more than that—by, and the re-
ting the idea of a tend to the connaissance and thread-entative and the impression a manifesta-
tion against
hely restless for premature an object to en prise pursued with her patience a serious attempt and to start and in letter in worthy man she held in her ship, plotting the veil with the precarious aspirations,
and her entreaties to the reception of high affection—she was ever so express and in the absence of a sympathetic feeling to go with her in their race tells that attachments in princess, and even very none to believe express them the obstacles lose support.

to the enjoyments of the heart. It is obvious, temperament, and such as far the severest dismoraifications were inevitable.

Madame de Sevres are elsewhere immortal. A profoundly tended the lot of women and niling those who were endowed with sensual faculried the happiness of a" ble love, in her eyes to her. In this case equality to confine themselves within the nature limits to overstep those limits without exposing themselves sorrow. Her own sad experience was the teat wise. In secretly responding to last, a yet, Boece, claiming compassion for his wounds and attempted to fill up the aching void of her soul believed that she had inspired, or because she took the kind and degree of love and tenderness of woman herself still capable, she incurred the ill will, and assuring the end of a life which was fitted as her own. Ambition we have specified as one of her comparative injudicious. She was not content rule in the republic of Authors—she sought for power and distinction in every where she have conquered. Napoleon legislated for France Russia and Germany; in short, she fulfilled magnificently with all sorts of public affairs, and with the festivities of her in her Correspondence on the War, but she believed to mar her own welfare.

The support of Christian debts was ye. Stael, as well as the author of consular no indeed, that from the epoch of her father's death opinions became more decided: "the value of ceased to satisfy her craving she required in the promise of immortality where alone she had need of being a Christian, because it was, in her mortal struggle she repelled the by the thought that she was going to repulse her was truly, a close contraction of the Christian the idea for a period of their faculties and power. It is not for her genius nor to suppose that was impossible it, of her counterpoise of happiness to hold of admonition against her inordinate and opening and efforts. Talents form a precious treasure if they are cultivated and applied conjointly to moral destinations, simple domestic life is a safe, or terror, but only of a sort, of a source, of a privilege.

When the notion of the two sex...in civilized society is sensual,
Christmas: 1850
Dec. 25th

As a Christian society or church we observe this day. The reasons which influence us to observe it are:

1) Because it was observed by our fathers before us, and we have not discovered any good reason for rejecting that which their piety has consecrated. We do not hold the example of ancestors as a sufficient reason for everything we profess or do; but we do regard it as a pleasing privilege to honor the customs of our forefathers, and thus show our respect for them in all cases whereas their customs, in themselves innocent, were expressive of their virtuous sentiments.

2) The observance of Christmas is of great antiquity. As early as the 3rd century traces of its observance are observable. Six hundred years of the authentic history of mankind attest the solemnities...
of Christmas day.

3) We are not alone in our appreciation of Christmas. The day is distinguished by suitable religious rites and social civilities by the great body of Christian denominations in Europe & America, including Catholic, Methodists, Episcopalians & Lutherans. Its observance has been repudiated only by a few whose heated zeal for reformation hurried them beyond the bounds of a judicious discrimination between the proper use of the abuses of the day. The Puritanical stock of English reformers appears to have been the first to set the example of treating Christmas with contempt. But their rejection of the day does not appear to have produced much effect among Christians generally, as they are still alone in their opposition to a day of religious & social observance considered by a most respectable Christian antiquity as the wages of the almost entire body of the disciples of the Redeemer.

4) The history in tea with Of for its observance. The Maturity so auspiciously announced by 8 winds & ances an occurrence had been earnestly prophesied. A work of Christ to remember custom of 6th of an emin to his men refer to this has rendered Maturity of Franklin, so much by that he bore life. Man's delusion is condemna
4) The historical and religious associations connected in Christmas furnish another reason for its observance by us. It commemorates the nativity of the Son of God, an event so auspicious to mankind that it was announced by a special messenger from the Presence and hence a shout of rapture in every throat of the heavenly host. It was an occurrence also which for many ages had been the subject of expectation, earnest desire, and inimitable at prophecy.

Not the mere birth, but the entire work of Christ for man's redemption is called to remembrance by the return of this day. The custom of civilized men to celebrate the birth of an eminent benefactor by a day appropriated to his memory, is always understood to refer to the services which the individual has rendered. Thus, when we celebrate the nativity of Columbus, Washington or Franklin, our feelings are excited not so much by the man as by the character that he bore and the benefits of his career in life. Man's redemption from spiritual delusion, ignorance, sin, and its terrible condemnation, is beyond comparison...
the greatest and most useful of all the achievements of which man of one has ever been the theater. If therefore there is a propriety in distinguishing by appropriate expressions of reverence & gratitude the nativity of any powerful friend of man, there rests upon the whole a special obligation to celebrate the advent of Him Who, by his life, doctrines, death, resurrection & ascension on high, has brought life & immortality to light among men.
It is not enjoined in the Scriptures. But suppose it is not. Must we seek in the divine record an express injunction for every possible act which man may do before he can admit that it is right? This rule once admitted, we cut off many of the most useful and necessary duties of the life of human existence. Where do you find in the Bible an express license for the organization of a Sunday school, a tract or missionary, or temperance society? What literal authority has a man in the inspired Word for sharing the bread from his face or leaving it on? And where is your Bible command for appointing by executive mandate the 26th of November a day of thanksgiving? The Bible would indeed be a volume requiring the above of the lay for its accommodation, if it were to embrace an express command to do or prohibition to leave undone every possible act of propriety or impropriety.
3) Christianity owes its origin to the Roman Catholics, if they derived it from the ancient heathens—The Saturnalia of the Romans.
The Saturnalia was a festival among the ancient Romans in honor of their divinity, Saturn. The celebration occurred about the 18th of Dec. It was distinguished by the liberties which prevailed. Slaves were permitted to treat their masters as equals; and the interchange of presents among all classes of ages of the people.

The festival in honor of Sol.


Dec. 21st. Shortest day 9:10 Winter sol
March 21st. Equinox [Vernal]
June 20th. Longest day 14:50 Summer solstice
Sept 20th. Equinox [Austral]

5:30
dignity of his office, glories in it, desired to be received by men, not as Saul of Tarsus, but as the ambassador of Christ, because by such a reception Christ is honored.

QUERY. Did God attest the apostleship of Paul in Galatia by miracles? Who is not called to the ministry? Who cannot teach? Whose whole heart is set on the work — Who is not converted Who is not successful
Chas Daniel Knipp
Springfield
Illinois

Prayer meeting
Thanksgiving
A good EYE-WATER.

Take of white Vitriol a Quarter of an Ounce, of Spring Water a Quart, and boil them together, till the Vitriol is dissolved. This is good for watry Eyes, for Eyes that are glued together in the Night Time, and for flight Inflammations.

To make TAR-WATER.

Take of Tar two Pounds, of Spring Water a Gallon, put them into a glazed earthen Vessel, stirring them well together with a Stick; let them stand two Days, and then pour off the Water. This drank warm and often is excellent to cure Fevers, Agues, the Small-pox and Measles, as also in the Scurvy, Jaundice, Rheumatism, and Gout, in which last Cales, it must be drank to three Pints a Day. A Quart a Day drank for a few Months will cure the King’s Evil. It is good in a Pleurisy, Ulcers of the Kidneys and Bladder, as well as the Dropsy.

BALSAM for the RHEUMATISM.

Take a Pound of Gum Guaiac, a Spoonful of the Balsam of Peru, and a Quart and half a Pint of rectified Spirit of Wine; when the Gum is dissolved strain off the Balsam. This is a serviceable Medicine in the Rheumatism, Scurvy, Jaundice, Sleepy Diseases, and Gleet. The Dose is from 30 Drops to 80 three Times a Day.

BALSAM for Coughs, Cuts, and Green Wounds.

Take of Balsam of Tolu an Ounce; Gum-Guaiac and Benjamin, of each three Ounces; of Storax two Ounces; Succotrine Aloes, Myrrh and Olibanum, of each half an Ounce; of rectified Spirit of Wine two Quarts; powder the Ingredients, and put them into a Stone Bottle with Spirits of Wine; set the Bottle near enough the Fire in the Sun in Summer, for six Days, and the Balsam be ready. The Dose is from Twenty to Fifty Drops, good to raise the Spirits, to cure Coughs, to mend Appetite, and is excellent in most Disorders of the Art and Lungs; it is prevalent in the Colic, from a cold Cause, and in common Loofènees. Outwardly it heals Wounds, Ulcers, and rotten Gums; being applied to an aching Tooth with a Bit of Cotton, it will cure it unless the Tooth be rotten.

A BAL-
This occasion is of the greatest interest. We have met as founders & patrons of Hillsboro College. We are to deliberate concerning its condition, prospects & welfare.

As respects the first of these, we have just reason for congratulation. Thanks to the encouragement & support given to our institution, it has been gradually increasing in strength. Its friends are multiplying; the number of its students is on the increase; a higher intellectual life is the result of its agitation; prejudices & distrust in its immediate vicinity are diminishing; the ability of its friends to render it substantial & effective aid, is increasing.

Compared with the beginning of similar institutions elsewhere.
A ἀπόστολος - who is designated in 1 Thess.

(See 2 Thess. 2:14-17, Rom. 4:17; 11 Cor. 8:23)

Was Epaphroditus an apostle? in the sense that Paul was?

This ἀπόστολος - who does it occur in?
They exerted themselves by mutual kindness of care to promote and others' welfare and peace: - Col. 3:13, 16; 1 Thes. 5:12 - James 5:16, 17, 18, 19, 20, 21. 2 Cor. 6:1; 1 Peter 5:5.

The members jointly with the apostle to ministers as discipline to the living: - 1 Cor. 5.

They separated from the companionship of the disorderly 2 Thess. 3:6, etc.

They held deliberative assemblies for settling difficulties and promoting the welfare of the church Acts 15:1-29.

Obedience was required from the members of the church to those who had the rule over them. Acts 13:17 (compare 1 Tim. 4:12, 16; Tit. 2:15).

They contributed the support of the preaching of the Word, where there were no churches Acts 18:1, etc. 2 Cor. 11:9, etc.
Christ

Mat. 26:36 (Jesus in Gethsemane)
Luke 22:41

The inscription, (pg. 28)
Mat. 27:37 - Mark 15:26 -

Christ, the prophecy ful-
filled.

1. In His Being
2. . . . favor
3. . . . condition & character
4. . . . Works & Suff
5. . . . Prophet, Priest, King
To obtain correct views concerning government, we must consider human beings as they are; not, as they ought to be. Although there might exist a pleasing agreement respecting the degree and kind of good qualities which all men ought to possess, yet there is a very great diversity of opinion in regard to the means by which such good should be universally advocated or the order of society should be maintained.
Christ's condemnation of destruction are evidence of the wickedness of mankind: but his destruction is his triumph.  

See Gen. 12;  

As we worship here, not in a house of God's appointment. WE ARE PART OF A NUMEROUS PEOPLE.

Who does not love to linger amidst the scenes of the Savior's life? View him first in all the Mysterious grandeur of the Covenanting angel, appearing 6000 years ago to establish and guide his Church in the families of Adam, Seth, Enoch & Noah.

The same, too, whose creative skill excited the admiring song of the sons of God, Mighty angels. 

For it was Jesus God who laid the Corner stone of Creation on that joyous occasion. "In
The beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; without him was not anything made that was made." (Jno. 1:1,3)
"This is Jesus, the king of the Jews." Matt. 27:37

"The king of the Jews." Mark 15:26

"This is the king of the Jews." Luke 23:38

"Jesus of Nazareth, the king of the Jews." John 19:19

"These are the words inscribed above the head of Jesus on the cross. They were written in Hebrew, Greek, and Latin."

"The cross was an instrument of capital punishment among most nations of antiquity. When first introduced, it is unknown, but it is well understood to have been in use among the Syrians, Egyptians, Jews, Persians, Carthaginians, Greeks, and Romans. When Alexander captured the city of Tyre, he caused 2000 Syrians to be crucified."
Christ, the prophecy fulfilled.

Place of his birth.
The reason for stating in this place explicitly the parallelism between the Preamble of our State Constitution and the Teachings of Christ, is that any credit may be rendered to the source whence the foundation principles of our political fabric have been derived.

Of “our civil, political, and religious liberty” devotion ascription is made to God. But neither in the whole history of our Nation, nor in that of this Commonwealth, has the Divine Being been visibly present. Neither has He, at any time, on our behalf, manifested His presence by miraculous interposition. But still the Preamble of our State Constitution recognizes Him as the Source of our civil, political, and religious favors. As there can be but three methods whereby God could interpose in our favor, it is He has not done it by miracle, He must have employed one or the other, or both of the remaining methods: that is, by the silent but effective superintendence of His Providence, or the manner of it is revealed truth, or by the concurrence of both.

Upon the obscure and curious questions connected with the doctrine of Divine Providence, the interests of patience of my audience forbid me now to dwell.
afterwards in the constitutional assembly of a new and mighty state springing into being amidst the ruins of barbarism on the opposite side of the globe. Truly, "the word of the Lord endures forever." The foundation truths of religion and the social organization among the nations offspring of God, are like the Infinite Intelligence where they originated, are imperishable. Not is this all; they are also operative. They are not inert entities producing no sensible results. Many of the facts now known to science as the laws of the material organism might be erased from human memory and the vanity
would scarcely be perceived. For example, the laws of classification which the scientist have discerned and adopted in the construction of their systems of botany, ornithology, ichthyology, astronomy, and other sciences, though indeed valuable, are nevertheless far less felt in their influence on the moral, social, and spiritual condition of man than are those two great truths which proclaim Man's obligations to his Creator and his duties to his fellow man. The reason of this is, that virtue is more happy in justice, insure domestic tranquility, provide for the common defense and promote the general welfare, and details of the second commandment which Jesus incantates.
The preamble sets forth the two great fundamental facts nowhere so well taught as in the School of Christ. The first of these facts is the utterance of gratitude and recognition of God; the second is a recognition of the mutual duties and obligations of man to man. The former of these truths is the parallelism of the "first" and great commandment, "Thou shalt love the Lord thy God with all thy heart." The latter is the parallelism of the second, "Thou shalt love thy neighbor as thyself."

The simple and original truths which fell from the lips of him who spake as never man spake are reiterated eighteen hundred years.
A covenant

By public surveys 55,055 ac.
Including navigable swale.

The entire area of water surface and reclaimable wastes 60,000 ac.

\[ 60,000 \]
A time - grootes -

The good of things

Estimated by

and remembered

Eternal life is precceeded by

based upon the condition

Spiritual life, Rom. 6 - 23

Innumerable by blessing

Shubly Wrinpton

I think first

Missionary collection
The strength of human passions, the fondness of the heart of the baser passions, a playful indulgence in the lower propensities of our brain, without a single exception tainted the moral and religious systems of all philosophers, sages, and moralists. Whoever the true redeemer of man, Antichrist, to his mission to our earth, darkness had driven its veil over the face of creation. But there, in scattered ages, like angels' visits, few of far between, a few spirits of mightier strength made an apparent struggle to roll away the appraising gloom. One—the Jewish priesthood, possessing a lofty pre-eminence over every other, never furnished a member of that order who could instruct, advise, admonish and reprove without exciting suspicion, at least among their enemies, that they were not entirely free from the influence of unworthy motives, of selfish indecency. These were the immediate ministers of the queen. Of these not directly...
Mankind are ever on the alert in search of something new. The active spirit which continually aspires after things hitherto but faintly or entirely unknown, knows no rest & gives a striking presage of its immortal nature, destroying all the arrange before us the work of human intellect—the reasonings, the opinions, the doctrines, the maxims, & the conclusions of inferences which have been arrived at through a course of mental exertion by all the different philosophers, legislators, priests, sages, etc. What an endless map of variety & contradiction do we see! It would be utterly impossible for a mind not thoroughly inured to the severities of study to steer safely through the great map of conflicting sentiments which have been entertained by men in every period of the world. And as religion under some form or other has always engaged a very large share of human attention, we are not surprised to find that the greatest number of varieties of opinions have
from the court above the greatest of most illustrious was Socrates, - a glorious martyr in the cause of pure truth. But most be he this great man maintained a character unsullied by the weakening touch of passion. Indeed, so powerful is the influence enervating in the inferior part of human nature that the book is again for any untrammeled exercise of native dignity only any almost any being who ever held a residence on earth.

How then can we justly expect to find on the pages of history a uniformity among the sentiments of men on any subject especially that of religion which is of all subsistence of selfish furnishing all the sacrifices animals on the globe—thrice together on the grand quay, lion roar the panther yell the hawk
think how their peculiar utterances, and there will be discord who would still say there would not be discord! But discordant as the sounds may be to the ear, they can do no more than portray a lively impression of that discordance to the mind produced by a knowledge of the conflicting sentiments of different men.
April 24th 1833

From 1:30 a.m. to 1:30 p.m. - expecting the arrival of the stage next minute; hope when it comes to be seated for Frederick City. It is now 150 clock. Have on a pretty good suit of clothes besides a good hair camel coat, just from the shop - cost $21. Have $20.50 cash - some linens in my saddlebags for travelling.

Additional to the above I receive $30 in Bait. 20 of which I sent to Gettysburg, consequently retarding $10 for other purposes. I paid E. Littell for Museum $10.50 - and now, in Phila., have $15.25.

Health of companion.
The subject of ethics consists in the tendency of natural utility to lead to the ends of happiness. It follows that, with due regard to the natural utility of the virtue, the greatest good is happiness.

\[ \frac{\text{Natural utility}}{\text{Happiness}} = \frac{29.31}{8.90} \]

[Further text not legible]
The occasion interesting. It is an indication of progress.

Printing 1440 to 1450

Downfall of the Greek Empire in the West (Constantinople) 1453

Discovery of America, 1492

Ref: Onida's, 1517

Settlement of Ann. 1607-20

The value of...
It was a compromisory & unanimous affair. The
first act was转让able,

It was a very great change, a revolution in the state. God was about to permit the nation to enter upon the great experiment of an elective monarchy.

Smith appears to have been a young man of unceaseable character & fine disposition; but when one enters upon the career of public motion & ambition. This mind moves its balance.

Smith's address exemplifies an elevated faith.
1) We are at all times craving for friendship, not inconsistent with love for all men, nor does it imply hostility or breach charity to others. E.g., David and Jonathan, Abraham and Isaac, Gen. 21:2; 23. Christ and His disciples, John 13:13-15. Christ and the disciple whom He loved, John 13:24-19; 25-7.

Sincere friendship is found or deficient in adversity. See Job.

The One Friend!
The two elements of friendship between men are (1) intimacy—
(2) mutual acts of kindness.

This intimacy usually springs from similarity of pursuits, by similar means.
Friends usually have
a good opinion of each other's
mental qualities.

Christian friendship owes its excellency to the fact that it originates
from love to God, for how can a
man love God when etc.

Similarity of Social
or political connection e.g. Two
persons of the same nation who
had never known each other
meet in a foreign land.
1 Cor. 1:26-31
Cor. 1:26-31
Gio. 7:43-8
Mat. 8:25

A New controlling Power
for the Whole Race of Man
Intellectual, Moral, Economic.
cause the American contest. By the Eng. men, by Eng. people generally. And respecting the intelligence, efficiency, patriotism, & bravery of the Eng. men. We desire the Eng. in a great degree indifferent to the claims of the people for themselves by the sword.

Eng. relied with too much confidence on the local dispositions of the Colonists.
Lexington and Concord in 1775.
There were killed and wounded of the
Br. 273; of the 471, 58. We were engaged
in this affair of the Br. 1700, of the Br.

Bunker's (or Breed's) Hill there were killed
of the Br. 216 & wounded 828; of the
Br. 139 killed & wounded 814. Engaged
in the conflict of the Br. 3000, of the
Br. 2100. We were at this time the constabulary
of Charleston, by which 2000 people were deprived of their habitation
and property, was confiscated to the amount of
12,000 L. Sterling.

On Washington's arrival at Cambridge, the 4th, arrived, amount to 1400 men.

In Montgomery's attack on Quebec in 1775-76, the Br. lost the battle; 1000 were taken prisoners. The Br. force was
1500; part of the Br. 825.

At the capture of Quebec, 1775, by Lord Burgoyne, 5000 Americans were
deprived of their property and the loss of
property amounted to 60,000 L. Sterling.

On the attack of the Br. upon Fort Mifflin in 1776, there were killed and wounded of the Br. 1200
and 10 killed & 23 wounded.

In the battle of Brooklyn, Aug. 27, 1776, the 4th regiment being 3000. Defeated with a loss of more than 2000
men. That of the Br. did not exceed 1500 wounded, 1300 men.

In the capture of the Br. were 12,000 L.

In the Schenectady that occurred in the plains near Harlem, the Br. lost 50 in killed & wounded. The Br. about 150.

In the Battle of White Plains several hundred were slain on both sides.

In the capture of N. Westminster, the Br. took 23,000 L. sterling.

On the capture of N. Westminster, the Br. took prisoners, killed 300, horses, about 100 of his own men.

In the Tyron's attack upon the destruction of Damon's. Three of the men defending in his towers were killed.

12th Oct, 1776, 1000 Tyron's
At Friendsfield, Ct, the authorities wounded of the Bdr. 170, of the Brf. 100.

In the engagement at Brandywine, Del. Sep. 7th, there were killed of the Bdr. 100, wounded 400, of the Brf. killed 300, wounded 600.

In the Battle of Germantown, 1777, there were killed of the Bdr. 1000, wounded 500; of the Brf. killed 200, wounded 500, prisoners 400.

In the battle of Princeton, 1777, the Bdr. lost in killed 400, wounded about 700, the Brf. about 100.

When Burgoyne surrendered to Gates, Oct. 17, 1777, the Bdr. had lost in killed 400, wounded between 700 and 1000, the Brf. about 500.

In the battle of Monmouth, N. J. 1778, the Bdr. lost in killed 150; wounded 450; of the Brf. killed 89, wounded 150.

When the Bdr. captured Savannah, 1778, they lost in killed 100, the loss of the Bdr., not stated.

The information given in his papers, are decisions against the Bdr., destroy great quantities of property, both public & private.

In the battle of Stony Point, 1779, by Gen. Morgan, the Bdr. lost in killed 400, wounded 800, prisoners 800.

By the year 1780 Congress had emitted bills of credit to the amount of 2000 millions of dollars, and those bills become so much depreciated that $1, in cash would purchase $1.00 in bills of credit.

In the defense of Charleston, S.C. 1780, by Gen. Lincoln, the Bdr. lost in killed 160, 75 wounded 189; of the Brf. killed 89, wounded 140.
In the battle of Camden 1780, there were killed of Wounded of the BD 52 324 of the Army, killed 700, wounded of prisoners 300.

In the battle of Goose Creek, Jan 19 1781, the Army lost in killed 1000 wounded 300 prisoners 500 of the Army and 12 wounded 60.

The force of Morgan in the conflict was about 300, that of Tarleton was 1000.

At the engagement at Guilford Court House March 9 1781, between 18000 and 50000 men, Lord Cornwallis with 2500 men, the Patriot Army lost in killed, wounded and missing, 1200, that of the Army 400.

The 2nd battle of Camden 1781, General of Lord Cornwallis (the commander) April 25 1781, the loss on both sides was about the same being in killed, wounded 268 on each side. The force of General was

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In the surrender of Lord Cornwallis Oct 17 1781 the Army of Washington consists of 16000, mostly French. The Army of the Brit 8000

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American Congress.

I. Thos. Albany, 1754.
II. New York City, 1765, Oct. 15.
III. Philadelphia, 1776, Sept. 5.
IV. 9th, 1775.

A Representative 25-7 35-5
A Senator 30-7 35-7
President 35-5
Must be a natural born citizen or a citizen by 14 years residence at the time of the adoption of the const.
Causes of the American Revolution
The low opinion entertained by the British Ministry and people respecting the intellect, capacity, patriotism, and bravery of the American colonists, excited with too much confidence upon the local dissipations of the colonists.

The colonists were encouraged to undertake the business of a war by the hope that the mother country would be embarrased by her enormous public debt. Also, the great distance of the boundaries, extent of the free continent, tracks of unknown to British soldiers.
In addition to this, the French are naturally warm-hearted, quick tempered, fond of daring, of violent enterprises, readily inclined to mix with the cheerful under the suffering of existing laws.

**Effects of War.**

It produced aristocracy by creating occasion for decency of intimate combinations among the officers of the government of the country to the exclusion of the whole.

The Roman law (5) by preserving their wealth, increased facilities for profitable combinations among those who have the means allotted by their connections, and by the secrets of political changes, or by their knowledge, or by their influence. In general, a powerful instrument for facilitating the cliques of aristocracy, war seldom improves the fortune of the poor, but it always increases their burden by the imposition of additional taxes to be the victim of peace, to pay off the debt which the war has created. E.g. England.
Causes of the American Revolution

The antipathy to the high pretensions of English Sovereigns and of the other dignitaries both in church and state, which was strongly impressed upon the minds of the early and nearly all the subsequent emigrants who sought in the wilds of America a refuge from the turbulence and persecutions which harassed them while they remained in Eng.

(1) The generation of '76, the history of their fathers presented more of suffering & oppression than of favor & protection experienced from the parent country.
Made them ready to make the
happening to the colonists of America.

The British colonists of America
were stimulated by their loss of
Canada, the decay of England's
stature, and the revolution of different portions
of the world. In that revolution
nearly all Europe participated.

The consciousness of colonists
secured strength acquired by the
English Americans in the war
of 1754-55, with France. The
restless spirit of adventure
which the excitement of
that war created, as also
the military spirit which it
breathed into their minds.
the great distance of any of the bounds of
of the bounds. In extent 1,000 with 3
of the bounds. In extent 1,000 with 3
the bounds. In extent 1,000 with 3
its
Mountain fastnesses

In addition to this, the characteristic disposition of the French people to be engaged in generous enterprises to succor the nation in the hour of necessity inclined them to aid the Allies.
Luke 16:3

I. What is implied in being a steward?

Ans. (1) Inequality and dependence of condition. The condition of stewardship implies the relation of superiority on the hand of subordination and dependence on the other.

(2) And necessarily also, accountability.

(3) That there is no right of ownership in the steward.

(4) That the steward is a servant.

II. The rule by which the duties of our stewardship are to be discharged.

(1) Negatively. We are not to use the things entrusted to us as not abusing them. We are not to be deceived or certain kind of pleasure in them.

(2) The great rule for our guidance as stewards is the mind or will of God. Our only medium of acquaintance with this rule is the Bible.
See also. Ps. 92: 7 and Job 21: 7–16.

Temporal prosperity no evidence of real and abiding holiness.

Man awakes into life, surveys the surrounding scenes: is impelled from within by impatient and clamorous passions which demand gratification. If the present life were the full extent of man's existence, then he might console himself with the indulgences of the present moment.
Abel - Noah - Abraham - Hebrew -
St. Paul - St. John -
St. Acan - Sand -
Maaas - Ananias -
Sophina - Simon -
Magnus -
22.69
At the time when Seth was born, the age of Adam was 130 years from Seth to Enos — 465.

- Enos to Canaan — 90.
- Canaan to Mahalalel — 70.
- Mahalalel to Jared — 65.
- Jared to Enoch — 162.
- Enoch to Methuselah — 65.
- Methuselah to Lamech — 187.
- Lamech to Noah — 182.

1056

Israel came out of Egypt, Anno Mundi 2513, on the very day which was promised.

Call of Abraham, Anno Mundi 2083.

Exodus 4:30 after — 2513.

Enoch's age 2973.

(Vide Gen. 5.)

Making from the creation of Adam to the birth of Noah, a period of 1056 years. To this add 1600, the age of Noah, (Gen. 7:6) when the flood of waters was upon the earth. At the same
Every one has his sphere of service. To bring him to Christ.

St. Paul: Moses.
Gal. 5:4
Worship, faith, equity, or right, title or claim. The possibility of falling away nothing fallen from grace implies
1. Apostasy: involves
   (a) rejection of Christ as a sufficient Savior; (b) denial of the Holy Spirit; (c) forfeiture of justification by faith; (d) the rejection of spiritual holiness;
   (e) the loss of heaven
(2) A Pharisaical self-sufficiency

Bib. Soc. 1842
The duties of obligations resting on Man are threefold. I. Such as he owes to God. II. Such as he owes to his fellow men. III. Such as are due to himself.

A distinct recognition of the first two duties to God by those to Man is made in the Ten Commandments. The first three, or according to the division recognized by some, the first four Commandments, impart the principal duties due to the Divine Being. Ver. VI. "I am the Lord thy God. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

Then shall not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day, to keep it holy. Sixth Day shall thou labor, and do all thy work, but the Seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, than, serving thy son, nor thy daughter, nor thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the Seventh day of his labor. It.
The remaining part of the Decalogue prescribes the duties due from man to his fellows:—

VII. You shall honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

· · ·

Thou shalt not kill
Thou shalt not commit adultery
Thou shalt not steal
Thou shalt not bear false witness against thy neighbor
Thou shalt not covet thy neighbor’s house; thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s. (Ex. 20:13-17)

The love here spoken of cannot exist in reality without an appropriate external exemplification. It is love to a visible being— to a being, like ourselves, subject to outward accidents and external and visible afflictions, if therefore in need of external and sensible assistance. God is a Spirit— a Spiritual being only, hence not requiring external service farther than such service is useful for the proper subjection of our own lapses by others or for the manifestation of our real inward homage to others— so that the may be indeed the light of the world—a city that is set on a hill letting our light shine so that others seeing our good works may thereby be led to glorify our Father.
Who is in heaven, God is a Spirit; and they that do him homage must render the homage of the soul.

Man we cannot love sincerely, if we do no act of good to him when in our power. An affectation of doing so is mere pretence, it is hypocrisy. To say to the hungry or the naked, 'the flesh, the clothed,' and yet to withhold from them, is an expression of meanness and deceit, and of charity or love. Hence love to man necessarily assumes some external form. That form is the language by which it speaks; a language not composed of letters, syllables, of sounds, but of actions. The true language of love from man to man

action - the doing of something good to him whereby he is benefited. Nothing that we can do to God can benefit Him. He is infinitely above all benefit from man or angel or seraph, or elsewhere He is independently God over all blessed for evermore.

Hence it is evident that the distinction between the two kinds of deity which the Divine Word enjoins is a substantial reality, not imaginary; it is founded in the nature of things. It arises from the material difference which exists between the two objects towards love is to be exercised; the one purely spiritual, invisible, incorporeal and influence; the other finite, being a body of bodily man, or
Mixed being consisting of soul and body.

It is on the basis of this distinction that the apostle James (1:27) says, "Pure religion undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." And the Saviour likewise recognizes the same distinction in Matt. 22:37-40: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Love is active, first of all, toward the physical soul, which contains the body. There is created by it a will to do whatever may be required for sustenance, comfort, and relief in all cases of need.

Now, Paul virtually says to Galatians: "You desire a religion of outward expression of actions. Here it is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." In the language before us, two points are distinctly presented in relation to the exercise of this affection: I. The Object of it: II. The Measure of it.

I. The object: "Thy neighbor." The divine Word leaves us in no doubt as to who is our neighbor. With Luke 10:25-37

See also the illustrative declaration, "Go unto others as others have done unto you, and love everyone who was neighbor unto the Son of God - the beloved of the Father, when he gave himself a reason for all!"
The essential elements of genuine Christian love are:

1. A pure heart

2. Confidence (faith) in God through the divine inward. Without faith it is impossible to please God.

Also,

This grace of the Christian soul is forcibly described in 1 Cor. 13:4-8

Also, a true principle, not a careless indifference.

2 Cor. 12:9 (where)

In addition, all other things, so that to a man is not for this world, but for the world to come.

John 3:16

IV.

The measure of this love...
Wait upon the Spirit, 5 of chap. V.
Walk in the Spirit, 16 of chap. V.
Resisting the Spirit, 17
Led by the Spirit, 18
Spirit of the Spirit, 22
Live in the Spirit, 25

Chap. III. vs. 3, Received the Spirit
3. Begun in the Spirit
5. Ministereth the Spirit
14. Receive the promise of the Spirit
6. Go ye therefore forth the Spirit of his
29. Born after the Spirit
The Lord leaves not his children without a witness of Himself. If He did, many conditions would be indeed deplorable. The powers of the human understanding impaired by sin are utterly insufficient for the great work of human holiness. Even with the assistance of Divine grace, fallen humanity is obstinately and willfully vessels and rebellions of the world before the flood. God is heard to say, "My Spirit shall not always strive with man." And the description given of that period is: "That the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. v. 3 and 5.

Abba (a word of Aramaic origin) is a word of endearment, an expression of the most intimate relation of affection and confidence between the person using it and the person addressed. It signifies My father.
incurerate that no remedy could be effective without the hiding of God's countenance. No chas-
estment could suffice. There must be the terrors of utter destruction. The Spirit must be withdrawn of the devasting floods must come. How dark the planning was that in ingratitude and that disobedience which conformed the very omniscience of God, abused His mercies, scorned His authority, was blind to His goodness, provoked the elements to fight against the human race.

The events of that period may convince us of the inestimable worth of God's gracious presence among the children of men. But that presence was abused, therefore it was withdrawn or manifested only in displeasure.

No afflictions are so terrible as those which result from favors abused; and the extent of intensity of the punishment feared furnish a true criterion of the enormity of the sin.

Yielding to the guidance of the divine they bestowed upon men, Abel found acceptance with God through faith; and Enoch walked with God, was taken up bodily to the Mansions in heaven, and to No Ah, for the same reason, was allowed the sublime distinction of outliving the age before the flood & rejecting the earth, & of thus becoming the patriarch of two worlds.

How mighty are the deeds which humanity can achieve!
When submissive to God's holy Spirit. It was in view of this that Jesus said to his disciples, "When they bring you unto the synagogues, or unto magistrates, or rulers, take ye no thought how or what thing ye shall answer or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12:11-12

But it is not for the Might of Majesty that the lion Saul contends; it is for the Mightiness of a holy heart & a blameless life. Walk before me & be thou perfect, is the voice that speaks to us from Heaven. Rejoice, not that the spirits are subject to you, but rather that your names are written in Heaven.
"If the line in the Spirit, let us also walk in the Spirit."

Gal. 5:15

In the discourse of that text, we are instructed to show whether, or not, certain actions or certain words spoken by our neighbor are calculated to injure you, but a better acquaintance with the facts may convince you that your notion was wrong.

Now you think differently. This does not prove any change in the fact. That is as it was. But only a change in the mind. The facts of things are as they are. It is, however, that may be, whether our notions of knowledge, and our notions of knowledge, be right or wrong.

Different men, as a heathen and a Christian, may have very different ideas respecting the character of God; yet God is the same. Two persons may entertain contrary opinions about hell; but hell is hell whatever it be. Meister may be right. So in respect to Christ, several individuals may find no correspondence in
In respect to every truth, way of thinking, or opinion, there are two ways, right or wrong; the way of thinking which accords exactly with the real truth itself, and included are the ways which are erroneous and false. That man is the wisest whose thoughts and actions accord best with the real truth of things. His mind is nearest to that of God, and therefore has the highest spiritual condition, which genuine Christianity is able to produce. This is the spirit of true religion, to be in mind like God, the Divine Being is no where, and yet everywhere.

"Walk" (Acts 21:29, 2 Cor. 4:12, Phil. 3:15.—Col. 6:16)

"Walk in the Spirit" (2 Cor. 1:10) agreeably to the Spirit of God, who is the Spiritual religion. We profess the Gospel, then, let us act accordingly. If we wish to be free, let us be such. But we profess the Spiritual religion of Christ; hence we ought to walk conformably to it. Let us not practice one thing while we profess another.

The text is the language of reproof and exhortation. The rebuke is tempered with tenderness, by being in the first person plural "If we love, let us walk."

And think justly, and also freely, without constraint. Man may think with freedom, but his thoughts are mostly wrong. The Gospel is given to set him in the light of truth and keep him to it. And this also, the purpose of the Spiritual influence which accompanies its truths.
to the understanding of the heart of man.

But in order to the realization of the happy result, man must be a learner. He must place himself in the position of a disciple. He must voluntarily yield to the guidance of the doctrines, precepts, and holy influences which God's truth brings to bear upon him. His will must not, like that of Balaam's, be contrary. That man (prophet) loved the wages of unrighteousness; he was relished of God for his iniquity. (2 Peter 15:6) Num. 22:5-23.

Who can doubt that Balaam strove earnestly to persuade himself that in yielding to the desire of King Balak, he was doing right? But yet, he must have known that he was doing wrong.

And then, there was Jonah, living about 600 years afterwards as who fled from the presence of the Lord. To him God had assigned a great duty. He was required to go to Nineveh and prophesy against because of the excessive wickedness of its inhabitants (Jonah 1:1-3). That instruction the prophet shunned, though professing a man of God. His reasons appear to have been chiefly two: [1] He feared the Ninevites. Their city was exceeding great of three days' journey. (3:3). It was at that time the terror of nations.
(2) Though a believer in Jehovah, he had not entire confidence in him, therefore suffered himself to be troubled with an apprehension that God would not fulfill the threatened overthrow; yet forty days of Nin casting should be overthrown.

The case of Judas is also in point.

As is likewise that of Aemilius of Apollonia ( Acts 5:12-11 ).

See in like manner, the instance of Simon Magus, Acts 8:13, 18-21.

How various are the states of mind in which men act inconsistently with their professed principles.

(1) The avowed unbeliever does so. For even he does not reject all religion. On the contrary, his boasted is that the religion of Nature is as good as that of Christ; if, in order to make over his boast, he claims for his religion of Nature all the holy and high principles of revelation. A similar procedure was adopted by Julian the Apostate. When he attempted the restoration of Paganism, he sought to make it acceptable by infusing into it much of the purity of benevolence.
of the religion of that very Saviour against whom & whose followers he was excessively embittered.

(2) The criterion of good desirability

(3) The Christian himself.

(a) His conceptions of a truly spiritual religion are high. But does he act accordingly? He professes to be in harmony with the divine. Yet how often does his faith waver!

(b) He is a religion of self-sacrifice

(c) Of Prayer;

(a) Of Charity; &c.
This lang. implies that the disciples of Christ are liable to faults. But this fact does not furnish a reason for justifying them.

As there are two varieties of disciples, so there are two very different kinds of faults among them. 

1. Those which are voluntary. 
2. Those not voluntary.

Voluntary faults. These are such as we/the result of an immediate willingness to do that which we know to be wrong. This is unregenerate, and the persons heart is not right with God. Men who claim the Christian name willfully violate the precepts of their Savior, are not worthy of him.

In discourses into which we are precipitated by the indulgence of an easy conscience, a conscience that judges in favor of smaller sins on the supposition that they are indifferent. This kind of conscience will often let its flesher class into gross offenses. Persons subject to this class of faults are very much 

induced to persuade themselves of others that the work in which they have committed resulted from an uncontrollable weakness of their nature, or from ignorance; therefore, that ought not to be considered or blamed. Persons sometimes excuse themselves in accordance to this. (See Ps. 111, v. 5.)

2. No voluntary fault of any kind is referred to in the text.

Brethren, if a man be overtaken in a fault, let him be reminded, taken unaware, suddenly, without knowing. (1 Cor. 15:9, 10.)

The fault here considered was distinctly one of ignorance, but of how only men take delight in destroying the right, and this they frequently do by surprise, sudden, unexpected, strategy, they seek either to occasion some sin of actual commission, or a sin of omission.

The characteristic difference between those whose faults are willful and those whose faults are overtaken in a fault is this. The former are not inclined to repent hastily or sincerely of the wrong they do. The latter are deeply and sincerely repentant. E.g. Peter, when the denial of his Lord.
The text implies also that in the true church there are those whose duty it is to restore an erring brother. This is an essential element of the true church. Without this no Christian association calling itself a church is a church.

“...there must exist at all times those who can obey the injunction, ‘The strong ought to bear the infirmities of the weak.’ Romans 15:1. See also Romans 14:1.”
(1) The text for last sal. taught us our
liability to faults; the duty of restoration;
the manner in which to be done.

(2) Restraint, moral restrictions, Acts 15:28 diet
...to lay on you no greater burden.

(3) Account—Reference by weight, Deut. 15:14, 17,
"our light affliction, which is light for a moment,
worked for us a far more exceeding eternal
weight of glory."

(4) In general anything grave, severe, toil-
some or troublesome or restrictive.
1 Cor. 7:24, 24

(5) Ordinary, distress, trouble or difficulty of any sort is a burden.
But for yeast, mankind would be encompassed
by burdens of any kind.

How many burdens are the burdens to
which our weakness & sinfulness subject us?
1 Cor. The burden of undue anxiety
respecting our temporal welfare, not
reputation — success in business,
comfortance of our health, life
The burden of fear lest religion should bear some because

Not even these, though they be the excesses of purely thought, are
to be mutually borne by the
Christian brotherhood.

Are all these there is the
burden of a guilty mind — a
fearful & sinful heart, of which
there is no relief but in Christ. His

Note. For the use of "burden" in 1 Cor. 7:24. 1 Thess. 4:25
Voice Speaks, "Come unto me all ye that are heavy laden, etc.

To bear each other's burdens is (1) to make them lighter or remove them by wholesome instruction & advice kindly given.

(2) To sympathise with each other. This is the opposite of making light of them or reproaching the unhappy victim of them. We in antique times much the unmerciful disposition to neglect the unfortunate child of adversity. When we see a fellow being in distress of soul, we are too apt to pass by on the other side lest we should be exposed to the necessity of giving something to relieve. And thus, we violate the law of Christ, "Do unto others, ye who would that others should do unto you in every thing."

It is in general far more easy to feel a proper concern for those on whom more worldly afflictions have fallen, than for such as are in distress on account of their sins.

Many Christians know so little themselves of those spiritual experiences which are connected with daily communion with God, repentance & self-abasement, & are so little enlightened by a patient & prayerful reading of the divine Word, that if a soul distressed on account of sin should apply to them for instruction, they would be utterly at fault, not knowing what to do or say.
(3) To be patient with those who are burdened. Rom. 15:1. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." 

(4) We bear each other's burdens by excusing ourselves to prevent them. This may be done by suitable caution. When we see a brother about to enter upon a cause of life or business which we are fully persuaded will lead him astray from Christ, duty requires to forewarn him of his danger by pointing it out to him. "A prudent man foreseeeth the evil, and hideth himself; but the simple pass on and are punished. Prov. 27:12.

The apostle exhorts us, (1 Thess. 5:14) "Brethren, warn them that are sick, comfort the feeble-minded, support the weak, be patient toward all men." 

(5) This bearing of each other's burdens is consonant to each other's low condition. See ver. 3. Also, Rom. 12:16. "Mind not high things, but condescend to men of low estate.

The law of Christ. Jno. 13:34. "A new commandment I give unto you, That ye love one another, as I have loved you; that ye also love one another." See also, Jno. 15:12. "This is my commandment, that ye love one another, even as I have loved you."

This Christ's law. The distinguishing law - the legal. See James 2:8. It is an infallible consequence of genuine love to God. See 1 Jno. 4:21. For how can a man love God whom he hath not seen, while he hateth his brother whom he hath seen? 1 Jno. 4:20.
Illinois. Ill. money arrangement.

[Handwritten text]
Job 10:22

When a few years are come, then I shall go the way whence I shall not return; for then thou knowest that I am gone from them who see me.

Job. The author of the book cannot have lived before the departure of the children of Israel from Egypt, because in another composition there does not appear to be any distinct allusion to that great event, or to any of the many striking occurrences connected with it. Or, if written after that event, the author must be supposed to have been of some other nation, or an inhabitant of a country distant from Egypt or Canaan, that had been preserved from a knowledge of the departure from Egypt.

All the best testimony which concerns in assigning to the book of Job a very remote antiquity. It is sought by some to have been written before the time of Moses; it consequently is the oldest composition extant.
Proverbs 3:11 et.

Job 18:22

In these words three important facts are brought to notice:
I. That man's existence on earth is limited to a brief period, "a few years;"
II. That the allotted period is diminishing with unceasing constancy;
III. That when this period is ended, the soul departed one does not return.

I. That man's existence on earth is limited to a brief period. See the testimony of the Patriarch Jacob before Pharaoh, Gen. 47:9.

Deut. 14:12. "Man that is born of a woman"
Job 30:23

God I know that thou mast bring
me to death, to the house of
all living. See Eccle.

See Heb. 9:27.

66 years; the men are not all, (See. 19)
food hath so or death. "it is appointed"
See Brad. 9:27.

Our decline reveals at the thought of age
The impression, especially the case with the
Youth of the strong; but the old it is sometimes
The fact that all are one.
Otherwise, far they frequently outline
the ability to enjoy life. If the same
Some of those who are long afflicted.

2. The strength of our desire of
is however insufficient: to induce
us to avoid it if we could. But
this we cannot do. Hence, the
inference is that we are dependent
beings subject to the control of
another.
Our life would indeed be exceedingly cheerless if there were no hope of a better life after death. This would be especially true with such as try to live righteous lives; for the opposite course is deservedly regrettable.

Our death is the house of poverty for all living, the ignorant learned, poor, rich, high, low, master, slave, the rider, the rider.

How important it is that we know we are all mortal. Many live a large portion of their lives without thinking that they must die.

The preparation required of us is that we repent, believe, accept the Savior.
Job 14:14. "If a man die, shall he live again? All the days of my appointed time will I wait until my change come. And my let my bowels be loosed, when I shall go to the gates of the grave: I shall be satisfied, when I awake into the light of the morning." 

There is a prevailing disposition among men to complain that life is short. But complaint on this point is just as fruitless of good as in regard to any other calamity. It is fruitless only of evil. Our complaints do not lengthen our life, but serve to shorten it, by adding fuel to the restless fever of our spirits, and thus weaken the powers of life, animal existence. A complaining spirit is evidence of an evening of life.
II. But some do maintain, that as consisting to the contrary of life, and what to the misery of it. Hence the author of the book of

Ecclesiastes (11:17) says: Let us therefore all these things that are done under the sun, for under the feeling of the soul =

= neglect; if they that had no comforter,

+ in the side of their oppressors they were

harms; but they had no comforter.

Wherefore I perceived the dead, which are already dead, more than the living. Which are yet alive. Thus am I

frequently in sorrow to see a mass of misery in men, who are existing without

looking into account also the its blessings,

privileges, that they to choose any condition, even death itself to be more desirable. But of this one truth

the, we should never be insensitive, viz.

that all the works of one present having

are only disciplinary, are designed to

make us better. They are not, like

the careful service of the government

the retributive penalties of sin; but

they are the incentives of corrective,
II. The word correct撤离 of the Bible which

III. We sometimes阶层 WELL, if I must
d speeches are not be permitted to

d do not in defiance of Sorrow,

The point that Trembles equals

Before the adversities of life, those

Unrenewable present themselves

Arraigned in all the horrible habitants

Ghostly Specters, Devils, Hell itself.

This is in the language of

Scripture, belongs to the class of

The fearful and the trembling.

Jesus himself assures us that

In this life, offenses must come.

They are the inevitable results of

Nature depraved by sin.
IV. If for obvious of just reasons, the
quest above has not allowed a return
to this life for the purpose of a
second probation, then for the
same reasons we have no right
to expect any probation in the
life to come in the life of the
Spirits world. Purgatory, that
relief of heathenism and invention
for money making among the
credulose ignorant, for a
bidding priesthood, is a palpable
absurdity. Nor the Scriptures
furnish no warrant, though the
instrument commonly styled
but erroneously styled the
"Protestant" Creed" dates.

Now is the accepted time—now only.

To understand a religious
principle, the first step is to
consider its historical
foundation.
In the clearer light of the Christian revelation, the inculcated doctrine of the only reasonable course in relation to the innumerable elements of afflictions of life.

All owing to the most auspicious interpretation of the text, it regarded as the lot of man as that of a slave or bondman confined to severe service. But in the midst of his complaint, we discover a gleam of rational consolation: "all the ways of my appointed time wilt I await till my change come." He was resolved to cherish calmness, patience & resignation to the irresistible & all-wise decrees of God. In this is discoverable an admirable elevation of thought. It is the Lord, Man's self-deposing itself with propriety, the dignity of Christ.

Though there is good evidence that God had a very distinct view of the glories of an everlasting hereafter, yet it does not appear that resulting from human conviction of which the immediate disciples of Christ were favored. - especially the apostle Paul.

5 Cor, 2:9 = [1 Pet, 4:13, Rev, 21:8, -
Mat, 13:48, - 1 Cor, 5:21-8, -
2 Cor, 4:14, - Rev, 21:9, - and 22:5. -
VII. As we approach our final
life on earth, we ought
to be very willing to
abandon the actions according to the
exceedingly prescribed to us
by the divine Savior.

VIII. As they were the present
life, there are two aspects of
one of the principal, the
other of the other
aspects, considerable.

II. As the respect for love one
Friends of the departed! are ye ready to meet God? Have ye done your duty to those of your kindred who have already gone to glory? Are ye doing your duty to those whom ye are likely to follow? The change that is to take place in us. What a mighty change! Life for death! death for eternal life!

This world for the mansions in our Father's house; or this world for the gloomy horrors of everlasting hell.

Whither shall we flee? To Christ—to Christ.
Mary—munt about dain go to in gress
Galeile 1800 years ago. It was a very
Jesus the Lord—son of Goa, Christ was
That person age was the visible man
with whom the is intimately but mysteriously
the invisible Goa. The lofty one of
the condescended to be he wailed in human
the Word was made flesh. (Jn. 1:14)
he held his glory. The glories effectual
manifestations of the divinity. The Word
manifest the Man but the is also a proper
expression of the divine being there cause the sacred
and informs us that "God was in Christ," that
in him all the fulness of the godhead bodily"
What must I do to obtain a hope of immortality? To an immortality of unapproachableness annihilation is preferable. How do I know this? God reveals it to me. It is an element of my moral and spiritual nature. The fact does not need demonstration by the slow and tiresome processes of reasoning. I am myself a demonstration of the truth that my spiritual being others suffering eaten for a time; much more if it is to be forever!

But I do suffer now. Shame it as I will, suffering comes upon me; if I tolerate it, I know I can never have patience to give me endurance and resignation. But this I do in hope, in hope of an immortality of existence — not in hope of an immortality of continued orquishment, tears and woes. No; this is my very conscious certainty of being rejected, reproached, disliked, abhorred.

But an unbelieving doubt suggests, Why hope for a nothing? Immortality is nothing.
Life eternal!

John 17:3.

In all ages there has been a desire, an expectation of eternal life. The young man in the Saviour's time (Matt. 19:16) inquired for eternal life (See also Mark 10:17; Luke 10:25).

It was thought a question of great difficulty. Luke 10:25.

How is eternal life to be attained?

This question is answered in various forms; but they all are substantially the same. 


(2) Matt. 19:16

(3) John 17:3 (The text)

(4) Rom. 2:6, 7

The great principle which is the formulation of all these various forms of reply is submission to the will of God + resemblance to Him in will + character.

Here—right here is the appropriate place of Jesus Christ—as a medium—a connecting link between heaven + earth—between the lofty Jehovah God + fallen man. “I am the Way, the truth, and the life.”

“...The gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23”
When is eternal life attainable? Are we here in this world for it? Not attained here, it cannot be enjoyed hereafter. These things have I written, that ye may know that ye have eternal life. John 6:63

To know God and seeing Christ who made him. And, that which is life everlasting, John 5:23. The Father and Christ the Mediator. 1 John 4:1-3.

The hope of this life and that which is furnished by the fact that each reveals a seed of life. 2 Corinthians 4:18, 19.
Eternal life

I. A gift which God bestows.

(1) Because man, not being a deserving creature, does not have any claim to it even though he should labor very so hard for it.

(2) The divine Being has ordained, purposed, decreed, that He will grant eternal life unto all who fear Him and do righteousness.

Rom. 2:6, 7.

This passage presents the mode of attaining eternal life more in detail than that which was the basis of this morning's discours.

Eternal life is both now and hereafter. It is begun here, and continued in eternity.

Eternal life is an acquisition which man can make, *I also a gift which God bestows.*
II. But nevertheless, it is just as necessary for man to labor for the attainment of eternal life as it is for God to restore it. Man is his Maker's co-operator. This is heaven's great decree.

To man is assigned the duty of repentance, prayer, self-denial, faith, love, & similitude to God through Christ our Lord.

III. Notice particularly the duties enjoined in the text:

1) "Patient continuance

2) "Patient enduring, enduring with calmness & without murmur

3) "Patient continuance in well-doing, seek for glory, honor, & immortality."

Notice, (a) "Seek", i.e., to
IV. Finally, the just method of dealing with his creatures which our righteous rule unfolds: "He will render to every man according to his deeds."

(a) Not according to his learning
(b) Nor his pretensions to piety
(c) Nor fame — glory among men

(a) Nor his faith; because this is a thing unseen by any except God himself, unless it is exemplified by deeds.
The purpose. What am I going to do in this world? What shall be the direction of my thoughts and character as a man? You gentlemen are all old enough to decide these questions now.

Self-government.

E. G. Washington, V.S.

M. T. Washington, V.S.
From whence do we derive a revelation to man?

1) By a direct and constant communication to every individual of the entire race;
2) By commissioning an angel or some other inhabitant of the spiritual world to make known His will;
3) By employing human beings for that purpose;
4) By making the communication Himself.

Of man's unaided reason, the human race has had a sufficient trial. For a period of about 4,000 years—indeed, we may say life to the present time—the great majority of mankind have been without the aid of divine inspiration. To His chosen people, the Hebrews, God allowed the privilege of frequent and direct intercourse with Himself. Of others, there is any degree of participation in this advantage. The favor, as incidental, is of little value. If the Hebrews had their occasional visions and commands, the fact does not prove that they had the benefit of divine inspiration, but only that they felt the need of it, and honestly desired it.
To prove that the Scriptures are divinely inspired it is, of course, the same as proving that they are a divine revelation; but the two propositions are yet materially different. The one decides whence the other how, the Sacred Volume came.

The Bible is from God might be demonstrated yet it would not necessarily follow that it is was inspired. Such a demonstration would settle only the origin whence the Sacred has proceeded. How derived from him is quite another question; for besides inspiration, two other methods of communication with man might have been adopted,

1. By written correspondence executed immediately by God's own hand, in such characters as would be perfectly intelligible to his creatures, or causing the same to be executed by the hands of another. 

Ex. 34:4

2) In written characters executed by God's own hand. E.g. The Decalogue was written on two tables of stone by the hand of God himself

Exod. 20:1; Deut. 4:15

3) By oral speech from the mouth of God.
6) By the intervention of
Adam, Isaac, etc. e.g. Balaam's
call 2 Pet. 2:15-16 Compare Num. 22:30

7) By the ministry of angels, e.g.

8) By a Voice from Heaven
e.g. This is my beloved Son, Mat.

9) By prophesy of its fulfillment

10) By miraculous powers
exercised by chosen men e.g. Elijah & the prophets of Baal 1 Kings 18:22-39

11) By the mission of the
sent angel 30:2

12) By the Holy Spirit
All the truths conveyed in these various forms are inspired. 2 Tim. 3:16.

Reflections:

1) May we expect any additions or subtractions from the volume of inspiration already given? By no means. See Rev. 18:9. "Though one or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." etc.

2) May we expect inspiration now? Certainly, the same, but not a new revelation.

3) How impressive is the obligation on us to obey the teachings of the inspired word!
Eph. 4:23.

Progressive Renewing. 2 Cor. 4:16
Involves knowledge. Col. 3:10
Submission to & acquiescence in the Gospel plan of righteousness by faith in Christ. Rom. 10:3

Who is a renewed person? Not the self-righteous Pharisee. Matt. 5:20
Nor he whose religious character is distinguishable only by his outward religious forms. Matt. 15:7-9.
Conversion implies a change of motive.

Evidence of Conversion.
A acquaintance with God, as friend, is acquainted with friend.
Conversion

That conversion is a doctrine of Christianity does not, to this audience, require proof, as this fact is doubtless fully acknowledged by all.

But do all understand what is meant by conversion? I shall take it for granted that on this point some light is needed.

The term often serves as a signpost with little or without prejudice, for I design to speak to you frankly without hesitation.

The manner in which the subject of conversion has sometimes been treated in the sacred story, has tended either to bewilder the mind or create prejudice.

The very importance of the subject for children creates a sense of indistinctness. We are not supposed to treat of it except to embark in an undertaking so responsible unless we understand what he is about.

It is probably correct to affirm that too much effort has been made to divide the work of conversion into two parts, viz.: that which is done by the Spirit of God and that which alone by man himself. To settle the dividing-line between these two has occupied a large share of the discussions on this subject.

By some, the utmost care is taken not to assign too much to human agency of too little to the Divine Spirit, whilst by others an obvious dread is manifested lest human agency should be shown of the honor due to it in the work of conversion.

Nor is it unwise to assert that one reason why so much attention has been directed to this dividing line is the natural disposition of Calvinists to desire or display of metaphysical correctness; also an eager ambition for the honor of having settled a controverted point.

But such certainty is not the Spirit for any useful tendency controversy in religion.

The child of imagination, eloquence of mere declamation, has been too frequently employed on the important subject of conversion.

Such a procedure does indeed indicate great fervor and highly excited zeal, but does it imply light? Does it enlighten the unders...
Standing.

As man consists of soul and body, conversion relates to both. It affects the whole being, man.

But as the soul is the life, guide of the body, true conversion must affect first and chiefly the soul.

"Conversion is the entire change by which the sinner becomes a new creature in Christ Jesus."

The same change is variously designated in Scripture by other terms e.g. regeneration.

Romans 2:4, 16
Revelation 13:3
John 3:3
1 Peter 2:2
Being born again.

In the most general application of the term, conversion may denote other changes different from that to which it relates in the Scriptures.

e.g., converted to another party in politics or philosophy; to Judaism or the faith of the Koran, or of the Pope.

Now, suppose an American citizen should become a convert to the Monarchy of Russia or China, what would be the evidences of such a change?

Why (1) a renunciation.
(2) Efforts to form past his own connections to the manners of others.
(3) A constant effort to understand still more perfectly the new system.
(4) Freer use of all the means of information.
(5) A change of feelings in relation to his former and present views.
(6) Reckoning over with all his interests to the party entertaining the same views with himself.
Have not said anything about the means whereby connection is produced. We may speak of these on another occasion.

Vide case of Saul of Tarsus, Acts 9:1

If a person is truly converted, there are the results which ensue:
1. Abstinence of all sin in thought, feeling, and deed.
2. Distinct in the merits of his own good works.
3. His works will be good.
4. Frequent intercourse with God by prayer.
5. Delight in His Word.
6. Attention to the ordinances of His house.
7. Ancient attachment to all others whom are Christians.

But this shall all men know.
Jno. 14:12: "Verily, Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these; because I go unto my Father."
(2) Denial of His being God. Wisdom and knowledge, Ps. 14:1.
Rom. 1:21-2

(3) Enmity towards Him
Rom. 1:30

(4) Sensuality
Rom. 1:24

(5) Unkindness, injustice, ingratitude, cruelty towards his fellow beings

IV. TheeKennedy-Rom. 1:16
Philosophy - Calvin - Lewis
Faith and hope are personal virtues belonging to the individual soul, whilst charity is a relative virtue exercised when conferring their benefits chiefly on him, whilst rendering its effects or corollary to others. We have a maxim that "charity begins at home."
The Sinfulness of Man

1. Its Origin: Rom. 5:12, "by one man sin entered into the world"

II. Its Extent: Rom. 3:23, "all have sinned and come short of the glory of God"

III. The Methods of its Manifestation
   (1) Forgiveness of God
(2) Denial of His being, goodness, wisdom + providence, Ps. 14:1, Rom. 1:21-2

(3) Enmity towards Him, see Rom. 1:30

(4) Sensuality, Rom. 1:24

(5) Meekness, injustice, ingratitude + cruelty towards this fellow being. Amen

IV. Thee, Kennedy-Rom. 1:16

Philosophy + Calvinism - Jesus
Serious & vile men have faith of some sort; if they may have occasionally, some faint glimmerings of hope, first enough to impart additional concern to their distressing perception of the awful state of their condition; first degree of lightening flash renders the darkness more fully felt.

Wednesday eve at celebration collection. Tonight Lipps next so
Christian faith consists of two elements. Confidence and reality.

Hope likewise is composed of desire and expectation.

1. The desire arises from the qualities (desirability) of the object.

2. The expectation is based upon the possibility of attainment.

(a) Reality - allegiance. To this man is urged by the necessities of his condition, the suitableness of Christ to achieve him; it is exhibited in active endeavors to serve Christ as the Captain of Salvation.

(b) Confidence - confidence as a passive, unresisting submission to the rules, requirements, influences of the divine kingdom.
Charity is greatest, because it implies the absence of selfishness.

Very much of our faith is selfish, being restricted exclusive & domineering. See Mark 8:38-41. See also the case of the Pharisee praying in the temple, & the Priest & Levite in contrast with the Good Samaritan.

Some have imagined that Charity would survive faith & hope in Heaven, but this is certainly not correct.

1st. It is that quality which most of all others, renders
(1) The Church is the characteristic of some ungodly persons to be suspected, more and more. Such a disposition is hostility to God.

(2) Persons who seem to be especially afflicted with a concealed ability for anything, etc., will prove to be what they are.

(3) Headlessness of the divine instructions, contained in the Book of Revelation.

(4) Disregard of reproof. Reproof is good; this man receives it at profit, etc.

The text is handwritten and appears to be from a religious or philosophical manuscript.
II. The effects of contending with the Almighty. These are various.

(1) There are some persons who will not learn wisdom at all. On such the effect is to render them more contentious.

(2) There are those who, upon trial of contention with the Almighty, learn their own weakness and folly, and are thus brought to a better state of mind, e.g., Job Verse 3, 21.
Prayer: Matt. 6:9

Family prayer is a good thing.
The case of Mrs. Hynes illustrates the power of Christian truth to render adequate support in the trying hours. Her mind was richly stored with Scriptural truth. The words of the Bible of the language of sentiment of many of the best and most devotional hymns were frequently repeated.

2) The importance and value of timely preparation. She suffered greatly, but her mind was at ease, her countenance shining. The fact that she was a woman of intelligent, Christian faith and experience when in health was the means of a strong support to her in sickness.

3) The propriety and value of living testimony and counsel. To her, the truths of God's Word were indeed comforting. Much of the language of the Bible was constantly on her lips. She thought of God as revealed in His Word. Her heart did she meditate day and night. But she never to hear others express their views, feelings of hope.

"Have finished my course, have kept the faith." 1 Cor. 15: 53-58.

4) The beauty of dying.

"Where was the case of her mind at finish and then prepared?"

Faithful disciple, she met peaceful.

Reflections on Death (on the death of Mrs. Elizabeth Hynes, died May 10th, interred May 12th, 1850.)

"Verily, Verily, I say unto you, if a man keep my sayings, he shall never see death." John 8:51.

The enemy has come into our midst. One of our members has fallen to his knees. It is by an objectivized figure of speech, sometimes called a river. Into the chilling and benumbing waters of that stream, he was taken and let down into the chilling and benumbing waters of that stream. The enemy, therefore, is more subject than all others to take us in thought. It is death. One feels, one feels that all hearts. It is the dread of dying. This imminent assembly seems standing on the brink of that stream into whose inconstant tide all the living must enter. Here we stand, and as the gate, one of our members is borne down before us by the current. Request for the departed.
one, sympathizing with the afflicted, suffering, friends, and associates to himself, is swept away by the tide, so completely engrossing our minds that no one individual fully realizes how close he stands on the crumbling brink. Each one for himself thinks it is hardly probable that he must follow next; but, looking some among his fellow beings, his with him they stand—hurrying and fearing on the brink of the river of death, he readily fixes his eye on some one else who he imagines, must fall soon.

Thus men think all men mortal but themselves.

Natural death is to the human race a great good.

1. By relieving the world of the vile

1. By admitting to a better world the good.

The death of which we are now speaking is physical death. The breaking down of the tabernacle of clay in which our souls are being dwells, the deliverance of the soul from the body. From this there is no escape. However unequally other things may be distributed to the millions of one race, this one thing is the common doom of all; the rule of nature, the sum of the direct, i.e., “Mortem is Read of the prophets” (Psalm 51).

God is God of the living, not of the dead.
This temporal death is the result of sin. The effects of it are seen in our physical organization and the circumstances which surround our present existence; even the elements of nature, are set in motion as to develop structures, bringing forth their legitimate fruit.

The or die any limit assigned for this development is the period of three score years of ten; but the time is often much shorter.

Though the period may vary very much, the manner of each one's dissolution may be very different, yet the event is in all certain. In this respect we are all exactly alike. We all hear within us the destructive energy of dissolution. Some depart very young; some, at advanced age. Christ himself had scarcely attained the meridian of human life when summoned to descend into the shades of death. The defeated one whose mortal remained before us was called hence at 27.

On this point it will become us to have any deceiving thoughts. The Christian certainly ought to have more; and he, be a true Christian if his mind continues rational, he can have more.
In the text, death means final and everlasting condemnation. See context. The language is figurative.

"To die" frequently signifies to feel, experience, suffer. E.g. Ps. 90:15, "Make us glad according to the days wherein Thou hast afflicted us, of the years wherein we have seen evil." Luke 2:26, "And it was revealed unto him [Simon by the Holy Ghost] that he should not see death before he had seen the Lord's Christ."

In like manner, the word is employed to denote the full enjoyment of God. E.g.

Job 19:26. "And though after my skin worms destroy this body, yet in my flesh shall I see God." Or, as an approved modern translation renders the passage, "And though after my skin (flesh) he destroy me, yet even without my flesh shall I see God." (Barnes' Job) Matt. 5:8, "Blessed are the pure in heart for they shall see God."

The meaning of the passage before us is: "If a man keep my saying, the shall obtain eternal life shall be raised up to that life wherein there is no death. The truth expressed is identical with that of the Lazarus words in John 6:49-50, 51. "Yours
And eat manna in the wilderness, I am dead. This is the bread which cometh down from heaven, that a man may eat thereof: I am not dead, I am the living bread which came down from heaven.” Also, John 3:36. “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.” Again, John 11:25-26. “I am the resurrection and the life: He that believeth on me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.”

It is clear then that three distinct facts are here presented: The soul is immortal; to the virtuous soul immortality is a blessing of unspeakable value; that such an immortality is attainable only through Christ.
Rom. 1:3: (1:16?22)

"Another gospel, which is not another."

I learn hence (1) That the truth as it is in Christ was resisted at a very early period of the Church, even in apostolic times.

(2) That error then, as now, came under the name of semblance of the true.

The word "arratheness" signifies (1) a passing or thing set apart, separated, or elevated, never again to be returned to its connexion or state. E.g. Lev. 27:28-9.

In this sense, it corresponded with the Solomon View, e.g. that of Japheth: Gen. 10:26-11:34

(2) Irreversible Separation from the fellowship of gross class in society, Church or nation. E.g. Rom. 9:3
There are probably three principal reasons for the reluctance of mankind to render adequate compensation to their teachers: (a) knowledge is not sufficiently appreciated; (b) there exists a strong disposition to withhold our acknowledgment to the benefits which instruction confers, as each one is desirous to be thought sufficiently knowing without the aid of his neighbor; (c) Man's heart is a source of love of money.

Let him that is taught the Word, communicate unto him that teacheth in all good things. 

Let him that is taught. If any one is taught, the inference must be that he has a teacher. In the earliest ages of Christianity those who addressed Christian assemblies there were not more preachers (in the more common acceptance of that term in modern times). The primitive preacher was a teacher. His business was to furnish spiritual nourishment to supply the food of sound and wholesome instruction. Hence St. Paul in his charge to the Ephesian elders says, (Acts 20:38) "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God."

This figurative form of speech is fully explained by the words following in the 27th and 28th verses: "Ver. 37 I know this, that after my departing shall grievous
Wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

And in exact accordance with this view of the ministerial character of all, Matt. 28: 19-20: "Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you."

Nor was this injunction of a specific and unsupported by the Savior's own example. For we read in the Gospel of St. John (7:14) that Jesus Himself taught in the temple, and elsewhere that He taught the people. His words were those of Divine Wisdom. He spoke as never man spake.

In like manner also the Apostle Paul enforced his own instructions to the Ephesian elders by the force of example. For he says to them, (Acts 20:18): "I recall, from the first day that I came into Asia, after what manner I have been with you at all seasons; (now 18:20) I taught back nothing that was profitable, but have shewed you of Christ, from house to house."

In all ages the leaders in the Church of God were required to be instructors. We have a strong confirmation of this statement in the language of Nehemiah under the Jewish economy, Neh. 8:7-8.
"Also Joshua ben-nun ye and the Levites caused the people to understand the law. So they read in the book in the law of God distinctly, and gave the sense of it caused them to understand the reading." See also Eccles. 12:19.

The particular result to be aimed at by the faithful instruction preaching of those appointed for that purpose is clearly stated in the Divine Record, Ver. Col. 1: 10-12. "That ye might walk worthy of the Lord... Whom the flesh warning every man, teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

The passages we have adduced show not only the duty but also the labor and responsibility of the faithful Christian instructor.

His Calling is laborious. To be qualified for his duties, he must himself be a learner. He must understand wherein he affirms. For this purpose he must have constant recourse to the Bible. He must study it. He must avail himself also of all the help that good discipline of mind, learning, and science can afford.

He is sent to the camp of Israel; to watchman on the walls of Zion; not a mere binding, but a trusty, tried shepherd to lead his erring brethren of the human family to the Great Shepherd and Bishop of souls.
He is a combatant. The enemies he encounters are all ungodliness in practice and errant principles. The weapons he employs are not carnal, but spiritual. They are such as his superior acquaintance with the Word and providence of God, of the self-experience of a faithful and mastered mind, supply. Atheism, Eiren, and skepticism in all the varied enticing forms of human wisdom and philosophy, his greater knowledge, and profounder insight into the nature, origin, and destiny of man enables him to resist.

His instructions, counsel, rebuke, and admonition are given not only in the public assembly but in presence of the faithful and unfaithful indiscriminately, but also in the more retired meeting for social prayer, in the daily intercourse as opportunity is presented or a just occasion is furnished. To the troubled conscience of the saint humbled on account of sin he imparts the healing balm of Christian advice and sympathy. In the hour of affliction of affliction and bereavement he is the minister of consolation and hope.
He endures the sneer of skepticism, the scorn of the ungodly.

When we soberly reflect upon the numerous valuable advantages which flow from a properly instructed, faithful, pious, and devoted Christian ministry, who can fail to perceive the wisdom and benevolence of that Providence by which it was instituted.
In the language of the text a precept is given relative to the faithful minister's support. "Let him that is taught in the word communicate unto him that teacheth in all good things."

The word "communicate" signifies to give, bestow, impart, to share with. It implies a reciprocal bestowal of receiving. It is equivalent to the expression to make one a partaker or a sharer in anything. In this sense the original Greek is used in Romans 15:27, e.g., in that place St. Paul says, "But now I go unto Jerusalem to minister unto the saints; for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their (the poor Christians') spiritual things, there is also to minister unto them in carnal (i.e., temporal) things."

In the sense of this term, to give, impart, bestow, St. Paul employs it in his Epistle to the Philippinians (4:15) "Now also the Philippians, being also, as it were, partakers of my Entered to Macedonia, we church communicated with me as concerning giving and receiving, but ye only."
From these and other passages, it is clear that "communicate" as used in the text is expressive of the duty to contribute. They suspect the Minister of Christ who teaches us; who ministers to us in holy things, leads our wandering minds to the Lord and everyday life.

There are other modes of expression in the divine word equally significant of the same truth. E.g. The Saviour, in his first commission to the Twelve, (Mat. 10: 5-10) says to them, "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey; neither two coats; neither Shoes; nor yet staves; for the workman is worthy of his meat." Now the obvious import of all this is, that they were not to go forth as heralds of the truth at their own cost. Their dress and equipment were to be indeed simple & frugal; but they were to rely for the supply of their temporal wants upon those among whom they exercised their ministry.

The most reliable commentary on the Saviour's instructions are the interpretations & practices of the apostles & early Christians. St. Paul, to the Corinthians, (1 Cor. 9:14) says, "If we have laboured in vain, if we have sown among you spiritual things, is it a great thing if we shall reap your carnal (i.e. temporal..."
Things? Do ye not know that they which labour in holy things, live of the things of the temple? If they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel should live of the gospel.

II. The extent to which this communication unto him that teacheth must be carried is also set forth in our text without ambiguity. "In all good things," you are not allowed to give your minister a stipend, granting it the various subsistence you are to share with him to the full extent of your ability. You are to see to it that he has and as well provided for as yourselves, that

Remarks: I. Be not uneasy lest I should move he inporting you for money of this world's riches. Nor that I would insinuate a complaint on the score of present deficiency or past neglect. No; the adjustment of his own compensation is a matter to be attended to by the minister and his church council. That is a matter of private delicacy which shrinks from the publicity of an ordinary pulpit performance. But the words of the Apostle which furnish the subject of this day's discourse have come to us in the regular progress of this series of discourses on the Epistle to the Galatians. And, as
Unattainable, inspired, and all-sufficient rule of faith and practice for his guide, as the foundation of his teachings. Policy, interest, of the ever-changing forms of human philosophy render most other professions changeable, to a considerable extent, instead. But further, Calvin, Wesley, Hulse, Jerome of Prague, St. Paul knew no other foundation of religious instruction but that which the Word of the Lord = changeable God affords. Let us therefore, the more ad-
=more the wisdom and goodness by which the Christian Ministry was instituted, by which its instructions are rendered firm and enduring as the everlasting hills.

2) Let us learn to appreciate more fully the inestimable advantages of a well educated clergy. A efficient Ministry. Let us give evidence of progress in this respect by rendering to it a more just and liberal support.

3) The sentiments, fashions, philosophy of the world may change, but the true Ministry of Christ is the same in all ages. He has the one unattained. 
Lev. 9:6

Resolved for the New Year:
1. More prayer to circulate the families.
2. God's blessing.
3. The privilege of communion with the Lord and prayer.
4. To labor more for the conversion of the young.
Acts 20:35

Truthe of the Bible are suggestive, unexpected, requiring in many instances, protracted and patient study, to perceive and fully to appreciate their force and the extent of their application.

Of a similar character are certain facts of science, e.g. the globular shape of the earth, petrified organic remains, the laws relating to the reflection and refraction of light, the laws of gravitation; the remarkable exception to the law of condensation in the case of ice to the condensation of bodies by diminution of temperature; the multiplication of simple elementary substances from four earth-air-fire-water, to more than fifty; the propulsion of machinery and boats by steam, the conveyance of intelligence by electricity.

The inevitable tendency of newly discovered truth is revolutionary. However immeasurable the prejudices to be encountered, the new truth is sure
at last to triumph. This fact has often been exemplified in the case of scientific discoveries, and likewise in that of scriptural doctrines and precepts.

Truth is mighty and will prevail. The Word of the Lord endures forever.

The same freshness, singleness, simplicity and startling novelty, which belong to the great discoveries of science, belong also to many of the most valuable announcements of the Bible, e.g. The humanity and divinity of Jesus Christ, his humiliation and exaltation, the bloody sacrifice for sin, the influence of the Holy Spirit, bearing all, even kindness and family, for the kingdom of heaven, doing one's neighbor or himself, returning good for evil, the efficacy of prayer, the power of Christian faith, and the announcement in the text, it is more blessed to give than to receive.

I. Inquire into the importance of the terms

By giving and receiving, what are due to understand?

Not when we bestow upon another that which is not lawfully our own. E.g. Mat. 4:8-9

Not when we bestow that which we have acquired by fraud or guile.

Not when we give for the mere sake of giving. Some persons seem to have a singular propensity to part with their possessions. It is a disease of the mind. They give barely to gratify a diseased propensity. It is idle giving. It is vanity. In some forms of its manifestation, it is called prodigality, it is characteristic of the spendthrift.

This species of indulgence is sometimes found among the young.
Not when we give through
the mere ostentation or pride of
the act.

Nor when the heart with our
property expressly for an equivalent;
which in the case of a transfer by deed in
are the words bargain, grant, convey,
qive, etc., for in consideration of

Nor when the gift is made
without regard to consequences, the
receiving his gift is thereby benefited
or injured, e.g., as in the case of giving
liquor—presenting the bottle to his neighbor.
The giving away a book of immoral parts
involuntarily.

Nor when by making a gift of
our property, we thereby benefit to
our families & lawful creditors.

II. The requisite qualities of Christian
gifts or donations.

The conditions necessary to the validity
of a Christian gift are the following:

1. That the donation be made to a
proper object. The objects of Christian
liberality are numerous; but in general
they are (a) to relieve the poor. Ps. 41, 1:
"Blessed is he that considereth the poor,"
Ps. 14, 21. "He that despiseth his neighbor,
shameth himself, but he that hateth money
happily is he." — Deut. 15, 11. "Thou
shalt open thy hand wide unto thy brethren,
to thy poor, and to thy needy in thy land." — Rom. 12, 13
"Distributing to the necessity of saints."
The maintenance of religious services.

Ps. 3:8-10. Honor the Lord with thy substance and with the first fruits of all thine increase.

Suitable provision must be made for public worship. E.g. The Tabernacle made. Read Exod. 35:20-29.

According to the conjecturation of learned men, the value of the gold and silver employed on the Tabernacle was not less than $8,000,000. Add to this also the Shittim wood, e.g. the embroidered canopies, curtains, the jewelry which adorned the ephod and breastplate of the high priest, by whom the religious services were conducted.

The ministry must be supported. 1 Cor. 9:14.

The Lord hath ordained that they who preach the Gospel, should live of the Gospel. Read the Chap. 9:1 to 14.

1 Cor. 9:6. "Let him that is taught in the word communicate unto him that teacheth in all good things."

The Gospel must be propagated. E.g. Mark 16:15. "Go and preach the Gospel to every creature." - Matt. 11:5. "The poor have the Gospel preached unto them." - Rom. 10:15. "How shall they preach except they be sent?"
(2) That the gift be presented from principle—an intelligent conviction of duty. Not from the mere impulses of the animal sympathies to which there is a succession of respect, for what we have eaten.

Such must be the strength of intelligence of the conviction of duty, that we will be induced to give even the cost of severe personal inconvenience and self-denial.

(3) That our gifts be presented cheerfully, not grudgingly, to the full extent of our ability.

(4) That our offerings, of whatever kind, be presented in faith, in the gracious promises of God's blessing, both in respect to the giver and the object for which the gift is made. Eccles. 11:1. "Cast thy bread upon the waters and thou shalt find it after many days." Prov. 11:25. "The liberal soul shall be made fat; he that watereth shall be watered also himself." Luke 6:38. Give, and it shall be given unto you, good measure, pressed
III. Considerations evincing the truth of the text, that it is more blessed to give than to receive is evinced by the fact that all the most truly noble and virtuous of mankind of every age and country have delighted to act on this rule. E.g. Franklin, Washington, St. Paul, Socrates, Socrates, St. Paul, and Plato. (1) It is a source of incentive to industry. More so often incentives, e.g., ambition and

(2) Because it is evidence of a high and noble spirit

(3) It is a duty that has been incumbent upon all men. It is called for and enjoined in Scripture. 

(4) Our property is not absolutely our own; it is only ours for further use. The earth is the Lord's, and the fulness thereof.

(5) It is an imitation of God.
Christ, the glorious Redeemer, has hallowed the present by his own excellent example.
1 Thess. 5: 15. "Rejoice evermore."

How strange the perversion by which the religion of the divine Redeemer is made to appear morose, sullen, gloomy! Nothing can be farther from the truth. The long of the text must not be confounded as affecting a melancholy. It goes farther. It expresses a duty. The tendency of fallen humanity is sitten to hardness of spirit, or, says Zinzendorf, "the very heart, an inability of spirit which engenders infidelity." On the other hand, "a spirit of shuffling, humility which indicates an amazing indifference to the claims of the Christian religion."

That the wicked have their seasons of rejoicing quite candidly; but it is as glorying in the shame of their own vilence. There is the joy of madmen. The moral vision is overspread. Blindness to the loveliness of genuine virtue to the beauties of heaven, the glories of the divine character, the solemnities of the judgment, of the terribleness of hell! The light that is in them is darkness, and how great is that darkness; for it is the darkness that ruins the soul forever.

When the Christian rejoices, it is because there is good reason for it. Even his sorrow is of the Godly sort. It is the sorrow of repentance, which hath no need to be restrained. It is the triumph of his better nature aided by grace over the leader. Oh what unspeakable pleasure in the baleained workings of a deep, genuine of sincere repentance. The joy of angels over one sinner who repenteth is transformed into his own spirit, the rejoicings in the liberty of a child of God, un heir of glorions residence in heaven; if therefore, he rejoices evermore. Clouds will come; but like those of the atmosphere, they—very they—bring the renal shower— the refreshing rain.

There are seasons when the Christian gives place to tears. The Ephesian elders, at parting with their beloved Paul, "burst in tears." But then it does when the man of God kneels down and prayed with them all; if they falling on his neck, kissed him. (Acts 20: 36-8.) Even there was rejoicing; because the consciousness of the new life in Christ was there. And it was the same consciousness of the new life in Christ, that the same apostle could say of himself and his faithful brethren, (2 Cor. 6: 4-10.) That they were men who in all things approved themselves as the ministers of God.
sorrowful, yet always rejoicing.

Trials of faith will present their learned doubts of that perfect love which casts all fear. It will not always flow with uninterrupted current. To such constancy of even tranquil joy, humanity is not adapted. It cannot be. Our dwelling place, as yet, is earth, not Heaven. Here, it must needs be that offences come. Here we see as in a mirror, darkly. Death reigns around us: disappointment. The fellowship of locality with fallen spirits around us: sympathy for them will betray the softest Christian heart into moments of bitterness. But even in this, however painful, and dangerous too if indulged, there is the inestimable virtue for the child of God emerging from the conflict. Not weakened but with renewed strength.

The soul of the devoted Christian may indeed be plunged down into the lowest depths of bitterness; if there comes up from the bottom of that dreadful abyss the piercing cry of the almost-despairing Luine, "My God, My God, Why hast Thou forsaken me?" (Mat. 27:46). But how speedily succeed the joyful acclamation: "I waited patiently for the Lord, yea, I inclined ear unto me: heard my cry. He brought me up also out of an horrible pit, out of the sty, clay of set my feet upon a rock, established my goings, and He hath put a new song into my mouth, even praise unto our God." (Ps. 40:1-3).

What is this about which the Christian rejoices evermore? Why first of all, the rejoices in the Lord (Phil. 3:1-4:4), i.e. in Christ his Redeemer. That eminent personage is in every way most happy...
suited to the necessities of poor, fallen, helpless, suffering, hell-doom’d humanity.

A sin bearer and authority. He is, 1 Cor. 15:22, “All things are delivered to me of my Father.” “In him dwelleth all the fulness of the Godhead bodily; and ye are complete in him who is the head of all principality and power” (Col. 2:9, 10).

2) In wisdom “In him are hid all the treasures of wisdom and knowledge” (Col. 2:3). “I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty” (Rev. 1:8).

“I can not, I am the first and the last. I am he that liveth and was dead, and behold, I am alive for evermore. Amen, and have the keys of hell and death” (Rev. 1:18).
Nor is this hope a mere illusion for it is the inspiration of God's own Spirit into the believing heart. (St. Paul to the Romans (Ch. 15:13) says), "Now I tell you, brother, filled you with all joy and peace in believing that you may abound in hope through the power of the Holy Ghost."

Earthly hopes are illusions, but those of the Christian are real as Heaven and true as God.

3) Even in sufferings he rejoices. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings. That when his glory shall be revealed, ye may be glad also with exceeding joy. (1 Peter 4:12, 13, 14)

4) In his liberation from the condemnation of the
5) Because he has no just occasion to indulge tormenting fear. 
Perfet love casteth out fear.

6) His Redeemer, as a faithful Shepherd and skillful Healer, is always with him; it has gone before him through all the various afflictions of human life; it has gone before him through the darkness of death, and to the glories of heaven.

5) Because his name is written in Heaven. (Luke 10:19, 20.) Jesus to his disciples, says, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven."
Remarks:
1) What abundant reason has the Christian to be satisfied with his choice in becoming a disciple of Christ. To privilege is superadded the injunction of duty to "rejoice evermore." A duty at once so pleasing based on the most substantial reasons.

2) Let us feel that our complaining Spirit stands this day rebuked. Let us be ashamed that while we have so little reason for complaint, we have so great reason to rejoice. We have spent more time in murmuring than in rejoicing.
3) Misrepentant since, thou hast never rejoiced in Christ; nor canst thou, until thy heart has been wounded, digged, & lacerated by severe repentance. 

Since, if thou canst not rejoice in Christ to day, wilt thou be able to do so in the day of judgment?

4) Thou worldly-minded, prayerless, & cold formalist. 

Hast thou any conception of the true Christian's rejoicing in God? Thou dost not rejoice.
I. What is implied in being a steward? 
   Ans. Superiority & dependence.
   The condition of a steward implies
   superiority on the one hand, and
   dependence & subordination on
   the other; and hence also (2.)
   accountability. — 3. That in
   the steward there is no right of
   ownership. 4. That the
   steward is a servant.

II. The rule by which the
   duties of our stewardship
   are to be performed is the
   Mind or Will of God. Our
   principal medium of acquaintance
   with this rule is the Bible.

III. What are the things
    with which we are entrusted?
    1. Our lives & the lives
       of happiness of our fellow beings
    2. Our time
    3. Our mental & moral
       faculties; e.g. reason, memory,
       imagination, feeling
    4. Temporal treasures.
    5. Our souls

IV. When must we render up a
    reckoning of our stewardship?
    At the judgment bar? Yes, certainly;
    but hold. Perhaps sooner. At
    death? Truly at death. But
hold again. Perhaps even earlier than death. Our welcoming may come even in this life. See for illustration the case of Ananias and Saphraia, Acts 5:1–6.

Remarks:

(1) The way to become a faithful steward is to care for no one but yourself.

(2) The bestowment of our goods to objects of public utility is not giving so much as it paying what is justly due from us.

(3) The most perfect example of faithful stewardship is presented in the life of the Savior of
Causes of intemperance
1. Abundance and cheapness of liquor
2. Example of those who drink a little
3. Tolerance — want of employment, neglect of business
4. A cunning
5. Self-will — insubordination to parental authority
6. Curiosity
7. Ambition — having more ambition than ability
"The plain obvious meaning of the words Freedom and Liberty, in common speech, is the power, opportunity, or advantage that any one or it has, to do as he pleases. Or in other words, his being free from hindrance or impediment in the way of doing, or conducting, in any respect as he wills."

Edwards (on the Will)

"Freedom! Liberty! These terms, though commonly used as synonyms, have in some of their applications, a material difference of signification. E.g. We may say of a man, he is free, that he acts in a state of freedom, but he cannot say that freedom equals with liberty.

"Here is liberty!" Gal. 3:17, 20.

Rom. 8:21,- Heb. 8:9.- Gal. 5:1, 13,- 2 Pet. 2:19,


Job 8:36, "If the Son therefore shall make you free, ye shall be free indeed."
That condition of society is the most free in which there is the highest degree of useful diffusion of intelligence and the least vice.

By intelligence is to be understood knowledge. Knowledge is acquired by mental activity. Hence, a high degree of intelligence presupposes superior activity of mind.

Freedom is a subject of intense interest to all men. Although the Bible is neither a system of politics nor economy, nor metaphysics, nor of natural philosophy, yet does it present us the fundamental principle from which all the great interests of humanity are founded, by which these interests are to be regulated.

To the metaphysician, freedom is a question of metaphysics. About as likely to be satisfactorily settled as that spiritual motion could be invented, and just about as important, if not more.
Freedom, synonymous with liberty.
Hence, under the general name of freedom, we have (see Webster's).

1. Civil liberty, the liberty of men in a state of society or national liberty, so far only abridged, and restrained as is necessary expedient for the safety and interest of the society, state or nation.

2. Political liberty, i.e., the freedom of a nation or state from all unjust abridgment of its rights of independence by another nation. (Q. A.D. 2)

3. Freedom of conscience, or religious liberty, i.e., exemption from restraint upon our religious opinions or belief, permission to worship God in such manner as most agreeable to our own choice.

Freedom among men does not imply unrestricted equality. It has in it equality of privilege of progress in respect to property, knowledge, religion; in respect to quantity of these things, because there are diversities of gifts; all are not equally talented, industrious, studious. All are not equal in abilities, inducements, or situations. All have not the same tastes by nature, etc.

Scarcely any great interest of humanity has been left under the name of more abused than that of liberty. It has been the watchword of the demagogue, the pretense for the most horrid crimes by fanatics of tyrants. The signal word for anarchy, for bitterness among the like ignorant, furious multitudes. Read 2 Peter 2: 11, 13, 15, 16, 17, 18, 19.
The freedom spoken of in the text is
examination of the soul - the spirit.

(1) From ignorance. "For the soul to be
without knowledge, it is not good," Prov. 19:22.
"He that is wise and understanding is the
light of his eyes; whereas he that is foolish is
like darkness. He shall be as a dead dog, he
shall not speak any more at the gate of the
people," Prov. 26:17.

(2) From superstition, the
ugly ill-formed - horrible
offspring of ignorance.

(3) From the domination of unclean
prosperities & deceasing passions.
"Whosoever cometh unto the king of sin,
will be the servant of sin," 2 Thess. 2:3, 4.
"He that committeth sin is the
servant of sin," Rom. 6:17.
"Fleshly lusts were against the
soul."

(4) From all unreasonable apprehensions
about death; for he confesses with spiritual
energy & cheerfulness in the declarations
of Christ: "Verily, verily... if a man
keep my saying, he shall never see death,"
John 8:51. Again, John 11:26: "He that believeth in me, shall never
1 Cor. iv. 25. He that believeth and is "though he were dead, yet shall he live."

Remarks (1) No nation can be free without Christ.

(2) Christ's mission to our world is to lead to Heaven a free people - not slaves - slaves of sin, captives of the devil.

(3) God alone is truly free, set him the true pattern of freedom. "Be ye perfect even as your father in heaven is perfect." Not freedom of the sword - more delusion. No force required but that which is spiritual harasses the Devil.
Prov. 10:30
The righteous shall never be moved, but the wicked shall not inherit the earth.

See illustrations in Deut. 28:1-29.
I have no idea what you mean by "the location should be my place." This is not clear to me. What location are you speaking of? I am unclear on the geographical coordinates mentioned. However, it is clear that you have not left a note, and I am not sure what to do next.

I will continue to follow your instructions and await your further guidance.
Horner or Hero-doteis that goes to the heart like this answer of Ruth to her Mother. Whether thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people; thy God my God; where thou diest, there will I be buried.

The scene of the narrative is Bethlehem, Judah, the birthplace of our Saviour.

There lived at this place a man named Elimelech. His name of his wife was Naomi. He had two sons, Mahlon and Chilion.

There prevailed at that time, a distressing scarcity of provisions about Bethlehem. Elimelech resolved to leave the country & settle in Moab. This he did, either because he was unable to maintain his family where he was, or because he was of a roving disposition.

Whatever may have been the moving cause of his emigration, he certainly could not refer to the authority of illusions precedent; for Abraham, under similar circumstances, had migrated into Egypt and Isaac into the land of the Philistines.

Naomi was a woman of misfortunes. After a residence of many years in Moab, Elimelech, her husband, died; and her two sons likewise died. Thus was she a stranger in a strange land. But there were two persons who seemed to have a strong affection for her. These were Orpah and Ruth, the wives of her departed sons. These women accompanied her on her return to the land of Israel; they both would have preceded the whole way, but if one of them, Orpah,
had yielded to the dissensions of her Mother-in-law, Ruth clave to her up took up her abode at Bethlehem. Where a general commotion was also silenced by the return of Naomi. "All the city was moved about them," they said, "Is this Naomi?" (1:19) Her answer on the occasion is full of simplicity and beauty: "Call me not Naomi; call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again, empty. Why call ye me the pleasant, or kind, one, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" (1:20, 19)
This little tract contains the connecting link in the chain of the Saviour's genealogy, a matter of no small importance. 

Boaz was the father of Obed. 

Obed of Jesse; Jesse of David.

And in this connection, the Narrative may be regarded as affording an indication of the Universality of the Saviour's Mission.

E.g., Ruth, was an Israelite or Jewess, but a Moabite. She was one of another nation, an idolatrous nation.

The text furnishes an illustration of family kindness.

Among kindred, there are often jealousies, suspicions, backbiting, and variances.

Though the Name of Christ is not mentioned, yet it is the Narrative so constructed as to lead directly to Him.
Do not design to determine anything respecting the metaphysical problem respecting the freedom of the will. Men act either from necessity or choice or both. This is the theorem of metaphysicians; let them work out a demonstration. It is not sufficient practical for popular discourse.

The more obvious common-sense scriptural conceptions of liberty are those which may claim our present notice.


That condition of Society is the most free wherein there is the greatest activity of mind, and the smallest amount of vice. And that person is the most free who possessing the greatest leisure is subjected to the least restraint, is the most virtuous.
Opposing extremes.

Austerity - Licentiousness.

The natural affections - Mercy, Kindness - parental and family Attachments; and when the affections are sullied, Christianity consoles.

Elevates the thought of affections from things variable & perishable to the unchangeable & imperishable realities of the Spirit World to God.
Nature teaches that true goodness is genuine and ensuring happiness; so does Christianity, but more forcibly & clearly.

One of Nature's fundamental laws is self-preservation, defense, the avoidance of danger, bodily & spiritual. Christianity does the same, but lays more stress upon spiritual than bodily prosperity.

The sanctions given to Virtue by the teachings of Nature is 

**Happiness** & the penalty of 

**Vice is Misery.** So likewise Christianity.
We have much for which to be thankful.

1. We have a good land wherein to dwell. The soil is fertile. The climate, though varying through a range of degrees of north latitude, is healthy. The surface is suitably divided by mountains, hills, valleys. Vast oceans encircle pass 40 degrees of mighty rivers divide the remote portions of our country together. The productions are as abundant as variegated as human wants require. A better land of similar area the sun does not visit. All manner of rocks, precious & useful metals, fruits, fishes, birds and beasts abound, and are constantly rendering up their rich contributions to the support & comfort of Man.

2. We have a good government. I will not affirm that it is the best possible, but beyond doubt, it is in most respects, the best that now is or ever has been on the globe. The great & distinguishing feature of our political fabric is government by the people. In all other nations the fundamental maxim of state has been, government for the people. This indeed, is rational & right, and we have it also, but this distinction—Government for the people by the people. In this is implied the fact of self-government, unlike recent in its origin precedent to the land of Washington.

The idea of former ages was that one portion of a nation were born to rule & the balance to be ruled. The ruling party were the few: the ruled, the millions. The former were the mighty, the latter, the meek. In this country the scale is not reversed, but utterly broken to pieces & thrown aside. Here all are born to rule & do rule. This is important not merely as a fact, but because it is an energizing & life-giving power to every individual of the
entire nation. By it every man is made to know and to feel that he is a man, however humble his pretensions or moderate his fortune. In this restraining consciousness of individual political and social importance lies the power and energy of the Nation. Those who become eminent in the public councils are entrusted with the framing and execution of the laws, are the agents of the millions for carrying out the United Thoughts and purposes of the millions; and these latter are not feared or dreaded or despised by their agents as the aristocratic dignitaries of other countries fear and dread the lawless banditti of the rabble millions. Yet they are feared and dreaded, but it is the fear of violating their just rights and the dread of going contrary to their good sense and thereby forfeiting their virtuous esteem.

In the distribution of its dignities our government presents the nearest ap
to the wisdom of the Great Teacher. Let him that would be great among you, be your servant!

18, 1911

III. We have a peaceable country. War is not the business in ancient times it was.

IV. Education is afforded to all.

V. The worship of God untrammeled
   (a) Free inquiry — (b) A free Bible —
   Diversity in doctrine of wholesome moral activity —

But if our blessings are immense, our duties arise into importance in the same proportion.

What are our duties?
I. To support by our obedience and respect, the constitutional form of government under which we are placed.

II. To reverence and obey the great precepts of the Bible & to take the divine Saviour as the pattern of our lives & the only foundation of a good hope of Heaven.

Remarks. We as a Church should "look to the hills".

(2) Whilst we have reason for thanksgiving, we have equal cause for humiliation & repentance. The interests of religion are too much neglected among us.
Is conversion essential to constitute a call to the gospel ministry?

Is doubting the first step towards ascertaining whether we are right?