, shine, strive - for year to year, till rich, I honour all thy self and never and,
there are none seem to get his portion, but multitude do not.
Death may cut you off before you get yours, etc.

Q. If you should be so prepared as to get your portion, it will not make you happy as you think it will.
Q. You are not happy while you are labouring striving for it. But how can, means, impress, or appointments.
Q. When you get it - you may not think so - nor be satisfied, but desire larger larger more measures gone portion. This is very common.
Q. Should you think you have your portion, you will be disappointed: for it will not give you the happy scenes you expected from it.

You are not sure you can keep
your portion. It may be taken from you: or you from it. For did to lose it; you are full of labour, hard to keep it. You have riches, but are not happy: pleasure, honour, etc.

(3) But should you in deed or joy be happy with your portion, it cannot last forever.

Your will grow old to the world; the world will grow old to you. Your riches may cease to please; pleasures to gratify; death will close all. Consider these things, and say, is it not great weakness to choose your portion in this life?

2. It is evidence of great wickedness.

Men of the world are richer than men. God beholds plainly before men, the portion of the earth: and requires them to seek these things as such. It is their duty to do so. "Thou shalt have no other gods, etc." Then shall love the Lord they do with thee."

Men of the world — Cast away us, their Creator. "We will not have thee." "Depart from me")

They "worship" these "the creature, etc." They were made expressly to glorify God: but they do not. God has "worn them out, as children but they." "They have been guilty of this evil, etc."

They obey not his command; love not the world as thou, etc. — But they do it.
Reject his Son our Redeemer: they
fellow out his example; they put his
precept: believe out in his name.
Regard not the long-suffering mercy
of God: they are invited to come he sav-
ced, but "with one consent do."
Indifferent to the value of salvation
of the soul: "What shall it profit 
itself, their own consciences - which
gethrow, convince them of the folly which
comes of their course.
"Believe God; holy Spirit - who stires
with them: I turn a deaf ear to the voice
of the impure.
They want no God: they want not his
laws: no favour: no mercy: no salvation:
no conscience: no spirit: no help. No.
They have their portion in this world.
Can men act thus? that be very rich:
men who choose their portion in
the world are wicked men."

3. To choose their portion in
this world, is necessarily and in
eternal disappointment therein,
if they are trying to seek a portion in
this. Why be happy? trying to do what
never can be done. He, that is in the na-
ture of earthly things, to make the
soul, of men happy. God never design.
that it should be so. He only is the all-satisfying portion of the soul. Men can never be happy until they cease from sin and give their hearts to their portion whatever they may be and disappointment. They are "careful trouble" to do; while there is but one thing needed. They are "spending their money for that which is not bread." The walling who have gone before you in this way, have never been satisfied in happy; neither will you be.

(4) One will end in ruin and despair. It is a vain
If you are not convinced of this before our portion
you will be at your death. Leave them well
you must go to part with
all you have that is clear to your portion.
And then when you go into eternity
what will you do? What will be your portion there? A dreadful portion in
which you would not have, but
which God gives to you for you prepared for you.

Like the rich man who cried out "I have ta
ran away my God, I have done!"
You will say they have taken away any
portion in this world. You will see that
like any one who, who sold his birth-
right for a morsel of meat, you have
sold your eternal blissment, for a mere
beg the world from it is too late to
mind it. Like the rich man you will see
'Ye men of the world - consider these things, I see that they are so, and make some provision for your souls when they are driven out of the world as the worm driven.

Be persuaded of the weakneß which is despised of your course - a tremblle at the portion which awaits you in Eternity. If repent of your wicked ways; I turn this as your portion, for she all that you have yielded

ures. Then shall ye find rest from your diseases; there that portion, that same pain which can never be taken from me.'
Mark 16:16

"He that believeth and is baptized shall be saved: but he that believeth not shall be damned."

The Lord Jesus was standing on the Mount of Olives, about to ascend: his disciples around him - the world outside: all them that good news - did I came into the land beneath him. Then he said 15 to one: then before I saw it in Sunday. The no matter who "that believeth" - in truth, the gospel, and is baptized into the name of the Father, of the Son, of the Holy Ghost - openly professing before God, seen that faith, shall be saved. From out of sin, death I fell. I into a reason of Believers everlasting happiness. But he that believeth not - the gospel, shall be damned - condemned to everlasting destruction from the presence of the Lord by the glory of his power.

Thus, the gospel is intended to bring salvation to men that are lost: the gospel finds them lost - but it is a mean of their redemption from that
A dreadful condition—"He that believeth shall be saved."

The Gospel does not condemn men; it finds them condemned already. It adds to their condemnation being rejected by them. The design of their rejection that belief not shall be damned.

The great truth which I derive the Gospel being preached by me, something to compress upon you—of that faith must be done in us by us in order that with the Gospel necessity the oath we may be bound by it. The word extends in consideration, he must believe or be damned.

This is evident, because

We are already lost. The Jerusalem found us lost. Behold the natural condition of man before God. It is one of sure condemnation of hopeless ruin! We have been from the beginning. We were at the first placed under a covenant, to work under Adam. He was created upright holy just upon our federal head. We stood for him, wherein he would obey, work or not self for all his posterity. What was the covenant? One of works literally. Do this, and live. Keep my law, and live: breah my law, and die!
Adam died, and so did we with him; we were in his likeness when the Father fell, the children included in him fell likewise. All the consequences of his fall came upon us, as perfectly as though we had ourselves committed the very great sin which ruined all.

"By one man sin entered into the world, and death by sin: so death passed upon all men, because that all have sinned" (Rom 5:12). "In Adam all die." (1 Cor 15:22).

His disobedience is corrupted to us, and we are condemned for it. "By the offence of one judgment came upon all men to condemnation." "By one man die, the sinner many were made sinners."

Thus we come into the world inheriting Adam's depravity and curse. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. "They that are in the flesh cannot please God." We are therefore dead in trespasses and sins; by nature..."
true Children of earth.

he stand no more in a state of innocency - with some to stand yet free to fall - to merit eternal life by perfect obedience to the kings who have consented to the law of God. That law gives no life - it makes death only. It is no longer our rule of justification but of duty - it is our condemnation. The soul that sinneth it shall die. "Cursed is every one that continueth not in all things written in the book of the law to do them."

We are therefore in respect to any deliverance in ourselves, bound to the law - lost - ruined - damned. The wrath of God abide on us.

For nothing but perfect obedience deserves justification under the law or by works. "The soul that sinneth shall not live in them." That has been since we are already torn

grievous. Then struggle to avoid the confusion. They find it difficult to say then, as they said.
No repentance will avail to turn the IPV to repentance. The Law calls for...
punishment - not repentance,
when it is broken.
The N is without joy and
No half way in personal obed-
ience will avail. Good deeds, or they
are called cannot balance bad deeds!
We are not saved upon the ground of keeping
A man can do no more than his duty.
No suffering on our part, self-
inflicted or imposed by ignorant
teachers, can atone for our sins of
admonish us from self-conscience.
The sufferings demanded by God's
Law are eternal. "The wages of sin
is death."

Besides the impossibility of
all these means of self-red-
action - the remorse has neither the
tendency to repent, do good works, nor suffer or
penance, nor will he do anything we
can tell before he'd some true heart
and obedient, he'd be born anew in his soul.

But, accept. The is our enemy
and mortal; it is done out of self-hating - seen
to the self-hardened, but out of love to the barbies and his heart is
not given to it, depauer - helplessly damned, condemned state
that we die of nature.

2. The Gospel is our remedy
towards salvation. Seeing that we are cut
off from Father in Heaven - in
It, infinite Compassion has prepared & perfected the Plan of our Salvation. He has given us a Redeemer, in the Person of His Son, our Lord Jesus Christ, and through Him provided for us Righteousness & Life Eternal.

He has appointed the Lord Jesus to take our Nature to come under the Law which He has broken to obey that Law suffer its penalty for us. the Lord values and accepts his obedience and suffering in stead of our own.

"Christ hath redeemed us from the Curse of the Law, being made a Curse for us." Gal. 3. 10-13. He shall save his people from their sin.

Thus he lays our punishment away deliver us from wrath:speeds a whereby God is justified in himself may forgive sinners.

And then He becomes for ever His own Merits, the Gifts of the
Help that by whom the enmity of our heart toward God is taken away, the power of sin broken, our supreme敌 affecting turned to God, is reconciled to us, to God Christ's righteousness and sanctification avails for our salvation.

Here is the remedy. Here is the Gospel. The good news of salvation prepared I offered to us, I am reconciled Heaven. Further.

It is this good news, that our Lord Jesus, commanded his disciples to go into all the world and preach to every creature. It is freely and freely offered. Now shall they receive the benefit of it?

3. Through faith only. All that believe shall be saved.

This salvation we much remember is a free gift from God, He was under no obligation to provide it for us. He was moved
to it by their own love to their own heart by the word of the word. Their love for their friend towards our friend. We do not desire it. We could not have it. For

No wise as he has provided it. Can we do any thing to meet it. We can do no works of right. Prepare ourselves for a worthy reception of this grace of salvation which the Lord has provided and offers to us.

We do not come to Christ by any works of righteousness. We are unworthy of any favour from the Lord. We are without strength accordingly.

Now then can we receive this Gospel. This salvation of God to our punishment done? In the only way that we can. Can we do it. What way is that? As a free gift. The undeserved gift of God. And by faith. We must take it by faith.
That is, we must with all our diligence receive this salvation from God and guard against us. We must believe that Christ is our Saviour and with devotion for our sins - gratitude for His mercy, love towards our Redeemer, two our souls for time and eternity with Christ's hands as our Redeemer. We must believe the love which God has for us in Christ Jesus, that He is our all sufficient Redeemer - that He is able to save us from our death and prepare us for the presence of God for evermore.

This faith carries the whole. It cleaves the ground it stands upon a step, upon the devil ever to the Lord. It calls Christ, Lord Stronger, it calls when we do this, the salvation God is my God my Father. The soul is accepted in Christ, justified, sanctified eternally glorified.
It is evident that they faith, necessary in us, to become interested in the Lord Jesus in no other man.

...
(c) Clearly fully. All dark.
are questionsawesome—she has been removed. The eye
has been lit up. The way or aide
plain to the wayfarer's man.
(c) Earnestly affectionately.
with the entreaty, prayers of
Minister & Christian friend.
And has been add their appeal.
by the influence of this Spirit
of the Convocation of your own Con-
sciences.
(c) And it may be—without
over impressing too many.
You have felt your loss, the
variety of creative dependencies.
The certain union of responsibility.
I have trembled. I been almost
persuaded to believe become a
Christian.

D. This process—of the great
money of it beloved upon you.
you are accountable to the Lord,
It conveys to you unnumbered
blessings: but if despised—will
add to your condemnation.
You will have a lesser place in Hell than Tyre & Sidon. So down Eternal! We dance the Circean! to mock this Bethesda de. You stand upon a mount on high, to take the steps of faith to Heaven, or rejecting them, you may be thrust down to Hell.

Does this make you woe-say?
Does this make you repentful to mold, Lord! May I wish I had never heard of Christ! I wish I had been born on the other! Then would I not have had so sound a reason for!" As sinners have fallen so may rigorous wring feel.

This is the rising of enmity against the Lord. Why? What reason said our Lord? And this is the condemnation, de." John 3: 19-20! Here is indeed the evidence that your deed, are evil. you do not wash & cleanse & Christ sheet you may be saved! On the contrary, you should
13 But let it be known to you, O ye who ask that ye may receive all things, that you may sec the signs of salvation, which it appears so freely to freely, the things must be sought from him.

3. You must believe this first!

Torpel if you would be saved.

There are many wrong ways of believing that the one right one.

You must adopt the right one.

A multitude profess to believe the Torpel it would be opposed to be thought unbelievers, pray they pride themselves that they are from believers in the Torpel, they are directly opposed to all corruptions of it. And so they support the institutions of the Torpel, and attend the house of God, observe the Sabbath, and the Bible.

Yet their faith does not change their hearts from the false practices of the false practice of hell. They continue in sin, they are of the world, for they have no prepossession.
of religion. Christ is their God
in, and they are great strangers. Indeed, many
acknowledge this plan of salvation, but they
depending upon the one, are secretly, but thinly
themselves of salvation, besides
that of Christ.

Such belief as this, whatever
good it does, a man does not go
as far as some. It does not embrace
the Lord Jesus. They enter not into the
world.

(2.) Many believe the Gospel,
do so, to profess it.

They not only so as far as those
the Lord Jesus gives a

affirm assent to the Gospel, as
being true of God, but they feel
it their duty in some way, pen-
ny to profess it - connect them-
selves with the Church of God. And
they do so.

Yet their faith does not
run very deep. They are different

impressed in some respects out.

nearly, but their faith does not

carry the whole heart. There is a
rescue - a building back a clear 15

(3) Others, according to the words to judge. They judge again have faith in Christ, a neglect of God's glory injurious to them. They do living as respect to their behaviors and this. Do they know. And some suppose trusting will not come to the same profession itself - the righteousness of it to the angle and before the journey which they do it to their works. They think they are in the promise of feeling heart experiences, that is, they do this with a.

They base not faith upon the word - the Word - they are not justified. They think they are in the word - they to observe but every body see a, he is blind to them, for that they are not the case to they are not. They of it were hope one just in the them go into the quick belief as they drop out or it out! Here is at the time - the word. They must fall through! go soon enough. Do not, not heart. In somewhere.

(3) He need a faith - that faith, baptize openly fruit of the Spirit - Spiritual. He said as a name of Christ before the world!

We are not only to receive it and pass a time - but act upon it as time: Not only propensity to believe in it - but actually centering upon it, expecting for known facts. We must believe with the heart in it: So believe that we are but I can overcome. So to feel it - stand in one of it: I see that all type of
16. Casting ourselves quite away: to renounce all such hopes, we are to believe the Gospel of the new order of our salvation. To feel our need of it, that we freely come to the Lord Jesus Christ ourselves upon our knees, and therefore we rise to him.

This is the true faith: here is a deep and permanent change in the heart of every convert. To the ungodly and unrighteous man, he becomes holy like Christ; to the unloved, he becomes loving like Christ; to the ambitious, he becomes contented like Christ; setting his affection upon things above it.

This is the faith, which you must have in order that you be saved.

If you have it, you shall be saved from sin: all its reigning powers will be destroyed in your heart, and until finally you shall be holy and fitted for heaven. This is a true knowledge of an unspeakable grace! Then its punishment shall...
I have hung over you—now shall take it all away. I say, you shall be just as with God shall be eternally. This is the joy that before the true believer.

This great Salvation is yours, if you will only believe.

But you answer—"How shall I believe? I want if I could." No, you are mistaken—how should we believe? O believe itself. You can't believe—because you must.

You answer—"How can that be? I am convinced I need mercy from God—" I pray for mercy, it seems to me. I desire Salvation. I read and I may consequently inquire that I may learn the way. But where is the channel? I cannot see him. I know nothing of him, except that I am told of him in the Scripture. I feel after him, but I find him dead. It is not."

Your heart—my friend—is too much desired by you, not the sense of need to be. It is not enough in this world. Love one another. See if your heart is to reason yourself into that need, upon the old rebuilding, etc.
18. Faith—do turn your own heart to God—spend time by the sight of your own eyes, by the power of your own hands, by the goodness of your own soul. You are depending upon an creature to aid you to lead you to true faith. But you must not believe that often eyes of your own—deceiving are darkened—that your heart is imperceptible—your reason proof—your mind rebellious—your self esteem perfect—and although the way of salvation—though the nature of faith are made apparent to the only before your face—get having eyes, you will see into ear, your eye bear out—and heart, you will believe out—unto you have commands by your own Spirit [of], to seek one true faith. Your look through the light—A Spirit—be united for thy Spirit: for true faith—is the gift of God.
You answer still, "Faith is the gift of God. I cannot have it unless He gives it to me. But He Commands me to have it - and because I do not, he Condemns me for it! Is this just? Is it not hard?"

Do you not here see that your heart is subdued - and at enmity with God? You seem to suppose that it is thy duty to give God a faith - the will treat you with the highest injustice if the doer - should be cruel - supercilious - to demand you for unbelief. Would it known to you - that you are jointly condemned in your sins - and the giving of the temple-money no difference in that respect. If God could have left you to perish. He may under no obligation to provide salvation - it after He has done it - it is His own - she can give it to whom He will. He acts in this matter so, he please, He may since
it be you or not—then he at his sovereign mercy in this respect. He hide these things from the wise and prudent. Reveal them unto thee, because it is his holy will.

But say ye, why, you would drive journey to despair? Then if it be so, I will do nothing; and if God sends me faith I shall be saved, if not, I cannot help it. — So not to despair in the sense in which you suppose, that there is no hope! He would drive you to despair of obtaining true faith, salvation, through any power or righteousness of your own. Do despair of redemption in your naturally sinful and condemned character. You must have this sort of despair. But we preach with you hope. He tell you that you are indeed but totally lost but yet he has provided salvation for you. He is all that expresses strongly, willing to save all who
Come unto Him. You are not then to be still - if you do, certainly die. But you are to arise, thank the Lord, if you ever return yourself for mercy upon that which you have done. Christ, wait upon Christ; it is all your hope. You join faith and salvation in God in Christ alone.

I can tell you no more than that God has invited you to come to Him - promised to give the Holy Spirit to them that ask Him: and that He will in no wise cast out them that come unto Him through Jesus Christ. I can tell you no more than that Jesus, stands at the door and knock. I tell you all the day by your side - that you see him not - says look unto me and love me. I will save you - it is a free gratuitous salvation. I require you to be something but come yourself - only believe - do your share to be saved. "Ask, ye shall receive. Seek, ye shall find. Knock, and it shall be opened unto you."
Then end of all is, 
If you do not believe in the word of the text, you shall be damned.

You are now, there all your life been, in a state of condemnation. The wrath of God has been impending over you, but the Father has held it back by mercy. If you continue to provoke Him, you are you in the land of Sodom and Gomorrah, the same still, if you do not embrace the Salvation provided for you there; no hope—your end is, you must be damned.

I meet a man going half-dead. I pray to assist him to life again. He refuses my aid. I pass on. The same, in the same state and dies. So you are going to hell, the Lord says. If you meet anyone to assist, you will not believe. You believe the pastor on, you are main as you can and die, thus you have nothing more to do than to
reject the Gospel. Sometimes a man and - a man who dies! Your arms
are sealed. O omen sealed except
you repent & believe the Gospel!

Remark this-

1. You are not condemned be
cause you reject the Gospel only.
No rejecting the Gospel adds to your
sins or punishment - but you are
condemned without the Gospel-
as a traitor. You - condemn y e d.
On and without a rebellion!

2. You are not condemned
because your sins are too great
1. to pardon.

The Salvation of God is great.
The love of Christ cleanses from all
Sin.

3. You are not condemned
because no salvation has been pro-
vided for you. sex & not telling
that you believe this.

The Gospel is preached to every
creature. The death of Christ is suf-
icient for all.

God testify, no pleasure is
4. But you are damned because you will not believe. You will not accept God's salvation. You run your condemnation for eternity, and you send your soul to damnation! Come—when you will not escape it by believing. Life; if refused to the dead; refusing life; that refused leave you dead forever! Your rejection of Christ real; your damnation! Your sin, made not destroy you, for God has found a ransom.

Just indeed, your condemnation as a sinner against God; and great will it be. But him much greater will it be as an unbeliever, as one who has despised God in the highest possible extremity, y merciful Condescension, as one who has "tried the Lord's power for the Lord's purpose." The wrath which will fall upon you will be the wrath of God, the Lamb.
In view of the anguish ensuing upon you—of the dreadful desolation that awaits you, one would urge you to treat you a season to believe the hapless—that you may be saved!—Do not destroy yourself: for he that believeth wilt shall be saved!
The work of the Holy Spirit

"Not by might nor by power, but by my Spirit saith the Lord."

Zechariah 4:6

256 H. L. M.  
257 H. L. M  
392 H. L. M.

Aucadian Feb. 22, 1855
Midway, 3 days meeting, Dec. 25, 1855

"Not by might, nor by power,
but by my Spirit, saith the Lord of hosts."

The work assigned by God to Zerubbabel was a great work. To side, the bringing back of the people of God from the captivity at their reestablishment in their own land, he was commissioned to rebuild the temple.

The mighty work of bringing the people back is described in Ezch. 34:1-14, in the vision of the valley of dry bones. It was of the nature of a re-creation of life from the dead. God sent them into captivity, as a judgment, I gave them a Promise of deliverance. He expected their return, as a surety to fulfill the Promise. God cleansed the land of all the sin. He Spirit breathes upon the earth, and they came.


This by the might, Spirit of God, the people were made willing to return. All the obstacles, to that had been removed out of the way.
The heart of the king was broken. He desired them to return, and they answered, they were deprived of power to return them.

The great work of rebuilding the temple was assigned to Zerubbabel. Many difficulties lay in the way of the greatest prosperity. The unworthiness of the people and the opposition. But the assurance of God's word, this: 'The hands of Zerubbabel shall have laid the foundations of this temple. His hand shall also finish it.' Is. 60:7.

God they encourage, 'Thou art my son.' Ps. 2:7. It was the high holy Spirit of God that was to be among them: to proceed the Lord, to Aug. 1, 14. He and shined with. They were moved by the Spirit of God to undertake, to carry on the work to completion. Had the Spirit not been given, the work had not been done.


Here was Zerubbabel and encouragement. He was set to continue with high thereof, nor to look at difficulties, nor to depend upon self, or with secret means or any means, but while diligently working away means, his children was to be upon. My Spirit saith the Lord. verse 7. Show the glory of the Lord in the day of the Lord, and in the day of his power, to be.
given to God. He is to "be in" the head. Home thereby with shouting, crying, grace, grace and it."

Such is the Sept. and the Doctrine we deduce from it of this, that, "It is only by the Spirit of God that any people, we can accomplish the work which God gives us to do on the earth.

God is the great Creator of all things ever present on Earth. He is the fountain of all being. All creatures, animals, inanimate, rational or material, receive their nature originally from him, as a source. But he assigns them their position in his universe. He so disposes, supplying them as that they can faithfully accomplish their wills concerning them. So promote his glory, all are in a state of absolute dependence. To can live, move or have their being, only of God, and upon his ordinances, and govern them. Beneath him, and around the wide-traced universe of the infinite, must fall our God.

Now the one who in the essence of the Divine nature, brings into existence the healthy life and the universe of God, and also provides it, preserves, and guards all of the Holy Ghost. The three Persons in the ever-blessed Trinity, the holy, infinite Father and

He is that. Then on through whom
4 the vast works designed by God are gathered unto being, and influence to their final ends. But receive them of a Community of his own permanent growth I control in the Godhead, so that all are partaking of the Spirit of God referred to in the text. The Third Person in the other
28 purposes according to the Sheep
77: eternal, almighty, etc., also, equal with the Father & Son.
29. His office is to bring into being the mind rule of God: whether it relates to the Creation - the Government - the Redemption of the
30. The Creation, Government, are subject to Redemption, that of the final end.

"The Spirit searcheth all things.
31. Even the deep things of God." 1 Cor. 2:10. He know what the mind rule
32. of God is that He reveals and brings to pass.
33. 1. He reveals things unto being all the mind rule of God in the
34. Creation of all things.

In the Creation of the World,Gen. 1:1
1-3. The Spirit of God moved on the face of the waters. And God said, Let there be a firmament, and there was a firmament, and the waters were divided; and the waters were divided; and God saw that it was good.

He says, 36. 13. "By the Spirit, He hath garnished the Heavens, the Glories of the earth do
[Handwritten text in English]
Men, be read of the heart of the King being in the hands of the Lord, Kings, Priests, Holy of the multitude of the people, and

were it more inclined by the Spirit of God. They constituted correspondent Spirit held on the wide embrace, beneficent control the Spirit of all flesh. They are all marked I open with them 18 the act upon them, according to His will.

III. He reveals it brings into being the mean will God in the Redemption of the line?

In its Resolution, its administering, its confirmation, its application, its establishment of its concern in them.

1. In its Resolution, the glorious Covenant of Redemption proceeds from God, first Holy Ghost, and the Holy Spirit being the act; being the office which for them is sent forth both by the Father and the Son.

He reveals the great Redeemer, His underlay by the manner of His redemption, the Harmony.
of all the Divine 十六条 in the Desires, Salvation. The purposes of God in Redemption. Her glory! Thus is done before hand in Prophecy, seeing our Centuries of time, and minutes in the least particular!

So when Christ came, He descended upon them in lovely Chapelets, and every way, revealed him to the Chir, from hence.

During the cases, He is still revealing the hand of Redemption to the world - in Prophecy, now accomplishings to be accomplished - and the perfect full fulness of glorious revelation will be seen only in the consummation of all things.

2. In its administration, this is the work to call that gift in the Church - all her officers - Patriarchs, Prophets - aptists, Ministers, and qualify them for it, given them their reach - all her Ordinances - her present seasons, her Sacraments - her Sacraments. Over Solomon add it - the Preaching - the hearing of the word - her Soverne prayer - her discipline, all the means, and will of God, and all its fulness, thence, The organization of the Church of all the administration of the Plan.
3. In the Confirmation.

Convinced to men by evidence not to be disputed. The Spirit of God powerfully demonstrates the truth of Redemption.

What are all the Prophecies that His Confirmation? The first say to - but His man of God.

What are all the Miracles of the U. Vent. as recorded with Patriarchs, but Confirmation of the Arch of Redemption?

The Miracles in Egypt - in the Exodus - in the Promised Land - by Prophets? All come the demonstrations of the Holy Ghost of the truth of God by speaking within us being the End of their Salvation. They all look forward to it confounded the truth of Christ & Cross.

What are all the Miracles of the Lord by His apostles? The same Spirit confirming the truth of the Redeemer now come.
4. In its application, that Redemption shall not be in the province of God without spirit. Christ being shall be on the travail of His soul and He satisfy it. And all them whom God has given Him — in all ages to the end of time — shall be taught by Christ or taught by Christ's faith, in Him made here in eternal age. This is the gracious work of the Spirit of God. He effectually calls, regenerates, works in Christ, without Him — sur and even never be brought out of darkness into Light, and out of darkness into Light, to be. The application is to all this work.

5. In its Establishment. The stability of the Church — the preservation of the work of Redemption on earth — is rising to the present power of the Spirit of God. The enemies of Christ are not allowed to triumph. The power of all their tenacity is overmatch
10 ed by the infinite love and grace of the Spirit. Their greatest fear of oppression and persecution are overcome by the Almighty power of the Spirit. The Church could not long in this state have been established up, but for the presence of the Lord with her. She also brings out the fullness of the happy effect of the work of Redemption on the earth to establish it. The presence of the Spirit of God in the earth has therefore established it on that it cannot be moved. And the Spirit they do establish it on all the earth.

In its Consecration, the work of Salvation shall be perfected in the called. I shew myself great. They shall all be sanctified through all their bodies, even to the spirit of all, i.e. all enemies, until for God's glory!

Now other Mortal bodies in the resurrection shall be quickened by the Spirit of life, and the shall bear witness in the hearts of all men as
the day of Judgment

Consenting them of God - of righteousness, up to judgment and learning entrance at the heart of the children of God, that they are His - in their hearts the children of alien believers that they are dead. Spirit sealed exact protection, the last open work of the Redeemer of the judgment, and the last open work of the Spirit of His work on that day. To tell the record bringing out therein the item I will glad in redemption,

Amen then is the Spirit, with its deep foundation laid in God. Here is the Spirit of Christ, eternal - unchangeable, almighty - omnipotent, all preparing, clothing in through Thy all breathing in Heaven. Earth - giving them direction, capacity, success, according to the mind shall pleased he must about the truth.
12 of the doctrine, that it is only by the Spirit of God, that as the people we can accom-
plish the work which God gives us to do on the earth.

From this view of the work of the Holy Spirit, we cannot but perceive it as a want of the
truth.

1. That He is God,
Co-equal with Father and Son, partaker of the same divine
Nature, manifesting all the
attributes of God.
As such He is to be loved.

II. The relation of God's
people for success in the
work which God gives them
to do, is wholly upon the
promise of the presence of the
Holy Spirit with them.

1. The success of the Office.
the Messiah is finally upon us, the Lord, and may Christ be glorified on the seat of the kingdom. He must first teach us that he may teach others with a divine Holy Spirit and teaching. Then must he make our teachings effective with a sanctification of Calvary, &c.

2. The success of prayer and meditation on the way, and the work of preparation to in becoming meet for Heaven. 

3. In faithfully pressing the charges daily, &c.

4. In labours for the souls of their dear children, &c.

5. In the success of the Church, in the instruction of children of youth, in attaining to the means of grace in seeking to reclaim and the work of a Renewal of Religion among them, means are of little avail; but by mightiness by prayer, &c.

4. The success of the Church, general — in all places, for the upbuilding of Charity, Kingdom of the Great of the Gospel over all the earth. End of the world.
14 14. And the Spirit - but the
promise of "Not by might, nor
Therefore - his glory to the Spirit. Be ruling
was added after promise
and the assistance of the
Spirit - the aid of the Almighty
Spirit - is the encouragement
Comfort of the people, in all
age for all ages.

He has been rent in the Valley
of the Son from the beginning. He
is the ascension gift of Christ, "I
will not leave you comfortless -
I will send the Comforter - which
is the Holy Ghost."

Now经历 the gift - remember
this promise, what could
we do without the Comforter,
who reveal Christ to us. Who gives
peace to our troubled soul? Who
supports, comforts and blesses us?
Who is to perfect the good work
begun in us? Who is to sanctify
all the means of grace - all the
deprivations to us? Who is to
be with us in our passage
through the Valley of the Shadow
of death? - who is long suffering
leaving our grievances of
pain - receiving us from our
trials, lestings it causing us
to rest asleep in the land of
guardness?"
Let our grace glory in our God and take the comfort that the Spirit will slide with us

IV. Let the Church remember this great truth and act accordingly to it.

1. Not Peremptorily. Calling upon purposely, relying upon the Spirit—but using no mean, or means so any, carelessly, or carelessly, he honors the Spirit when he they his in the case of his own opposition means to look confidently to him for a blessing.

2. Set with Deep Persecution. Relying upon our own wisdom, reliance in our. or upon some, or upon means alone—hence being sacred to that prayer.

3. But rely upon him while we earnestly believing with every means we do all our duty. We must trust by our suffering in this tribulation. Obey the Holy Spirit.

My Resist his influences.

Shunning,
But follow out his Empire
Being, and diligently use the
Mean of our ordination!
and pray without ceasing unto our Merciful Father, that He would give the Holy Spirit in large measure to us.

Alas! How much have we departed from, I grieve to hear. By all our endeavours, and weldings, and speakings; I like least, I temper. By all our formalities, I hold, our sins have driven us away and therefore we are cold and dead? We must return, or we shall ever lie in darkness, and wander farther from God. It may be died in despair.

Return O wandering and venial sinner, pray for your sakes; for the Spirit of God once more to visit I remonstrate. Return O every hiding church. Pray for the Spirit to be found out again, and renew your grace, to restore again to your souls.
V. Let the wicked hear, and be afraid: let them be troubled, and take warning. You are using the means of grace. It is well—but they must be sanctified to lead to the Holy Ghost. Unless He is pronounced upon you—to quicken, to regenerate you—to unite you to His people, by faith in the Lord Jesus, you will forever remain in spiritual darkness, and death. You have perhaps long neglected to pray the Father for Christ Dahm & David Stein.

Or you have always given them up! We are a cruellest race. God withholds them from you! Then you will be without hope, yours!
naar Enckouck goet het van...

annegens het oude... he.

aan...</a

ge... die... en...
Rom 14:12,

"So then, every one of us shall give account of himself to God."

The last work of man.

Marybank Oct 13, 1855.
Dorchester, Octr. 14. 58.
Newport Oct. 20 '58.
Rom. 14:12

"So then, every one of us shall give account of himself to God,"

The apostle in asserting that we are all accountable to God, and that He will surely hold us to that accountability, would establish a principle of Christian practice; namely, that we are not to assume the office and authority of judges one another, but to deal each other as brethren, and Christianly be one another’s keepers or fallers in our Master’s way on—take is the final judge of all we shall take the text as an independent statement of a great important truth; namely—that we are all every one of us accountable to God; that God will certainly hold us to that accountability, else we are all every one of us, accountable to God, God of the great just cause—"
The Creator - the Supreme Ruler of all things.

My own glory is He, our last and in His creation, all things were made by Him for them. For the glory of all things were created, and all things exist. What were you not made up to this grand design? Must be that the glory be on each. His name - has departed from people and the end for which it was created - is worthy of description. The sun is the center of our day, the sun is the center of our day. Suppose it possible that the sun ceased to exist that center ceased to exist all his planets to be on - ceased to shine for all - then could the sun set itself the end for which it was created. It must depend to be worked from his position - to destruction. 

We are the Creation of God. By paternal Law accountable. We are, because of the Declaration of Independence, 

To us, in nature, we are placed our duty to God, a law which requires to a life of a life, to receive them with all our heart and strength, and our neighbor as ourselves. 

By His own empire, I must author, He has enjoined this law upon us. And we by obedience to
As rational moral beings, we know in fact our accountability to God. This connection of accountability begins in the hearts of all mankind—Savage by nature—Christian by training.

And it being you who are men, therefore it springs out of your rationality with as much certainty as the right of the generation who made you, God. Therefore you are accountable to him—that you know of all His will, concerning you, who redeemed you, Jesus Christ. Therefore you are accountable for the reception you give him—the part you refer to him—the part you delegate to him as his person in law.

Who sanctifies you, Jesus Christ. Therefore you are accountable for his precious gifts, every grace given you; for all his mercies and virtues to you.

While men cannot but feel and admit their accountability to God. But it is a fact, which they are very far from seeking to understand.
I stand the first foot in all dependent importance to them, if forgotten by them in the cares of this life: in their eager pursuit of riches and honor: in the spirit of pleasure: in the excitement of love: in the carrying of passion. God is not in all their thought. They act as though there were no God: with whom they have their account. 

If remembered: it is evoked by the consideration that they have much good in them of all sorts: which God will see for their good: or evaded by speculations: that they are born to evil: I cannot do this service: that they would do better if they could: that their condition circumstances short them up to evil: do it as a deed: when conscience enters, the mind is hourly absorbing away the heart of closing the same from the light.

Or if it is disregarded: they come not for God: who is the Lord that we should serve.
Now I'll be sure that I

set to reason over all, we are

our own. We will do or we

please. We will own the rest

in we will take the responsibility

for it is wholly deserved

by the best known. With the

relatives I do, disagree to both of

ten the parties again of reason.

I'm too great too good to deal

hardly with my poor, neat - I

spend my creature, what a

small matter, own our own

now. Can't take any'thing

more in sight, long hair upon

at t

All the Springs from an

evil rebellious heart green.

keep. It is a potent ever of per

dered in.

Here the joy - our account

fully returning. It abide on my

in my reason in childhood - in God

in good the lap - in old age. It abide

on us when we are free to listen

us now up - by the way of in the

sense - of the land and for the sea.

it abide on us, through all time.

it .unto part eternity. We came

never to aid of our account

their, our two constitutions.
5 in the destruction of it — can deliver us from it.

"So then, every one, ye shall
give account of himself to —

One may feel your lives, your
children, your servants, accounts
be to you? You may feel your
self accountable for your duty
in them — you may feel your
self accountable to your Beg-
ning your country; but
be in reverence to — that God
is our all and end forever: that
your account ability of first
prosecuted with Nemi., and
is due time, your moral can
cheer up your account. We will
make it; possess I judge up all.

IT stand thus leads me to in-
roduce the other part of the
truth that God will certain-
ly bring us to our accounts.

"So then, every one, ye shall
give account of himself to

There is an absolute certain
ly of any account.
I, the antagonist, was in South
the Lord every one shall bow, to the decree. Every tongue shall confess to the Lord, Psalms 14:11. Isa. 45:23. 

So is the unutterable decree of the even raging all almighty God. He sits upon his glory on his throne. That now shall give account of themselves to him. He will bring them into judgment and make them out of, so I live, saith the Lord. every one.

Psa. 145:11. He that appointed a day, in the which he will judge the world in righteousness: Heb. 2:8. And that day will surely come. Our certain final account with God.

Thus forth from our Lord in the parable of the talents in Matt. 25:14-30. (Read) There it is. We are all the servants of God. He has given us talents to work, duty to do, work to perform; to every man according to his own ability. We are all now at work: made accountable. But the end is not yet. The last will come. I take occasion with you, therefore, to run a meet race.
to accountable for yourself to God, on this faith, and you
ou to die alone in your account ability to God. You are to be

your own judge. No one is to answer for you. You are to be

for yourself. You are to stand before the judgment of God and

yourself alone. You are to be judged alone, rewarded or punished

alone. Though the sands and stones stand, one accord you - yet you

must give an account of yourself.

No mountains nor arches
will fall upon you to hide you
from the face of the Judge. No
heavens or thrones - no depth of
hell shall conceal you. You
shall be brought before God to
make an account to

yourself.

(3) And the account shall be
an
a full, an honest and
count, final account.
(a) It shall be a full account,
of yourself - as the subject - the
servant - the child of God - a full ac-
count of what you have believed
and what you have done of this
manner in which you have
been, and I grew Damon, and
you filled your duties to me.
The account will be full—ever
in your all-time—every moment
you have had granted you on
earth.
It will be full—braving with
the Counsel—through thought—thru
intently of the heart. Ex. 11:9.
1 Cor. 4:3 (2 Thess. 4:12). "The hidden
things of the deep."—"Every idle
word."—Every word, with every re-
sent thing! Whether it be good
or whether it be evil." Ex. 12:14
Matt. 12:36. Nothing will be
left behind. Your soul will be
quickened by the presence, and
from the one to the next, to
give account of all your life on earth

1 And all acids to an honest
best and true account.
In our pride—self-esteem
in our desire to appear well
to men— and to keep the peace
with our own Conscience—we
are prone to
put the best construction on all our character conduct, we must justify our sins, he magnify our righteousness.

But now we are before the heart searching them by our God. No darkness clouded the mind. No concealment is possible. Every thought, and passion appears in its proper light. He can deny nothing for all things will be true. The hour of death is called an honest hour. It is sometimes not always, men die declaring themselves sincerely deceiving others.

But I knew when we give account of ourselves to God that will indeed be an honest hour. It cannot be otherwise. God will see it that we shall be honest. We shall then acknowledge our own covering every kind of deepest dye! Every man's work will be made manifest whether 55th or 13th Cor 3:18.
And will be an open account.

It is the hour when every man shall receive praise or blame from the Lord, according as his work shall be. God will be no respecter of persons at this time. He will not conceal the deserving person.

Every one will own appear in his true, by real Character before the eye of the universe, &c.

And it will be a final account.

The design of God in bringing us all to this account, is, to Close his government upon us in this world; to reward every man according as his work shall be. When accounts close, the affair of time opens. The hour of destiny, as the tree near fallath, do shall it lie. He that is found righteous shall be righteous, still. He that is found filthy shall be filthy still.

3. And on the subject of this account, let me add the verse when we shall give it to God.

That time of Man only to God. It occurs immediately.
14 after our death.

Lazarus died - he was carried by an angel into Abraham's bosom.
The rich man died - in Hell he lay up his eyes being in torment.
So in, depart out of the world to our final account and to our final reward. 

"So then every one shall give account of himself to God."

I have now brought before you this compressed portion of the Word of God; with a view to directing your minds to this last book of man.

And not only the last - but the most important with which we are called to do.

If the last work of man is that he shall give account of himself to God,

The end by accountability to God by Parson in the present life I open clearly with all its solemn realities to hear.

In every kind of work, there is a beginning and end, there is the first strike, there is the last strike. The house is not finished until the last strike is given.
The garment is not complete. It is not finished until the end. The journey is not ended until the end. God has given us our work on earth to do, it do for him, he helps us accountable for the manner of our doing it — the account is changed until we give our account to him. He finishes up the work on earth opening a new life to go in eternity. The last look of the servant when their Lord came was to go and render their account to him for the employment they taking.

Death is not our last end. So it only of the messenger that calls us by the door to usher us in to the judgment seat of Christ — that now we may do our last account. "Wendu sect us an account of thy stewardship."

Commit this text to memory. Repeat it from time to time, that you may have your last end constantly before you. Every piece gives you an enabled to finish — say the end I have.
16. Done: but my work is not done—my last work is before me. I am giving rapidly to it—Every night, you close the labor of the day and the town—Day my work is not yet done—my last works before me. I shall close my eyes in the night of death, to open them to do my last work in Eternity.

experience you see any one dead—boy—his dead—he has gone to God—he has done his last work—but I remain—I too must die. Shall I follow after to stand where he has stood? I do my last work—give account of myself to God.

12. And who may estimate the importance of this work, all our other works, even inter make a part of this, of the rendering up of this account depends our everlasting hap

iness or misery!

But alas! how insensible are men to the importance of this work. Now desperately—madly they live, accumulating sins upon sins to make that last account overwhelming, awful. They live for the present—they forget the future.
II for thy last work we
should seriously prepare.
Prepare to meet thy God! Pre-
pare to give account of yourself
at last!

Blessed is he that hath your
love, Jery Christ, as may be pre-
sayed to as to render up our ac-
count with joy that with grief.
And for this last work we should
Prepare right.
The fact that our account will
be rendered truly honestly truth
fully openly, settas the point
that we shall all appear before
God to one another of Senen
in great diversions.
Consequently all hope of our
being able to stand in judgment
on our own merits in any degree
is forever lost away, the whole
world will be brought in guilty
before God.
The question then returns up-
on us - How can we then rend-
er in our account with joy or
not with grief? The Forpel for
make this answer: Through
Jesus Christ our Lord.

He was manifested in the flesh.
18 to take away both the want of forgiveness in the sacrifices offered by himself in his infinite compassion from all that through grace believe in him. By his obedience suffering under the law, for victory, he works out a right course acceptable to God for them. It is imputed to them who believe in him, they are justified by his righteousness. They are regenerated and adopted to the Spirit; to make answer to God's image they are adopted into his service here in this glory hereafter.

We then render in our account to God, are our condemned as sinners. Ye truly, but the law of justice of God have been satisfied on our behalf by our Redeemer. "Who is he that condemneth? It is God that justifieth. Whoso shall say anything to the charge of God, let him,"—

We render in our account, the evidences of God under the great truth in Jesus appeared in us. We are acknowledged as a just, accepted in him. We render our account therefore.
in Christ, and though this righteousness we are accepted by placed it before. Matt. 25: 31-46

Our right preparation there for our coming in our true repentance for all our sins before but faith in the Lord Jesus Christ for justification in this eternal. There is no other preparation.

2. And it shall be made

3. Our hope in God's forgiveness should be well grounded. For how able to expect to render an account though Jesus Christ and then to be accepted by Him, Lord, and, have we not eaten and drunk in his presence at "and he shall say - I never knew you depart from me:" etc.

3. We should if not prepared

Prepare Speedily.

And for this shall I pronounce reason, that we know not when our end shall come I call us by death is our reckoning. And now, your state is one of condemnation of imminent danger! You have no repentance
20 for your mercies and
great love! To faith in the Lord
Jesus Christ— that you may be
justified by his righteousness;
Sanctification of soul— that
you may have the baptism and
dwell in the Spirit. That you are
his disciples, the children of the
heavenly kingdom
You are wholly unprepared!
O remember, your last— give
instant thought! Prepare to meet
your God to render in an account
of yourself! Preparation will
clear your dying hour, when
you appear before the judgment
seat of Christ, you will see your
the devourer in your Judge — and
you will through him render
an account with you.
And if prepared — then let
up live in Preparation — and
take the comfort ye have of it.

See our daily drawing nearer
to our last and our final ac-
count— let us keep it in view
fast and a daily, growing
preparation for it.
And learn to take the Com-
fort ye have of the Preparation.
We bow cast our heads at Sin 21 upon the Lord Jesus, our Saviour for eternal life; an all called upon Him. 
He is the Lord our Righteousness. 
We can look at death, judgment, peacefully. We bow our heads in His hand, upon the cross, who will never bow nor prostrate, The Lord can say, If Jesus is mine, I am His, I am prepared to die. I am prepared to give my last account and Them Come, Sinner, glowing happy to the cross. If I have all this with me, all the place, what need have I more? Let me praise God for my unspeakable mercy. To vile a sinner. Let me consecrate myself to Him ever more.

Afternoon Service. 7th April. 
of Matt. 24.
The text on this page is too small and the handwriting is too difficult to read. It appears to be a handwritten letter or note, but the content is not legible.